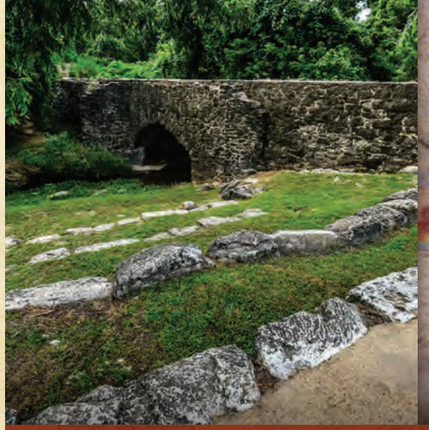
San Antonio Missions

Texas, United States of America

Nomination to the World Heritage List by the United States of America



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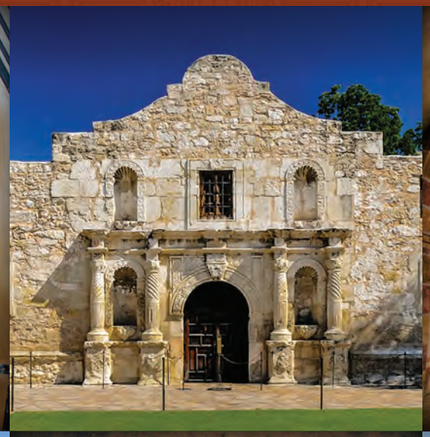
JANUARY 2014



San Antonio Missions

Nomination for Inscription on the World Heritage List

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Executive Summary

State Party

State

Name of Property

Geographical Coordinates

Textual Description

A4 (Letter) Size Map

Criteria Under Which Property is Nominated

Draft Statement of Outstanding Universal Value

Name and Contact Information of Official Local Institution

Executive Summary

State Party: United States of America

State: Texas

Name of Property: San Antonio Missions

The San Antonio Missions is a serial nomination that refers collectively to five frontier mission complexes (see TABLE 1.1), and a geographically separated ranch founded in the present-day United States of America during the early 18th century by Franciscan missionaries along the banks of the San Antonio River. Although each was founded independently, the missions were tied together by the river and its waters, the sharing of production and expertise, and the need for defense. These mission complexes formed the foundation of the modern city of San Antonio.

SERIAL COMPONENTS OF THE SAN ANTONIO MISSIONS

FULL NAME	POPULAR NAME	AREA (IN HA.)
Mission San Francisco de la Espada	Mission Espada	94.7
Rancho de las Cabras	*Rancho de las Cabras*	40.0
Mission San Juan Capistrano	Mission San Juan	130.5
Mission San José y San Miguel de Aguayo	Mission San José	20.6
Mission Nuestra Señora de la Purísima Concepción de Acuña	Mission Concepción	13.3
Mission San Antonio de Valero	Mission Valero / The Alamo	1.7

All serial components, with the exception of Mission Espada's ranch (*Rancho de las Cabras*), are located in the City of San Antonio, Bexar County, Texas, United States of America. The ranch is located 37.1 kilometers (23 miles) south of Mission Espada in Wilson County, Texas, United States of America.

GEOGRAPHICAL COORDINATES TO THE NEAREST SECOND

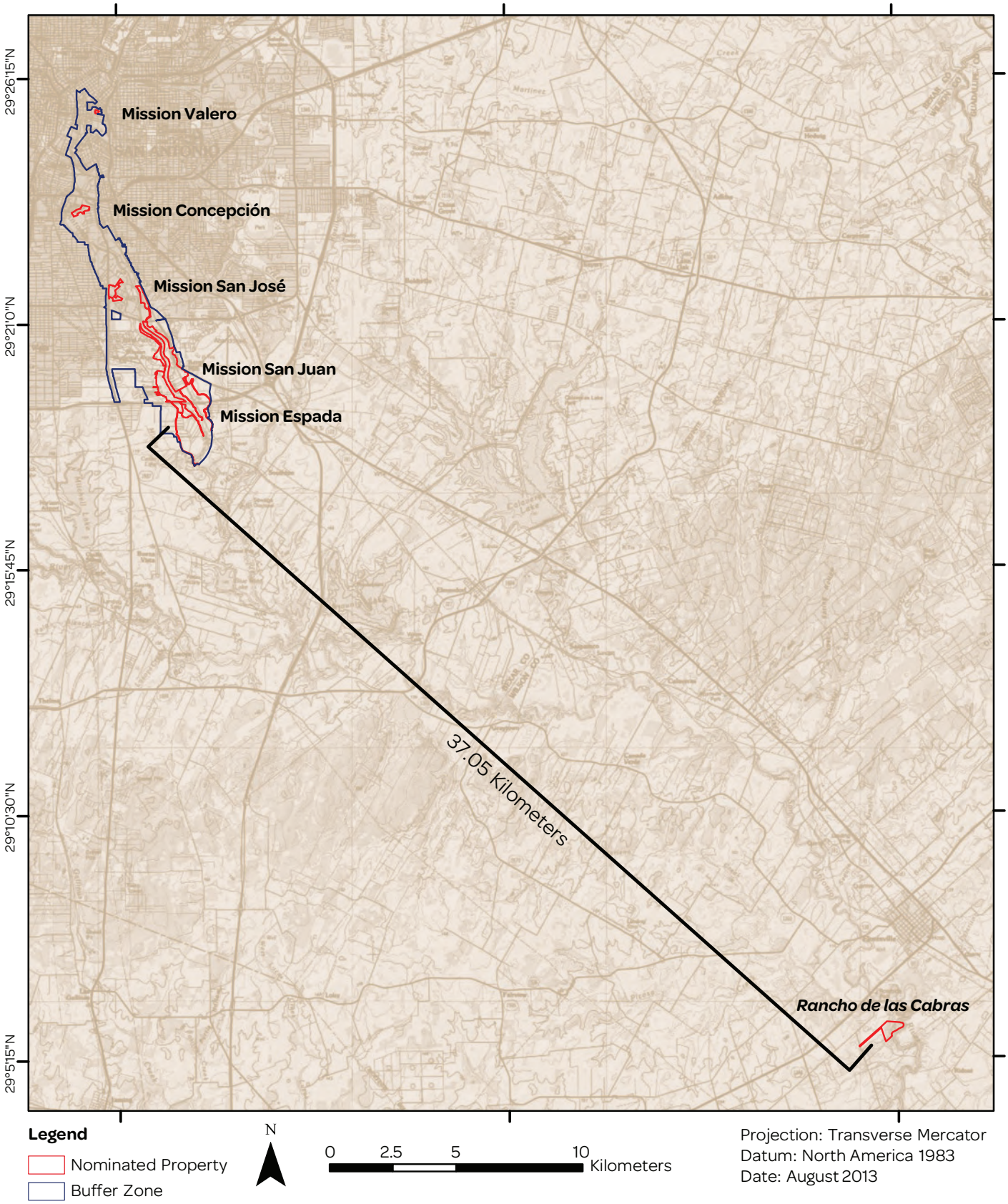
SERIAL COMPONENT	GEOGRAPHICAL COORDINATES
Mission Espada	W 98° 27' 27" N 29° 19' 41"
Rancho de las Cabras	W 98° 9' 58" N 29° 5' 50"
Mission San Juan	W 98° 27' 24" N 29° 20' 18"
Mission San José	W 98° 28' 44" N 29° 21' 42"
Mission Concepción	W 98° 29' 33" N 29° 23' 26"
Mission Valero / The Alamo	W 98° 29' 9" N 29° 25' 33"

Textual Description of the Boundaries of the Nominated Property

The boundary of the nominated serial property coincides with the publicly owned property of the San Antonio Missions National Historical Park and of the Alamo Complex. The total area is 300.8 hectares (743.3 acres).

A buffer zone surrounds the nominated property following the boundaries set up in the various city ordinances, including RIO Overlay Districts 3-6, Mission Historic District, and the Alamo Historic District. The buffer zone runs from Travis Street in the north to Camino Coahuilteca on the south, Presa Street on the east and Mission Road and Roosevelt Avenue on the west. The total area of the buffer zone is 2,068 hectares (5,110 acres).

A4 (Letter) Size Map of the Nominated Property, Showing Boundaries and Buffer Zone



Criteria Under Which Property is Nominated

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design

Criterion (iii): bear a unique or at least an exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history

Draft Statement of Outstanding Universal Value

BRIEF SYNTHESIS

Situated along a 12.4-kilometer (7.7-mile) stretch of the San Antonio River basin in southern Texas are five Spanish colonial mission complexes built in the early eighteenth century. This ensemble is the most complete and most intact example of the Spanish Crown's efforts to colonize, evangelize, and defend the northern frontier of New Spain during the period when Spain controlled the largest empire in the world. These missions were the center of efforts to evangelize the area's indigenous population into converts loyal to the Catholic Church; they also include all the components required to establish self-sustaining, socio-economic units comprised of Spanish-speaking subjects loyal to the Crown. The missions' more than fifty standing structures, archaeological resources, and landscape features include *labores*, a *rancho*, residences, a grist mill, granaries, workshops, wells, lime kilns, churches, *conventos*, and perimeter walls for protection. The ensemble of missions includes extensive irrigation systems of *acequias* (one operating continuously for more than 265 years), dams, and an aqueduct that enabled agricultural independence. These water distribution systems are a clear demonstration of the exceptionally inventive interchange that occurred between indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous hunter-gatherers who, in a matter of one generation, became successful settled agriculturists. The enclosed layout of each mission complex and their proximity to each other, the intensive communal activities such as construction and farming undertaken there, the widespread sharing of knowledge and skills among their inhabitants, and the early adoption of a common language and religion resulted in a people and culture with an identity neither wholly indigenous nor wholly Spanish that has proven exceptionally persistent and pervasive.

JUSTIFICATION FOR CRITERIA

Criterion (ii): The substantial remains of the extensive water distribution systems constructed to irrigate the *labores* at the San Antonio Mission complexes eminently illustrate an exceptionally important interchange between indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous hunter-gatherers who, in a matter of one generation, became successful settled agriculturalists.

Criterion (iii): The rapid interweaving of diverse peoples and cultures from two continents was advanced by the physical layouts of the five San Antonio Missions, which are inward-focused and located in close proximity to each other; the intensive communal activities such as construction and farming undertaken there; the widespread sharing of knowledge and skills among their inhabitants; and the early adoption of a common language and religion; all of which resulted in an identity neither wholly indigenous nor wholly Spanish that has proven exceptionally persistent and pervasive.

Criterion (iv): These five closely located eighteenth-century mission complexes, whose more than fifty standing structures, archaeological resources, and landscape features are unmatched in number and diversity among surviving Spanish colonial missions, is the most complete extant example of the Spanish Crown's global effort to colonize, evangelize, and defend its colonial empire, the largest in the world at that time. An outstanding illustration of a significant stage in human history, the San Antonio Missions fully and evocatively illustrate Spain's goal of creating secular, self-supporting communities of Spanish subjects loyal to the Crown and to the Roman Catholic Church.

STATEMENT OF INTEGRITY

Within the boundary of this 300.8-hectare (743.3-acre) serial property are all the attributes necessary to sustain its Outstanding Universal Value. These include the *labores*, *rancho*, granaries, grist mill, workshops, wells, a quarry, lime kilns, and *acequias* (two operating, one for more than 265 years, along with a dam and aqueduct) required to support the colonization goals of socio-economic independence; the churches and other ecclesiastical buildings required to support the religious goals of evangelization; and the defensive structures necessary to protect the inhabitants. The property is of sufficient size to adequately ensure the complete representation of the features and processes that convey the property's significance. There is a 2,068-hectare (5110.1 acre) buffer zone for the property. The property does not suffer from adverse effects of development and/or neglect.

STATEMENT OF AUTHENTICITY

The San Antonio Missions are authentic to an extraordinary extent in terms of their locations and settings, forms and designs, materials and substance, and use and function. The locations for the five mission complexes that make up this property along the San Antonio River are unquestionably authentic. The two most southerly complexes in the 12.4-kilometer (7.7-mile) long chain of missions, Missions Espada and San Juan, are located in remarkably rural settings. In form and design, the missions' traditional Benedictine plan for convents, modified by the Franciscans into a friary plan enclosed within defensive walls, has remained intact. The predominant materials likewise are authentic, including micritic limestone, which was soft enough to be cut with woodworking tools when first quarried. Four of the five mission churches remain in use today as active Roman Catholic parishes, with a number of parishioners tracing their roots to the original mission inhabitants. Mission Espada's *acequia* and aqueduct still carry water to serve the area of the mission, as they have done continuously for more than 265 years. The overall state of conservation of the property is very good and its condition is stable. Various restoration and reconstruction activities have taken place at the mission complexes over the centuries; for example, the iconic church at Mission Valero/The Alamo has been the subject of significant restoration because of the ravages of war and time. For decades the State of Texas and the United States National Park Service have employed internationally recognized scientific standards and techniques when undertaking interventions at the San Antonio Missions.

REQUIREMENTS FOR PROTECTION AND MANAGEMENT

The framework for the protection and management of the San Antonio Missions contains a broad set of laws promulgated by the federal, state, and local governments. In addition, the Texas Historical Commission, an agency of the State of Texas, must review in advance any modifications proposed for the structural elements located in the nominated property. All of these mechanisms have been adopted and implemented to protect the attributes that sustain the Outstanding Universal Value of the nominated property. Supporting these laws and the Commission is a suite of overarching and detailed management plans and systems.

The United States National Park Service manages all the property within the boundaries of the San Antonio Missions National Historical Park, which was established under Public Law 95-629 (1978) and Public Law 101-628 (1990). The four mission churches within the National Historical Park are owned and operated by the Archdiocese of San Antonio. The State of Texas owns the property of Mission Valero/The Alamo. The Daughters

of the Republic of Texas, a private, not-for-profit corporation, manages it on behalf of the State of Texas General Land Office. The 2,068-hectare (5110.1-acre) buffer zone is owned by various public and private entities and is managed by a set of City of San Antonio ordinances, guidelines, and plans.

The San Antonio Missions nominated property is fully protected through the application of all the relevant legislative instruments that are available in this jurisdiction. It is protected at the federal level under the Historic Sites Act of 1935, the federal Archaeological and Historic Preservation Act of 1974 as amended, and the Code of Federal Regulations (36 CFR 65); at the state level under the State of Texas Natural Resource Code of 1977; and at the municipal level under the City of San Antonio Unified Development Code (2010). In addition, a number of the individual elements in this serial property are protected as a National Historic Landmark, National Historic Site, Texas State Historic Site, State Antiquities Landmark, and/or Local Landmark.

The San Antonio Missions nominated property is managed by means of a comprehensive management plan (adopted in December 2013) that brings together the key property owners into a unified body to coordinate the management of all components of this serial property (see Appendix A), and by detailed plans specific to various components and activities. The management of the San Antonio Missions National Historical Park is directed by its General Management Plan and Development Concept Plan (1982; 1998), Resources Management Plan (2001), and draft Comprehensive Interpretive Plan (2002). Management of Mission Valero/The Alamo is directed by The Alamo Master Plan (2012).

There is continual monitoring for potential threats to the property to ensure none jeopardize the attributes that sustain the property's Outstanding Universal Value. Perhaps the most significant potential threat is the rapid growth and development of the City of San Antonio. Protection against this potential threat is in place, and organizations such as the San Antonio Conservation Society, the Bexar County Historical Commission, and the San Antonio Missions World Heritage Advisory Committee are vigilant to identify, eliminate or mitigate this and any additional potential risks.

Long-term challenges are posed by some situations that are beyond the control of individuals or institutions. For example, the climate is semi-arid and hot, and the harsh weather and temperatures could potentially have a negative impact on the elements within the property. Likewise, ground water has the potential to damage walls through rising damp. Other challenges include water run-off into the historic *acequias* and protection of historic viewsheds. In all these situations, proactive monitoring and appropriate conservation activities eliminate or mitigate damage.

Funding from federal, state, county, and municipal governments, the Archdiocese of San Antonio, not-for-profit organizations, and private donations is adequate at the present time. Community support for the San Antonio Missions is extremely positive, and the missions' management works to nurture this positive attitude.

Name and Contact Information of Official Local Institution

Office of International Affairs
United States National Park Service
1201 Eye Street, NW (0050)
Washington, D.C. 20005
United States of America
(Stephen Morris, 202-354-1800, Stephen_Morris@nps.gov)
www.nps.gov/oia

San Antonio Missions National Historical Park
United States National Park Service
2202 Roosevelt Avenue
San Antonio, Texas 78210
United States of America
(Susan Snow, 210-534-8875, Susan_Snow@nps.gov)
www.missionsofsanantonio.org
www.nps.gov/saan

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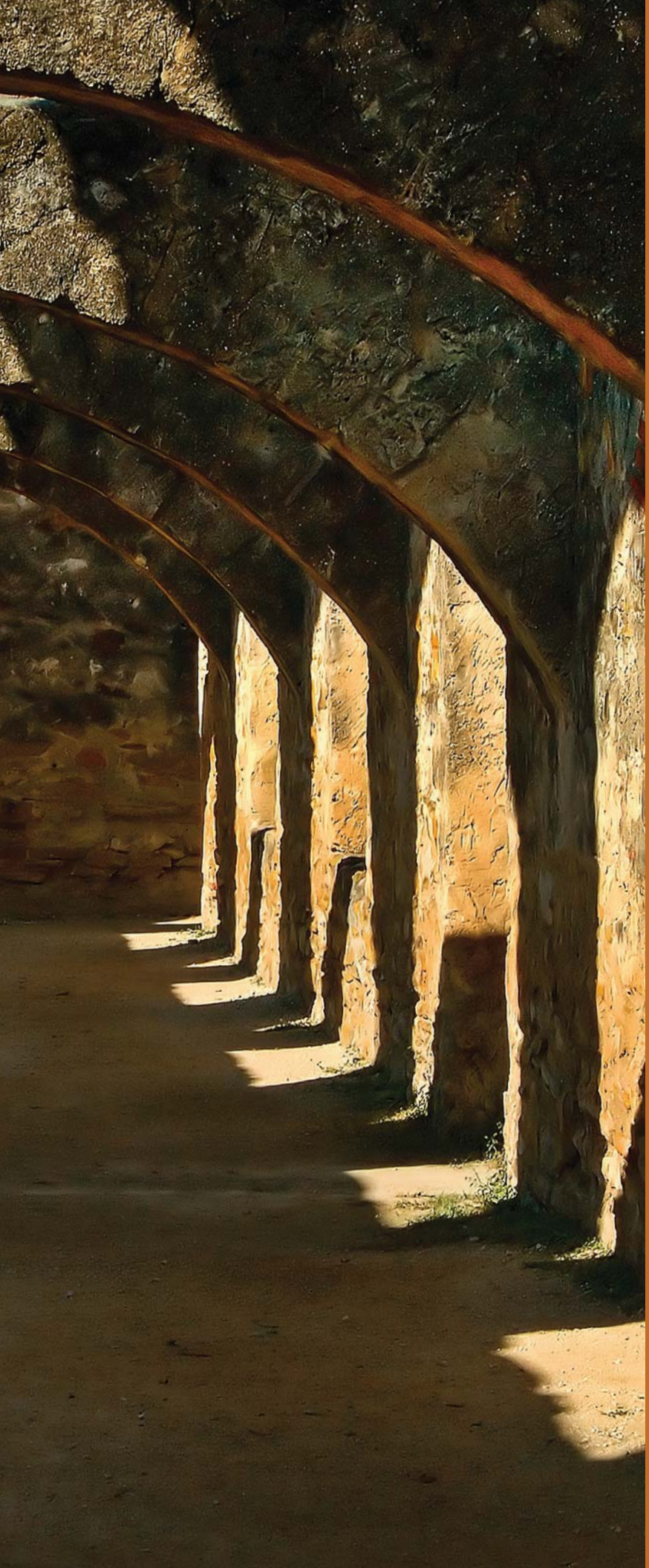


Section 1: Identification of Property

1.a Country

1.b State

1.c Name of Property

1.d Geographical Coordinates

1.e Maps and Plans Showing the Boundaries of the Nominated Property and Buffer Zone

1.f Area of Nominated Property and Proposed Buffer Zone

1. Identification of the Property

1.a Country United States of America

1.b State Texas

1.c Name of Property San Antonio Missions

1.d Geographical Coordinates

ID N°	NAME OF THE COMPONENT PART	REGION OR NEAREST TOWN	COORDINATES OF THE CENTRAL POINT	MAP N°
001	Mission Espada	San Antonio	W 98° 27' 27" N 29° 19' 41"	1.5, 1.8
002	*Rancho de las Cabras*	Floresville	W 98° 9' 58" N 29° 5' 50"	1.4
003	Mission San Juan	San Antonio	W 98° 27' 24" N 29° 20' 18"	1.10, 1.12
004	Mission San José	San Antonio	W 98° 28' 44" N 29° 21' 42"	1.14
005	Mission Concepción	San Antonio	W 98° 29' 33" N 29° 23' 26"	1.15
006	Mission Valero	San Antonio	W 98° 29' 9" N 29° 25' 33"	1.16

1.e Maps and Plans, Showing the Boundaries of the Nominated Property and Buffer Zones

Location of nominated property. | FIGURE 1.1 ▼

Legend

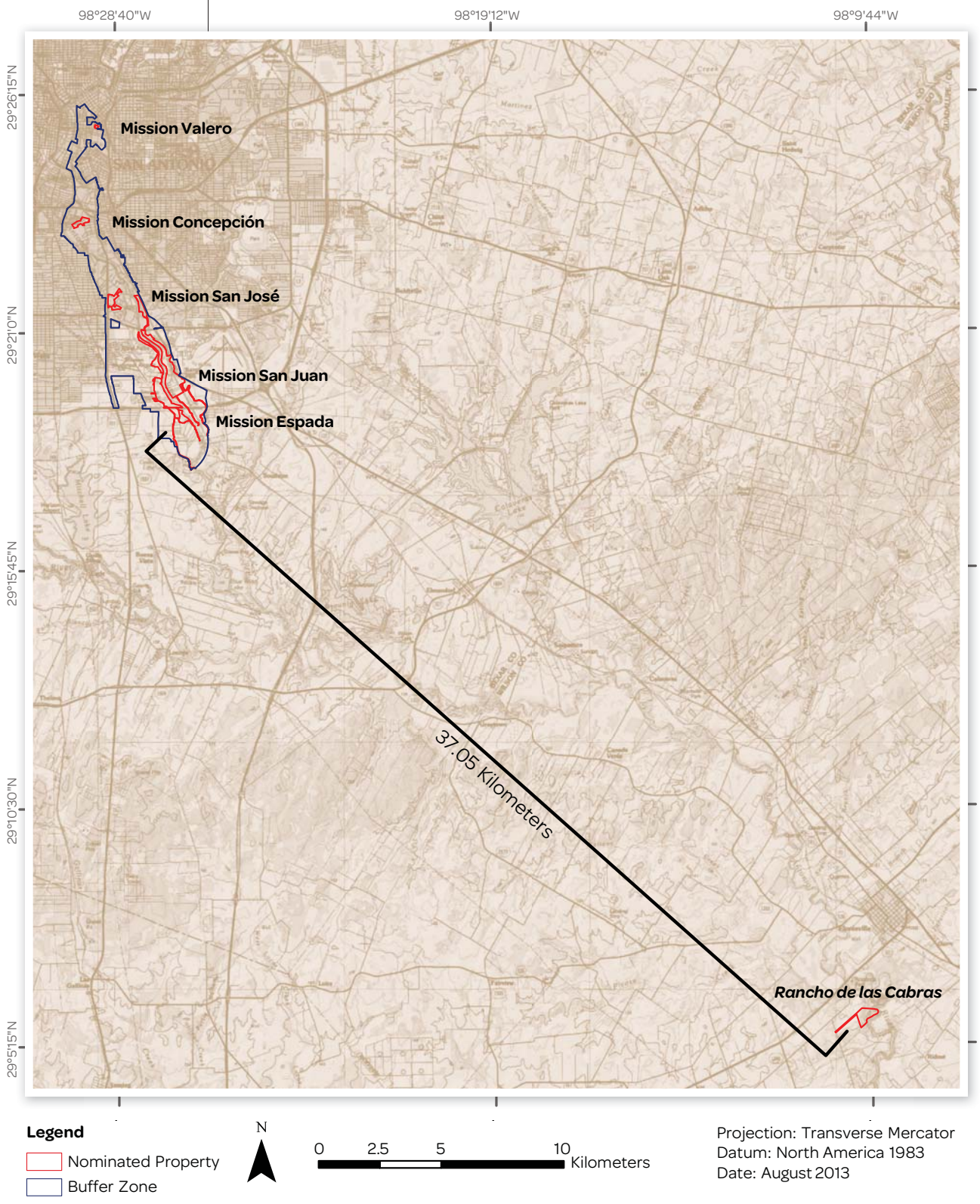
United States of America

N

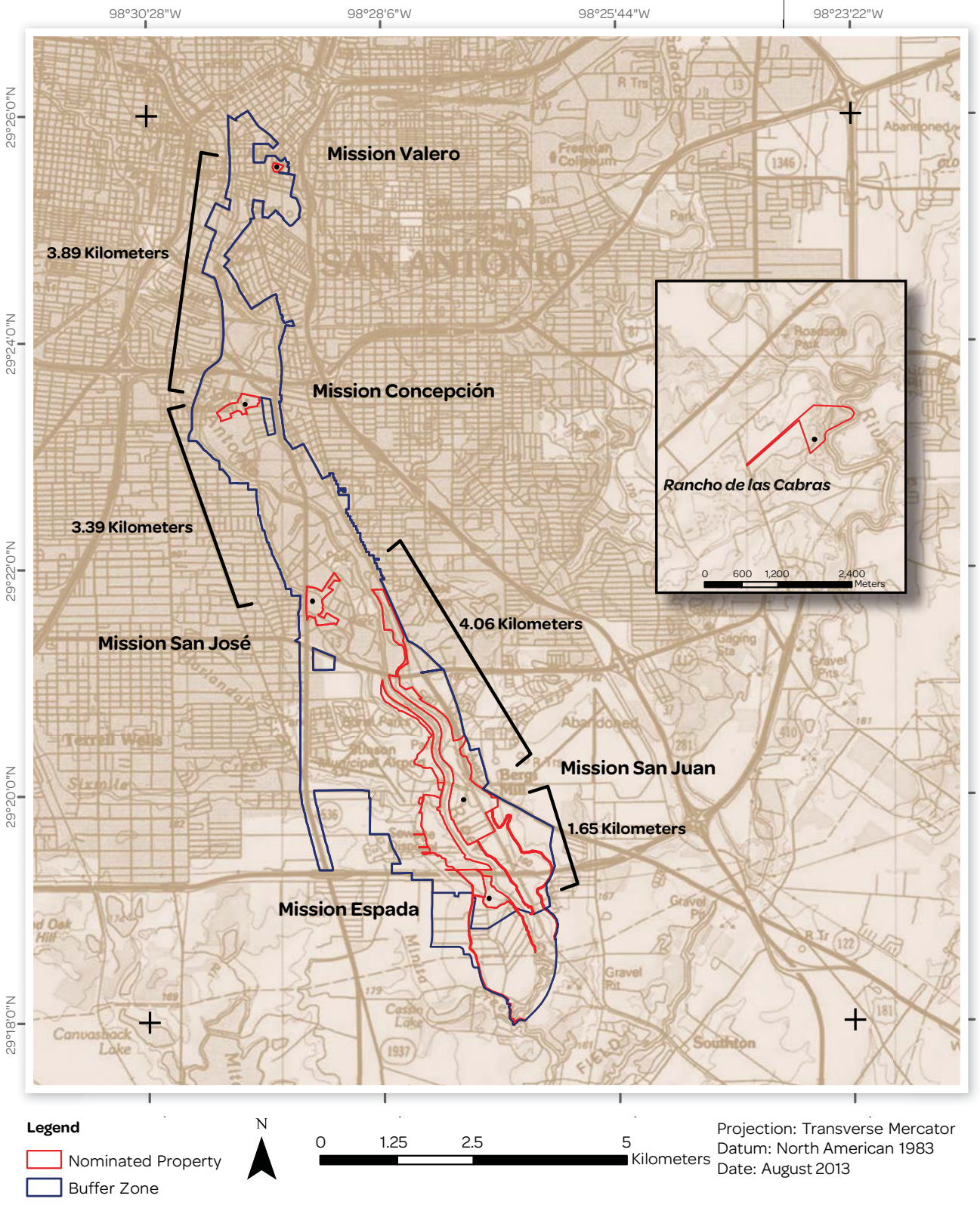
0 250 500 1,000 Kilometers

Projection: Mercator
Datum: World Geodetic System 1984
Date: October 2011

▼ FIGURE 1.2 Location of nominated property (1:200,000).



Location of nominated property (1:80,000). FIGURE 1.3 ▼



▼ FIGURE 1.4 Location of nominated property - *Rancho de las Cabras*.

Legend

Nominated Property

Rancho de las Cabras

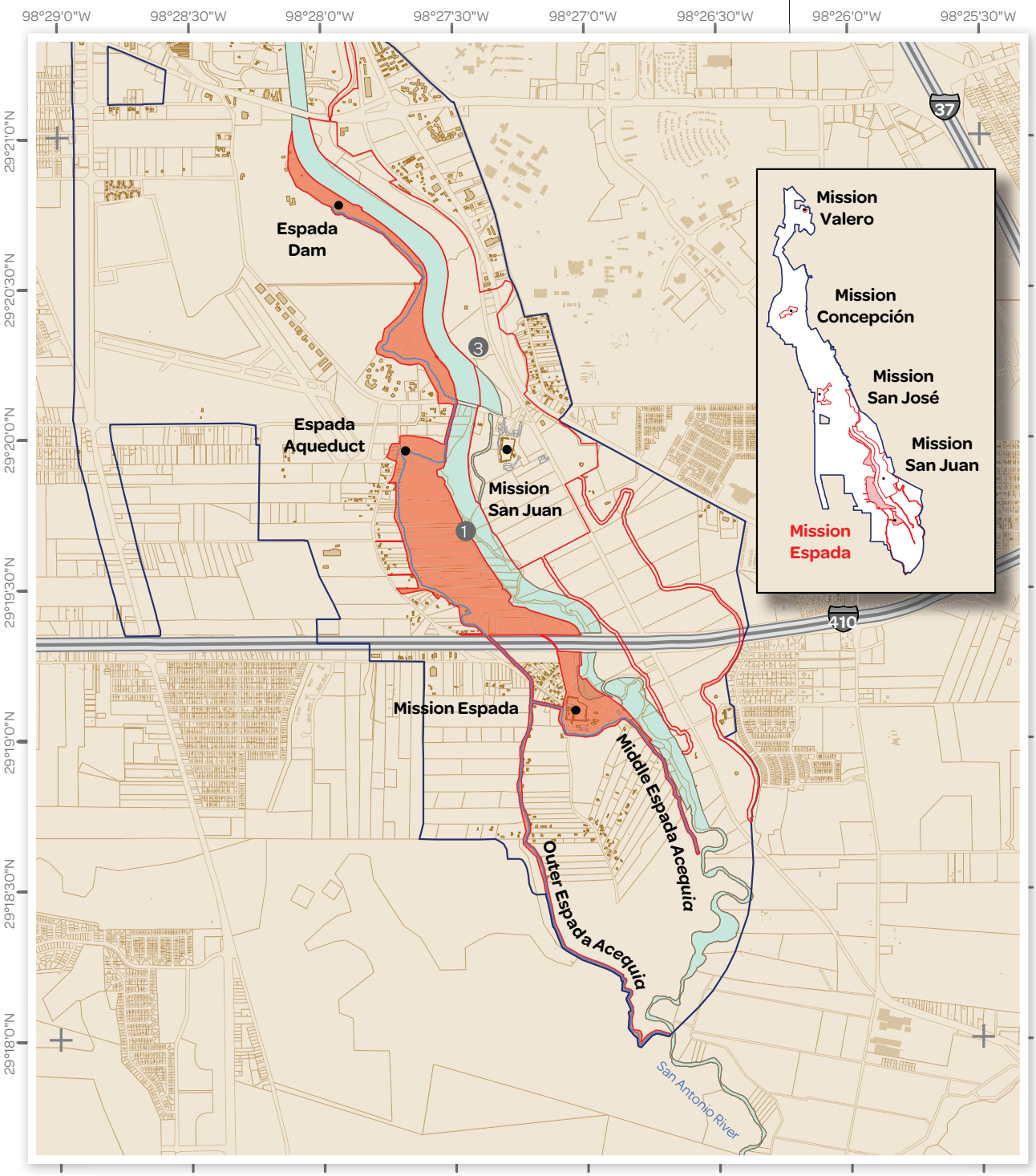
N

0 0.25 0.5 1 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

NOTE: There is no buffer zone for ***Rancho de las Cabras*** because the traditional land use of ranching and rural use maintains a protective zone.

Location of nominated property - Mission Espada. | FIGURE 1.5 ▼



Legend

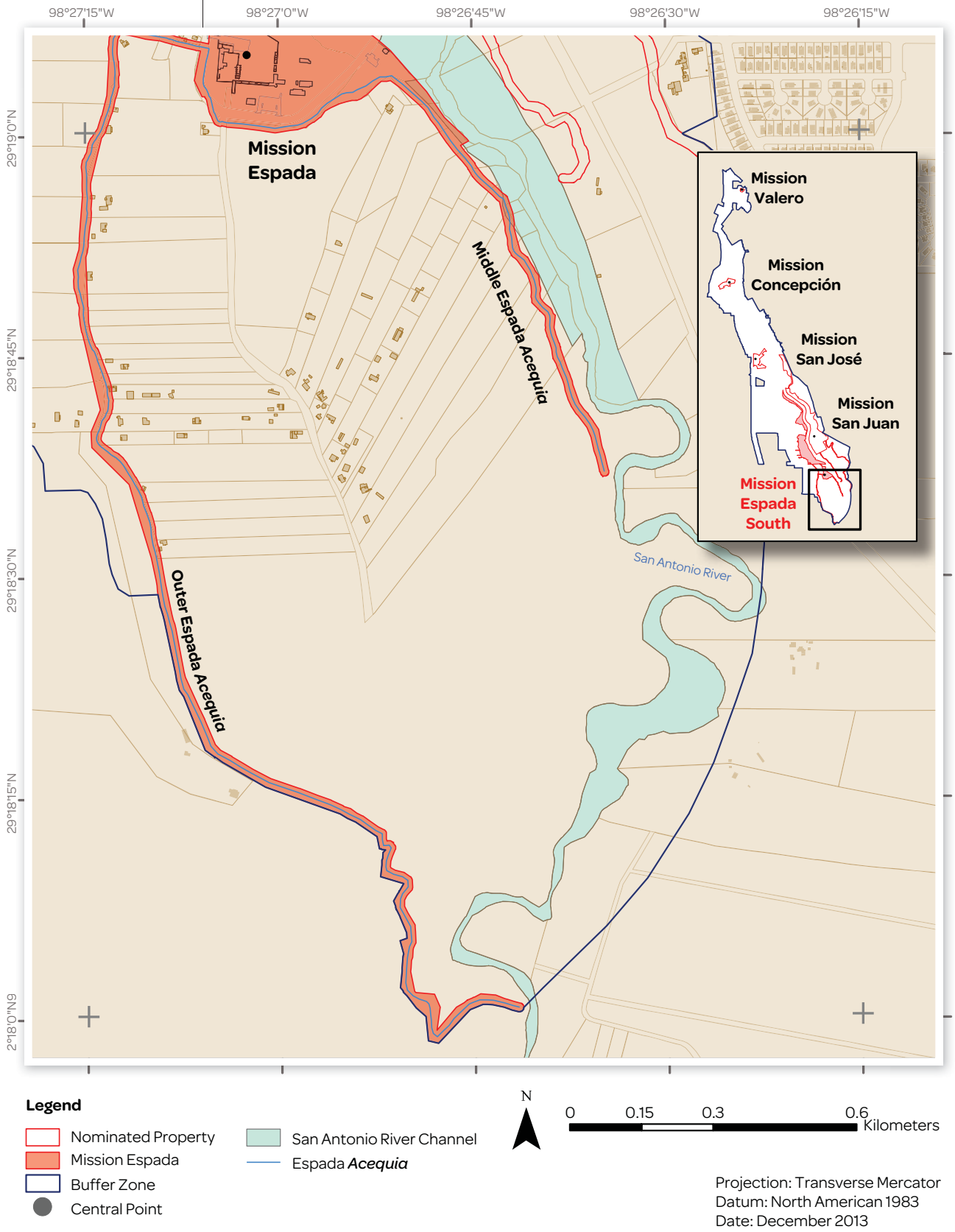
- Nominated Property
- Mission Espada
- Buffer Zone
- Central Point
- San Antonio River Channel
- Espada *Acequia*

N

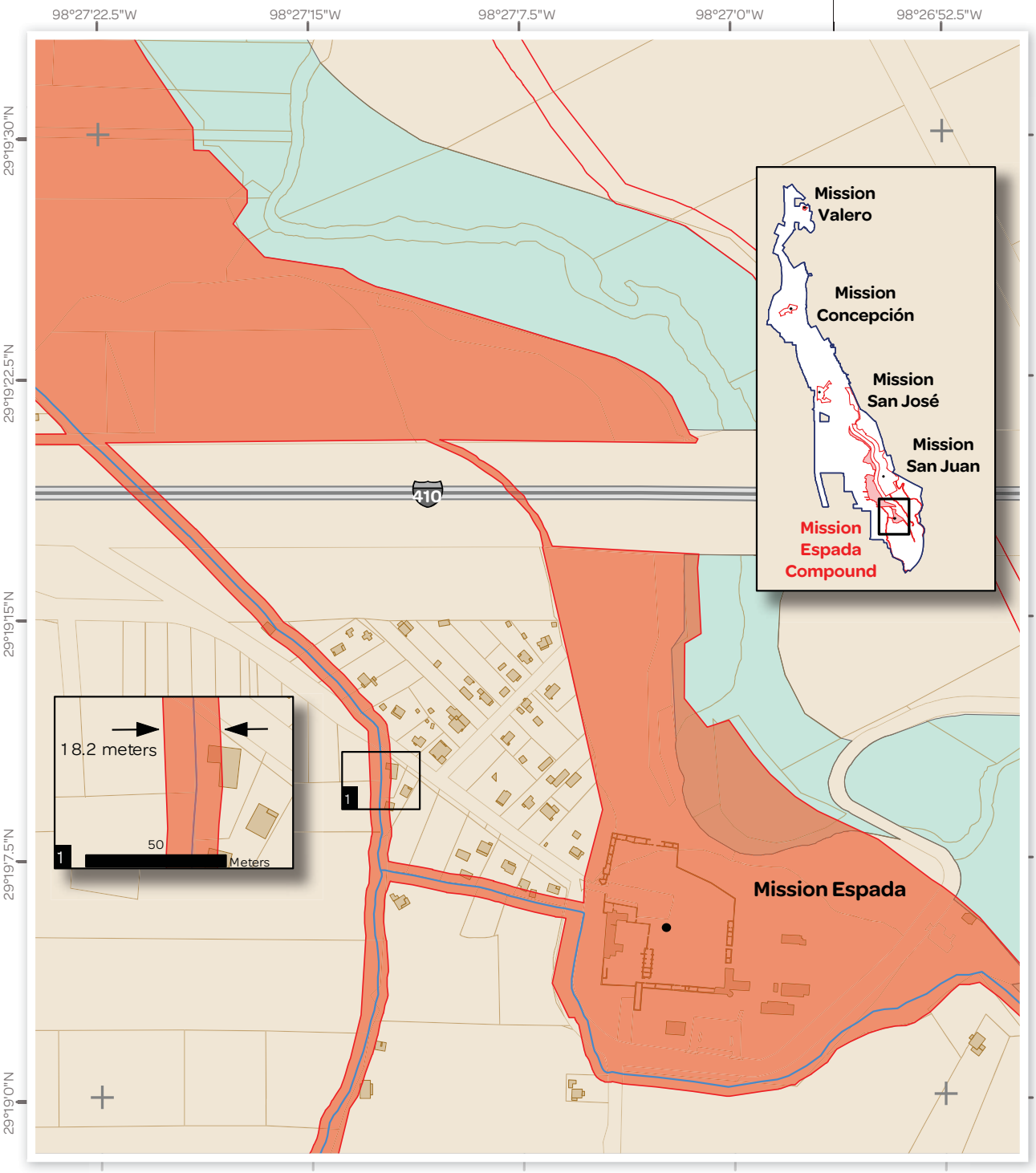
0 0.5 1 2 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

▼ FIGURE 1.6 | Location of nominated property - Mission Espada (South).



Location of nominated property - Mission Espada Compound. FIGURE 1.7 ▼



Legend

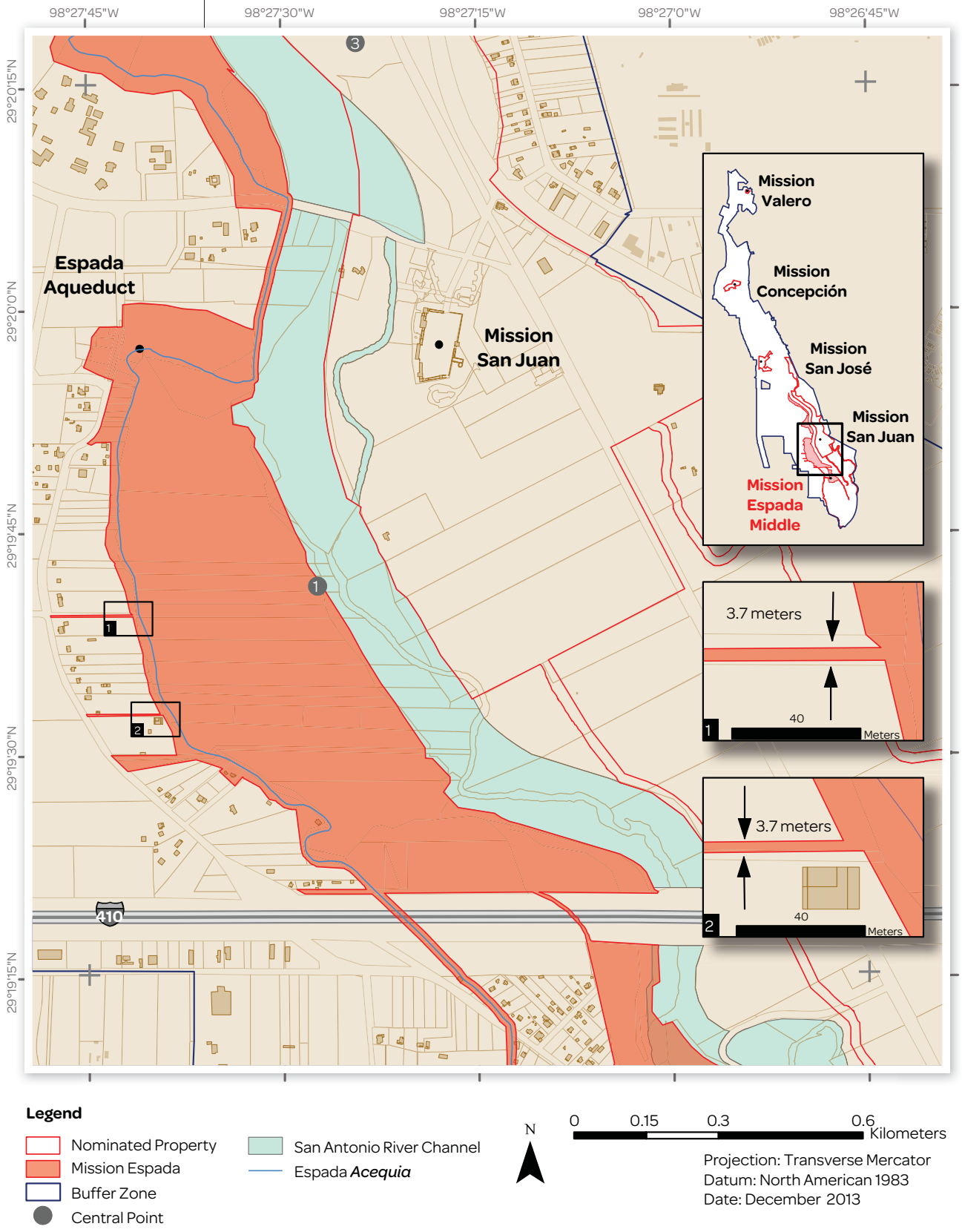
- Nominated Property
- Mission Espada
- Buffer Zone
- Central Point
- San Antonio River Channel
- Espada *Acequia*

N

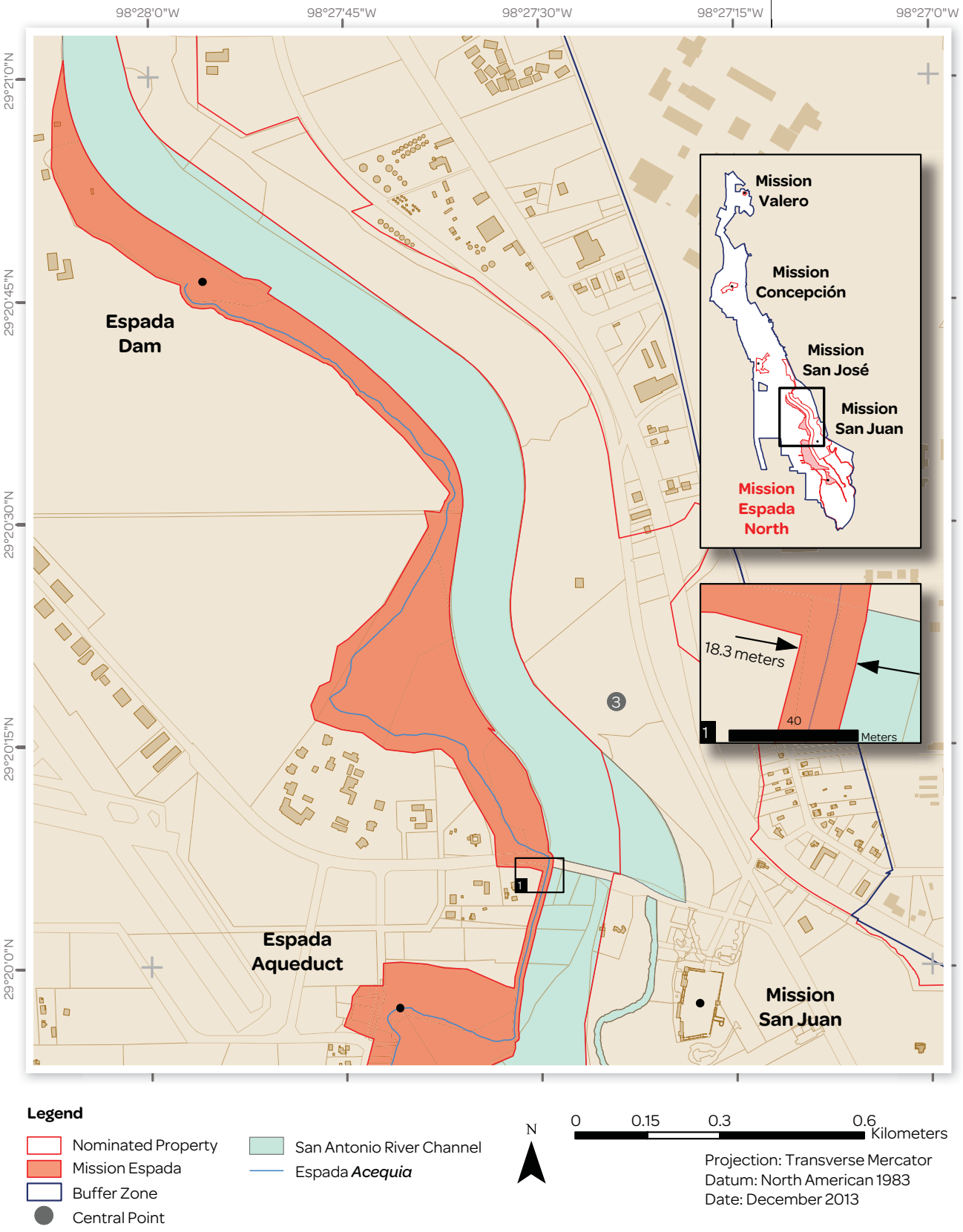
0 0.05 0.1 0.2 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

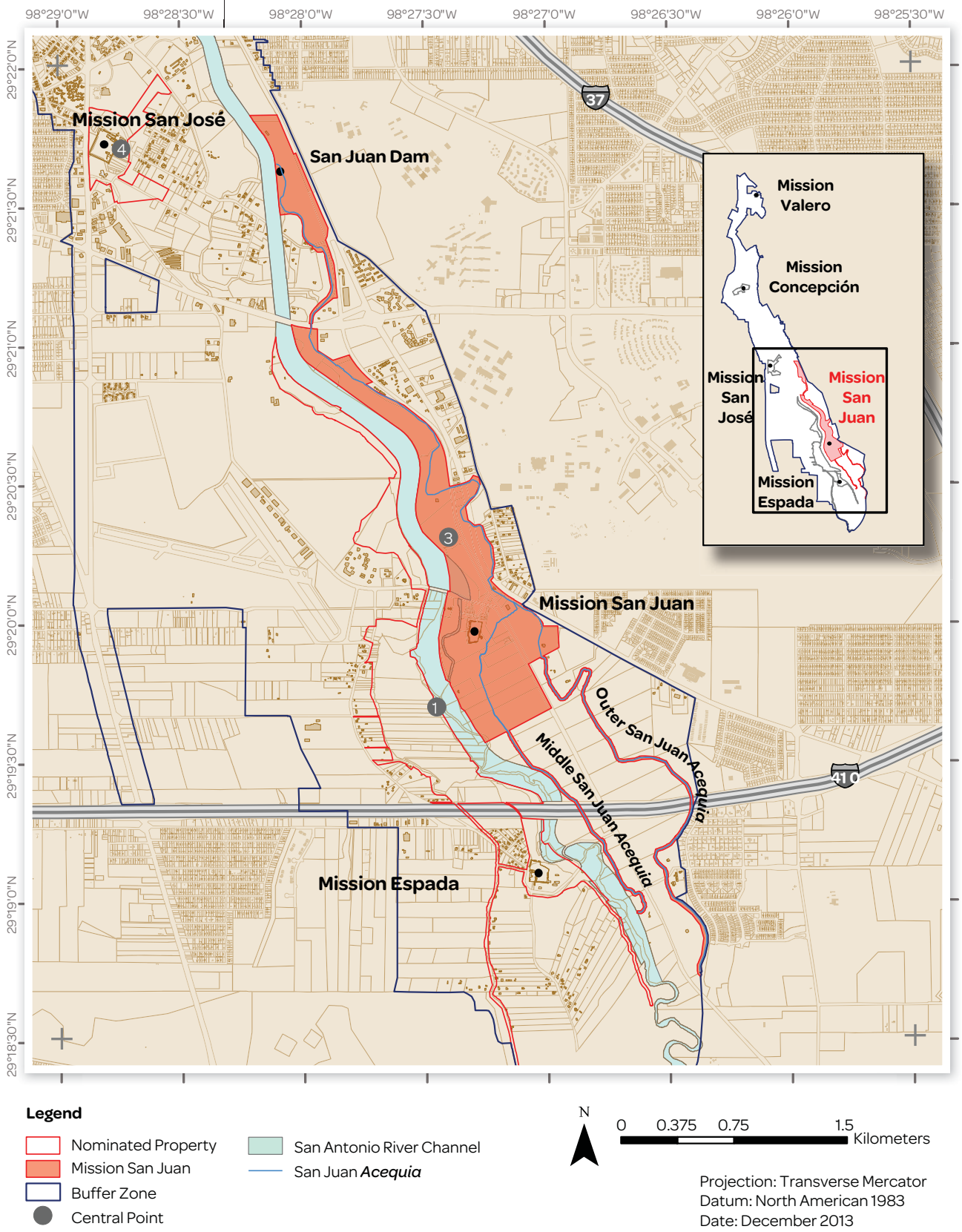
▼ FIGURE 1.8 | Location of nominated property - Mission Espada (Middle).



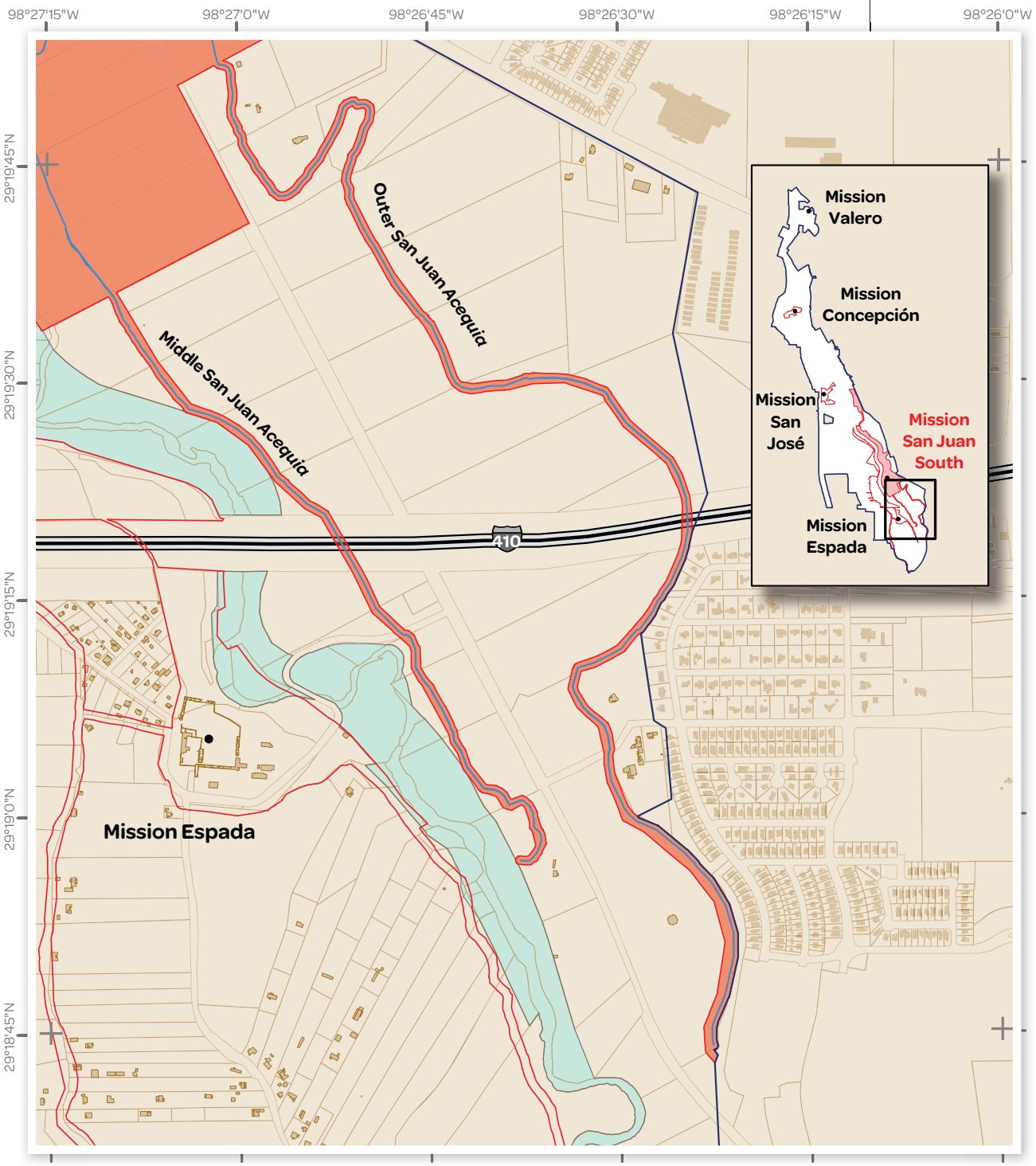
Location of nominated property - Mission Espada (North). | FIGURE 1.9 ▼



▼ FIGURE 1.10 | Location of nominated property - Mission San Juan.



Location of nominated property - Mission San Juan (South). | FIGURE 1.11 ▼



Legend

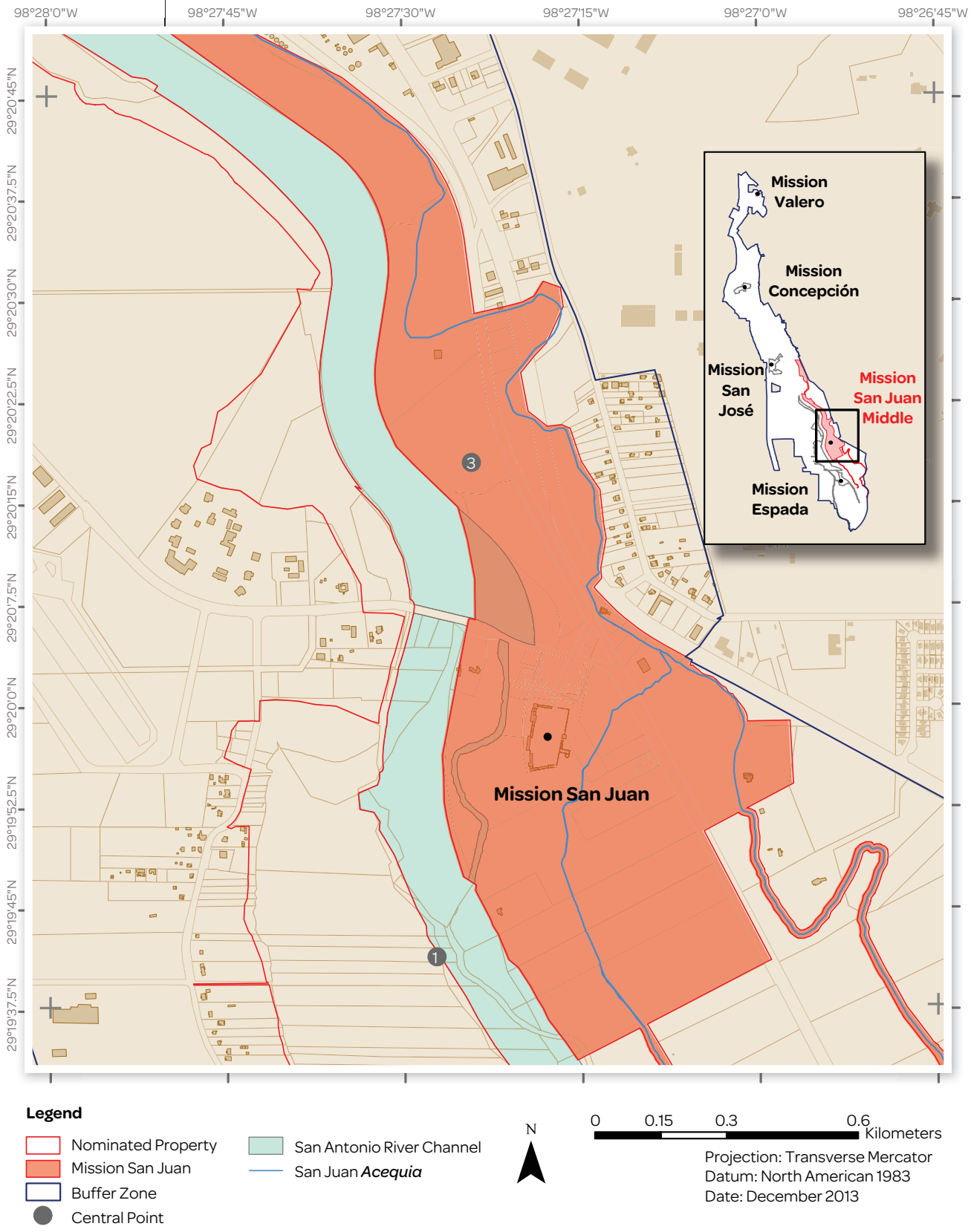
- Nominated Property
- Mission San Juan
- Buffer Zone
- Central Point
- San Antonio River Channel
- San Juan *Acequia*

N

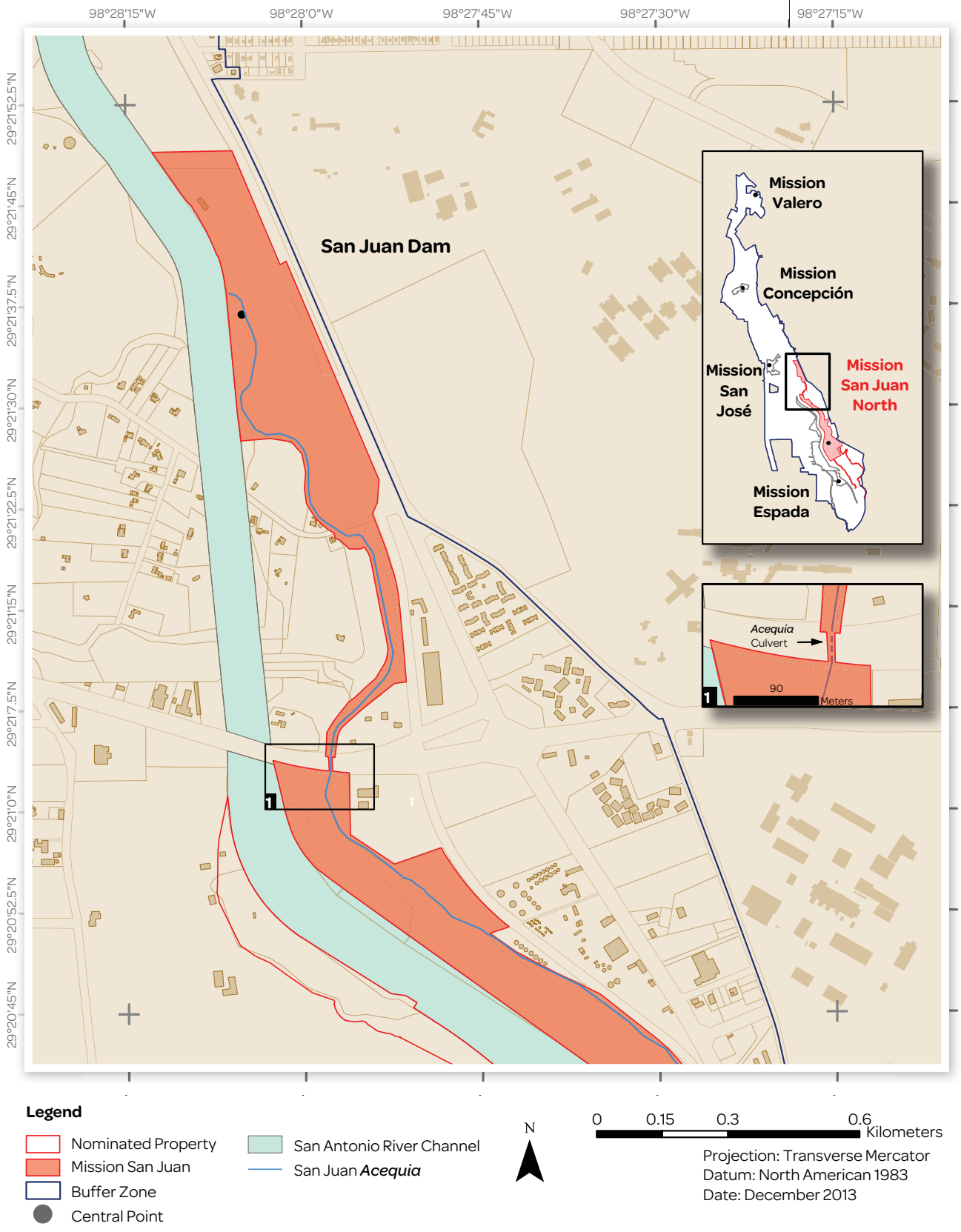
0 0.15 0.3 0.6 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

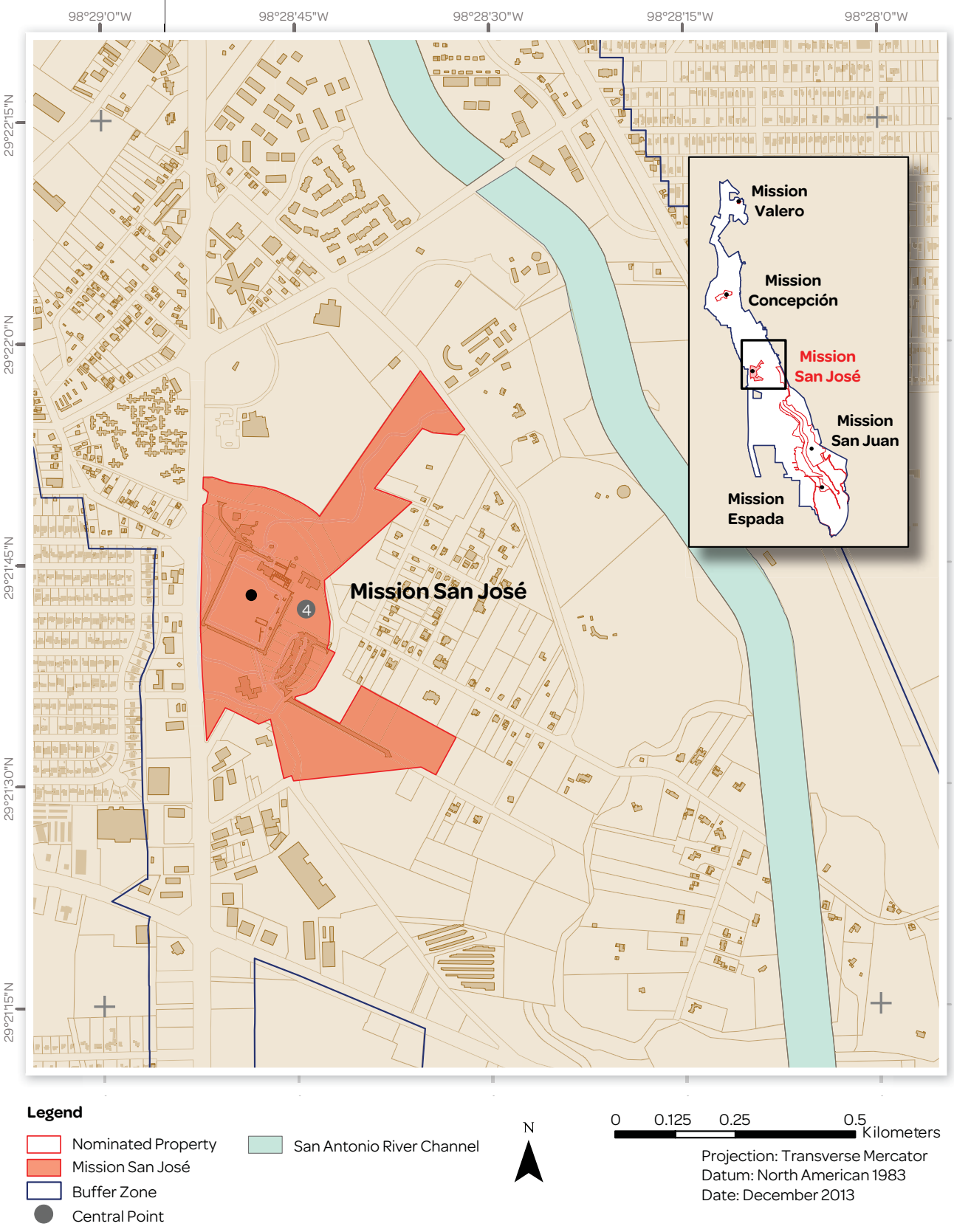
▼ FIGURE 1.12 | Location of nominated property - Mission San Juan (Middle).



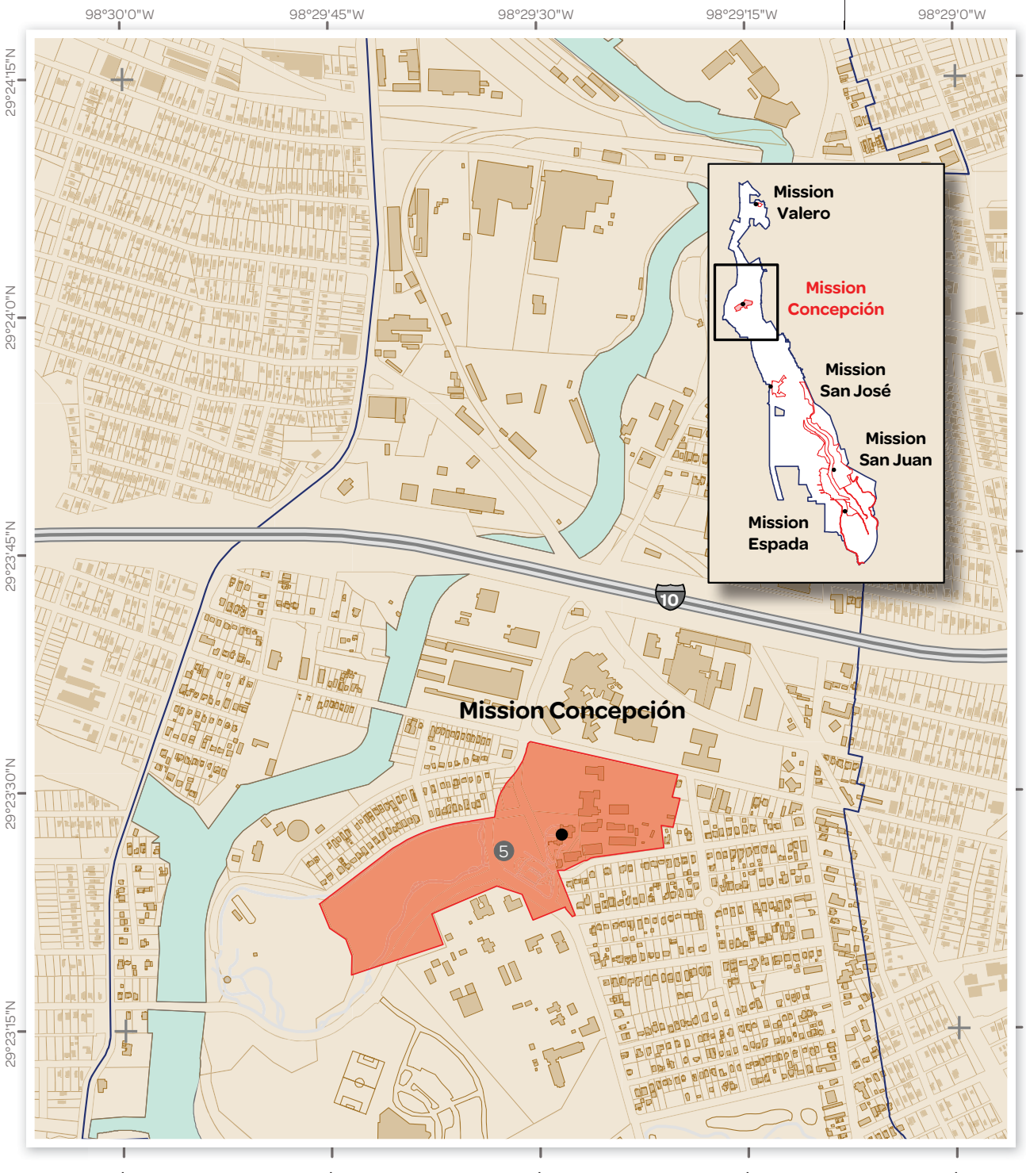
Location of nominated property - Mission San Juan (North). | FIGURE 1.13 ▼



▼ FIGURE 1.14 Location of nominated property - Mission San José.



Location of nominated property - Mission Concepción. | FIGURE 1.15 ▼



▼ FIGURE 1.16 | Location of nominated property - Mission Valero.

1.f Area of Nominated Property (ha.) and Proposed Buffer Zone (ha.)

ID N°	NAME OF THE COMPONENT PART	REGION OR NEAREST TOWN	COORDINATES OF THE CENTRAL POINT	AREA OF NOMINATED COMPONENT OF THE PROPERTY (HA.)	AREA OF THE BUFFER ZONE (HA.)	MAP N°
001	Mission Espada	San Antonio, Texas	W 98° 27' 27" N 29° 19' 41"	94.7	2068	1.5, 1.6, 1.7, 1.8, 1.9
002	*Rancho de las Cabras*	Floresville, Texas	W 98° 9' 58" N 29° 5' 50"	40.0	0	1.4
003	Mission San Juan	San Antonio, Texas	W 98° 27' 24" N 29° 20' 18"	130.5	2068	1.10, 1.11, 1.12, 1.13
004	Mission San José	San Antonio, Texas	W 98° 28' 44" N 29° 21' 42"	20.6	2068	1.14
005	Mission Concepción	San Antonio, Texas	W 98° 29' 33" N 29°23' 26"	13.3	2068	1.15
006	Mission Valero/ The Alamo	San Antonio, Texas	W 98° 29' 9" N 29° 25' 33"	1.7	2068	1.16
Total area (in hectares):				**300.8**	**2068.0**	
				Grand Total: 2369.0 ha.		

The unified buffer zone is defined by the various historic and conservation district overlays governed by the City of San Antonio.

Section 2: Description

2.a Description of Property

2.b History and Development

2. Description

2.a Description of Property

*Note: All elements discussed are located within the nominated property boundary unless otherwise noted.**

INTRODUCTION

The ensemble of San Antonio Missions is a unique chain of five closely spaced eighteenth-century Spanish colonial mission complexes in San Antonio, Texas, United States of America (FIGURE 2.A.1). Historically, they operated cooperatively and shared the same goals: to evangelize the area's indigenous population and to develop secular, self-supporting communities of subjects, loyal to the Catholic Church and the Spanish Crown, who could help defend the northern frontier of Spain's empire in North America. Located along a 12.4-kilometer (7.7-mile) length of the San Antonio River, the missions, with their supporting irrigation systems, workshops, *labores*, and *ranchos*, grew into self-sustaining communities that became the foundation of the modern city of San Antonio. Today, they are all designated historic sites, and four of the former mission churches continue to serve as active Roman Catholic parishes.

The five mission complexes lie in a south-north line along the San Antonio River basin, each less than five kilometers (three miles) from the next, on both sides of the river. Each stands on high ground, but close to the river. Missions Espada and San Juan, the two most southerly missions, are the smallest of the five and are located in distinctly rural settings that recall the era when they were established. Missions San José and Concepción are the two largest missions and are in suburban settings north of Missions Espada and San Juan. Mission Valero/The Alamo is the northernmost of the five missions, and is located in downtown San Antonio in an urban setting.

The Spanish selected the locations for the San Antonio mission complexes because of the excellent supply of clean water emanating from two springs that joined to form the San Antonio River. Early expeditions found a large number of indigenous groups (Payaya and others) that were later referred to collectively as Coahuiltecans.

The missions along the San Antonio River.

FIGURE 2.A.1 ▲

*See the glossary in Section 7 for specific terms used in this nomination.

In the San Antonio River basin, these groups lived in temporary settlements called *rancherias*. Father Isidro Félix de Espinosa estimated the population of one such *rancheria* at 500 individuals. Governor Don Domingo Terán de los Ríos found the Payaya peoples friendly and agreeable, and possibly suitable for mission life. It was also a convenient stopping place for missionaries and Spanish officials who were traveling from Mexico to the missions of East Texas – and especially from Mission San Juan Bautista, a gateway mission situated close to the Rio Grande, for expeditions traveling to the Texas interior. The distance from Mexico City to San Antonio is 1,376 kilometers (855 miles); it is 380 kilometers (236 miles) from the Rio Grande River (the current border between Mexico and the United States) to San Antonio.

Significant portions of an intricate network of Spanish colonial-era dams, *acequias* (ditches), and an aqueduct have survived. This extensive water distribution system addresses the periods of drought that characterize the San Antonio region, where the relatively mild climate is punctuated with problematic periods of drought. From the beginning, the missionaries and indigenous peoples designed and constructed water channels that would flow from the San Antonio River to the missions and to their farm fields, or *labores*, regardless of the weather. There is also surviving evidence of wells dug inside the perimeter walls of the mission complexes, which provided a steady source of clean drinking water in the event of an attack. These sophisticated water systems helped ensure the economic stability and survival of the mission complexes. Each mission had its own *labores* and *rancho*. The *ranchos* supported thousands of head of cattle, horses, goats, and sheep that fed the mission inhabitants or were sold or traded for other goods to sustain the missions and their residents. Two of the *labores* and the stone ruins of a *rancho* have survived, and are included in the nominated property.

The general layout of the individual San Antonio Mission is similar to the traditional Benedictine "friary plan" of a cloister and friary joined to the church structure, a scheme the Franciscans had developed for convents some 300 years before the San Antonio Missions were founded. To this traditional friary plan was added an open "plaza" design, with a village for the indigenous people built around a central square. The San Antonio Missions' builders, however, were forced to modify their plans because of attacks by Apaches and Comanches. They enclosed the missions' structures, including the residences for the indigenous inhabitants, within stone defensive walls. Such walls are extremely rare – if not unique – among Spanish colonial missions worldwide, and represent a very specific response to local circumstances.

Located within the five mission complexes today are more than fifty standing stone structures, archaeological remains, and landscape features, as described below.

MISSION COMPLEXES FROM SOUTH TO NORTH

All structures and attributes of the mission complexes described below are within the boundary of the nominated property.

MISSION ESPADA AND *RANCHO DE LAS CABRAS*

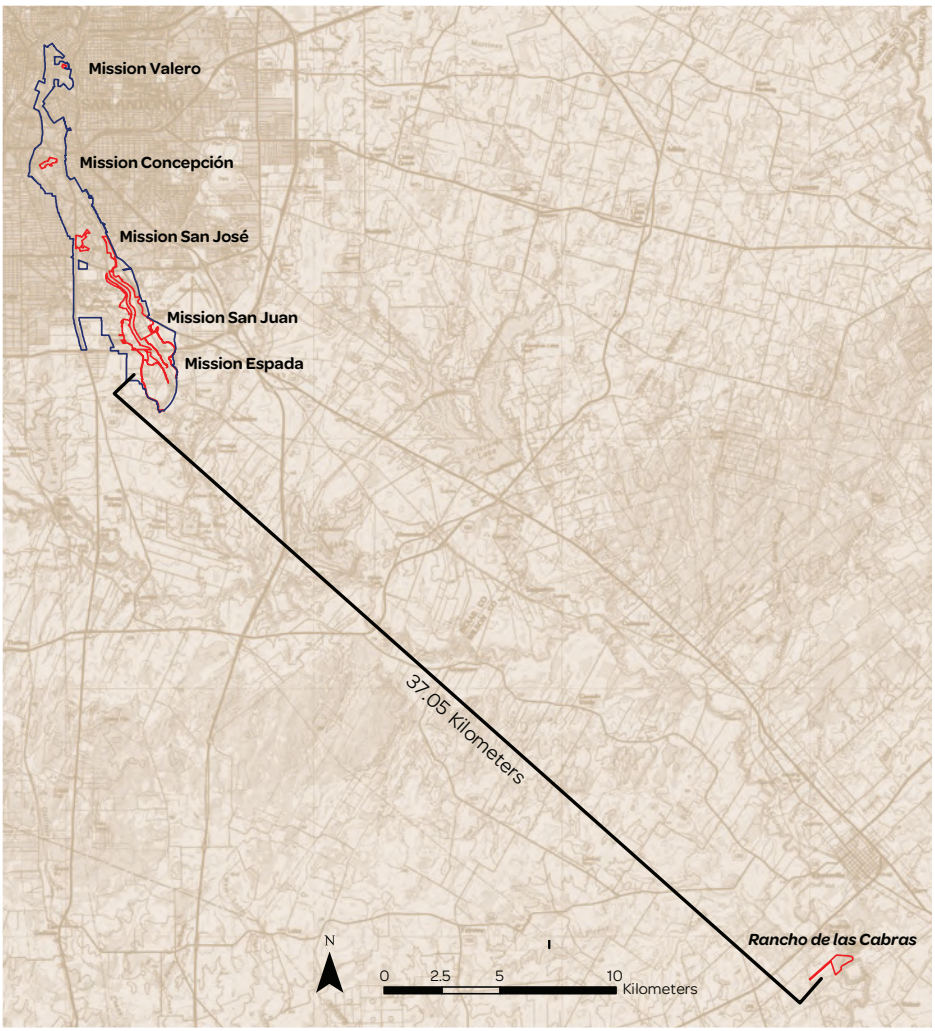
Mission Espada is the most rural of the five San Antonio missions, located approximately 1.7 kilometers (1 mile) south of Mission San Juan and 12.4 kilometers (7.7 miles) south of Mission Valero/The Alamo (FIGURE 2.A.2). The mission complex – church, *convento*, and extensive ruins of support structures and perimeter walls – is adjacent to 44 hectares (107 acres) of *labores* (farm fields) that are within the nominated property boundary. The Mission Espada *acequia* system, dam, and aqueduct have functioned continuously for more than 265 years, making it the oldest continuously operating irrigation system in North America. The *acequia* system continues to define farm field boundaries in the area. The stone ruins of the *rancho* that supported this mission survive, one of only two known remaining *rancho* ruins in the Western Hemisphere.

FIGURE 2.A.2 ▶

Mission Espada complex.

Courtesy of Robert Howen. June 2013.

Rancho de las Cabras: This 40-hectare (98.8-acre) ranch, associated with Mission Espada, is located about 37 kilometers (23 miles) south of the mission (FIGURE 2.A.3). Prior to 1985, architectural remnants of a small chapel and four rooms with sandstone walls standing as high as 3.7 meters (12 feet) were visible (FIGURE 2.A.4). After excavation in the early 1980s, these standing remnants were buried in sand to preserve the sandstone. (In 2009, the sand was removed from three rooms to verify the efficacy of the conservation technique, and the sand was then replaced.) The sandstone was quarried right next to the compound and the quarry is still visible. Seven additional seasons of archaeological excavations from 2007 to 2013 have confirmed the presence of all the perimeter walls and two bastions (FIGURE 2.A.5). Midden deposits are extensive at the ranch and have revealed artifacts relating to socio-economic status as well as to a diverse number of uses beyond ranching activities. Indigenous and imported ceramics have revealed connections between pre-contact and mission period indigenous groups, as well as the continued use of this area for trade and commerce. A compacted clay plaza floor was also identified and left intact (FIGURE 2.A.6). (Miller, 2013) The remainder of the ranch is undeveloped, containing brushy areas and vestiges of grassland prairie evocative of the ranch's colonial-era landscape. All of the missions had ranchlands but structural remains or features of the other missions' ranches have not been identified.



◀ FIGURE 2.A.3

Relationship between Mission Espada and *Rancho de las Cabras*.

FIGURE 2.A.4 ▶

Wall ruins at *Rancho de las Cabras* prior to covering with sand for preservation.

Courtesy Center for Archaeological Research, University of Texas, San Antonio (CAR-UTSA). 1980-84.

◀ FIGURE 2.A.5

The results of 2007-2013 excavations at *Rancho de las Cabras*.

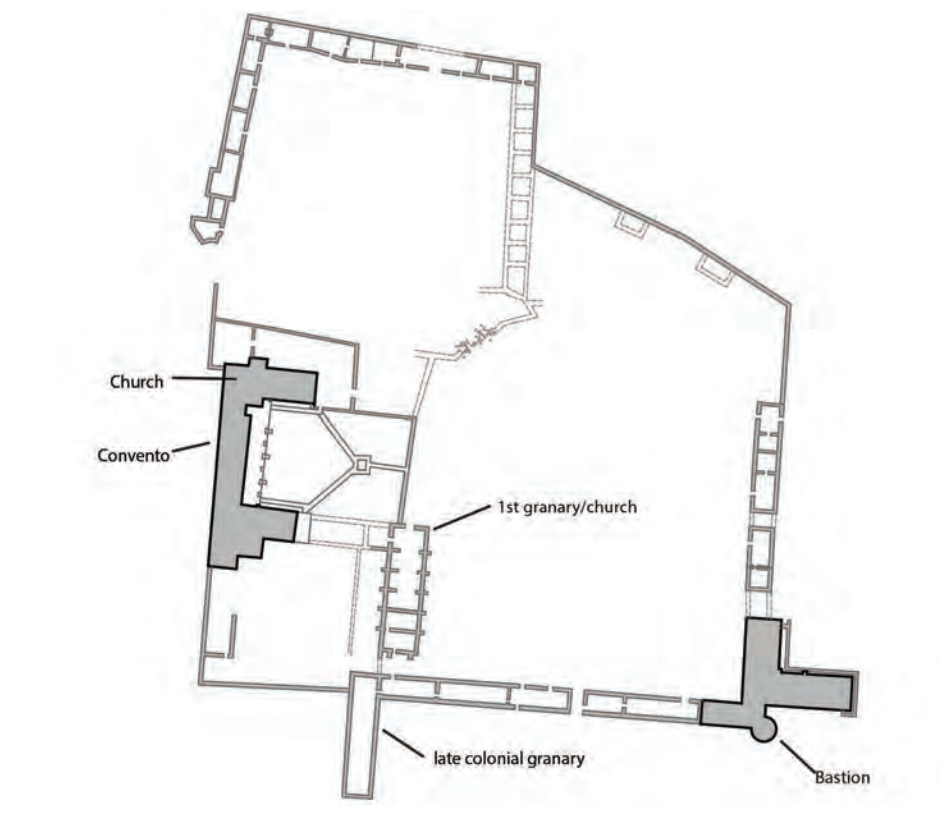
Courtesy of CAR-UTSA and the National Park Service. 2007-2011.

FIGURE 2.A.6 ▶

Compact clay floor in the *Rancho de las Cabras* plaza.

Courtesy of the National Park Service. 2007-2010.

Mission Layout: Mission Espada is located approximately 170 meters (558 feet) from the west bank of the San Antonio River (FIGURE 2.A.7). The layout of Mission Espada reflects several phases of building during the colonial and post-colonial periods. The modest church and adjacent *convento* and garden stand along the west wall of the complex. To the southeast of the church are ruins of a granary and late-colonial era church. The south wall contains ruins of a late-colonial granary and several indigenous living quarters. Various indigenous living quarters ruins and remnants of perimeter walls form the north, northwest, and east portions of the complex. A round bastion tower stands at the southeast corner of the complex attached to the mission's visitor contact station (FIGURE 2.A.8). The remains of the foundations of the indigenous quarters associated with the first building phase at Mission Espada are located within 15 centimeters (6 inches) of the ground surface, and have been verified archaeologically. Important midden deposits are located just outside the south walls of the compound and underneath the bastion. These deposits are known to contain artifacts that help define the technology and daily life of the mission's indigenous residents.



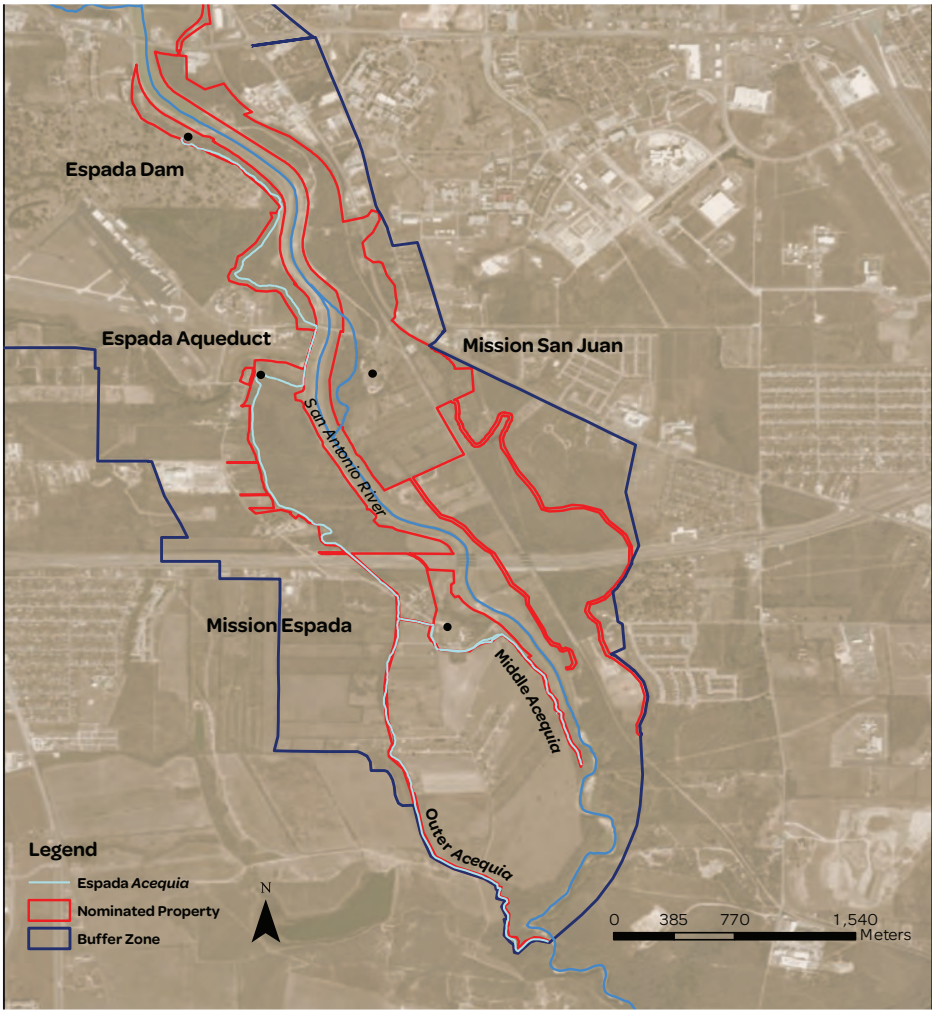
◀ FIGURE 2.A.7

Mission Espada complex.

FIGURE 2.A.8 ▶

Mission Espada bastion.
Courtesy of Robert Howen. 2013.

Acequia: The Mission Espada *acequia* is an earthen ditch 9 kilometers (5.6 miles) long and 1.8 meters (6 feet) wide (FIGURE 2.A.9). Originating at a dam several kilometers north of the mission, the gravity-fed water flows from there south to the *labores* (FIGURE 2.A.10). The water flow is rapid enough to prevent it from stagnating or pooling, though slow enough not to erode or wash out the sides of the *acequia*. Wherever the *acequia* crosses a creek, it does so at a point where the water levels are equal. At Six-Mile (Piedras) Creek, an aqueduct carries the *acequia* waters across the creek (FIGURE 2.A.11). The *acequia* then continues south and runs to the west of the mission complex, where it waters the *labores* and ultimately drains back into the San Antonio River south of the mission. A diversion gate west of the mission complex divides the flow from the main *acequia* into upper and lower *acequias* that irrigate the historic fields. The *acequia* remains in use today, more than 265 years after it was constructed (FIGURE 2.A.12). (Cox, 2005 and Porter, 2009)



◀ FIGURE 2.A.9

Map of Mission Espada *acequia* system.

FIGURE 2.A.10 ▶

Mission Espada dam.

Courtesy of the National Park Service. August 2009.

◀ FIGURE 2.A.11

Mission Espada aqueduct.

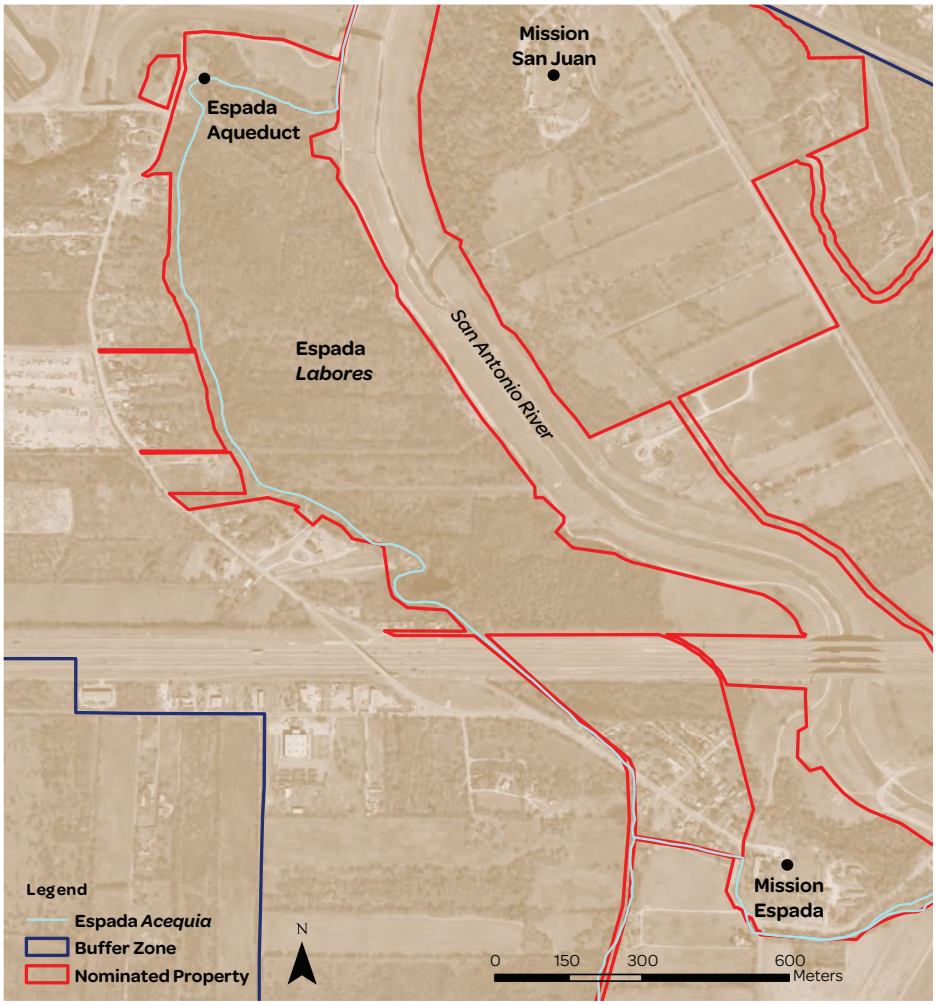
Courtesy of the National Park Service. February 2011.

FIGURE 2.A.12 ▶

Mission Espada *acequia*.

Courtesy of the National Park Service. May 2004.

Aqueduct: Constructed of rubble masonry set in lime mortar, the Mission Espada aqueduct is about 1,830 meters (6,000 feet) north of the main mission complex (FIGURE 2.A.13). The only remaining Spanish colonial aqueduct in North America, it has been carrying water for more than 265 years. The structure bridges Six-Mile (Piedras) Creek with two Roman arches spanning approximately 3.65 meters (12 feet), supported by a central pier that is diamond-shaped in plan and with a buttress at the western pier (FIGURE 2.A.14). The central pier's shape reduces the water pressure on its face. (Cox, 2005) The water channel on top of the aqueduct is 1.2 meters (4 feet) wide and 1.2 meters (4 feet) deep, with retaining walls 0.5 meters (1.5 feet) thick (FIGURE 2.A.15).



◀ FIGURE 2.A.13

Location of the Mission Espada aqueduct in relation to the main Mission Espada mission complex.

FIGURE 2.A.14 ▶

Mission Espada aqueduct showing central pier.

Courtesy of Robert Howen. June 2013.

◀ FIGURE 2.A.15

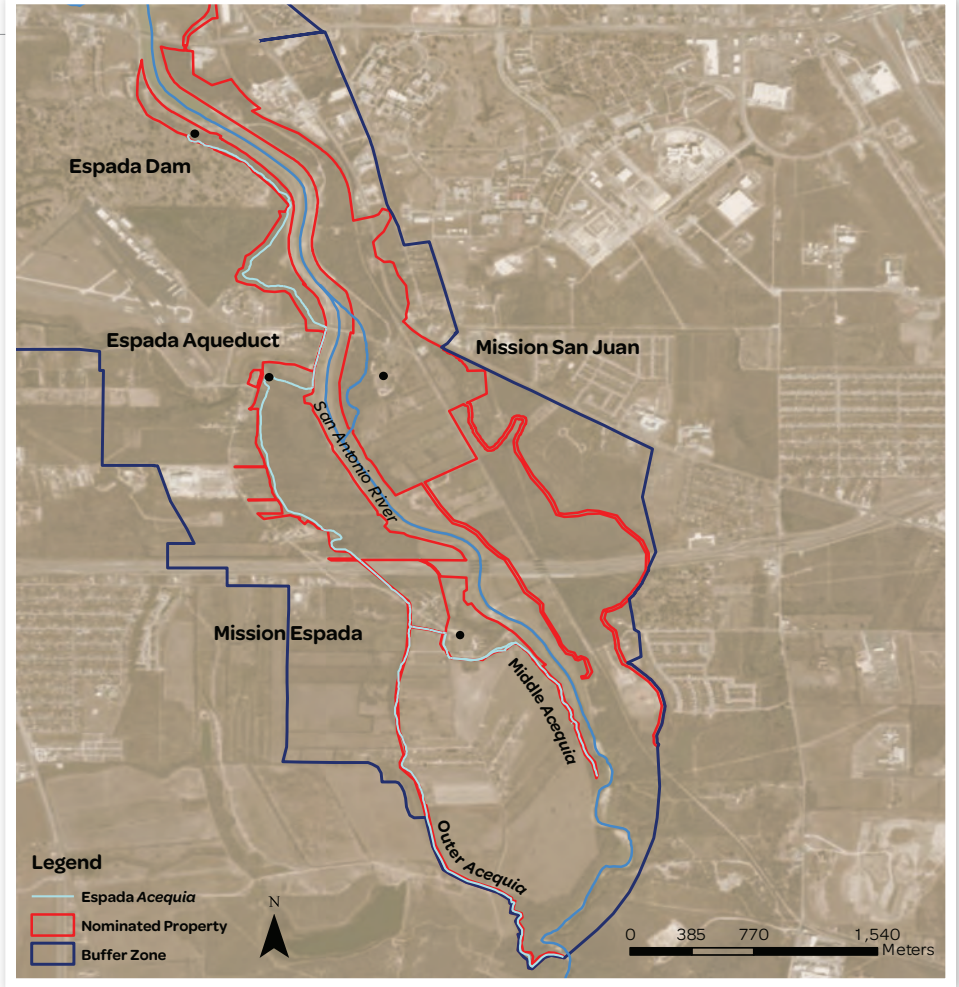
Mission Espada aqueduct showing channel.

Courtesy of Robert Howen. June 2011.

Dam: Also constructed of rubble masonry set in lime mortar, this structure spans the old channel of the San Antonio River 2,286 meters (7,500 feet) north of the Mission Espada aqueduct (FIGURE 2.A.16). (Porter, 2009) The dam is 40 meters (131.2 feet) long, 2.4 meters (7.5 feet) high, and 1.8 meters (5.9 feet) thick at the top. The dam does not block the entire river channel, but impounds a pool of water. When the pool's level reaches sufficient height, the water flows into the *acequia*. The top of the dam has been capped for stabilization, and the portions of the structure that have not been used since the river was re-channeled have been partially buried for preservation. The dam has seen very little change since its construction and has been in continuous use since the colonial era (FIGURE 2.A.17).

FIGURE 2.A.16 ▶

Map of Mission Espada *acequia* showing the relationship between the dam and the aqueduct.



◀ FIGURE 2.A.17

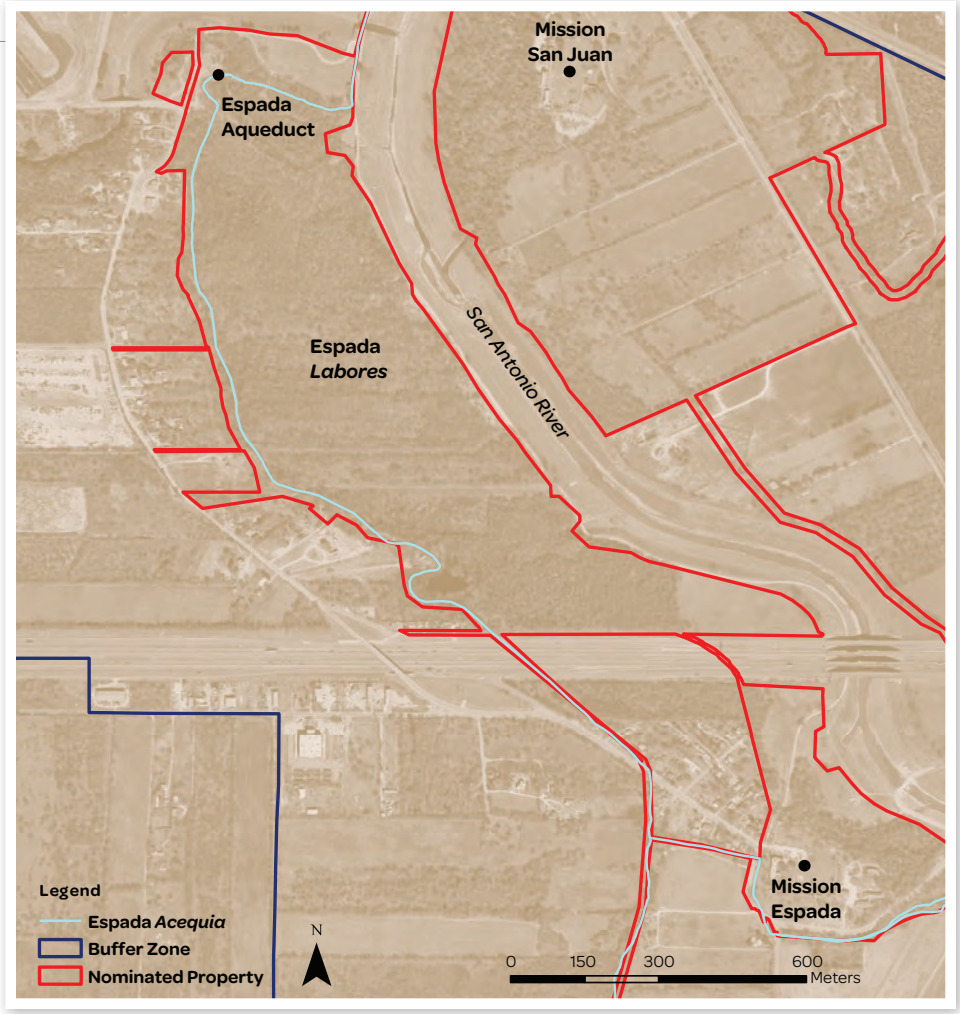
Mission Espada dam.

Courtesy of Robert Howen. June 2013.

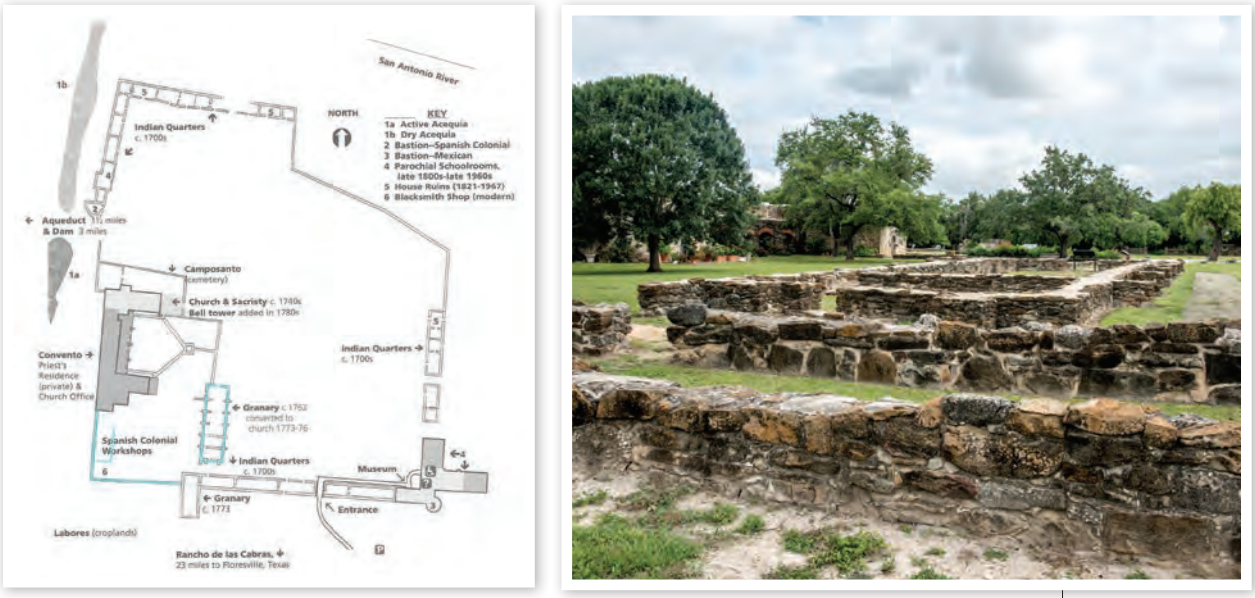
Labores: A significant portion of the original farm fields of Mission Espada remain in place today (FIGURE 2.A.18). The fields within the nominated property are fallow, with native grasses and trees growing along the old laterals. In addition to land managed by the National Park Service, some of the original Mission Espada *labores* are still used today as private farm fields, using irrigation water from the original *acequia* system.

FIGURE 2.A.18 ▶

Mission Espada *labores*.



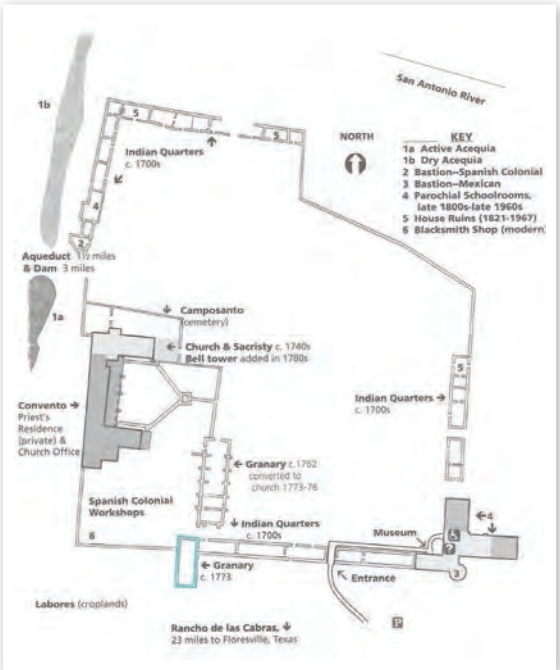
First Granary (Late-Colonial Church Ruins): Located to the southwest of the church, the stabilized masonry wall remnants of this structure stand about 0.8 meters (2.5 feet) high. The remnants form a rectangular structure measuring 8.5 meters (28 feet) by 26.5 meters (87 feet), with foundations that indicate the structure was buttressed on all sides (FIGURE 2.A.19).



Mission Espada first granary and late-colonial church ruins.
Courtesy of Robert Howen. June 2013.

FIGURE 2.A.19 ▲

Second Granary (Late-Colonial Granary Ruins): The stabilized ruins of this rectangular structure are located along the south wall of the complex, just south of the granary and late-colonial church ruins. Built of random rubble masonry, the walls measure 6.7 meters (22 feet) by 27.4 meters (90 feet) (FIGURE 2.A.20).



▲ FIGURE 2.A.20

Mission Espada second granary.
Upper: Courtesy of the National Park Service. 2012. Lower: Courtesy of Robert Howen. 2012.

Perimeter Walls: The Mission Espada compound originally extended straight north from the first granary. A series of indigenous living quarters also served as the perimeter wall. Their foundations still exist beneath the ground surface. A second building phase in the early 1770s expanded the compound: additional indigenous living quarters were added along the new east wall, and a northeast section of the perimeter wall was built without indigenous quarters (FIGURE 2.A.21).

◀ FIGURE 2.A.21

Mission Espada northeast perimeter walls.

Courtesy of Robert Howen. 2012-2013.

Indigenous Living Quarters: Various stabilized masonry walls that once defined quarters for the mission's indigenous inhabitants are located along the south, east and west walls of the complex. The walls of the indigenous inhabitants' quarters survive to various heights, with some areas still standing approximately 3.7 meters (12 feet) high and containing various arched doorways (FIGURE 2.A.22). The indigenous quarters along the south wall also delineate a general store (which possibly included a barroom) that was in operation in the 1920s. Archaeological remains of masonry living quarters that correspond to an earlier phase of the mission have been located and documented in the center of the complex to the east of the church (FIGURE 2.A.7). Several structures in the indigenous quarters continued to be used until the 1950s. A former schoolroom is located in the existing remnants of the indigenous living quarters along the west wall (FIGURE 2.A.23). In the northwest corner, remnants of the former "Cuéllar House" still stand, its concrete floor and brick fireplace evidence of the continued use of this residence (FIGURE 2.A.24). Remnants of the former "Oaks House" on the east wall survive; it also has a concrete floor as well as milled lumber doorways (FIGURE 2.A.24).

FIGURE 2.A.22 ▶

Mission Espada indigenous quarters remnants along south wall.

Courtesy of Robert Howen. June 2013.

◀ FIGURE 2.A.23

Mission Espada old schoolroom (west perimeter wall).

Courtesy of Robert Howen. June 2013.

▲ FIGURE 2.A.24

Mission Espada "Cuéllar House" in the northwest corner indigenous quarters.

Mission Espada "Oaks House" along the east wall.

Courtesy of Robert Howen. June 2013.

Lime Kilns: Five colonial-era lime kilns are located on an upper terrace along the bank of the old San Antonio River channel just northeast of the mission complex. The pits are ovoid in shape and surfaced with caliche soil that was burned to form the lime used for making mortar to build the mission structures. Three of the five lime kilns were excavated, documented, and reburied in the 1970s, and two are still visible on the terrace below the mission complex (FIGURE 2.A.25).

◀ FIGURE 2.A.25

Mission Espada lime kilns.

Courtesy of the National Park Service. 2013.

Church: Constructed of coursed rubble sandstone and limestone masonry set in lime mortar, the one-story church is cruciform in plan with shallow transepts, and measures 19.8 meters (65 feet) long by 7.6 meters (25 feet) wide (FIGURE 2.A.26). The main façade (east elevation) is original to the colonial era and is distinguished by a large *espadaña* containing three bells and a Moorish-style mixtilinear arched doorway built of dressed limestone. The interior is a single large room with a raised sanctuary at the west end. The walls are white plaster and the ceiling is supported by exposed wooden beams. The sacristy, approximately 3.7 meters (12 feet) long by 4.3 meters (14 feet) wide, adjoins the church at the south end of the sanctuary and links the church to a modern *convento* to the south. The church of Mission Espada experiences a solar geometry phenomenon on a specific liturgical date on or around the Feast of St. Francis of Assisi, on 4 October: As the sun rises, its light illuminates the rear wall behind the altar through the small window above the façade door (FIGURE 2.A.27).

FIGURE 2.A.26 ▶

Mission Espada church.

Courtesy of Robert Howen. June 2013.

Mission Espada church interior during illumination.
Courtesy of National Park Service. 2009.

FIGURE 2.A.27 ▲

MODERN STRUCTURES ASSOCIATED WITH MISSION ESPADA

Priests' Quarters: The priests' quarters adjoin this functioning church to the south at the sacristy and were constructed in the late nineteenth century on top of the foundations of the original *convento*. Modified in the 1930s and again in the 1960s, this one-story, flat-roofed, masonry building forms a U-shaped plan with an arcade that opens onto a garden. It currently serves as a residence and office for the Mission Espada parish church and is maintained by the Archdiocese of San Antonio (FIGURE 2.A.28).

FIGURE 2.A.28 ▶

Mission Espada priests' quarters (modern *convento*).
Courtesy of Robert Howen. February 2012.

Visitor Contact Station: The visitor contact station, which houses a museum and an office, is located in the southeast corner of the compound in former indigenous quarters and later additions (FIGURE 2.A.29). The former indigenous quarters were built after 1772 and include a bastion that was incorporated into the walls just prior to

the mission's secularization in 1823. An additional building was added onto the ruins of the indigenous quarters in the 1930s, as an expansion of the school that had been established there about 1890. The museum is located within the former indigenous living quarters, and the office for the contact station is located in the 1930s addition. This addition also contains offices used by the parish and by *Los Vecinos*, a neighborhood organization.

Mission Espada visitor contact station (former indigenous quarters and school). *Courtesy of Robert Howen. 2012-2013.*

FIGURE 2.A.29 ▲

BUFFER ZONE ASSOCIATED WITH MISSION ESPADA

The buffer zone in the vicinity of Mission Espada consists of a rural setting of farm fields, small residential houses, the San Antonio River, and park lands (FIGURES 2.A.9, 2.A.13, and 2.A.16). West of the Mission Espada dam is Mission Park Cemetery. Further west of the *acequia* is Stinson Municipal Airport. Interstate highway 410 goes over the farm fields between Mission San Juan and Mission Espada.

MISSION SAN JUAN

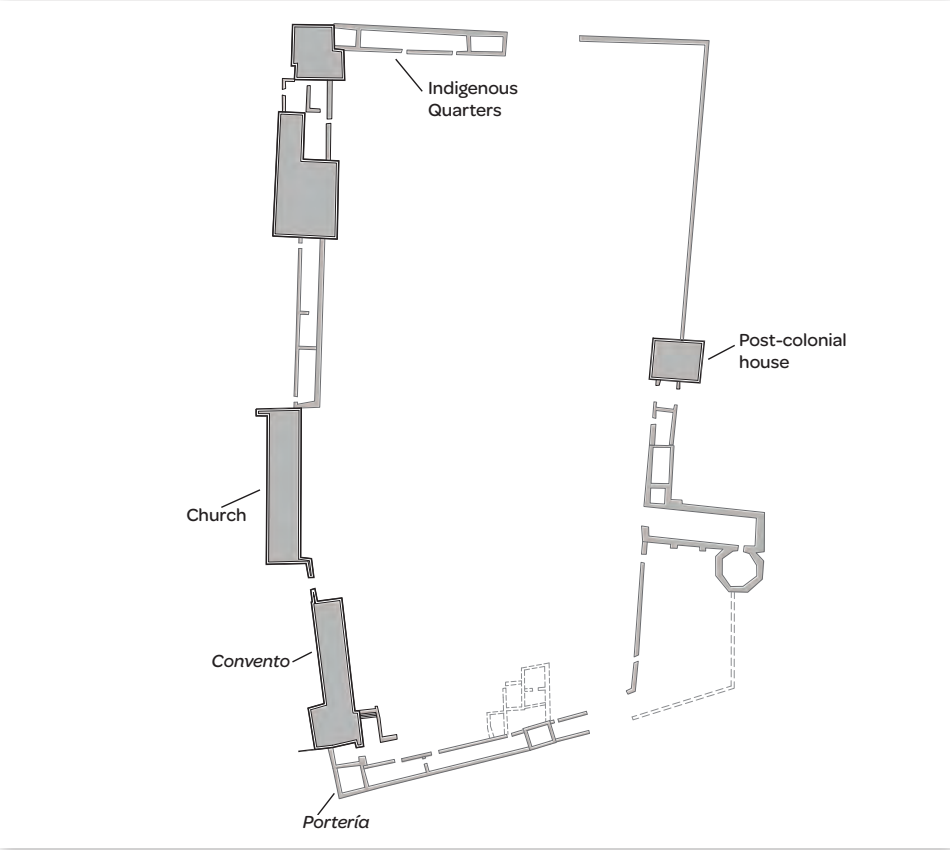
Mission San Juan is located in a mostly rural section of San Antonio and retains much of its surrounding open land, including the *labores* as well as the original dam and *acequia*. These elements, together with the mission complex – the church, *convento*, remnants of indigenous quarters, support structures, and perimeter walls – provide an exceptional insight into the original appearance of the San Antonio Missions during the Spanish colonial era (FIGURE 2.A.30).

FIGURE 2.A.30 ▶

Mission San Juan complex. *Courtesy of Robert Howen. June 2013.*

Mission Layout: Mission San Juan stands on the east bank of the San Antonio River, about 1.7 kilometers (1 mile) north of Mission Espada and 4.1 kilometers (2.5 miles) south of Mission San José. Approximately 145 meters (475

feet) long by 70 meters (228 feet) wide, the mission proper contains a church, *convento*, and *portería* (gate house) at the southwest corner, remains of the indigenous inhabitants' quarters at the northwest corner, and remains of an unfinished late-colonial church and a preserved post-colonial house on the east side. Stabilized foundations of various support structures and of the original perimeter walls comprise the remainder of the enclosed rectangular complex. The *acequia*, which begins a few kilometers to the north, runs east and south of the mission and waters the *labores* to the south. Mission San Juan has been excavated extensively, revealing numerous building episodes during the mission period as well as providing a large amount of data on indigenous technologies and lifeways during both the mission and post-secularization periods. Intact deposits remain throughout the compound for future research. A modern nature trail runs along the south and west sides of the complex, leading from the mission's southwest gate to the eighteenth-century channel of the San Antonio River (FIGURE 2.A.31).



◀ FIGURE 2.A.31

Layout of Mission San Juan complex.

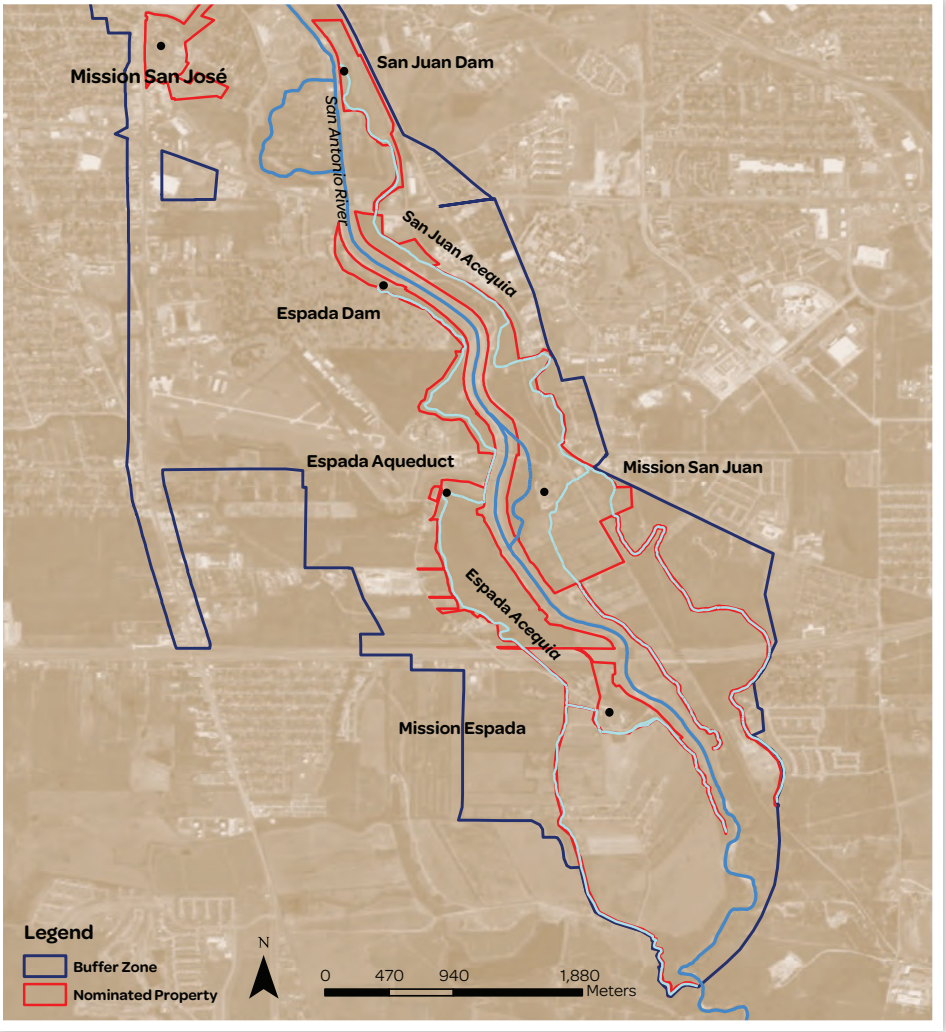
***Acequia*:** The San Antonio River flows alongside the Mission San Juan weir dam north of the mission complex and feeds the *acequia madre*. The *acequia* is approximately 10.8 kilometers (6.7 miles) long and runs along the east side of the San Antonio River east of the complex, and then south until it re-enters the river southeast of Mission Espada (FIGURE 2.A.32). A modern pump draws water into the eighteenth-century channel of the river. The *acequia* water then flows through a 7.9-kilometer (4.9-mile) segment and is capable of irrigating the Mission San Juan *labores*. The *acequia madre* splits into upper and lower *acequias*, known as the *acequia de afuera* and *acequia de medio*, just east of the complex. Water currently flows through the *acequia de medio*, and laterals carry water from it through sluice gates and into the fields (FIGURE 2.A.33). (Rivera, 2003)

Dam: This mid-eighteenth century dam is about 91 meters (300 feet) long and is located about 4.2 kilometers (2.6 miles) north of the mission complex. It originally served as a weir dam to divert a portion of the San Antonio River into the Mission San Juan *acequia*. The dam is set into the west bank of the eighteenth-century San Antonio River

bed and leads directly into the *acequia madre*, obscuring much of the original stone. A portion of the caliche block dam, approximately 10 meters (33 feet) long, is visible above the non-flood-stage water level (FIGURE 2.A.34).

FIGURE 2.A.32 ▶

Mission San Juan *acequia*.



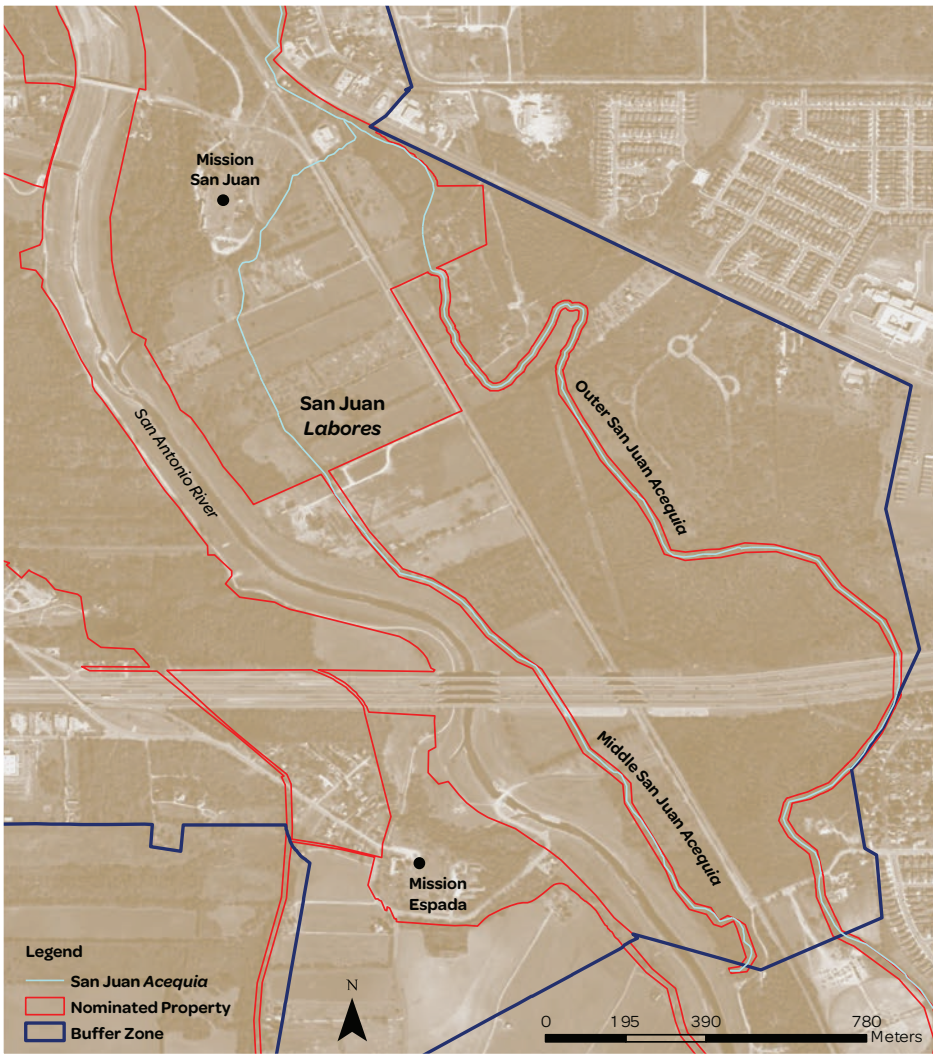
Mission San Juan *acequia*.
Courtesy of the National Park Service and Robert Howen. 2013.

FIGURE 2.A.33 ▲

▲ FIGURE 2.A.34 Mission San Juan dam.
Courtesy of the National Park Service and Robert Howen. 2012-2013.

***Labores*:** Mission San Juan's farm fields extend south of the mission complex and are about 33 hectares (81 acres) in size. The boundaries of this representative example of the *labores* are defined by the lines of the *acequia* and its laterals (FIGURE 2.A.35). The colonial-era distribution of plots is still visible. These plots, called *suertes*, were the amount of land that could be farmed by a family or individual. They are long strips of land that give each designated farmer access to water from the *acequia*. Some of these fields are currently under cultivation with a nutrient-enriching ground cover (FIGURE 2.A.36).

Perimeter Walls: The remnants of the north and east perimeter walls, which were constructed after 1765, were stabilized in the 1950s (FIGURE 2.A.37). (Ivey, 2006) On the north side there is an opening for the north gate. The walls are immediately adjacent to the remnants of the indigenous living quarters (FIGURE 2.A.38). The remnants of the southeast perimeter wall extend from the western wall of the ruins of the late-colonial church. Archaeological evidence suggests that there was another perimeter wall that extended south from the sacristy of the same church (FIGURE 2.A.39). The archaeological evidence of this wall remains intact beneath the surface of the ground (FIGURE 2.A.40).



◀ FIGURE 2.A.35

Mission San Juan *labores*.

▲ FIGURE 2.A.36

Mission San Juan demonstration farm fields.
Courtesy of the National Park Service. 2013.

◀ FIGURE 2.A.37

Mission San Juan perimeter walls.

Courtesy of Robert Howen. 2013.

FIGURE 2.A.38 ▶

Mission San Juan north gate.

Courtesy of Robert Howen. 2013.

◀ FIGURE 2.A.39

Mission San Juan southeast perimeter wall.

Courtesy of Robert Howen. 2013.

FIGURE 2.A.40 ▶

Mission San Juan archaeological remnants of additional southern perimeter wall.

Courtesy of the National Park Service. 2008.

Indigenous Living Quarters: Substantial remnants of the living quarters for the indigenous inhabitants of the mission make up the northwest portion of the complex as well as an area adjacent to the unfinished church on the east wall. The stabilized surviving walls vary in height from 0.6 meters (2 feet) to 2.1 meters (7 feet). The indigenous quarters (which, like those at Mission Espada, were occupied into the twentieth century) make up a portion of the perimeter walls, along with the other structures around the complex (FIGURE 2.A.41).

◀ FIGURE 2.A.41

Mission San Juan indigenous quarters.

Courtesy of Robert Howen. June 2013.

Workshops: Located along the south wall of the complex, these workshop rooms were part of the original mission complex, which was located in the southwest corner of the current compound (FIGURE 2.A.42). These workshop walls were stabilized in the 1950s.

FIGURE 2.A.42 ▶

Mission San Juan workshop remnants.

Well: The well, its existence confirmed by excavations in the 1960s, is located north of the workshops in the original complex. Other ruins of the earlier complex are intact beneath the ground surface (FIGURE 2.A.43). Archaeological excavations revealed remnants of the original stone church in the earlier complex. Human remains clearly dating to the mid-eighteenth century have also been identified in this area.

◀ FIGURE 2.A.43

Mission San Juan well and archaeological remnants of original complex.

Courtesy of Robert Howen. 2013.

Late-Colonial Church Remnants: Located on the east wall of the complex, the stabilized remnants of this unfinished late eighteenth-century structure outline what was intended to be a vaulted, single-aisled church 21.6 meters (71 feet) long by 8 meters (26 feet) wide, with an octagonal sacristy at the southeast corner and a square baptistery at the northwest (FIGURE 2.A.44). The structure is constructed of random rubble masonry, with dressed limestone on the quoins, the pilasters on the interior of the north wall, and the door opening into the baptistery. Most of the remaining north and east walls stand at a height of approximately 3.7 meters (12 feet), and remnants of the south and west walls stand at a height of approximately 0.6 meters (2 feet). The remnants of two additional rooms to the north of the baptistery are also visible. Archaeological investigations in the late 1960s revealed a number of human burials from the mission and early post-secularization period. These remains, along with other human remains found in the complex, have been cataloged and re-interred in the same location, with two large stone slabs on the ground indicating their locations.

FIGURE 2.A.44 ▶

Mission San Juan late-colonial church remnants.

Courtesy of Robert Howen and the National Park Service. 2012-2013.

Church: The long, rectangular church of Mission San Juan stands 30.8 meters (101 feet) long by 6.1 meters (20 feet) wide and 5.6 meters (18.5 feet) high. An *esapdaña*, or bell gable, with three arched openings rises some 12.6 meters (41.5 feet) above the main entrance of the church at the north end of its front (east) façade (FIGURE 2.A.45). Construction is of rubble sandstone and limestone masonry set in lime mortar, with plastered north, east, and south exterior walls and a flat roof. The church was constructed on the partial foundations of a previous structure. The front façade has three entrance doors and a series of six engaged piers with blind segmental arches that correspond to the engaged pilasters on the interior walls. The interior is divided into two rooms, the nave and

the sacristy. The sacristy is located on the south end, behind the altar, and measures 4.6 meters by 4.6 meters (15 feet by 15 feet). Interior walls are decorated with white lime plaster and the clay tile ceiling is supported by large wooden purlins.

Convento: Located just south of the church, this one-story colonial structure is rectangular in plan and measures 5.8 meters (19 feet) by 23.5 meters (77 feet). The walls are constructed of sandstone and limestone rubble masonry set in lime mortar. Remnants of original colonial plasters can be seen on the exterior of the east wall as well as throughout the interior. The *convento* currently serves as a museum and visitor center for the mission and is staffed by experts in the mission period and mission life (FIGURE 2.A.46).

◀ FIGURE 2.A.45

Mission San Juan church exterior and interior.

Courtesy of Robert Howen. June 2013.

FIGURE 2.A.46 ▶

Mission San Juan *convento* exterior and interior.

Courtesy of Robert Howen and the National Park Service. 2012-2013.

Portería: A room measuring 4.6 meters by 4.6 meters (15 feet by 15 feet) at the south end of the *convento* is known as the gate house. It has a dressed-stone doorway and retains remnants of original lime and mud plaster and cut-in niches on several walls. Areas of a colonial flooring material – a traditional mixture of caliche gravel and polished lime plaster once common in northern Mexico – are currently protected by a layer of gravel put in place in 2000. Between the *portería* and the *convento* is the southwest gate – a stone arch with a wooden gate (FIGURE 2.A.47).

MODERN STRUCTURES ASSOCIATED WITH MISSION SAN JUAN

Post-Colonial House: This nineteenth-century one-room, single-story house stands to the north of the late-colonial church remnants along the east wall. It is representative of the immediate post-colonial period at Mission San Juan, when private homes were constructed in and around the mission complex (FIGURE 2.A.48). Constructed from rubble masonry taken from the indigenous living quarters and perimeter walls, the house measures approximately 7.6 meters (25 feet) by 6.2 meters (20.5 feet) and has a metal hipped roof and front and rear porches supported on wooden posts.

Parish Office and Priests' Quarters: A portion of the indigenous living quarters at the northwest corner of the complex was incorporated into two small one-story structures constructed in the 1960s where a nineteenth-century house had once stood. Built as quarters for the priest and caretakers of the parish church, the masonry walls and gabled roofs with wooden shingles are reminiscent of the earlier nineteenth-century house depicted in historic images of the area. The buildings continue to serve as a priests' residence with offices and meeting rooms for the parish, and are maintained by the Archdiocese. These structures were built on Spanish colonial foundations (FIGURE 2.A.49).

◀ FIGURE 2.A.47

Mission San Juan *portería* and gate.

Courtesy of the National Park Service and Robert Howen. 2012-2013.

FIGURE 2.A.48 ▶

Mission San Juan post-colonial house.

Courtesy of the National Park Service. May 2013.

◀ FIGURE 2.A.49

Mission San Juan parish office and priests' quarters.

Courtesy of Robert Howen. June 2013.

Farm Maintenance Barn and Outbuildings: Southeast of the Mission San Juan complex is a modern maintenance barn built to store equipment for the Spanish colonial demonstration farm (FIGURE 2.A.50). The barn is a metal utility building that will be surrounded by a wooden fence and trees to mask it from view. Located along the interpretive trail that parallels the *acequia* are two platforms to allow educational presentations, and two utility sheds to store hand tools used by visitors and volunteers for hands-on experience in maintaining a Spanish colonial farm (FIGURE 2.A.51). Outside the south end of the mission complex, where the corrals for temporary storage of animals from the ranch would originally have been, are modern corrals for the temporary storage of animals used for demonstration purposes (FIGURE 2.A.52).

BUFFER ZONE ASSOCIATED WITH MISSION SAN JUAN

The buffer zone in the vicinity of Mission San Juan consists of a rural landscape with farmlands, small residential houses, the San Antonio River, and park lands (FIGURES 2.A.32 and 3A.35). East of the Mission San Juan *acequia* is the Calumet Refinery screened from the nomination boundary by trees.

▲ FIGURE 2.A.50

Mission San Juan farm maintenance barn (under construction).
Courtesy of Robert Howen. 2013.

◀ FIGURE 2.A.51

Mission San Juan educational platforms along *acequia* trail.

FIGURE 2.A.52 ▶

Mission San Juan modern corrals for animal education programs.

MISSION SAN JOSÉ

Mission San José is the largest of the five mission complexes, and comprises a church and *convento*, granary, indigenous living quarters along the perimeter walls, grist mill, portions of an *acequia*, and remnants of lime kilns. Most of the features date to the colonial era; the indigenous living quarters and part of the grist mill are early twentieth-century reconstructions (FIGURE 2.A.53).

◀ FIGURE 2.A.53

Mission San José complex.

Courtesy of the Blue Eagle helicopters, San Antonio Police Department. 2011.

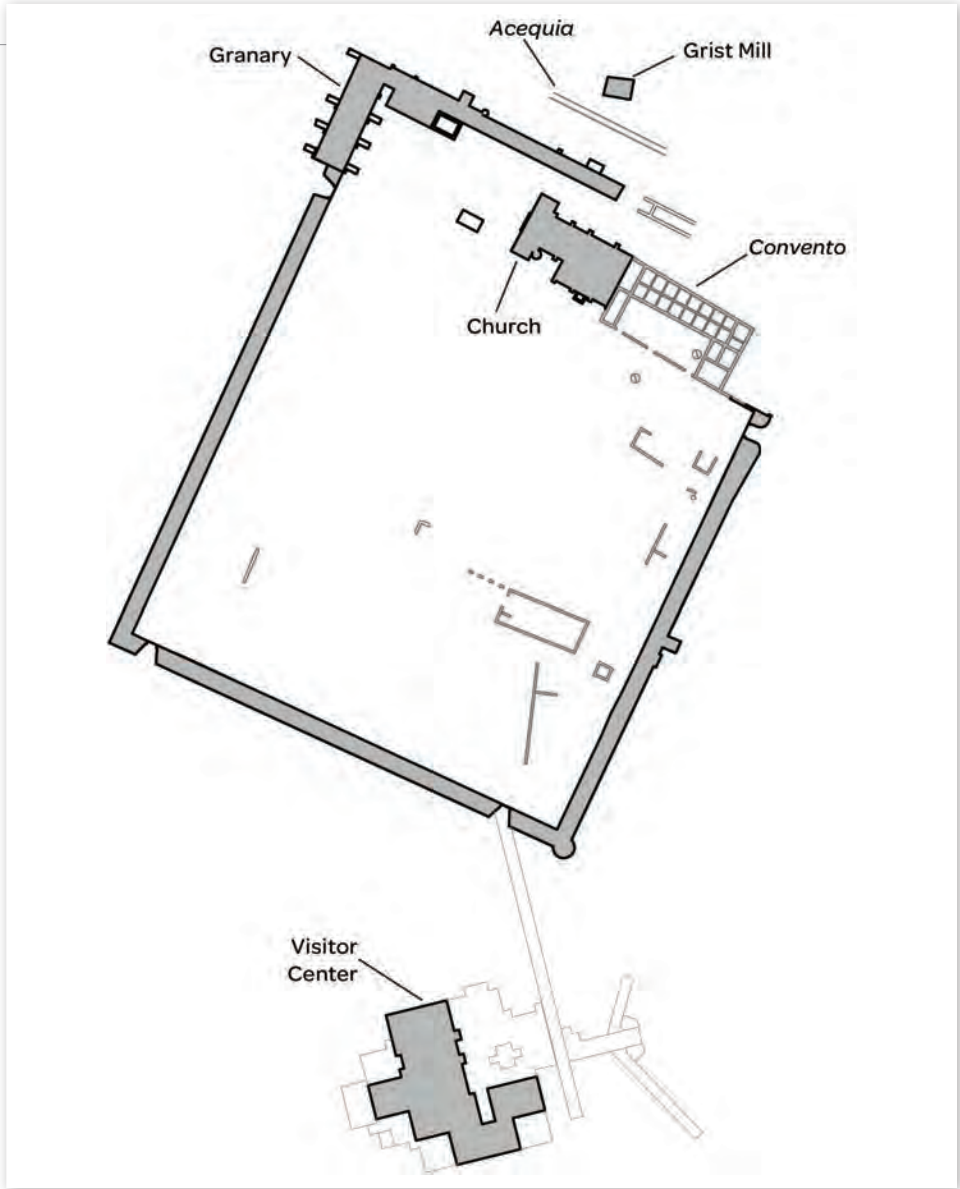
Mission Layout: Located in a park-like setting in a low-density, residential and mixed-use area 7.3 kilometers (4.5 miles) south of downtown San Antonio, Mission San José stands approximately 900 meters (2,950 feet) west of the San Antonio River. Known as the "Queen of the Missions," this imposing complex is defined by a substantial open plaza approximately 185 meters (600 feet) by 145 meters (475 feet) in size, which is enclosed on all four sides by high stone walls and various structures built to support the mission's objectives. The impressive church and extensive ruins of its *convento* are positioned at the north end of the complex (FIGURE 2.A.54). Despite the reconstructions that have been undertaken at Mission San José, there are intact archaeological remains from the mission and post-colonial periods that have a high potential to continue to yield significant information about the lifeways of the indigenous inhabitants of the mission.

Acequia: A small remnant of the original Mission San José *acequia* is still extant and runs to the south of the grist mill. The *acequia* is lined to protect it from scouring from the water that powers the grist mill (FIGURE 2.A.55).

Desagüe: A remnant of the *desagüe* (return ditch for the *acequia*) that allowed water to be returned quickly to the river in the event of a flood is located north of the grist mill. A modern walking trail follows it to the San Antonio River (FIGURE 2.A.56).

FIGURE 2.A.54 ▶

Map of Mission San José complex.



◀ FIGURE 2.A.55

Mission San José *acequia* remnant.

Courtesy of the National Park Service. 2012.

FIGURE 2.A.56 ▶

Desagüe for Mission San José *acequia* and modern walking trail.

Courtesy of the National Park Service and Robert Howen. 2007, 2013.

Grist Mill: North of the main mission wall along the *acequia* is a mill, restored and the upper level reconstructed in the 1930s. It is a two-story masonry structure, roughly rectangular in plan, with the lower level or wheel room measuring 3.4 meters (11 feet) by 5.5 meters (18 feet). This level has a segmentally arched vault built of coursed rubble limestone. The forebay is a circular pit of plastered limestone that serves as a whirlpool to turn the wooden circular frame in the turbine room. This area, along with the mill race, was restored to operational condition in 2001. Trained experts operate the mill and provide demonstrations to those interested in eighteenth-century mission technology and history (FIGURE 2.A.57).

Mission San José grist mill.
Courtesy of the National Park Service and Robert Howen. 2012-2013.

FIGURE 2.A.57 ▲

Granary: To the west of the church, at the north end of the west mission wall, is a barrel-vaulted, single-story former granary. Rectangular in plan, the building measures 10.7 meters (35 feet) by 33.5 meters (110 feet) and rises to 7 meters (23 feet) at its apex. The load-bearing walls are of rubble masonry construction with lime mortar and are reinforced with engaged and flying buttresses on the exterior. On the interior, pilasters, and transverse arches divide the space into four bays. Original and restored painted plasters adorn the interior walls (FIGURE 2.A.58).

Wells: The location of three wells that once served the mission have been confirmed by Works Project Administration investigations and are demarcated by later masonry reconstructions at their original locations at the north, west, and south portions of the plaza (FIGURE 2.A.59).

▲ FIGURE 2.A.58

Mission San José granary.
Courtesy of the National Park Service and Robert Howen. 2012-2013.

Mission San José wells.
Courtesy of Robert Howen and the National Park Service. 2012-2013.

FIGURE 2.A.59 ▲

Perimeter Walls/Indigenous Living Quarters: The exterior stone walls of the mission are 3.4 meters (11 feet) high and are formed by a series of rooms built to house the indigenous inhabitants of the mission. Reconstructed on the original foundations in the 1930s, the sandstone masonry structures consist of several single-story units of two to three rooms, generally with one hearth and chimney per unit, wooden doors, and windows. The buildings have flat roofs with low parapets and *canales* for drainage (FIGURE 2.A.60).

Workshops: A number of foundation walls can be seen within the plaza. Identified in the 1930s and capped to ensure their protection, these foundations most likely correspond to various workshop buildings that served daily mission activities (FIGURE 2.A.61).

Lime Kilns: Remnants of several lime kilns exist near the grist mill (FIGURE 2.A.62). These kilns predate the mill and were most likely used in the production of lime for mortar in the construction of the mission's buildings. Two

kilns remain visible on the side of a terrace next to the wheel room of the grist mill. A third kiln is located just north of the room housing the turbine and is covered in a layer of stone and plaster from the 1930s restoration. The forebay of the mill itself is in the location of an earlier, fourth kiln. Additionally, a lime-slaking pit east of the grist mill has been documented (FIGURE 2.A.63).

FIGURE 2.A.60 ▶

Mission San José perimeter walls/indigenous living quarters.

◀ FIGURE 2.A.61

Mission San José workshops remnants.

Courtesy of the National Park Service. March 2013.

FIGURE 2.A.62 ▶

Mission San José lime kilns by grist mill.

Courtesy of Robert Howen. 2013.

Mission San José location of lime-slaking pit.
Courtesy of the National Park Service and Robert Howen. 2011, 2013.

FIGURE 2.A.63 ▲

Church: A large, single-aisled church dominates the mission complex. Standing 33.5 meters (110 feet) long and 10 meters (33 feet) wide, the church is built primarily of local dressed tufa limestone with some sandstone laid up in lime mortar, and is reinforced with buttresses (FIGURE 2.A.64). The entrance is distinguished by a single bell tower at the southwest corner and an elaborate double-height entrance portal of carved local limestone. Characterized by a profusion of intertwining floral elements and large three-dimensional sculptures of various saints, the carved stonework retains a remarkably high degree (approximately 70 percent) of original fabric. The carved stone façade, an outstanding example of Spanish Baroque ornament, underwent a multi-phase three-year stabilization and conservation program from 2010 to 2012 (FIGURE 2.A.65). In the church interior, the nave is divided into five bays with a groin-vaulted ceiling, transverse arches, and a dome on pendentives that is 18.3 meters (60 feet) high at its apex. Walls are finished with modern painted lime plaster and decorative banding based on a 2011 investigation and analysis of original colonial lime plaster remnants. A choir loft above the west entrance can be accessed by a spiral wooden staircase inside a smaller round tower built against the east side of the bell tower. Connected to the nave along the south wall is a single-story sacristy with three low domes. On the exterior façade of the sacristy is a carved limestone window, popularly known as the "Rose Window" and attributed to Pedro Huízar (FIGURE 2.A.66). Displaying a similar use of floral motifs and shell forms as the main façade, this window also exhibits the skill of

the colonial craftsmen. Brightly painted stenciled lime plaster once covered much of the church exterior. An early twentieth-century replica of this ornamentation, created from documentation of original traces, can be seen on a portion of the south wall of the bell tower (FIGURE 2.A.67). Small areas of original lime plaster and painted stenciled lime plaster remain around window openings on the west and south elevations (FIGURE 2.A.68).

▲ FIGURE 2.A.64

Mission San José church.
Courtesy of Robert Howen. 2013.

◀ FIGURE 2.A.65

Mission San José church façade.
Courtesy of Robert Howen. 2013.

▲ FIGURE 2.A.66

Mission San José sacristy "Rose Window."
Courtesy of Robert Howen. June 2013.

◀ FIGURE 2.A.67

Replica of painted plasters on southern exterior of Mission San José church bell tower.

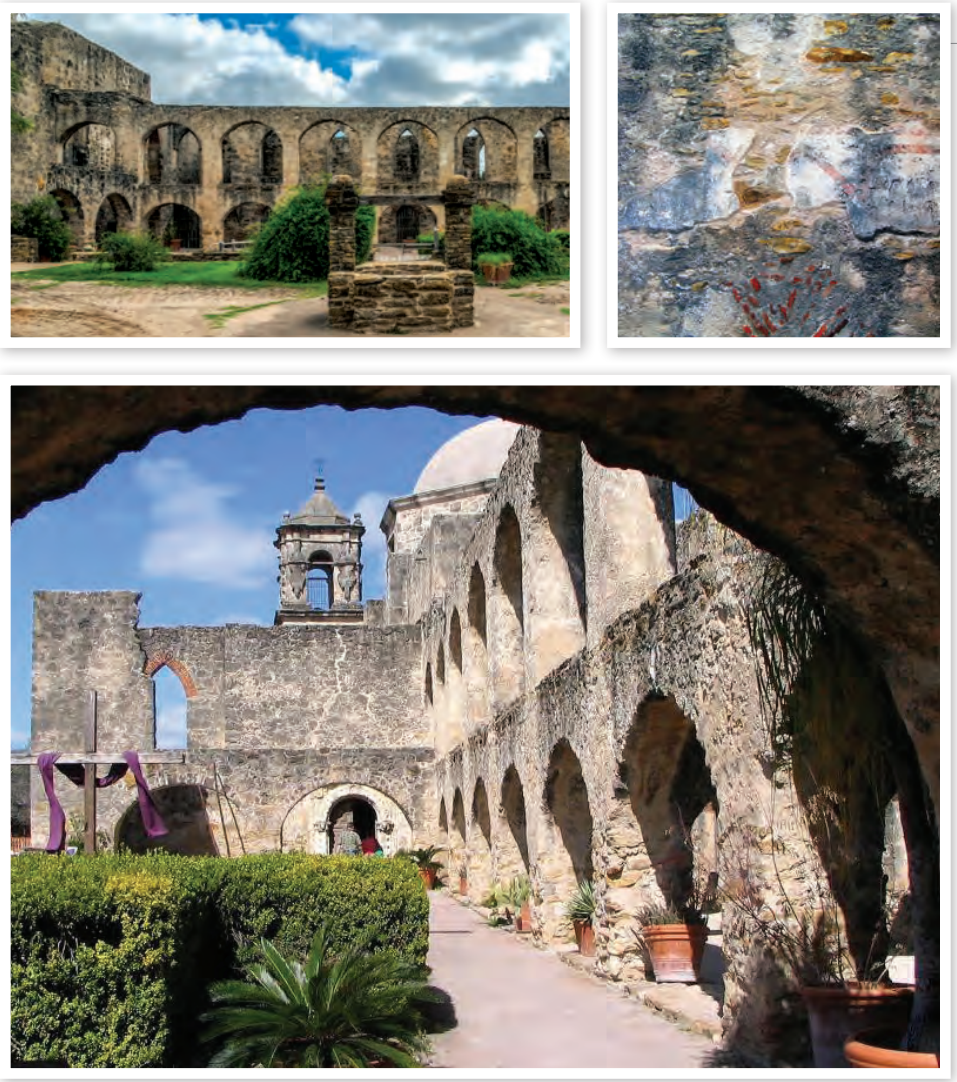
Courtesy of Robert Howen. June 2013.

FIGURE 2.A.68 ▶

Original painted plasters on exterior of Mission San José church.

Courtesy of Robert Howen. 2013.

Convento: Connected to the church and sacristy to the east are the remains of the *convento*. Stabilized ruins, the two-story walls are 41.5 meters (136 feet) long and 21.3 meters (70 feet) wide and form three sides of a rectangle around a courtyard. The load-bearing masonry walls are of similar tufa limestone and sandstone as the church and are punctuated by segmental- , round- , and lancet-arched openings, some with nineteenth-century brick modifications. Despite more than a century of exposure to the elements, the *convento* walls retain numerous remnants of original colonial lime plasters, particularly on the second story. The *convento* is attached to the church at the east end of the church and a doorway leads from the altar of the church into what would have been the second floor of the *convento*. The foundations of the reconstructed well within the courtyard may also date to the colonial period (FIGURE 2.A.69).



◀ FIGURE 2.A.69

Mission San José *convento*.

Courtesy of Robert Howen and the National Park Service. 2013.

MODERN STRUCTURES ASSOCIATED WITH MISSION SAN JOSÉ

Visitor Center: A modern visitor center housing the San Antonio Missions National Historical Park's main interpretation and educational facility is located on the nominated property at Mission San José (FIGURE 2.A.70). The one-story building is located along Roosevelt Avenue outside the mission's perimeter walls, and was completed in 1995. The visitor center was designed to complement the original structures through sandstone construction and a low profile. It includes a small museum, a bookstore, and an auditorium for public education and meetings. It is staffed by National Park Service rangers and volunteers to enhance the educational experience of visitors.

FIGURE 2.A.70 ▶

Mission San José visitor center.

Courtesy of Robert Howen. August 2013.

Harris House/Discovery Center: Outside the mission's north wall, to the northwest of the grist mill, is a mid-twentieth century former private residence and small amphitheater that are now part of the National Historical Park and serve as additional educational areas (FIGURE 2.A.71). This residence, named the Harris House for its original owner Ethel Wilson Harris, the first superintendent of Mission San José National Historical Site and a local leader in historic preservation, is itself listed on the National Register of Historic Places.

◀ FIGURE 2.A.71

Harris House/Discovery Center at Mission San José.

Courtesy of Robert Howen. 2013.

Stone House: This small sandstone structure, built as a house for the superintendent of the National Historical Site (newly designated in 1941) is currently used as a maintenance and storage building (FIGURE 2.A.72).

FIGURE 2.A.72 ▶

Mission San José stone house.

Courtesy of the National Park Service. February 2013.

Priests' Residence: A one-story early twentieth-century structure that houses the offices and priests' residence for Mission San José's parish church is located to the northeast of the complex, outside the main east gate and out of view. It was constructed in the 1930s (FIGURE 2.A.73).

BUFFER ZONE ASSOCIATED WITH MISSION SAN JOSÉ

The buffer zone in the vicinity of Mission San José consists of residential houses, the San Antonio River, and parklands to the east. To the north the city of San Antonio is redeveloping an old commercial drive-in with a public library branch and green space that will connect with the north side of the Mission San José compound and the Harris House/Discovery Center education center to coordinate educational activities. West of the mission compound is low density commercial development.

◀ FIGURE 2.A.73

Mission San José priests' residence (rectory).

Courtesy of Robert Howen. June 2013.

MISSION CONCEPCIÓN

Mission Concepción's limestone church and its adjoining former *convento* retain the highest level of historical fabric of any of the five San Antonio missions and constitute the principal and most important structures at the Mission Concepción complex. The church has not required major structural repairs since its construction (FIGURE 2.A.74).

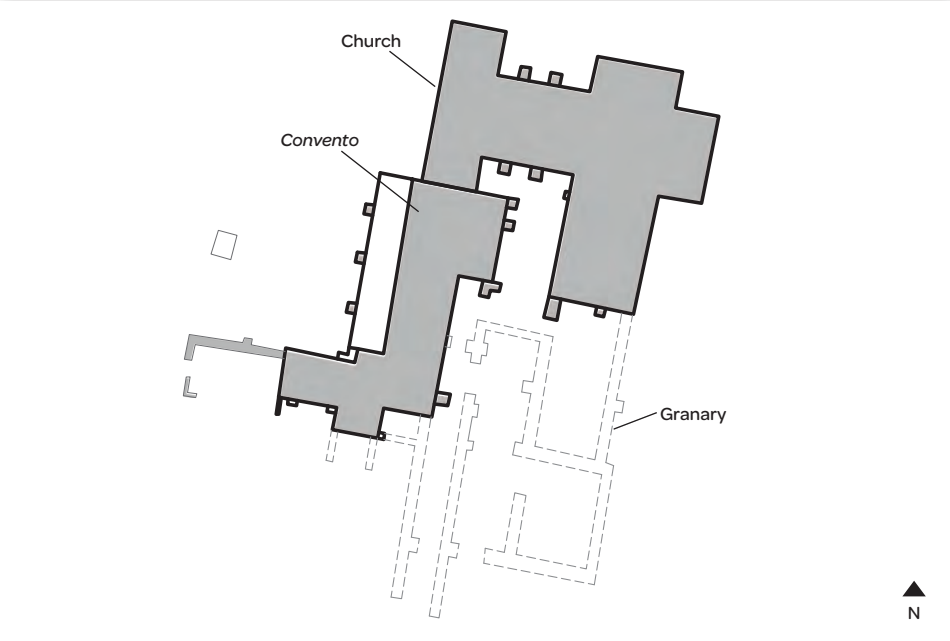
FIGURE 2.A.74 ▶

Mission Concepción complex.

Courtesy of Robert Howen. June 2013.

Mission Layout: Mission Concepción is located 7.4 kilometers (4.6 miles) north of Mission San José, approximately 365 meters (1,200 feet) east of the San Antonio River near its confluence with San Pedro Creek. The land between the mission and the river is open. The church, *convento*, and various workshops and support buildings form the southeast corner of the mission complex, with the open plaza to the west and the north of the church. Archaeological remnants of the foundations of the original enclosure walls and of the indigenous living

quarters have been identified and documented within the boundary of this component of the nominated property. A limestone quarry is located just outside of the complex to the southwest. The remnants of the main *acequia* for the mission are situated to the northeast of the complex (FIGURE 2.A.75).

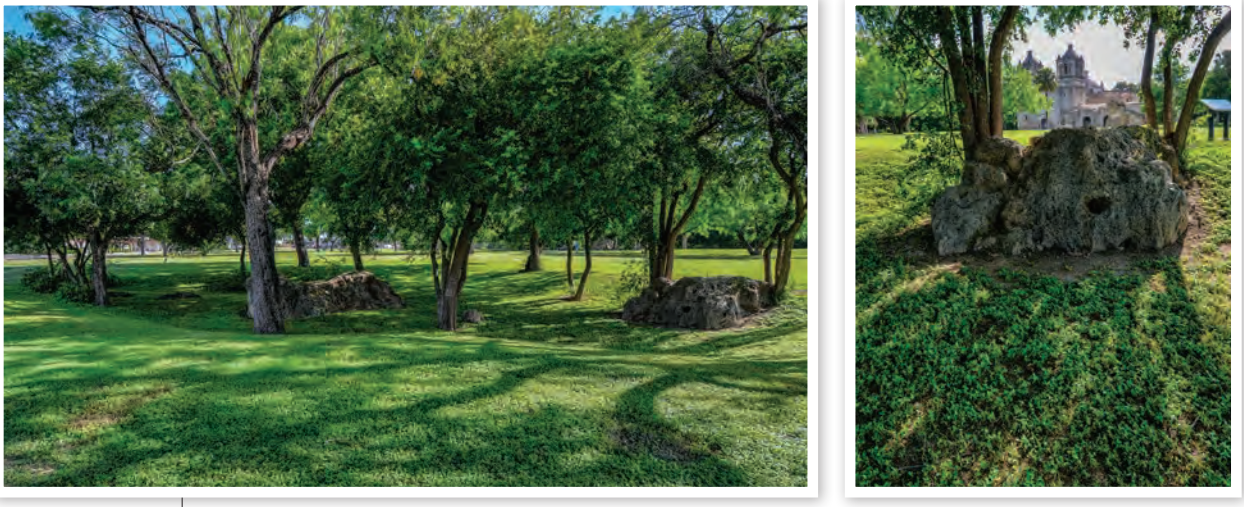


◀ FIGURE 2.A.75

Layout of Mission Concepción.

Granary: The foundations of a structure believed to have been the mission's granary are located south of the church sacristy. These foundations, while not currently exposed, are indicated in the paving of a modern concrete patio designed to help drain water away from the historic buildings.

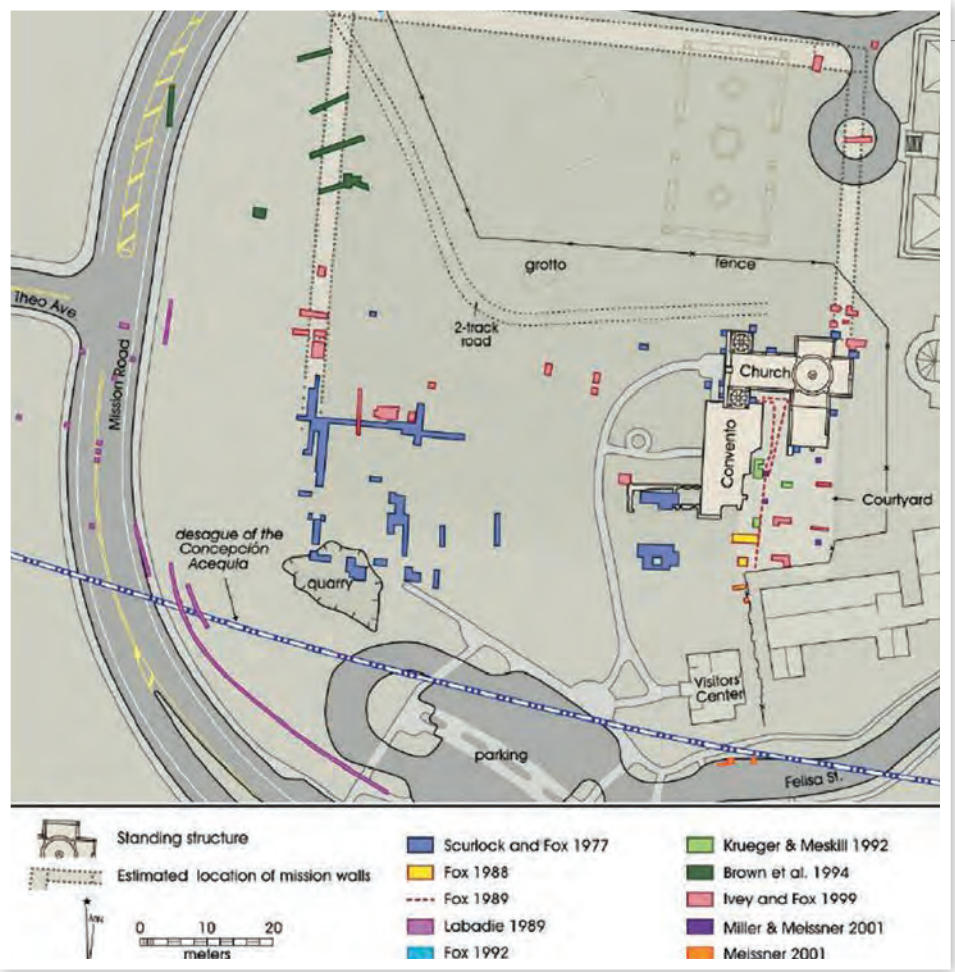
Quarry: Located just east of Mission Road and within the southwest corner of the present mission are the remains of a quarry that furnished the tufacious (porous) limestone used at all the missions, but primarily at Mission Concepción and Mission San José. Roughly triangular in shape and 28 meters (92 feet) in length at its longest dimension, the quarry was partially backfilled about 1960. It is a karst formation, representative of other karst formations that exist beneath the church and *convento* at Mission Concepción (FIGURE 2.A.76).



▲ FIGURE 2.A.76

Mission Concepción quarry.
Courtesy of Robert Howen. June 2013.

Perimeter Walls: Archaeological fragments of the perimeter walls at Mission Concepción exist beneath the surface of the ground (these walls were already in ruins by the late 1890s). Archaeological investigations conducted in the early 1970s and the early 1980s suggest that remnants of these walls still exist, although less so than at the other four mission sites (FIGURE 2.A.77). (Figueroa and Tomka, 2009) Excavations on the mission grounds in search of the walls were conducted in 1971 and 1972 by the Texas Historical Survey Committee. Many building foundations were found, but only a small section of the perimeter wall foundations was identified, to the west of Mission Road. The first 30 meters (98.4 feet) of walls and rooms south from the location of the northeastern corner along the line of the east wall are probably still present in substantial form, and another 15 to 30 meters (49.2 to 98.4 feet) may also survive. On the line of the north wall, the first 30 meters (98.4 feet) of walls and rooms may also survive, extending west from the location of the northeastern corner.



◀ FIGURE 2.A.77

Previous Mission Concepción excavations and foundations.

Courtesy of the Center for Archaeological Research, University of Texas at San Antonio. 2009.

Well: The location of at least one well that provided drinking water for the inhabitants is known and is demarcated by a modern above-grade stone well to the west of the *convento*.

Church: Dominated by twin bell towers, the Mission Concepción church is cruciform in plan with a barrel-vaulted masonry roof and prominent dome and lantern at the transept crossing. Measuring 28.3 meters (93 feet) long by 16.2 meters (53 feet) wide at the transepts, the church reaches an interior height of 13.4 meters (44 feet) at the apex of the dome (FIGURE 2.A.78). The walls are 1.2 meters (4 feet) thick and are constructed of load-bearing, rubble-faced tufa limestone blocks quarried on site, with buttresses along the north and south walls of the nave. The façade is characterized by symmetrical towers at the north and south, which rise some 15.8 meters

(52 feet) above roof level, and by a carved limestone portal at the center, together forming a striking composition that is a fine example of the more austere late-Baroque style of New Spain. The carved stone portal features a large pediment resting on an entablature supported by engaged columns flanking a polygonal arched doorway (FIGURE 2.A.79). The west façade and bell towers were originally rendered with exterior lime plaster and decorated with sumptuous stenciling and painted polychrome geometric patterns and motifs. Incredibly, some 65 percent of the total surface area of the west elevation is still covered with stucco and retains remnants of the incising and painted decoration (FIGURE 2.A.80). (Bass and Porter, 2012)

▲ FIGURE 2.A.78

Mission Concepción church exterior and interior.
Courtesy of Robert Howen. June 2013.

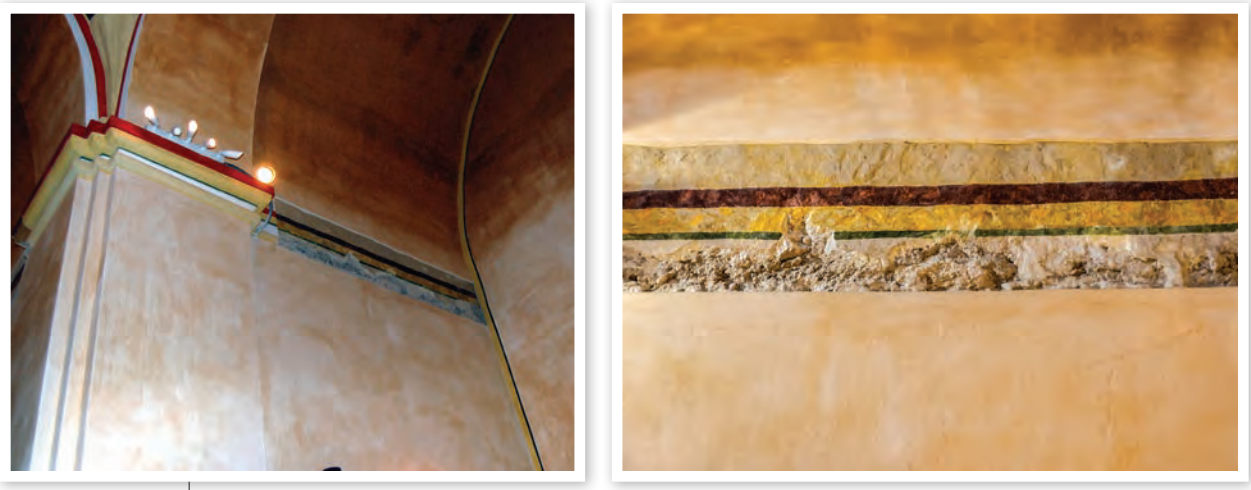
◀ FIGURE 2.A.79

Mission Concepción church façade.
Courtesy of Robert Howen. June 2013.

▲ FIGURE 2.A.80 Exterior painted stenciled lime plasters on Mission Concepción church.
Courtesy of the National Park Service. 2013.

The church at Mission Concepción has retained its original dome and roof throughout its history, protecting invaluable original fabric (FIGURE 2.A.81). The interior painted lime plaster walls are decorated with multicolor banding that recreate the original patterns and colors discovered on the remaining colonial-era plaster. Sections of the original painted lime plaster have been stabilized, conserved, and left exposed for public viewing (FIGURE 2.A.82). In the sacristy, which adjoins the nave at the south transept, additional painted stenciled lime plaster remains, including floral designs and a tapestry-style motif (FIGURE 2.A.83). The belfry (north tower room) and the baptistery (south tower room) also retain significant painted decoration, including a depiction of the crucifixion (FIGURE 2.A.84). A carved stone baptismal font set into the south wall of the baptistery displays the skill of the original craftsman, with its deeply carved relief that incorporates pre-Columbian and Catholic iconographic style (FIGURE 2.A.85).

Mission Concepción church dome, exterior and interior.
Courtesy of Robert Howen. 2013.
FIGURE 2.A.81 ▲



▲ FIGURE 2.A.82

Sections of original painted lime plaster (Mission Concepción church interior).
Courtesy of the National Park Service and Robert Howen. 2010, 2013.

◀ FIGURE 2.A.83

Painted stenciled lime plaster in the sacristy.

Courtesy of Robert Howen. June 2013.

▲ FIGURE 2.A.84

Painted stenciled lime plaster in Mission Concepción church belfry. Painted stenciled lime plaster in Mission Concepción church baptistery.

Courtesy of Robert Howen. June 2013.

◀ FIGURE 2.A.85

Baptismal font in Mission Concepción church baptistery.

Courtesy of the National Park Service. April 2013.

This church contains excellent examples of two technological features that were important to the Franciscan missionaries worldwide. The first is the use of solar geometry to illuminate the interior of the church on particular liturgically significant days. On the west façade, above the stone pediment of the portal, is a small round window, or oculus, that is level with the choir loft. Each year on the Feast of the Assumption, as the sun sets, sunlight is directed onto the main altar through the oculus, illuminating the altar tabernacle (FIGURE 2.A.86). (Mendoza, 2005) In addition to the oculus altar illumination, the church also hosts the only known analemma light array in the Hispanic Southwest, through the west window at the drum of the dome (FIGURE 2.A.87). (Dawson, 2004) The second technological achievement found at Mission Concepción relates to the way in which the proportions and disposition of the church's interior walls and ceilings allow for enhanced acoustics. Along with the other features described, these features are part of the complete system represented by the San Antonio Missions.

FIGURE 2.A.86 ▶

Sun illuminating the Mission Concepción church tabernacle on the Feast of the Assumption.

Courtesy of Robert Howen. August 2013.

◀ FIGURE 2.A.87

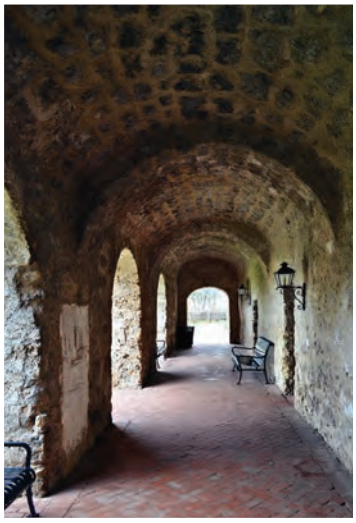
Analemma light array on floor of Mission Concepción sanctuary.

Courtesy of George Dawson. 2008.

Convento: The six-room *convento*, with its attached *corredor*, is of rubble limestone construction and is approximately L-shaped in plan. The structure shares a common wall with the baptistery at the southwestern corner of the church proper, and measures 12.8 meters (42 feet) by 26.2 meters (86 feet) (FIGURE 2.A.88). The arcaded *corredor* extends along the west elevation of the *convento* and is reinforced with buttresses (FIGURE 2.A.89). Its rooms have barrel-vaulted ceilings and brick floors. Significant original fabric within the *convento* includes a wooden beam in the northern-most room and lime plaster along the *corredor* (FIGURE 2.A.90). In the southeastern room, known as the library, a wealth of original polychrome wall and ceiling paintings survives (FIGURE 2.A.91). Conserved and stabilized in 1988, a unique painted image on the ceiling of a red and yellow sun containing a face with a mustache, usually interpreted as a representation of the mixed Spanish-Indigenous people, illustrates the blending of cultures at the San Antonio Missions. Only one eye was visible prior to the conservation of the ceiling, and so the local citizens referred to it as the "Eye of God" (FIGURE 2.A.92).

FIGURE 2.A.88 ▶

Mission Concepción *convento* and church.



Mission Concepción *convento corredor*, exterior and interior.

FIGURE 2.A.89 ▲

FIGURE 2.A.90 ▶

Mission Concepción *convento* room with original wooden beam.

Courtesy of Robert Howen. August 2013.

Painted stenciled lime plasters in Mission Concepción library.
Courtesy of Robert Howen. June 2013.

FIGURE 2.A.91 ▲

▲ FIGURE 2.A.92

"Eye of God" painted stenciled lime plaster on ceiling of Mission Concepción library.
Courtesy of Robert Howen. June 2013.

MODERN STRUCTURES ASSOCIATED WITH MISSION CONCEPCIÓN

Visitor Contact Station: A small one-story visitor contact station constructed in 1988 is located to the south of the *convento*, adjacent to a parking area (FIGURE 2.A.93). Experts at the contact station enhance the experience of those visiting who have an interest in eighteenth-century history and the mission era. Care was taken to construct the contact station outside of the primary viewshed in a compatible but distinct stone material.

◀ FIGURE 2.A.93

Mission Concepción visitor contact station.
Courtesy of Robert Howen. August 2013.

St. John's (Assumption) Seminary and Outbuildings: Within the nominated property are thirteen early- to mid-twentieth century administrative, residential, and institutional buildings associated with the former St. John's (Assumption) Seminary (FIGURE 2.A.94). These buildings are two to three stories in height; most are constructed of red brick and have flat roofs. Dense vegetation visually separates the former seminary from the mission complex. The red tile roof of its administration building (1920) is the only feature barely visible above the roof lines of the mission buildings and treelines (FIGURE 2.A.95). The former seminary was used as a drug and alcohol rehabilitation facility for many years, but now sits vacant while the Archdiocese prepares for a new tenant.

FIGURE 2.A.94 ▶

St. John's (Assumption) Seminary building at Mission Concepción, north and east of the mission compound.

Courtesy of Robert Howen. 2013.

◀ FIGURE 2.A.95

View of Mission Concepción compound looking northeast, red roof of seminary barely visible.

Courtesy of Robert Howen. 2013.

BUFFER ZONE ASSOCIATED WITH MISSION CONCEPCIÓN

The buffer zone in the vicinity of Mission Concepción is parkland, the San Antonio River, residential houses, and low density commercial and institutional development. The low density commercial and institutional development is the farthest from the mission compound to the north and east of the nomination boundary.

MISSION VALERO / THE ALAMO

The northernmost of the San Antonio Missions, Mission Valero (its former church building long known as The Alamo), is located 3.9 kilometers (2.4 miles) north of Mission Concepción and occupies approximately 1.7 hectares (4.2 acres) in the heart of downtown San Antonio. While now surrounded by various nineteenth- and twentieth-century developments, Mission Valero/The Alamo still retains several essential and important aspects of the former mission complex, including the church, the *convento*, and a segment of its *acequia*. Much of the original open plaza of the mission was gradually developed during the nineteenth century into Alamo Plaza, now

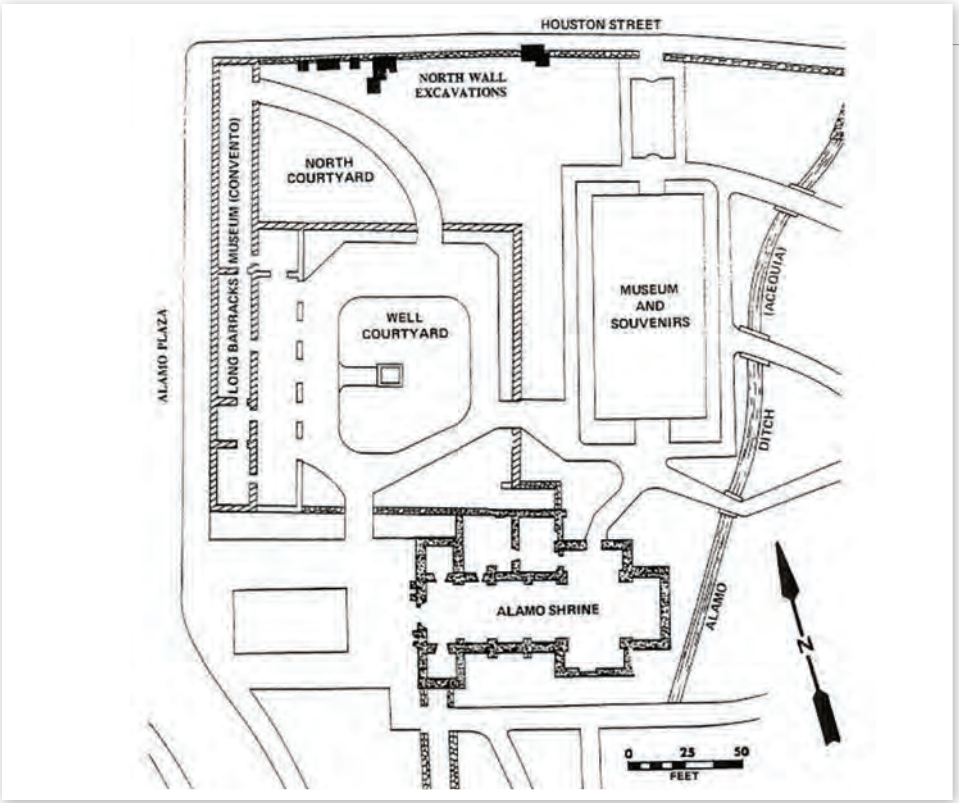
one of the city's most vibrant and active urban spaces – thus fulfilling one of the original goals of the mission's establishment: to create a flourishing community (FIGURE 2.A.96).

FIGURE 2.A.96 ▶

Mission Valero church and *convento*.

Courtesy of Robert Howen. 2013.

Mission Layout: Mission Valero/The Alamo is located approximately 500 meters (1,640 feet) east of the San Antonio River, near the modern River Walk district. The former stone church and *convento* with two enclosed courtyards stand at the northwest corner of the current complex and currently demarcate the eastern edge of Alamo Plaza. Archaeological remnants of the original mission perimeter walls have been identified and documented in several locations. (Fox, 1992 and Tomka *et al.*, 2008) A reconstructed portion of the historic *acequia* flows to the east of the former church. Several twentieth-century single-story structures associated with The Alamo National Historic Landmark stand within the nominated property. Twentieth-century limestone walls enclose the current complex and its gardens to the north, east, and south (FIGURE 2.A.97).



◀ FIGURE 2.A.97

Map showing path of the Mission Valero *acequia* through the nominated property.

Courtesy of the Center for Archaeological Research, University of Texas at San Antonio.

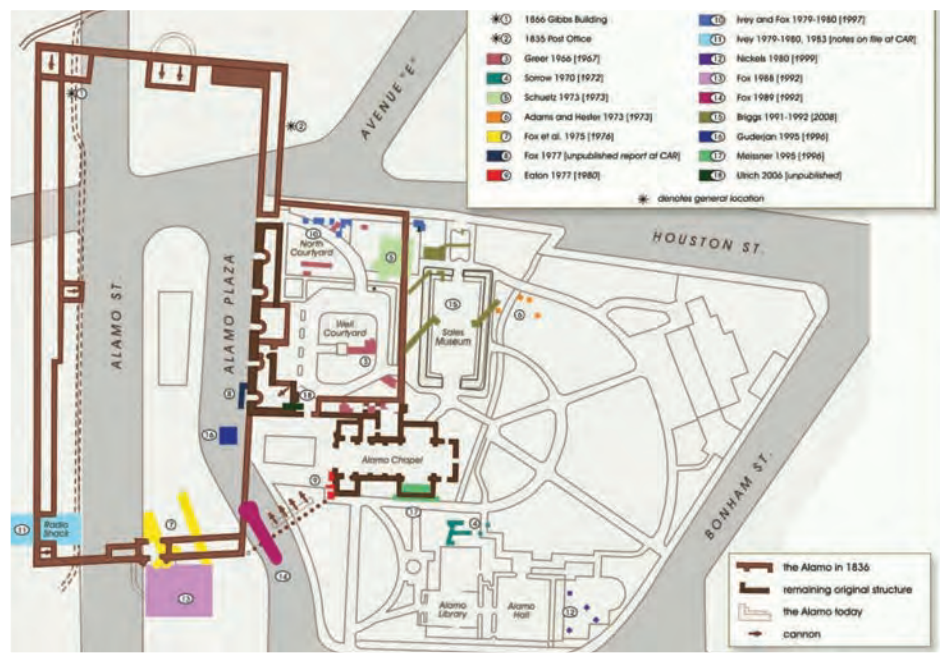
***Acequia*:** The main ditch, or *acequia madre*, of Mission Valero was constructed close to the source of the San Antonio River and flowed south toward the mission. While the *acequia* was mostly filled in during nineteenth- and early twentieth-century development, the line of the *acequia* continues to define property boundaries in the vicinity. A segment of the *acequia* that ran to the northeast of the church was reconstructed along its historic path as part of The Alamo gardens and today forms an important reminder of the former mission's colonial era (FIGURE 2.A.98).

FIGURE 2.A.98 ▶

Segment of the Mission Valero *acequia*.

Courtesy of Robert Howen. June 2013.

Perimeter Walls: No above-ground remnants of the colonial perimeter walls remain, though approximately 70 percent of the walls exist as archaeological resources. (Tomka, corresp. 2013) These remnants are approximately 10-30 centimeters (4-12 inches) below the current ground surface (FIGURE 2.A.99). (Fox, 1992) A reconstructed portion of the south wall of the original mission complex stands within Alamo Plaza.



◀ FIGURE 2.A.99

Map of previous archaeological investigations and perimeter walls at Mission Valero.

Courtesy of the Center for Archaeological Research, University of Texas at San Antonio.

Church: The existing walls of the church date to the Spanish colonial period, including the carved limestone façade (except for its curved parapet) (FIGURE 2.A.100). The walls measure 19 meters (62.3 feet) wide by 32 meters (105 feet) long. The carved façade displays rich floral and geometric carvings reminiscent of those found on the façades of the churches at Mission Concepción and Mission San José (FIGURE 2.A.101). Together with remnants of interior painted lime plaster, the former church exhibits the rich decorative features that characterize the more erudite examples of Spanish colonial mission architecture. The sacristy and a subsidiary room to the west known as the "monk's burial room" were the only portions of the church to be roofed during the colonial era, and as a result still retain traces of original lime plaster and decorative painting on their interior walls. These decorations include fragments of painted wainscoting as well as banding around the upper walls with various motifs such as stylized pomegranates and floral designs (FIGURE 2.A.102). Recent investigations by The Alamo's conservator has uncovered a previously unknown colonial-era window between the monk's burial room and the nave, as well as additional colonial lime plasters with fragments painted in yellow, red, blue, and black (FIGURE 2.A.103). Several of the early painting patterns are similar to those seen at Mission Concepción (FIGURE 2.A.104).

FIGURE 2.A.100 ▶

Mission Valero church.

Courtesy of Robert Howen. June 2013.

◀ FIGURE 2.A.101

Façade of Mission Valero church.

Courtesy of Robert Howen. 2013.

FIGURE 2.A.102 ▶

Painted stenciled lime plasters in Mission Valero's sacristy.

Courtesy of the National Park Service. 2013.

◀ FIGURE 2.A.103

Colonial window between Mission Valero "monk's room" and nave.

Courtesy of Robert Howen. June 2013.

▲ FIGURE 2.A.104

Painted lime plaster in Mission Concepción (left) and Mission Valero (right).
Courtesy of Robert Howen. 2013.

Convento: Today, the former *convento* is a one-story, arcaded structure known as the "Long Barrack." Because the original walls were enclosed within a wooden structure during its use as a warehouse, the original limestone rubble west walls have survived and have been restored (FIGURE 2.A.105). Some of the interior walls have traces of lime plaster and painted lime plaster that date to the mission era. Additionally, recent archaeological research has confirmed that the reconstructed interior wall of the arcade sits atop the original foundations of the colonial arcade. Early twentieth-century restorations recreated the enclosing walls of the two courtyards, or patios, which existed to the east of the *convento* (FIGURE 2.A.106). This structure now contains numerous educational and interpretive exhibits.

◀ FIGURE 2.A.105

Mission Valero *convento*/ long barrack.

Courtesy of Robert Howen. 2013.

FIGURE 2.A.106 ▶

Mission Valero courtyard.

Courtesy of Robert Howen. 2013.

MODERN STRUCTURES ASSOCIATED WITH MISSION VALERO / THE ALAMO

Several twentieth-century buildings and structures within the former mission complex are associated with The Alamo National Historic Landmark. These include the limestone arcade (1935) to the south of the former church, the northeast, east, and southeast perimeter walls (1937), The Alamo Museum and Gift Shop (1937), Alamo Hall (1939), the Daughters of the Republic of Texas Library (1950), landscaping and walkways within the grounds, and the flagstone paving in front of the former church in Alamo Plaza (FIGURE 2.A.107). These buildings and other facilities play an important role in the interpretation and curation of The Alamo as a museum celebrating the history of the famous 1836 Battle of The Alamo. The library houses the largest collection of historic photographs and other documents pertaining to Mission Valero and the other four missions. All the grounds that surround the structures are landscaped with stately native live oak trees, flowering bushes and plants, and well-kept lawns crisscrossed by stone walkways. The complex is surrounded by modern limestone walls.

BUFFER ZONE ASSOCIATED WITH MISSION VALERO / THE ALAMO

The development in the buffer zone in the vicinity of Mission Valero/The Alamo is urban development. West of the nomination boundary is Alamo Plaza where the archaeological remains of the remainder of the Mission Valero compound. The remnants remain intact beneath modern development. The San Antonio River is west of Alamo Plaza.

Clockwise from upper left: The Alamo Museum and Gift Shop, Alamo Hall, Daughters of the Republic of Texas Library, and landscaped grounds. *Courtesy of Robert Howen. 2013.*

FIGURE 2.A.107 ▲

2.b History and Development

We named it San Pedro Spring and ... the [San Antonio] river which is formed by this spring, could supply not only a village, but a city.

— Father Isidro Félix de Espinosa (1709)

INTRODUCTION

This section first outlines the Spanish Crown's overseas expansion and the various regions in its enormous empire where its missionary activities were most strongly pursued. It then focuses on the North American continent – a key region in the Crown's empire – and the Crown's advancement from the Spanish West Indies into Florida and from Mexico into the present states of New Mexico, Arizona, California, and Texas. The section next describes the founding and the development of the five San Antonio missions, and concludes with a brief history of each of the mission complexes, from south to north: Mission Espada, Mission San Juan, Mission San José, Mission Concepción, and Mission Valero/The Alamo.

THE SPANISH CROWN'S OVERSEAS EXPANSION

The roots of the San Antonio Missions can be traced to Spain in the final years of the fifteenth century. The Spanish Crown at that time was in a position to seize two opportunities: to challenge its neighboring kingdom of Portugal for new territory; and to spread the Christian faith that had recently been re-established in the kingdom. These two opportunities were merged into a potent drive to both colonize and evangelize. The result was a Catholic-based colonial empire unprecedented in its size and reach.

In 1492, Spain's success in driving the Moors from its territory opened a new world view for the Spanish. The Spanish noted with considerable concern the inroads already achieved by the Portuguese in building a new empire in West Africa – and potentially one in Asia – and chose to compete with them. Portugal's early achievements forced the Spanish Crown to focus its interests primarily westward across the Atlantic Ocean as an alternative means of reaching Asia. Fortuitously for the Spanish Crown, Italian navigator Christopher Columbus had just claimed for Spain the islands of Española (Hispaniola) and Cuba in the West Indies. To protect its newly claimed territory, the Crown appealed to Pope Alexander VI, who issued the Papal Bull of Inter Caetera in May 1493 that effectively divided the world between the Spanish and the Portuguese. The Bull and the subsequent Treaty of Tordesillas handed most of the Americas to the Spanish Crown.

FIGURE 2.B.1 ▶

Spanish Empire at its height in the eighteenth century with mission properties inscribed on the World Heritage list identified as well as the San Antonio Missions.

The centuries-long struggle to re-establish Christian rule over the Islamic Iberian Peninsula (the Reconquista) had, by the end of the fifteenth century fostered a strong will among the Spanish to spread Christianity. In this context, the conquest of non-Christian territories and their transformation into Catholic, Spanish-speaking lands were considered legitimate objectives of a higher mission. In 1508, Pope Julius II issued the Papal Bull Universales Ecclesiae that conceded authority of every aspect of evangelization and colonization to the Spanish Crown. Among other prerogatives, the Crown had the right to determine where new Roman Catholic missions would be established within the Spanish Empire.

Thus, on the basis of perceived political, economic, and evangelical benefits, the Spanish Crown established missions in the Spanish West Indies (beginning in 1510), Mexico and Central America (1524), South America (1561), the Spanish East Indies (1565), and North America (1566), eventually building the largest colonial empire then known. Leading the evangelization efforts in many areas were the Jesuits (Society of Jesus). The Franciscans, Dominicans, Augustinians, Mercedarians, and other Catholic Orders also played significant roles. All the missionary activities of these Orders were under the nominal control of the Spanish Crown (FIGURE 2.B.1).

SPANISH WEST INDIES

Spain claimed a number of islands that dotted the Caribbean Sea, including Cuba, Hispaniola (present-day Haiti and the Dominican Republic), Puerto Rico, Jamaica, the Cayman Islands, the Bay Islands, and Trinidad. The indigenous peoples of these islands were principally Taino, part of a cultural group commonly called Arawak, whose territories extended well into South America. Dominican missionaries arrived in Hispaniola in 1510. Few precious metals were found throughout the Caribbean and the principal economic mainstay quickly became agriculture. Sugar cane grew exceptionally well and was a crop in great demand in Europe. The Spanish also used these island colonies as jumping-off points to explore North, Central, and South America. Through disease, extremely hard labor on the sugar plantations, and harsh treatment, the indigenous populations suffered greatly and their numbers declined precipitously. This led to the introduction of African slaves into the West Indies. (Stein, 1970) The combination of disinterest by the Spanish Crown, resistance to evangelization by the indigenous

A CHASM OF PURPOSE

A deep chasm existed between the military and the Roman Catholic Church concerning the overriding purpose of the Spanish Empire: colonization and defense, or evangelization? The Church was focused on converting indigenous inhabitants to save them from eternal damnation; the early conquistadores and the military who succeeded them were focused on claiming and securing territories (and along with them the riches and titles of nobility that would follow). Central to this divide were conflicting opinions about the human qualities of the indigenous peoples. The missionaries, in general, believed that God created the indigenous peoples as human beings, and tried to protect them from abuses. The civil authorities and the military were frequently less inclined to temper their hand. In South America, the Jesuits' strategy to create idyllic, utopian communities among the Guaraní was based in part on removing their charges from the reach of the Spanish Crown's military and civilian authorities.

Leaders in the movement to support the indigenous peoples and to secure protection for them included Franciscan Father Toribio de Benavente ("Motolína"), who arrived in Mexico in 1524 at the request of conquistador Hernán Cortés. Motolína wrote that the "native Indians [have] great ability and ingenuity." Dominican Father Bartolomé de las Casas wrote convincing scholarly arguments that the Spanish colonizers' subjugation of indigenous peoples (though initially not of African slaves) was not justifiable. Las Casas' arguments won out when the Crown issued the Laws of 1542 that prohibited the enslavement of indigenous peoples, encouraged mechanisms to protect them, and called for the end to the *encomienda* system of forced tribute. In spite of this, Las Casas' vision of humane treatment did not always prevail in the Church's religious pastoral work, and there are many examples of attempts to evangelize indigenous populations through forceful and cruel means.

The case of the Texas missions (and most Mexican ones), was very different, in that the religious Orders were in partnership with the military. The underlying ideas of the Enlightenment, with its themes of freedom and equality for all, played a role in this difference. Equally important was the realization by those who were establishing missions that the humane treatment of indigenous peoples was the strategy most likely to succeed. While religious beliefs and social control were imposed at the San Antonio Missions (such as the effort to stop the practice of *mitotes*, or ritual dances, among the neophytes), there existed in San Antonio a level of respect for the indigenous peoples that was uncharacteristic of the situation elsewhere. This included the election of inhabitants to governing positions, military training and access to weapons, the lack of physical assaults or violence among all mission inhabitants, the encouragement of intermarriage, and the missionaries' reliance on the Coahuiltecans' expertise in manufacturing clay pottery and stone implements – all of which contributed to the interweaving of cultures that lives on today among the cross-cultural people of southern Texas.

population, and the serious decline of indigenous populations made the missions expendable, and little remains of the missions in the Spanish West Indies today.

MEXICO

After the conquest of Mexico, one of conquistador Hernán Cortés' first actions was to petition the Spanish Crown to send missionaries to convert the indigenous inhabitants in his belief that "without settlement there is no good conquest." (Griffen, 1983) The conquerors were convinced that exploiting Mexico's vast gold and silver deposits would require both the labor of these peoples and the social control that would come, in part, with their conversion to the Catholic faith. The Crown agreed, and the Franciscans arrived in 1524, followed by the Dominicans in 1525, the Augustinians in 1533, and the Jesuits in 1571. A complex and constantly evolving political, economic, cultural, and religious infrastructure developed in Mexico. This complexity extended to the Catholic institutions established during three centuries of Spanish rule. While missions were but one component in a network that included places of worship, monasteries, convents, hospitals, and administrative centers, they were central to the Church's evangelization priority – as were the apostolic colleges created to manage and fund the missions and to train the priests who would serve in them. Churches, the heart of each of these institutions, were erected throughout the Mexico's built environment in lockstep with the creation of new dioceses, towns, mining districts, military garrisons (*presidios*), haciendas, and missions. It has been estimated that some 12,000 churches of all types were built in Mexico during the period of Spanish rule. The first major thrust for colonial-era mission complexes was into the northern region of present-day Mexico, which became the focus of the Church's evangelization and colonization efforts. Motivated by huge silver finds in the mid-16th century, the Spanish were relentless in their drive north along the Sierra Madre ranges (see FIGURE 2.B.6) in search of the precious metal that came to dominate the colonial Mexican economy – and to account for about 40 percent of the entire world supply. The religious Orders traveled north with this surge, founding large numbers of missions on the expanding northern frontier. The Franciscans became the dominant Order in the central and northeastern areas of Mexico, while the Jesuits predominated in the northwest. The first Jesuit mission in Sinaloa was established in 1591, in Sonora in 1614, in the lands of the Chínipa and the Tarahumara (Chihuahua) in 1621 and 1607/1673 respectively, in Baja California in 1697, and in Nayarit in 1721. The missions aimed at evangelizing the region's indigenous inhabitants and supported

GUIDANCE ON THE LAYOUT OF NEW SETTLEMENTS

Guidance on the layout of new colonial settlements in the Americas and the Spanish East Indies was provided by the 16th-century Leyes de Indias (Laws of the Indies), a compilation issued by the Spanish Crown to aid colonists in locating, building, and populating settlements, including missions. To make the colonization and evangelization process more efficient, the Crown and Church authorized the founding of apostolic colleges. In 1683, Franciscan Father Antonio Llinás founded the College of Santa Cruz de Querétaro, located in Querétaro, Mexico. This college concentrated on spiritual and educational growth, with a focus on linguistic and moral-social development. Limited to 30 prospective missionaries, the college also exercised jurisdiction over the actual missions through a "Father-President" in the field who administered day-to-day operations. (Alamaraz, 2003) As missionary activity expanded geographically, the Franciscans founded two more colleges – Guadalupe de Zacatecas in Zacatecas, Mexico (1706) and San Fernando in Mexico City (1734) – readjusting areas of responsibilities to serve the changing conditions. The Crown's representatives in Mexico City provided funds to the colleges that, in turn, purchased supplies needed by individual missions and shipped the supplies to them. (Jackson, 2005)

THE FRANCISCAN COLLEGES AND AREAS OF RESPONSIBILITY IN THE VICEROYALTY OF NEW SPAIN

COLLEGE	DATE	MISSION RESPONSIBILITY
Querétaro	1683*	Northern Coahuila & Texas
	1767	Northern Mexico & Arizona
Zacatecas	1706*	Mission San José
	1772	All San Antonio Missions
San Fernando	1734*	Sierra Gorda, Mexico
	1767	Sierra Gorda & California

** Year founded*

the mining initiatives by producing the necessary food and especially the manual labor. This was provided – largely involuntarily – by the Yaqui, Tepehuán, Huichol, Rarámuri (called Tarahumara by the Spanish), Chínipa, and other long-established indigenous nations.

While the Spanish Crown had the capability and infrastructure in Mexico to move north across the Rio Grande into the present-day State of Texas, it had little interest in doing so because there was no evidence of precious metals in that region. In the late seventeenth century, however, the Spanish became concerned about French intrusions from the east that threatened the silver economy. As a result, the Crown refocused its efforts on the defense of its North American empire. Missions were founded in present-day East Texas to serve as a barrier to the French. These missions were soon replaced by Mission San Juan Bautista in Coahuila, close to the Rio Grande (see FIGURE 2.B.11), from where the Spanish Crown would launch future missionary efforts into Texas, including establishing the missions at San Antonio to defend New Spain's northern frontier.

The Spanish colonial missions in Mexico varied enormously in style and architectural sophistication, depending on the prevailing economic, social, and technical conditions, as well as local needs and aspirations. Many were based on a European monastic model; some had Mexican innovations such as an open-air chapel (*capilla de indios*). The remoteness of the missions, the underlying cultural conservatism, and the dearth of architects and artisans tended to result in a basic, simplified architectural vocabulary. The missions were typically built of adobe, stone or brick, with stone foundations and mud and/or lime and sand rendering inside and outside. The churches included rectangular, basilica, and Latin-cross plans. The roof structures were typically of wooden beams, and/or vaults

ACCOMPANYING THE MISSIONARIES INTO NORTH AMERICA

Our Lady of Guadalupe (from the façade at Mission San José). *Courtesy of Robert Howen. 2013.*

FIGURE 2.B.5 ▲

As the missionaries moved northward from the area of present-day Mexico to bring indigenous peoples into the Catholic Church, traveling with them was the icon of "Our Lady of Guadalupe." On 9 December 1531, a recently converted Mexican native named Juan Diego reported seeing the Virgin Mary at Tepeyac, a hill northwest of present-day Mexico City. (At the same location had been an Aztec temple destroyed by the Spanish conquerors that had been dedicated to Tonantzin, "Our Mother" or "Earth Goddess.") Although the local Bishop did not believe Diego at first, he later became convinced when confronted with miracles and built a shrine where the Virgin had appeared. It is believed that, for many indigenous people, the figures of Tonantzin and Our Lady of Guadalupe blurred into one figure. In any case, Our Lady of Guadalupe soon became revered by the Catholics of Mexico and remains a beloved figure among Catholics in Mexico and the southwestern part of the United States. Her image resides in virtually every Catholic church in the region (FIGURE 2.B.5), where she is known as the "Patroness of the Americas." (Elizondo, 1997)

Also traveling with the missionaries and those who accompanied them was a far more sinister companion – the diseases of Europe. After centuries of exposure, the European populations had become partially protected against the most virulent forms of the diseases. With little or no biological or genetic protection against this silent enemy, the indigenous populations were decimated by epidemics of smallpox, measles, typhus, and other diseases. Although generally moving northward with the missionary frontier, the diseases often moved in advance of the missionaries, spread by traders and others representing both the indigenous populations and Spain. The spread of these diseases wreaked havoc upon the native populations everywhere. The diseases broke down the social structure and made acculturation to mission life easier for some than it might have been. That the missionaries did not seem to be affected as drastically by illness was probably not lost on the indigenous populations, who undoubtedly looked to the missionaries and their deity for protection. (Reef, 2005)

and domes of stone or brick. The more important buildings, such as the churches, could be distinguished by well-crafted joinery such as doors, windows, stairs, and paneling. Decorative painting was common, with organic, religious, faux stone, indigenous or geometric motifs. Mostly anonymous individuals (perhaps including some of the missionaries) designed the structures. In addition, indigenous stonemasons and craftsmen were taught European techniques and designs, though they frequently included their own cultures' motifs and colors in their works. Several European architectural styles were imported. The Spanish Baroque was one such style widely used in northern Mexico (ranging from a minimal decorative appliqué to a fully integrated architectural composition), but was adapted to Mexican tastes.

Many early mission complexes in Mexico were abandoned when precious metals were not found. Others failed as a result of strong resistance mounted by indigenous groups against Spanish incursions into their traditional territories. Most of the missions among the Tarahumara ceased to operate following the expulsion of the Jesuits from Spanish territories in 1767. Approximately 40 of these missions were secularized, and another 70 or so were taken over by the Franciscans. The Franciscan-operated missions nevertheless declined. In Sonora, evangelization and colonization efforts dwindled under the pressure of continuing raids by the Apaches. (Spicer, 1962) In 1744, with the successful San Antonio missions anchoring the defense of the northern frontier, the establishment of Franciscan missions in the Sierra Gorda of Querétaro set in motion a second phase of evangelization efforts, which eventually led to the settlement of the present-day State of California.

With a few exceptions, the surviving frontier colonial-era mission complexes located in present-day Mexico are vestiges (often only the church), or are comprised of more recent structures that replaced the early buildings. The rugged terrain, harsh climate, and sparse populations of northern Mexico conspired against long-term survival of the missions. In Baja California, for example, the expulsion of the Jesuits resulted in the rapid deterioration of their missions, and those built later by the Dominicans are now mostly in a ruinous condition. In Chihuahua, many original structures are in ruins, have been significantly altered or have simply been abandoned. Others, however, have been restored by institutions trained for that purpose, or are in good condition as a result of appropriate maintenance by their users. Misiones Coloniales de Chihuahua, A.C., a private, not-for-profit organization, was initiated in 2000 to create and promote restoration projects and programs, documentation, and dissemination of the cultural heritage of the churches built in Chihuahua between the sixteenth and twentieth centuries, and thereby contribute to the cultural and economic development of their communities.

CENTRAL AMERICA

Spanish colonization of Central America was initiated from Mexico in the early sixteenth century with the dual goals of seeking gold and saving souls. The present-day countries of Guatemala, Costa Rica, Nicaragua, Honduras, and El Salvador were included in this thrust from New Spain (FIGURE 2.B.2). Franciscans, Dominicans, Mercedarians, and Jesuits all played a role in evangelizing the indigenous peoples, who included the Maya, Lenca, and Pipil. When little gold was found, the *encomienda* (forced tribute) system took root. In theory, the labor of the indigenous peoples went to the benefit of the holders of the land grants in return for protection and religious instruction. In Guatemala, the conquistadores and priests received land grants from the Spanish Crown while the indigenous peoples were forced into indentured servitude, some until the beginning of the nineteenth century. In the late seventeenth century, Father Antonio Margil de Jesús re-energized the evangelization effort in Central America, founding dozens of Franciscan missions in Costa Rica, Guatemala, and Nicaragua during his 13 years there. In spite of his prodigious efforts, numerous indigenous peoples suffered and their population declined; in many cases, the Spanish imported slaves to take their places. Father Margil returned to Mexico and later moved on to San Antonio where he founded Mission San José. Eventually, some export of products from Central America such as indigo began, but the overall area remained weak economically and received scant attention from the Spanish Crown.

FIGURE 2.B.2 ▶

Central America with missions discussed in the comparative analysis identified.

The early Spanish colonial missions built in Central America in the sixteenth and seventeenth centuries tended to have small, thatched-roofed, open-air mission chapels, though in coastal Guatemala the Franciscans built somewhat more durable stone churches. Most of these mission complexes now exist only as archaeological vestiges, and only since the 1970s have historical archaeologists turned their attention to these historic sites. The limited excavations include the Franciscan *reducción* at Lamanai on the New River lagoon in Belize, and the *visita* at Tipu in western Belize near the current border with Guatemala. Both were established the mid-16th century, and excavated during the 1970s and 1980s. Several missions were established around Lake Petén Itzá in Guatemala and at smaller sites around other nearby lakes, but there was very little permanent Spanish settlement in this region for the following two centuries. The vestiges of nine Mercedarian missions in the Telcoa region of western Honduras, occupied by the Lenca, have also been studied. (McKillop, 2002)

SOUTH AMERICA

In South America, the Spanish Crown claimed territories in present-day Peru, Chile, Colombia, Panama, Ecuador, Bolivia, Paraguay, Uruguay, Argentina, Venezuela, and northern Brazil. In recognition of the area's economic importance, the Spanish Crown established the Viceroyalty of Peru in 1543. The Franciscan, Dominican, Augustinian, and Mercedarian missionary Orders were joined by the Jesuits in 1568. Beginning in 1609, the Jesuits established an extensive network of missions among the Guaraní people in the borderlands of present-day

Paraguay, Argentina, and Brazil. These missions became major participants in the regional economy, selling yerba mate, cattle hides, cotton, and other products. The Guaraní converts built extensive complexes that included churches or chapels, residences for the missionaries and widows, workshops, educational institutions and libraries, and their own residences. The expulsion of the Jesuits in 1767 resulted in the abandonment of the missions, and their subsequent deterioration. This, plus wars in the early nineteenth century, saw the destruction of most missions, including the Jesuit missions to the Guaranís. Notable exceptions are the wooden Jesuit missions of the Chiquitos in Bolivia on the semi-arid frontier of Spanish South America, and a few surviving *estancias* (rural farming and manufacturing estates) that supported the capital of the former Jesuit Province of Paraguay (FIGURE 2.B.3).

◀ FIGURE 2.B.3

South America with missions discussed in the comparative analysis identified.

SPANISH EAST INDIES

In 1521, Ferdinand Magellan claimed the Philippine archipelago for the King of Spain. It was not until 1565, however, that Spain established its first permanent settlement there. Missionaries including the Dominicans, Franciscans, Augustinians, and Jesuits were sent to evangelize the indigenous Filipino population. The Philippines became the center of the Spanish East Indies colonies and of the missionary efforts that eventually included Guam and the Mariana Islands, the Caroline Islands (now Palau and the Federated States of Micronesia), and parts of present-day Taiwan and the Moluccas. All of these territories were governed by the Viceroyalty of New Spain in Mexico City until 1821, when control passed to Madrid. In spite of colonial income, the Philippines, and the East

Indies in general, were not profitable and deficits had to be covered by the Mexican treasury. The major surviving structures related to Spanish colonial era missionary activity in the East Indies are a small number of fortress-like Baroque-style churches in the Philippines (FIGURE 2.B.4).

FIGURE 2.B.4 ▶

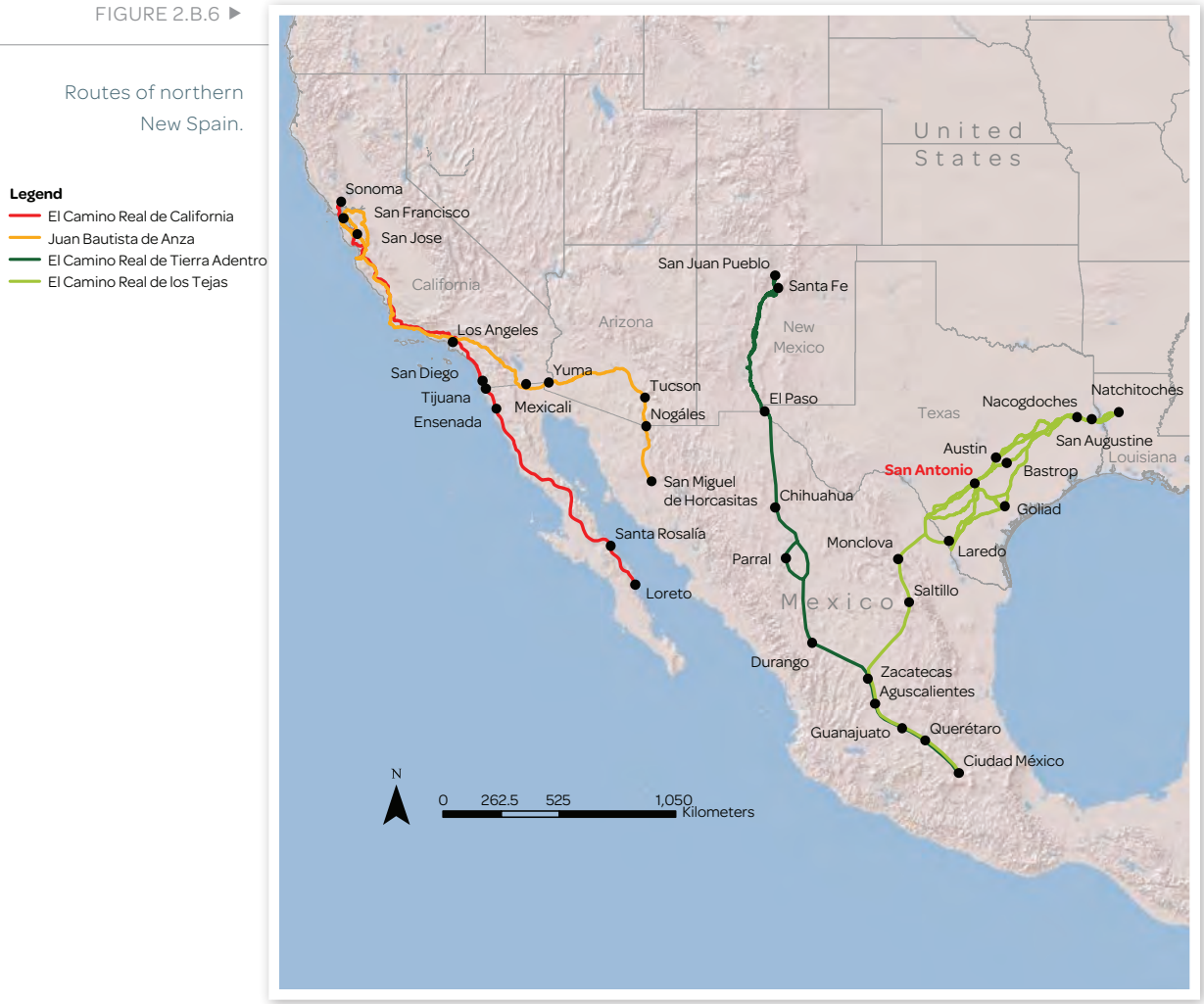
The Spanish East Indies with sites discussed in the comparative analysis identified.

NORTH AMERICA

The primary territorial interests of the Spanish Crown in its northward advance were in North America's southern tier (FIGURE 2.B.6), including the southeastern corner, principally in the present-day state of Florida (1565), and the states west of the Mississippi River, including New Mexico (1598), Arizona (1691), Texas (1716), and California (1769). In New Mexico and parts of Arizona, long-existing indigenous communities, or *pueblos*, became the focus of the missionaries, who appended their churches and *conventos* to these existing settlements. Elsewhere, nomadic peoples were targeted by the mainly Jesuit and Franciscan missionaries, who used their evangelical energies to attempt to settle them in newly created mission communities. These hunters and gatherers were often coerced to settle, ostensibly for their own benefit. A significant number settled willingly, however, fully aware of the hostile milieu in which they lived and drawn by the promise of a steady supply of food, regardless of the season. Although early Spanish incursions into these areas sought precious metals, their focus later shifted to protection of New Spain's northern frontier from threats posed by the French, English, and Russians.

FIGURE 2.B.6 ▶

Routes of northern New Spain.



At the beginning of the eighteenth century, the passing of the Spanish throne to the Bourbons brought about dramatic changes in Spain's colonial empire in the Western Hemisphere. This would culminate in 1767 with the Crown's suppression of the Jesuits and their termination throughout Spain's empire. Spain was unable to subjugate many of the indigenous peoples on its frontiers, and as a result it experimented with different strategies regarding its colonization and evangelization objectives, eventually settling on negotiating policies as local conditions demanded. (Weber, 2005) Moreover, as the ideas of the Enlightenment began to take hold in Bourbon Spain, the Crown came to favor secular over religious influences. For example, determination of where missions were to be located and which were to be supported gave priority to the Spanish Crown's economic and political goals rather than to the religious goals of the Catholic Church. At the same time, a succession of European wars reduced Spain's influence and power and intensified Spain's determination to protect and hold onto its colonial empire in the West. The Spanish Crown envisioned its North American frontier north of current-day Mexico as a bulwark of missions-turned-secular communities that could bear the brunt of protecting Spanish interests. The Spanish believed the only practical way to achieve this strategy was to have the indigenous people give up their traditional lifeways and become settled Spanish-speaking subjects loyal to both Crown and Church.

The Texas missions were key to attaining this Spanish frontier policy, and are exceptional illustrations of how the Crown policy worked out in practice. Successful procurement of water and production of food enabled the mission inhabitants to be economically independent. Surrounded by high stone perimeter walls and defended by trained and

armed mission inhabitants, the unusually substantial stone structures (secular and non-secular) shielded the mission inhabitants from hostile external forces. The proximity of the five mission complexes to each other added to their defensive strength. Eventually, the mission complexes succeeded and became the foundation of the City of San Antonio.

FLORIDA

In 1513, explorer Juan Ponce de León opened the door for Spanish involvement in the present-day state of Florida following his discovery of the peninsula. The Spanish Crown used the term "La Florida" when referring to the southeastern corner of North America, the present-day United States of America from Florida to South Carolina, encompassing about 181,300 square kilometers (70,000 square miles). The land was inhabited by seven major indigenous groups – the Apalachee, Timucua, Guale, Cusabo, Calusa, Ais, and Tequesta. (Thomas, 1990)

Beginning in 1521, the Spanish began a series of evangelization efforts with the Jesuits in the leadership role for the Church. The combination of the hostility of the indigenous peoples, the adverse natural environment, and insufficient financial support resulted in four decades of evangelical failure for the Jesuits. When the French Hugenots began building fortifications at the mouth of the St. John's River, the Spanish Crown became concerned about the threat to its gold-laden ships passing through the Straits of Florida. (Lyon, 1990)

OWNERSHIP OF THE MISSIONS

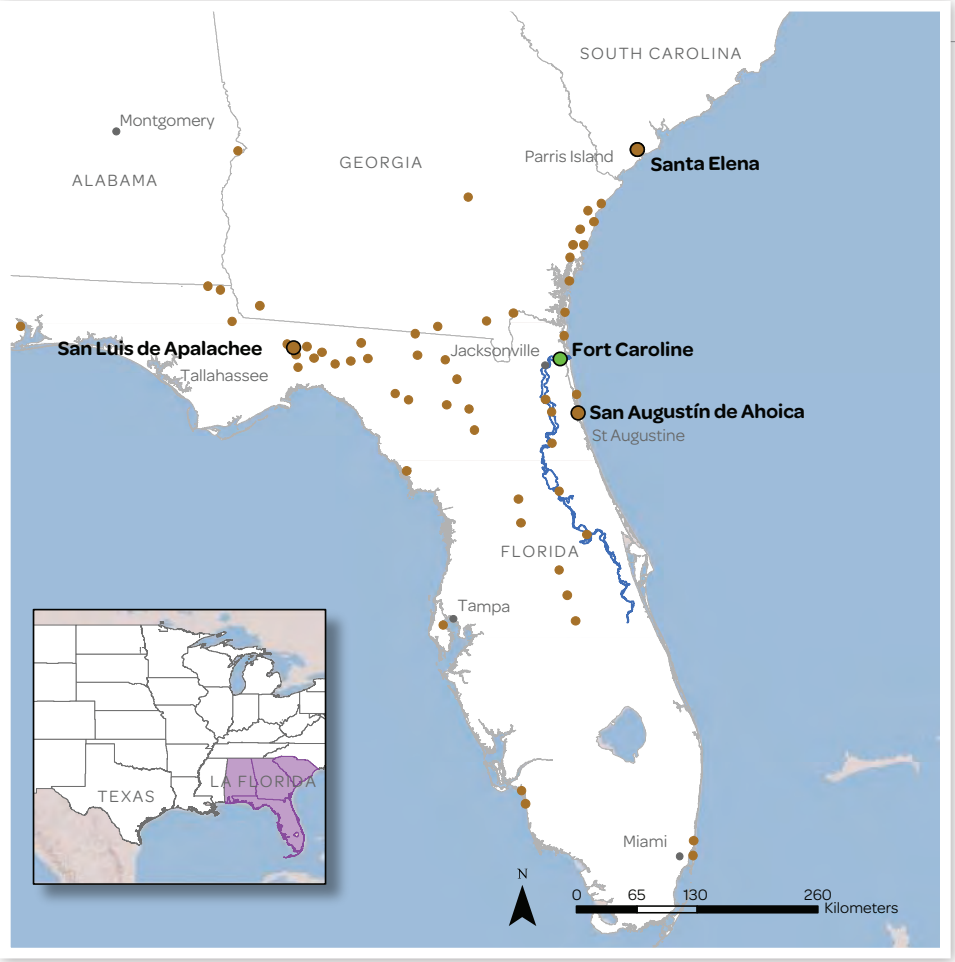
The policy of the Spanish Crown was to integrate and assimilate the native cultures as Spanish subjects to the overall benefit of the Spanish Empire and the Roman Catholic Church. The mission system was an imperfect institution that varied in success or failure from one region to another. These failures sanctioned occasional transfers of ecclesiastical initiatives from unproductive sites to other locations that offered greater possibilities for growth and development. Ideally, under Spanish jurisprudence, a mission was projected to reach its objectives and to become secularized in a span of ten years. (Bolton, 1962) At this point, the mission and its assets would be transferred from the religious Order to the Church-appointed Catholic Bishop of the geographical area where the mission was located. Moreover, although the Spanish Crown financed the establishment of missions, it did not own them. And, while the Church provided personnel to administer them, the missionaries did not exercise ownership. Under Spanish policy, the missions belonged to the converts for whom the institution was founded. (Holmes, 2005 and Bolton, 1917)

The response of King Philip II of Spain was to commission Pedro Menéndez de Avilés as the Adelantado de la Florida (contractual conqueror) in 1565. Arriving in La Florida, Menéndez planted the first permanent settlement at San Augustín (St. Augustine) and located Mission Nombre de Dios there. Next, he repelled the French intruders on the St. John's River. Traveling with Menéndez, the Jesuits made numerous attempts to establish missions, but failed and departed La Florida in 1572. (Spellman, 1965) In 1573, the Franciscans moved in to replace them.

Between 1578 and 1583, the Franciscans established two separate chains of missions – one from Florida north to South Carolina (Mission Santa Elena) along the Atlantic coast and the other westward from San Augustín into the interior of the continent (FIGURE 2.B.7). With no precious metals and few agricultural successes, the Florida missions received limited support from the Spanish empire. (Matter, 1973) The missionaries forced the indigenous peoples to pay tribute and to provide labor in support of the missions. Missionary involvement in their internal politics added to the resentment of the Spanish by the indigenous peoples, resulting in rebellions in 1597. (Spellman, 1965)

In the beginning of the seventeenth century, the missionaries began efforts to settle the indigenous peoples into villages (*reducciónes*) close to the mission churches. The concentrations of these peoples made them attractive targets for English slavers, who attacked the settlements and enslaved thousands. (Matter, 1973) Contributing to the failing missions in La Florida was the impermanent construction of the mission buildings, using pine tree trunks and roofed with palmetto thatch. By the time of the War of the Spanish Succession, the missions were ripe for conquest. English colonial militia from South Carolina and their native allies attacked and destroyed most of the missions in

Florida in the years 1702, 1704, and 1705. (Jackson, 2005) By the Treaty of Paris (1763), Spain ceded La Florida to England, permanently terminating Spanish control there.



◀ FIGURE 2.B.7

The Florida missions.

Overall, the Spanish opened more than 128 missions and *visitas* in La Florida including a scattering outside present-day Florida in Virginia, North Carolina, South Carolina, and Georgia. (Hann, 1990) The *visitas* were small chapels at settlements only occasionally visited by priests. Today, two of the more significant mission sites in Florida are Mission Nombre de Dios in San Augustín (St. Augustine), which is marked by a huge cross, and Mission San Luis in west Florida (Tallahassee), which has been reconstructed for visitors to experience. Some other mission sites have been identified, but no surface ruins have been located at these sites.

NEW MEXICO

The missions of the present-day State of New Mexico found their beginnings in the Old World myth of the existence of the Seven Cities of Cibola. Two Franciscan friars, Juan de la Asunción and Pedro Nadal, traveled north in 1538 and were told of people who had turquoise and knew of wealthier villages. In 1539, the Viceroy of New Spain sent Franciscan Father Márcos de Niza and explorer Esteban de Dorantes to look for the fabled cities on Mexico's northern frontier. Upon reaching a Zuni *pueblo*, de Niza believed that he had found one of the cities and returned to tell the Viceroy. The following year, Francisco Vázquez de Coronado led an expedition that found the *pueblos*, but no gold or silver. (DeVoto, 1998)

Not until 1581 did the Spanish return. Between 1581 and 1583, Spanish explorers and Franciscan missionaries led expeditions into New Mexico, but did not establish missions in the area. Finally, in 1598, Juan de Oñate founded the

first permanent Spanish settlement in New Mexico. This was followed by more than 30 additional missions over the next eight decades (FIGURE 2.B.8). Unlike in other frontier provinces, the Franciscans did not have to gather or entice indigenous peoples from scattered locations to live in newly established mission communities. The Pueblos people were sedentary agriculturalists who lived in tightly organized towns (called "*pueblos*"), surrounded by common lands. (Jackson, 2005) The missionaries built their churches and established their missions next to these existing *pueblos*.

The Franciscans established strict control and tried (unsuccessfully) to change the cultural and social traditions of the Pueblos. As the missionaries increasingly lost control, they introduced corporal punishments. Resentments rose and almost half of the missionaries were killed by their charges. Years of drought followed by a famine in 1670, plus years of epidemic diseases such as smallpox, reduced the indigenous population to half of what it had been in 1638. The years of frustration and building anger culminated in the Pueblo Revolt of 1680, which resulted in the Spanish being driven out of present-day New Mexico. Many churches and missions were sacked and burned. In spite of this, when the Spanish returned in 1692, they found the Pueblos had taken church statuary, chalices, candle holders, and candles to build altars in their own homes. (Gutiérrez, 1991)

"THE LADY IN BLUE"

In the 1620s, a young nun in Spain, Maria de Jesús de Agreda, often went into trances and reported to her confessor that she had traveled often to a distant land where she taught the gospel to a pagan people (*Jumano*), describing the people and the countryside there. Spanish church authorities contacted the Archbishop of Mexico who, in turn, wrote to the Franciscan superior in New Mexico. In 1628, shortly after the letter arrived, a group of fifty *Jumanos* arrived at the Isleta *pueblo* requesting religious instruction. They had a rudimentary knowledge of Christianity. When asked where they had learned these teachings, they replied "[from] the Lady in Blue." This was the first of many such occurrences in New Mexico, and Sister Maria was credited with hundreds of conversions. In 1765, Pope Clemente X initiated the process for her beatification. She remained an important figure in New Mexico well into the twentieth century. Sister Maria and Our Lady of Guadalupe played an important role in the evangelization of the indigenous people of New Spain.

After 1680, the Spanish view of New Mexico began changing. Offensive institutions such as the *encomienda* (placing a demand for tribute that was converted to servitude if it could not be paid) were abolished in New Mexico. Serving originally as a mission field and a supply source for the silver mines of northern Mexico, the colonies of New Mexico had had only limited success. The Crown's motives for re-colonizing and re-conquering the lands in present-day New Mexico between 1691 and 1693 were the growing encroachment from other European powers and the increasing attacks from the nomadic Apaches and Comanches. Led by Diego de Vargas, the Spanish conquered the area of the present-day state of New Mexico with the assistance of Pueblo auxiliaries. (Jones, 1966) New Mexico came to be considered as part of the frontier defense against these threats.

From the Spanish Crown's perspective, New Mexico never fulfilled its original promise, and as a result the missions lost their vigor over the eighteenth century. (Weber, 1992) For many of the Spanish, fear of the French was replaced by concern over the growing power of the United States of America. (Cortés, 1799) As the nineteenth century approached, however, some mission churches that had escaped destruction in the Revolt of 1680, such as Mission San Esteban del Rey de Ácoma, continued serving their pueblos. In 1848, under the provisions of the Treaty of Guadalupe Hidalgo, Mexico ceded New Mexico to the United States of America.

ARIZONA

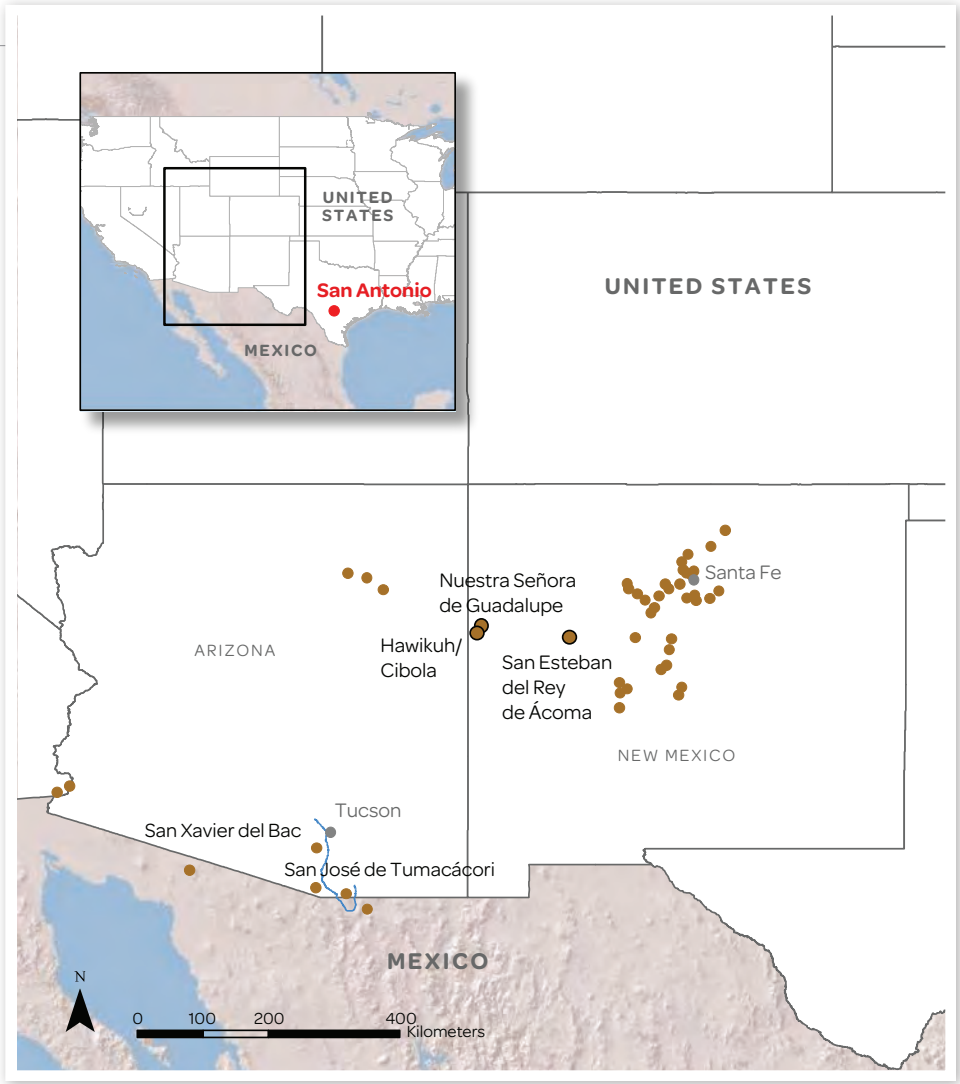
Spanish interest in the present-day state of Arizona was originally based on explorer Álvar Núñez Cabeza de Vaca's reports of a wealthy civilization north of Mexico. Antonio de Mendoza, Viceroy of New Spain, sent Franciscan Father Márcos de Niza and explorer Esteban de Dorantes on a reconnaissance in 1539 to investigate these reports. On his return, de Niza claimed to have seen a city larger than Mexico called Cibola, and described it as one of seven cities. The Viceroy sent him back with de Coronado. They found Zuni villages, but no gold. (Weber 1992)

Several expeditions subsequently crossed through portions of the present-day state of Arizona, and the Franciscans continued their work among the Acoma, Zunis, and Hopis, but it wasn't until Jesuit Father Eusebio Kino made his way onto the scene in 1691 that Arizona saw a real expansion in the number of missions (FIGURE 2.B.8). After two years in Baja California, Kino had been sent as the rector of the missions in Pimería Alta, home of the Upper Pimas. There he founded Mission Nuestra Señora de los Dolores in 1687 and made more than fifty exploratory expeditions throughout the region. The Jesuits eventually founded more than 20 missions in the area, especially along the Santa Cruz River, before they were expelled by the King of Spain in 1767. The indigenous peoples, deeply resenting these intrusions into their territories, burned mission churches and killed missionaries, especially during the Pueblo Revolt of 1680, in which the Hopi participated, and the Pima Rebellion of 1751. Eventually, the Franciscans were tasked with replacing the Jesuits at the Arizona missions. (Englehardt, 1899)

The best known of the Jesuit (later Franciscan) Arizona missions is San Xavier del Bac ("del Bac" means "where the water appears," where an underground river surfaced). In 1692, Kino founded the mission at a *ranchería* at Bac and named it after his favorite saint. The mission was founded on the lands of the Pápago (later known as the Tohono O'odhem). With the French threat rising against Texas, however, the funds for Arizona missions dried up and there is no record of any of Kino's missions being completed. (Sanford, 1950) The Franciscans began building the current church in 1783 and completed it in 1797. With the exception of San Xavier del Bac, the missions of Arizona are mostly archaeological ruins, the most substantial example being Mission San José de Tumacácori.

FIGURE 2.B.8 ▶

New Mexico and Arizona missions.



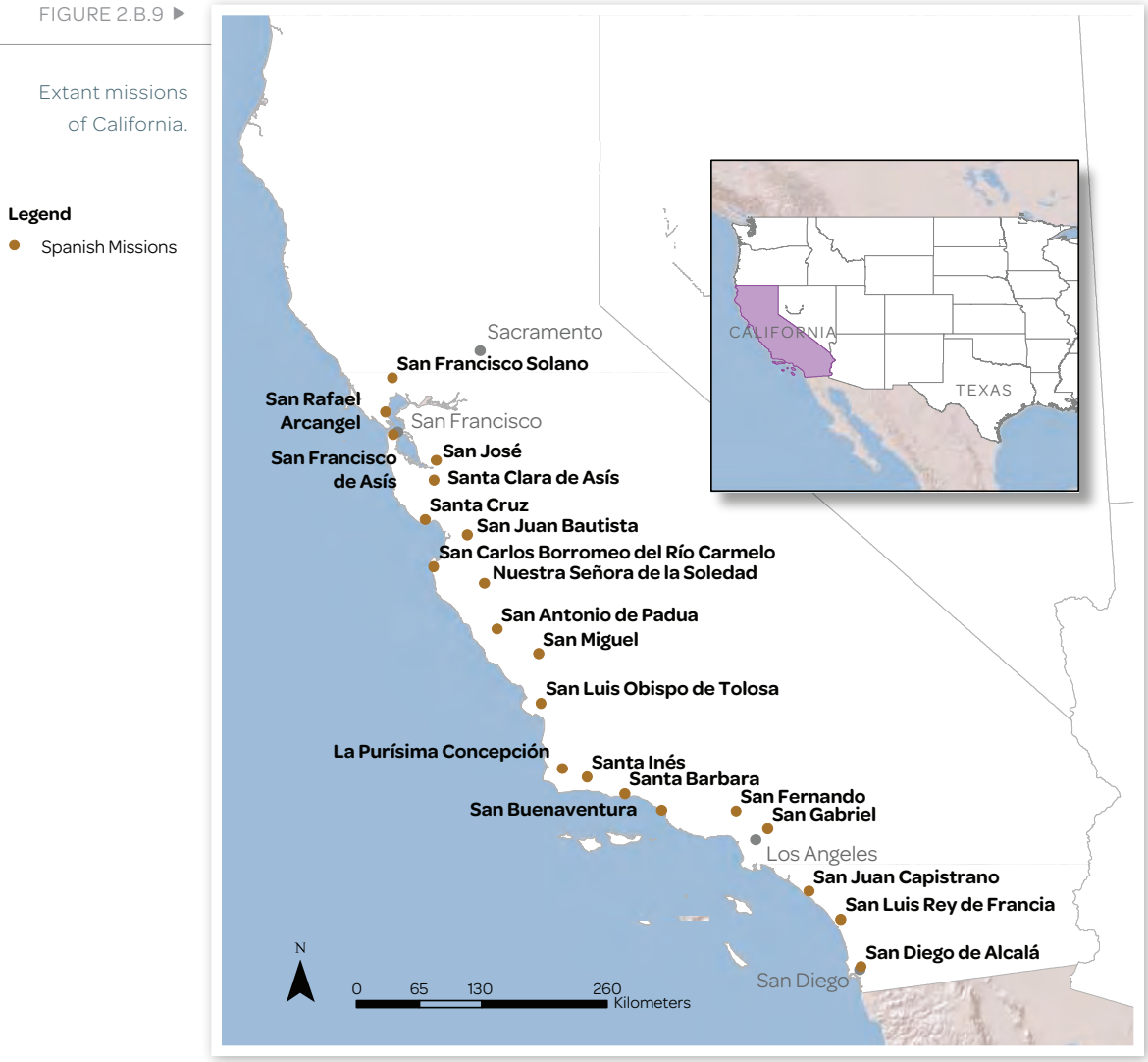
CALIFORNIA

Spanish interest in the present-day state of California (known then as Alta California) increased after the Jesuits were expelled from Baja California and the Franciscans took their place. Franciscan Father Miguel José (Junipero) Serra was reassigned from his post in Sierra Gorda, Mexico to become the Father-President of the Franciscan missions in Baja California. Allying with José de Gálvez, *visitador-general*, Serra and his new partner convinced Viceroy Marqués de Croix of Baja California to occupy Alta California.

The rationale for moving north into Alta California, in addition to evangelization, was to establish defensive positions against the Russians who had already established fur trading posts in the north. The Russians also routinely sailed along the California coast, threatening Spain's trade with the Philippines. Galvéz proposed three missions, one at San Diego, a second at Monterey, and a third between these two. On 16 July 1769, Father Serra founded the first of the Alta California missions, San Diego de Alcalá, followed by many more. After Father Serra's death in 1784, his companion from Spain, Father Francisco Palóu, took charge temporarily until the arrival of Father Fermín Francisco de Lasuén, who assumed the role of Father-President. Eventually, the Franciscan missions in Alta California numbered 21 and stretched from San Diego to San Francisco (FIGURE 2.B.9).

FIGURE 2.B.9 ▶

Extant missions of California.

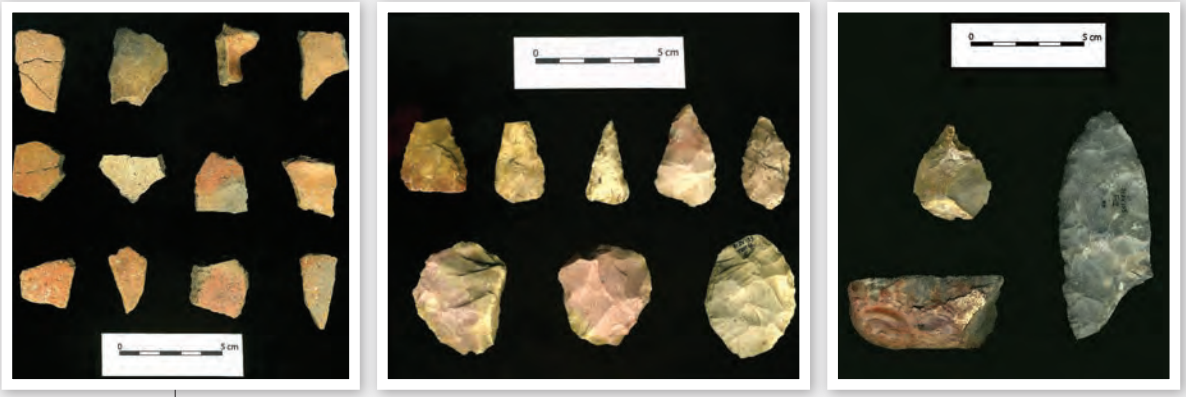


THE SAN ANTONIO RIVER BASIN AND SOUTHERN TEXAS PRIOR TO THE MISSION PERIOD

Burned clay house feature from the Archaic period on Espada *labores*.
Courtesy of Anthony Padilla

FIGURE 2.B.10 ▲

The San Antonio River basin and southern Texas reflect the full North American cultural sequence. The sequence is divided into four broad cultural stages: Paleo-Indian, Archaic, Late Prehistoric, and Early Contact. All of these stages are represented the nominated property or in the buffer zone. During the early Paleo-Indian period, the climatic conditions of the Pleistocene were changing into the warmer, dryer climate of the Holocene (10,000 BC to 6000 BC). While the two main early Paleo-Indian complexes – Llano and Folsom – were often characterized as large animal kill sites (mammoths and now-extinct bison), recent research suggests that subsistence strategy was more consistently focused on smaller animals such as turtles, alligators, badgers, and raccoons, as well as on plant resources. Late Paleo-Indian Plano subsistence strategy reflected a shift to modern bison and greater diversity of site types, including residences and campsites. A site identified during the recent San Antonio River Improvements Project, located north of Mission Juan between the river and the Mission San Juan *acequia*, included Late Paleo-Indian and Archaic period features consisting predominantly of fire-cracked rock features. The Archaic period, which lasted from 6000 BC to AD 700, was characterized by a more generalized hunting-gathering lifestyle, with its subsistence patterns and technology reflecting a greater exploitation of the local environment. There was a shift in technology from lanceolate points to ground stone tools and dart points. This diversification in stone tools also suggests a greater emphasis on plant resources. A number of burned mud and stick house remains dating to the early-middle Archaic period have been identified along the San Antonio River in areas that later became Spanish colonial farm fields (FIGURE 2.B.10). By the middle Archaic period (2500 BC to 400 BC), distinct regional cultural patterns begin to emerge, along with an increase in the size and number of sites. Live oak trees dominated the landscape. Late Archaic sites (400 BC to AD 700) show increased evidence of trade throughout the region, with coastal raw materials found at inland sites and increased evidence of territorial ties, as reflected in large cemetery sites. One late Archaic burial site was identified within the buffer zone north of the Mission San Juan dam. Late Archaic cemeteries included grave goods and mortuary furniture.



▲ FIGURE 2.B.11

Bifaces, knives, and pottery from the Late Prehsitoric Period.
Courtesy of texasbeyondhistory.net.

THE SAN ANTONIO RIVER BASIN AND SOUTHERN TEXAS PRIOR TO THE MISSION PERIOD (*cont*)

The Late Prehistoric period marks the time from about AD 700 to the first contact with Spanish explorers. The early phase of this period is characterized by a shift from atlatl and dart technology to bow and arrow technology. During the early part of this period there is increasing evidence of extensive trade networks and a broad cultural entity throughout the southern and central Texas regions. The connection between the coast and the San Antonio River basin remained strong. The final phase of the Late Prehistoric period is the Toyah phase. The shift to moister conditions during this phase allowed grasslands to advance and bison to return. It is characterized by contracting-stem arrow points, pottery, bifacial knives, and end-scrapers (FIGURE 2.B.11). The abundance of end-scrapers suggests there was an increasing reliance on bison, although there is also evidence of a broad subsistence of riverine resources – fish, softshell turtles, aquatic birds, and mussels. It has also been suggested that trade in buffalo hides was important and continued into the early historic period. (Creel, 1991) Archaeological sites from this period show a knowledge of the corn agricultural tradition of Mexico (corn cobs identified in the archaeological record), although they show no evidence of a reliance on agriculture as evidenced by tools or landscape modification. The Caddo of East Texas were established agriculturalists by this time period, cultivating plants that had originally been domesticated in Mexico.

The earliest European presence in Texas was in 1519, when Álvarez de Piñeda mapped the coastline of Texas. The first European to have extensive contact with the indigenous peoples of Texas was Álvar Núñez Cabeza de Vaca, whose 1527-1528 expedition was charged with surveying much of the land of the southeast. In 1527, when two of their vessels shipwrecked, Cabeza de Vaca and his crew were taken in by two Karankawa groups, the Capoques and the Han. Cabeza de Vaca documented encounters with other indigenous groups prior to his escape in 1536. Some of these other groups were in the Coahuiltecan culture area (such as the Acubadaos, Anegados, Guaycones, Susolas, and Yquazes). The Karankawas were located predominantly on the coast and focused on a hunting and gathering lifestyle adapted to coastal and island environments, with a diet rich in fish, mussels, land snails, root foods, and berries. The Coahuiltecan culture area was an inland adaptation, relying on prickly pear, mesquite beans, pecans, deer and other small animals, and riverine resources.

After this initial encounter and the subsequent explorations of Francisco Vázquez de Coronado in present-day New Mexico, western Texas, and Colorado beginning in 1541, the Spanish Viceroyalty became preoccupied with other parts of northern New Spain until the French began to show an interest in the Texas area, about 1685. Undoubtedly due to both direct and indirect contact with Europeans, the indigenous peoples of southern Texas were affected by exposure to new European diseases, which caused disruption in settlement patterns and population levels between 1519 and the initial mission period. In addition, population pressure from the west caused the Apache to begin to move into the southern Texas region in the sixteenth and seventeenth centuries, causing displacement of the local groups within the Karankawa and Coahuiltecan culture areas. The establishment of Fort Saint-Louis in East Texas by the French led to several expeditions by the Spanish into Texas between 1686 and 1691, culminating in the first establishment of the missions of East Texas and the encounter of Father Damián Massanet with the area he called "San Antonio de Padua," the present-day setting of the San Antonio Missions.

Mexican independence from Spain and the eventual secularization of the missions precipitated their decline. Spanish secularization laws dictated that the indigenous mission inhabitants were entitled to their lands and other material goods, and that their spiritual leadership would pass from the missionaries to the secular clergy and archbishops. In California, however, the governor hired commissioners and turned over all indigenous and missionary lands to them. The Franciscans protested to no avail, and the indigenous mission inhabitants gradually dispersed, their properties squandered by others. (Sanford, 1950)

TEXAS

Spanish explorers occasionally penetrated the present-day state of Texas in the sixteenth century, but no interest grew out of these incursions. Spanish interest flickered only briefly after 1670, when Father Juan Larios crossed the Rio Grande into Texas. His report that the indigenous peoples there were interested in Christianity led to the establishment of four missions to serve groups that lived in territories straddling the river. Spanish interest remained lukewarm at best, however, because other than the prospects for evangelization, Texas offered little to the Spanish Crown.

Meanwhile, by the mid-seventeenth century, French trappers, traders, and adventurers seeking routes to avoid the intense competition of the fur trade in the Great Lakes region migrated southward through the Mississippi River valley. One outcome of that thrust into the Gulf of Mexico region was the disastrous attempt by the Sieur de LaSalle to establish a coastal outpost in present-day Texas from which to prey upon home-bound Spanish ships laden with silver. This culminated in LaSalle's assassination by fellow Frenchmen. (Foster, 1998) LaSalle's intrusion into Texas, reported to officials in Mexico City by the ships that patrolled Spanish sea lanes in the Caribbean, prompted government action. It sent expeditions by sea and land to locate and evict the French interlopers. In April 1689, Alonso De León, governor of Coahuila, led a party that included Father Damián Massanet to East Texas. They discovered scant evidence of French involvement and found Fort Saint-Louis deserted and plundered (FIGURE 2.B.12). (Heusinger, 1936 and Shea, 1855)

◀ FIGURE 2.B.12

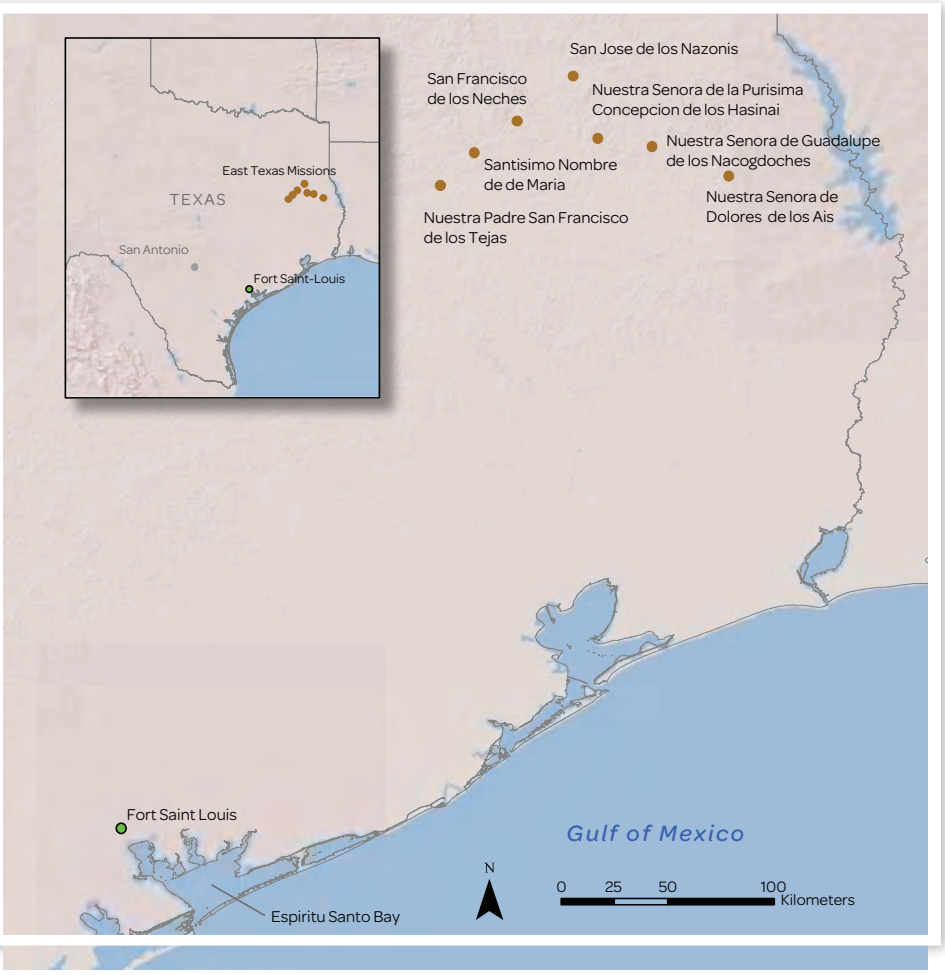
Coahuila and South Texas with place names.

In 1690, assisted by missionary personnel of the Apostolic College of Santa Cruz de Querétaro, Father Massanet founded Mission San Francisco de los Tejas in present-day East Texas. It served indigenous peoples belonging to the Caddoan Confederacy called the "Tejas" by the Spanish and the "Cenis" by the French. (Foster, 1998) In 1691, Don Domingo Terán de los Rios, governor of Coahuila and Texas, accompanied by Father Massanet, led an expedition to enlarge this mission and to establish eight more (FIGURE 2.B.13). They followed the trail that would become known as "El Camino Real de los Tejas" (FIGURE 2.B.6). (Foik, 1932) (As first established in the mid-sixteenth century, the Camino Real de Tierra Adentro, also known as the "Silver Route," extended north from Mexico City to Santa Fe, New Mexico.) In the late seventeenth century, this "Texas" branch of the royal road swung north and east from Coahuila to the Rio Grande. It then ran across the central terrain to reach Mission San Francisco and other planned outposts of Church and State in East Texas. On 13 June 1691, the Feast of St. Anthony, Terán and his

party crossed a stream at a place Massanet called "San Antonio de Padua because it was his day. In the language of the Indians it is called Yanaguana." (Mason, 1974) There were a number of small, temporary settlements along the San Antonio River at that time attributed to the Payaya tribe, now referred to as part of the Coahuiltecan cultural area. Descriptions of the settlements reflect houses or huts much like those identified in the archaeological record. This was the first recorded visit by the Spanish to the San Antonio River basin. Massanet was impressed with the surrounding countryside, and all the priests celebrated Mass there.

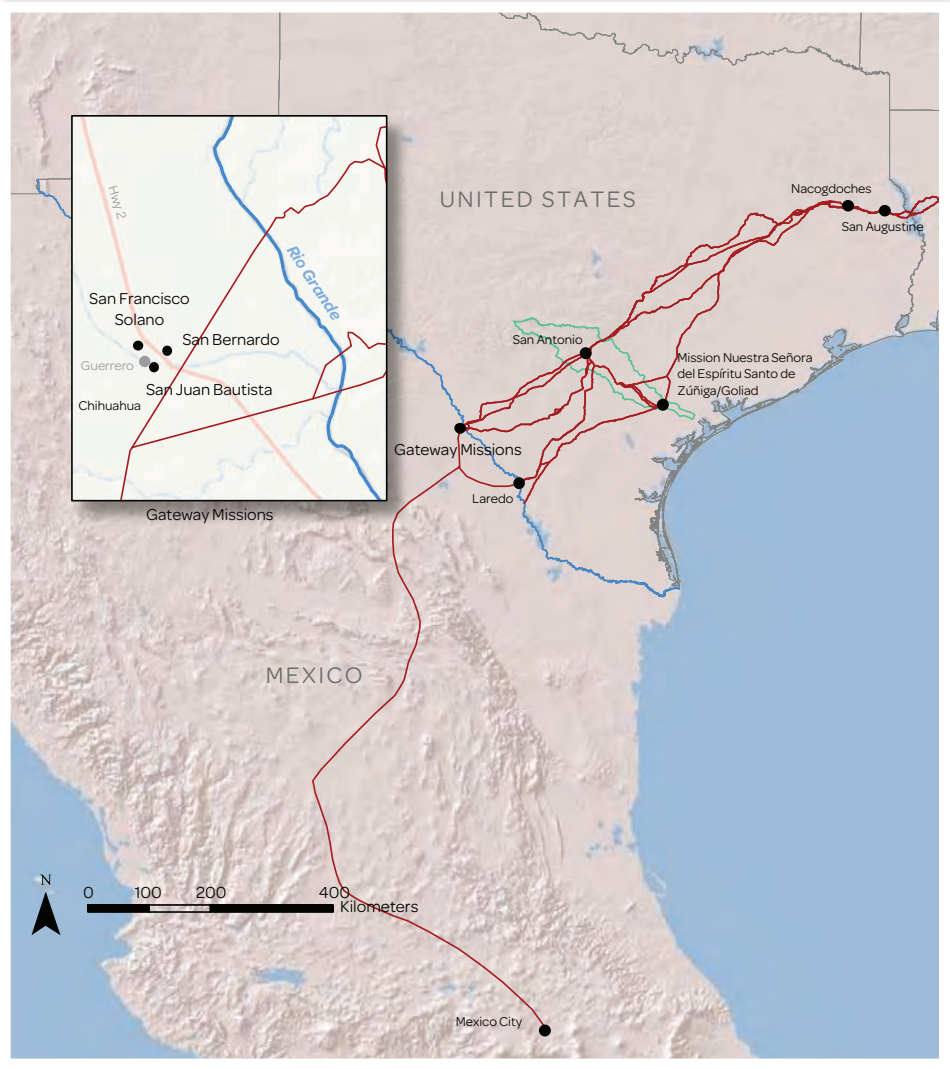
FIGURE 2.B.13 ▶

East Texas Missions and Fort Saint-Louis.



In East Texas, with the immediate French threat now apparently gone, financial and military support dried up and within three years the missions closed. The line of settlement snapped back below the Rio Grande. Soon after, Fathers Francisco Hidalgo and Diego de Salazar founded Mission San Juan Bautista and Father Antonio de Olivares, Mission San Francisco Solano. These two missions, along with Mission San Bernardo, were located on the west bank of the Rio Grande, adjacent to a low-water crossing of El Camino Real de los Tejas. Later, these missions became known as the "Gateway Missions." (Weddle, 1968) The indigenous inhabitants of this area were predominantly Pacuache, who spoke the Coahuilteco language. They were hunter-gathers who had lived in this area since the Late Prehistoric period, with a subsistence pattern based on bison hunting much like their related tribes on the north side of the Rio Grande. The stone tool technology found at sites such as Tortuga Flat in Zavala County (in present-day Texas) is duplicated at the San Antonio Missions during the mission period. From this tiny outpost of empire, Franciscan missionaries and military personnel planned for a future renewal of the East Texas missions. In 1709, Hidalgo returned on his own to East Texas, all the time petitioning for re-establishment of the missions there (FIGURES 2.B.13 and 2.B.15).

In the opening decade of the eighteenth century, a renewed and continuing Franco-Spanish rivalry on the Gulf Coast and in the Mississippi River valley motivated authorities in Mexico City to re-evaluate the situation. Two credible threats had appeared. First, frustrated by the inaction of the Spanish officials in re-establishing the East Texas missions, Spanish Father Hidalgo contacted the French governor in Louisiana. Hidalgo suggested that perhaps the French would be interested in opening a mission in East Texas to serve the Tejas people. In the fall of 1713, the governor sent French trader Louis Juchereau de Saint-Denis to meet with Hidalgo. Shortly thereafter, the Viceroy demanded Saint-Denis meet with him in Mexico City. The second threat was the information that the French had opened trade routes in the northern provinces of New Spain, and this raised concern for the mines in present-day New Mexico. (Bolton, 1917 and Shea, 1855)



◀ FIGURE 2.B.14

Gateway missions.

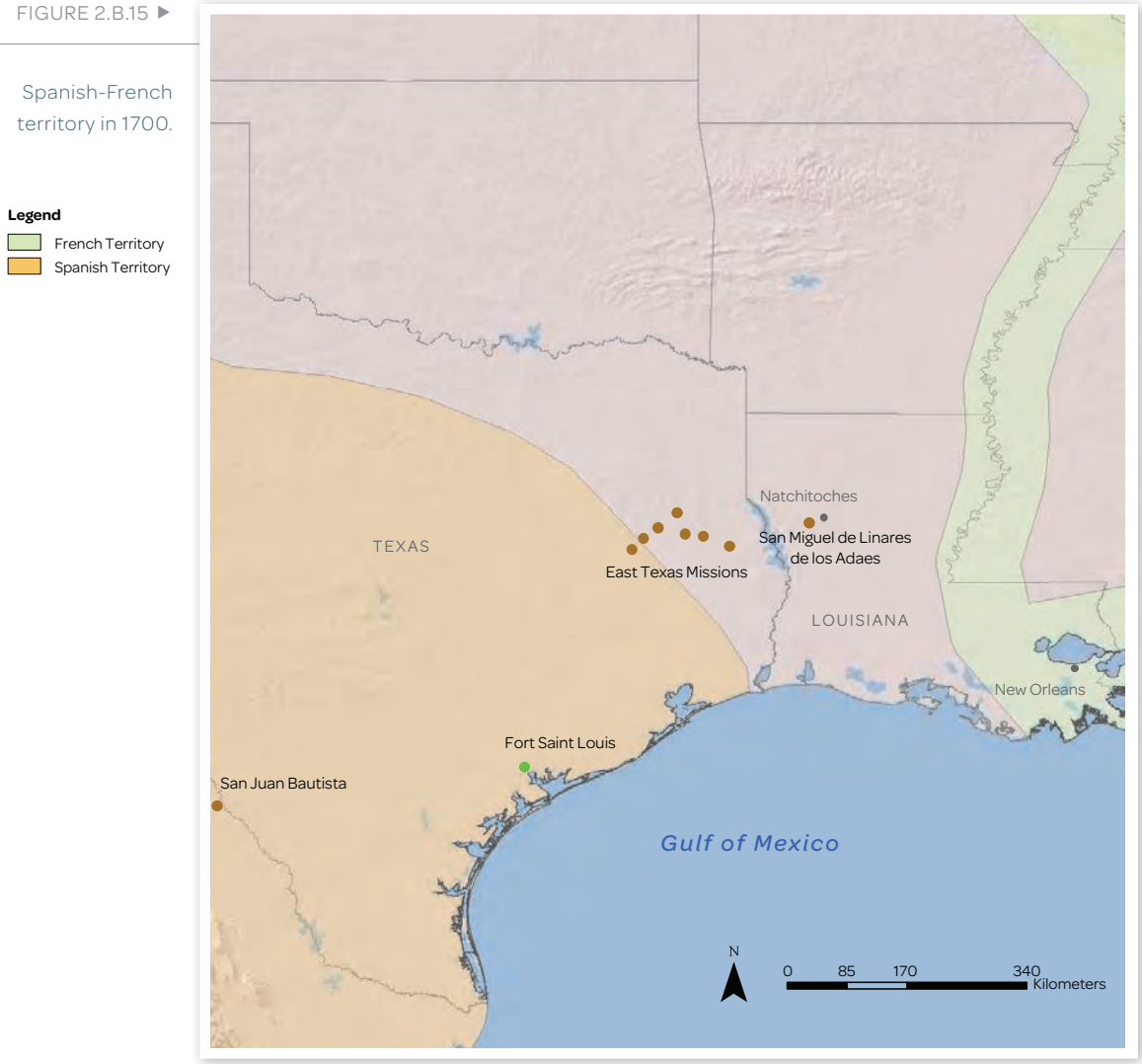
The Spanish decided to repress the French trade and resurgence and to reoccupy East Texas. Soon, six missions had been established and the conversion of the indigenous peoples, including the Ainay, later called the "Tejas" by the Spanish, had begun. By the time of Spanish contact, the Caddo Nation was comprised of a series of affiliated tribes divided into three confederacies that ranged from East Texas to Oklahoma, Arkansas, and northern Louisiana. The Caddo had been practicing intensive maize agriculture since roughly AD 1200. There may have been as many as 250,000 Caddo in 1520, but by 1690 only about 10,000 remained. Disease was inadvertently carried by Spanish, Mexican, and indigenous traders over the extensive trade networks that had existed long before missionary

contact. (Reef, 2005) Due to the highly centralized nature of their settled agricultural villages, the Caddo were much more interested in trade and alliances than in resettlement and religious conversion.

The missionaries became concerned that they were too far from their base of supply. They believed that they needed a site midway between their missions and Coahuila to help them survive. Such a site could control the central area of the northern border, be a way-station for supplies, reduce the isolation of the East Texas missions, and secure the northern borderlands for the Spanish. The San Antonio River basin was an obvious and unanimous choice. (Habig, 1968) Over the colonial period, the Spanish established 37 missions in Texas. (Leutenegger, 1978) With one exception (the reconstructed Mission Nuestra Señora del Espíritu Santo de Zúñiga (La Bahía), in Goliad), only the five Franciscan missions in San Antonio remain. (Mason, 1974)

FIGURE 2.B.15 ▶

Spanish-French territory in 1700.



FOUNDING THE SAN ANTONIO MISSIONS

Father Antonio Olivares, veteran missionary at the Rio Grande for nearly a decade, had been a powerful advocate for a joint mission-*presidio* complex on the banks of the San Antonio River to support the proposed renewed missionary activity in East Texas. In 1709, Olivares, Commissary of the College of Santa Cruz of Querétaro, had led an expedition to the area. He reported that the area had friendly groups of different indigenous peoples (later collectively called "Coahuiltecans") and an abundance of animals, birds, and edible nuts and berries. The

indigenous hunter-gatherers had lived in this area for thousands of years. Large animals such as *cíbolo* (bison, or buffalo) and deer were their most sought-after game. Deer, antelope, rabbit, and javelinas (peccary) were also hunted. Most important, however, was the clean river that flowed through these fertile lands. The diarist of the expedition, Father Isidro Félix de Espinosa, wrote that "the river is very desirable [for settlement] and favorable for its pleasantness, location, abundance of water, and multitudes of fish." He was especially impressed with the catfish and the alligators. Espinosa added another positive note: the indigenous people whom they met learned the Spanish language easily. (Espinosa, March 1930)

Having received petitions from the missionaries and from Diego Ramón, the commandant of the presidio of San Juan Bautista, Father Olivares called upon Viceroy Marqués de Valero. He shared the petitions with the Viceroy and proposed to close his Mission San Francisco Solano and to transport its temporal goods and loyal converts, including Tlaxcaltecans and Coahuiltecans, to the central region by the San Antonio River. Concerned about the continuing interloping by Saint-Denis in Louisiana and rumors of French plans to seize Espíritu Santo Bay on the Texas coast, the Viceroy ordered Martín de Alarcón and Olivares to carry out the move to the San Antonio River. Upon arrival, Father Pedro Pérez Mezquía, the diarist of the expedition, wrote that "the water is sufficient for maintaining a populous villa and two or three missions." (Hoffman, 1938) On 1 May 1718, Olivares founded Mission San Antonio de Valero on the west side of the San Antonio River and Alarcón took possession of the lands bounding the San Antonio River for the Spanish Crown. On 5 May, Alarcón founded Villa de Bejar and Presidio San Antonio de Béxar as well. A year later, the mission was moved to the other side of the river. Two years later, Father Francisco Hidalgo took over the leadership of Mission Valero.

The problems among the East Texas missions continued to grow after their re-establishment in 1716. Food was scarce and the Crown did not provide assistance in the form of artisans and soldiers. When war began in Europe between Spain and France, its repercussions spread to Texas. On 19 June 1719, the French commander

DISEASE AND DISPLACEMENT WITHIN THE INDIGENOUS POPULATION OF SOUTHERN TEXAS

The indigenous population of the Americas was affected by direct and indirect contact with Europeans from the time of Colombus's initial voyage in 1492 throughout the Age of Exploration and colonization. Short-term encounters with explorers provided the vector that initially transmitted diseases, which then spread from person to person, often reaching populations well before their actual contact with Europeans. The loss of population due to the spread of foreign diseases suggests that the historical descriptions of specific groups portray populations that had already been adversely affected by indirect contact with European pathogens, likely via the well-established trade routes throughout the Americas that are revealed in the archaeological record. Relevant to southern Texas are the people and goods that moved throughout the Caribbean, the Gulf of Mexico, and inland along the precursor to *El Camino Real de las Tejas*.

Spanish documents record that some of Cabeza de Vaca's men who were shipwrecked and remained amongst the Karankawa for many months were ill. Other documents confirm a number of epidemics in the San Antonio River basin. Current research amongst bio-archaeologists indicates that catastrophic population decline was not universal for all indigenous groups. Some groups experienced a more gradual decline over a period of centuries. There have been many studies to attempt to determine the rate of population decline. A possible explanation is that those groups with more disperse settlement patterns were less susceptible to widespread infection through indirect contact, whereas those with larger settlements experienced more rapid declines in population.

In addition to diseases, displacement of populations also led to the disruption of settlement patterns and to population stresses. Pressure from the Apache (and later the Comanche) as they moved into the southern Texas region was one of the drivers that made the Coahuiltecan, Karankawa, and other local groups more receptive to settling in the missions. Unfortunately, this congregation of indigenous peoples into larger, more sedentary populations made their susceptibility to diseases much greater.

Despite their decline in populations and the disruption of some of their traditional settlement patterns, these indigenous people brought their distinct cultural traditions into the missions along with the tools and knowledge that shaped the southern Texas culture of today.

at Natchitoches (in present-day Louisiana) with a few French soldiers captured Mission San Miguel, and rumors spread that a French army would soon follow. Lacking any real information and frightened, the Spanish soldiers and missionaries deserted the East Texas missions and fled to the San Antonio River settlement. (Heusinger, 1936)

Father Margil, Father-President of the three Zacatecan missions in East Texas, was among those who moved to San Antonio, where he began administering to the Pampopas, Mesquites, and Pastias south of the Villa. (Morfi, 1935 and Heusinger, 1936) These peoples did not want to enter Mission Valero, so Margil petitioned the Marqués de San Miguel de Aguayo, the new governor of Coahuila and Texas, to permit him to establish a new mission south of Mission Valero. Father Olivares objected because the new mission would violate the geographical separation dictated by the 1573 Laws of the Indies that missions be a distance of at least one day's ride apart. (The Laws of the Indies were a compilation of the Spanish Crown's decrees regulating the social, political, and economic life in its colonies, including locating, building, and populating settlements.) The governor disagreed and provided the funds to establish the new mission. In spite of the governor's approval, Olivares attempted to block the establishment again by appealing to local authorities, but was unable to halt the proceedings. On 23 February 1720, Margil founded Mission San José y San Miguel de Aguayo. As Father Margil was a representative of the College of Zacatecas, the mission came under the jurisdiction of this college as well. This made the placement of these two San Antonio missions closer together than was normally allowed a fait accompli.

Sure of French intentions in East Texas, but uncertain of the French strength, the Marqués de San Miguel de Aguayo led a new expedition of 500 men to East Texas in November 1720. He passed through the San Antonio settlement and added to his company those Franciscans who had recently fled from East Texas but who wanted to resume mission activity. Upon arrival in East Texas, the Spaniards were warmly welcomed by the indigenous inhabitants. Soon, six missions had been re-established – though the initial welcome was presently replaced by indifference.

Viceroy Valero's successor, the Marqués de Casafuerte, appointed an inspector general, Pedro de Rivera, to evaluate every presidio in the northern arc of the Spanish Empire's borderlands from Sonora to Texas, including the missions that received military protection from adjacent garrisons. General Rivera's tour of inspection extended

LANGUAGES OF THE INDIGENOUS GROUPS OF THE MISSIONS

In 1732, "Coahuilteco" was recognized as a common language used by many of the groups of hunter-gatherers who lived in southern Texas in the present United States of America and Coahuila in northern Mexico. In the nineteenth century, linguistic studies identified "Coahuilteco" as the most widely used of the ancient languages once spoken in southern Texas. It was thought that most groups of hunter-gatherers spoke it as a second language, or a lingua franca. (Campbell and Campbell 1985) More comprehensive studies in the twentieth century, however, reveal that many of the spoken languages had little or no relationship to "Coahuilteco" or to other languages spoken in southern Texas. (UNESCO's Memory of the World Register recognizes the Colección de Lenguas Indígenas, a collection of books in the Public Library of the State of Jalisco, Mexico, which includes one volume written in Coahuilteco in 1760 by Bartholomé García.)

Since phonetically written languages did not exist, the names of these groups were derived from phonetic pronunciations by those contemporaries living or traveling among them. Many names were spelled in different ways; one group's name was reported with more than 50 different spellings. (Campbell and Campbell) The names listed in Annex I under each mission and their spellings were the most common among the many variations. In a few instances, the names are those preferred today by descendants of the early mission dwellers. Wherever the information is available, the various groups are listed under the major language families. While there may be several language families represented by the groups recorded by the Spanish, ethnographic and linguistic research has indicated that culturally similar hunter-gatherer groups were living in southern Texas and northern Mexico by the post-contact period and in all likelihood by the pre-contact period. (Hester, 1989 and Tomka, 2013) The material culture of the pre-contact period, which has many similarities over a large area, also supports this data.

While many of the individual group names, languages, and cultures remain uncertain, the impact the missionaries had on them is not. They focused on melding together these diverse peoples using the Spanish language, the Catholic Church, and the development of self-sustaining secular communities of Spanish subjects as tools to this end.

from 1724 to 1728. He inspected Texas in 1727, after which he drafted a comprehensive report that emerged as the Reglamento de 1729. When implemented as Crown policy, the Reglamento cast a negative light upon three Franciscan missions in East Texas administered by friars of the Apostolic College of Santa Cruz de Querétaro. Rivera's decision to close Presidio Nuestra Señora de los Dolores, which offered protection to these Querétaro missions, forced the Franciscans to terminate their work in that location. Accordingly, in 1730, the Querétaran friars requested permission to relocate their missions westward – first to the Colorado River near present-day Austin, Texas, an environment that proved vulnerable and inadequate, and finally to the San Antonio River. On 5 March 1731, the Querétaran friars re-established their three East Texas missions at locations along the San Antonio River: Mission Nuestra Señora de la Purisima Concepción (sited between Mission San Antonio de Valero and Mission San José); Mission San Juan Capistrano (formerly San José de los Nazonis in East Texas, renamed San Juan to avoid confusion locally); and Mission San Francisco de la Espada (formerly Mission San Francisco de los Tejas). It appears that very few Caddo accompanied the missionaries. Indigenous groups such as the Pajalac and Benados that were later identified in Spanish records as residing at the three missions were from groups whose territory was traditionally in the Coahuiltecan or Karankawa cultural areas. These individuals and groups may have joined the missionaries as they moved from East Texas to the Colorado River and ultimately to the San Antonio missions' current locations. By this time, there would have been many who had had previous encounters with the missionaries at the other missions. They were further motivated to join the missions by threats from the Apaches and environmental pressures in this semi-arid land. In years when rain and traditional resources were both scarce, indigenous groups would join the missionaries. In times of plenty, many of these same groups would leave to continue their traditional subsistence patterns.

ESTABLISHMENT OF THE FRANCISCAN MISSIONS AT SAN ANTONIO

MISSION	DATE*	PREVIOUS ORIGIN(S)
Espada	1731	Originally established in East Texas as Mission San Francisco de los Neches in 1721
San Juan	1731	Originally established in East Texas as Mission San José de los Nazonis in 1716
San José	1724-1727	Originally established at San Antonio in 1720; moved across the San Antonio River to the west side between 1724 and 1727
Concepción	1731	Originally established in East Texas under the same name in 1716
Valero / The Alamo	1724	Originally established at the Rio Grande as Mission San Francisco Solano in 1700; moved to San Antonio in 1718; final move to its present location in 1724

** The date the existing mission was established at its current site.*

Four days later, on 9 March 1731, a caravan of settlers from the Canary Islands arrived at the Presidio San Antonio de Béxar. On 1 August 1731, these families from the Canary Islands inaugurated the first municipal government in the province, San Fernando de Béxar, their presence adding another dimension to the evolving community already initiated by the Franciscans.

Although in violation of the Laws of the Indies of 1573, locating the five Franciscan spiritual centers in close proximity was a result of local circumstances. This not only gave the region relative security in the second half of the eighteenth century, but also bestowed legal sanction to the quintet of ecclesiastical foundations along the San Antonio River. The silence of the officials in Mexico City, hundreds of kilometers away, gave tacit approval to the arrangement.

During the Marqués de San Miguel de Aguayo's tour through Texas (1719-1722), he secured Spain's claim to the territory for the remainder of the colonial period. He left 10 missions where previously there had been six (two of them along the San Antonio River) and four *presidios* (two at strategically vulnerable places – Los Adaes in East Texas, which served as the provincial capital, and La Bahía to guard the coastal plain). Eventually, Spain established more than 39 missions in Texas, though most were short-lived. Besides the mission church at Goliad,

located about 148 kilometers (92 miles) south of San Antonio, only the five Franciscan missions located in San Antonio remain in Texas. (The former Franciscan missions in El Paso County, Texas, are better characterized as extensions of Spanish colonial evangelization efforts in New Mexico.)

DEVELOPING THE SAN ANTONIO MISSIONS

After the ceremonial rituals to mark the founding of each of the five missions at San Antonio, the real work of making them operational began. The Franciscans – many of them dedicated and charismatic leaders – worked step-by-step, often by trial and error, to bring each of the San Antonio missions complexes to fruition. It was important to the

COAHUILTECANS AND OTHER INDIGENOUS GROUPS

The indigenous peoples living in northeastern Mexico and southern Texas in the seventeenth and eighteenth centuries were nomadic hunter-gatherers, moving in groups from place to place following the movements of game animals and the seasonal ripening of plants. These groups occasionally challenged each other for prime grounds. Their lingua franca was Coahuilteco, a language now all but extinct. Only fragments of a few languages recorded by missionaries and others in the Spanish colonial era remain. (Holmes, 2005) As early as 1732, Father Gabriel de Vergara produced a Pajalat-Spanish glossary – Pajalat being a Cohuiltecan dialect. In 1760, Father Bartholomé Garcia's *Manual Para Administrar Los Santos Sacramentos* provided a manual in Coahuiltecan for missionaries working with this group of indigenous peoples. The name "Coahuiltecan" used to describe the large numbers of independent groups of hunter-gatherers in Coahuila and southern Texas appears in nineteenth century manuscripts in Mexico. In the 1950s, historian F. H. Ruecking, Jr. popularized the term in the United States in discussing these indigenous peoples of southern Texas. At the missions of San Antonio, individuals from more than 100 and perhaps as many as 150 different indigenous groups have been counted as residents at one time or another (see Annex 1).

Most but not all of the groups that resided in the San Antonio missions were Coahuiltecans. The second-largest group to enter the missions included the indigenous peoples of the coastal region of Texas, collectively called Karankawa. The Karankawa were also hunter-gatherers, but were more focused on the exploitation of marine and coastal resources. They were important additions to the missions, particularly in the later part of the mission period. While the total indigenous population of southern Texas decreased after Spanish contact, the coastal region's abundant natural resources could support more people than could the Coahuiltecan cultural area. The missionaries therefore expanded their recruitment efforts beyond the San Antonio River basin to target the larger Karankawa population near the coast.

The Lipan Apaches were not hunters and gatherers from southern Texas. Population pressures from earlier Spanish forays into the area of present-day New Mexico had pushed the Apache farther and farther into the traditional territories of the Coahuiltecans and Karankawa. After the Treaty of 1749 between the Spanish and the Apache, Apache residents are recorded in some of the San Antonio Mission records. The Tlaxcaltecans were another such exception, some coming to San Antonio from Mexico to help train other indigenous groups in farming techniques. A group of Tlaxcaltecans, allies of the Spanish when they first arrived in Mexico in the sixteenth century, was relocated to northeastern Mexico in the seventeenth century to practice agriculture and to provide stability in that region (there had been several uprisings by groups in the Coahuiltecan cultural area in northeastern Mexico during that same time period). One of these relocations was directly outside the "gateway" missions along the Rio Grande. A few of these relocated Tlaxcaltecans later accompanied the missionaries to found Mission Valero. This great diversity among the indigenous groups made achieving the goals of the missionaries more challenging. For those indigenous peoples who entered the missions, their diversity coupled with the requirements to learn a new language, accept an unfamiliar religion, and learn new vocational skills made adjusting to a new way of life within the missions a difficult task (FIGURE 2.B.62).

Indigenous hunter. *Courtesy of Center for Archaeological Research, University of Texas at San Antonio.*

FIGURE 2.B.62 ▲

missionaries to have the local indigenous peoples join the mission communities, as there were too few non-indigenous residents to achieve the colonization, evangelization, and defensive objectives set out by the Crown. The indigenous people of southern Texas, mainly comprised of Coahuiltecans but encompassing as many as 200 groups who spoke many different languages and dialects (see ANNEX I), were accustomed to moving to the rhythms of the hunting and food-gathering seasons, settling for periods of time in the areas where food was readily available. Settling in one place permanently (and worshipping in the Catholic faith) represented a fundamental change to their previous way of life.

The Laws of the Indies of 1681 required the missionaries to teach religious doctrine in Spanish – and given the multilingual situation, a common language was the only practical option. (Reef, 2005) Indigenous peoples became mission dwellers for many reasons, including safety from enemies, security of food and water sources, and, occasionally, coercion by mission soldiers. (Alamaraz, 2003) Regarding the latter, there are no recorded incidents of violence by missionaries at the San Antonio missions against indigenous peoples, or vice versa. (Bolton, 1917 and Schuetz, 1980)

Indigenous peoples had lived successfully in the often-challenging environment of southern Texas for hundreds if not thousands of years before the Spanish explorers entered their territories. This incursion began an erosion of their well-developed social structures and technologies. By the time the San Antonio Missions were established a century-and-a-half later there had been many changes to indigenous lifeways brought on by displacement and disease. Spanish records indicate that some of the indigenous groups, such as the Tacame, would enter a mission only to depart some time later. They would leave for any of a number of reasons – the presence of an epidemic, for example, or to go back to their traditional hunting and gathering practices, or to participate in *mitotes* and other aspects of their traditional culture. They might later return to the same mission, or to a different mission.

The material culture evidence found at the missions clearly demonstrates that the indigenous groups brought their traditional skills into the mission compounds, and that these skills were sustained. Pottery technology for utilitarian wares remained consistent from the pre-contact period through the mission period (FIGURE 2.B.16). Stone implements show that their manufacture remained the same from the time the missions were established to the time they were fully secularized. Moreover, the missionaries did not interfere with the indigenous groups' traditional production and use of bows and arrows, and the arrow points themselves continued to be made in the pre-mission era manner (FIGURE 2.B.17). This continuity of traditional technology indicates an acknowledgement on the part of the missionaries that the knowledge and skills brought by the indigenous groups to the new mission community were important – perhaps essential – to its survival. Adaptation also occurred: over time, aspects of indigenous lithic technology were modified in support of European-introduced technologies, such as the manufacture of flints for flintlock guns; and technological innovation can be seen in the use of glass for making arrow points, later evolving into metal points.

▲ FIGURE 2.B.16

Left: Utilitarian ware from Mission Concepción. Right. Late prehistoric pottery from Medina County, Texas.
Courtesy of the Center for Archaeological Research, University of Texas, San Antonio and Texas Archaeological Society.

Left Late prehistoric Guerrero points from Karankawa culture area.
Right. Guerrero points from Mission Espada.
Courtesy of Courtesy of the Center for Archaeological Research, University of Texas, San Antonio

FIGURE 2.B.17 ▲

The development of the community, and a community spirit, did not happen by chance. Daily life in mission communities was highly structured, driven in part by the bells of the church. The signs of dawn and the ringing of the mission bell called everyone to the Angelus, a prayer recited by the faithful three times a day (06h00, 12h00, and 18h00). The workday varied by the season and the needs of the mission community. Some able-bodied men worked on the *labores* or at the *ranchos*, where they stayed with the herds around the clock. Others worked on the mission's structures, quarrying and transporting the limestone and then shaping the stones and putting them in place. Cleaning the *acequias* and doing any necessary repairs prior to the spring planting each year was

CONVERTING INDIGENOUS PEOPLES

Over the course of nearly a century, the missionary friars of the College of Santa Cruz de Querétaro developed a system for converting nomadic indigenous cultures in the eastern corridor of New Spain, including Texas, and acculturating them into Spanish society. The process the friars developed embraced five sequential steps. (Almaraz, 1989)

1. Mission – a firm commitment of Church and Crown to establish, maintain, and defend a mission complex as an agency of frontier control to convert nomadic indigenous people into the Spanish notion of law-abiding, productive, responsible residents of a frontier community;
2. Congregation or Reducción – designed to change the lifestyle of neophytes from one structured around seasonal migration to one structured around sedentary horticulture, agriculture, and livestock-raising;
3. Conversion – aimed at reforming the habits of neophytes accustomed to a hunting and gathering lifestyle to a sedentary residency in a mission community, gradually exchanging their nomadic lifestyle for a schedule of vocational education (agriculture, carpentry, blacksmithing, leather tanning, textile weaving, stone masonry), arts and crafts, music, identification by Spanish and other European names and surnames, and practice of the duties of governance within the community under careful supervision of the resident missionary;
4. Doctrina – the introduction of Christian doctrine, and monitoring the practice of the rites of the Catholic Church, which required long years of instruction, recitation, and renewal, reinforced by the formality of baptism, confirmation, marriage, and Christian burial; and
5. Secularization – attainment of the primary goal for the mission, which was for the converts to assume responsibility for the direction of civic life as Spanish subjects. Secularization signified the end of the mission as such and the departure of a missionary who, at the transfer of authority from church to state, advanced to a new assignment as determined by his superiors.

another chore that was done then and whenever required to keep the waterways clear of natural debris. (Schuetz, 1980) Single riders rode outside the mission walls to help prevent a surprise attack by external forces. (Habig, 1997) The men also participated in occasional military drills in the evening. The women worked with textiles to produce clothing for the inhabitants, took care of the domestic work at their residences such as preparing meals and washing clothes, and raised the children. Older women also fished in the *acequias* to supplement the routine diet. All inhabitants, including women and children, participated in planting and harvesting at the labores. (Solís [1768], 1931) All mission inhabitants were also subject to practical training. The children spent the day in school learning Spanish, religious topics, and other subjects. (Bolton, 1917)

The ringing of the Angelus at noon signaled prayers, lunch, and rest. The remainder of the day was spent continuing the tasks begun in the morning, until the evening bell sounded the Angelus once again. Evenings were ordinarily reserved for amusements and entertainment. These included an early form of field hockey, which was played with a ball and a hooked stick. Until problems with gambling arose, each mission team played against teams from other missions in the San Antonio chain. The inhabitants played other games as well and enjoyed family time and visiting. (Schuetz, 1980) On holidays, special presentations might be held, such as *Los Pastores*, which is still performed at the missions today. (Habig, 1997)

Building and operating a mission complex required the combined efforts of all those who lived at the mission. Since the Spanish Crown required a self-sustaining mission, building the *acequias* was considered a top priority; and since the missionaries believed their primary goal was to save souls, building a temporary church was also considered a priority. The irrigated fields were a major vehicle to convert the indigenous mission inhabitants into loyal Spanish subjects; the church was the primary vehicle to convert these individuals into loyal Catholics. A third priority was residential space for the missionaries, the soldiers, and the indigenous mission inhabitants, which had to be built before the cold weather began. The temporary solution saw *jacales* or huts constructed of local materials.

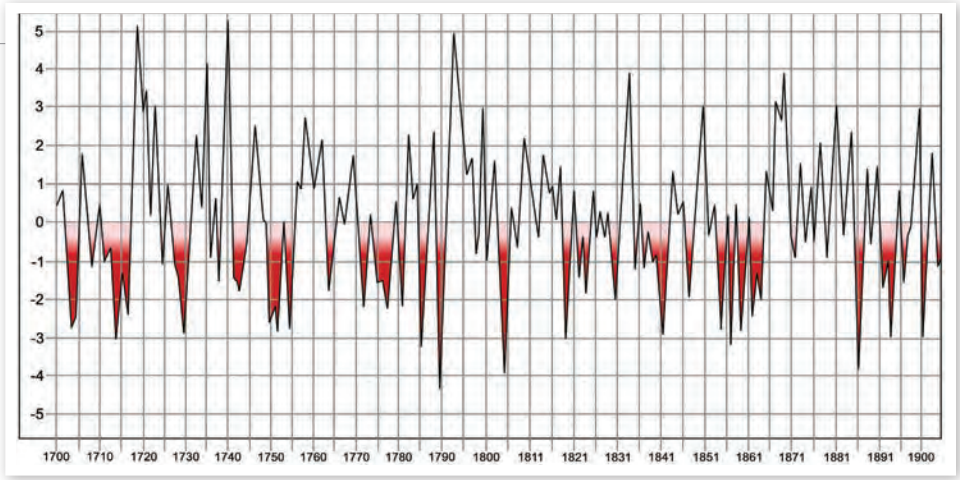
THE *ACEQUIAS*

The semi-arid climate and frequent droughts that characterize much of the southern tier of North America made a functioning *acequia* system mandatory not only for the ultimate development of the five San Antonio missions as successful secular communities, but also for their basic survival (FIGURE 2.B.18). The skills to build this extensive water distribution system, which had its roots in Moorish Spain, traveled with the missionaries to the New World and ultimately to the northern frontier of New Spain in Texas.

FIGURE 2.B.18 ▶

Drought severity in San Antonio, 1700-1900. Zero is considered normal, and all points below it constitute drought. Based on data from Maudlin, *Exploring Drought in the San Antonio Area.*

Courtesy of Charles R. Porter, Jr.



The word *acequia* entered the Spanish language as a derivative of the Arabic word "as-saqiya," brought into Spain by the Moors along with their sophisticated irrigation techniques based on Egyptian, Persian, and Roman innovations, and further developed by the Moors over a period of centuries in North Africa. After driving the Moors out of Spain in 1492, the Spanish continued to improve their water distribution systems and codified their respect for water in laws that established procedures for the fair and equitable use of water resources. (Arneson, 1921) These ideas were included in the Laws of the Indies, which stated that surface waters in the colonies were to be shared equally by all. (Hutchins, 1928)

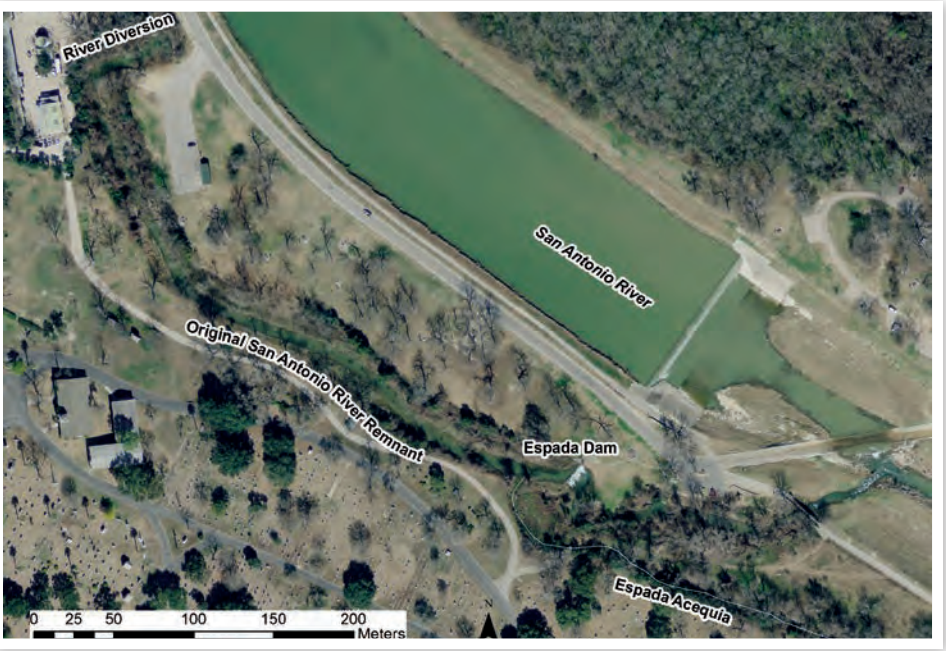
The Spanish brought a significant knowledge of *acequias* and irrigations systems to Mexico. This knowledge, developed and nurtured in the *acequias* of Spain and northern Africa for centuries prior to the colonization of New Spain, was used to introduce agricultural settlements to the indigenous groups of this region, who were traditionally hunter-gatherers. To assist in this effort, in the sixteenth century the Spanish Crown relocated to northern Mexico some of its Tlaxcaltecans allies who had a knowledge of agriculture and irrigation systems from the pre-contact period. It was a logical evolution when the missionaries carried these ideas to apply to their new situation in the San Antonio River basin. As early visitors to the area had prophesized, the powerful natural springs of pure water and the river and creeks that flowed from them were to be the foundation of life in San Antonio (FIGURE 2.B.19). For example, when the mission-building activities began, the water emanating from the San Antonio Springs, or "Blue Hole," erupted to a height of as much as 3 meters (9.8 feet). After temporary support facilities had been constructed, work on the water distribution systems to irrigate the *labores* began. The water from the springs flowed into the river that ran south; mission inhabitants used weir dams to divert some of this river water into *acequias* to irrigate crops at the mission farm fields (FIGURE 2.B.20).

Springs of the San Antonio River basin.
Courtesy of Charles R. Porter, Jr.

FIGURE 2.B.19 ▲

FIGURE 2.B.20 ▶

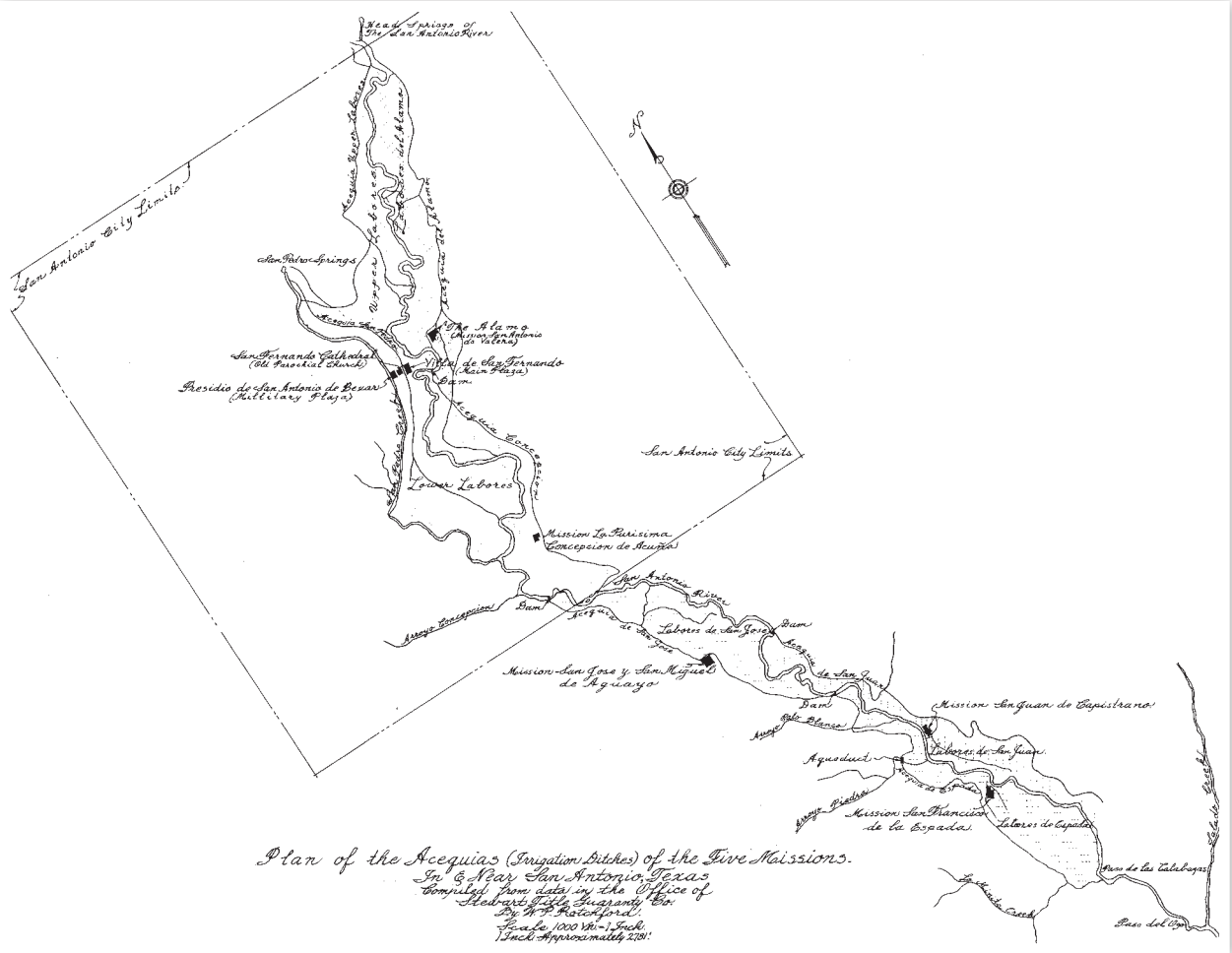
Mission Espada dam's diversion from San Antonio River.



The natural topography of the San Antonio River basin aided the construction and operation of the *acequia* system, which eventually involved more than 80 kilometers (50 miles) of irrigation ditches: the two major source springs, the San Antonio and the San Pedro, are situated at 205.7 meters (675 feet) and 198.1 meters (650 feet) respectively above sea level. At Mission Espada, a major element in successfully directing water to the *labores* was that the land sloped gently southward along the river basin from the water's sources to the mission, which was 160 meters (525 feet) above sea level. This drop of about 45.7 meters (150 feet) over about 9.7 kilometers (6 miles) resulted in a gradient of 0.05 percent, which was sufficient to ensure a steady but slow gravity-fed flow of water from the sources, through the *acequias*, and onto the *labores* serving the missions (FIGURE 2.B.21). (Porter, 2009)

Building the vast San Antonio water distribution systems was a very difficult challenge, especially the *acequias* that constitute the core of the systems. Their construction required a high level of cooperative effort to understand and assess enormous watersheds and then develop comprehensive systems that maximized the natural advantages inherent in the watersheds and minimized any natural obstacles. A typical *acequia* in the San Antonio River basin was 1.5 to 2.1 meters (5 to 7 feet) wide and 0.6 to 3.4 meters (2 to 11 feet) deep. (Porter, 2009) The Mission Concepción *acequia* is believed to have been large enough to accommodate small boats that were used for transportation and for cleaning and maintaining the waterway. (Baker, 1974) For the most part, mission inhabitants dug them in the rocky soils with wooden tools and shaped the soil with knives. Water was introduced frequently to test the grades as the builders dug. (Hutchins, 1928) If the water ran too slowly, it might stop flowing altogether. If it ran too fast, it would wash out the diggings and spill over the land in all directions. Because they were critical for survival, most *acequias* were completed before the missions upgraded their temporary buildings to a more permanent status.

The difficulty of digging the *acequias* and then regularly maintaining them likely brought the various indigenous groups closer together, as well as the non-indigenous mission residents who helped with the *acequias*. Maintenance was a continual process, but in early spring it was mandatory for all able-bodied men who resided in the mission complex to participate in cleaning the whole system, which had to be purged of growing vegetation and fallen trees and branches. (Leutenegger, 1976) This annual maintenance routine continued as a mandatory community activity long after the secularization of the missions.



The *acequia* systems of San Antonio. FIGURE 2.B.21 ▲

Adding to the technological challenges of the *acequias* were fast moving creeks that flowed from higher ground to reach the San Antonio River. In a number of places the *acequias* had to cross these creeks in order to reach the *labores*. At Mission Espada there were two such crossings to be made. At the first location, the builders dug the *acequia* upstream alongside of the creek it had to cross until the water level in the two channels was equal. At this juncture, the builders dug the *acequia* so that it could flow across the creek without impeding the flow of either of the two running channels of water. The builders then routed the *acequia* downstream to meet its original planned path. The Mission San Juan *acequia* still has four crossings of this type. At Mission Espada's second creek crossing, the Six-Mile (Piedras) Creek was so swift that it was impossible for the *acequia* to flow through the creek under any circumstances. By 1745, the builders had constructed a masonry aqueduct to carry the *acequia* waters over the creek. The aqueduct was constructed of local stones laid in lime mortar. This aqueduct, functioning since the mid-eighteenth century, is the only Spanish structure of this type remaining in North America; in fact, there is no record of any earlier stone aqueduct north of the Rio Grande. (Arneson, 1921 and Porter, 2009)

In the beginning, the arrival of the *acequia*-borne water to the farms that served each mission helped ensure at least a subsistence-level of crops. In later years, surplus crops were occasionally achieved in favorable growing seasons and the friars sold or exchanged them for purchase credits to procure clothing for mission inhabitants. The weather normally permitted the planting of two crops each year, which helped allow for a margin of error in the event of surprises from nature such as storms, pests or flooding. For the most part, the farm fields were fenced

to keep animals from destroying the crops. (Habig, 1968) In 1772, it was reported that the mission inhabitants had become so skilled that "without the aid of the Spaniards they harvest, from irrigated fields, maize, beans and cotton in plenty." (Bolton, 1917)

THE STRUCTURES

Over the years, the temporary mission structures serving as churches, *conventos*, and living quarters were replaced by those fashioned of stone. Expert builders, stone masons, and sculptors from New Spain were often hired to work on projects at all four of the Querétaran missions in San Antonio. (Ivey, 2006) Along with the development of the water distribution systems, this communal construction system was another important element that served to link all the San Antonio missions together. The discovery of a form of micritic limestone – which was soft when first drawn from the quarry – made decorative carving possible using only woodworking tools. Kilns were dug into the natural caliche soil to produce the lime used to make mortar for the construction. A factor external to the missions resulted in a new construction priority: raids by Lipan Apaches riding in from the north and, later, by the Comanches, led to the construction of stone walls surrounding each mission. In 1777, Father Juan Agustín Morfi observed that on the corners of the rectangular enclosures were bastions that provided for placement of swivel cannons, and musket holes from which defenders could fire their guns at attackers. (Morfi, 1935 and Heusinger, 1936)

Dominating the complex at each mission was the church. Varied in design, all were constructed of limestone mined from nearby quarries. Two of the churches had roof domes, while the other roofs were flat or, in case of Mission Valero/The Alamo, a permanent roof was not completed during the missionary period. All the churches were originally decorated and painted. Normally attached at one wall of each church was a *convento*, which provided living accommodations and offices for the mission priest(s) and assigned staff. The *conventos* were also constructed of stone and were decorated.

Inside the structure of the defensive walls were living quarters for the mission inhabitants. According to a 1772 inventory, the two-room living spaces included a kitchen with a fireplace, a *metate* (a stone for grinding corn), a pot, a *comal* (an iron griddle), a water jar, and a pantry. (Leutenegger, 1985) The adjoining room included an elevated bed and a dresser. The wall of the living quarters on the exterior of the mission had no openings; their entrances opened only into the plaza inside the walls. This provided protection for the mission inhabitants, but was also a means to help the missionaries keep the inhabitants from leaving the missions without permission. (Sanford, 1950) In addition to the structures discussed above, many other facilities were erected within and near the missions that helped them succeed economically. These included places for training and manufacture, granaries, wells inside the walls, work areas for technical experts such as blacksmiths, weavers, and stone masons, and a horizontal mill for grinding wheat at Mission San José.

In addition, each mission developed its own *rancho* to raise the animals that provided meat to feed the inhabitants and occasionally to sell or trade with other missions, the *villa*, or the *presidio*. The *rancho* also provided animal by-products that mission inhabitants were able to fashion into leather and clothing, as well as tallow for making candles. Because the *ranchos* were at some distance from the missions and lacked adequate defenses, the unfenced horses and other animals were frequently stolen by the Lipan Apaches and the Comanches. This continued throughout the tenure of Spanish rule in Texas in spite of the Treaty of 1749 signed by the Lipan Apaches and the Spanish that was supposed to preclude these attacks. (Dickerson, 2013) The indigenous mission inhabitants who tended the free-ranging cattle, as well as horses, goats, and sheep, became known as *vaqueros*. In the United States, this concept translated culturally into the "American Cowboy" who was to become famous worldwide through literature and the cinema. These *ranchos* were part of the beginning of the ranching business in Texas.

THE INTERWEAVING OF PEOPLES AND CULTURES

The San Antonio Missions were populated by peoples from the North American and European continents whose cultures were rapidly interwoven. Indigenous peoples occupied the southern tier of North America long before the arrival of the Spanish. Through the intercession of the missions, these peoples were put in close contact with the missionaries, colonizers, and soldiers who had been sent to this continent by the Spanish Crown. Both the indigenous peoples and the "Spanish" were themselves of varied ancestries: the former consisted of hundreds of small, autonomous groups who spoke many different languages and dialects; the latter consisted of an admixture of diverse peoples (primarily Europeans from the Iberian peninsula but incorporating North African, Arabic, and Mexican cultures) who "confuse the neat categories of race and nationality." (Kennedy, 1993) The unique cross-cultural people who emerged from the crucible of the San Antonio Missions were of indigenous and Spanish ancestry, with an identity neither wholly indigenous nor wholly Spanish. Their blended culture occurred quickly at San Antonio and has proven strikingly persistent and pervasive.

The swift interweaving of peoples and cultures that took place at the San Antonio Missions was facilitated by a number of factors. Physically, the missions tended to be insular: the high defensive walls that surrounded each mission served to focus daily mission life inward, and the indigenous quarters were deliberately oriented to open into the missions' interior plazas, not to the exterior. When not within their own mission's walls, the inhabitants were to remain within the spheres of their mission's influence, which included its *labores* and *ranchos*. And if leaving a mission, which was permitted for religious services, sports, and other functions, inhabitants were expected to remain within the domain of the five-mission San Antonio chain. The distance from one mission to its neighboring mission could be walked in less than an hour; the distance from one end of the chain to the other could be walked in less than half a day. Locating five mission complexes so close to each other was unique in the Spanish colonial empire, and presented opportunities for close collaborations found only at San Antonio.

Intensive communal activities such as construction, farming, and workshop production also encouraged this rapid blending of cultures at the San Antonio Missions. These activities induced the inhabitants to work together for the common good: the scope of work-related projects at the missions was enormous and demanded the cooperation of all – indigenous and non-indigenous – to accomplish. Constructing the numerous structures of the mission complexes, for example, involved quarrying, transporting, and fashioning more than one million metric tons of stone, a herculean task that helped foster a common purpose and culture among indigenous and non-indigenous builders alike. Strong communal bonds also developed around building and maintaining the extensive irrigation systems, and working in the *labores* and *ranchos* to produce food. Mutual needs drove all the inhabitants to work together to maintain the extensive network of *acequias* that carried water to the *labores*. Father Morfi noted in 1777 that because of the successful agriculture at the missions, the inhabitants "go about well dressed, are abundantly fed, arouse the envy of less fortunate settlers of [the nearby parish church of] San Fernando … many [of whom] beg their food from these Indians." (Almaraz, 2003) In 1768, Father Gaspar José de Solís noted that "white overseers or administrators are not needed" at Mission San José's *Rancho El Atascoso*, "for the Indians take complete charge at the *rancho*." (Habig, 1968)

In addition to the ever-present religious indoctrination, an interwoven community with a shared culture was also forged around education, practical training, and military instruction. It is certain that experienced inhabitants from all the founding cultures shared their knowledge and expertise with others at the missions. The Coahuiltecans shared their knowledge of local animals and plants to augment the diet of the missions and contributed their long-standing expertise in manufacturing clay pottery and stone implements, in time adapting aspects of their lithic technology to manufacture gun flints for flintlock guns in support of this introduced European technology. In turn, the missionaries, their technical experts, and assigned soldiers taught the practical skills necessary to support and sustain the missions. Some Tlaxcaltecans, experienced agriculturalists from south of the Rio Grande, and local

trained inhabitants likewise shared their expertise with their fellow residents. An activity critically important to the survival of the missions was military instruction. An effective line of defense required training, cohesion, and mutual respect. Father Solís remarked in 1768 that 110 males at Mission San José were members of an armed warrior company led by Spanish mission soldiers. In later years there were no assigned soldiers, he noted, since defense of the mission was entirely in the hands of the indigenous warrior company. (Solís [1768], 1931)

Other impetuses also favored the emergence of an interwoven group identity. Language was one: Coahuilteco was initially spoken by many, but Spanish soon became the lingua franca of the missions. Religion was another. The Roman Catholic calendar of festivals, rites, and other activities served to bind the initial mission communities. The emerging cohesiveness of the missions' inhabitants was reinforced by their sense of agency and ownership, which is rooted in the government structure the missionaries established to help operate the missions. While the indigenous groups spoke many different languages or dialects when they first came to the missions, they shared many cultural adaptations that were carried into the mission period. Gaming disks found at Mission San Juan, for example, are similar to those found in northern Mexico. Indigenous shell necklaces and European rosary beads are found together in burial contexts at Mission San Juan. In this way, the indigenous peoples interwove the threads of their traditional practices with the new religion. Although the missionaries appointed the initial indigenous office holders, the inhabitants subsequently elected their own representatives for one-year terms. These officials, who could intercede with the missionaries on behalf of their constituents, included a *gobernador* (governor or mayor), *alcaldes* (judges), and *teniente* (captain and head) of the inhabitants' military contingent. (Habig, 1968) These intangible cultural markers – the Spanish language, the Roman Catholic religion, the sense of agency – all represent areas of commonality that have historically produced a shared sense of identity, commonly referred to as "Tejano," among the cross-cultural people of southern Texas. (Poyo and Minojosa, 1991) Furthermore, all can be traced in a direct line to the San Antonio Missions.

Intermarriage between Spanish and indigenous peoples became increasingly common over the life of the missions. One result was that indigenous names had effectively disappeared from formal documents by 1900. (Campbell, 1983) At the time of partial secularization in 1794, each family remaining at the missions received a portion of the mission property consisting of the quarters where they were living, a portion of the *labores* with accompanying use of the *acequia* and water rights and a portion of the ranchland. At Mission San Juan for example, land grants were granted to twelve indigenous residents from the Pamaque-Puguique, Venado, Chayopin and Orejón nations. (Logan, 2001). By 1823, it is much less clear whether the remaining families at the missions were indigenous, Ladino indigenous, *mestizos*, Spaniards, or other identifications. The new southern Texas culture was already reflecting an intricate interweaving of cultures. The peoples of indigenous and Spanish ancestry and their culture persisted, some descendants of the indigenous occupants of the missions continued to live in the missions' indigenous quarters after secularization, particularly at Missions San Juan and Espada. A *mayordomo*, or ditchmaster, has managed the Mission Espada *acequia* since the mission's secularization almost two centuries ago, and the Harlandale School District, which traces its origin to the first educational classes at Mission San José, still honors the first families by laying wreaths in front of the church every September (FIGURE 2.B.22).

San Antonio, largely Spanish-speaking and Roman Catholic, has a demographic profile that is unique in the United States of America: more than 50 percent of the city's population is Hispanic, and more than 80 percent of this Hispanic population is native-born. Spanish is spoken by almost one-half of San Antonio's citizens. Catholicism has persisted for three centuries at four of the San Antonio missions and is the stated religion of about two-thirds of today's population (as compared to one-third of the state's population and one-quarter of the country's). The physical closeness within each mission and between the missions in the San Antonio chain, the intensive communal activities undertaken there, the widespread sharing of knowledge and skills, and the early adoption of a common language and religion all contributed to the blending of the founding peoples and cultures occurring

within a mere generation or two. As Father José Francisco López said about Mission Valero in 1789, "this mission cannot be called a mission of Indians but a gathering of Spanish people." (Habig, 1968)

FIGURE 2.B.22 ▶

Harlandale wreath-laying.

Courtesy of the National Park Service. 2008.

INDIVIDUAL MISSIONS (SOUTH TO NORTH)

MISSION ESPADA

The construction of Mission Espada at its current site on the west side of the San Antonio River began on 5 March 1731. The mission saw limited development in its first fourteen years, relying on temporary structures, mostly *jacales*, before permanent masonry structures were erected. Being the most southerly mission in the chain of five, it was the most remote and subject to the most attacks by Lipan Apaches. Fortunately for the inhabitants, the focus of the attacks was usually the appropriation of the mission's livestock, especially horses. Complicating the situation was the refusal of Texas Governor Carlos Franquis de Lugo to support the mission, to the point of withdrawing all the soldiers from Mission Espada. As a result of Lugo's indifference to their mission and the difficulties they faced, Mission Espada's clergy struggled to retain its indigenous inhabitants. It was only after Lugo was removed from office in 1737 that conditions improved and construction of permanent stone structures began in earnest.

As with all the San Antonio missions, water was of the highest priority. A diversion dam was built on the San Antonio River to channel water into the Mission Espada *acequia* then under construction. A major difficulty was encountered and solved by the builders of the *acequia* when it became necessary to cross Six-Mile (Piedras) Creek to provide the water to the *labores*. The slower-moving *acequia* would not be able to flow through the fast-moving creek, so the builders constructed an aqueduct over the creek to carry the *acequia* waters to the fields. The aqueduct was built of limestone, sandstone, and tufa stone and was completed about 1745 (FIGURE 2.A.16). In 1768, Father Gaspar José de Solís reported the *acequia* "was so large and carrying so much water that it seems like a small river and has a great number of fish in it." (Cruz, 1984) Its primary purpose was to irrigate the fenced *labores*, where corn, cotton, brown beans, lentils, sugar cane, melons, and pumpkins were grown. (Cruz, 1984) Surplus corn was sometimes sold to the *presidio* or missions outside of the San Antonio River basin.

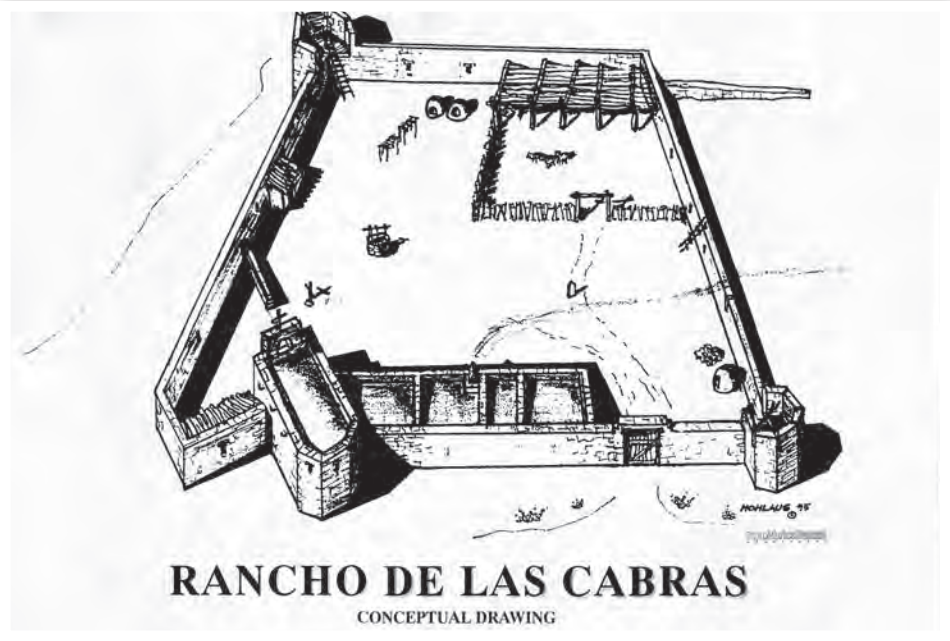
The mission had only temporary structures until the 1740s. The *convento* was the first masonry structure erected

at Mission Espada. Like the other buildings in the complex, a temporary structure was used at first, but by 1745 a two-story masonry building was in use by the friars. It consisted of two storerooms on the ground floor and two rooms for the friars above. Construction of a large masonry church similar in design to that of Mission Valero had begun by 1745. The discovery of a new source of building stone nearer to Mission Espada aided in the construction efforts. (Habig, 1968) However, due to a shortage of labor, the planned church was never completed and the sacristy was instead used as the church.

Work began on the masonry perimeter walls in the 1750s. These provided a defense against Comanches, Lipan Apaches, and others, and included two swivel cannons and musket holes to be used by defenders. In 1789, Father José Francisco López noted that the walls were composed of stone and mud. Living quarters were constructed of stone and mortar along portions of the perimeter walls to replace the temporary structures built during the earliest years of the mission. In 1758, the governor of Texas and Coahuila called attention to "a sugar mill where they make cane syrup and brown sugar bars" at Mission Espada. (Mason, 1974) In 1762, Fathers José Ignacio Maria Alegre and Tomás Antonio Arcayos reported that the mission's workshops included three looms, a textile warper, combs, and other relevant equipment. The mission also had a carpentry shop and all the tools necessary for a blacksmith, masons, and stonecutters. (Cruz, 1984)

A granary was built about 1770, but was apparently remodeled as a new church shortly after its completion. This substantial structure, with stone buttresses, formed the eastern edge of the patio of the *convento*. It functioned as such only until about 1780, however, when part of it collapsed. Services were then relocated back to the previous church structure, which was repaired and enlarged along the west wall to serve as the mission's permanent and final church. It was likely during this later phase that the *espadaña* was added to the façade and an adjoining room of the *convento* to the south was repurposed as a sacristy for the church. Another granary was constructed about 1772, after the earlier granary had been converted to a church, and was positioned just south of the old granary, extending out from the south perimeter walls of the mission complex. Recorded in the 1772 inventory of the mission was an oven used to bake bread for the ministers. (Schuetz, 1980) In 1777, Father Juan Agustín Morfi wrote that the *convento* had been enlarged and contained four rooms on the second floor and three on the first.

Rancho de las Cabras, Mission Espada's ranch, had its first stone structure built in the 1750s. *Vaqueros* living at the *rancho* watched, watered, fed, and protected a mixed herd of livestock that numbered over 5,000 head at the apex of the mission era. Every ten days or so, the *vaqueros* would drive small groups of cattle, sheep, and goats to Mission Espada for slaughter to feed the mission inhabitants. By the time of the 1772 inventory of Mission Espada, the *rancho* compound consisted of an enclosing stone wall with four *jacales*, one of which was sometimes used as a church or shrine; corrals and pens; and a fenced field for corn. There were at least two different building phases: additions after 1772 included extensions to the compound's wall and completion of a stone chapel. The hexagon-shaped compound was accessed by two gates, and contained two defensive bastions. (Jackson, 2005) In addition, it had a kiln to produce the lime used in mortar to build stone structures (FIGURE 2.B.23). By 1809 the Spanish Crown had granted significant portions of *Rancho de las Cabras* and other mission ranches to private citizens including Ignacio Cavillo whose ranch was located just upstream from the *Rancho de las Cabras* compound at that time. By 1833, his daughter, Maria del Carmen Cavillo was recorded as owning the area where the compound is located.



◀ FIGURE 2.B.23

Artist's rendering of *Rancho de las Cabras.* *Courtesy of Hohlaus.*

SECULARIZATION OF MISSION ESPADA

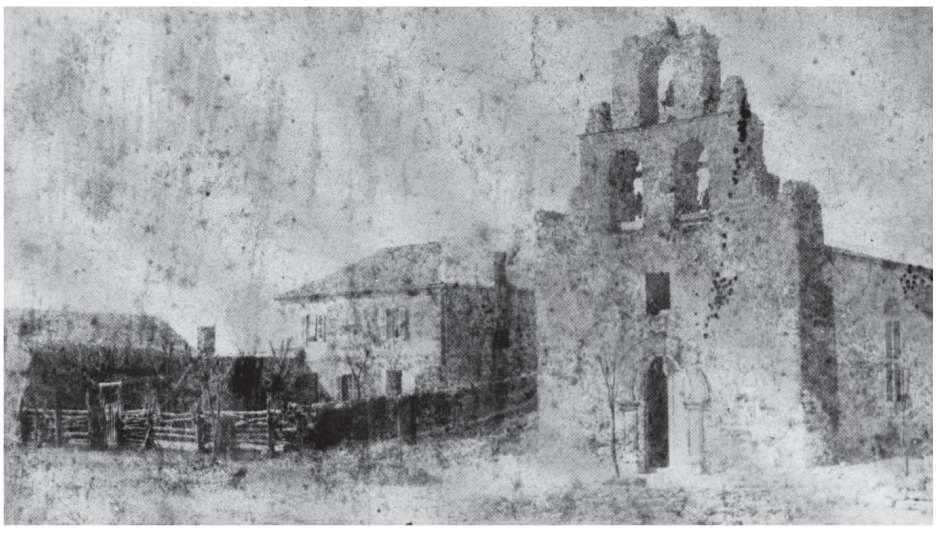
On 11 July 1794, Texas Governor Manuel Muñoz traveled to Espada to personally declare the partial secularization of the mission. As with other missions, he appointed an *alcalde* (a justice) to help the inhabitants during the transition. The lands were surveyed by Pedro Huizar and plots were distributed. Being quite poor, the mission had few assets, among them only enough tools to share and very few livestock. The priest there also ministered to the San Juan mission residents. By 1813 there was only one priest, based at Mission San José, who served the congregations at all four operating San Antonio mission churches. In 1815, Spanish settlers accounted for almost triple the number of indigenous inhabitants on the mission's lands. On 29 February 1824, Father José Antonio Díaz de León surrendered this and all the other mission churches in existence to a representative of the Mexican Bishop of Monterrey. The mission's inhabitants continued to live and farm here, though the church was not used. In 1831 the vacant mission lands were sold, but the church was retained by the Diocese.

During the war for Texas independence (1835-1836), James Bowie and one hundred followers took over Mission Espada as a fort. About 200 Mexican soldiers attacked, but were unable to breach the walls. In 1840, Father John Oden found much of Mission Espada in ruins (FIGURE 2.B.24). In 1858, French-born Father Francis Bouchu began working at the mission. He rebuilt the church, which had only the front (east) wall standing when he arrived, adapted what remained of the *convento* into a new priest's residence, and turned a portion of the living quarters for indigenous people in the southeast corner of the complex into a school for local children (FIGURE 2.B.25). During this period, a number of these living quarters along the south and east walls of the complex were rebuilt and adapted as private residences. In 1890, William Corner visited Mission Espada and was much impressed with Father Bouchu, calling him a priest, lawyer, bricklayer, stonemason, photographer, printer, and historian. Corner described part of the perimeter walls as being well-preserved, and noted a small tower with round cannon holes in the base and musket holes in the wall, some 2.4 meters (8 feet) above the ground (FIGURE 2.B.26). Bouchu said Mass at Missions San José and San Juan as well as Espada. The Mission Espada church closed on 31 January 1909, little more than a year after Bouchu died, and Masses were offered at Mission San Juan instead. Mission Espada's church roof was repaired in 1911; reopening in 1915, it was served by Diocesan priests until 1923. From then until 1956 the Redemptorist Fathers from San Antonio tended to the church and its congregation.

FIGURE 2.B.24 ▶

Mission Espada church ca. 1880.

Courtesy of the Witte Museum.



◀ FIGURE 2.B.25

Mission Espada church ca. 1900.

Courtesy of the Daughters of the Republic of Texas Library.

FIGURE 2.B.26 ▶

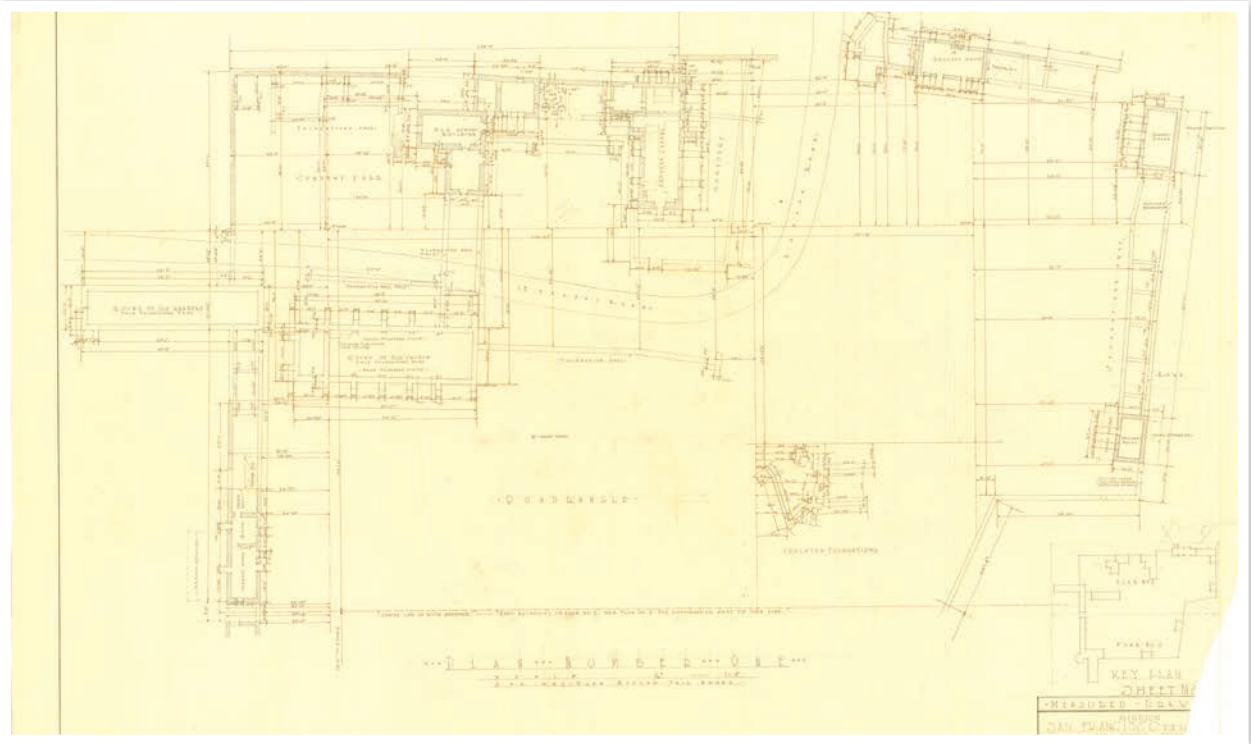
Mission Espada bastion.

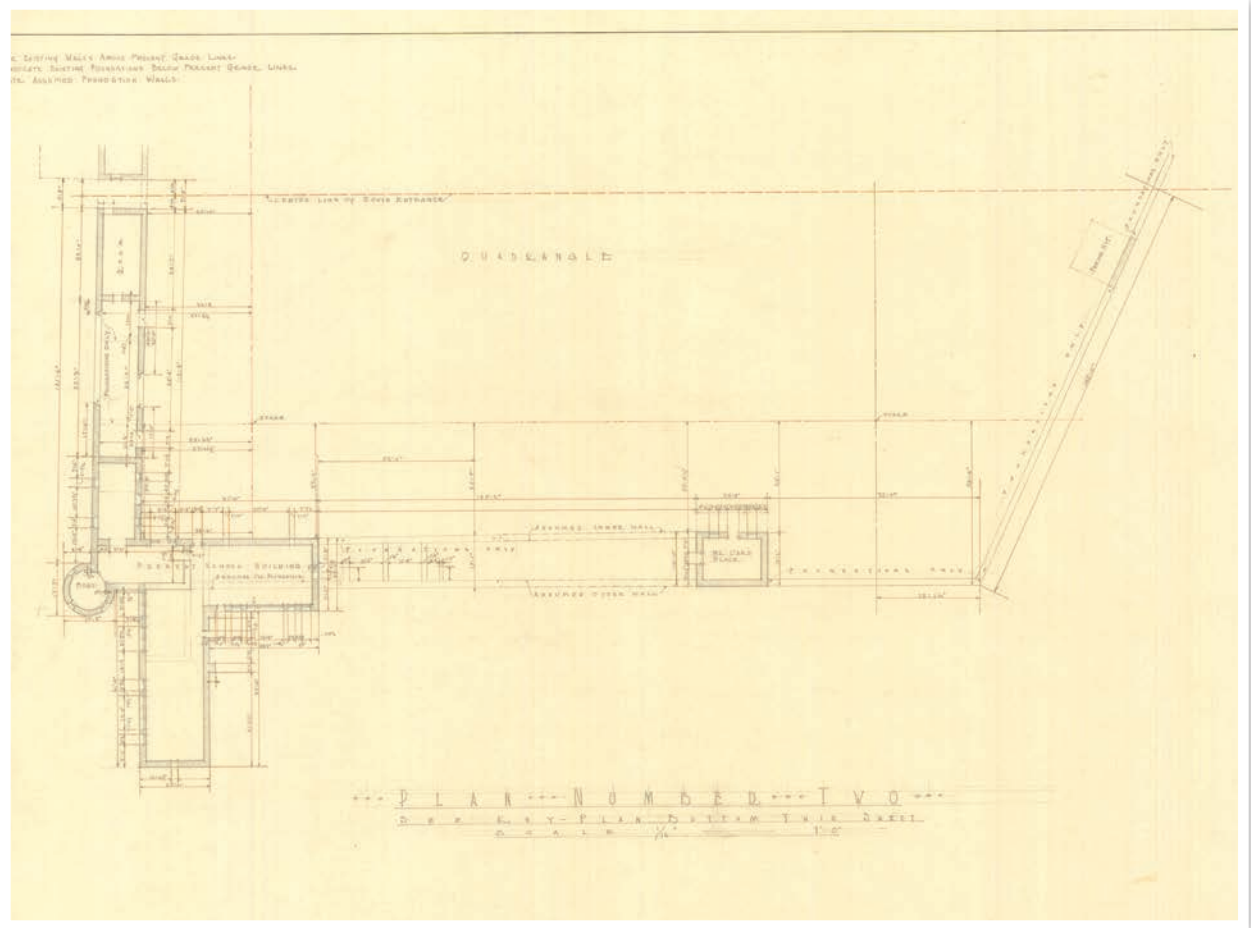
Courtesy of Robert Howen. 2013.

By 1804 according to Spanish records, Mission Espada had an indigenous population of 37 and a Spanish population (or at least culturally identified as Spanish) of 57. By 1820, Manual Diaz, the *alcalde*, had obtained a teacher for the community. When the governor of Coahuila and Texas tried to sell the mission property in 1834, the Mission Espada community protested. Land divisions from 1834 indicate that several indigenous people were land holders including the Bustillo and the Garza families. These two surnames subsequently appear on the late nineteenth and early twentieth-century land maps — as well as in the Mission Espada community in the twenty-first century. In 1905, a school was opened in the compound and continued to operate until 1967. The school had 193 students at its peak in 1959.

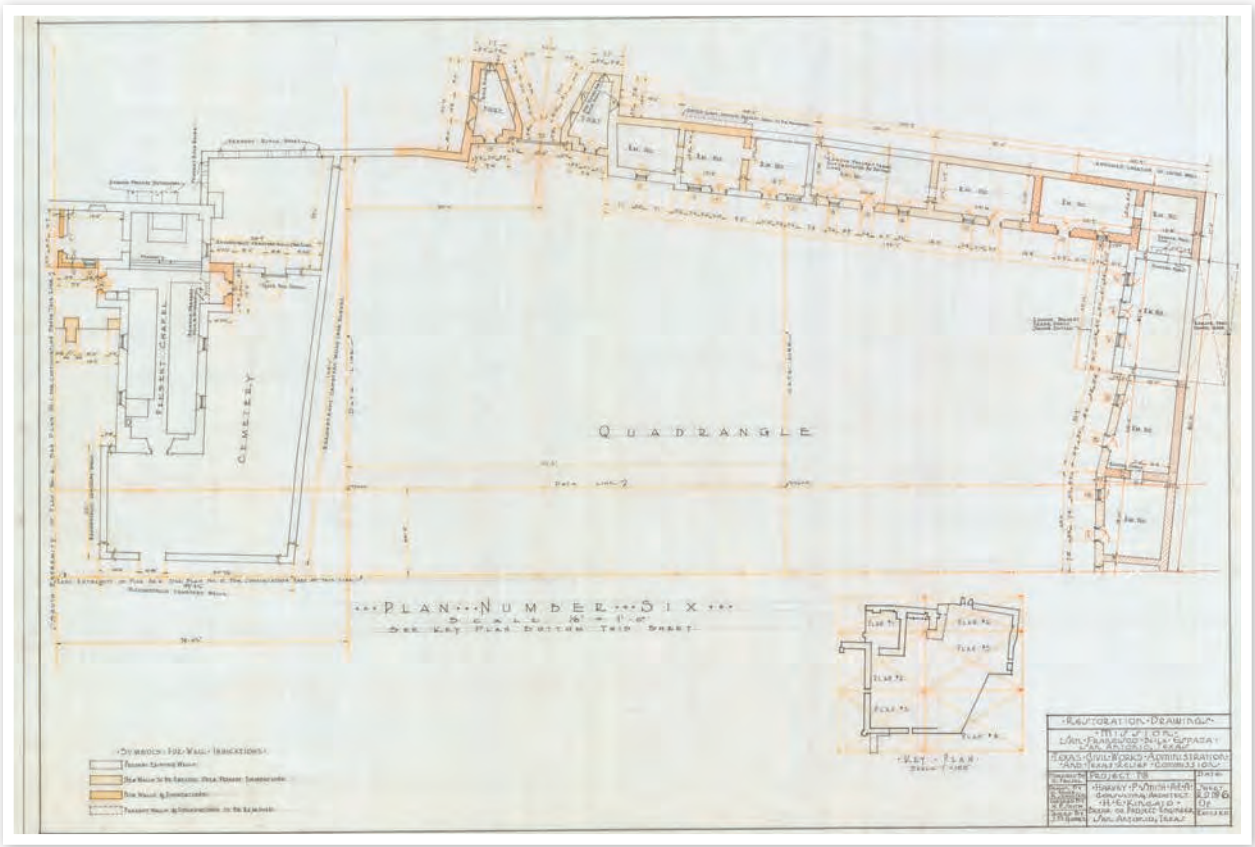
During the 1930s, Architect Harvey P. Smith produced measured drawings showing which structures were extant at that time (FIGURE 2.B.27). He also produced restoration drawings, but this work wasn't started at Mission Espada until the 1950s (FIGURE 2.B.28), when some of his recommendations were implemented such as capping low wall remnants and those foundations that existed only below ground. During the 1950s, the United States Army Corps of Engineers designed and built a flood-control diversion to help protect the aqueduct. The modern priests' quarters were constructed at this time, and additional repairs to the church were carried out in the 1960s (FIGURE 2.B.29). Since 1983, when the National Park Service took over management of Mission Espada, all structural remnants have been repointed, drainage issues have been corrected, and barrier-free walkways have been installed to minimize the impact of visitors on the cultural resources. Archaeological investigations in the late 1990s identified the original Spanish colonial foundations beneath the modern priests' quarters, and in 2012 the "Oaks House" was stabilized and documented. The aqueduct received preservation treatment and repointing in 2009 (FIGURE 2.B.30).

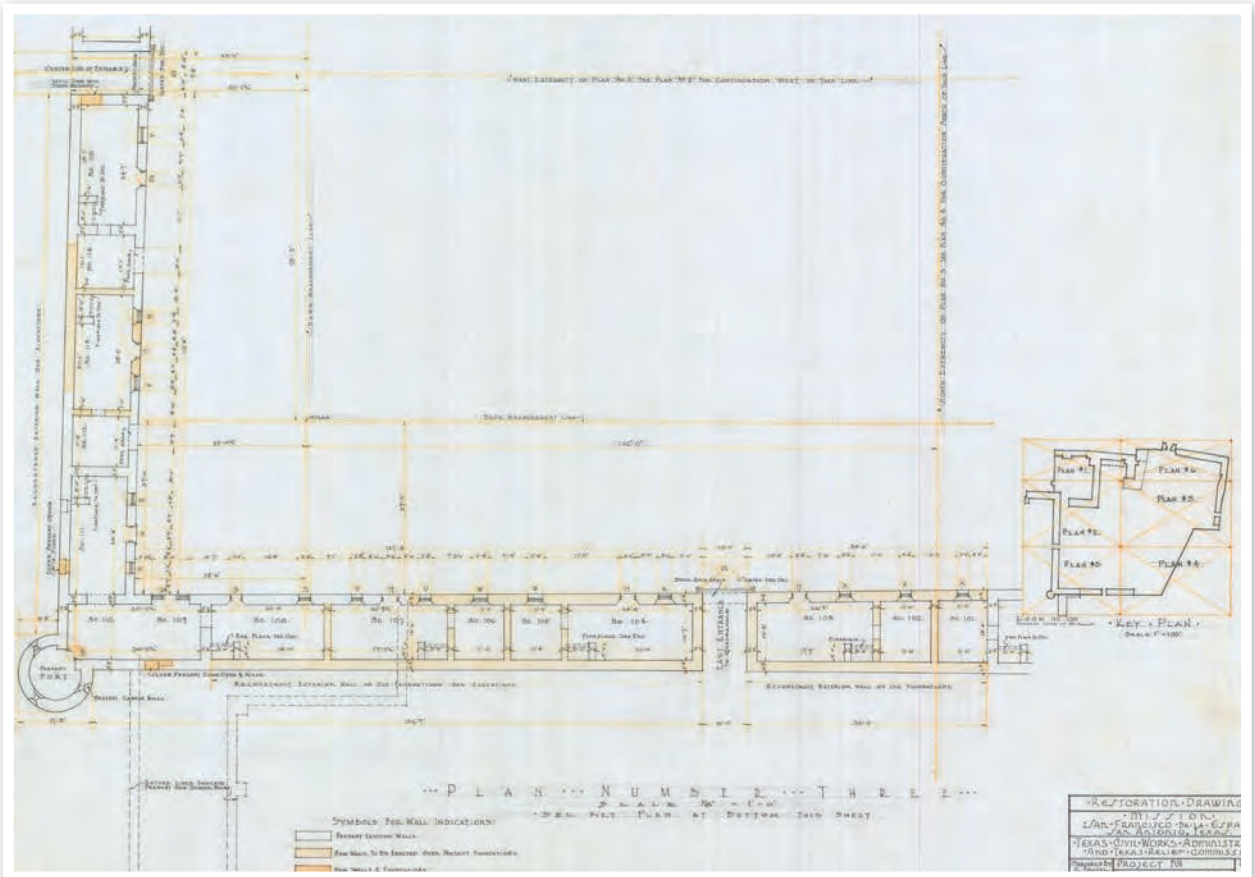
In recent years, Mission Espada has continued to be a community center for parishioners, community members, and descendants. Until the 2012-2013 school year, there was a "Head Start" preschool located just east of the compound. Seminary students from the Archdiocese sometimes reside in the modern structures outside of the compound, and every week the Society of St. Vincent de Paul distributes food and clothing for the community. The parish works with descendant communities to organize indigenous dances as well as festivals. The parish center located south of the compound holds many *quinceñeras* (the celebration of a girl's fifteenth birthday), family reunions, and other community events, occasions not unlike those for which the mission would have been used in Spanish colonial times.





Harvey P. Smith measured drawings for Mission Espada. FIGURE 2.B.27 ▲





▲ FIGURE 2.B.28 Harvey P. Smith restoration drawings for Mission Espada.

◀ FIGURE 2.B.29

Modern priests' quarters adjacent to church at Mission Espada.

Courtesy of the Historical American Building Survey.

FIGURE 2.B.30 ▶

Mission Espada aqueduct being repointed in 2009.

The ownership of ***Rancho de las Cabras*** changed hands several times in the nineteenth century, but the property continued to be used as a cattle ranch. In 1905, 162 hectares (400 acres) of the larger ranch, including the compound, were sold. This property changed hands several times until 1913, when 81 hectares (200 acres) of land, including the compound, were sold. Much of the building stone from the compound was taken in the early 1900s and used elsewhere in the community. The quarry southwest of the compound was used for roadbed construction and other uses. As early as 1895, the compound remains were recognized as a significant historical site, and in 1934 Judge Stephenson, the landowner, offered the compound to the State of Texas or any society that would protect and restore it. In 1936, a historical marker was placed at the *rancho* as part of the centennial

SECULARIZATION AND ITS AFTERMATH

Although the Laws of the Indies called for secularization of all missions after ten years, that did not occur at San Antonio. The Franciscan missionaries there did not turn the missions over to the civil government and the responsible Catholic diocese until they were directed to do so. Exigencies of frontier living, including droughts, epidemics, aggression by some indigenous groups, and distance from their secular and religious superiors in Mexico extended the tenure of the San Antonio Missions to nearly three-quarters of a century. (Holmes, 2005 and Bolton, 1962) The formal process of secularization began at Mission Valero on 12 April 1793. While the secularization process was fully realized there at this time, the other four missions were only partially secularized in 1794, the officials only slowly parceling out mission lands and livestock to the remaining mission inhabitants. On 13 September 1823, the Mexican government ordered the complete secularization of the San Antonio Missions. On 29 February 1824, Father José Antonio Díaz de León, the last missionary of the College of Zacatecas remaining in Texas, signed the final inventories and surrendered the four most southerly missions and their contents to the military chaplain in San Antonio, who also served as the representative of the Bishop of Monterrey, thus completing the secularization.

In 1831, the four southern missions at San Antonio were directed to be sold, with the resulting funds to go to the City of San Antonio. The churches, however, were not to be sold. Spanish settlers moved onto some of the vacated lands and paid a tax to the city. While the battle for independence from Mexico raged on in Texas, the area's farmers continued to use the lands. When Texas gained its independence in 1836, it seized the missions. In 1840, Father Jean-Marie Odin found the missions in a dilapidated state. One result of his visit was that the Texas legislature returned the four most southerly mission churches to the control of the Catholic Church in January 1841. (Bremer, 2001) In 1847, after Texas joined the United States of America, the Catholic Church assigned responsibility for these churches to the Bishop of Galveston (Texas).

The period immediately after secularization through the late nineteenth-century brought many changes to the former missions, particularly those closest to the center of the growing city of San Antonio. While the mission churches and associated religious buildings continued to be overseen by the Catholic Church, most of the mission lands continued to be held by private individuals. As a result of war, developmental pressures, and general neglect, several of the original structures and features were demolished, abandoned or modified for new use. In spite of nearly a century of inattention and change, however, the mission complexes remained extraordinarily intact and evocative. In his 1857 book "A Journey Through Texas", Frederick Law Olmstead remarked on San Antonio's rare "picturesque interest that attaches to odd and antiquated foreignness," and in particular "its religious ruins, holding to an antiquity, for us, indistinct enough to breed an unaccustomed solemnity."

The first half of the twentieth century witnessed the founding of two organizations that called attention to the importance of the missions and initiated efforts to protect and preserve them. The first was the Daughters of the Republic of Texas, which did pioneering work to save Mission Valero/The Alamo from commercial development. The second was the San Antonio Conservation Society, which began at Mission San José its decades-long efforts to conserve the city's built heritage. During the second half of the twentieth century, two more organizations formed with the primary goals to conserve and protect the missions. Created by the United States Congress in 1916 to manage the national park system, the United States National Park Service established the San Antonio Missions National Historical Park on 10 November 1978 through the joint efforts of the United States Department of the Interior, the Catholic Archdiocese of San Antonio, the San Antonio Conservation Society, and the Texas Parks and Wildlife Department. The National Historical Park officially opened in 1983. Another important organization was Los Compadres de San Antonio Missions, the official "Friends" group of the National Historical Park, which was founded in 1983 to provide volunteer support and financial aid for preservation, restoration, and development projects.

celebrations for the State of Texas. As recently as the early twentieth century, a long-time resident recalled an intact lintel and partial altar still standing in the chapel. In 1973, *Rancho de las Cabras* was placed on the National Register of Historic Places because the State wanted to acquire the property for a State Park. By 1982, 40.1 hectares (99.2 acres) had been acquired.

In 1985, after five seasons of archaeological investigations, the Texas Parks and Wildlife Department, the responsible management organization at that time, buried all the above-ground ruins in sand in order to prevent further damage from erosion and animal disturbances. The archaeological site was then left alone until the State of Texas donated it to the National Park Service in 1995. Activities since that time have focused on monitoring the buried above-ground ruins and archaeological excavations, and on monitoring and maintaining the natural grasslands that surround the archaeological remains.

MISSION SAN JUAN

Mission San Juan was founded on 5 March 1731 on the east side of the San Antonio River, where it is still located today. During the first year, the missionaries directed digging of the *acequia* that was to support the mission and its inhabitants by irrigating the *labores*. The mission began with construction of temporary *jacales* and preparation of the agricultural lands for cultivation. In 1745, Father Francisco Xavier Ortiz visited Mission San Juan and reported on the progress made to that date. Although many of the structures, including the church, were still *jacales*, the mission builders constructed the *convento* complex with stone. Master Mason Antonio Tello had also begun construction of the foundation of a stone granary and had drawn up plans for a new stone church before he abruptly left in 1744. Plans for a future textile industry at the mission included workshops to be constructed and equipment to be ordered. A flock of about 300 sheep intended as the basis for this industry grazed near the mission. Cotton crops were also under consideration at that time. (Ivey, 2006)

Mission San Juan was originally established for members of the Venados and Tilijae nations. (Rock, 1999) Other indigenous groups such as the Pajalat and the Pamaque also become more dominant in the early years of the mission. The large number of nations represented at the mission may reflect a fragmentation of the groups in this region in pre-mission times due to disease and displacement, perhaps leading to increasing intermarriage between separate indigenous groups prior to the mission period. The indigenous population had peaked by 1756, according to Spanish records. (Logan, 1991)

In 1756, the Franciscans contracted with Master Mason Hieronymo Ibarra to work on the mission complexes at San Antonio. After completing some work at Missions Concepción and Espada, Ibarra began at Mission San Juan. Over the next few years, his efforts included a stone church, a sacristy, a roofed *corredor*, a *porteria* entrance to the *convento*, and a new *obraje* or weaving shop, all believed to have been built under his guidance by the indigenous residents. The mission needed a new weaving facility because by then it had 4,000 sheep in pasture, enough to support a strong textile industry. (Ivey, 2006) In 1762, Fathers Varel and Roland observed that the mission had a working *rancho*, *Rancho de Petaquilla*, located 64 kilometers (40 miles) southeast of the mission. (Cruz, 1984)

Transfer of the management of Mission San Juan from the College of Querétaro to the College of Zacatecas in 1772 required an inventory of the mission. It noted for the first time that a well with an excellent supply of water was within the perimeter walls of the mission. Having both water and food in the granary available within the walls made the mission inhabitants more secure in the event of attack. Overall, the mission was feverish with the activity of various phases of building or repairing.

The population of Mission San Juan, both indigenous and non-indigenous, became much more diverse after 1772. A number of residents (indigenous, *mestizo*, and others) from Los Adaes (in present day Louisiana) moved to Mission San Juan after the closure of Los Adaes. Tlaxcaltecans and other indigenous groups from Northern Mexico were also recorded in this time period.

Father José Francisco Lopez noted continuing progress in 1786. The perimeter stone wall now included contiguous mission inhabitants' residences and had three gates, one large enough for horses to enter. A new stone granary had been completed and a new church begun, but construction had stopped due to a shortage of funds. It was nevertheless blessed and used for burial services. (Ivey, 2006) Sometime after 1786, Mason Antonio Salazar had two walls of the granary torn down and a new building begun that was to become the present church. At the same time, another granary was started to replace the one that had been dismantled.

SECULARIZATION OF MISSION SAN JUAN

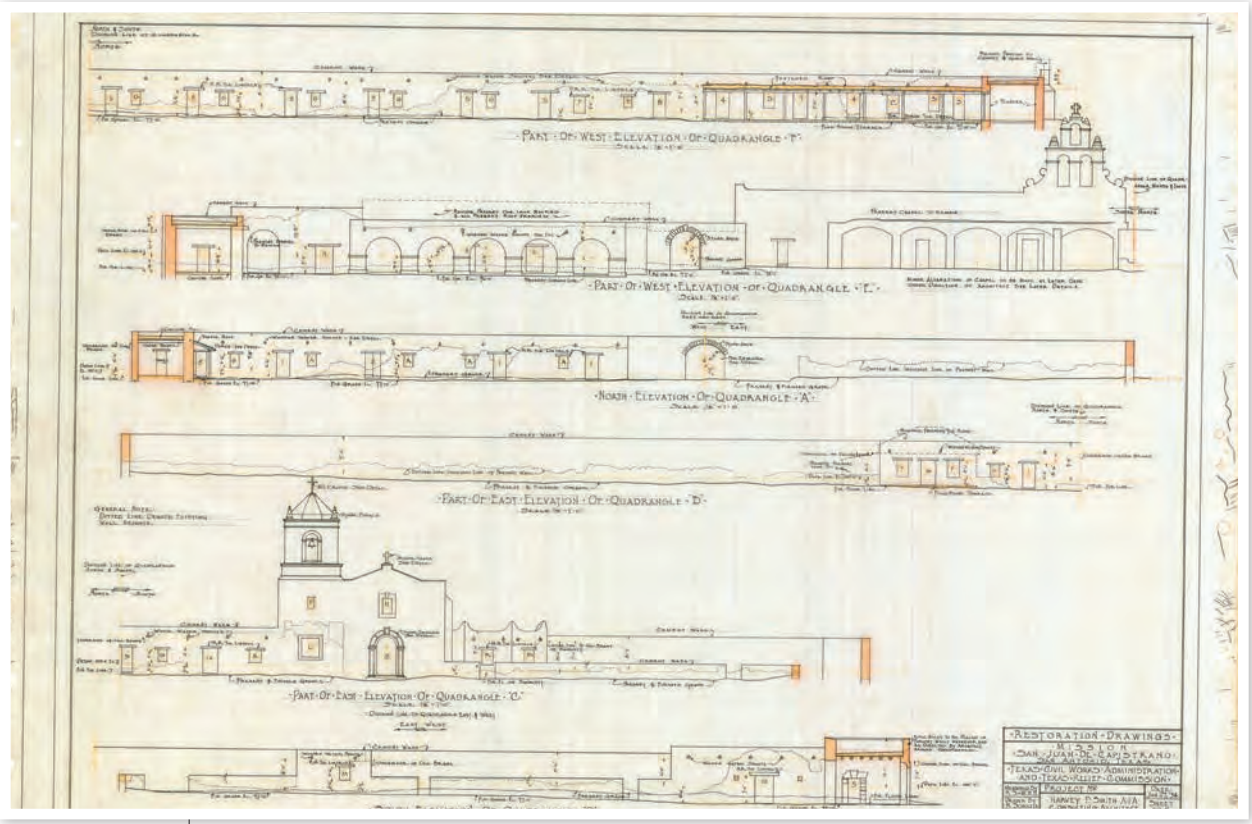
Mission San Juan was partially secularized on 10 April 1794. Pedro Huizar surveyed the lands, along with animals and crops, and then the Spanish Crown distributed them among the mission's inhabitants. The mission lost its priest and it became a sub-mission to Mission Espada. Many Spanish settlers moved onto vacant mission lands and paid rent. In 1823, the Mexican government decreed full secularization and sold the remaining lands at auction in 1831. The lands that had been given to the twelve families in 1794 were not part of this auction and the church remained under the control of the Bishop of San Antonio. In 1846, the walls surrounding the mission were still standing, but in 1890, William Corner described the church as having only a partial roof as the result of a severe windstorm, covering one room where church's valuables were stored (FIGURE 2.B.31). William Corner also notes "A number of Mexican families live here, some of the members of which possess marked Indian features. In the neighborhood of San Juan there are more traces of the Indian in faces and characteristics than anywhere else in Texas." (Corner, 1890) The community of Berg's Mill developed in the nineteenth century around and within the old *labores* of Mission San Juan. Descendants of the twelve families who received land intermarried with descendants of Spanish settlers who rented; after 1841, German, Italian, and Alsatian immigrants moved into the area and continued the farming tradition. Families continued to live amongst the ruins of the mission compound into the 1950s, particularly in what is now called the Post-Colonial "Tufa" House. In 1907, the Bishop of San Antonio placed the Claretian Fathers in charge of the mission. The Bishop repaired the structure, re-blessed the church in 1909, and began holding services. Regular Diocesan priests took over from 1915 until 1923 when responsibility passed to the Redemptorist Fathers, who ministered at Mission San Juan until 1956, when the Bishop of San Antonio took over the mission church.

◀ FIGURE 2.B.31

Mission San Juan church, ca. 1870.

Courtesy of the Dolph Briscoe Center for American History, University of Texas at Austin.

While Architect Harvey P. Smith developed plans to restore and reconstruct parts of Mission San Juan during the 1930s (FIGURE 2.B.32), it wasn't until the 1950s that some of the outer walls at San Juan were rebuilt to their current height. In the 1960s, the Archdiocese rebuilt rooms in the mission's northwest corner to convert them into priests' quarters and offices, and made substantial repairs to the church, including installing a new roof. Based on archaeological excavations from 1968 to 1972, the National Historical Park reconstructed the east wall of the *porteria* and roofed the room. (FIGURE 2.B.33). The church received periodic maintenance and repairs in the 1980s and 1990s, including replastering of its interior walls and repairs to its roof, as well as the construction of a choir loft to accommodate parish services. In the 1990s, to help prevent deterioration and to correct drainage issues, the National Historical Park reburied the ruins in the southwestern corner of the mission that it had excavated during earlier investigations, and acquired the mission's *labores*. It also removed modern intrusive structures from these farm fields between about 1993 and 2010. In 1999-2000, the National Historical Park protected the Spanish colonial floor of the *porteria* with a layer of sand and gravel. Other work accomplished by the National Historical Park included repointing the late-colonial church remnants in 2001 and making repairs to the post-colonial house, including repointing, reroofing, and upgrading the electrical system.

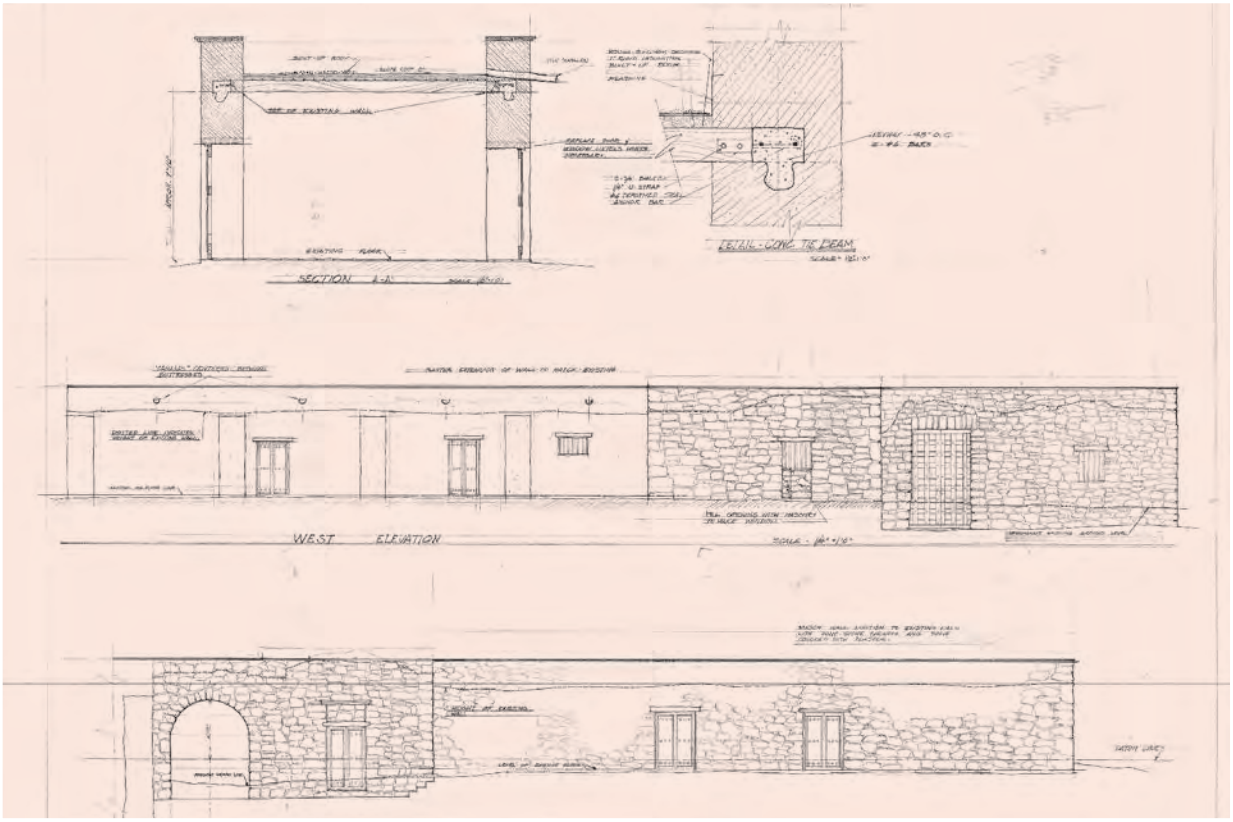


▲ FIGURE 2.B.32 Elevations of Mission San Juan church by Harvey P. Smith, 1933.

In 2008, the National Historical Park's efforts focused on the convento, completing a large stabilization project that included removing soil around the *convento* and installing an impermeable barrier to move water away from the building to prevent rising damp and minimize movement in the walls caused by shrinking and expanding soils. The project also included repointing portions of the north and east exterior walls of the *convento* and replacing the early twentieth-century floor with a new floor that floats on a free slab, allowing the Spanish colonial walls to breathe. The Archdiocese carried out repairs to the priests' quarters in 2006, including the roof and a chimney on the north wall, which was restored following a partial collapse of the masonry. In 2011, twenty years of repairs to Mission San

Juan's dam and *acequia* culminated in water again flowing through the *acequia*, as it had from the Spanish colonial era until the 1950s.

In the 1990s, residents and former residents of the Mission San Juan community came together to form the Tap Pilam-Coahuiltecan Nation to reaffirm their indigenous identity. This group has close ties to the Mission San Juan parish and has been recognized by the Archdiocese of San Antonio to represent indigenous viewpoints in church matters at Mission San Juan. (Thoms et al., 2001) Evidence of the strength of the community identity for Mission San Juan is also reflected in the annual Berg's Mill reunion, which began in the 2000s and celebrates the continuing cultural tradition at the mission.

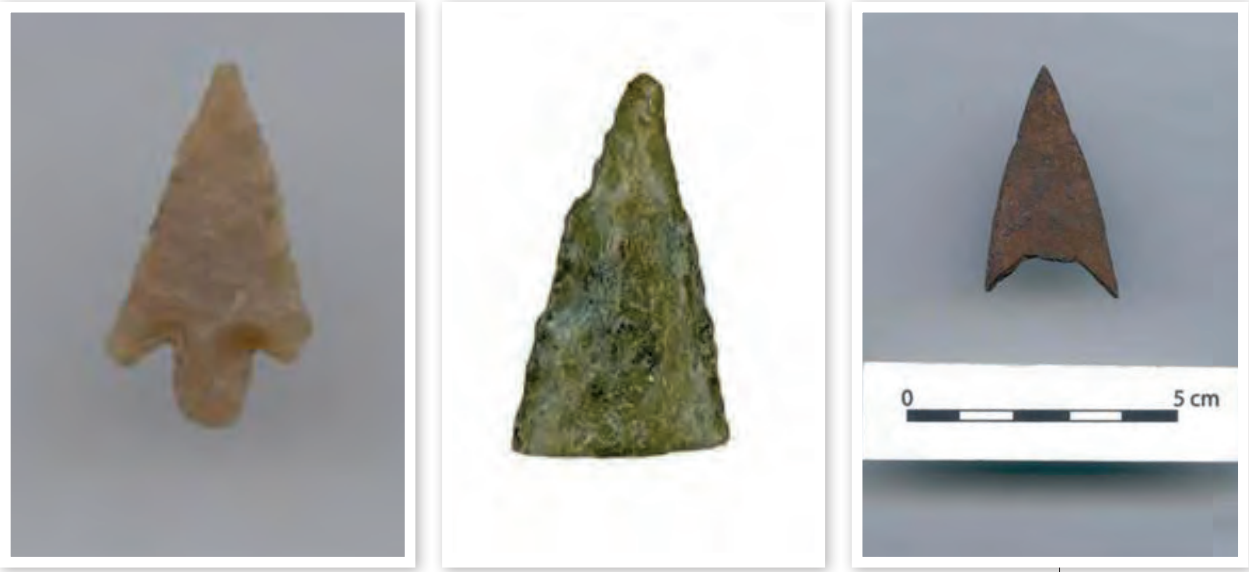


Ford, Powell and Carson Architects restoration drawings ca. 1970. FIGURE 2.B.33 ▲

MISSION SAN JOSÉ

All sources agree that Mission San José was founded on 23 February 1720 on the east side of the San Antonio River. The exact date of its relocation to its present site on the west side of the river, however, is not known; most sources estimate it to be between 1724 and 1727. Few details have emerged about activities at Mission San José before the 1750s. Between 1724 and 1725, the Franciscans probably followed the pattern established at other San Antonio missions. Based on observations noted in 1755, the initial structures were *jacales*, followed by adobe structures, and finally permanent stone structures. Begun right after the founding of the mission, the *acequia* was soon in operation. The diversion point for the beginning of the *acequia* was at the confluence of the San Pedro Creek and the San Antonio River. The *acequia* served the mission and its 1,619 hectares (4,000 acres) of *labores*. (Jackson, 2005) The initial church was mentioned by a visitor in 1744. It had a flat earthen roof and a bell tower, and the interior housed statues of saints and small paintings.

Three indigenous nations, the Pampopas, Pastias, and Suliajames who didn't want to join the indigenous groups at Mission Valero formed the foundation of Mission San José with the chief of the Pampopas named as governor of the mission *pueblo* in 1720. By the 1730s 300 indigenous people were living at Mission San José. Unfortunately the epidemic of 1739 hit the mission hard and only 49 remained by early 1740. By late 1740 population was at least 249. Tomka (2013) has determined at least 25 different indigenous groups were identified at Mission San José and that is with incomplete census records. The indigenous people living in the mission had their own civil and military officials. Father Solís mentions in 1768 that the indigenous military patrols use bows and arrows and spears, indicating continuous use of their traditional technology. The archaeological record confirms this with glass and copper points in the same style as the pre-contact period Perdiz point (FIGURE 2.B.34).



All from Mission San José. Late Prehistoric Perdiz point. Glass point, Copper point
Courtesy of the Center for Archaeological Research, University of Texas, San Antonio.

FIGURE 2.B.34 ▲

An inventory in 1755 described the *convento* as having a ground-floor *corredor* with 13 rooms and a cell on the second floor. A carpentry shop and a blacksmith shop were under construction and a weaving shop was already in operation. A three-bay vaulted granary had buttresses reinforcing outer walls made of stone and lime, and the interior walls were of painted plaster (FIGURE 2.B.35). (Solís [1768], 1931) The *labores* were very productive. In 1757, the granary had in storage 1,500 fanegas (2,370 bushels) of corn and large amounts of other produce as well, and a facility was in operation for processing sugar from cane grown on the mission's *labores*. As with other missions, Mission San José had a *rancho*, called *El Atascosa*, located 48 kilometers (30 miles) to the south. (Solís [1768], 1931) In 1758, Jacinto de Barrios y Jáuregui, Governor of Texas and Coahuila, made an inspection tour of the five San Antonio missions. Among his observations was that outside the indigenous quarters were "ovens and flowing water for the accommodation of the Indian women." (Mason, 1974) Solís wrote that the well produced "as large a flow of water as from a small river." It irrigated the mission quadrangle and joined the *acequia* outside of the walls. (Early, 2004) The perimeter walls that enclosed the mission complex had been completed about 1760, with 84 stone residences for the mission's indigenous inhabitants forming part of these walls. In 1761, Father Simon de Hierro, guardian of the College of Guadalupe, wrote that the houses were "constructed with such art that the mission is a castle, and so although it is in the greatest danger from the Apache, an enemy so bold that he has attacked the *presidio* by day, he has never dared to enter the streets of this mission." (Bolton, 1917)

▲ FIGURE 2.B.35 Mission San José granary, interior and exterior.

In 1764, foundations were laid for a new church that was intended to eclipse the one already completed at Mission Concepción, which was under the control of the College of Querétaro. In 1772, the College of Zacatecas took over control of Mission Concepción in addition to the four other San Antonio missions it already controlled. This ended the rivalry between the Colleges, and the plan for the San José mission church was reduced in size. (Ivey, 2006) In 1777, Father Juan Agustín Morfi wrote that the new church and sacristy had "no equal in all of New Spain." He also noted that the protection provided by the walls was enhanced because "the west gate is the only one that is opened every day and faces a wide plain on which the trees and brush have been cut down to prevent a surprise attack by hostile Indians." These measures, when added to the wells and a stocked granary within the walls, afforded the inhabitants the ability "to laugh at their opponents," according to Morfi. He also reported that the *labores* were all fenced, and crops including corn, beans, lentils, cotton, sugar cane, watermelons, melons, and sweet potatoes grew in abundance. Peach trees were also grown at Mission San José. (Morfi [1777], 1935)

In 1768, Father Gaspar José de Solís wrote "this mission is so attractive and well arranged … that I have no voice … to describe the beauty." In 1777, Father Morfi accompanied Teodoro de Croix, the newly appointed Commandant General of the Interior Provinces, on his inspection tour of the frontier areas of New Spain. Morfi, who had inspected all the frontier missions, said that Mission San José was, "in truth, the first mission in America, not in point of time, but in point of beauty, plan, and strength, so that there is not a *presidio* [sic] along the entire frontier line that can compare with it."Amazed by what he had seen, Morfi later affirmed that, "In a word, no one could have imagined that there were such good artists in so desolate a place." (Morfi [1777], 1935) It was because of this opinion that Mission San José has since been called the "Queen of the Missions."

By the time a 1785 inventory was taken, the mission complex looked much as it does today. The church was completed about 1782. Available to the builders was a very soft limestone that could be carved easily, even with woodcarvers' tools. For example, one of the carvings on the expertly carved entranceway of the façade of the church is an exquisite small angel carved from a single block of limestone (FIGURE 2.B.36). Brightly colored painted lime plaster originally covered the interior and exterior walls of the mission church. The stone *convento* had nine rooms downstairs and five on the upper level. There were five lime kilns used in the building of this mission and its structures, four of which are located just north on the church along with a lime-slaking pit east of the horizontal grist mill (FIGURE 2.B.37), which was built in 1794 for grinding wheat to prepare the missionaries' bread and Communion Hosts. Mission San

José continued to be hit hard by epidemics, with one in 1783 and another in 1786. Despite this, it continued to be the most populous mission, and construction continued during this period.

◀ FIGURE 2.B.36

Close-up of carved angel from Mission San José church façade.

Courtesy of Robert Howen. 2013.

FIGURE 2.B.37 ▶

Mission San José grist mill.

Courtesy of Robert Howen. 2013.

SECULARIZATION OF MISSION SAN JOSÉ

Governor Muñoz was at Mission San José from 16 to 22 July 1794 to formally announce its partial secularization. Again, Pedro Huizar surveyed the property, and the lands, tools, and livestock were duly distributed to the mission's inhabitants. Father José Mariano Cárdenas was placed in charge of Mission San José's faithful, as well as those at Mission Concepción, and by 1816 the missionary at San José was serving the parishioners from all four operating mission churches. In 1820, Father José Antonio Díaz became the last missionary to serve all four missions. On 29

February 1824, the complete secularization of Mission San José was formally completed. After this, the remaining mission land was divided among residents and others who wanted to purchase land. At partial secularization in 1794, 125 hectares (310 acres) of farmland plots, or *suertes*, were distributed amongst thirty indigenous families, along with an additional 45 hectares (110 acres) of common lands. Antonio Huizar, Tomas de Leon, José Maria Ruiz, and José Maria Escalera were some of the individuals granted *suertes*. The living quarters, support structures, and perimeter walls of the mission underwent various levels of demolition, adaptation, and addition as the area gradually evolved from a mission community into a secular one.

The mission's church and *convento* continued to be used intermittently throughout the nineteenth century, with religious services taking place in the church well into the 1840s. However, the physical condition of many of the mission structures deteriorated during this era. The perimeter walls enclosing the mission disappeared and the vaulted roof of the granary collapsed. Like Missions Valero and Concepción, Mission San José was used as a military site during the 1840s and 1850s, housing United States cavalry soldiers.

At the request of the Bishop of Galveston, Father Alto Hoermann of St. Vincent's Abbey from the Archdiocese of Pittsburgh operated the mission between 1859 and 1868. These Benedictines carried out some interventions at the *convento*, including adding the brick lancet arches as well as the sandstone column on the second story, and according to recent investigations, may have carried out repairs to stonework on the exterior walls of the sacristy. Despite the church being used at this time, neglect of the structure resulted in the partial collapse of its north wall in 1868. After the Benedictines left, Diocesan priests from San Antonio visited Mission San José and occasionally held Masses there. In 1872, the Holy Cross Fathers came to Mission San José to tend to the parishioners. The Catholic Church created the Diocese of San Antonio in 1874, and the responsibility for the missions moved to San Antonio. The church at Mission San José continued to be used for religious services until 25 December 1874, when the dome fell, forcing services to be moved to the adjacent sacristy (FIGURE 2.B.38). The main doors of the church were stolen sometime between 1880 and 1890. Fortunately, the central carved façade of the church remained standing despite these structural failures and losses. In 1888, the Holy Cross Fathers left and clergy from the Diocese of San Antonio returned to Mission San José. Little is known about the inhabitants of the indigenous quarters during the later part of the nineteenth century. Spofford Harriett Prescott wrote in Harper's magazine in 1877 of "the Mexicans whose village surround the ruin." (Jimenez and Juarez, 1995) William Corner stated that "numerous Mexican families still make it their residence …," and that they lived "… in huts erected upon the

GOVERNING THE MISSIONS IN THE 1770S

In 1772, the *Reglamento e Instrucción para los presidios que se han de formar en la línea de frontera de la Nueva España (New Regulation of Presidios)* further altered the political structure of northern defense, including in Texas. A reform called the Commandancy General of the Interior Provinces gave military control of the northern territory (Durango, Sonora, Nuevo México, Nueva Vizcaya, Coahuila, Nuevo León, Nuevo Santander, and Texas) to a Commandant General who was to share information on conditions in the North, but operate independently of the Viceroy of New Spain. The *Reglamento* of 1772 retained *Presidio Los Adaes* in present-day Louisiana, but rescinded its status as provincial capital. *Presidio San Antonio de Béxar*, as the new capital of Texas, benefited from this shift in power.

The termination by the Spanish Crown of all Jesuit mission operations in 1767 resulted in a realignment of the Colleges' mission responsibilities in North and Central America. Coincidental with the promulgation of the *Reglamento*, the friars of the College of Santa Cruz de Querétaro, after lengthy deliberation, decided to relinquish administration of their Texas missions to their confreres at the Apostolic College of Nuestra Señora de Guadalupe de Zacatecas. By the end of the year, the Santa Cruz friars withdrew from Texas and volunteered for assignment in Sonora (in modern day Mexico and Arizona) to take charge of missions previously managed by padres of the Society of Jesus (the Jesuits).

ruins of the ramparts of the Mission Square ….” (Corner, 1890) By the early 1930s, the San Antonio Conservation Society and Bexar County had purchased the granary and the area of the Mission San José compound for the purpose of preserving and restoring them.

◀ FIGURE 2.B.38

Mission San José church and *convento* in 1917.

Courtesy of the Dolph Briscoe Center for American History, University of Texas at Austin.

The first few decades of the twentieth century saw serious efforts by the Catholic Church and the newly formed San Antonio Conservation Society to protect and preserve the remaining structures at Mission San José, and to curb development from encroaching into the complex. Beginning in 1902, temporary bracing was installed at the west wall of the church to stabilize the carved façade, and various repointing projects were carried out on the church walls. In 1918, the sacristy was once again used for regular church services. In 1926, the San Antonio Conservation Society purchased the original doors of the granary for five dollars, and between 1929 and 1931 the Society purchased the Mission San José granary property from the Huizar family and restored it. Following a partial collapse of the bell tower in 1928, the Archdiocese of San Antonio implemented a program to fully restore the church.

Under the auspices of the federal Works Progress Administration, the San Antonio Conservation Society, and the Archdiocese, Mission San José underwent a large-scale restoration and reconstruction program in the 1930s. The church’s north wall, dome, and bell tower were reconstructed with a mixture of limestone and modern reinforced concrete construction (FIGURE 2.B.39). The perimeter walls and the indigenous inhabitants’ quarters were reconstructed on the colonial foundations, and a modern road running along the south wall of the church was re-routed, reinstating the original enclosed plaza of the mission complex (FIGURES 2.B.40 and 2.B.41). During the project, led by Architect Harvey P. Smith, considerable archaeological exploration was carried out at the complex. He discovered the remains of the 1794 horizontal grist mill and identified the forebay and the wheel room, and subsequently carried out some restoration work on the structure. That same decade, the San Antonio Conservation Society leased the restored granary and several of the reconstructed indigenous inhabitants’ quarters to Ethel Wilson Harris, a local tile craftsperson, and other artists in an effort to revive traditional craft skills at the mission. She ran her San José Potteries and Mexican Arts and Crafts at Mission San José from 1934-1977. (Toomey Frost, 2009)

FIGURE 2.B.39 ▶

Restoration of the church at Mission San José, showing dome under construction in 1936.

◀ FIGURE 2.B.40

Mission San José complex prior to restoration.

FIGURE 2.B.41 ▶

Mission San José complex after restoration 1934-1937.

Courtesy of the Library of Congress.

In 1941, the Mission San José State Park was created and Mission San José received a National Historic Site designation. A board "to advise on any matters relating to the San José Mission National Historic Site" was established through a cooperative agreement. Board members included the federal Secretary of the Interior, the Archdiocese of San Antonio, the Texas State Parks Board, the Bexar County Commissioners Court, and the San Antonio Conservation Society. This cooperative agreement transferred management to the Texas State Parks and Wildlife Department. As part of the cooperative agreement, Ethel Wilson Harris, who held a two-year lease on the entire property except for the church, remained as manager, a position she held until 1963. The Archdiocese of San Antonio undertook efforts in 1948 to restore the carved limestone façade. Ernest Lenarduzzi, a Texas-based sculptor and craftsperson originally from Italy, carried out numerous repairs of the façade, installing new carved ornament where original elements had been lost, but retaining all of the remaining original fabric.

The National Historical Park restored the grist mill between 1997 and 2001 (FIGURE 2.B.42). This project identified previously unknown Spanish colonial elements and covered them in protective hydraulic lime, replaced decaying wooden elements from the 1930s reconstruction, and restored the 1794 grist mill to operating condition. In 2002-2003, the National Historical Park inventoried the Spanish colonial plasters of the *convento* and completed urgent stabilization. The Archdiocese carried out several recent projects at the church. In 2006, the carved limestone at the church's sacristy window underwent a conservation treatment program. In 2007, a well-qualified contractor carried out treatments for rising damp at the south wall of the sacristy, including installation of a drainage system to help carry water away from the foundation, poulticing of masonry walls to remove damaging salts, and plaster repair on the interior of the sacristy. In 2010, a qualified contractor completed an interior restoration and rehabilitation of the nave, which included repair of loose and damaged twentieth-century plaster and removal of hard cementitious plaster patches. Investigation of the choir loft area revealed remnants of original Spanish colonial plaster and pigment, which the project architects used in conjunction with 1930s documentation to determine a historically appropriate paint scheme for the walls. The Archdiocese also upgraded existing modern services such as lighting and air-conditioning systems and sensitively integrated them into the building to accommodate parish services.

◀ FIGURE 2.B.42

President George Bush and Laura Bush raising sluice gate at Mission San José grist mill dedication in 2001.

Courtesy of the National Park Service. 2001.

Between 2009 and 2012, in a three-phase project, the Archdiocese procured the services of a conservator who stabilized and conserved the carved limestone entrance portal on the church façade (FIGURE 2.B.43). The 1948 restoration program had introduced a significant amount of cement repairs and modern replacement carvings. The recent conservation, therefore, included removal of harmful cement mortars and their replacement with compatible hydraulic lime mortars, repair of damaged original carvings, and removal and replacement of failing modern-era repairs with appropriate limestone and lime-based materials. Application of new plaster washes addressed moisture infiltration issues at the cornice by redirecting water to the roof of the building. Preservation efforts for the Rose Window and the south wall of the sacristy began in 2013.

▲ FIGURE 2.B.43

Stone conservation work being carried out at Mission San José church façade in 2010.

Left: Courtesy of Ivan Myjer.; Right: Courtesy of Robert Howen.

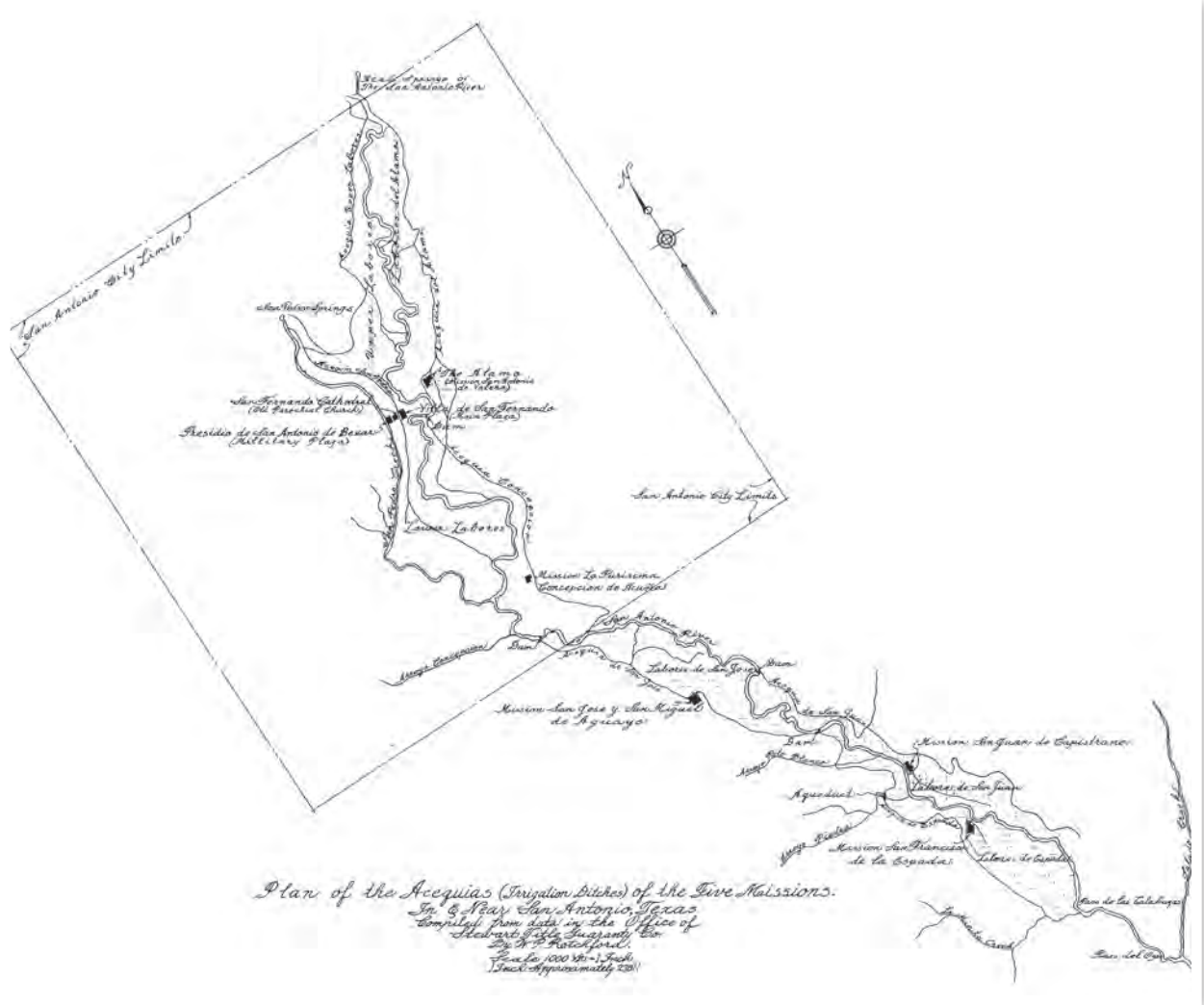
MISSION CONCEPCIÓN

On 5 March 1731, Mission Concepción was established at its present location on the east bank of the San Antonio River on the site that Mission San José had vacated when the latter was relocated to the west side of the river. Mission Concepción had previously moved from its original East Texas location to a site near present-day Austin, Texas before relocating to San Antonio. The missionaries brought with them their furnishings and a number of

cattle, horses, and mules. Some indigenous groups from East Texas made the trek as well. During the next two months, the friars made expeditions to gather more than 1,000 indigenous people to settle the three missions that had been transferred from East Texas.

The first groups moving into Mission Concepción included Pajalache, Pachalaque, and others from the Coahuiltecan cultural area. Some of the individuals from these groups later left the mission to continue their hunting-gathering lifestyle. An epidemic in 1739 killed half of the people residing at Mission Concepción. Records indicate that recruitment excursions subsequently focused on the coastal Karankawa cultural area. Over the mission period, almost half of the recorded indigenous people were comprised of groups from Karankawa territory.

The mission's *acequia*, known as the *Pajalache Acequia*, was initially begun for its neighboring mission (San José) before that mission was relocated from its original location on the east side of the river to the west side. The Pajalache were part of the Coahuiltecan group and came from an area immediately south of San Antonio between the Frio and San Antonio rivers. (Campbell and Campbell, 1985) Completed as early as 1724, the mission's earthen *acequia* originated at a stone dam that had been constructed on the San Antonio River south of San Antonio, ran through what was to become the Mission Concepción complex, and rejoined the San Antonio River below Mission San José's dam, following the natural contours of the land (FIGURE 2.B.44). (Cox, 2005)



Mission Concepción *acequia* system. FIGURE 2.B.44 ▲

By early May 1731, the farm fields had been plowed by the indigenous residents and sown by them with corn purchased from Mission San Juan Bautista on the Rio Grande. Fences were built around the fields as time permitted. The initial huts or *jacales* for mission inhabitants were temporary in nature, fashioned out of natural materials, as were the initial quarters for the missionaries. The first church was also a temporary structure with a thatched roof.

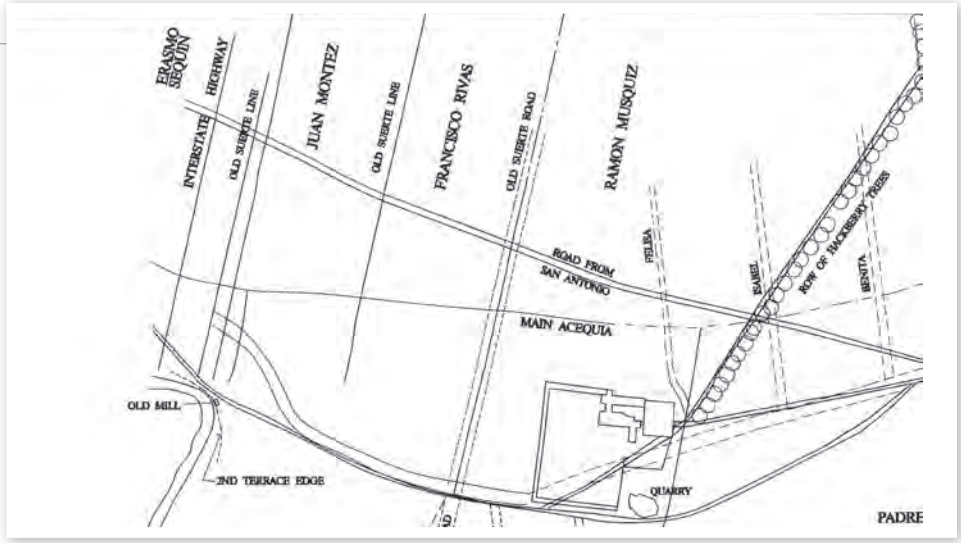
Father Francisco Xavier Ortiz inspected the mission in mid 1745. He wrote that a wall of stone and mortar already surrounded the mission complex, and rows of adobe houses had been built and furnished for the mission's inhabitants and as well as three stone houses for the mission's soldiers. The mission's *rancho*, called *El Paistle*, was located 45 kilometers (28 miles) east of the mission. It had its own brand and a mixed herd of about 1,300 animals composed of cattle, horses, and sheep. Just a decade later there was more progress: by 1756, most mission inhabitants lived in adobe structures and a granary of stone and lime was in operation. Construction of the present church began before 1745, and the structure was sufficiently complete to be dedicated on 8 December 1755. The design of the church and the adjacent *convento* are credited to Master Mason Antonio de Tello. The church was well designed and proved to be very stable over the centuries. The granary had a flat roof and was used principally to store seed for future plantings. On the second story over the sacristy was the office of the Father-President. From here, he governed the activities of all of the Querétaran missions assigned to him. This was one of numerous factors that encouraged the San Antonio missions to function as an ensemble. (Ivey, 2006)

A stone building housed rooms for weaving, a carpentry shop, and a blacksmith. In 1762, two Franciscan priests noted that there were three looms for weaving clothes and blankets for the use of mission inhabitants as well as a wide variety of tools for the mission's workers. (Cruz, 1984) In 1777, Father Morfi noted that the perimeter walls were well defended with two gates. A third gate was added later. Each gate was defended by two bronze cannons.

SECULARIZATION OF MISSION CONCEPCIÓN

The formal, partial secularization of this mission took place between 31 July and 1 August 1794. Pedro Huizar, the missions' surveyor and carpenter, divided the land into 26 plats. Eighteen tracts of farmland, each 300 by 200 varas (251 by 167 meters, or 822 by 548 feet) and totaling 75 hectares (186 acres), were distributed among the sixteen indigenous families, among them the Huizar and Longoria families. Mission Concepción's indigenous residents each received a plat of their own, as did Huizar and a Spaniard named Javier Longoria, who had assisted the resident Father as an overseer and who agreed to stay on and help the new owners farm their lands (FIGURE 2.B.45). The land belonging to the mission was about 98 square kilometers (38 square miles) in area, mostly unused because Mission Concepción no longer had a large herd of cattle. The physical condition of many of the mission structures began to decline at this time. Many of the living quarters along the perimeter walls collapsed, causing some families to build new *jacales* just outside the walls. The *acequia* became clogged with silt, making the adjacent lands unusable for farming. The Mexican War of Independence (1810-1821) caused further disruption when forces under Bernardo Gutiérrez de Lara used Mission Concepción as a base during their attack on Béxar in 1813. By 1819, the church at Mission Concepción was not being used for services, its remaining residents attending Mass at Mission San José. The complete secularization of Mission Concepción was formally completed, along with the other three remaining San Antonio Franciscan missions, on 29 February 1824. Meanwhile, conditions at Mission Concepción continued to deteriorate. The *convento* roof and walls had partially collapsed, but the church remained in reasonably stable condition. However, a visitor in 1850 wrote that the church was being used as a cattle pen and was desecrated, with more than a foot (0.3 meters) of animal filth and bat guano covering the floor (FIGURE 2.B.46).

FIGURE 2.B.45 ▶



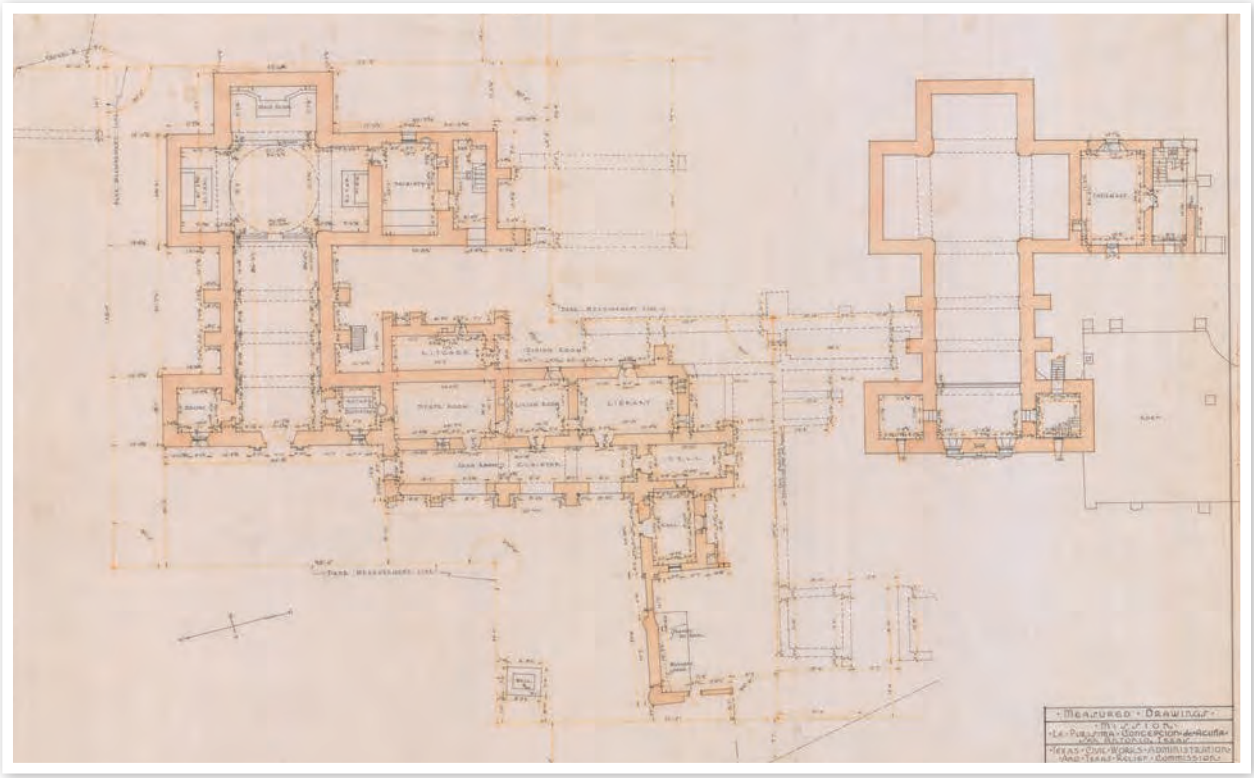
Mission Concepción at secularization.

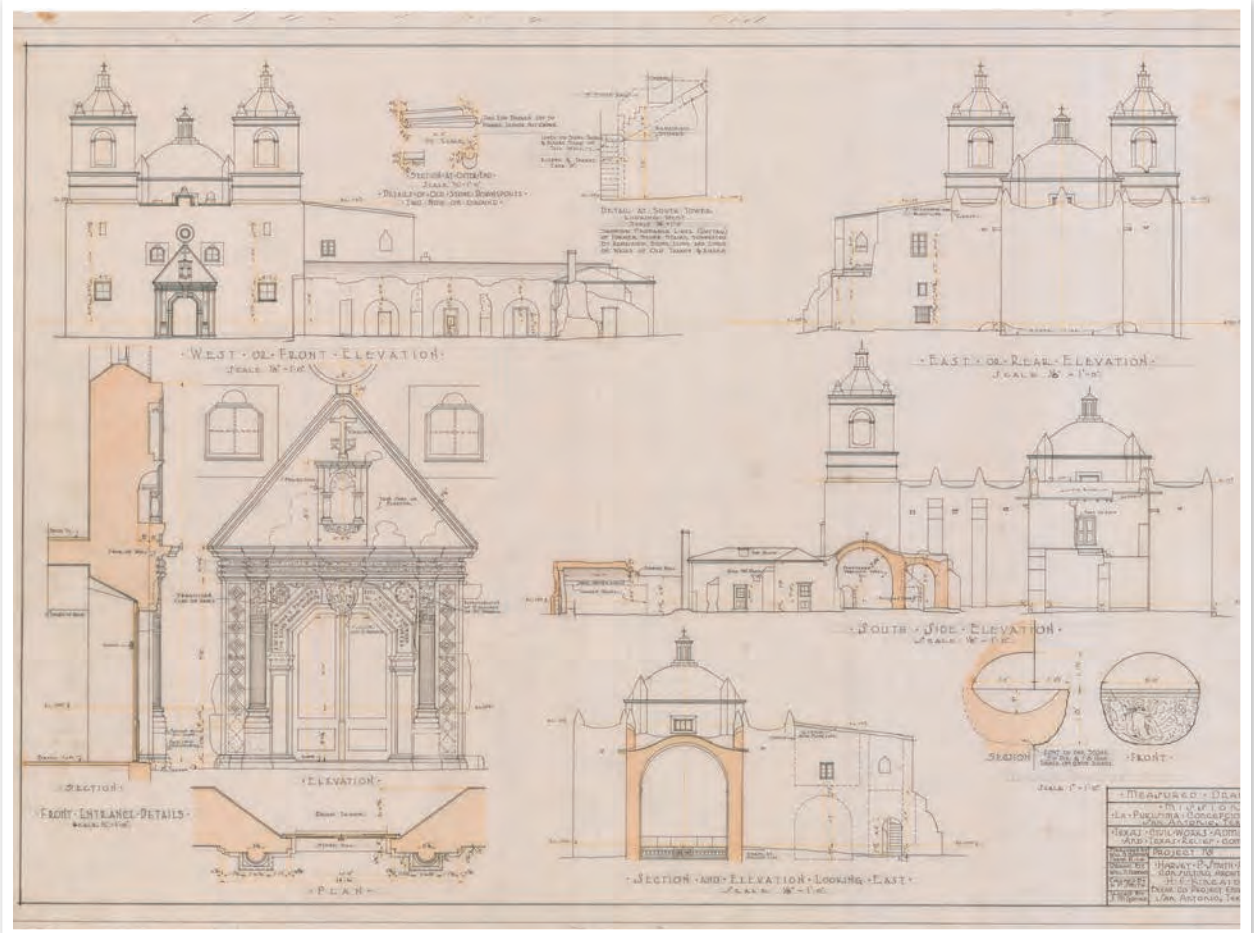
Courtesy of Center for Archaeological Research, University of Texas at San Antonio.

◀ FIGURE 2.B.46

Mission Concepción ca. 1870.

In 1855, the mission land passed to the Brothers of Mary, a religious teaching institute that founded the precursor to the present-day St. Mary's University in San Antonio. The Brothers put the *acequia* system back into working order and brought the land back into production, using sales of the produce to support the university. By 1861 they had repaired the interior of the church and began to hold periodic services. The interior walls were likely re-plastered at this time. Following another round of repairs, the church was rededicated in 1887 and opened for regular services. They also made repairs to the *convento*, including the installation of a metal hipped roof (FIGURE 2.B.47). A description from a visitor to Mission Concepción in 1890 noted that, while Mass was said on occasion in the refurbished church, the former residences and perimeter walls of the mission were no longer standing. Another account of the mission from that era, by William Corner, indicated that much of the original Spanish





Measured drawings of Mission Concepción by Harvey P. Smith, 1930.

FIGURE 2.B.50 ▲

colonial exterior decoration remained on the church walls. Corner stated that the church exterior was "frescoed all over with red and blue quatrefoil crosses with large yellow and orange squares." (Corner, 1890) He also noted, however, that the frescoes were rapidly disappearing (FIGURE 2.B.48).

FIGURE 2.B.47 ▶

Mission Concepción
ca. 1875.
Courtesy of the Witte Museum.

◀ FIGURE 2.B.48

Ernst Schuchard drawing of frescoes on west face of Mission Concepción church.
Courtesy of the Daughters of the Republic of Texas Library.

In 1911, the Brothers of Mary returned the mission buildings and land at Mission Concepción to the care of the local Catholic Diocese under the leadership of Bishop John William Shaw. Bishop Shaw oversaw efforts to carry out repairs at the four remaining mission churches, as well as efforts to bring Franciscan priests back to the churches – which was accomplished in 1929. He ensured the refurbishing of the church at Mission Concepción and most likely had electricity and lighting installed at this time. The former extramural mission lands saw continued development, including residential streets and two new church properties; an orphanage across the road, and a new seminary immediately northeast of the church (FIGURE 2.B.49).

FIGURE 2.B.49 ▶

St. John's Catholic Seminary and Mission Concepción, 1926.

Courtesy of the University of Texas at San Antonio Special Collections Library.

In the 1930s, general repair work, photographic documentation and measured drawings, and archaeological investigations were carried out at Mission Concepción under the direction of Architect Harvey P. Smith and with federal relief workers funded by the Depression-era Works Progress Administration (FIGURE 2.B.50). They made repairs to the roof and parapets of the church, and excavations identified buried foundations south of the *convento*. The Archdiocese of San Antonio carried out additional repairs on the church in the 1950s and 1960s, including plaster repairs and repainting in the interior, installation of wooden windows and doors, roof repairs, and landscaping improvements. The four rooms of the *convento* and the arcaded *corredor* were also restored during this period.

After the creation of the San Antonio Missions National Historical Park in 1978, it carried out various preservation and documentation efforts at Mission Concepción. In the 1980s, archaeological investigations located the buried foundation remnants of the original perimeter walls, the granary, and indigenous residential quarters. Archaeologists located and documented the foundations of an earlier convento and an early church a few years later. Other archaeological excavations in the area in the following years located remnants of the historic *acequia*. In 1989, as part of the National Historical Park's plan to move visitor services out of the historic buildings and to restore the landscape, It arranged to have Mission Road moved from directly in front of the church to outside the original west wall location, and built a small visitor contact station south of the property. In 1988, the National Historical Park carried out the preservation of the frescoes in the *convento*.

Work at the church and sacristy during the last quarter of the twentieth century continued to focus on repair and maintenance. The Archdiocese carried out a series of repairs at all four mission churches in the 1980s. At Mission Concepción, this work included installation of a new waterproof coating on the roof, drainage improvements,

stone conservation at the façade, stabilization of historic plaster at the bell tower, interior plaster repair and repainting, and installation of modern air conditioning. In 1997, additional maintenance was carried out on the roof and dome, including removal of failing early twentieth century cement coatings and re-plastering with a more compatible material. The National Historical Park installed a new roof on the *convento* in 1999 to prevent rainwater from leaking into the porous limestone walls, and the south and east walls had Portland cement mortars replaced with soft lime mortars.

From 2002 to 2006, archaeologists conducted excavations on the east side of the *convento* to expose the ruins of an earlier Spanish-colonial structure (most likely the granary) and then covered them. In 2003-2005, conservators cleaned and stabilized the frescoes inside the baptistery and chapel, and additional fresco stabilization work was completed in 2007. The National Historical Park repaired the roof of the Father-President's office in 2008 and some of the later whitewash was removed in 2009 to reveal the original frescoes and Spanish colonial plasters beneath. The exterior walls of the Father-President's office were repointed in 2012 (FIGURE 2.B.51). The Archdiocese completed several projects on the church during the past ten years. It completed a restoration and rehabilitation of the church interior in 2010. During this work, conservators unexpectedly uncovered areas of original Spanish-colonial lime plaster and frescoes. An extensive investigation resulted in the documentation of a significant amount of original material and decorative finishes on the walls (FIGURE 2.B.52). Using funds from its successful *Las Misiónes* fundraising campaign, the Archdiocese of San Antonio repainted of the church interior, matching the original Spanish colonial colors. In 2011, stone conservators stabilized areas of deteriorated carved stone at the west portal. In 2012 and 2013, conservators inventoried the exterior plasters on the church building and the cloister, and the interior plasters of the Father President's office and stairwell. Loose plasters were stabilized as necessary.

FIGURE 2.B.51 ▶

Photograph of stairs leading to Father-President's office.

Courtesy of Robert Howen. 2013.

◀ FIGURE 2.B.52

Detail of original Spanish colonial painted stenciled lime plaster discovered during repairs to the church interior in 2010.

Courtesy of Robert Howen. 2013.

MISSION VALERO / THE ALAMO

Mission Valero was originally founded in 1718 on the west side of the San Antonio River between the river and San Pedro Creek. In November 1719, the mission was moved to a second site about "two musket shots," or about 550 meters (1,800 feet) from the first, and was operating there by February 1720. In 1724, a severe storm, possibly a tornado, destroyed most of the buildings so the missionaries moved the mission about 520 meters (1,700 feet) north to its third and final location.

Named by the mission builders "*Alamo Madre*," the first phase of the mission's *acequia* was completed by 1727 and was about four kilometers (2.5 miles) long, flowing close to the north and west walls of Mission Valero. It irrigated the mission's nearby *labores*, which were fenced to keep animals out of the crops. About the same time, construction of a *convento* was begun. All mission residents lived in *jacales* at first and later moved into adobe huts roofed with straw.

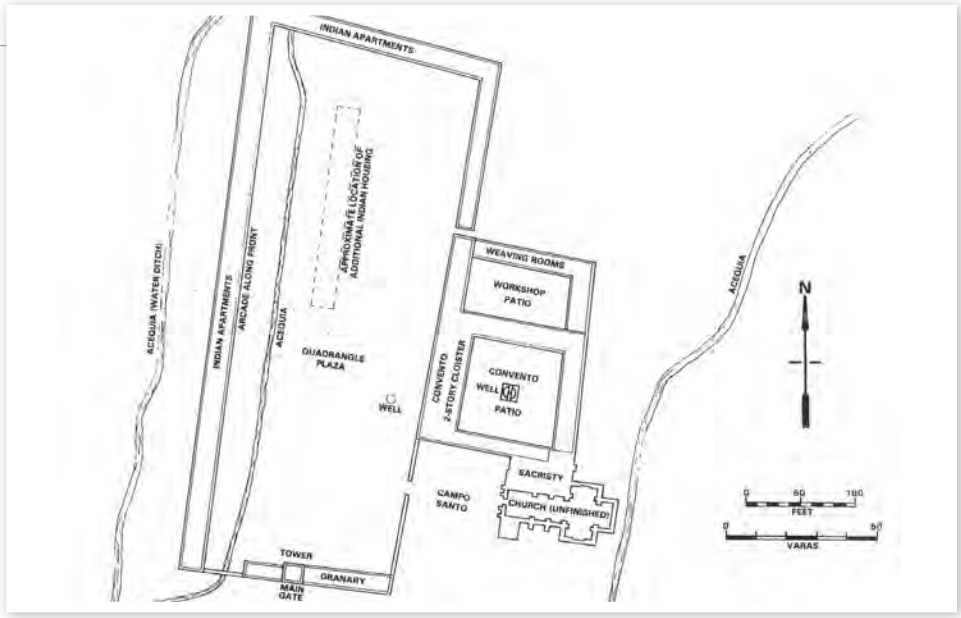
The mission complex was taking on a more permanent appearance by the 1740s. The *acequia* had been extended to the San Antonio River south of the mission. The total length of the *Alamo Madre* was 9.7 kilometers (6 miles) and laterals irrigated the 365 hectares (900 acres) farmed by the mission inhabitants. Drinking water at the mission was provided by wells dug within the mission's walls. (Baker, 1974) There was a textile shop with three looms, six shuttles, and 20 spinning wheels in operation, and shops were provided for carpenters, blacksmiths, and stone masons. The *convento* was completed by the 1740s. The Franciscans laid out a row of five rooms running north to south on the east side of the plaza. Four of these were for living quarters, offices, and storerooms for the missionaries. The fifth was to be a granary, although it served temporarily as the church (FIGURE 2.B.49). *Rancho de la Mora*, the mission's *rancho*, had herds of cattle numbering as high as 5,000 head; its precise location has not been archaeologically confirmed.

In 1740, the Father-President of the four Querétaran missions at San Antonio, Father Benito Fernández de Santa Ana, reported that Mission Valero could withstand a siege better than any of the *presidios* in the province. (Bolton, 1917) By 1759, Apache raids prompted the mission fathers to build a wall around the plaza. They built short lengths of limestone walls from building to building where possible, and longer stretches for the north and south walls. The walls were about 2.4 meters (8 feet) tall and one meter (3 feet) wide. In 1777, Father Morfi recorded a watch tower "with three loopholes for swivel cannons." (Morfi, 1935)

FIGURE 2.B.53 ▶

Mission Valero complex in the 1740s.

Courtesy of the Center for Archaeological Research, University of Texas at San Antonio.



Meanwhile, the mission's inhabitants had begun gathering materials for a permanent church. In 1740, the College of Querétaro hired a master mason, Antonio de Tello, to design and supervise the construction of the four Querétaran missions at San Antonio. The foundation of the new Mission Valero church was laid on 8 May 1744. Four months later, de Tello fled San Antonio after being accused of murder. This stalled construction until a replacement for the mason was procured. In late 1749 or early 1750, the unfinished church walls collapsed and work had to be restarted. Work ceased in 1762, however, and this (the present) church remained uncompleted during the Spanish colonial era. In 1772, when the mission was turned over to the College of Zacatecas, the friars there apparently decided to focus on completing the church at Mission San José instead. No complete roof was put on the Mission Valero structure until decades later. Indigenous groups whom the missionaries had initially thought would be interested in coming into the newly established Mission Valero were at first slow to come. Governor Alarcón had mistreated his indigenous guide, and when the indigenous recruits wouldn't come into the mission, he threatened them with violence. Later, Jacame neophytes from San Francisco Solano helped to bring a large number of Payaya and Pamaya to the mission. Much of Mission Valero's indigenous population came from northern Mexico. (Tomka, 2013) An epidemic in 1739 killed many indigenous people, and those who survived left the mission and returned to their traditional lifeways. The Tacame who had been resident at Mission San José relocated to Mission Valero in 1735.

SECULARIZATION OF MISSION VALERO / THE ALAMO

In 1793, Governor Manuel Muñoz of Texas traveled from La Bahía to Mission Valero, where formal secularization took place. Pedro Huizar surveyed the farm fields belonging to the mission, and the Governor distributed land enough to plant one and three-fifths bushels of seed, some tools, and a small amount of livestock to each family and each single adult. The unfinished church and friary were turned over to the pastor of San Fernando, the parish church of San Antonio. The mission inhabitants who received land were permitted to remain in the twelve

residences that were still in livable condition. Since many indigenous neophytes from Los Adaes had resettled at Mission Valero after 1772, much of the land was distributed to these inhabitants. (Ivey, 2006) In 1801, a new parish was established and religious services were held in the sacristy of the unfinished church until 1825. The friary was used in 1806 as San Antonio's first hospital and continued to serve in that capacity until at least 1814. Occupying the mission beginning in 1801 and intermittently until 1836 were the troops of the Mexican Compañia Volante, known as the Alamo Company. In 1825, soldiers and local settlers petitioned the Mexican government for the right to purchase the indigenous housing and the land belonging to the former mission. The government agreed, though it excluded the *convento* and the church.

From 1830 to 1832, The Alamo (as the Mission Valero church was known by then) was briefly abandoned by the military when the troops of the Alamo Company were assigned to a new fort along the Brazos River – Fort Tenoxtitlan. This decision was in response to the Law of 6 April 1830 to stop the illegal immigration of Anglo-Americans. The new location was remote and harsh, leading to desertions. The move having failed, Fort Tenoxtitlan was abandoned and the Alamo Company troops and their families returned to The Alamo.

By 1835-1836, with the deterioration of relations between the Texans and the Mexican government, The Alamo became a focal point for the forces competing for control over San Antonio, then the key city in the province. General Martín Perfecto de Cos turned the mission church into a fort in November 1835. He used stones that had been gathered for construction to build an incline to move cannons to the top of the church. After the famed siege and Battle of The Alamo in early March 1836, the Mexican army reoccupied The Alamo. After the defeat of the Mexican army under General Antonio López de Santa Anna, The Alamo was in poor condition. After the formation of the Republic of Texas in 1836, The Alamo came under the jurisdiction of the Republic until, in response to a petition by the Catholic bishop, the Congress of the Republic of Texas acted in 1841 to declare The Alamo to be the property of the Roman Catholic Church.

◀ FIGURE 2.B.54

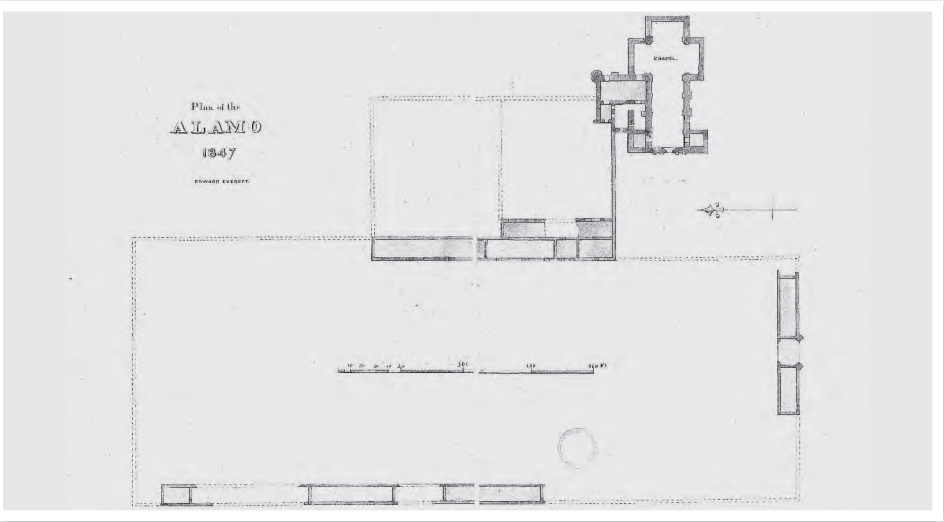
Interior view of Mission Valero church, 1847.

Courtesy of the Amon Carter Museum of American Art, Fort Worth, Texas.

In 1845, the United States of America annexed Texas and made it a state, although Mexico still claimed Texas as its own. The buildings at The Alamo remained abandoned until the spring of 1847, when the United States Army decided to lease The Alamo from the Catholic Church and renovate it into a depot for army stores, offices, and workshops (FIGURES 2.B.54 and 2.B.55). In the course of putting the buildings to use, the western portion of the *convento* was

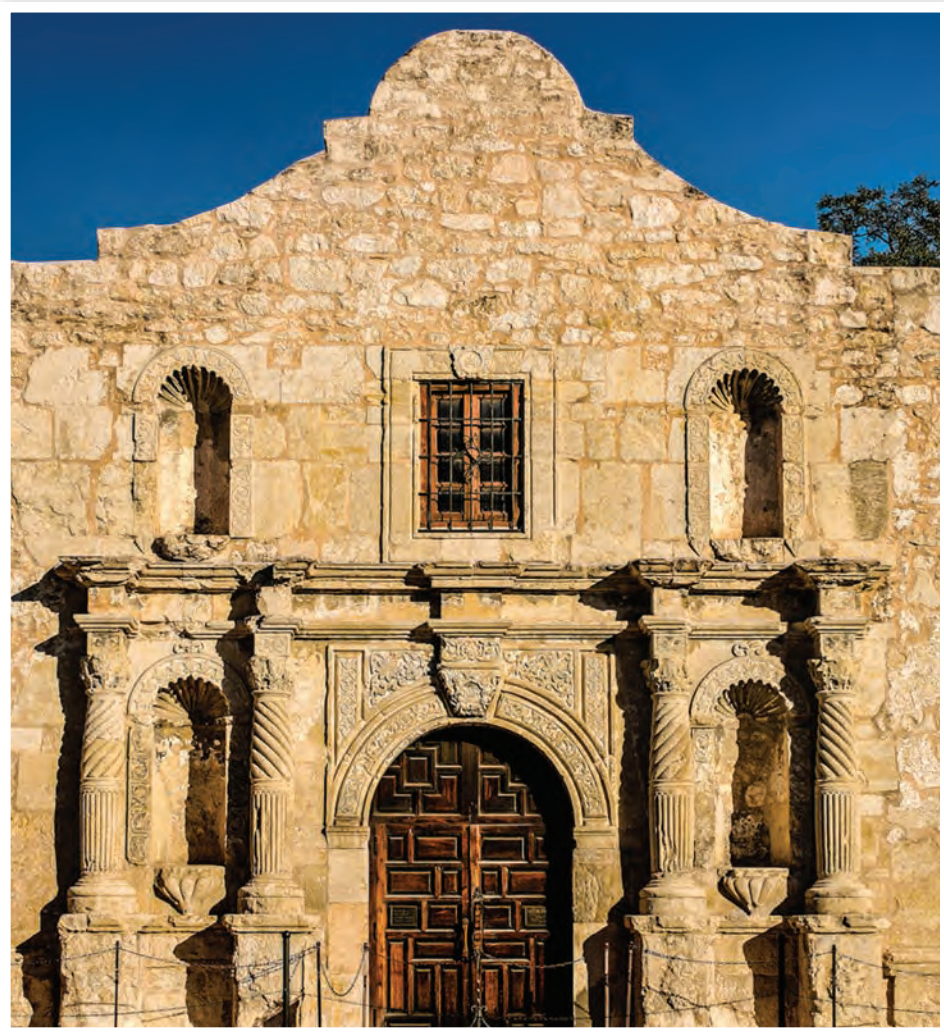
renovated as a barrack and its former perimeter walls were re-established to create an enclosed space for quartering horses. The former church was at last given finished walls and a roof. It was at the time of this renovation that the front façade's distinctive roofline was added, creating the now-iconic scrolled parapet (FIGURE 2.B.56).

FIGURE 2.B.55 ▶



Plan of Mission Valero in 1846.

Courtesy of the United States National Archives.



◀ FIGURE 2.B.56

Mission Valero church façade.

Courtesy of Robert Howen. 2013.

In 1848, under the Treaty of Guadalupe Hidalgo that ended the war between Mexico and the United States of America, Mexico ceded Texas and other lands north of the Rio Grande to the United States. The United States Army remained in The Alamo until the American Civil War began, relinquishing control to the Confederate forces in 1861, but regaining control of the site in 1865. The army continued to occupy The Alamo until 1876, when its troops moved to nearby Fort Sam Houston also in San Antonio.

During the second half of the nineteenth century, the plaza, or square, in front of the former church was paved as part of the post-Civil War growth and development of San Antonio. Several structures within the mission compound were demolished or significantly changed from their original condition, including the removal of some changes carried out by the United States Army. In 1883, the State of Texas purchased the vacated Mission Valero church from the Archdiocese of San Antonio and gave custody of it to the City of San Antonio. The other standing structure from the Spanish colonial period, the *convento*, was threatened by commercial development. In 1878, a wholesale grocer opened his business inside the former *convento* (FIGURE 2.B.57). In 1884, the grocery firm of Hugo & Schmeltzer purchased the property (FIGURE 2.B.58). By the 1890s, preservation of the old *convento* building had begun in earnest by conservationist Adina De Zavala, a descendant of a former Spanish governor of Texas. De Zavala obtained an option from her historical society to purchase the *convento*, or "Long Barrack," if Hugo & Schmeltzer decided to sell. Holding an offer from a hotel syndicate, the grocery company nonetheless honored the option to De Zavala. Clara Driscoll came to the rescue with the necessary funds to make the purchase (FIGURE 2.B.59). On 5 October 1905, the State of Texas reimbursed Driscoll and conveyed the oversight of the church and *convento* property to the Daughters of the Republic of Texas.

FIGURE 2.B.57 ▶

Alamo Plaza, showing commercial development ca. 1882.

Courtesy of the University of Texas at San Antonio Special Collections Library.

◀ FIGURE 2.B.58

Hugo & Schmeltzer sign on the Long Barrack/ *convento* at Mission Valero.

Courtesy of the University of Texas at San Antonio Special Collections Library.

FIGURE 2.B.59 ▶

Portrait of Adina DeZavala.

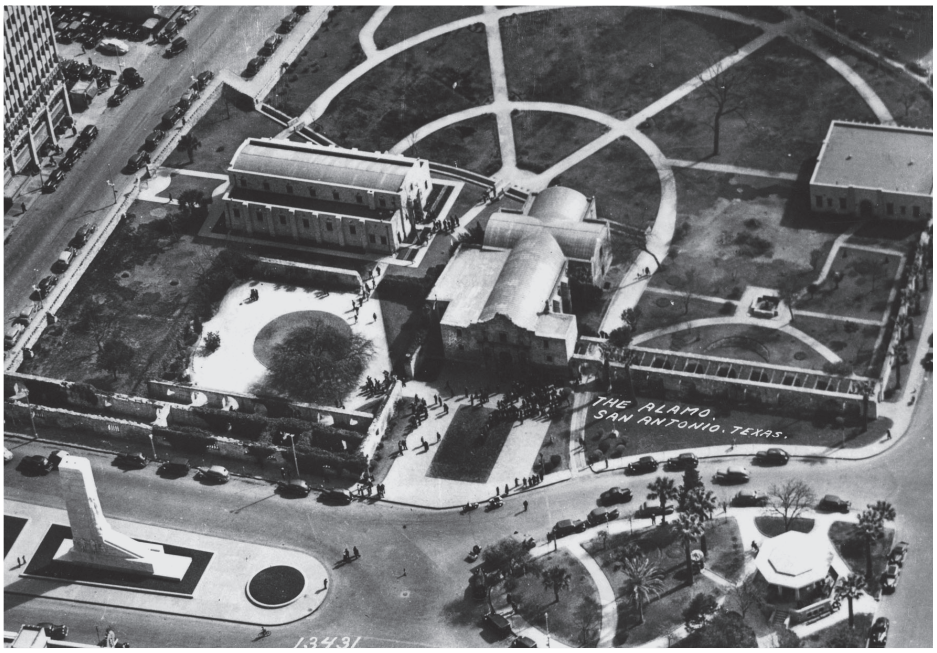
Courtesy of the Briscoe Center for American History, University of Texas at Austin.

After acquisition of the former church and *convento* as part of The Alamo historic site in 1905, the Daughters of the Republic of Texas had the post-1836 additions to the buildings removed. The original west walls of the convent were revealed when the warehouse additions were removed, and these stone walls were then stabilized. At this time, the State of Texas acquired some of the surrounding privately owned lands to the south and east of the former mission church in order to create a park around the buildings. In 1921, Architect Alfred Giles installed the present concrete barrel-vaulted roof on the former church (known as The Alamo Shrine). Between 1931 and 1935, local Landscape Architect H.E. Kincaid designed and constructed a park on The Alamo grounds as part of a project

funded by the federal Civil Works Administration. This project included constructing a stone arcade south of the former church and a stone fountain, repairing and reconstructing perimeter walls, installing flagstone paving in the plaza in front of the shrine, and adding decorative landscaping.

The State of Texas made additional interventions and additions to The Alamo grounds for the 1936 Texas Centennial celebration (FIGURE 2.B.61). This included the acquisition of land surrounding the former church and *convento*, the erection of the present northeast, east, and southeast portion of the perimeter wall, and the construction of many of the walkways and structures that exist at the site today, including The Alamo Museum and Gift Shop to the east of the former *convento*, and the renovation of a former fire station on the south end of the property into Alamo Hall. In 1950, the Daughters of the Republic of Texas Library was constructed south of the former church adjacent to Alamo Hall, with various small additions erected in the 1970s. In 1965, the former *convento* was enclosed as a one-story structure with a flat roof to serve as a museum and offices.

At the former church, the Daughters of the Republic of Texas carried out various repair and conservation programs in the 1980s and 1990s based on recommendations set forth in the Alamo Master Plan prepared in 1979. Efforts to mitigate rising damp in the limestone walls were undertaken, including removal of vegetation around the former church, relocation of modern air conditioning equipment, salt removal from masonry walls, and installation of a physical damp-course at the south wall. Work to stabilize the carved limestone façade was also carried out, including the production of detailed record photographs to help guide future conservation. During the past three years, a conservator has been working on the interior of the former mission church and has discovered fragments of colonial plaster and paint that were previously unknown. The State of Texas General Land Office is responsible for Mission Valero / The Alamo and contracts the day to day operations to the Daughters of the Republic of Texas.



◀ FIGURE 2.B.61

Aerial view of Mission Valero / The Alamo grounds, ca. 1940.

Courtesy of the Daughters of the Republic of Texas Library.

Section 3: Justification for Inscription

3.1.a Brief Synthesis

3.1.b Criteria under which Inscription is Proposed (and Justification for Inscription under these Criteria)

3.1.c Statement of Integrity

3.1.d Statement of Authenticity

3.1.e Protection and Management Requirements

3.2.a Comparative Analysis: Overview

3.2.b Establishing a List of Comparable Properties

3.2.c Criteria for Comparison

3.2.d Comparative Analysis

3.3 Proposed Statement of Outstanding Universal Value

3. Justification for Inscription

3.1.a Brief Synthesis

Closely located along a 12.4-kilometer (7.7-mile) stretch of the San Antonio River basin in southern Texas are five Spanish colonial mission complexes built in the early eighteenth century. According to the Laws of the Indies, missions were required to be at least one day's ride apart, but for various reasons the Franciscan missionaries established the San Antonio Missions closer together than is found anywhere else in the Spanish colonial empire. In spite of their proximity to each other, each mission was planned to be able to succeed on its own and to prepare for eventual secularization. Each of the missions was able to fulfill this objective by developing a full complement of structures and elements, built for and by the Coahuiltecans and other indigenous peoples under the guidance of the missionaries and their technical experts.

The resulting ensemble is the most complete and intact example of the Spanish Crown's efforts to colonize, evangelize, and defend the northern frontier of New Spain during the period when Spain controlled the largest empire in the world. The missions' more than fifty masonry standing structures, archaeological resources, and landscape features include examples of the *labores*, *ranchos*, irrigation systems, granaries, mills, workshops, kilns, quarries, residential quarters for indigenous inhabitants, and open-air plazas required to support the colonization goals of socio-economic independence; the churches, sacristies, baptisteries, *conventos*, priests' quarters and residences, and burial grounds required to support the religious goals of evangelization; and the defensive walls, bastions, and other structures, plus protected food and water supplies, necessary to safeguard the inhabitants. These attributes are unmatched in number and diversity among surviving Spanish colonial missions. Moreover, the authenticity and integrity of the San Antonio ensemble are extraordinarily strong, given the demonstrated vulnerability of Spanish colonial mission complexes throughout the world. An outstanding illustration of a significant stage in human history, the San Antonio Missions fully and evocatively illustrate Spain's goal of creating secular, self-supporting communities of Spanish subjects loyal to both the Crown and the Roman Catholic Church.

At the heart of the missions are the substantial remains of extensive water distribution systems whose *acequias* carry the San Antonio River's waters to irrigate nearby *labores*. These irrigation systems supported a secure source of food for the inhabitants and provided agricultural surpluses that were sold or traded for other goods, giving the missions agricultural and financial independence. The best extant example is the irrigation system at Mission Espada, where for more than 265 years a dam, masonry aqueduct, and *acequia* have supplied water to its farm fields. These water distribution systems eminently illustrate an exceptionally important interchange between indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous hunter-gatherers who, in a matter of one generation, gave up a lifestyle of seasonal movement and became successful settled agriculturists.

Perimeter walls and the missions' inward-looking infrastructure focused mission life inside rather than outside. A cross-cultural people with an identity neither wholly indigenous nor wholly Spanish quickly emerged. The interweaving of peoples and cultures from two continents was further advanced by the missions' proximity to each other, the intensive communal activities such as construction and farming undertaken there, the widespread sharing of knowledge and skills amongst their inhabitants, and the early adoption of a common language and religion – Spanish and Roman Catholicism. Even after the San Antonio Missions became independent, self-sustaining communities, this interlaced people and culture proved to be exceptionally persistent and pervasive: the majority of the people in the vicinity of the missions have their roots in Spain, Mexico, and in this traditional indigenous territory. The San Antonio Missions stand as an exceptional testimony to the interweaving of peoples

and cultures that formed the foundation for a major ethno-culturally diverse city, thereby illustrating the Spanish Crown's goal of creating socio-economically independent secular settlements.

3.1.b Criteria under which Inscription is Proposed (and Justification for Inscription under these Criteria)

CRITERION II JUSTIFICATION

Criterion (ii): *exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.*

The substantial remains of the extensive water distribution systems constructed to irrigate the traditional cultivated farm fields (*labores*) at each of the San Antonio Mission complexes eminently illustrate an exceptionally important interchange that took place between indigenous peoples, missionaries, and colonizers. These remains include functioning irrigation ditches (*acequias*), a weir dam, and a masonry aqueduct (unique in North America) that has been carrying water to the Mission Espada *labores* for more than 265 years. The creation and maintenance of these systems serve to illustrate a dramatic, fundamental, and permanent change precipitated by the missions in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous peoples, nomadic hunters and gatherers from time immemorial who, in a matter of one generation, became successful settled agriculturists.

This important interchange that took place at the five San Antonio Mission complexes between the Coahuiltecans and other indigenous peoples and the colonizers from Spain and Mexico can be demonstrated by the surviving water distribution systems. To harness two major springs and the San Antonio River that they fed required the development of more than 80 kilometers (about 50 miles) of *acequias* to irrigate the *labores* at each of the mission complexes. Using techniques developed by the Moors and improved by Spanish and Mexican experts, the planners overcame numerous natural obstacles in the topography to ensure a steady, gradual flow of water throughout the vast expanse of the systems. For the *acequias* to cross this territory's swift streams, the builders had to cooperatively develop ingenious solutions at each of the mission complexes. The best extant example of this cooperation is at Mission Espada: for the *acequia* to cross the fast-moving and wide Six-Mile (Piedras) Creek, the indigenous mission inhabitants, under the supervision of the Franciscan missionaries and their technical experts, constructed a masonry aqueduct with two Romanesque arches that was more than 50 meters (164 feet) in length and over four meters (13 feet) high. This important example of human interchange at Mission Espada survives and has been carrying water to the *labores* for more than two and one-half centuries; the stone Espada aqueduct is the only one of its type that can be found in North America.

The creation and ongoing maintenance of these systems brought together in common cause the indigenous mission inhabitants and the missionaries, leading to an exceptional interchange of cultures. The most dramatic was the change in lifestyle adopted by the formerly nomadic Coahuiltecans to become settled agriculturalists. The Coahuiltecans, in return, introduced the missionaries to local food sources to enhance the diet that the *labores* and colonial mission ranches (*ranchos*) provided. The Franciscan missionaries readily accepted the assistance and ideas of indigenous peoples. This complex interchange also involved the Tlaxcaltecans, accomplished indigenous farmers originating south of the Rio Grande, a small number of whom traveled with the missionaries to San Antonio to teach farming skills to the Coahuiltecans. The Tlaxcaltecans had practiced irrigation agriculture prior to Spanish contact and had been aiding the Spanish in agriculture in northern Mexico since the sixteenth century. The Coahuiltecans, Karankawa, and other indigenous groups who were brought into the missions also brought their bow and arrow and pottery-making technologies. These skills helped to provide and store food during the construction of the irrigations systems and preparation of the *labores*.

The sudden and enduring change brought about by the creation of a steady, reliable supply of water to the semi-arid lands close to the missions resulted in an important interchange of human values on developments in technology within this southern tier of North America. The evidence of this interchange is visible today in the functioning *acequias*, weir dam, sluice gates, and masonry aqueduct; at Mission San Juan, where the colonial land subdivisions that gave each inhabitant access to water can still be seen; and at Mission San José, where the granary that stored the grains and a horizontal grist mill complete a picture of mission life that precluded the necessity of the former hunter-gatherers to roam this territory in search of food for survival.

CRITERION III JUSTIFICATION

Criterion (iii): *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared*

The San Antonio Missions stand as an exceptional testimony to a rapid interweaving of peoples and cultures from North America and Europe to form a new identity that has persisted for three centuries. Many aspects of the missions, and of daily mission life, served to interlace the cultures of the Coahuiltecans and other indigenous groups with those of the resident missionaries, colonizers, and soldiers sent by the Spanish Crown to the southern tier of North America in the eighteenth century. The evidence of this interwoven culture is pervasive in the San Antonio region, home to a very large American-born Hispanic population, in which the Spanish language is still widely spoken and the Roman Catholic religion and its institutions still dominate.

Each of San Antonio's five closely spaced missions was enclosed by a high stone defensive wall, an element that is virtually unknown among Spanish colonial missions worldwide. These perimeter walls, combined with the orientation of the indigenous living quarters inward to the interior plaza and not outward beyond the walls, served to focus mission activities almost exclusively within the bounds of the mission complexes. These activities included constructing the mission structures themselves. Quarrying, moving, and fashioning more than one million metric tons of stone was labor-intensive and highly communal work, and involved indigenous and non-indigenous inhabitants alike. Creating and maintaining the missions' extensive systems of *acequias*, *labores*, and *ranchos* within the territories of the five missions was equally communal in nature. These intensive group activities driven by shared needs all favored the emergence of an interwoven group identity among the peoples living within the walls of the mission complexes.

The rapid interweaving of peoples and cultures was also facilitated by the sharing of knowledge and skills among the inhabitants of the San Antonio Missions. This included practical education and training that focused on cohesion and mutual respect such as military instruction, which resulted in armed warrior contingents headed by an indigenous *teniente*. It also included training to become *vaqueros* – the cowboys who through story and film became icons of Texas and the American West. Community-building likewise resulted from learning practical European trades such as irrigation, stone carving, wood carving, carpentry, blacksmithing, agriculture, weaving, dressmaking, and pottery making. Many of these European trades had close corollaries in skills that the indigenous groups brought with them into the missions. The every-day pottery of the missions continued throughout the mission period to be "Goliad" ware – a type of pottery almost indistinguishable from its "Leon Plain" Late Prehistoric antecedent (FIGURE 3.1.1). While some wheel-thrown pottery and perhaps even lead-glazed *majolicas* were eventually produced at the missions, the traditional indigenous technology remained the most prevalent. Constructing lime kilns and making bricks were also expansions of the indigenous peoples' existing knowledge of the soils and minerals in the local area. The Karankawa built dug-out canoes and wove baskets, so were familiar with some aspects of wood carving and weaving. The indigenous knowledge of stone tool construction allowed the missions to be protected by bows and arrows. These groups later used glass and metal for making arrow points as they adapted their technologies to new raw materials. The various workshops still found within the mission complexes and the *Rancho de las Cabras* are evidence of these highly communal shared activities.

▲ FIGURE 3.1.1 Left: Late Prehistoric Leon Plain pottery. Right: Utilitarian ware from Mission Valero. *Courtesy of Steven A. Tomka.*

The focal point of each of the five San Antonio mission complexes is a mission church. Four are still active Roman Catholic parishes; moreover, a number of the current parishioners can trace their lineage back to the original missions' inhabitants. These parishioners partake in the rituals of the Catholic Church within the same stone walls as did their ancestors. And Spanish, the language that became the lingua franca of the disparate indigenous groups at the missions, persists to this day, with services still delivered in Spanish as well as English. These churches illustrate the unifying and defining role the Catholic Church played in San Antonio, as well as and the Church's persistence here over time. At the same time, the interwoven cultures accommodate blended and indigenous traditions that have continued in painting, dancing, music, and festivals, including *Día de los Muertos* – celebrated by the indigenous peoples of Mexico before the initial arrival of the Spanish in the Western Hemisphere. The San Antonio Missions' churches themselves feature decorations in striking primary colors and carvings that blend Catholic religious symbols with indigenous natural designs. Mexico's "Marian" fervor, which traveled north with the missionaries as "Our Lady of Guadalupe" – whose image is carved into the façade at Mission San José – is also still a fixture at most of the churches in the Roman Catholic Archdiocese of San Antonio.

The rapid interweaving of diverse peoples and cultures from two continents, which was advanced by the physical layouts of the five San Antonio Missions, the intensive communal activities such as construction and farming undertaken there, the widespread sharing of knowledge and skills among their inhabitants, intermarriage, and the early adoption of a common language and religion, resulted in an identity neither wholly indigenous nor wholly Spanish that has proven exceptionally persistent and pervasive. This blended people and culture formed the foundation for a major ethno-culturally diverse city, thereby illustrating the Spanish Crown's goal of creating socio-economically independent secular settlements.

CRITERION IV JUSTIFICATION

Criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history*

The ensemble of five eighteenth-century San Antonio Mission complexes, with more than fifty standing masonry structures, archaeological resources, and landscape features, is the most complete extant example (as determined

in the comparative analysis below) of the Spanish Crown's efforts to colonize, evangelize, and defend its colonial empire, the world's largest at that time. Extraordinary is the co-location of these mission complexes within a 12.4-kilometer (7.7-mile) stretch of the San Antonio River. This exceptional series of mission complexes fully and evocatively illustrates Spain's ultimate goal of creating secular, self-supporting communities of Spanish subjects loyal to the Crown and to the Roman Catholic Church.

San Antonio is unique among all Spanish missions in the number and range of its surviving colonization elements. These elements were created at the five mission sites to enable the development of socio-economically independent communities, and ultimately became the foundation of the modern-day city of San Antonio. The most prominent surviving colonization elements include stone residential quarters, workshops, granaries, a grist mill, lime-slaking pits and kilns, quarries, and wells, as well as open-air compounds, most safely located behind stone defensive walls. Beyond these mission walls and within the nominated property are a *rancho* and *labores*, as well as two operating *acequias* that channel water from the San Antonio River to irrigate the missions' *labores*. Mission Espada's extraordinary *Rancho de las Cabras* is a unique vestige of the birth of the North American cattle ranching industry. Together, all these features fully illustrate the self-sustaining colonization objective that was so successfully achieved at the San Antonio Missions.

Illustrating the Spanish Crown's evangelization efforts are stone churches, baptisteries, *conventos*, *hospederia*, priests' quarters, residences for indigenous inhabitants, and burial grounds. The stone churches, built by Coahuiltecans and other indigenous peoples under the direction of Franciscan missionaries and technical experts trained in Mexico, cover a wide range of sizes and liturgical sophistication. Religious iconography from the colonial era still exists, most notably on the façades of two of the churches and in the baptistery at Mission Concepción. Four of these structures are still fully functioning parish churches. The churches, *conventos*, and residences demonstrate not only the skills of the workers, but also the prodigious efforts required to quarry, transport, and shape over a million metric tons of stone, all in concert with the missionaries' religious teachings.

The geopolitical reality of the northern frontier of New Spain required that the missions' residents be able to defend themselves against hostile forces. Buttressing this requirement at the San Antonio Missions were substantial defensive walls with bastions that surrounded each of the mission complexes. These stone walls – which are very rare survivors among Spanish colonial missions – made the complexes virtually impregnable, and housed the indigenous inhabitants who were trained to defend the walls as well. Within the walls, water wells and food stored in the granaries enhanced the defensive capabilities of the missions. The proximity of the five mission complexes enhanced their overall defensive capability.

Overall, this ensemble of San Antonio Mission complexes, with its unmatched number and range of surviving elements, is an outstanding illustration of a significant stage in human history: the colonization, evangelization, and defense of the Spanish Empire. The completeness of this ensemble, including elements that speak to the Spanish Crown's colonization goal of creating independent secular communities, its evangelization of an indigenous population, and its defense of the declining empire's final frontier in North America, is extraordinary.

3.1.c Statement of Integrity

THE SERIAL PROPERTY

Within the boundary of the nominated 300.8-hectare (743.3 acres) serial property are all the elements necessary to convey its Outstanding Universal Value. The property is of sufficient size to adequately ensure the complete representation of the features, forms, dynamic uses, and processes that convey the property's significance. Overall, the extant standing and archaeological features of the property are in a good state of conservation. The property does not suffer from adverse effects of development or neglect (see SECTION 4.B). Numerous stringent protective

designations and regulations, a thorough management system, and a 2,068-hectare (5,110.1 acres) buffer zone around the property are in place to protect the attributes that sustain the Outstanding Universal Value of the nominated property.

All the elements necessary to create socio-economically independent, self-sustaining mission settlements are still physically present, enabling the significance of the mission complexes as engines of colonization to be readily understood. These elements include the *acequia* systems and the *labores*, indigenous inhabitants' residential quarters, workshops, granaries, a grist mill, a quarry, a lime-slaking pit and lime kilns, wells, open-air plazas, defensive walls, and a mission *rancho*. All the key elements associated with the religious function of the mission complexes also remain, including churches, baptisteries, *conventos*, priests' quarters and residences, and burial grounds, allowing this aspect of the significance of the property to be fully and easily comprehended. Four of the five mission churches remain active Roman Catholic parishes. And finally, examples of the elements required to appreciate the significance of the missions as defensible complexes are present, including perimeter walls, bastions, and related elements as well as protected food and water supplies.

The standing structures, the landscape features, and the archaeological resources necessary to convey the Outstanding Universal Value of the nominated serial property are in good to excellent condition. Conservation management plans are in place for all five missions and regular consultative meetings of the property owners within the nominated serial property are held to establish global conservation and maintenance priorities. All features and elements within the boundary of the nominated property are closely monitored by professional expert staff on a regular basis. Regular maintenance and periodic conservation programs ensure that the structures, features, and resources will be sustained in a superior state of conservation into the future. Rigorous federal, state, and local protective measures are also in place to ensure the continued conservation and protection of the nominated property. The property is not under any major environmental threats or developmental pressures.

The boundary of the nominated serial property, which is concomitant with the legal boundaries of Mission Valero/The Alamo and the San Antonio Missions National Historical Park, was carefully chosen to ensure the complete representation of all the significant and integral features, forms, dynamic uses, processes, and values found at the five San Antonio Mission complexes and thereby illustrate the colonization, evangelization, and defensive roles and functions of the San Antonio Missions. The boundary of the nominated property therefore credibly and accurately conveys the property's Outstanding Universal Value.

THE INDIVIDUAL COMPONENTS OF THE SERIAL PROPERTY

MISSION ESPADA AND *RANCHO DE LAS CABRAS*

Mission Espada

All elements necessary to express the significance of Mission Espada are included within the proposed boundary. These elements include the *rancho*, the *acequia* system, *labores*, portions of defensive walls, the open-air plaza, stabilized ruins of indigenous living quarters, workshops, and granaries, archaeological remnants of wells and lime kilns, and the functioning church. Mission Espada, along with its *rancho*, retains a significantly rural setting. Mission Espada also has the most intact *acequia* system of the five missions, including a fully functioning stone aqueduct and a dam, and continues to channel water from the San Antonio River to the *labores*. The earthen ditches of the *acequia* system continue to define boundaries of the remaining colonial-era *labores*. The stabilized portions of the original living quarters still retain elements from post-colonial adaptations of the structures for use as private residences as well as a school. The church retains its original façade; the remainder was largely reconstructed in the late-nineteenth century for use as a local parish church. The original *convento*, while no longer extant, was located where the modern priests' quarters and parish office now stand. The archaeological deposits at Mission Espada are substantially intact and have a high potential to yield significant additional information about

the mission and its occupants. Of particular interest are midden deposits underneath the bastion and just outside the south walls of the compound. The walls of the early phase of indigenous quarters are also well preserved beneath the surface. In addition, at least two Archaic period campsites underneath the Mission Espada *labores* have the potential to yield additional information about the continuity of tradition in the San Antonio River basin. Overall, the physical integrity of Mission Espada is strong and the structures are in good to excellent condition.

Rancho de las Cabras

Mission Espada's *rancho* retains several important standing remnants, including portions of a small chapel, living quarters, and defensive walls, as well as a stone quarry, all of which are included within the nominated property's boundary. These structures are in good to excellent condition, and the setting is highly evocative of the Spanish colonial era. The proposed boundary of this component includes the intersection of Picosa Creek and the San Antonio River – important as a source of water in this semi-arid landscape – and has elements of the original upland grasslands and the wooded riverine environment that were vital components of the ranchlands. The archaeological deposits from the mission period are extensive and have already yielded important information about the role that *Rancho de las Cabras* played during the mission period. The *rancho's* location at the intersection of two waterways suggests it would have been an important location for pre-mission habitation as well. Deposits beneath the mission period horizon are well preserved. Therefore, the proposed boundary of this component of the serial property is of sufficient size to convey of the property's significance.

MISSION SAN JUAN

All elements necessary to express the significance of Mission San Juan are included within the proposed boundary. These elements include the *acequia* system, *labores*, portions of defensive walls, the open-air plaza, stabilized ruins of an unfinished church, indigenous living quarters, workshops, and granary, archaeological features including wells, the functioning church and its adjacent *convento*, and a *porteria*. Located in a largely rural setting, Mission San Juan retains a remarkably intact *acequia* system that includes its original dam. Water was recently restored to a portion of the *acequia* that now irrigates the nearby *labores*, which are once again producing crops as part of the mission's Spanish Colonial Demonstration Farm. Portions of the original defensive walls and indigenous living quarters remain, some of which were stabilized and partially rebuilt in the 1950s based on earlier archaeological documentation. The post-colonial house remains as an important reminder of the nineteenth-century adaptation and continued use of the mission. The *convento* and *porteria* retain substantial colonial fabric, as does the church, which retains its original walls and *espadaña*. The archaeological deposits from Mission San Juan have yielded the largest collection of artifacts from any of the missions. They have already provided important information about the continuity of technology between the pre-contact and mission periods. Recent investigations indicate that there are intact deposits that have the potential to yield significant additional information. Overall, the physical integrity of Mission San Juan is strong and the individual structures are in excellent condition.

MISSION SAN JOSÉ

All elements necessary to express the significance of Mission San José are included within the proposed boundary. These elements include the functioning church, the substantial stabilized remnants of the *convento*, the granary, the reconstructed indigenous living quarters and defensive walls, the open-air plaza, the restored horizontal grist mill, wells, remnants of lime kilns, and portions of the *acequia* and *desagüe*. Although Mission San José has undergone the most restoration and reconstruction of the five missions, the appearance of the individual structures and features remains strong. The church retains the majority of its original masonry walls, including the elaborately carved stone façade and sacristy window. The original three-domed roof of the sacristy remains intact as well. Remnants of colonial lime plaster remain on the stabilized masonry walls of the *convento*. A complete granary and grist mill, restored to operating condition, remain as testaments to the mission's food production system. The defensive walls

and living quarters, reconstructed in 1930s in their original locations, delineate the open-air plaza and the overall scale of the mission complex. All reconstructions can be differentiated from the surviving Spanish colonial-era structures. The reconstructed elements of the compound sit on top of the original Spanish colonial foundations; archaeological deposits there have the potential to yield significant additional information. The physical integrity of the mission complex is strong and individual structures and features are in good to excellent condition.

MISSION CONCEPCIÓN

All elements necessary to express the significance of Mission Concepción are included within the proposed boundary. These elements include the functioning church and the *convento*, as well as significant archaeological remnants of the granary, workshops, a limestone quarry, perimeter walls, a well, and portions of the *acequia*. The integrity of the elements associated with the religious function of the missions is especially strong at Mission Concepción. The church is intact and retains its original vaulted roof and dome, which has protected a significant amount of original colonial fabric on the interior. The adjacent six-room *convento* and attached *corredor* also retain substantial original material. Religious and ornamental motifs can be seen in the numerous intact colonial-era frescoes in the church and *convento*, and on the carved limestone entrance portal of the church. The original open-air plaza, while no longer enclosed, remains undeveloped. The archaeological evidence of the indigenous quarters and the exterior wall of the compound remain partially intact beneath the ground surface. There is enough archaeological data to accurately outline the original features of the compound. The original limestone quarry of the mission survives within the property boundary. Overall, the physical integrity of Mission Concepción is strong and the standing structures and significant features of the mission are in excellent condition.

MISSION VALERO / THE ALAMO

All elements necessary to express the significance of Mission Valero / The Alamo are included within the proposed boundary. These elements include the former church, the *convento*, a segment of the original *acequia*, and important archaeological resources such as remnants of perimeter walls. The former church retains its original masonry walls, carved limestone façade, and several intact Spanish colonial-era fresco fragments. As at Mission San José and Mission Concepción, these decorative features contain various ornamental and religious motifs. The former *convento* also retains its original masonry walls with traces of original lime plasters on the interior. The walls that once enclosed the courtyard to the east of the *convento* were reconstructed in the early twentieth century. The remainder of the original mission complex is no longer extant; today, the open space of Alamo Plaza to the west of the former mission church and *convento* remains as an important indicator of the original open-air plaza that existed at the mission. Archaeologists estimate that 70 percent of the original compound still remains below the surface of the modern-day plaza. (Tomka, personal communication, 2013) Overall, the extant Spanish colonial-era structures and significant features of Mission Valero / The Alamo are in good to excellent condition.

3.1.d Statement of Authenticity

The ensemble of San Antonio Missions is the most complete extant example of the Spanish Crown's efforts to colonize, evangelize, and defend its colonial empire, and ultimately to create secular, self-supporting communities. The San Antonio Missions' masonry structures, archaeological remnants, and landscape features have a very high level of authenticity in location and setting, form and design, and materials and substance, and in some significant cases, in use and function, and spirit and feeling. All components and features within the nominated serial property readily and convincingly convey the Outstanding Universal Value.

AUTHENTICITY OF LOCATION AND SETTING

The locations of all the components within the nominated serial property have not changed and are unquestionably authentic. The close physical proximity of the five mission complexes, which enhanced their defensive capabilities,

is easily appreciated today. The authenticity of setting is especially strong for Mission Espada and Mission San Juan, the two most southerly of the 12.4-kilometer (7.7-mile) chain of missions. Mission Espada and Mission San Juan are located in distinctly rural settings that reflect the appearance of the surrounding landscape during the mission era, with very little modern construction. The setting at Mission Espada's *Rancho de las Cabras* has seen no appreciable change since the mission era and remains virtually untouched by modern development. Mission San José and Mission Concepción are located in suburban settings with moderate levels of residential and commercial development in their buffer zone, but outside the boundary of the nominated property. The missions' settings near the banks of the San Antonio River remain clearly evident. Mission Valero/The Alamo is located in the urban setting of downtown San Antonio, and therefore has been impacted by modern development more than the other four mission complexes. Much of Mission Valero's/The Alamo's original open plaza was gradually developed during the nineteenth century into Alamo Plaza – today an active commercial plaza – thus fulfilling a goal of the mission's establishment to create a flourishing secular community.

The existing settings of all five mission complexes are protected from future development and encroachment by vigorous federal, state, and local historical designations, ordinances, and zoning. The San Antonio Missions National Historical Park has an active program of exotic species removal to ensure non-native, invasive plants and animals are controlled within the boundary of the nominated property.

AUTHENTICITY OF FORM AND DESIGN

The extant forms and designs of the five mission complexes are undoubtedly authentic. The original organization of the mission complexes and the spatial relationship between the various elements are readily understood, and convincingly illustrate the religious and secular goals of the Spanish Crown. The missions' traditional Benedictine plan for convents, modified by the Franciscans into a Friary plan enclosed with defensive walls, remains intact at Mission Espada, Mission San Juan, and Mission San José. The assemblage of extant *acequias*, dams, an aqueduct, *labores*, a *rancho*, wells, a horizontal mill, granaries, workshops, a quarry, and lime kilns is a testament to the missions' goal of teaching the practical skills needed to create and operate secular communities. The Mission Espada and Mission San Juan *acequias* continue to delineate the surviving *labores*. At Mission San José, the church and granary were restored in the 1930s, but retain their historic forms. The defensive walls and indigenous living quarters there are 1930s reconstructions based on archaeological documentation and stand in their original locations, clearly delineating the boundaries and scale of the original open-air plaza. The surviving Spanish colonial-era structures of Mission Concepción stand in the same forms as originally built. Notable original design features remain in place, including the twin bell towers, vaulted roof, and central dome of the church, and the arched *corredor* and colorful frescoes of the *convento*. The former church of Mission Valero/The Alamo has undergone several restorations, however the structure reflects its original design in its cruciform plan and surviving eighteenth-century masonry walls.

The mission complexes went through periods of abandonment and subsequent re-use and adaptation after secularization in the nineteenth century. As a consequence, they received varying levels of repair, reconstruction, and restoration according to the accepted standards of the day. These include the late nineteenth-century and early twentieth-century partial reconstructions of the church and priests' quarters at Mission Espada and the priests' quarters at Mission San Juan, as well as the more substantial restorations of the defensive walls, living quarters, grist mill, and church at Mission San José in the 1930s. These restorations and reconstructions are clearly identified through interpretive panels and visitor brochures in order to differentiate between original historic fabric and later interventions.

AUTHENTICITY OF MATERIALS AND SUBSTANCE

The five mission complexes retain a high degree of original material. The majority of the standing structures

of the mission complexes are constructed of limestone and sandstone masonry set in lime mortar, which was quarried and produced locally. These include the churches, *conventos*, portions of defensive walls, indigenous living quarters, workshops, and granaries. Other original construction materials and architectural features still in evidence include lime plasters and colorful frescoes at Mission Espada's *rancho*, Mission San Juan, Mission San José, Mission Concepción, and Mission Valero/The Alamo, a caliche floor at Mission San Juan, and a compact clay floor at Mission Espada's *rancho*. The surviving structures of Mission Concepción are undeniably authentic in material. The church retains its original limestone vaulted roof and dome, plaster finishes, and colorful frescoes. The workmanship of the mission craftsmen is evident in the extant carved limestone entrance portals on the churches at Mission San José, Mission Concepción, and Mission Valero/The Alamo. The carved limestone at Mission San José's church, in particular, displays the skill of the original craftsmen in the profusion of intertwining floral elements and three-dimensional sculptures. Mission Espada's stone aqueduct and dam retain their original masonry construction. The majority of the Espada and San Juan *acequias* are still dirt-lined, as they would have been in the mission era. The mission complexes also retain a significant amount of original material in their archaeological resources, including remnants and foundations of defensive walls, living quarters, workshops, granaries, a quarry, lime kilns, and multiple wells. Many of these elements have been documented and reburied to ensure their protection. All reconstructed structures are clearly identified so they can be differentiated from the surviving Spanish colonial-era elements.

As a general rule, all repairs and conservation programs utilize traditional materials and techniques, such as lime mortars and masonry materials that match the original, carried out by skilled professionals. Some previous restoration and repair campaigns of the twentieth century utilized inappropriate materials, such as hard cement mortars. These inappropriate materials are being carefully removed and replaced with appropriate materials when possible during repair and conservation programs. A few structures were repaired or reconstructed using modern materials in the early twentieth century. These include Mission San José's church dome and roof, which is constructed of reinforced concrete, the roof of the former church at Mission Valero/The Alamo, which is also constructed of reinforced concrete, and the priests' quarters at Mission Espada, which contains modern brick and masonry construction. However, these additions are visually compatible with the existing historic fabric and original design, and are in good and stable condition.

AUTHENTICITY OF USE AND FUNCTION

The Mission Espada *acequia*, dam, and aqueduct have functioned continuously for more than 265 years, allowing for the continuation of the agricultural practices originally established by the mission, and are a testament to the cooperative development and important human interchange that occurred at the missions. The Mission San Juan *acequia* and dam functioned well into the mid-twentieth century, and have recently been stabilized and once again channel water, providing irrigation to the extant *labores* that extend south of the mission complex. These *labores* have also recently been brought back into use to grow traditional crops, such as corn, as part of the National Historical Park's education and interpretive programming. The horizontal grist mill at Mission San José, partially reconstructed in the 1930s and made operational again in 2001, is operated by trained experts as part of an interpretive program and provides another glimpse into mission technology and food production.

The Franciscan emphasis on education at the missions continued into the nineteenth and twentieth centuries. At Mission Espada, a parish priest constructed a schoolhouse for local children within the remnants of the indigenous inhabitants living quarters at the southeast corner of the complex in the late nineteenth century. This structure continues its educational function today, as the mission's visitor contact station and museum. After secularization, Mission Concepción served as the home for the Brothers of Mary, who founded the present-day St. Mary's University in San Antonio. The Archdiocese constructed St. John's (Assumption) Seminary within the Mission Concepción complex in the early twentieth century, and more than five hundred new priests were trained there.

Four of the five mission churches remain active Roman Catholic parishes, and consequently retain an unquestionable authenticity in religious use and function. The churches and the open plazas at the mission complexes continue to host traditional indigenous ceremonies. Several structures within the mission complexes reflect continued use and adaptation of the original buildings by post-secularization inhabitants of the complexes, including the use of the indigenous living quarters at Mission Espada ("Oaks House" and "Cuéllar House") and Mission San Juan ("Post-Colonial House").

AUTHENTICITY OF SPIRIT AND FEELING

The confluence of cultures that began at these missions is evocatively illustrated today by the wide-spread use of the Spanish language and by the sustained religious function of the churches and the indigenous traditions that have continued to take place within the complexes. A number of the current parishioners at the mission churches can trace their lineage back to the original missions' inhabitants, and the four mission churches continue to hold services in Spanish as well as in English. The colorful decorations and carvings that blend Catholic religious symbols with indigenous natural designs – such as the frescoes and stone baptismal font at Mission Concepción and the carved limestone façade at Mission San José – and the solar geometry phenomena that illuminate the altars at Mission Concepción and Mission Espada on particular feast days are all powerful reminders of the current parishes' connections to the mission builders and inhabitants. Religious festivals and events, such as *Los Pastores* and *Día de los Muertos,* speak to the continuity of the interwoven culture of the mission peoples. The indigenous traditions held at the mission complexes such as the *mitote* and the sacred indigenous burial grounds continue to connect the missions to their indigenous history. Various groups that self-identify as indigenous descendants of the missions, such as Tap-Pilam Coahuiltecan Nation and the San Antonio River Missions descendants, perform traditional dances at the missions for certain ceremonies that they trace back to the original *mitotes*. Mission Espada's *rancho* is an evocative and compelling reminder of the birth of the American cowboy, an iconic image that still plays a major role in defining North American culture.

3.1.e Protection and Management Requirements

The framework for the protection and management of the San Antonio Missions contains a broad set of laws promulgated by the federal, state, and local governments. In addition, the Texas Historical Commission, an agency of the State of Texas, must review in advance any modifications proposed for the structural elements located in the nominated property. All of these mechanisms have been adopted and implemented to protect the attributes that sustain the Outstanding Universal Value of the nominated property. Supporting these laws and the Commission is a suite of overarching and detailed management plans and systems.

The United States National Park Service manages all the property within the boundaries of the San Antonio Missions National Historical Park, which was established under Public Law 95-629 (1978) and Public Law 101-628 (1990). The four mission churches within the National Historical Park are owned and operated by the Archdiocese of San Antonio. The State of Texas owns the property of Mission Valero/The Alamo. The Daughters of the Republic of Texas, a private, not-for-profit corporation, manages it on behalf of the State of Texas General Land Office. The 2,068-hectare (5,110.1-acre) buffer zone is owned by various public and private entities and is managed by a set of City of San Antonio ordinances, guidelines, and plans.

The San Antonio Missions nominated property is fully protected through the application of all the relevant legislative instruments that are available in this jurisdiction. It is protected at the federal level under the Historic Sites Act of 1935, the federal Archaeological and Historic Preservation Act of 1974 as amended, and the Code of Federal Regulations (36 CFR 65); at the state level under the State of Texas Natural Resource Code of 1977; and at the municipal level under the City of San Antonio Unified Development Code (2010). In addition, a number

of the individual elements in this serial property are protected as a National Historic Landmark, National Historic Site, Texas State Historic Site, State Antiquities Landmark, and/or Local Landmark.

The San Antonio Missions nominated property is managed by means of a comprehensive plan that brings together the key property owners into a unified body to coordinate the management of all components of this serial property (see Appendix C), and by detailed plans specific to various components and activities. The management of the San Antonio Missions National Historical Park is directed by its General Management Plan and Development Concept Plan (1982; 1998), Resources Management Plan (2001), and draft Comprehensive Interpretive Plan (2002). Management of Mission Valero/The Alamo is directed by The Alamo Master Plan (2012).

There is continual monitoring for potential threats to the property to ensure none jeopardize the attributes that sustain the property's Outstanding Universal Value. Perhaps the most significant potential threat is the rapid growth and development of the City of San Antonio. Protection against this potential threat is in place, and organizations such as the San Antonio Conservation Society, the Bexar County Historical Commission, and the San Antonio Missions World Heritage Advisory Committee are vigilant to identify, eliminate or mitigate this and any additional potential risks.

Long-term challenges are posed by some situations that are beyond the control of individuals or institutions. For example, the climate is semi-arid and hot, and the harsh weather and temperatures could potentially have a negative impact on the elements within the property. Likewise, ground water has the potential to damage walls through rising damp. Other challenges include water run-off into the historic *acequias* and protection of historic viewsheds. In all these situations, proactive monitoring and appropriate conservation activities eliminate or mitigate damage.

Funding from federal, state, county, and municipal governments, the Archdiocese of San Antonio, not-for-profit organizations, and private donations is adequate at the present time. Community support for the San Antonio Missions is extremely positive, and the missions' management works to nurture this positive attitude.

3.2.a Comparative Analysis: Overview

The San Antonio Missions, an ensemble of five closely located mission complexes constructed in the southern tier of North America by the Spanish Crown during the eighteenth century, is collectively the most complete extant example among the hundreds of missions that once underpinned the Crown's efforts to colonize, evangelize, and defend its empire. It is also an unusually successful example of the Crown's ultimate objective of creating self-supporting, secular communities. The ensemble of mission complexes at San Antonio also presents clear evidence of the dramatic changes precipitated by these missions in the cultures and values of all involved, but particularly in the missions' indigenous inhabitants. The San Antonio Missions stand today as testimony to an interweaving of cultures from the European and North American continents that has proven strikingly persistent and vibrant.

The ensemble of San Antonio Missions relates to the globally important theme of colonization, and in particular to the colonization efforts of the Spanish Crown from the sixteenth to the nineteenth centuries. By the late eighteenth century Spain had created the largest empire in the world, unprecedented in its global distribution. It claimed territories in Europe, North America, South America, Latin America, Africa, the Far East, the Atlantic Ocean, and the Pacific Ocean (see FIGURE 2.B.1). The importance of the Spanish Empire – and the Spanish Crown's initiatives to create it – in world history, as well as its continuing impact and legacy, are incontestable.

The overseas expansion of the Spanish Empire, fueled by the search for wealth for the Spanish Crown and guided by the Laws of the Indies, was realized largely by Spanish soldiers and missionaries, whose modus operandi centered on a powerful mix of colonization, evangelization, and defense. In indigenous territories, particularly on the frontiers of settlement, this was usually implemented through a system of mission complexes. At these complexes – which were

typically comprised of a church and related religious structures, residences for mission inhabitants (if not already in place), workshops, water distribution systems to irrigate the *labores* to feed the inhabitants, and grazing areas or *ranchos* to provide meat – missionaries from various Roman Catholic Orders assisted the Spanish Crown in creating populations of Spanish subjects who were loyal to both Crown and Church. The mission system was a central component of the Spanish Empire and a crucial means to its realization, contributing enormously to its global legacy.

The fact that Spanish colonial missions are of global historical significance is clearly reflected in the World Heritage List, which currently includes seven properties* associated with the Spanish Crown's developmental and evangelization strategies in South America, Central America, Mexico, and the Spanish East Indies – but none in North America or the Spanish West Indies. Each of these inscribed properties is comprised of the remnants of a once-larger mission (or *estancia*) complex. Three of the seven are archaeological ruins. The rest are comprised of, or are focused specifically on, the church as an architectural achievement, not the complementary colonization and defensive infrastructure – if such still exists. Only one of these inscribed properties (Franciscan Missions in the Sierra Gorda of Querétaro, Mexico) illustrates the evangelization of indigenous hunter-gatherers, rather than sedentary agriculturalists, and only two (Franciscan Missions in the Sierra Gorda of Querétaro and Churches of Chiloé) were inscribed in part for the interweaving of cultures that continues into modern day cultural tradition.

The ensemble of San Antonio Missions, by contrast, is the most complete extant example of the world's frontier Spanish mission complexes. It also speaks eloquently to the interchange of values and the interweaving of cultures that occurred at many of the missions. The World Heritage List does not yet include a property that fully illustrates the complete set of colonization, evangelization, and defensive vocations that is absolutely critical to understanding the Spanish mission phenomenon. Furthermore, the List does not yet include any mission complexes in North America, one of the primary territorial interests of the Spanish Crown. On these grounds, there is clearly scope in the World Heritage List for inclusion of the nominated property.

3.2.b Establishing a List of Comparable Properties

The ensemble of San Antonio Missions is comprised of standing structures, archaeological resources, and landscape features that collectively illustrate the full scope of the Spanish Crown's efforts to colonize, evangelize, and defend it empire by means of missions, with the ultimate objective of creating self-sustaining, secular communities of Spanish citizens who were loyal to both the Church and the Crown. During its dominant period from the sixteenth to the nineteenth centuries, the Spanish Crown undertook to establish and maintain missions throughout the width and breadth of its territories in North America, Mexico, Central America, South America, the Spanish West Indies, and the Spanish East Indies. Comparable properties are therefore drawn from all the major territories claimed by Spain during this period.

To be fully comparable to the San Antonio Missions, other properties must share certain values and attributes. First, they must have extant structures, resources, and features. A significant percentage of Spanish colonial missions have completely disappeared, their built resources having falling victim to neglect or destruction. Second, these extant structures, resources, and features must fully illustrate the Spanish Crown's efforts to colonize, evangelize, and defend its empire by means of its systems of missions. Many surviving Spanish colonial missions have been reduced to the church building alone, having lost the elements that speak to their colonization vocation and to their defensive vocation. Third, they must illustrate in some tangible way the dramatic and permanent changes precipitated by these missions in the cultures and values of all involved. And fourth, to be fully comparable, these

**275bis, Jesuit Missions of the Guaranís: San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto and Santa María Mayor (Argentina), Ruins of Sao Miguel das Missoes (Brazil) (Argentina and Brazil, 1983, 1984); 995, Jesuit Block and Estancias of Córdoba (Argentina, 2000); 529, Jesuit Missions of the Chiquitos (Bolivia 1990); 971, Churches of Chiloé (Chile, 2000); 1079, Franciscan Missions in the Sierra Gorda of Querétaro (Mexico, 2003); 648, Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue (Paraguay, 1993); and 677, Baroque Churches of the Philippines (Philippines, 1993).*

properties must demonstrate the melding of cultures that characterized so many of the missions, particularly those established in areas inhabited by indigenous peoples.

As will be demonstrated in the analysis that follows, there are no other comparable properties with equivalent values and attributes to the San Antonio Missions. The survival rate for Spanish colonial mission complexes has been very low, in part because they were often built of impermanent materials and/or built in areas with very harsh climates, often on the frontiers of settlement; and in part because the tactics used by some soldiers and missionaries were coercive and even cruel, leading to revolts and the resulting destruction of mission complexes. The San Antonio Missions were built of durable materials appropriate for the climate; and the goals of the indigenous peoples and the missionaries often aligned. Moreover, most other mission complexes are now missing significant elements that supported fulfilling all the goals of the Spanish Crown – whereas the suite of such elements is complete at the San Antonio Missions. And finally, the interchanges that occurred and the new cultures that emerged at many Spanish colonial missions were often not sustained at these locations; evidence of these interchanges and cultures permeates modern-day San Antonio.

In this context, properties that possess some but not all of the attributes and values associated with Spanish colonial missions are included, in order to expand the comparative base. Likewise, both ensembles of missions and individual missions are considered.

3.2.c Criteria for Comparison

The criteria developed for comparison focus on the combination of key values and attributes that sustain the Outstanding Universal Value of the whole of the nominated serial property. These values and attributes, both physical and non-physical, illustrate the complete suite of the Spanish Crown's objectives for its missions: to colonize, to evangelize, and to defend its territories.

- Key physical attributes that illustrate the Crown's colonization objective to create socio-economically independent communities can include *labores*, *ranchos*, irrigation systems, granaries, mills, and other structures and features to support the missions' agricultural activities; workshops, lime-slaking pits and kilns, quarries, and other structures and features to support industry and trade; and residential quarters and open-air plazas.
- Key physical attributes that illustrate the Crown's evangelization objective can include churches or chapels, sacristies, baptisteries, *conventos*, priests' quarters, residences for indigenous inhabitants, and burial grounds.
- Key physical attributes that illustrate the Crown's defensive objective can include defensive structures such as walls and bastions, barracks, and protected food and water supplies.
- Key physical attributes that illustrate in some tangible way the dramatic and permanent changes precipitated by missions in the cultures and values of all involved can include active religious congregations using the mission's colonization infrastructure; active use of the missions' ecclesiastical infrastructure, such as churches; and active social institutions that have been historically linked to the missions, such as schools.
- Key non-physical or physical attributes that demonstrate the interweaving of cultures that characterized so many of the missions, can include the physical layout of the missions; intensive communal activities such as construction and farming, widespread sharing of knowledge and skills amongst all inhabitants; adoption of a common language and religion; intermarriage; and tangible or intangible confirmations that such interwoven cultures have survived and are evident in the present day.

SUMMARY OF THE CRITERIA FOR COMPARISON

TO BE FULLY COMPARABLE:	KEY ATTRIBUTES:	INDICATIVE TYPES OF EVIDENCE:
1. The property's values and attributes must include extant structures, resources, and features	Key physical attributes are extant	• Standing structures • Archaeological resources • Landscape features
2. The extant structures, resources, and features must fully illustrate the Spanish Crown's efforts to colonize, evangelize, and defend its empire [criterion (iv)]	Key physical attributes illustrate the Crown's colonization objective (agriculture; industry and trade; residential functions; etc.)	• *Labores* or *ranchos* • Irrigation systems (where required) • Granaries, mills, etc. • Workshops • Kilns, quarries, etc. • Residential quarters • Open-air plazas
	Key physical attributes illustrate the Crown's evangelization objective	• Churches • Chapels • Sacristies • Baptisteries • *Conventos* • Priests' quarters • Residences for indigenous inhabitants • Burial grounds
	Key physical attributes illustrate the Crown's defensive objective	• Walls, bastions, defensive structures, etc. • Barracks • Protected food and water supplies
3. The property's values and attributes must illustrate in some tangible way the dramatic and permanent changes precipitated by missions in the cultures and values of all involved [criterion (ii)]	Key physical attributes illustrate lasting impacts related to the Crown's objectives	• Active use of the mission's colonization infrastructure • Active use of the missions' ecclesiastical infrastructure • Active social institutions that are linked historically to the missions
4. The property must demonstrate the interweaving of cultures that characterized so many of the missions, particularly missions established in areas inhabited by indigenous peoples [criterion (iii)]	Key non-physical or physical attributes demonstrate the cultural interweaving that came about at the missions	• Physical layout of the missions • Intensive communal activities such as construction and farming • Widespread sharing of knowledge and skills among all inhabitants • Adoption of a common language and religion • Intermarriage • Tangible or intangible confirmations that such interwoven cultures have survived and are evident in the present day

Comparable properties with similar values and attributes to the San Antonio Missions are discussed below, along with the properties' authenticity and integrity. As noted in SECTION 3.2.B above, this combination of values and attributes is not already represented on the World Heritage List.

3.2.d Comparative Analysis

Surviving colonial missions can be found throughout most of Spain's former global empire, but few have retained the attributes needed to adequately ensure the complete representation of the features, forms, dynamic uses, and processes that convey the property's significance. Based on a global comparative analysis, a number of ensembles of mission complexes and individual mission complexes have been selected due to the presence of one or more of the

key attributes described in SECTION 3.2.C. To undertake this global comparative analysis of hundreds of Spanish colonial mission complexes, a database was created. Each mission complex was researched and evaluated in terms of (1) the number of attributes that remain from the colonial mission period; (2) the condition of the physical attributes from the colonial mission period; (3) the presence of the physical values and attributes necessary to convey the potential Outstanding Universal Value of the property (criteria ii, iv); and (4) whether non-physical attributes related to mission life persist in the property and/or the surrounding area (criteria ii, iii) (see Summary of Missions Researched And Evaluated). This research and evaluation was undertaken using the most accurate information that could be found at the time.

SUMMARY OF MISSIONS RESEARCHED AND EVALUATED*

Properties currently inscribed on the World Heritage List are in shaded boxes **MISSION(S)**	Number of attributes that remain from the colonial mission period	Condition of the physical attributes from the colonial mission period	Presence of the physical values and attributes necessary to convey the potential Outstanding Universal Value of the property [criteria (ii), (iv)]			Physical and non-physical attributes related to mission life persist in the property and/or the surrounding area [criteria (ii), (iii)]		
			Colonization	Evangelization	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been historically linked to the missions	Other
ENSEMBLES OF MISSIONS								
Five San Antonio Missions in Texas (United States of America)	50+	Good	✓	✓	✓	✓	✓	✓
Six missions in south-central California (United States of America)	25	Good	✓	✓	✓	✓	✓	✓
Five Franciscan Missions in the Sierra Gorda of Querétaro (Mexico)	10	Good		✓		✓	✓	✓
Seven missions in southern California (United States of America)	19	Fair	✓	✓	✓	✓	✓	✓
Seven missions in Baja California (Mexico)	7	Fair	✓	✓		✓		✓
Six Jesuit Missions of the Chiquitos (Bolivia)	7	Good	✓	✓		✓	✓	✓
Four Baroque Churches of the Philippines	4	Good		✓	✓	✓	✓	✓
Sixteen Churches of Chiloé (Chile)	16	Good		✓				✓
Five Jesuit Missions of the Guaranís (Argentina and Brazil)	4	Ruins	✓	✓	✓			
Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue (Argentina)	2	Ruins	✓	✓	✓			
Four Salinas Missions in New Mexico (United States of America)	4	Ruins		✓			✓	
Three Gateway Missions (Mexico)	1	Ruins		✓				✓
Three Pimería Alta Missions in Arizona and Sonora (United States of America and Mexico)	7	Good	✓	✓	✓	✓	✓	✓

**Inclusion of a mission or a series of missions in this comparative analysis does not imply an intent, desire or obligation of the owner or State Party for eventual nomination to the World Heritage List.*

Properties currently inscribed on the World Heritage List are in shaded boxes **MISSION(S)**	Number of attributes that remain from the colonial mission period	Condition of the physical attributes from the colonial mission period	Presence of the physical values and attributes necessary to convey the potential Outstanding Universal Value of the property [criteria (ii), (iv)]			Physical and non-physical attributes related to mission life persist in the property and/or the surrounding area [criteria (ii), (iii)]		
			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
Jesuit Block and Estancias of Córdoba (five estancias in Argentina)	5	Good	✓	✓	✓	✓	✓	✓
INDIVIDUAL MISSIONS								
Nuestro Señor de San Ignacio Kadakaamán in Baja California (Mexico)	1	Good		✓		✓	✓	✓
San Francisco Javier de Viggé-Bianudó in Baja California (Mexico)	3	Fair	✓	✓				✓
Santa Bárbara in California (United States of America)	5	Good	✓	✓		✓	✓	✓
San Gabriel Arcángel in California (United States of America)	3	Good	✓	✓		✓	✓	✓
San Antonio de Padua in California (United States of America)	2	Good	✓	✓		✓	✓	✓
San Carlos Borroméo del Río Carmelo in California (United States of America)	2	Good	✓	✓	✓	✓	✓	✓
San Esteban del Rey in New Mexico (United States of America)	1	Good		✓		✓	✓	✓
San Juan Capistrano in California (United States of America)	3	Good	✓	✓	✓	✓	✓	✓
San Xavier del Bac in Arizona (United States of America)	2	Good	✓	✓		✓	✓	✓
San Miguel Arcángel in California (United States of America)	2	Good	✓	✓		✓	✓	✓
Nuestra Señora de Loreto Concho in Baja California (Mexico)	1	Good		✓		✓	✓	✓
San José de Tumacácori in Arizona (United States of America)	3	Good	✓	✓				
Nuestra Señora del Espíritu Santo de Zúñiga (La Bahia) in Texas (United States of America)	0	Good	✓	✓				✓
Purísima Concepción de Nuestra Señora de Caborca in Sonora (Mexico)	2	Fair	✓	✓				✓
San Diego de Alcalá in California (United States of America)	1	Good		✓		✓	✓	✓
San Francisco de Asís (Dolores) in California (United States of America)	1	Fair		✓			✓	✓

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			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
Santa Clara de Asís in California (United States of America)	0	Good		✓			✓	✓
Santa Cruz in California (United States of America)	1	Good	✓	✓			✓	✓
San José in California (United States of America)	1	Good	✓					✓
San Luis Rey de Francia in California (United States of America)	1	Fair		✓				✓
San Rafael Arcángel in California (United States of America)	0	N/A						✓
San Francisco Solano in California (United States of America)	0	N/A						✓
Nuestra Señora de Perpetuo Socorro in New Mexico (United States of America)	0	N/A				✓	✓	✓
San Buenaventura de Cochití in New Mexico (United States of America)	1	Fair		✓		✓	✓	✓
Santo Domingo in New Mexico (United States of America)	1	Fair		✓		✓	✓	✓
San Agustín de la Isleta in New Mexico (United States of America)	1	Good		✓		✓	✓	✓
San Ildefonso in New Mexico (United States of America)	1	Ruins		✓				✓
San Lorenzo de Picuris in New Mexico (United States of America)	1	Fair		✓			✓	✓
San José de los Jémez (San José de Giusewa) in New Mexico (United States of America)	1	Ruins						
Nuestra Señora de la Asunción in New Mexico (United States of America)	1	Good		✓			✓	✓
San José de la Laguna in New Mexico (United States of America)	1	Fair		✓			✓	✓
San Felipe Neri in New Mexico (United States of America)	0	N/A						
Los Santos Ángeles de Guevavi in Arizona (United States of America)	0	Ruins						
San Cayetano de Calabazas in Arizona (United States of America)	0	Ruins						

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			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
Nuestra Señora de Guadalupe in Texas (United States of America)	1	Good					✓	✓
Corpus Christi de la Ysleta in Texas (United States of America)	1	Good		✓		✓	✓	✓
San Antonio de Senecú in Texas (United States of America)	0	N/A						
Nuestra Señora de la Limpia Concepción del Socorro in Texas (United States of America)	0	Good		✓			✓	✓
Nuestra Señora del Refugio in Texas (United States of America)	0	N/A					✓	✓
Historic Centre of Zacatecas (Mexico)	N/A	N/A						
Earliest 16th-Century Monasteries on the Slopes of Popocatépetl (Mexico)	14	Good	✓	✓		✓	✓	✓
Complex formed by the Franciscan Convent and Our Lady of the Assumption Cathedral, Tlaxcala (as an extension of Popocatépetl) (Mexico) (Tentative List)	3	Good	✓	✓		✓	✓	✓
Churches in the Zoque Province, Chiapas (Mexico) (Tentative List)	8	N/A	✓	✓		✓	✓	✓
Vallée des Cierges (Mexico)	N/A	N/A						
Santiago de los Coras Aiñiní in Baja California (Mexico)		Ruins						
San José de Cabo Añuití in Baja California (Mexico)	0	N/A						
Santa Rosa de las Palmas (Todos Santos) in Baja California (Mexico)	0	N/A						
San Luis Gonzaga Chiriyaqui in Baja California (Mexico)	1	Poor		✓		✓	✓	✓
Santa Gertrudis La Magna in Baja California (Mexico)	2	Good		✓		✓	✓	✓
San Francisco de Borja Adac in Baja California (Mexico)		Ruins						
Santa María de los Ángeles Kabujakaamang in Baja California (Mexico)		Ruins						
San Fernando Rey de España de Velicatá in Baja California (Mexico)		Ruins						

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			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
Nuestra Señora del Santísimo del Rosario de Viñadacó in Baja California (Mexico)		Ruins						
Santo Domingo de la Frontera in Baja California (Mexico)		Ruins						
Santo Tomás de Aquino in Baja California (Mexico)		Ruins						
San Pedro Mártir de Verona in Baja California (Mexico)		Ruins						
Santa Catalina Virgen y Mártir in Baja California (Mexico)		Ruins						
Nuestra Señora de Guadalupe del Norte in Baja California (Mexico)		Ruins						
Nuestra Señora de los Dolores in Sonora (Mexico)		Ruins						
Nuestra Señora de los Remedios in Sonora (Mexico)		Ruins						
San Ignacio de Cabórica in Sonora (Mexico)	1	Poor		✓			✓	✓
San Pedro y San Pablo del Tubutama in Sonora (Mexico)	1	Fair		✓				
Santa Teresa de Átil (San Francisco de Átil) in Sonora (Mexico)		Ruins						
Santa María Magdalena in Sonora (Mexico)	0	N/A						
San José de Imuris in Sonora (Mexico)	0	N/A						
Santa Gertrudis de Sáric in Sonora (Mexico)	0	N/A						
Nuestra Señora del Pilar y Santiago de Cocóspera in Sonora (Mexico)		Ruins						
San Antonio Paduano del Oquitoa in Sonora (Mexico)	1	Fair		✓			✓	✓
San Diego del Pitiquito in Sonora (Mexico)	1	Good		✓		✓	✓	✓
San Lázaro in Sonora (Mexico)		Ruins						
San Luis Bacaoncos in Sonora (Mexico)		Ruins						
Los Santos Reyes de Sonoita (visita) in Sonora (Mexico)		N/A						

Properties currently inscribed on the World Heritage List are in shaded boxes **MISSION(S)**	Number of attributes that remain from the colonial mission period	Condition of the physical attributes from the colonial mission period	Presence of the physical values and attributes necessary to convey the potential Outstanding Universal Value of the property [criteria (ii), (iv)]			Physical and non-physical attributes related to mission life persist in the property and/or the surrounding area [criteria (ii), (iii)]		
			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
San Cosme y Damián de Tucsón in Sonora (Mexico)	0	N/A					✓	✓
Santa María Suamca in Sonora (Mexico)		Ruins						
Nuestra Señora de Loreto y San Marcelo de Sonoyta in Sonora (Mexico)		Ruins						
San Valentín de Busanic / Bisanig (visita) in Sonora (Mexico)		N/A						
Nuestra Señora de la Ascensión de Opodepe in Sonora (Mexico)	1	Good		✓			✓	✓
San Jerónimo de Huejotitlán in Chihuahua (Mexico)	1	Fair		✓		✓	✓	✓
Virgen de Guadalupe in Chihuahua (Mexico)	1	Good		✓				
Jesús de Carachí in Chihuahua (Mexico)	N/A	N/A						
San Francisco Javier in Chihuahua (Mexico)	1	Poor		✓				
Santa Rosa de Lima in Chihuahua (Mexico)	1	Fair		✓		✓	✓	
San Miguel Arcángel in Chihuahua (Mexico)	1	Good		✓			✓	✓
Santo Tomás in Chihuahua (Mexico)	1	Good		✓		✓	✓	
San Miguel Candelaria (Argentina)		Ruins						
Corpus (Argentina)		Ruins						
Mártires (Argentina)		Ruins						
San Javier (Argentina)		Ruins						
San Carlos (Argentina)		Ruins						
San José (Argentina)		Ruins						
Apóstoles (Argentina)		Ruins						
Concepción (Argentina)		Ruins						
Santo Tomé (Argentina)		Ruins						
La Cruz (Argentina)		Ruins						
Yapeyú (Argentina)		Ruins						
San Ignacio de Velasco (Bolivia)	0	N/A						
Santiago de Chiquitos (Bolivia)	1	Good		✓				
Santo Corazón (Bolivia)	1	Good		✓				
San Juan Bautista (Bolivia)		Ruins						

Properties currently inscribed on the World Heritage List are in shaded boxes **MISSION(S)**	Number of attributes that remain from the colonial mission period	Condition of the physical attributes from the colonial mission period	Presence of the physical values and attributes necessary to convey the potential Outstanding Universal Value of the property [criteria (ii), (iv)]			Physical and non-physical attributes related to mission life persist in the property and/or the surrounding area [criteria (ii), (iii)]		
			Coloniza-tion	Evangeli-zation	Defense	Active religious congregations using the ecclesiastical infrastructure	Active social institutions that have been his-torically linked to the missions	Other
São Francisco de Borja (San Francisco de Borja) (Brazil)	0	N/A						
São Nicolau (San Nicolás) (Brazil)		Ruins						
São Luiz Gonzaga (San Luis Gonzaga) (Brazil)	0	N/A						
São Lourenço Mártir (San Lorenzo Mártir) (Brazil)		Ruins						
São João Batista (San Juan Bautista) (Brazil)		Ruins						
Santo Ângelo (Santo Ángel Custodio) (Brazil)		Ruins						
Churches of the Altiplano (Chile)	unknown	Fair	✓	✓				✓
San Francisco Church and Convent (Chile)	2	Good	✓	✓		✓	✓	✓
San Ignacio Guazú (Paraguay)		Ruins						
San Cosme y Damián (Paraguay)		Ruins						
Santa María de Fe (Paraguay)		Ruins						
Santiago (Paraguay)		Ruins						
Santa Rosa de Lima (Paraguay)		Ruins						
Anunciación de Itapúa (Encarnación de Itapúa) (Paraguay)		Ruins						
San Estanislao (Paraguay)		Ruins						
Virgen Belén (Nuestra Señora de Belén) (Paraguay)		Ruins						
Spanish Colonial Fortifications of the Philippines (Tentative List)	5	Fair	✓	✓	✓	✓	✓	✓
Jesuit Churches of the Philippines (Tentative List)	N/A	N/A						

KEY

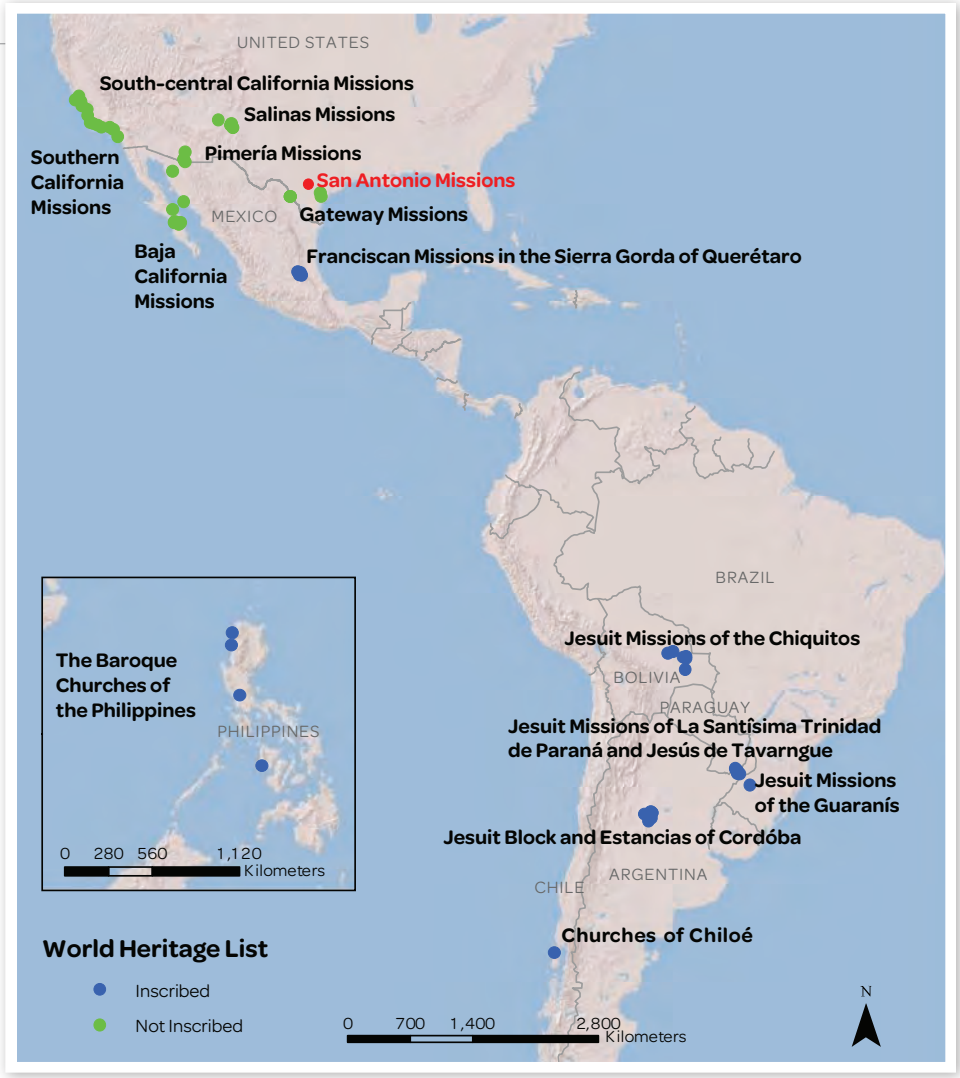
N/A: Information required for a comparative analysis is not available; or an analysis is not applicable [because, for example, the relevant Spanish colonial-era structure(s) no longer survive(s)]

Blank squares: No analysis was undertaken [generally because the physical attributes no longer exist or are in ruins, or no information could be found]

The complexes presented in subsections (i), (ii), and (iii) of this comparative analysis represent ensembles located within relevant geo-cultural regions of the Spanish Empire (FIGURE 3.2.1). Serial properties already inscribed on the World Heritage List as well as those not on the World Heritage List or the Tentative Lists are presented in the order of most comparable to least comparable to the San Antonio Missions, on the basis of the comparison criteria presented in SECTION 3.2.C.

FIGURE 3.2.1 ▶

Locations of the San Antonio Missions nominated property and of the ensembles of mission complexes to which it is compared in SECTION 3.2.D, (i)-(iii).



The missions complexes presented in subsections (iv) and (v) of this comparative analysis represent individual missions that, in themselves, meet a number of the comparison criteria presented in SECTION 3.2.C. They are also presented in the order of most comparable to least comparable to the San Antonio Missions. There are currently no individual mission complexes on the World Heritage List or the Tentative Lists.

The missions complexes presented in subsection (vi) of this comparative analysis represent missions studied for the purposes of this nomination possessing some historical, architectural or archaeological interest, but not warranting further comparison.

i) ENSEMBLES OF MISSION COMPLEXES MOST COMPARABLE TO THE SAN ANTONIO MISSIONS, WITH SIMILAR VALUES AND ATTRIBUTES

Ensemble: **South-central California Missions**
Location: California, United States of America
Components: Six missions: Mission San Juan Bautista; Mission San Carlos Borroméo del Río Carmelo; Mission Nuestra Señora de la Soledad; Mission San Antonio de Padua; Mission San Miguel Arcángel; Mission San Luis Obispo de Tolosa

This series of six missions is located in the south-central region of the present-day State of California between the

cities of San Juan Bautista and San Luis Obispo, a distance of about 300 kilometers (185 miles). It is comprised of six of the seven missions historically associated with the Roman Catholic Diocese of Monterey; the seventh, Mission Santa Cruz, is a small-scale replica built in 1931. The series includes some of the most notable examples of the 21 missions established in California during the last quarter of the eighteenth century, the period of this Spanish province's greatest expansion. The Spanish Crown's colonization, evangelization, and defensive objectives are collectively illustrated by attributes present in this ensemble. As with the southern California missions (see below), these complexes were founded during the declining years of the Crown's North American colonization program. In some cases, their completion preceded by mere decades the highly disruptive secularization process that characterized the California missions.

There are standing structures, archaeological resources, and landscape features at the six south-central California missions that illustrate each of the Spanish Crown's primary objectives. The Crown's colonization objective is perhaps best demonstrated at Mission San Carlos Borroméo del Río Carmelo (FIGURE 3.2.2), where extant mission-era secular buildings include the priests' kitchen, a blacksmith shop (now used as a chapel), and housing for the indigenous population (now a classroom). A granary and residences for mission inhabitants have been documented but these no longer exist at the mission. There is also archaeological evidence of a *zanja* (aqueduct) and nearby spring that once fed the mission's fountain and *lavanderia* (wash basin). Remains of aqueducts and a reservoir also exist at Mission San Antonio de Padua. At Mission Nuestra Señora de la Soledad, archaeological evidence of a 24-kilometer (15-mile) long *acequia* dug by indigenous labor was rediscovered in 2007, and ruins of the mission's quadrangle exist. This is the only mission to have replanted an entire olive grove using mission-era cultivation techniques. The Crown's evangelization objective is demonstrated in the active churches or chapels at each mission, and the Crown's defensive objective is reflected in the soldiers' quarters (today a mission office and rectory) at Mission San Carlos Borroméo del Río Carmelo.

FIGURE 3.2.2 ▶

Aerial view of Mission San Carlos Borroméo del Río Carmelo, Carmel-by-the-Sea, California.

Courtesy of Google Satellite. 2013.

The authenticity and integrity of these six missions varies considerably. On the one hand, Mission San Miguel Arcángel has the best preserved mission church interior in California (FIGURE 3.2.3). The mission's appearance today is much the same as when it was first built (see FIGURE 3.2.29), and the landscape remains little changed. On the other hand, Mission San Carlos Borroméo del Río Carmelo's church – its seventh such structure (see FIGURE

3.2.28) – has twice been restored from ruins, detracting from its authenticity, and restoration projects are ongoing. Parts of Mission San Juan Bautista's church and *convento* were rebuilt after the 1906 earthquake, and major work was undertaken in 1948-1949 and again in 1976. Mission Nuestra Señora de la Soledad was abandoned for more than a century, resulting in an almost total loss of original fabric (FIGURE 3.2.4) before its chapel was reconstructed in 1954-1955. And Mission San Luis Obispo de Tolosa's church has been subject to several major renovations, beginning with the removal and replacement of the front facade following an 1830 earthquake.

◀ FIGURE 3.2.3

Mission San Miguel Arcángel church interior, San Miguel, California.

Courtesy of Mission San Miguel. 2009.

FIGURE 3.2.4 ▶

Pre-reconstruction ruins of Mission Nuestra Señora de la Soledad near Soledad, California, in 1898.

Courtesy of the Library of Congress, Historic American Buildings Survey. 1898.

There are active Roman Catholic parishes at these six missions, indicating a lasting impact related to the Spanish Crown's evangelization objective. Among the primary indigenous groups associated with these missions were the Costanoan, Esselen, Salinan, Yokuts, and Chumash. It has been calculated, however, that 12,580 indigenous converts left their missions in the decade after 1832, leaving only 4,371 living at or near all 21 California missions in 1842. (McLaughlin and Mendoza, 2012)

On a comparative basis, the San Antonio Missions collectively have a considerably higher degree of authenticity and integrity than do these California missions. The ensemble of five San Antonio Missions also has a significantly broader range and greater number of key physical attributes than does the California ensemble, thereby representing a more complete illustration of the Spanish Crown's colonization, evangelization, and defensive objectives. The San Antonio ensemble is also located in a much smaller geographical area, covering a distance of 12.4 kilometers (7.7 miles) versus 300 kilometers (185 miles). And finally, the San Antonio Missions, unlike these California missions, illustrate the most active rather than the waning years of Spanish colonization efforts in North America.

Ensemble: **Franciscan Missions in the Sierra Gorda of Querétaro**
Location: Querétaro de Arteaga, Mexico
Components: Five missions: Mission San Miguel Concá; Mission Santiago de Jalpan; Mission Santa María del Agua de Landa; Mission San Francisco del Valle de Tilaco; Mission Nuestra Señora de la Luz de Tancoyol

Inscribed on the World Heritage List in 2003 under criteria (ii) and (iii)

This serial property includes extant standing structures located in the mountainous Sierra Gorda region of the state of Querétaro de Arteaga, Mexico, spread over a distance of about 85 kilometers (53 miles) from Jalpan to Tilaco. Its key physical attributes are five mission churches built from 1744 to 1770 and collectively known as the Franciscan Missions in the Sierra Gorda of Querétaro. These active churches, inscribed on the World Heritage List in 2003 under criteria (ii) and (iii), speak to the Spanish Crown's evangelization objective, and specifically to the cultural encounter and interchange of values that occurred at the missions as a result of the evangelization efforts of the Franciscans in this geo-cultural region of the world:

> *Criterion (ii):* The Sierra Gorda Missions exhibit an important interchange of values in the process of evangelization of central and northern Mexico, and the western United States.
>
> *Criterion (iii):* The five Sierra Gorda missions bear witness to the cultural encounter of the European missions with the nomadic populations of central Mexico, remaining a significant testimony to this second phase of evangelization in North America.

Each of the serial property's five components has an extant church and *convento*, a plaza, and a surrounding community that are testaments to the continuity of Spanish influence. The churches – architecturally notable for the extravagant Churrigueresque style of sculptural ornamentation on their façades (FIGURE 3.2.5) – are fine examples of the blend of cultures that resulted from the evangelization of the indigenous peoples of the Sierra Madre Oriental. The indigenous influence is evident in the stone carvings on the façades of the churches. Similar evidence of the Indigenous-Spanish relationship can also be seen at the San Antonio Missions, particularly in the façade of the Mission San José church.

The Franciscan Missions in the Sierra Gorda of Querétaro have retained few physical attributes that speak to the Spanish Crown's other objectives related to colonization and defense. The surrounding areas of the missions have been changed by urbanization, and the elements necessary to understand the colonization process, such as *labores*, *ranchos*, and workshops, have not survived, nor have any defensive structures that may once have existed. The urban design that resulted from the colonization process can be seen today at the Sierra Gorda missions, with

the church and plaza acting as the center of each populated area (FIGURE 3.2.6). This urban design has similarities to those seen at Alamo Plaza in San Antonio, where Mission Valero/The Alamo, its historic plaza, and *acequias* have determined the physical layout of modern-day San Antonio.

◀ FIGURE 3.2.5

Mission Nuestra Señora de la Luz de Tancoyol church and plaza, Querétaro, Mexico: Franciscan Missions in the Sierra Gorda of Querétaro.

Courtesy of Alejando Linares Garcia, Wikipedia Commons. 2011.

FIGURE 3.2.6 ▶

Aerial view of Mission Santiago de Jalpan, Jalpan de Serra, Querétaro, Mexico: Franciscan Missions in the Sierra Gorda of Querétaro.

Courtesy of UNESCO.

The Sierra Gorda missions, like virtually all standing Spanish colonial-era missions, have been the subjects of restoration and reconstruction projects over the years (the Mission Santa María del Agua de Landa church dome collapsed in 1876, for example, and has been rebuilt three times since). Their authenticity and integrity are nevertheless assured,

in the context of the vulnerability of mission complexes. The San Antonio Missions have experienced a less aggressive restoration program over the years, but likewise have retained their authenticity and integrity.

The Franciscan Missions in the Sierra Gorda of Querétaro are eloquent testimonies to the Spanish Crown's evangelization objective and to the cultural interchange that resulted. The ensemble of San Antonio Missions, by comparison, also has key physical and non-physical attributes that illustrate this objective and interchange, but also has an exemplary set of attributes and features that fully illustrate the Crown's efforts to colonize, evangelize, and defend its empire. The San Antonio Missions therefore present complementary values related to evangelization, but possess an extended set of values related to colonization and defense as compared to the Franciscan Missions in the Sierra Gorda of Querétaro.

Ensemble: **Southern California Missions**
Location: California, United States of America
Components: Seven missions: Mission La Purísima Concepción, Mission Santa Inés Virgen y Mártir, Mission Santa Bárbara; Mission San Buenaventura; Mission San Fernando Rey de España; Mission San Gabriel Arcángel; Mission San Juan Capistrano

This series of seven missions is located in the southern portion of the present-day state of California between the cities of Lompoc and San Juan Capistrano, a distance of about 330 kilometers (205 miles). The series, which has historical associations with the Roman Catholic Archdiocese of Los Angeles, includes some of the most complete examples of the 21 missions that were established in California in the eighteenth and nineteenth centuries. Collectively, their key physical attributes illustrate aspects of the Spanish Crown's colonization, evangelization, and defensive objectives. As is the case with the south-central California missions (see above), these missions speak most clearly to the waning years of the Crown's effort to colonize North America; all the California missions were secularized in the 1830s, only a few decades after some had been established. The secularization process in California was, for the former mission inhabitants, "one of disorientation, helplessness, poverty, and despair." (McLaughlin and Mendoza, 2012)

Standing structures, archaeological resources, and landscape features at the seven southern California missions illustrate each of the Crown's primary objectives. Extant reminders of the Crown's colonization objective include portions of a functioning water distribution system at Mission Santa Bárbara and traces of systems at Missions San Buenaventura (the system was destroyed by floods and abandoned in 1862), San Gabriel Arcángel, and Santa Inés; reservoirs for Missions San Gabriel Arcángel, Santa Bárbara, and Santa Inés; a dam for Mission Santa Bárbara (no longer functioning); and evidence of workshops at Missions Santa Inés, San Gabriel Arcángel, and San Juan Capistrano. The evangelization objective is reflected in the ecclesiastical structures at each mission. The "Soldiers Barracks" at Mission San Juan Capistrano are a physical reminder of the Crown's defensive objective. Twentieth-century reconstructions of some of these same structures exist at Mission La Purísima Concepción.

Southern California is subject to severe earthquakes, which over time have taken a toll on the authenticity and integrity of these missions. The Mission San Fernando Rey de España church was completely rebuilt after the 1971 San Fernando earthquake. A 1925 earthquake severely damaged the Mission Santa Bárbara church, which was subsequently reconstructed, using mostly original stone, between 1925 and 1927; its towers and front façade were removed and rebuilt in concrete faced in stone in 1950 (FIGURE 3.2.7). An 1812 earthquake destroyed the church at Mission Santa Inés and the tower and roof of Mission San Juan Capistrano's "Great Stone Church." The former has been reconstructed and restored several times, most notably in the 1940s, and the latter is today an evocative ruin in a landscaped garden setting (FIGURE 3.2.8). Mission San Buenaventura's church was reconstructed in 1816 after an earthquake, and its roof was removed and replaced in 1976. Its *convento* was deconstructed about 1994. Mission La Purísima Concepción, which now is part of a larger State Historic Park and no longer an active

religious institution, is considered to be the largest and most complete of the California missions. Its authenticity, however, is low, having been substantially reconstructed during the 1930s and 1940s from the surviving ruins of Spanish colonial-era adobe buildings, including the church, shops, quarters, and blacksmith shop (FIGURE 3.2.9).

◀ FIGURE 3.2.7

Reconstructed church at Mission Santa Bárbara, Santa Barbara, California.

Courtesy of Bernard Gagnon, Wikimedia Commons. 2008.

FIGURE 3.2.8 ▶

Ruins of the "Great Stone Church" at Mission San Juan Capistrano, San Juan Capistrano, California.

Courtesy of Robert A. Estremo, Wikipedia Commons. 2005.

◀ FIGURE 3.2.9

Reconstruction of Mission La Purísima Concepción, Lompoc, California, in 1935.

Courtesy of California Department of Parks and Recreation ca. 1935.

There are active Roman Catholic churches at Missions Santa Inés, Santa Bárbara, San Buenaventura, San Gabriel Arcángel, and San Juan Capistrano, and a chapel of ease at Mission San Fernando Rey de España. This suggests a lasting impact at these locations related to the Spanish Crown's evangelization objective, which was originally focused primarily on the Chumash, Tongva, and Takic peoples. An uprising of the Chumash at Missions Santa Inés, La Purísima Concepción, and Santa Bárbara in 1824, triggered by the mistreatment of Chumash neophytes by soldiers and the unstable economic situation that followed Mexican independence in 1821, caused most of the Chumash to leave.

In comparison, the ensemble of five San Antonio Missions – which are compactly located over 12.4 kilometers (7.7 miles) rather than 330 kilometers (205 miles) – have similar but additional key physical attributes that fully illustrate the Spanish Crown's colonization, evangelization, and defensive objectives. Importantly, the San Antonio Missions collectively have a much higher degree of authenticity and integrity than do these California missions, not having been subjected to devastating earthquakes nor to the social and cultural rupture that secularization brought about in California. They also represent a period that was at the apex of Spanish colonization efforts in North America, rather than the waning of this important episode in world history.

Ensemble: **Baja California Missions**
Location: Baja California Sur, Mexico
Components: Seven missions: Mission San Francisco Javier de Viggé-Biaundó; Mission Nuestra Señora de Loreto Conchó; Mission San Bruno; Mission San José de Comondú; Mission La Purísima Concepción de Cadegomó; Mission Santa Rosalía de Mulegé; Mission Nuestro Señor de San Ignacio Kadakaamán

This series of seven Baja California missions is located in the general region of Mission Nuestra Señora de Loreto Conchó, once the "head and mother" of all Baja and Alta California missions and the base for expansion of the Jesuit mission system. Spread over a distance of about 320 kilometers (200 miles), the ensemble's key attributes are the masonry church buildings associated with four of the missions (Missions San Bruno and La Purísima Concepción de Cadegomó are in ruins, and Mission San José de Comondú's church has not survived). These seven Baja California missions, established between 1683 and 1728, are representative of the efforts of the Jesuits and their successors to evangelize the Baja California peninsula's indigenous populations, thereby illustrating by means of the surviving churches one of the Spanish Crown's three primary objectives: evangelization.

The existing church at Mission Nuestra Señora de Loreto Conchó, begun in 1740, stands today with the assistance of heavy restoration (FIGURE 3.2.10). This is an active parish, and has Baja California's *Museo de las Misiones* next to the church. The once-dilapidated church at Mission San Francisco Javier de Viggé-Biaundó has been restored (see FIGURE 3.2.24) and has a considerable amount of original colonial artwork. The church at Mission Santa Rosalía de Mulegé is more-or-less authentic: It has been seriously modified over the years but remains in good repair and is consistently maintained and serves as a parish church. The church at Mission Nuestro Señor de San Ignacio Kadakaamán, completed by the Dominicans in 1786, was abandoned in 1840 and neglected until 1976, when it was restored to its historic appearance (see FIGURE 3.2.23). Located on the town plaza of San Ignacio, it is an active parish served by a visiting priest. A side chapel at Mission San José de Comondú – once the largest mission in Baja California – survives (the church does not) and was reinforced in 1973 with stone from the remnants of other fallen mission structures.

FIGURE 3.2.10 ▶

Mission Nuestra Señora de Loreto Conchó church, Loreto, Baja California Sur, Mexico.

Courtesy of Wikipedia Commons. 2007.

In addition to evangelization, the six Baja California missions collectively display some evidence of the Crown's objectives related to colonization. At Mission Santa Rosalía de Mulegé there is a reservoir and a small dam constructed by indigenous labor that still functions, and at Mission Nuestro Señor de San Ignacio Kadakaamán the mission lands are mostly intact from the time of secularization. Mission San Francisco Javier de Viggé-Biaundó

was once the home of the most extensive irrigation system in mission-era Baja California, but all that survives of the eighteenth-century construction is the extensively restored church and ruins of walls and the irrigation system. The Baja California missions have otherwise lost the physical evidence of the Crown's colonization objective. Regarding the Crown's objective related to defense, Mission San Bruno was a mission-fort, but was short-lived (1683-1685) and only minimal evidence of this hilltop mission exists today (FIGURE 3.2.11).

◀ FIGURE 3.2.11

Ruins of the failed mission-fort at San Bruno, located about 24 kilometers (15 miles) north of Loreto, Baja California Sur, Mexico.

Courtesy of Edward W. Vernon, Viejo Press. 2002.

3

The vast majority of peoples indigenous to Baja California had disappeared by the end of the nineteenth century. The continuing use of the churches at three of the missions in this ensemble suggests, collectively, a moderately persistent impact related specifically to evangelization. In terms of the authenticity and integrity of this series of six Baja California missions, two missions are archaeological ruins and others have had their churches heavily restored. These two situations – missions in ruins, or extensively restored churches – are characteristic of most of the approximately three dozen Spanish colonial missions that were established on the Baja California peninsula.

The San Antonio ensemble, by comparison, is an extraordinarily intact example of Spanish colonial missions, with a full complement of physical attributes illustrating all three of the Spanish Crown's primary objectives. Moreover, the closely spaced ensemble of mission complexes at San Antonio succeeded in creating a successful secular community, as was the intent. The San Antonio ensemble also presents clear evidence of the dramatic changes in the cultures and values precipitated by these missions, and are today a testimony to a melding of cultures that has proven remarkably persistent. The values represented by the six Baja California missions and the San Antonio Missions can be said to be complementary, though not entirely synchronous.

ii) ENSEMBLES OF MISSION COMPLEXES SOMEWHAT COMPARABLE TO THE SAN ANTONIO MISSIONS, WITH SOME SIMILAR VALUES AND ATTRIBUTES

Ensemble: **Jesuit Missions of the Chiquitos**
Location: Santa Cruz, Bolivia
Components: Six missions: Mission San Francisco Javier; Mission Concepción; Mission Santa Ana; Mission San Miguel; Mission San Rafael; Mission San José

Inscribed on the World Heritage List in 1990 under criteria (iv) and (v)

The Jesuit Missions of the Chiquitos is a serial property consisting of six missions founded on the semi-arid frontier of Spanish South America between 1691 and 1760. Most significant are the missions' five wooden

churches. They resemble large houses with a gable roof overhanging a gallery extended as a porch, and contain noteworthy popular art objects such as sculptures, paintings, altars, and pulpits. These churches are remarkable examples of the adaptation of European Christian religious architecture to local conditions and traditions. They have nevertheless become vulnerable under the impact of changes following the agrarian reform of 1953 that threatened the local social and economic infrastructure. The property was inscribed on the World Heritage List in 1990 under criteria (iv) and (v):

> *Criterion (iv)*: The churches of the missions of Chiquitanía in Bolivia, large houses with a double-sloping roof and large porch roof overhanging a west gallery, are a remarkable example of the adaptation of Christian religious architecture to local conditions and traditions. Long walls defining three interior naves divided by wooden columns and two exterior galleries, also supported by columns, constitute – except in the case of San José where construction, in stone, was inspired by a baroque model – a very unique type of architecture marked by the special treatment of the wooden columns and banisters.
>
> *Criterion (v)*: These traditional architectural ensembles, that often enclose remarkable popular art objects (e.g., at the church of Santa Ana), have become vulnerable under the impact of changes that threatened the Chiquitos populations following the agrarian reform of 1953.

The Outstanding Universal Value of the Jesuit Missions of the Chiquitos is focused quite specifically on the architectural values of the church buildings – particularly the unique wooden churches (FIGURE 3.2.12) – more so than the architectural ensembles, and on their vulnerability under the impact of change. Because the missions are located within villages, modernization has been identified as constituting a permanent threat to the property. The ensemble of San Antonio Missions, by comparison, has an extraordinarily complete and intact set of attributes and features that fully illustrate the Crown's efforts to colonize, evangelize, and defend its empire. It is also significantly less vulnerable than the Jesuit Missions of the Chiquitos to the impacts of change (see SECTION 4.B).

◀ FIGURE 3.2.12

Mission Concepción church, Santa Cruz, Bolivia: Jesuit Missions of the Chiquitos.

Courtesy of Wikimedia Commons. 2008.

Ensemble: **Baroque Churches of the Philippines**
Locations: City of Manila, Ilocos Sur San Agustin, Ilocos Norte Santo Tomàs, and Iloilo, Philippines
Components: Four churches: Church of the Immaculate Conception of San Agustín; Church of Nuestra Señora de la Asunción; Church of Santo Tomàs de Villanueva; Church of San Agustín at Paoay

Inscribed on the World Heritage List in 1993 under criteria (ii) and (iv)

The Baroque Churches of the Philippines is a serial property consisting of four Roman Catholic churches constructed between the sixteenth and the eighteenth centuries by the Augustinians, who were the first Order to evangelize this part of the Spanish Empire. The churches are located in separate areas of the Philippine archipelago, two at the northern island of Luzon, one at the heart of Intramuros, Manila, and one in the central Visayas island of Iloilo. The four churches are the best known examples of the Spanish Crown's missionary activities in the Spanish East Indies. They are outstanding examples of the Philippine interpretation of the Baroque style, representing the fusion of European church design and construction with local materials and decorative motifs to form a new church-building tradition. The property was inscribed on the World Heritage List in 1993 under criteria (ii) and (iv):

> *Criterion (ii)*: The group of churches established a style of building and design that was adapted to the physical conditions in the Philippines which had an important influence on later church architecture in the region.
>
> *Criterion (iv)*: The Baroque Churches of the Philippines represent the fusion of European church design and construction using local materials and decorative motifs to form a new church-building tradition.

The common and specific attributes of the churches are their squat, monumental, massive appearance ("Earthquake Baroque"), which illustrates a fortress/protective-like character in response to pirates, marauders, and the geologic conditions of a country that is prone to seismic activities (FIGURE 3.2.13). Five additional Augustinian and Jesuit Baroque churches – at Boljo-on (province of Cebu), Guiuan (Samar), Loboc (Bohol), Lazi (Siquijor), and Tumauini (Isabela) – were placed on the Philippine Tentative List in 2006.

FIGURE 3.2.13 ▶

Church of San Agustín at Paoay, Ilocos Norte Santo Tomàs, Philippines: Baroque Churches of the Philippines.

Courtesy of Fitri Agung, Wikipedia Commons. 2011.

The Baroque Churches of the Philippines are important as church buildings, not as missions per se. They do have some tangential relevance to the San Antonio Missions, having been established by a Catholic Order to advance the Spanish Crown's global interests, but they lack the standing structures and landscape features associated with the colonization objective of the Spanish Crown. While a monastery complex was formerly linked to the Church of the Immaculate Conception of San Agustín by a series of cloisters, arcades, courtyards, and gardens, all except one these buildings was destroyed in 1945. The series of church buildings that comprise the Baroque Churches of the Philippines is not directly comparable to the ensemble of San Antonio Missions.

Ensemble: **Churches of Chiloé**
Location: Chiloé, Chile
Components: Sixteen churches: Achao; Quinchao; Castro; Rilán; Nercón; Aldachildo; Ichuac; Detif; Vilupulli; Chonchi; Tenaún; Colo; San Juan; Dalcahue; Chellín; Caguach

Inscribed on the World Heritage List in 2000 under criteria (ii) and (iii)

The sixteen churches in this 26.2-hectare (64.7-acre) serial property are outstanding examples of the successful fusion of European and indigenous cultural traditions that gave rise to a vernacular tradition. Located in the Chiloé archipelago off the coast of Chile, they were built within the framework of a "Circular Mission" introduced by the Jesuits in the seventeenth century and continued by the Franciscans in the eighteenth and nineteenth centuries. The abilities of the people of Chiloé as builders achieved its highest expression in these churches (FIGURE 3.2.14). Indigenous farmers, fishermen, and sailors exhibited great expertise in the handling of wood, the most abundant construction material in this environment. The churches are strongly influenced by boat-building techniques, as shown by the forms and jointing of the tower and roof structures. These churches are the result of a rich and extensive cross-cultural dialogue and interaction that resulted in a blended culture that has survived to the present day. The property was inscribed on the World Heritage List in 2000 under criteria (ii) and (iii):

> *Criterion (ii)*: The Churches of Chiloé are outstanding examples of the successful fusion of European and indigenous cultural traditions to produce a unique form of wooden architecture.
>
> *Criterion (iii)*: The *mestizo* culture resulting from Jesuit missionary activities in the 17th and 18th centuries has survived intact in the Chiloé archipelago, and achieves its highest expression in the outstanding wooden churches.

◀ FIGURE 3.2.14

Church of Nercón, Chiloé, Chile: Churches of Chiloé.

Courtesy of Lin Linao, UNESCO. 2007.

The focal points of the Outstanding Universal Value of the Churches of Chiloé are the series of outstanding church buildings, and the lasting culture precipitated by the missionaries who oversaw their construction. These values apply as well to the San Antonio Missions, where notable church buildings and a persistent interwoven culture have survived, but the San Antonio ensemble also has the standing structures, archaeological resources,

and landscape features necessary to fully illustrate all of the Spanish Crown's colonization, evangelization, and defensive objectives.

Ensemble: **Jesuit Missions of the Guaranís: San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto and Santa María Mayor (Argentina), Ruins of São Miguel das Missões (Brazil)**
Location: Misiones, Argentina, and Rio Grande do Sul, Brazil
Components: Ruins of five missions: Mission San Ignacio Miní; Mission Santa Ana; Mission Nuestra Señora de Loreto; Mission Santa María Mayor; Mission São Miguel das Missões

Inscribed on the World Heritage List in 1983 and 1984 under criterion (iv)

This serial property contains the impressive archaeological remains of five Jesuit missions built in the land of the Guaranís during the seventeenth and eighteenth centuries. The ruins of Mission São Miguel das Missões in present-day Brazil and those of Missions San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto, and Santa María la Mayor in present-day Argentina lie at the heart of a tropical forest. All these Guaraní *reducciónes* were laid out on the same model, with the church, the residence of the missionaries, and the regularly spaced houses of the indigenous peoples around a large square. Each of the *reducciónes* is characterized by a specific layout and a different state of conservation. The remains of these Jesuit missions are outstanding examples of a type of building and of an architectural ensemble that illustrate a significant period of the history of Argentina and Brazil.

The World Heritage Committee inscribed the property on the World Heritage List in 1983 (Brazil) and 1984 (Argentina) under criterion (iv). No justification accompanied the recommendations for inscription. ICOMOS in its 1984 evaluation noted that, "During its 1983 session, ... the Committee felt that the existence of the civilization attested to from California to the Republic of Argentina by the '*reducciónes*' could hardly be epitomized or even evoked by a single example." In this context, ICOMOS welcomed the nomination of the four Argentinean mission ruins that had been nominated.

As is the case with the Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue in Paraguay (see below), the Jesuit Missions of the Guaranís in Argentina and Brazil are maintained as archaeological ruins (FIGURE 3.2.15). There are no intact standing structures and the property's ecclesiastical or other historical infrastructure is not actively used. The San Antonio Missions, on the other hand, have an unusually large number of standing structures as well as archaeological resources and landscape features that together present a complete illustration of the Spanish Crown's efforts to colonize, evangelize, and defend its empire. The San Antonio Missions also have attributes that illustrate in a tangible way the cultural changes precipitated by the mission experience, and that demonstrate the melding of cultures characteristic of many of the missions established in areas inhabited by indigenous peoples.

FIGURE 3.2.15 ▶

Ruins of Mission Santa Ana, Misiones, Argentina: Jesuit Missions of the Guaranís: San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto and Santa María Mayor (Argentina), Ruins of São Miguel das Missões (Brazil).

Courtesy of Pablo Flores, Wikimedia Commons. 2007.

Ensemble: **Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue**
Location: Itapúa, Paraguay
Components: Ruins of two missions: Mission La Santísima Trinidad de Paraná; Mission Jesús de Tavarangue

Inscribed on the World Heritage List in 1993 under criterion (iv)

This 27.88-hectare (68.9-acre) serial property in the lands of the Guaraní people of South America's Río de la Plata basin contains the two of the best surviving examples of the thirty South American *reducciónes* (eight in modern-day Paraguay, fifteen in Argentina, and seven in Brazil) established by the Jesuits in the seventeenth and eighteenth centuries. Mission La Santísima Trinidad de Paraná, the most ambitious of these missions and the capital of the Guayrá region of the Spanish Empire, was built in stone in 1706 with a fine dome and elaborated decoration. In ruins now, it has the best preserved urban structure, with the archaeological remains of a *plaza mayor*, main church (crypt), small church, college and cloister, cemeteries, kitchen gardens, belfry, native houses, and workshops. The massive ruined church of Mission Jesús de Tavarangue, begun in the 1760s, retains much of its imposing appearance, but only one room of the college survives as well as remains of a *plaza mayor*, indigenous houses, and cemeteries.

The World Heritage Committee inscribed the property on the World Heritage List in 1993 under criterion (iv). No justification accompanied the recommendation for inscription. ICOMOS noted in its 1993 evaluation that these were "in essence archaeological sites, consisting of ruined buildings and occupation layers." It observed that the missions "are clearly of importance as representing the dedicated and humane Christianization of the Río de la Plata basin by the Society of Jesus in the 17th and 18th centuries," and recalled a 1982 ICOMOS comparative study that indicated Mission La Santísima Trinidad de Paraná "had the most ambitious and the finest set of buildings of all those built in Guaraní territory," and "the [Mission Jesús de Tavarangue] group of buildings is still one of the finest in the region."

As is the case with Jesuit Missions of the Guaranís (see above), the impressive archaeological vestiges of the Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue are maintained as well-preserved ruins (FIGURE 3.2.16). Unlike the San Antonio Missions, however, there are no intact standing structures, nor is the property's ecclesiastical or other historical infrastructure actively used. This property is therefore less able than the San Antonio Missions to fully illustrate the primary objectives of the Spanish Crown in the far reaches of its global empire.

◀ FIGURE 3.2.16

Ruins of Mission Jesús de Tavarangue, Itapúa, Paraguay: Jesuit Missions of La Santísima Trinidad de Paraná and Jesús de Tavarangue.

Courtesy of Patricia Perez de Viveros, Wikipedia Commons. 2007.

Ensemble: **Salinas Missions**
Location: New Mexico, United States of America
Components: Ruins of four missions: Mission San Gregorio de Abó; Mission Nuestra Señora de Purísima Concepción de Cuarac (Quarai); Mission San Buenaventura; Mission San Isidro

This series includes four of the six seventeenth-century Spanish colonial missions in the United States of America that survive with substantial resources, all located in present-day New Mexico. Located about 56 kilometers (35 miles) apart, they are within the Salinas Pueblo Missions National Monument, created in 1980 to preserve the prehistoric Indian *pueblos* and associated Spanish mission ruins in the Salinas Basin. The archaeological remains of the Salinas missions, located in settings virtually unchanged since their construction, preserve a significant record of seventeenth-century architecture and workmanship and represent the best structural record of building methodology of seventeenth century Franciscans on the northern frontier of New Spain. (Ivey, 1988/2001)

Missions San Buenaventura and San Isidro at the former *pueblo* of Gran Quivira (Las Humanas) contain the remains of unaltered examples of a typical seventeenth-century Franciscan temporary church and a typical full-sized church and *convento*. The church of San Buenaventura may be the only example of an unfinished full-sized seventeenth century Spanish colonial church on the northern frontier, and preserves unique information about the process of church construction because of that condition. The *convento* of San Isidro is one of only two known examples of priests' quarters adapted from local indigenous houses, although such construction must have been common in this region in the seventeenth century. The churches at Missions San Gregorio de Abó and Nuestra Señora de Purísima Concepción de Cuarac (Quarai) constitute the finest surviving examples of "wall-and-lintel" technology, buildings constructed with vertical walls and beam-supported flat roofs. When extant, they approached the performance limits of that technology in their roof spans and wall heights.

In terms of authenticity and integrity, the surviving portions of the four missions have changed very little since their original construction. The church and *convento* of Mission Nuestra Señora de Purísima Concepción de Cuarac (Quarai) are about 90 percent original fabric; approximately 80 percent of the church and 40 percent of the *convento* survive. The church and *convento* of Mission San Gregorio de Abó are about 70 percent original fabric; approximately 30 percent of the church and *convento* survive (FIGURE 3.2.17). The church and *convento* of Mission San Buenaventura are about 90 percent original fabric; approximately 95 percent of the completed construction of the church survives, and about 50 percent of the *convento* survives. The church and *convento* of Mission San Isidro are about 70 percent original fabric; approximately 20 percent of the church and *convento* survive. The excavated *pueblo* structures at Gran Quivira (Las Humanas) are about 70 percent original fabric. The University of New Mexico, the Museum of New Mexico, and the National Park Service have stabilized the ruins and carried out some reconstruction. (Ivey, 1988/2001)

FIGURE 3.2.17 ▶

Ruins of Mission San Gregorio de Abó near Mountainair, New Mexico, with the *convento* in the foreground.

Courtesy of the National Park Service. 2007.

The San Antonio Missions differ in fundamental ways from the Salinas missions. First, the local *pueblos* were already large villages when the Spanish first arrived, and the indigenous inhabitants had long been sedentary agriculturalists. There was therefore no functional need for the missionaries to develop *labores*, indigenous residences, workshops or similar colonization infrastructure there, as was the case at most other missions on the northern colonial frontier. Instead, their construction efforts were focused on churches and *conventos*. (This was the modus operandi for all the Spanish colonial missions developed in New Mexico, and the Salinas missions are representative in this regard.) Second, the Salinas missions were abandoned by the 1670s, only half a century after they had been established, because of the intransigence of the missionaries and soldiers when dealing with the indigenous population. Only one mission church in New Mexico survived the 1680 Pueblo Revolt intact: Mission San Esteban del Rey at Ácoma Pueblo (FIGURE 3.2.18). This was not the case at the San Antonio Missions. And third, the abandoned Salinas missions, eventually reduced to "mounds of scrub-covered rubble," survive today only as evocative ruins. (Ivey, 1988/2001) The San Antonio Missions, on the other hand, contain an exceptional number of standing structures, and their religious vocation continues to this day at four of the missions.

◀ FIGURE 3.2.18

Mission San Esteban del Rey, Ácoma Pueblo, New Mexico.

Courtesy of Library of Congress, Historic American Buildings Survey. 1934.

Ensemble: **Gateway Missions**
Location: Coahuila, Mexico
Components: Ruins of three missions: Mission San Juan Bautista; Mission San Francisco Solano; Mission San Bernardo

The archaeological remains of this compact series of three missions built in the first few years of the eighteenth century are located near the Rio Grande in the vicinity of modern-day Guerrero in the State of Coahuila, Mexico. Known as the "Gateway Missions" to northern New Spain, these missions had the added responsibilities of defending the Spain's northern territory and serving as a way-station for missionaries and soldiers who were in transit. Collectively, the missions and an associated *presidio* were symbols of military and religious might. This settlement was the most advanced on New Spain's northeastern frontier from 1700 to 1716, and served as a base for explorations beyond the Rio Grande.

Mission San Bernardo's church was begun in the 1760s but was never finished. Its ruins are almost the only visible remains of the Gateway Missions (FIGURE 3.2.19). Archaeological investigations conducted in the 1970s uncovered the surface of the mission quadrangle, workshops, living quarters for the priests, and housing for the

mission's indigenous inhabitants. Archaeological studies were also conducted at Mission San Juan Bautista, and the foundations of the church, priests' living quarters, workshops, and housing for the indigenous population were documented. The archaeological ruins have been preserved for future study. Mission San Francisco Solano's residents, goods, and chattels were moved in 1718 to San Antonio to become Mission Valero/The Alamo, and no physical evidence of the mission remains.

FIGURE 3.2.19 ▶

Ruins of Mission San Bernardo, near Guerrero, Coahuila, Mexico.

Courtesy of the National Park Service. 2011.

Collectively, the Gateway Missions offer very little in terms of physical evidence of the Crown's colonization, evangelization, and defensive objectives, and the absence of standing structures makes it extremely difficult for non-experts to comprehend the Spanish colonial mission story at this location. The San Antonio Missions, by contrast, have an extensive set of standing structures, archaeological resources, and landscape features that bring to life the Spanish colonial mission story and serve, in effect, as a "reference library" for the Spanish colonial era in North America.

Ensemble: **Pimería Alta Missions**
Location: Arizona, United States of America and Sonora, Mexico
Components: Three missions: Mission San Xavier del Bac; Mission San José de Tumacácori; Mission Purísima Concepción de Nuestra Señora de Caborca

Three missions located between Tucson in southern Arizona, United States of America and Caborca in northern Sonora, Mexico are representative examples of the more than 20 Pimería Alta missions that once stood in this arid region of the southern tier of North America. About 240 kilometers (150 miles) separate the missions, whose current churches were completed between 1797 (Mission San Xavier del Bac) and about 1828 (Mission San José de Tumacácori). The churches are the missions' principal standing structures, though the Tumacácori church, deserted after about 1848, is a stabilized above-ground ruin.

Evidence exists among the three missions of the Spanish Crown's colonization, evangelization, and defensive objectives – the surviving physical resources, however, best illustrate evangelization. The Mission San Xavier del Bac church, dubbed the "White Dove of the Desert," has withstood the harsh environment of the northern Sonoran Desert for more than 215 years (FIGURE 3.2.20). It also has a *convento* wing constructed by the Franciscans. The church is an active parish serving the local population, and also has a school for Tohono O'odham children. The

Mission Purísima Concepción de Nuestra Señora de Caborca church (see FIGURE 3.2.31) is no longer active, though services are evidently held on Saturday evenings. The Mission San José de Tumacácori church and *convento* have been in ruins and unused for more than 165 years (FIGURE 3.2.21). In terms of the Crown's colonization objective, there is little surviving physical evidence: the ruins of Mission San José de Tumacácori's granary are still extant, and there is archaeological evidence there of an *acequia* system. No defensive works, if any existed, are known to have survived.

◀ FIGURE 3.2.20

Mission San Xavier del Bac, near Tucson, Arizona.

Courtesy of Wikimedia Commons. 2007.

FIGURE 3.2.21 ▶

Ruins of Mission San José de Tumacácori, Tumacacori-Carmen, Arizona.

Courtesy of the National Park Service. 2012.

The authenticity and/or integrity of this series of mission complexes is low, with the exception of the Mission San Xavier del Bac church building. It was repaired in 1859, underwent extensive alterations and additions after 1906 (and was painted white), and was the subject of conservation work in 1949 and 1999. Work undertaken in the early twentieth century inadvertently trapped moisture in the walls, but a 1989 restoration and stabilization project addressed this issue. The church's interior was restored in 1992. The Mission Purísima Concepción de Nuestra Señora de Caborca church has long suffered from general deterioration and damage from floods, which began to erode the rear of the building and its northerly *convento* wing in 1890, when a room collapsed. A large room fell in 1899, and in 1915 the back of the *convento* and two more rooms closer to the main altar were ravaged. The sanctuary with its main altar was taken out in 1917. Restoration began in 1957, but in 1993 a flooding Rió Asunción destroyed the rebuilt *convento* and most of the rebuilt north sacristy. A local group coordinated a restoration of the church for its bicentennial in 2009. Mission San José de Tumacácori's church was re-roofed and preserved by the National Park Service in 1916, and has been maintained in an arrested state of decay within a National Historical Park since.

The series of missions at San Antonio has a much higher degree of authenticity and integrity than the Pimería Alta missions, and the San Antonio ensemble's key physical and non-physical attributes are far more complete. Mission San Xavier del Bac, located on the land of the Tohono O'odham Indians (who have protected the mission for hundreds of years), is the only Pimería Alta mission that is still a functioning parish and school. It nevertheless lacks most of the other attributes that speak to the Spanish Crown's principal objectives for its frontier colonial missions.

iii) OTHER ENSEMBLES WITH SIMILAR VALUES AND ATTRIBUTES TO THE SAN ANTONIO MISSIONS

Ensemble: **Jesuit Block and Estancias of Córdoba**
Location: Córdoba, Argentina
Components: The relevant components are the five *estancias*: Estancia Alta Gracia; Estancia Santa Catalina; Estancia Jesús María; Estancia La Candelaria; Estancia Caroya

Inscribed on the World Heritage List in 2000 under criteria (ii) and (iv)

The 38-hectare ensemble of the Jesuit Block in Córdoba and five of its *estancias* (rural farming and manufacturing estates) contains seventeenth- and eighteenth-century religious and secular buildings that illustrate an unprecedented 150-year-long religious, social, and economic experiment. The relevant components for comparison with the San Antonio Missions are the *estancias*: Alta Gracia, located 36 kilometers (22 miles) from Córdoba (FIGURE 3.2.22); Santa Catalina 70 kilometers (43 miles); Jesús María 48 kilometers (30 miles); La Candelaria 220 kilometers (137 miles); and Caroya 44 kilometers (27 miles). Each *estancia* once included a church or chapel, priests' residence, ranches for slaves and indigenous peoples, work areas, water management systems, farmhouses, and large extents of land for cattle breeding. The Jesuit Block and Estancias of Córdoba is an exceptional example of a vast religious, political, economic, legal, and cultural system. It is also an excellent illustration of the fusion of European and indigenous cultures, with the added contributions of African slave laborers, during a seminal period in South America. The property was inscribed on the World Heritage List in 2000 under criteria (ii) and (iv):

> *Criterion (ii)*: The Jesuit buildings and ensembles of Córdoba and the *estancias* are exceptional examples of the fusion of European and indigenous values and cultures during a seminal period in South America.
>
> *Criterion (iv)*: The religious, social and economic experiment carried out in South America for over 150 years by the Society of Jesus produced a unique form of material expression, which is illustrated by the Jesuit buildings and ensembles of Córdoba and the *estancias*.

◀ FIGURE 3.2.22

Estancia Alta Gracia, Córdoba, Argentina: Jesuit Block and *Estancias* of Córdoba.

Courtesy of Adam Jones, Wikipedia Commons. 2009.

The *estancias* within the inscribed property share many common attributes with the San Antonio Missions. The infrastructure created to support the Argentinean *estancias* and the San Antonio Missions are superficially very similar – both included religious buildings, residences for indigenous and non-indigenous residents, work areas, irrigation systems, and fields – but the raison d'être underpinning the *estancias* and the missions was completely different. Each Argentinean *estancia* was developed to economically support the Society of Jesus and, in particular, its educational work (which accompanied its apostolic work at the missions), with an emphasis on the profitability of the operation; conversely, the missions at San Antonio were intended to develop into self-sustaining socio-economic units of subjects loyal to both Crown and Church. These tactics represent two different yet complementary developmental and evangelical strategies adopted within the Spanish Empire.

A second significant difference is that the indigenous Argentinean peoples, the Comechingones, were already sedentary farmers, unlike the indigenous peoples at the San Antonio Missions and at many other frontier missions in the Western Hemisphere. In cultural terms, the use of African slave labor on the *estancias* also sets the *estancia* methodology socially far apart from the mission methodology employed at San Antonio. (It is also notable that the Comechingón people and culture were eventually thoroughly eradicated, displaced or absorbed.) The premises and principles underlying the *estancia* and mission systems at these two properties are not closely comparable.

iv) INDIVIDUAL MISSION COMPLEXES MOST COMPARABLE TO THE SAN ANTONIO MISSIONS, WITH SIMILAR VALUES AND ATTRIBUTES

Mission: **Nuestro Señor de San Ignacio Kadakaamán**
Location: San Ignacio, Baja California Sur, Mexico

An impressive mission church completed by the Dominicans in 1786 stands at Mission Nuestro Señor de San Ignacio Kadakaamán. It was restored to its historical condition in 1976 (FIGURE 3.2.23), after having been left for ruin in 1840. The original ornately carved wooden front entrance doors survive as does the original gilded altar in the nave of the church. The church's fortress-like appearance may suggest an intent by the missionaries to create a defensible structure. The mission is located on the San Ignacio town plaza and is an active parish served by a visiting priest. With only the church remaining of the mission's structures, however, the objectives of the Spanish Crown are difficult to comprehend at this site. The San Antonio Missions, unlike Mission Nuestro Señor de San Ignacio Kadakaamán, offer all the physical and non-physical attributes necessary to illustrate the goals the Spanish Crown had for its missions.

◀ FIGURE 3.2.23

Mission Nuestro Señor de San Ignacio Kadakaamán, San Ignacio, Baja California Sur, Mexico.

Courtesy of Tomás Castelazo, Wikipedia Commons. 2003.

Mission: **San Francisco Javier de Viggé-Biaundó**
Location: Near Rancho Viejo, Baja California Sur, Mexico

The mission church, remnants of walls, and evidence of a complex irrigation system from the Spanish colonial era remain at the remote Mission San Francisco Javier de Viggé-Biaundó. The mission had been abandoned in the mid-nineteenth century and was forgotten for nearly fifty years. When rediscovered in 1906, the church was in a ruinous state with no roof and a large tree growing in it. It has since been the subject of a major restoration (FIGURE 3.2.24). Behind the church are the remnants of the mission garden and the original stone aqueduct. The mission was initially abandoned because disease had ravaged the native population, hence the small community (population 150) that currently surrounds the mission; data concerning the blending of cultures is not available. While there remain a number of the attributes that convey the Spanish Crown's primary objectives of evangelization, colonization, and defense, the San Antonio Missions more completely and authentically illustrate all of these objectives.

FIGURE 3.2.24 ▶

Mission San Francisco Javier de Viggé-Biaundó, near Rancho Viejo, Baja California Sur, Mexico.

Courtesy of Google Satellite. 2013.

Mission: **Santa Bárbara**
Location: Santa Barbara, California

Mission Santa Bárbara contains some Spanish colonial-era fabric, including a *convento* wing (1790s), fountain, *lavanderia* (Chumash carvings on this structure are considered to be the first instance of public sculpture in California), and a sanctuary building. Portions of the mission's extensive water distribution system, built by Indian labor, are preserved in the City of Santa Barbara's nearby Mission Historical Park. A filter house, grist mill, sections of *acequias*, and two reservoirs can be seen in the park. The larger reservoir, built in 1806, is used today as part of the city's water system. Ruins of a pottery kiln and tanning vats are also here. Both the sanctuary and *convento* have been retrofitted, but methods used in the early twentieth century left column and wall surfaces crumbling. The church (the fourth), built in 1820, was reconstructed in 1925-1927 after an earthquake, and its towers and unique neoclassical front façade were again rebuilt in 1950 (see FIGURES 3.2.7 and 3.2.25). Mission Santa Bárbara still serves as an active parish for its local community. While a fine example of the Spanish Crown's primary objectives of colonization and evangelization (physical evidence of its defensive role is missing), the authenticity of Mission Santa Bárbara's church is problematic.

◀ FIGURE 3.2.25

Aerial view of Mission Santa Bárbara, Santa Barbara, California.

Courtesy of Google Satellite. 2013.

Mission: **San Gabriel Arcángel**
Location: San Gabriel, California

Mission San Gabriel Arcángel is an active parish, and has continually served the local population since its establishment and construction. The church, priests' living quarters, and an adjoining kitchen are the extant structures historically associated with the mission, and speak to the evangelization and colonization efforts of the Spanish Crown. The foundations of a tannery, soap factory, and smithy have been found but are not visible. The mission church, constructed in 1779, originally had an arched roof, but an earthquake in 1804 so damaged the building that the arches had to be torn down and a new roof substituted. In 1812, another earthquake demolished the bell tower, which was replaced by a campanile at the other end of the church (FIGURE 3.2.26). The urban location of Mission San Gabriel Arcángel has resulted in a loss of the quadrangle layout, also compromising the mission's authenticity and integrity. Comparatively, the San Antonio Missions offer far more physical attributes that illustrate al the primary objectives of the Crown.

FIGURE 3.2.26 ▶

Mission San Gabriel Arcángel church, San Gabriel, California.

Courtesy of Robert A. Estremo, Wikipedia Commons. 2005.

Mission: **San Antonio de Padua**
Location: Jolon, California

Mission San Antonio de Padua, like San Antonio's Mission Espada, is located in an evocative setting that has changed little since the Spanish Colonial era, and is an active Catholic parish. A water-powered grist mill with a horizontal power wheel, comparable to the mill at San Antonio's Mission San José, was constructed at Mission San Antonio de Padua in 1806 and has been fully restored. Mission San Antonio de Padua, however, was abandoned and plundered after secularization in 1834. Only remnants of the walls of the 1810 church remained in 1903, when the California Landmark League rebuilt part of the walls and constructed a wooden roof. The church (the third at the mission) and its compound were fully reconstructed in 1952 by the Franciscans, using techniques employed by the original builders (FIGURE 3.2.27). The mission-era water distribution system survives only as archaeological remnants, unrestored and non-functional. While there is Spanish colonial-era fabric remaining at Mission San Antonio de Padua, it is considerably less than what remains at the San Antonio Missions. These attributes illustrate the colonization and evangelization objectives (the Franciscans were present until 2005, when caretaking responsibilities were handed to the Diocese of Monterey), but the key attributes present in the series of missions at San Antonio better express the full suite of the Spanish Crown's objectives.

◀ FIGURE 3.2.27

Reconstructed church at Mission San Antonio de Padua, Jolon, California.

Courtesy of Robert Stokstad, Wikipedia Commons. 2006.

Mission: **San Carlos Borroméo del Río Carmelo**
Location: Carmel-by-the-Sea, California

Established in 1770, Mission San Carlos Borroméo del Río Carmelo (see FIGURES 3.2.2 and 3.2.28) possesses significant physical evidence of the Spanish Crown's colonization, evangelization, and defensive objectives. After secularization, the mission compound fell into ruin until reconstruction and restoration work began in 1882. Reconstruction of the quadrangle on the foundations of the original adobe structures was completed in 1961, and work at the mission continues today, including the church, priests' quarters, soldiers' quarters (today a mission office and rectory), priests' kitchen, blacksmith shop (now used as a chapel), and housing structures for the indigenous population (now a classroom). The existing church – the seventh such structure – has been restored twice from remnants, detracting from its authenticity, and restoration projects are ongoing. Extensive excavation has taken place at the mission, and there is archaeological evidence of a *zanja* or *acequia* and nearby springs that once fed the mission fountain and *lavanderia* (wash basin); these do not function today. Archaeological evidence of a granary, housing for mission inhabitants, and a small chapel has also been documented. Mission San Carlos Borroméo del Río Carmelo remains an active parish, but the congregation does not worship in the original mission-era church. The priests and neophytes left the mission after it was secularized, resulting in little evidence of the cultural exchange that occurred there. While Mission San Carlos Borroméo del Río Carmelo is perhaps the most comparable complex to the San Antonio Missions in terms of standing structures that speak to the Crown's primary objectives, the ensemble of San Antonio Missions has a higher degree of authenticity and integrity.

FIGURE 3.2.28 ▶

Reconstructed church at Mission San Carlos Borroméo del Río Carmelo, Carmel-by-the-Sea, California.

Courtesy of Stephen Lea, Wikimedia Commons. 2004.

v) INDIVIDUAL MISSION COMPLEXES SOMEWHAT COMPARABLE TO THE SAN ANTONIO MISSIONS, WITH SOME SIMILAR VALUES AND ATTRIBUTES

Mission: **San Esteban del Rey**
Location: Àcoma Pueblo, New Mexico

Mission San Esteban del Rey is one of very few mission churches in New Mexico that has survived from the early Spanish colonial era. The church boasts the greatest amount of authentic building material from the seventeenth century in New Mexico (see FIGURE 3.2.18). The present-day community living at Àcoma Pueblo has continually practiced Catholic rites and feast days at the mission church. It stands as an important testimony to the Spanish Crown's objective of evangelization. Mission San Esteban del Rey, however, does not include the colonization infrastructure that was characteristic of missions founded outside of New Mexico. Moreover, the indigenous peoples practiced sedentary agriculture long before the arrival of the Spanish. As a result, the missionaries

developed and applied a different, locally specific methodology. And the mission is located atop a mesa, rendering defensive constructions unnecessary. Comparatively speaking, therefore, Mission San Esteban del Rey and the San Antonio Missions have very few analogous attributes.

Mission: **San Juan Capistrano**
Location: San Juan Capistrano, California

Founded in 1776, Mission San Juan Capistrano's surviving Spanish colonial structures include the quadrangle, barracks for soldiers, and a *convento*. The stone church, though, is in a ruined state (see FIGURE 3.2.8). The walls and roof of the sanctuary and sacristy and parts of the east and west transept walls remain standing, as do small fragments of the walls forming the nave. The padres' house, refectory, a small chapel, living quarters, and the barracks building have all been rebuilt/restored and are in good repair. A new building used as a school has been erected on the site of the original shops building. Little more than the foundations of the structures on the west side of the inner quadrangle remain. A small chapel has been much changed from the original design. There is a blend of old remnants (the church) and working buildings (the restored quadrangle). Services are still offered in the chapel, and the mission grounds are the site of many community activities. Mission San Juan has many key attributes that express the goals of the Spanish Crown, but the collapsed church, while authentic, detracts from the mission's integrity. By comparison, the San Antonio Missions ensemble has had fewer interventions in terms of restoration and reconstruction, is more complete, and is more intact.

Mission: **San Xavier del Bac**
Location: Tucson, Arizona

Mission San Xavier del Bac is located nine miles south of Tucson, Arizona (see FIGURE 3.2.20). The church was completed in 1797, and its *convento* wing was constructed by Franciscans with materials from previous Jesuit construction. The church building has been subjected to several restoration projects. Early twentieth-century projects resulted in trapped moisture in the walls, but a 1989 restoration and stabilization project has addressed these issues. San Xavier del Bac sits on land of the Tohono O'odham Indians who have protected the mission for hundreds of years. The church is an active parish servicing the local population and also has a school for the Tohono O'odham children. The interweaving of cultures is evident at Mission San Xavier del Bac: the surrounding community is largely comprised of descendants of mission residents, and they continue to worship at the church. The church was on the United States of America's Tentative List from 1990 until 2007, described as "One of the finest Spanish colonial churches in the United States, having a richly ornamented baroque interior." Comparatively, however, the San Antonio Missions have more surviving mission-era attributes that fully express the Spanish Crown's objectives of evangelization, colonization, and defense.

Mission: **San Miguel Arcángel**
Location: San Miguel, California

The church, completed in 1821, and the *convento* are the extant mission-era structures at the Mission San Miguel complex (FIGURE 3.2.29). Most notable is the interior of the church, which has never been repainted (see FIGURE 3.2.3). Its artwork, which has similarities to San Antonio's Mission Concepción, provides important evidence of the blending of Spanish and indigenous cultures. Mission San Miguel continues as an active Catholic parish, serving the surrounding community. The church was severely damaged by an earthquake in 2003 and is still undergoing restoration. The *convento* is being used as a temporary chapel while the church is being restored (an original wine vat is located in the south end of the *convento*). The extant attributes at Mission San Miguel nevertheless illustrate only somewhat the Spanish Crown's objectives of colonization and evangelization. With relatively few Spanish

colonial-era structures, archaeological resources, and landscape features to illustrate the primary objectives of the Spanish Crown, Mission San Miguel is far less complete than the San Antonio Missions.

FIGURE 3.2.29 ▶

Mission San Miguel Arcángel *convento*, San Miguel, California.

Courtesy of Mission San Miguel. 2009.

Mission: **Nuestra Señora de Loreto Concho**
Location: Loreto, Baja California Sur, Mexico

The Nuestra Señora de Loreto Concho church, built in 1740, still stands today (FIGURE 3.2.10), illustrating the Spanish Crown's objective of evangelization. It has undergone heavy restoration, though: In 1877, the bell tower was destroyed by an earthquake, causing the roof to collapse. The replacement bell tower was added in the mid 1950s, the roof was replaced in the 1970s. Within the church are paintings and statues dating to the mission era that suggest a blending of cultures took place. The impact this has had on the culture in contemporary Loreto cannot be surmised, given the data available. Other religious and secular buildings that once belonged to the mission have long been replaced by modern structures that constitute the town of Loreto. The church is an active Catholic parish and has continually served the surrounding community for more than three hundred years. As with most non-archaeological Spanish colonial missions in Baja California, the church is the only major structure to survive.

Mission: **San José de Tumacácori**
Location: Tumacacori-Carmen, Arizona

Substantial parts of Mission San José de Tumacácori's church (FIGURE 3.2.21), granary, and *convento* are extant, and there is archaeological evidence of its *acequia* system. The authenticity of these structures is high; there has been little reconstruction or restoration, leaving the Spanish colonial mission-era fabric largely intact. The church's sanctuary still has its original paint, picture frames, and extensive stenciling. The ceiling and walls are also adorned with paintings, though now quite faded. The original artwork illustrates the interweaving of cultures that often occurred at the missions. Similar artwork can be seen at San Antonio's Mission Concepción. However, while Mission San José de Tumacácori is authentic, it is in ruins, and key elements that fully illustrate the Spanish Crown's objectives of evangelization, colonization, and defense no longer exist.

Mission: **Nuestra Señora del Espíritu Santo de Zúñiga (La Bahía)**
Location: Goliad, Texas

Located approximately 150 kilometers (93 miles) southeast of the San Antonio Missions, Mission Nuestra Señora del Espíritu Santo de Zúñiga, or La Bahía, is comprised of a church, granary, and school. It is largely a 1930s replica of the 1749 mission (FIGURE 3.2.30), however, its structures having been reconstructed, restored, and refurnished to illustrate the Spanish Crown's objectives of colonization and evangelization. Some standing walls from the mission's third and final location are still visible, illustrating the Crown's defensive objective. The authenticity of the mission's standing structures is therefore low. The mission is now a Texas State Park. After secularization in the early nineteenth century, most of the indigenous peoples moved to San Antonio or to Mexico, leaving the mission to decline. Surviving material from the mission era was carried away for use in construction elsewhere, leaving present-day Mission Nuestra Señora del Espíritu Santo de Zúñiga with little material authenticity. Comparatively, it lacks most of the attributes that are present at the San Antonio Missions.

◀ FIGURE 3.2.30

Reconstructed church at Nuestra Señora del Espíritu Santo de Zúñiga (La Bahía), Goliad, Texas.

Courtesy of Larry D. Moore, Wikipedia Commons. 2007.

Mission: **Purísima Concepción de Nuestra Señora de Caborca**
Location: Caborca, Sonora, Mexico

The Mission Purísima Concepción de Nuestra Señora de Caborca church is architecturally similar to Mission San Xavier del Bac's church in Arizona (FIGURE 3.2.31). This striking building unfortunately was not sited far enough above the adjacent Rió Asunción to escape frequent and substantial flood damage. It and its *convento* wing were seriously damaged in 1890, 1899, 1915, and 1917. More recently, the church, which backs onto the river,

was severely affected during the extraordinarily heavy rains that fell throughout northern Mexico in 1993. The banks of the river were undermined and washed away, taking with them the apse, right transept, and most of the remaining *convento*. (Giffords, 1993) Most of the rebuilt north sacristy was washed away as well. A local group coordinated the restoration of the structure in 2009 and rebuilt the missing elements. Due to the damage inflicted on Mission Purísima Concepción de Nuestra Señora de Caborca and the subsequent restorations, the authenticity and integrity are low when compared to the San Antonio Missions. In addition, the mission is missing other key physical attributes that are present at the San Antonio Missions.

FIGURE 3.2.31 ▶

Reconstructed church at Misión Purísima Concepción de Nuestra Señora de Caborca, Caborca, Mexico.

Courtesy of the National Park Service. 2006.

vi) OTHER INDIVIDUAL MISSION COMPLEXES POSSESSING SOME HISTORICAL, ARCHITECTURAL OR ARCHAEOLOGICAL INTEREST, BUT NOT WARRANTING FURTHER COMPARISON

MISSION NAME	DATE MISSION ESTABLISHED	COMMENTS
NORTH AMERICA		
CALIFORNIA		
San Diego de Alcalá	1769	Reconstructed 1931
San Francisco de Asís (Dolores)	1776	Extant
Santa Clara de Asís	1777	Reconstructed 1926-28
Santa Cruz	1791	Only an indigenous dormitory survives from Spanish colonial era
San José	1797	Reconstructed 1982-85
San Luis Rey de Francia	1798	Reconstructed/restored 1892-1912
San Rafael Arcángel	1817	Not extant
San Francisco Solano	1823	Reconstructed 1911-13
NEW MEXICO		
Nuestra Señora de Perpetuo Socorro	1598	Restored 1816-1821
San Buenaventura de Cochití	early 17th C	Reconstructed 1960s

MISSION NAME	DATE MISSION ESTABLISHED	COMMENTS
Santo Domingo	1607	New church built ca. 1895
San Agustín de la Isleta	1612	Remodeled 1910-1923 and 1959
San Ildefonso	1617	New church built 1969
San Lorenzo de Picuris	1620	Reconstructed 1986
San José de los Jémez (San José de Giusewa)	1621	Ruins
Nuestra Señora de la Asunción	1692	Reconstructed 1923
San José de la Laguna	1699	Rehabilitated 1932
San Felipe Neri	1706	Renovated 1880s
ARIZONA		
Los Santos Ángeles de Guevavi	1691	Ruins
San Cayetano de Calabazas	1756	Ruins
TEXAS		
Los Santos Ángeles de Guevavi	1691	Ruins
San Cayetano de Calabazas	1756	Ruins
San Antonio de Senecú	1682	Reconstructed
Nuestra Señora de la Limpia Concepción del Socorro	1682	Reconstructed
Nuestra Señora del Refugio	1793	Reconstructed
FLORIDA		
Spanish colonial missions in Florida exist only as archaeological vestiges. A large-scale replica of Mission San Luis de Talimali (1656-1704) was begun in 1997, based on archaeological and historical research.		
MEXICO		
Earliest 16th-Century Monasteries on the Slopes of Popocatépetl	1525-1570	World Heritage Site (1994): 14 monasteries founded in areas of dense indigenous settlement; not mission complexes
Complex formed by the Franciscan Convent and Our Lady of the Assumption Cathedral, Tlaxcala (as an extension of Popocatépetl)	ca. 1539	World Heritage Tentative List (2004): typologically similar to "Earliest 16th-Century Monasteries on the Slopes of Popocatépetl"
Historic Centre of Zacatecas	1546	World Heritage Site (1993): not a mission per se but the base for establishing northern missions
Churches in the Zoque Province, Chiapas	16th C	World Heritage Tentative List (2001): eight churches; not mission complexes
Vallée des Cierges	1762	World Heritage Tentative List (2004): includes Mission San Francisco de Borja Adac (extant)
BAJA CALIFORNIA		
Santiago de los Coras Aiñiní	1724	Not extant
San José de Cabo Añuití	1730	New church built 1940
Santa Rosa de las Palmas (Todos Santos)	1733	New church built 1970
San Luis Gonzaga Chiriyaqui	1737	Extant
Santa Gertrudis La Magna	1752	Extant
San Francisco de Borja Adac	1762	Extant
Santa María de los Ángeles Kabujakaamang	1767	Ruins
San Fernando Rey de España de Velicatá	1769	Ruins
Nuestra Señora del Santísimo del Rosario de Viñadacó	1774	Ruins
Santo Domingo de la Frontera	1775	Ruins
Santo Tomás de Aquino	1791	Ruins
San Pedro Mártir de Verona	1794	Ruins

MISSION NAME	DATE MISSION ESTABLISHED	COMMENTS
Santa Catalina Virgen y Mártir	1797	Ruins
Nuestra Señora de Guadalupe del Norte	1834	Ruins
SONORA		
Nuestra Señora de los Dolores	1687	
Nuestra Señora de los Remedios	1687	
San Ignacio de Cabórica	1687	
San Pedro y San Pablo del Tubutama	1687	
Santa Teresa de Átil (San Francisco de Átil)	1687	
Santa María Magdalena	1687	
San José de Imuris	1687	
Santa Gertrudis de Sáric	1689	
Nuestra Señora del Pilar y Santiago de Cocóspera	1689	
San Antonio Paduano del Oquitoa	1689	
San Diego del Pitiquito	1689	
San Lázaro	1691	
San Luis Bacaoncos	1691	
Los Santos Reyes de Sonoita	1692	
San Cosme y Damián de Tucsón	1692	
Santa María Suamca	1693	
Nuestra Señora de Loreto y San Marcelo de Sonoyta	1693	
San Valentín de Busanic / Bisanig	1693	
Nuestra Señora de la Ascensión de Opodepe	1704	
CHIHUAHUA		
Since 1997, the Centro Instituto Nacional de Antropología e Historia en Chihuahua, the non-profit Misiones Coloniales de Chihuahua A.C., and the State government have undertaken projects to document Chihuahua's colonial-era missions, consolidate the church ruins that are in danger of disappearing, and restore and reuse a number of the surviving churches.		
Virgen de Rosario	1572	Restoration in progress
Santiago	ca. 1620	Restoration in progress
San Jerónimo de Huejotitlán	1631	Reconstructed 19th century?
San Francisco	1640	Restoration in progress
San José, Valle de Olivos	1640	Restoration in progress
San Francisco de Borja	1645	Ruins
Santa Ana, La Joya	1648	Ruins
Santa Rosalía	1659	Ruins
San Antonio de Padua	1663	Ruins
Santa Rosa	1671	Restored
Jesús de Carachí	1675	Restoration in progress
Nuestra Señora de Montserrat	1675	Restoration in progress
San Ignacio	1676	Restoration in progress
San Antonio, Guazarachi	1679	Ruins
San Francisco Javier	1680	Reconstructed
San José, Baqueachi	1684	Restoration in progress
Santa María de la Redonda	1684	Restoration in progress
San Felipe y Santiago	1686	Restoration in progress
San Juan de Dios	1686	Ruins

MISSION NAME	DATE MISSION ESTABLISHED	COMMENTS
Nuestra Señora de Aranzazu	1700	Restoration in progress
Santa Eulalia	1700	Restoration in progress
Virgen de la Asunción	1708	Restoration in progress
Virgen de Loreto	1709	Restoration in progress
Santa Ana de Chinarras	1716	Restored
San José, Batopilillas	1719	Restoration in progress
Virgen del Refugio	1720	Restored
San Fernando de las Amarillas	1721	Restored
San José Laborando	1743	Restoration in progress
San Ángel Custodio	1745	Restoration in progress
San Juan Bautista	1752	Restoration in progress
Santo Cinco Señores	1752	Restored
Nuestra Señora de la Luz	1756	Restoration in progress
Santo Entierro	1759	Restoration in progress
Santa Ana	1762	Restoration in progress
Cristo Rey		Restored
La Purísima Concepción		Restored
San Antonio, Los Chacones		Restoration in progress
San Francisco Javier		Restored
San Javier, San Javier		Restoration in progress
San Miguel Arcángel		Restoration in progress
San Nicolás de la Joya		Ruins
Santa Cruz		Restoration in progress
Santa María del Póplulo		Restoration in progress
Santa Rosa de Lima		Restoration in progress
Santo Tomás		Restoration in progress
Virgen de Guadalupe		Ruins
Virgen del Camino		Restoration in progress
SPANISH WEST INDIES		
Little remains of the Spanish colonial missions in the Spanish West Indies today, and there are no known relevant comparatives, based on available information.		
CENTRAL AMERICA		
Most of the Spanish colonial mission complexes in Central America are believed to exist only as archaeological vestiges.		
SOUTH AMERICA		
ARGENTINA		
Concepción (Nuestra Señora de la Limpia Concepción del Ibitiracuá)	1619	Ruins
Yapeyú (Nuestra Señora de los Reyes Magos de Yapeyú)	1627	Ruins
San Francisco Javier	1629	Ruins
La Cruz (Nuestra Señora de Asunción de La Cruz de Mbororé)	1630	Ruins
San Carlos Borroméo	1631	Ruins
Santo Tomé (Santo Tomé Apóstol)	1632	Ruins
Apóstoles (Apóstoles San Pedro y San Pablo)	1638	Ruins
Mártires (Santos Mártires)	1639	Ruins

MISSION NAME	DATE MISSION ESTABLISHED	COMMENTS
San José	1638/1660	Ruins
Candelaria del Caazapaminí	1628/1665	Ruins
Corpus (Corpus Christi)	1622/1701	Ruins
BOLIVIA		
San Juan Bautista	1747	Ruins
San Ignacio de Velasco	1748	Reconstructed 1972
Santiago de Chiquitos	1754	Reconstructed 20th century
Santo Corazón	1760	Subsurface remains
BRAZIL		
São Francisco de Borja (San Francisco de Borja)	1682	Ruins
São Luiz Gonzaga (San Luis Gonzaga)	1687	Ruins
São Nicolau (San Nicolás)	1687	Ruins
São Lourenço Mártir (San Lorenzo Mártir)	1690	Ruins
São João Batista (San Juan Bautista)	1697	Ruins
Santo Ângelo Custódio (Santo Ángel)	1706/1707	Ruins
CHILE		
San Francisco Church and Convent	1554	World Heritage Tentative List (1998): Franciscan church complex built in Santiago in the 17th-19th centuries displaying the creativity of natives, mestizos and Europeans; not a mission complex
Churches of the Altiplano	17th C	World Heritage Tentative List (1998): a series of churches selected from at least fifty examples built in a style generically known as "Andean mestizo"; not mission complexes
PARAGUAY		
San Ignacio Guazú	1609	No longer standing except cloister
San Cosme y Damián	1632	Ruins and reconstructed
Santa María de Fe	1647	No longer standing
Santiago	1651/1669	Ruins
Santa Rosa de Lima	1698	Ruins and reconstructed
Anunciación de Itapúa (Encarnación de Itapúa)	1615/1703	Ruins
San Estanislao (Taruma mission)	1747	
Virgen Belén (Nuestra Señora de Belén) (Taruma mission)	1760	
SPANISH EAST INDIES		
Jesuit Churches of the Philippines [Patrocinio de María in Boljo-on, Cebu (1599); La Inmaculada Concepción in Guiuan, Samar (early 18th C); San Pedro Apóstol in Loboc, Bohol (1602/1638); San Isidro Labrador in Lazi, Siquijor (1857); and San Mattias in Tumauini, Isabela (1753)]	1599-1857	World Heritage Tentative List (1993): five Augustinian and Jesuit churches typologically similar to "Baroque Churches of the Philippines"; not mission complexes
Spanish Colonial Fortifications of the Philippines	18th C	World Heritage Tentative List (2006): includes a fortified 18th-century Jesuit church renovated by the Franciscans in the 19th century; not a mission complex

CONCLUSION

The ensemble of San Antonio Missions ranks first when compared with similar properties, and can fill a critical gap on the World Heritage List.

Section 3.3 Proposed Statement of Outstanding Universal Value

BRIEF SYNTHESIS

Situated along a 12.4-kilometer (7.7-mile) stretch of the San Antonio River basin in southern Texas are five Spanish colonial mission complexes built in the early eighteenth century. This ensemble is the most complete and most intact example of the Spanish Crown's efforts to colonize, evangelize, and defend the northern frontier of New Spain during the period when Spain controlled the largest empire in the world. These missions were the center of efforts to evangelize the area's indigenous population into converts loyal to the Catholic Church; they also include all the components required to establish self-sustaining, socio-economic units comprised of Spanish-speaking subjects loyal to the Crown. The missions' more than fifty standing structures, archaeological resources, and landscape features include *labores*, a *rancho*, residences, a grist mill, granaries, workshops, wells, lime kilns, churches, *conventos*, and perimeter walls for protection. The ensemble of missions includes extensive irrigation systems of *acequias* (one operating continuously for more than 265 years), dams, and an aqueduct that enabled agricultural independence. These water distribution systems are a clear demonstration of the exceptionally inventive interchange that occurred between indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous hunter-gatherers who, in a matter of one generation, became successful settled agriculturists. The enclosed layout of each mission complex and their proximity to each other, the intensive communal activities such as construction and farming undertaken there, the widespread sharing of knowledge and skills among their inhabitants, and the early adoption of a common language and religion resulted in a people and culture with an identity neither wholly indigenous nor wholly Spanish that has proven exceptionally persistent and pervasive.

JUSTIFICATION FOR CRITERIA

Criterion (ii): The substantial remains of the extensive water distribution systems constructed to irrigate the *labores* at the San Antonio Mission complexes eminently illustrate an exceptionally important interchange between indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved, but most dramatically in those of the Coahuiltecans and other indigenous hunter-gatherers who, in a matter of one generation, became successful settled agriculturalists.

Criterion (iii): The rapid interweaving of diverse peoples and cultures from two continents was advanced by the physical layouts of the five San Antonio Missions, which are inward-focused and located in close proximity to each other; the intensive communal activities such as construction and farming undertaken there; the widespread sharing of knowledge and skills among their inhabitants; and the early adoption of a common language and religion; all of which resulted in an identity neither wholly indigenous nor wholly Spanish that has proven exceptionally persistent and pervasive.

Criterion (iv): These five closely located eighteenth-century mission complexes, whose more than fifty standing structures, archaeological resources, and landscape features are unmatched in number and diversity among surviving Spanish colonial missions, is the most complete extant example of the Spanish Crown's global effort to colonize, evangelize, and defend its colonial empire, the largest in the world at that time. An outstanding illustration of a significant stage in human history, the San Antonio Missions fully and evocatively illustrate Spain's goal of creating secular, self-supporting communities of Spanish subjects loyal to the Crown and to the Roman Catholic Church.

STATEMENT OF INTEGRITY

Within the boundary of this 300.8-hectare (743.3-acre) serial property are all the attributes necessary to sustain its Outstanding Universal Value. These include the *labores*, *rancho*, granaries, grist mill, workshops, wells, a quarry, lime kilns, and *acequias* (two operating, one for more than 265 years, along with a dam and aqueduct) required

to support the colonization goals of socio-economic independence; the churches and other ecclesiastical buildings required to support the religious goals of evangelization; and the defensive structures necessary to protect the inhabitants. The property is of sufficient size to adequately ensure the complete representation of the features and processes that convey the property's significance. There is a 2,068-hectare (5,110.1-acre) buffer zone for the property. The property does not suffer from adverse effects of development and/or neglect.

STATEMENT OF AUTHENTICITY

The San Antonio Missions are authentic to an extraordinary extent in terms of their locations and settings, forms and designs, materials and substance, and use and function. The locations for the five mission complexes that make up this property along the San Antonio River are unquestionably authentic. The two most southerly complexes in the 12.4-kilometer (7.7-mile) long chain of missions, Missions Espada and San Juan, are located in remarkably rural settings. In form and design, the missions' traditional Benedictine plan for convents, modified by the Franciscans into a friary plan enclosed within defensive walls, has remained intact. The predominant materials likewise are authentic, including micritic limestone, which was soft enough to be cut with woodworking tools when first quarried. Four of the five mission churches remain in use today as active Roman Catholic parishes, with a number of parishioners tracing their roots to the original mission inhabitants. Mission Espada's *acequia* and aqueduct still carry water to serve the area of the mission, as they have done continuously for more than 265 years. The overall state of conservation of the property is very good and its condition is stable. Various restoration and reconstruction activities have taken place at the mission complexes over the centuries; for example, the iconic church at Mission Valero/The Alamo has been the subject of significant restoration because of the ravages of war and time. For decades the State of Texas and the United States National Park Service have employed internationally recognized scientific standards and techniques when undertaking interventions at the San Antonio Missions.

REQUIREMENTS FOR PROTECTION AND MANAGEMENT

The framework for the protection and management of the San Antonio Missions contains a broad set of laws promulgated by the federal, state, and local governments. In addition, the Texas Historical Commission, an agency of the State of Texas, must review in advance any modifications proposed for the structural elements located in the nominated property. All of these mechanisms have been adopted and implemented to protect the attributes that sustain the Outstanding Universal Value of the nominated property. Supporting these laws and the Commission is a suite of overarching and detailed management plans and systems.

The United States National Park Service manages all the property within the boundaries of the San Antonio Missions National Historical Park, which was established under Public Law 95-629 (1978) and Public Law 101-628 (1990). The four mission churches within the National Historical Park are owned and operated by the Archdiocese of San Antonio. The State of Texas owns the property of Mission Valero/The Alamo. The Daughters of the Republic of Texas, a private, not-for-profit corporation, manages it on behalf of the State of Texas General Land Office. The 2,068-hectare (5,110.1-acre) buffer zone is owned by various public and private entities and is managed by a set of City of San Antonio ordinances, guidelines, and plans.

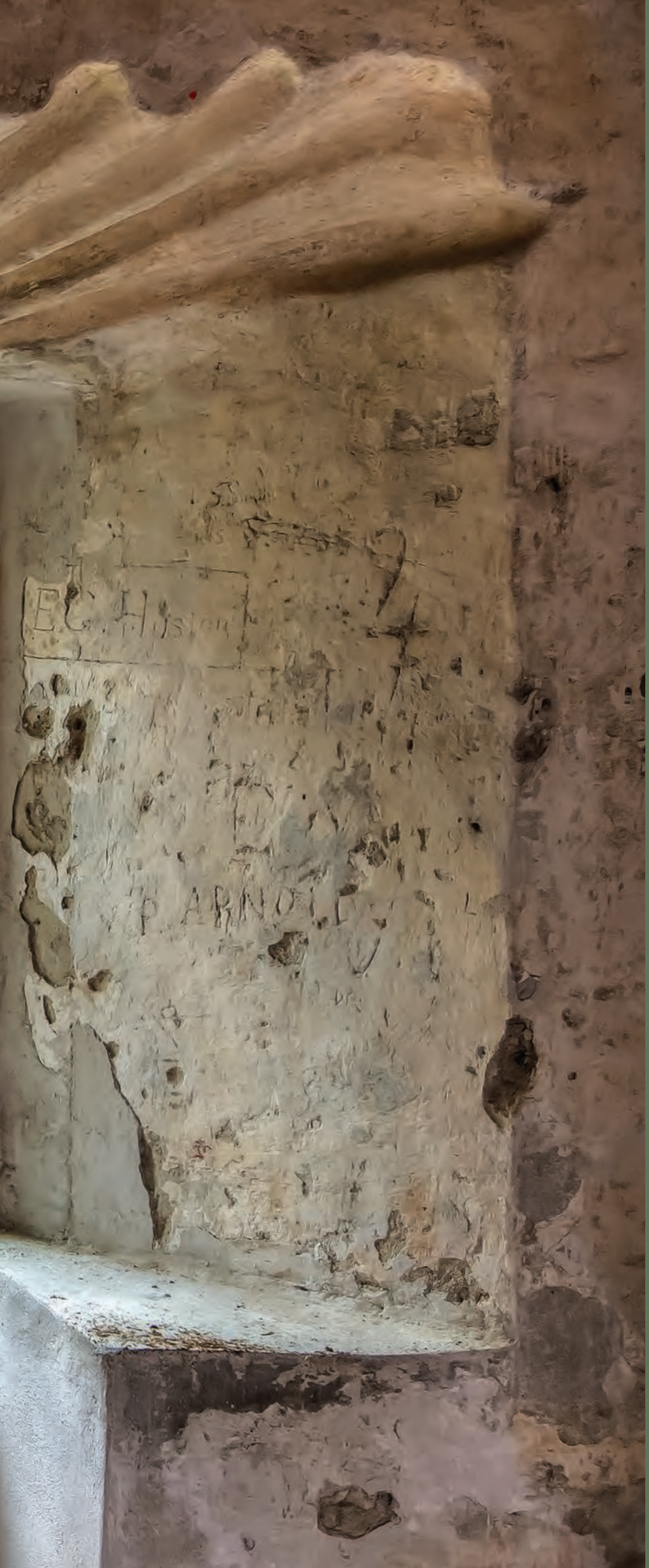
The San Antonio Missions nominated property is fully protected through the application of all the relevant legislative instruments that are available in this jurisdiction. It is protected at the federal level under the Historic Sites Act of 1935, the federal Archaeological and Historic Preservation Act of 1974 as amended, and the Code of Federal Regulations (36 CFR 65); at the state level under the State of Texas Natural Resource Code of 1977; and at the municipal level under the City of San Antonio Unified Development Code (2010). In addition, a number of the individual elements in this serial property are protected as a National Historic Landmark, National Historic Site, Texas State Historic Site, State Antiquities Landmark, and/or Local Landmark.

The San Antonio Missions nominated property is managed by means of a comprehensive management plan (adopted in December 2013) that brings together the key property owners into a unified body to coordinate the management of all components of this serial property (see Appendix C), and by detailed plans specific to various components and activities. The management of the San Antonio Missions National Historical Park is directed by its General Management Plan and Development Concept Plan (1982; 1998), Resources Management Plan (2001), and draft Comprehensive Interpretive Plan (2002). Management of Mission Valero/The Alamo is directed by The Alamo Master Plan (2012).

There is continual monitoring for potential threats to the property to ensure none jeopardize the attributes that sustain the property's Outstanding Universal Value. Perhaps the most significant potential threat is the rapid growth and development of the City of San Antonio. Protection against this potential threat is in place, and organizations such as the San Antonio Conservation Society, the Bexar County Historical Commission, and the San Antonio Missions World Heritage Advisory Committee are vigilant to identify, eliminate or mitigate this and any additional potential risks.

Long-term challenges are posed by some situations that are beyond the control of individuals or institutions. For example, the climate is semi-arid and hot, and the harsh weather and temperatures could potentially have a negative impact on the elements within the property. Likewise, ground water has the potential to damage walls through rising damp. Other challenges include water run-off into the historic *acequias* and protection of historic viewsheds. In all these situations, proactive monitoring and appropriate conservation activities eliminate or mitigate damage.

Funding from federal, state, county, and municipal governments, the Archdiocese of San Antonio, not-for-profit organizations, and private donations is adequate at the present time. Community support for the San Antonio Missions is extremely positive, and the missions' management works to nurture this positive attitude.



Section 4: State of Conservation and Factors Affecting the Property

4.a Present State of Conservation

4.b Factors Affecting the Property

4. State of Conservation and Factors Affecting the Property

4.a Present State of Conservation

OVERVIEW

All the elements and components within the nominated property are in good to excellent physical condition. Rigorous federal, state, and local protective measures are in place to ensure their continued conservation and protection. None of the elements or components is subject to ascertained or potential developmental or environmental threats. The combination of protective measures, expert oversight, management planning, robust financial support from public and private bodies, and strong community respect for and appreciation of the missions collectively ensure the long-term conservation of the nominated property.

All extant structures, archaeological resources, and land within the boundary of the nominated property are stable and closely monitored by professional expert staff on a regular basis, as described in SECTION 5. Conservation management plans are in place for all of the mission complexes to guide ongoing maintenance programs and conservation projects.

Natural weathering and the passage of time will undoubtedly cause some level of degradation to the historic fabric of the mission structures, especially the masonry and the plaster finishes. Through the implementation of regular maintenance and periodic conservation programs that adhere to international conservation standards and practices, however, these structures stand in a superior state of conservation and will continue to do so for many generations.

Structural elements within the nominated property are monitored on a cyclical basis to ensure they do not need major conservation treatments. Landscape features and archaeological resources are monitored through observations of erosion and invasive species to ensure these elements don't damage the historic landscape. Visitor use is monitored to ensure that visitation does not adversely affect the conservation of the property.

The National Park Service Facility Management Software System is utilized to record the condition and outstanding work orders for all elements in the National Historical Park. This database requires an annual general update of their condition, with a detailed update every five years. Baseline photographs are utilized to record changes in condition as well as conservation projects such as repointing. All conservation methods are designed to ensure the Spanish colonial fabric is maintained, and any necessary replacements (such as wooden elements) match the pertinent characteristics of the historic fabric. Masonry repointing with a compatible lime mortar is undertaken on a five- to seven-year cycle. Standard conservation procedure is to replace deteriorated mortars with mortars that are softer than the surrounding stone. Lime putty is used to reattach loose plaster. The use of chemicals for repair or consolidation is being phased out wherever possible in favor of more reversible techniques. The principle of minimal intervention is followed, with a focus on the preservation of original fabric and the reversibility of any treatments.

The state of conservation of the whole property is considered to be satisfactory when the identified values of the mission complexes are not compromised by external or internal forces; the standing structures, archaeological resources, and landscape features that support its historical significance continue to be in excellent or good condition; the functioning water distribution systems continue to be operational; religious services continue to be performed in the active parish churches; and educational and outreach activities successfully covey the importance and significance of the San Antonio Missions to visitors and the general public.

MISSION ESPADA AND *RANCHO DE LAS CABRAS*

Mission Espada: The current physical condition of the structures and features of the Mission Espada complex is good, and improving (FIGURE 4.A.1). All structures are stable. There are currently no major threats to the attributes that sustain the Outstanding Universal Value of this component of the nominated property. Conservation measures include cyclical monitoring, and regular maintenance and repair work. Buildings and other features undergoing work include:

◀ FIGURE 4.A.1

Lidar image of Mission Espada.

Courtesy of CyArk. 2010.

Aqueduct: The masonry aqueduct is on a regular maintenance cycle to remove silt, re-parge and repoint the structure every three to five years (FIGURE 4.A.2).

Dam: The masonry dam is kept free from vegetation (primarily non-native) through the cooperative efforts of the Espada Ditch Master, the National Park Service, and the staff of Mission County Burial Park just west of the dam (FIGURE 4.A.3). Long-term plans include repointing the masonry, repairing leaks, and removing deleterious Portland-cement patches.

***Acequia*:** The *acequia* is on a regular maintenance schedule. In 2012, silt, vegetation, and refuse was removed from the *acequia* to improve the quality of water flow (FIGURE 4.A.4). This replicates the Spanish colonial practice of cleaning the *acequia* on a regular basis; it also maintains the community tradition of shared labor.

***Labores*:** The long-term conservation plan is to return these *labores* to a mowed field appearance more closely replicating the colonial-era *suertes* (FIGURE 4.A.5).

Church and Priests' Quarters: The church and adjacent priests' quarters will require some structural stabilization efforts in the near future, as outlined in a structural monitoring and recommendations report completed in 2010. The proposed stabilization will include improving moisture control around the foundation walls and stabilizing

the masonry walls using approved conservation practices. The walls most affected by structural movement date to the late nineteenth century when Father Bouchu restored the church. Additional anticipated programs include interior plaster repair and repainting in the church and priests' quarters, and upgrades to lighting and security (FIGURE 4.A.6).

◀ FIGURE 4.A.2

Aqueduct being cleaned by American Youthworks.

Courtesy of the National Park Service. 2012.

FIGURE 4.A.3 ▶

Removing invasive species from Mission Espada Masonry dam.

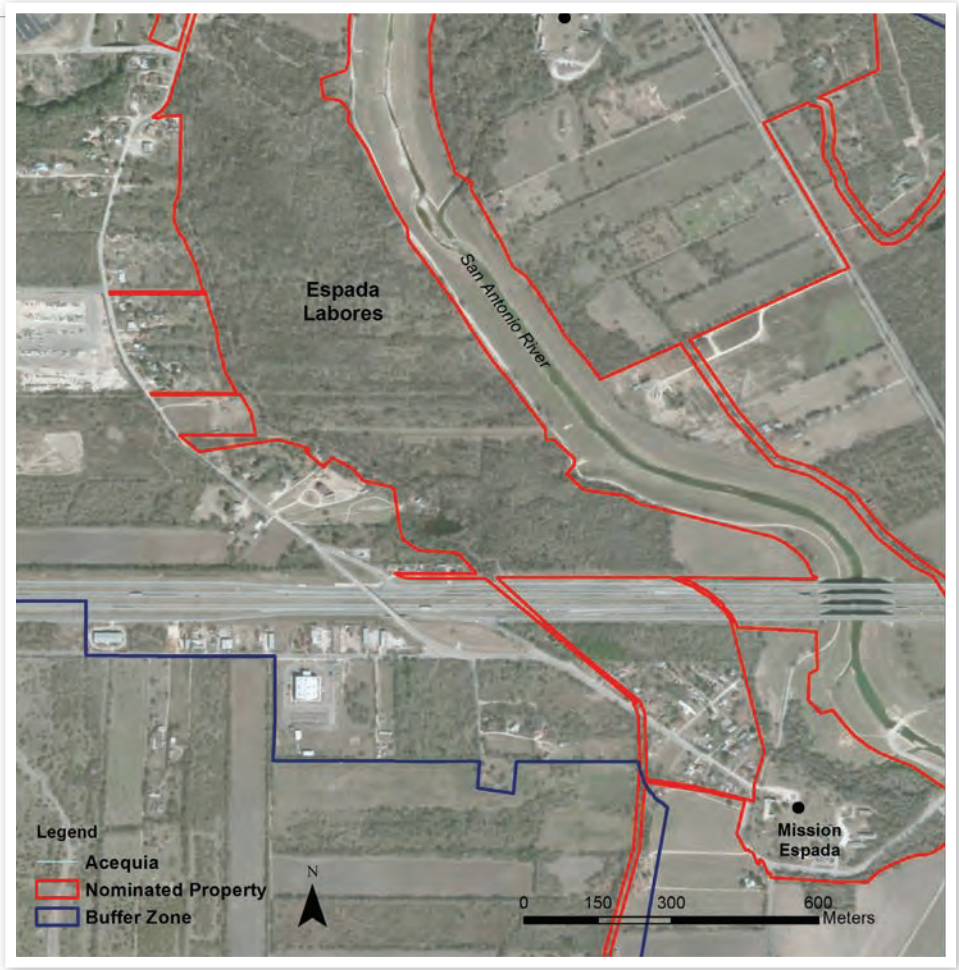
Courtesy of the National Park Service. 2012.

Espada *acequia* while being cleaned.
Courtesy of the National Park Service. 2012.

FIGURE 4.A.4 ▲

FIGURE 4.A.5 ▶

Espada *labores*.



◀ FIGURE 4.A.6

Church and priests' quarters (modern *convento*).

Courtesy of Robert Howen. 2013.

Other features undergoing work at the Mission Espada complex include the late-colonial era indigenous quarters along the south wall of the complex, which require repair/replacement of rotted wooden elements (a condition assessment will be completed in 2013-2014) (FIGURE 4.A.7); the north gate area, which requires correcting leaning walls and reconfiguring the drainage pattern (FIGURE 4.A.8); and the lime kilns (FIGURE 4.A.9), which would benefit from further protection by clearing vegetation and establishing a single walking trail. Detailed documentation and masonry stabilization of the "Oaks House" was completed in 2012; detailed documentation of all of the structures and ruins at Mission Espada will continue.

FIGURE 4.A.7 ▶

South indigenous quarters.

Courtesy of Robert Howen. 2013.

◀ FIGURE 4.A.8

North gate area.

Courtesy of Robert Howen. 2013.

FIGURE 4.A.9 ▶

Lime kilns .

Courtesy of the National Park Service. 2001.

***Rancho de las Cabras*:** Archaeological investigations to identify and assess the subsurface wall foundations were completed and backfilled in 2013. Backfilling protects the walls from wind and rain erosion (FIGURE 4.A.10). In addition, invasive mesquite will be removed and the historic prairie grass landscape will be restored to the area east of the *rancho* compound in 2013-2014 (FIGURE 4.A.11). Future conservation plans include an assessment of the chapel and Room 4 and a historic structures report for the entire compound. This planning document will provide additional data on how to best protect the resource.

◀ FIGURE 4.A.10

Subsurface features backfilled at *Rancho de las Cabras*.

Courtesy of the National Park Service.

FIGURE 4.A.11 ▶

Area of prairie grass restoration.

Courtesy of the National Park Service.

MISSION SAN JUAN

The current physical condition of the structures and features of the Mission San Juan complex is good, and improving. All structures are stable. There are currently no major threats to the attributes that sustain the Outstanding Universal Value of this component of the nominated property. Conservation measures include cyclical monitoring and regular maintenance and repair work. Buildings and other features undergoing work include:

Dam: Both National Park Service vegetation crews and San Antonio River Authority mowing crews monitor the condition of the masonry dam and remove invasive vegetation on a cyclical basis. New trails near the dam allow for increased monitoring to ensure the dam's condition remains stable (FIGURE 4.A.12).

◀ FIGURE 4.A.12

San Juan dam showing new trail in background.

Courtesy of Robert Howen. 2013.

***Acequia*:** Water was reintroduced to the San Juan *acequia* in 2011 using a modern pumping system that draws water from the lower flood-control channel of the San Antonio River (FIGURE 4.A.13). Both National Park Service and San Antonio River Authority personnel monitor the *acequia* for leaks and damage. In 2012 and 2013, several unobtrusive culverts were placed across the *acequia* to allow for a walking and maintenance trail that leads along the *acequia* from the San Juan dam to the location where the *acequia* re-enters the San Antonio River (FIGURE 4.A.14). The trail allows maintenance crews better access to the *acequia* to monitor it and keep it clean.

FIGURE 4.A.13 ▶

San Juan *acequia* water reintroduction.

Courtesy of the National Park Service. 2011.

◀ FIGURE 4.A.14

New culverts across *acequia*.

Courtesy of Robert Howen. 2013.

***Labores*:** A Spanish-colonial demonstration farm opened in August 2013 on the approximately two hectares (five acres) of *labores* closest to the mission complex (FIGURE 4.A.15). Active farming of the *labores* maintains their historical function and prevents encroachment of invasive species into the cultural landscape.

FIGURE 4.A.15 ▶

Demonstration farm fields.

Courtesy of the National Park Service. 2013.

Church: The church underwent a complete structural stabilization in 2012-2013, which included underpinning to address deformation, displacement, and cracking of the masonry walls (FIGURE 4.A.16). Buttresses installed in the 1960s were removed, restoring the church to its historic colonial-era appearance, and cracks in the exterior walls were reinforced with structural ties and grouting. Exterior restoration included repointing the masonry walls with compatible lime-based mortar and repairing the existing twentieth-century plaster on the façade. The Archdiocese also refurbished the church interior with new lime-based plaster wall finishes and upgraded modern conveniences, sensitively integrating them into the building to accommodate regular parish services.

Other features undergoing work at the Mission San Juan complex include the visitor services infrastructure, which was reconfigured in 2012 and 2013, moving the parking area farther away from the historic structures, *acequia*, and farm fields (FIGURE 4.A.17). Future planned work for the Archdiocese properties includes structural monitoring of cracking in the north wall of the parish office building to the north of the church.

Restored church.

Courtesy of the National Park Service. 2013.

FIGURE 4.A.16 ▲

FIGURE 4.A.17 ▶

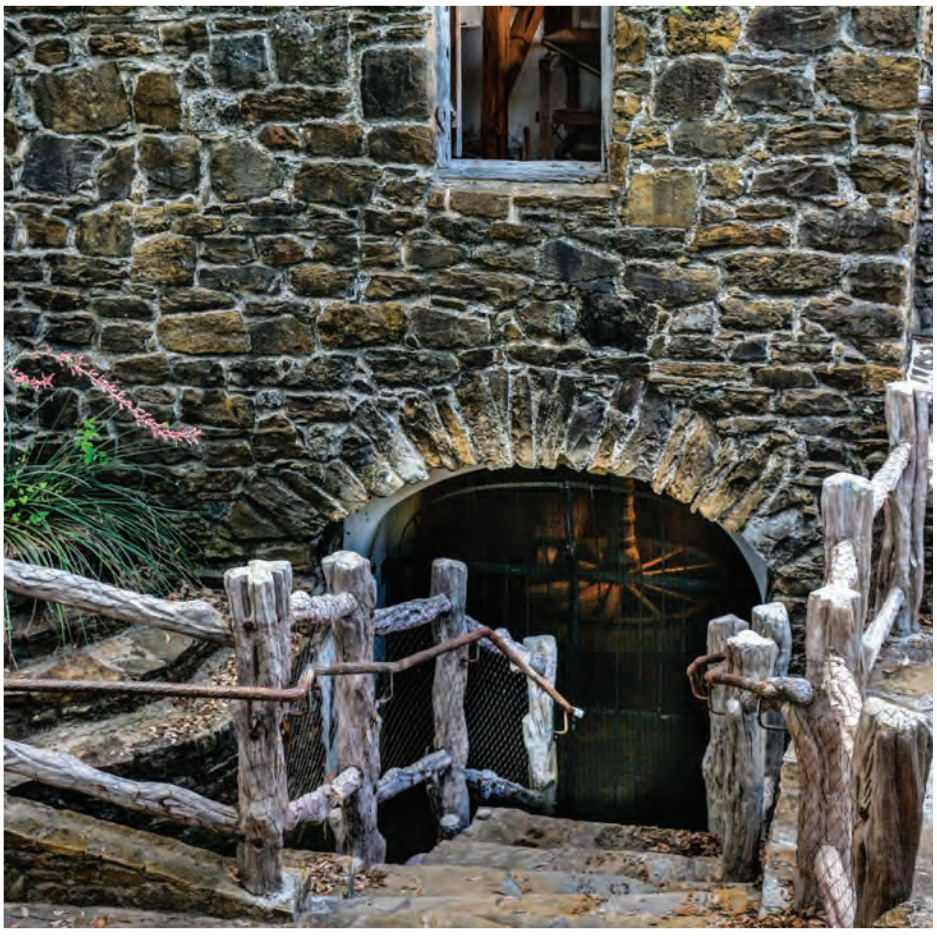
New parking lot at Mission San Juan.

Courtesy of Robert Howen. 2013.

MISSION SAN JOSÉ

The current physical condition of the structures and features of the Mission San José complex is very good to excellent, and improving. All structures are stable. There are currently no major threats to the attributes that sustain the Outstanding Universal Value of this component of the nominated property. Conservation measures include cyclical monitoring and regular maintenance and repair work. Buildings and other features undergoing work include:

Grist Mill: In 2012-2013, faux bois safety railings continued to be constructed to replace rotted wooden safety rails (FIGURE 4.A.18). These railings continue the craft tradition at Mission San José: the faux bois canale at the grist mill was constructed by local craftsmen in the 1930s and a descendant of the same family continues the tradition today.



◀ FIGURE 4.A.18

Faux bois railing with faux bois *canale* at Mission San José.

***Convento*:** The Benedictine column in the *convento* received continued study in 2013 to determine how to further consolidate the stone (FIGURE 4.A.19). The "doorless room" at the *convento* was thoroughly documented and the interior walls were cleaned and repointed in 2013 (FIGURE 4.A.20). Upcoming projects include a condition assessment.

FIGURE 4.A.19 ▶

The consolidated sandstone column in the Mission San José *convento.*
Courtesy of Robert Howen. 2013

▲ FIGURE 4.A.20

The "doorless" room at the Mission San José *convento.*
Courtesy of the National Park Service. 2013.

Church: Recent conservation programs at the church have focused on the preservation and stabilization of carved limestone and masonry walls, as well as plaster repair and interior rehabilitation. Stone conservation specialists recently completed a full conservation of the carved limestone entrance portal (FIGURE 4.A.21). Work included the removal of harmful cement mortars and their replacement with compatible hydraulic lime mortars; the repair of damaged original carvings; and the removal and replacement of failing modern repairs with appropriate limestone and lime-based materials. The stone conservators are carrying out ongoing stabilization of the carved limestone of the sacristy window (FIGURE 4.A.22). The Archdiocese has sensitively integrated modern conveniences into this active parish church building such as lighting, security fixtures, and liturgical furnishings.

◀ FIGURE 4.A.21

The Mission San José church façade restoration.

Courtesy of Robert Howen. 2011.

FIGURE 4.A.22 ▶

Stone conservators stabilizing the Mission San José church sacristy's "Rose Window."

Courtesy of the National Park Service. 2013.

Other features undergoing work at the Mission San José complex include the indigenous quarters, which are on a regular maintenance cycle for repointing (FIGURE 4.A.23). Upcoming projects also include a condition assessment and repointing of the workshop ruins (FIGURE 4.A.24). A new parish center outside the east walls of the mission complex is planned by the Archdiocese. Located outside of the nominated property in the buffer zone, the building is currently in the design phase. It would not be visible from inside the Mission San José complex and is designed to complement the architecture of the existing Visitor Center and rectory (FIGURE 4.A.25).

◀ FIGURE 4.A.23

Indigenous quarters at Mission San José.

Courtesy of Robert Howen. 2013.

FIGURE 4.A.24 ▶

Workshop ruins at Mission San José.

Courtesy of the National Park Service. 2013.

◀ FIGURE 4.A.25

Proposed parish center at Mission San José.

Courtesy of the National Park Service and Mission San José Parish. 2013.

MISSION CONCEPCIÓN

The current physical condition of the structures and features of the Mission Concepción complex is very good to excellent, and improving. All structures are stable. There are currently no major threats to the attributes that sustain the Outstanding Universal Value of this component of the nominated property. Conservation measures include cyclical monitoring and regular maintenance and repair work. Buildings and other features undergoing work include:

***Convento*:** All plaster identified in a recent assessment as being detached from the stone beneath was reattached using a lime putty. Lime-washed surfaces, voids, drainage, and roofs are scheduled for cyclical maintenance (renewal, filling, correction, and repair). Environmental monitoring equipment for the *convento* area is proposed.

Church: As described in SECTION 2.A, the church retains the highest level of original colonial-era fabric of any of the San Antonio Mission churches and is in very good condition overall (FIGURE 4.A.26). Most of the surviving original interior plaster and frescoes remain covered and protected beneath the repaired non-original plaster; however, a conservation specialist recently conserved three small areas of Spanish-colonial plaster and frescoes and left them exposed to public view adjacent to the recreated decorative scheme (FIGURE 4.A.27). Current ongoing conservation projects include the stabilization and conservation of the extant historic exterior plaster and decorative finishes, based on a 2012 conditions assessment and treatment recommendations report on the exterior finishes. A portion of the southern tower was cleaned and stabilized in 2013, as a first phase of conservation of the exterior finishes (FIGURE 4.A.28). Anticipated future programs include additional stone conservation for the carved limestone portal (FIGURE 4.A.29).

FIGURE 4.A.26 ▶

Exterior of Mission Concepción church and *convento*.

Courtesy of Robert Howen. 2013.

◀ FIGURE 4.A.27

Interior of Mission Concepción church.

Courtesy of Robert Howen. 2013.

▲ FIGURE 4.A.28

South bell tower at Mission Concepción after cleaning.
Courtesy of the National Park Service and Robert Howen. 2013.

◀ FIGURE 4.A.29

Mission Concepción church façade portal.

Courtesy of Robert Howen. 2013.

Other features undergoing work at the Mission Concepción complex include the preservation and stabilization of roofs, masonry walls, and historic plaster and frescoes, using traditional materials and techniques to the degree possible. In 2012 and 2013, a condition assessment of the plasters and masonry in the *convento* cloister, the library, and the Father-President's office, hallway, stairs, and exterior walls was completed (FIGURE 4.A.30) Walls in the Father-President's office were cleaned and latex paint was removed in 2012-2013 to reveal original plasters for assessment (FIGURE 4.A.31). A historic structures report and new long-term conservation plan for all the buildings in the Mission Concepción complex are planned.

FIGURE 4.A.30 ▶

Mission Concepción cloister.

Courtesy of Robert Howen. 2013.

◀ FIGURE 4.A.31

Father-President's office at Mission Concepción.

Courtesy of Robert Howen. 2013.

MISSION VALERO / THE ALAMO

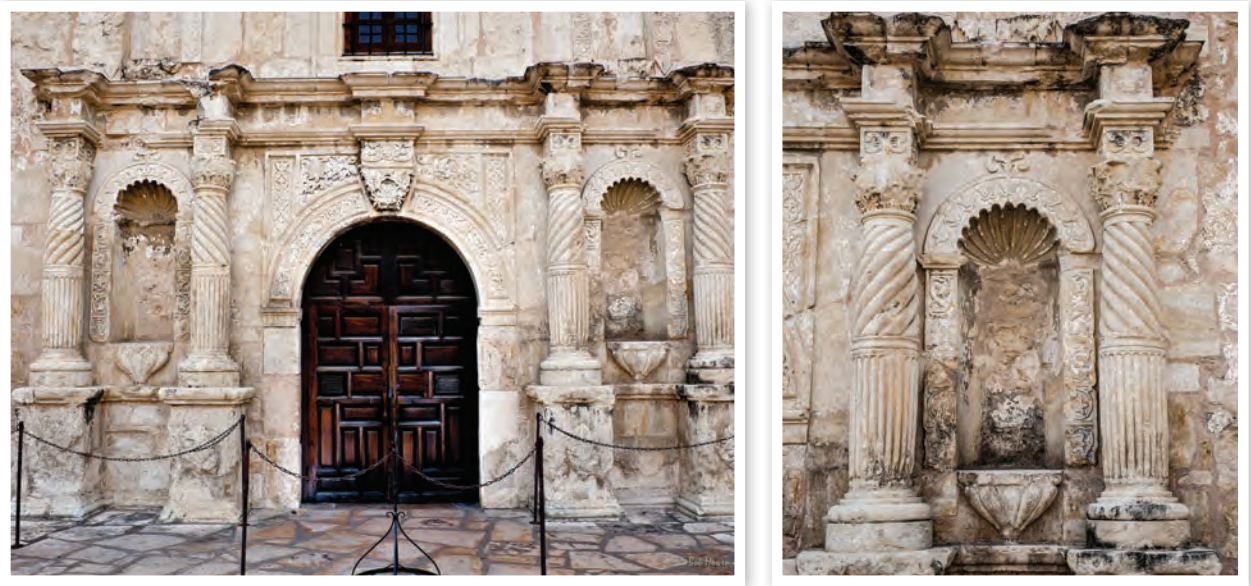
The current physical condition of the structures and features of Mission Valero/The Alamo is very good, and improving. All structures are stable. There are currently no major threats to the attributes that sustain the Outstanding Universal Value of this component of the nominated property. Conservation measures include cyclical monitoring and regular maintenance and repair work.

Former Church: As follow-ups to multiple masonry conservation projects carried out in the 1990s, the former church has recently undergone several conservation and repair programs. In 2012, a qualified contractor completed the repair of the existing modern roof to correct structural deficiencies and halt moisture infiltration (FIGURE 4.A.32). In the same year, a specialist completed a thorough survey of the limestone façade that outlines priorities for stone conservation and repair (FIGURE 4.A.33). The Alamo staff conservator is carrying out ongoing treatments to clean and stabilize the interior masonry walls, including stabilization of original Spanish-colonial plaster and painted decoration. During this recent work, the conservator uncovered previously unknown original areas of painted plaster beneath nineteenth-century plaster and masonry infill, and stabilized them. These important decorative finishes are now visible to the public (FIGURE 4.A.34). The Alamo staff conservator is currently developing a systematic conditions baseline that will help to set priorities for future conservation work. Anticipated future conservation programs include stone conservation for the carved limestone façade, based on recommendations set forth in a 2013 conditions assessment.

FIGURE 4.A.32 ▶

Working on the roof of Mission Valero church.

Courtesy of the National Park Service. 2012.



Mission Valero church façade.
Courtesy of Robert Howen. 2013.

FIGURE 4.A.33 ▲

▲ FIGURE 4.A.34

Mission Valero interior stenciled painted plasters.

4.b Factors Affecting the Property

There are no known potential or future factors that are likely to affect or threaten the Outstanding Universal Value of the nominated property. Mechanisms are in place to effectively manage change and thereby protect the attributes that sustain the Outstanding Universal Value, authenticity, and integrity of the San Antonio Missions.

(i) DEVELOPMENT PRESSURES

The City of San Antonio has been among the ten fastest growing cities in the United States of America since the 1990s, with an annual growth rate of just over two percent. Nevertheless, the components located within the nominated property's boundary are owned and/or managed by governmental entities and are protected by them from almost all types of development. As such, any development pressure that may exist could occur only in the

buffer zone. Such pressure is currently greatest near Mission Valero/The Alamo, due to its location at the heart of downtown San Antonio, and could affect the viewshed. The nominated property is currently being managed to lessen or eliminate any such threats (see SECTION 5). In 2013 a development project to build a multi-story hotel on top of an early twentieth-century building was proposed outside of the nominated property's boundary, but within the buffer zone south of Alamo Plaza on the southern edge of the Alamo Historic District, one of the city's designated protective zones (FIGURE 4.B.1). The city's established procedures included review by the professional staff of the City Office of Historic Preservation and the Historic and Design Review Commission which concluded that the development was not appropriate and approval for development was therefore denied. Standard procedures include an opportunity for public comment.

Development pressures on the four southern missions fall into two primary categories. First, like Mission Valero/The Alamo, viewshed maintenance is of great concern. City ordinances limit the types of development within the buffer zone. Neighborhood associations, chambers of commerce, rotary clubs, and other business and community associations are regularly informed and educated about the historical and economic importance of the viewsheds.

The second pressure is that increased development surrounding the boundary has increased the amount of impermeable surfaces, which increases water run-off into the *acequias* (irrigation ditches) that historically brought water from the San Antonio River to serve the mission complexes. The National Historical Park works closely with developers to limit the possible erosion damage to the *acequias*. The Park also works closely with the City of San Antonio's Storm Water Division of Public Works staff to educate them about the existence of these fragile *acequias* downstream of most development and to ensure that this agency controls upstream development run-off accordingly. City ordinances within the buffer zone require storm water retention on-site for any new developments that may occur.

Alamo Plaza.
Courtesy of Robert Howen. 2013.

FIGURE 4.B.1 ▲

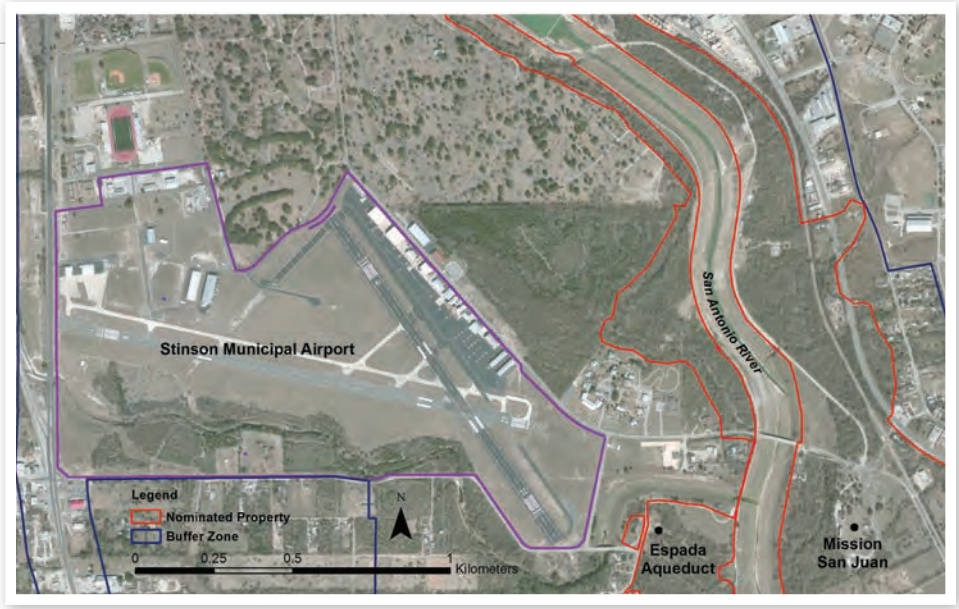
(ii) ENVIRONMENTAL PRESSURES

There are no major environmental conditions that threaten the nominated property or its buffer zone, but increasing population in the area will gradually increase air pollution. In the 1990s it became evident that chemicals from the former Brooks Air Force Base (closed in 2011) had seeped into the groundwater in the buffer zone of Mission San Juan and its *acequia*. Test wells and monitoring are still conducted in the buffer zone, but there is no known contamination within the nominated property's boundary.

Stinson Municipal Airport is located within the buffer zone near the Mission Espada aqueduct and Mission San Juan (FIGURE 4.B.2). The airport is used primarily by small airplanes and helicopters. Long-term plans for the airport include increased small jet usage. The noise from small aircraft can affect interpretive activities at Mission San Juan and the Mission Espada aqueduct.

FIGURE 4.B.2 ▶

Stinson Municipal Airport in relation to the Mission Espada aqueduct and Mission San Juan.



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(iii) NATURAL DISASTERS AND RISK PREPAREDNESS

In terms of severity and frequency, natural disasters represent a minimal concern for the nominated property and its buffer zone. While wildfires in some areas of the nominated property and buffer zone pose a potential concern, it is very low and there has not been a wildfire in many decades. Flooding does occur in Bexar County, but the components within the nominated property were designed for this type of riverine environment.

At Mission San Juan, there is a train that passes twice daily through its *labores* and over its *acequia* within the nominated property (FIGURE 4.B.3). This train carries coal to a power plant located farther south, beyond the nominated property and its buffer zone. The risk of derailment is minimal, but there was a coal spill into the Mission's *acequia* in 2002. Hazardous waste containment teams worked quickly to contain the coal and vacuum it out of the *acequia*. An emergency response plan is in place with the railroad company and the San Antonio Missions National Historical Park.

◀ FIGURE 4.B.3

Railroad tracks along Villamain Road, San Antonio.

Courtesy of Robert Howen. 2013.

One small refinery is located outside the nominated property but within its buffer zone, about 5 kilometers (3 miles) from Mission San Juan along its *acequia* (FIGURE 4.B.4). In May 2010, a fuel truck exploded and caused fires and explosions at the refinery. Emergency teams reacted quickly, and the explosions caused little damage outside the refinery property. Refinery officials redesigned the truck-docking facility and reconstructed it under federal guidance to meet the highest safety standards. A new pipeline has greatly reduced truck traffic to the facility, thereby reducing this risk. In addition, the refinery has drilled a test well to monitor ground water to detect any petroleum or chemical leaks. Refinery executives have been meeting regularly with National Park Service staff to determine whether any operational changes are needed to ensure there are no accidental leaks or fire emergencies.

FIGURE 4.B.4 ▶

Calumet refinery.

Courtesy of Robert Howen. 2013.

(iv) RESPONSIBLE VISITATION AT WORLD HERITAGE SITES

The nominated property currently receives a total of 1.5 to 1.6 million visitors per year. The most visited components, in descending order, are: Mission Valero/The Alamo; Mission San José; Mission Concepción; Mission Espada; and Mission San Juan. The least visited element within the nominated property is Mission Espada's *Rancho de las Cabras*. In 2011, an impact and opportunity study conducted for the San Antonio Missions National Historical Park indicated that, based on the 1.76 million visits that took place in 2009 (a slightly higher than average year), visitation would be 2.2 million by 2016, without additional programming. With additional new programming, the study projected up to 2.6 million visitors by 2016. Given the overall size of the nominated property, the capacities of its current management systems, and the tourism infrastructure that exists in San Antonio (the premier tourist destination in Texas), officials project that the nominated property can absorb these increases in visitors with no adverse effects.

Each of the missions has a different interpretive emphasis. The majority of school tours, professional tour guide association tours, and other tours managed by outside groups visit Mission San José or Mission Valero/The Alamo. The Spanish colonial demonstration farm at Mission San Juan, which began operation in 2013, is expected to increase visitation to Mission San Juan both for the general public and for specialized tour groups focused on educational activities related to agriculture. The recently completed San Antonio River Improvements Project, which allows people to walk and bicycle alongside the river from Mission Valero to Mission Espada, is expected to increase visitation – and particularly repeat visitation – to the nominated property by connecting the entire chain of Spanish colonial missions by means of a riverside recreational pathway.

All of the components in the nominated property except *Rancho de las Cabras* have barrier-free, accessible walkways that minimize the risk of damage to the cultural resources by visitors. *Rancho de las Cabras* can be visited only if accompanied by National Park Service guides. Mission Valero/The Alamo has 24-hour security guards and crowd-control lines to limit the number of visitors admitted to the former church at any one time. Mission Valero/The Alamo and Mission Concepción both have barriers in highly sensitive areas to prevent visitors from getting too close to fragile resources. All five mission complexes maintain schedules for school groups and other tours to control the number of visitors going through any one area at the same time.

The four southern missions all have public parking located away from the cultural resources, and the fifth, Mission Valero/The Alamo, takes advantage of public parking located elsewhere in downtown San Antonio. At Mission San Juan, the parking was designed to be shared by visitors to the mission and visitors to nearby walking and bicycle pathways, as well as by the mission church's parishioners. Landscaping is designed to prevent parking outside designated areas.

The City of San Antonio and its VIA Metropolitan Transit agency are increasing non-automobile methods for visiting the mission complexes. These include improved bus transportation lines and a growing public shared-bicycle program to reduce automobile congestion and reduce greenhouse gases. There are shared-bicycle stations at or near all of the mission complexes for visitors. VIA uses propane, compressed natural gas, and diesel-hybrid vehicles to reduce their impact on San Antonio's air quality.

(v) NUMBER OF INHABITANTS WITHIN THE PROPERTY AND THE BUFFER ZONE

Estimated population located within:

Area of nominated property: 5
Buffer zone: 12,806
Total: 12,811
Year: 2010

Section 5: Protection and Management of the Property

5.a Ownership

5.b Protective Designation

5.c Means of Implementing Protective Measures

5.d Existing Plans Related to Municipality and Region in which the Proposed Property is Located

5.e Property Management Plan

5.f Sources and Levels of Finance

5.g Sources of Expertise and Training in Conservation and Management Techniques

5.h Visitor Facilities and Statistics

5.i Policies and Programs Related to the Presentation and Promotion of the Property

5.j Staffing Levels and Expertise

5. Protection and Management of the Property

5.a Ownership

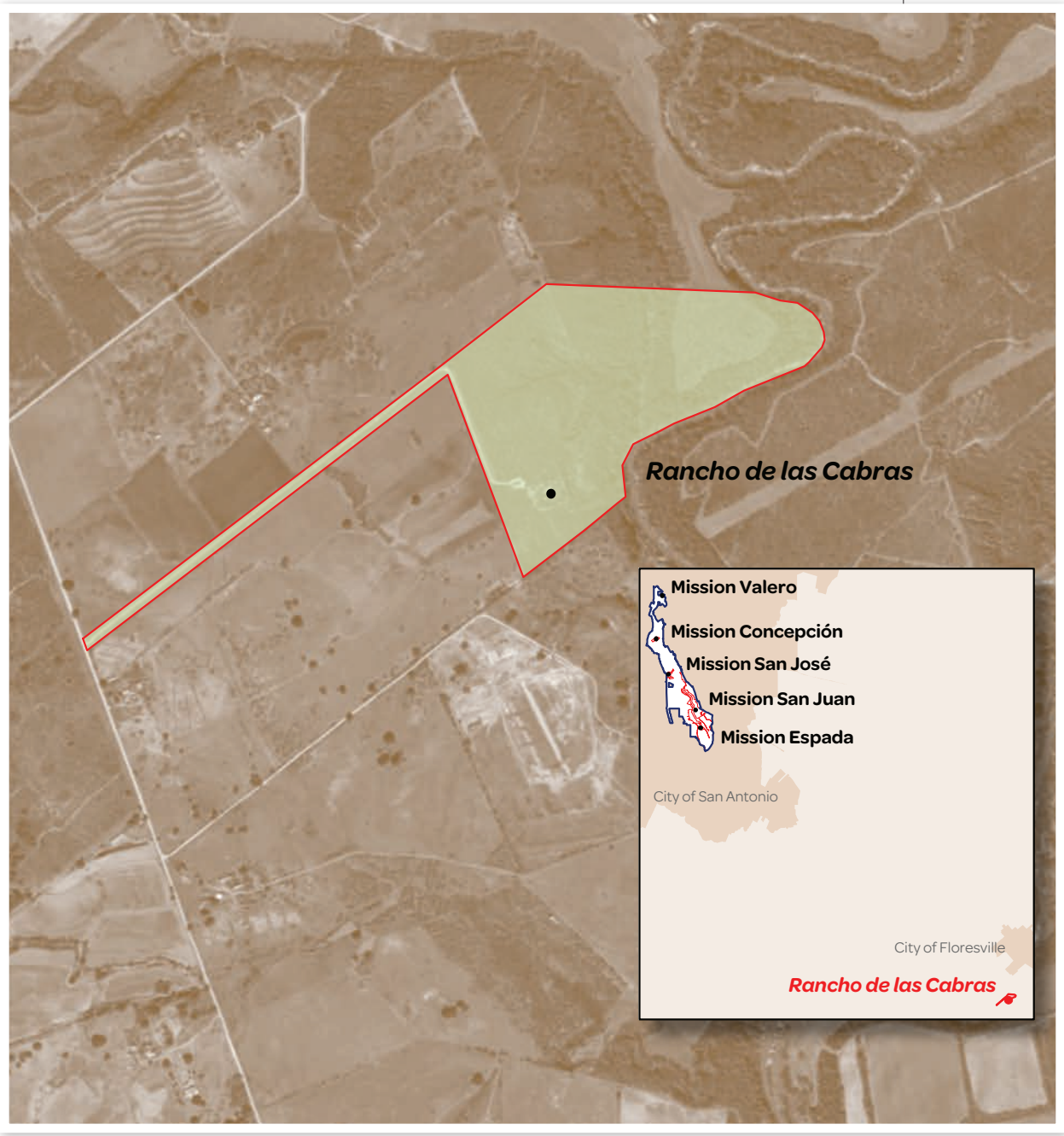
(See FIGURES 5.A.1 to 5.A.10 for maps showing the information listed below)

OWNER	ADDRESS	CITY	AFFILIATION	COMPONENT OR ELEMENT
Archdiocese of San Antonio	P.O. Box 28410	San Antonio, Texas 78228	Private	Mission Espada compound, Mission San Juan compound, Portions of Mission San José compound, Mission Concepción compound
Bexar County	Bexar County Courthouse 100 Dolorosa, Suite 120	San Antonio, Texas 78205	Governmental	Portions of Mission San José compound
City of San Antonio	P.O. Box 839966	San Antonio, Texas 78283	Governmental	*Acequia* Park, Padre Park, Espada dam
San Antonio Missions National Historical Park, National Park Service	2202 Roosevelt Avenue	San Antonio, Texas 78210	Governmental	Mission Concepción *labores*, Mission to River Trail, Mission Espada aqueduct, Mission San Juan *labores*, Mission Espada *labores*, *Rancho de las Cabras*
San Antonio River Authority	P.O. Box 839980	San Antonio, Texas 78283	Governmental	Portions of *Acequia* Park and Padre Park
State of Texas, Texas General Land Office	1700 North Congress Avenue, Suite 800	Austin, Texas 78711	Governmental	Mission Valero / The Alamo
State of Texas, Texas Parks and Wildlife Department	4200 Smith School Road	Austin, Texas 78744	Governmental	Northern portion of Mission San José compound and north of the perimeter walls
Espada Ditch Company, Arthur Maspero Ditch Master, Espada *Acequia*	10537 Espada Road	San Antonio, Texas 78214	Private / traditional *acequia* cooperation with shareholders on historic *labores*	Mission Espada *acequia*
San Juan Water Supply Corporation, National Park Service and San Antonio River Authority, Ditch Masters, San Juan *acequia*	2202 Roosevelt Avenue/ P.O. Box 839980	San Antonio, Texas	Public corporation	Mission San Juan *acequia*

Note: The National Park Service manages all of the nominated property that lies within the boundaries of San Antonio Missions National Historical Park. Espada Park and Acequia Park, which are within the National Historical Park's boundaries, are owned jointly by the City of San Antonio and the San Antonio River Authority and managed by these two entities and the National Park Service. The four mission compounds within the National Historical Park are owned by the Archdiocese of San Antonio. Under Texas law, the Texas General Land Office has legal responsibility for managing and operating The Alamo and is assisted by the Daughters of the Republic of Texas.*

** The Archdiocese operates those portions still used for religious services, the National Park Service manages the rest.*

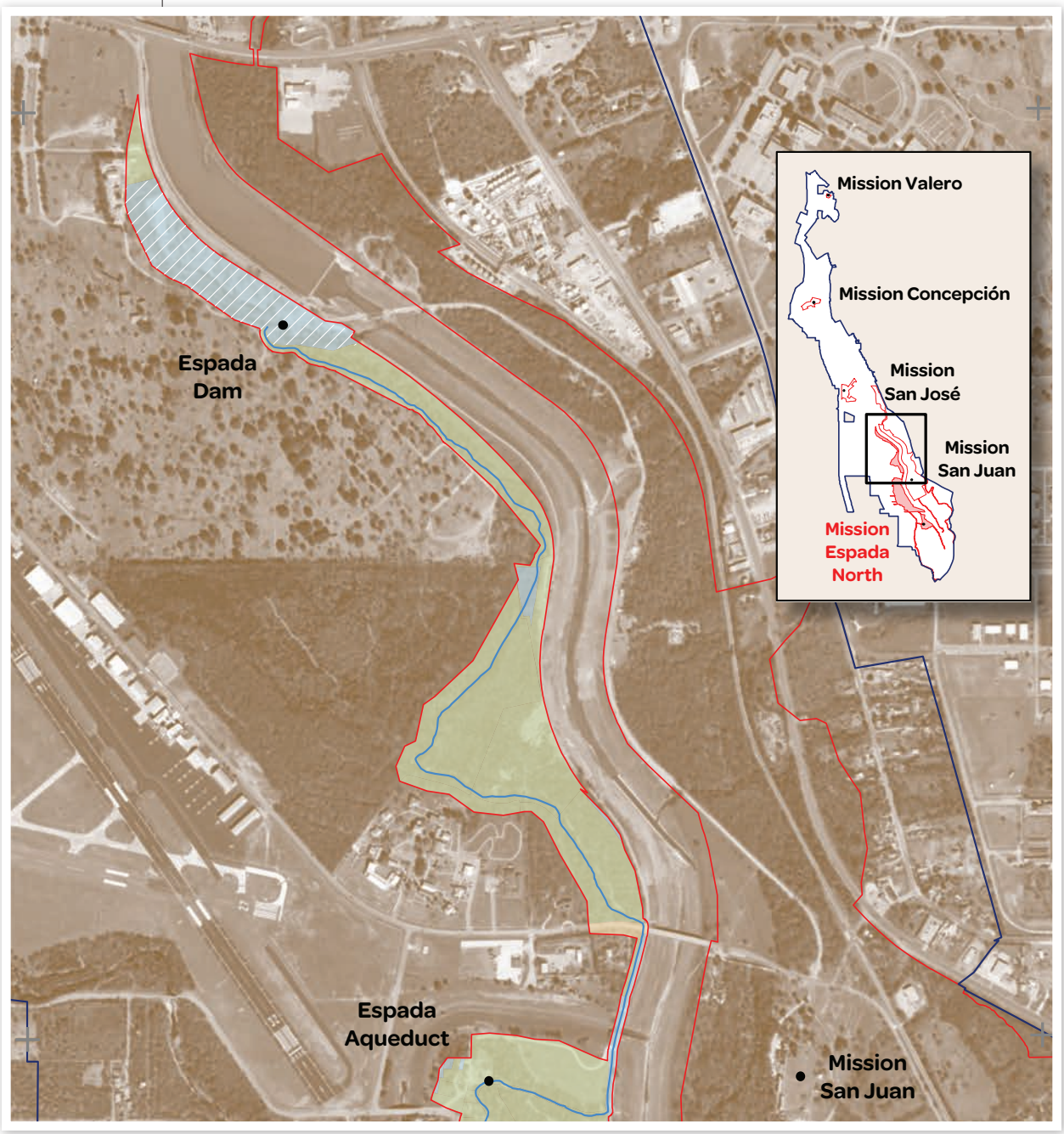
Map of land ownership for *Rancho de las Cabras*. | FIGURE 5.A.1 ▼



Projection: Transverse Mercator
Datum: North America 1983
Date: December 2013

Note: Rancho de las Cabras does not have a buffer zone. The rural setting and stable private ranch ownership surrounding the property protect the rural setting.

▼ FIGURE 5.A.2 | Map of land ownership for Mission Espada - North.



Land Ownership
- National Park Service
- City of San Antonio
- San Antonio River Authority
- Espada Ditch Co.

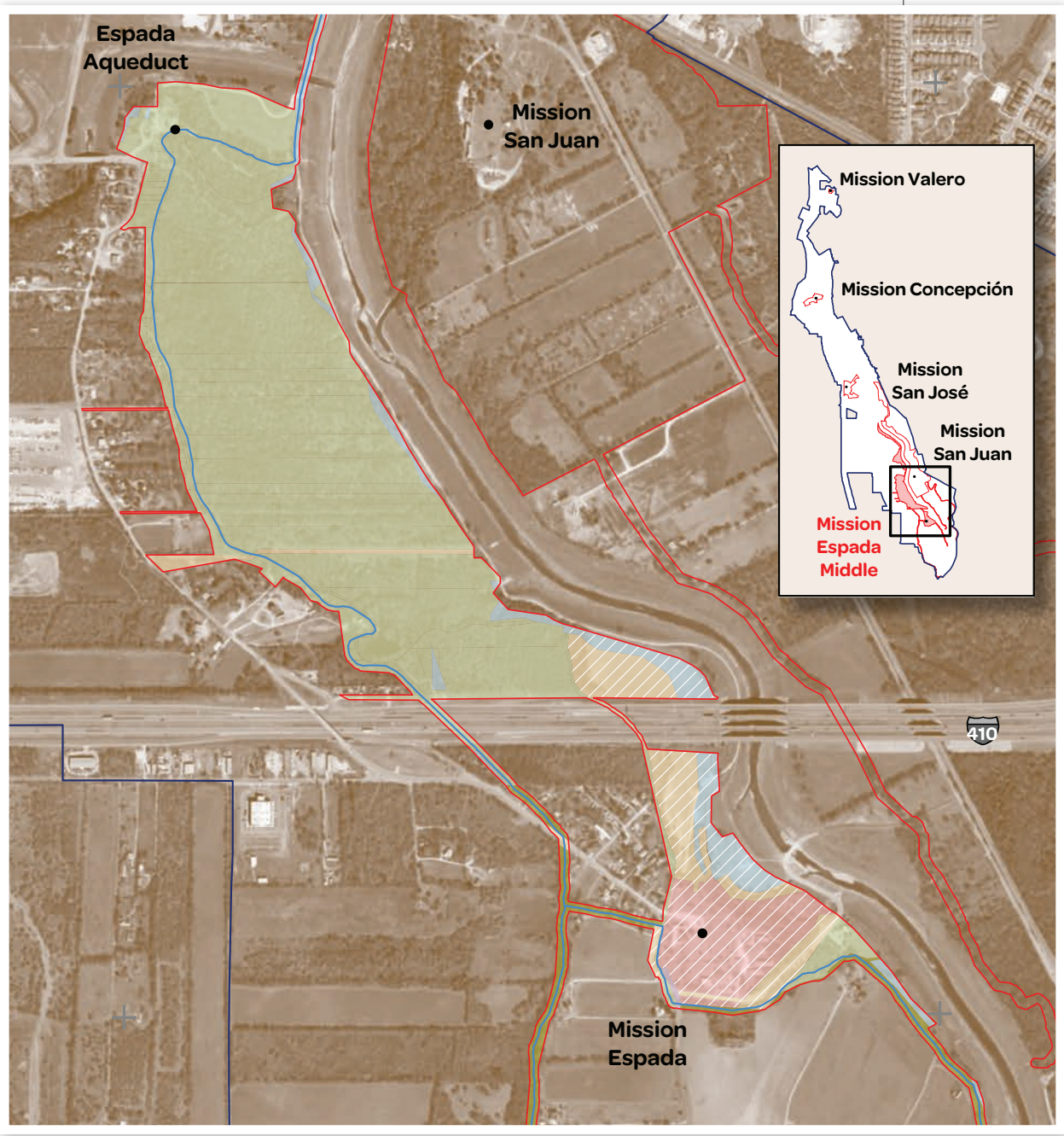
- **Nominated Property**
- **Buffer Zone**
- **Cooperative Agreement**

N

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

Map of land ownership for Mission Espada - Middle. | FIGURE 5.A.3 ▼



Land Ownership

- National Park Service
- Mission Espada *Acequia* Historic Easement
- Archdiocese of San Antonio
- City of San Antonio
- County of Bexar
- San Antonio River Authority
- Espada Ditch Co.

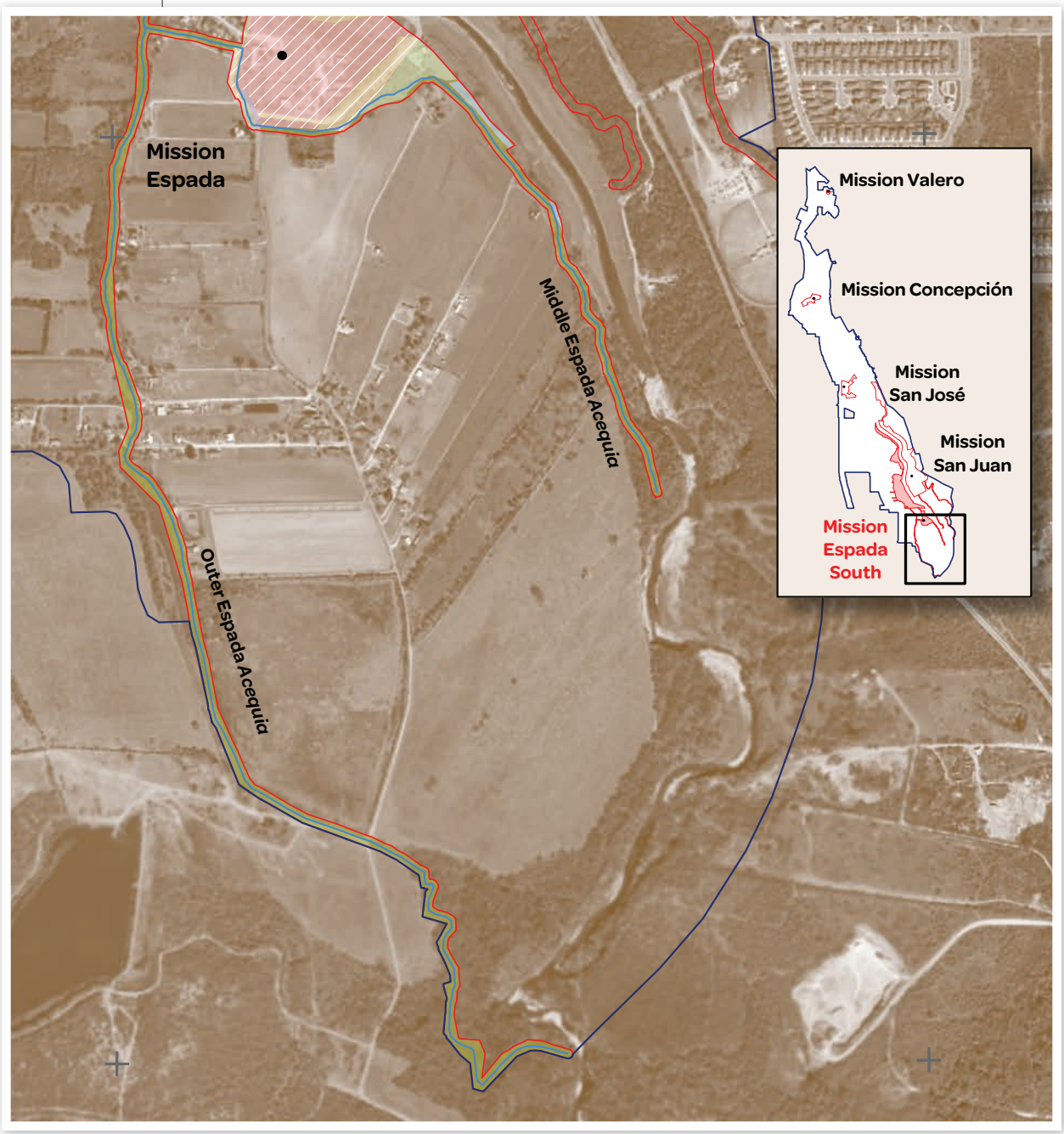
- **Nominated Property**
- **Buffer Zone**
- **Cooperative Agreement**

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

5

▼ FIGURE 5.A.4 | Map of land ownership for Mission Espada - South.



Land Ownership
- National Park Service
- Mission Espada *Acequia* Historic Easement
- Archdiocese of San Antonio
- City of San Antonio
- County of Bexar
- San Antonio River Authority
- Espada Ditch Co.

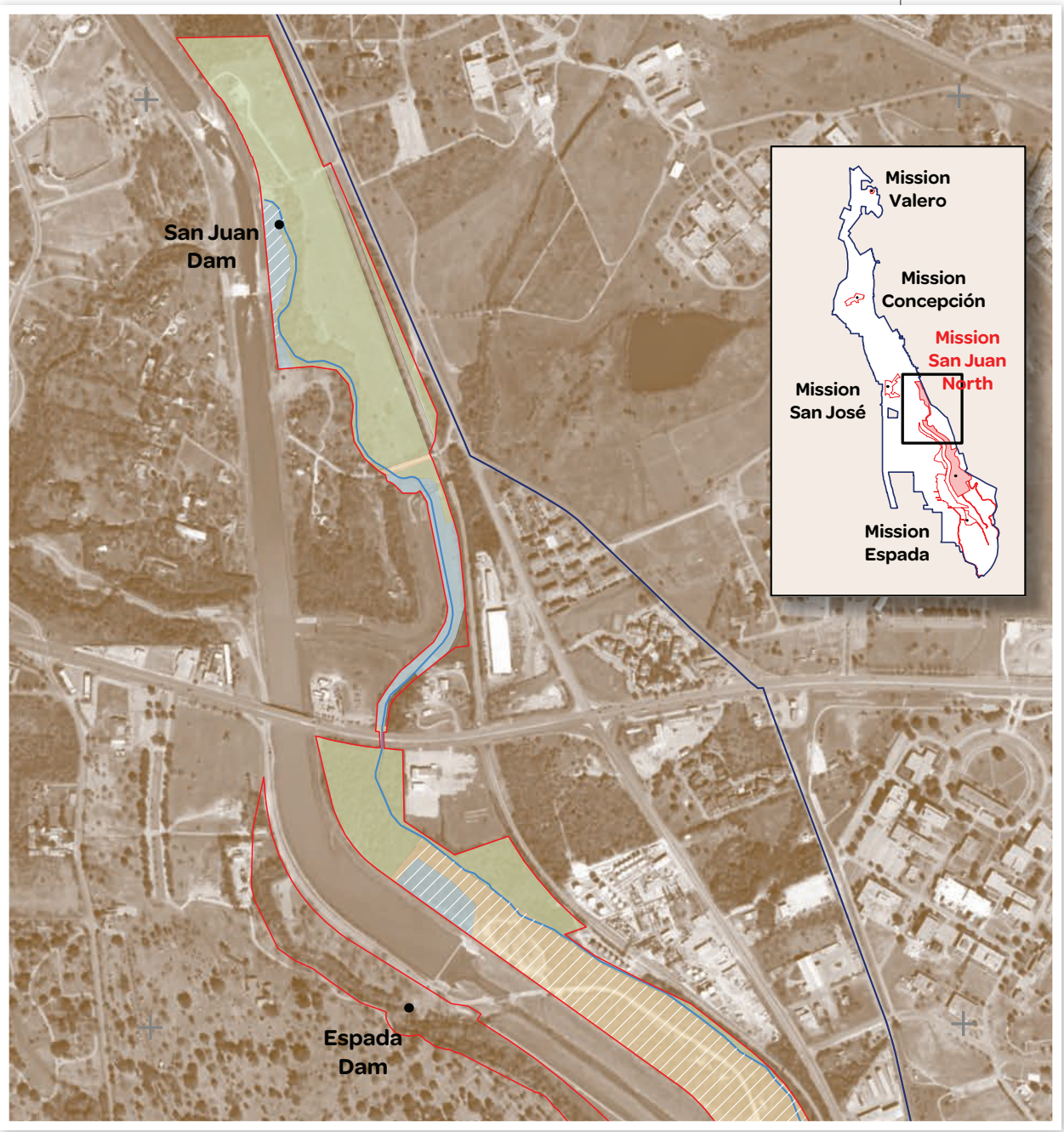
Nominated Property
Buffer Zone
Cooperative Agreement

N

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

Map of land ownership for Mission San Juan - North. | FIGURE 5.A.5 ▼



Land Ownership
- National Park Service
- City of San Antonio
- San Antonio River Authority
- Private
- San Juan Ditch Water Supply Corp.

- **Nominated Property**
- **Buffer Zone**
- **Coopertative Agreement**

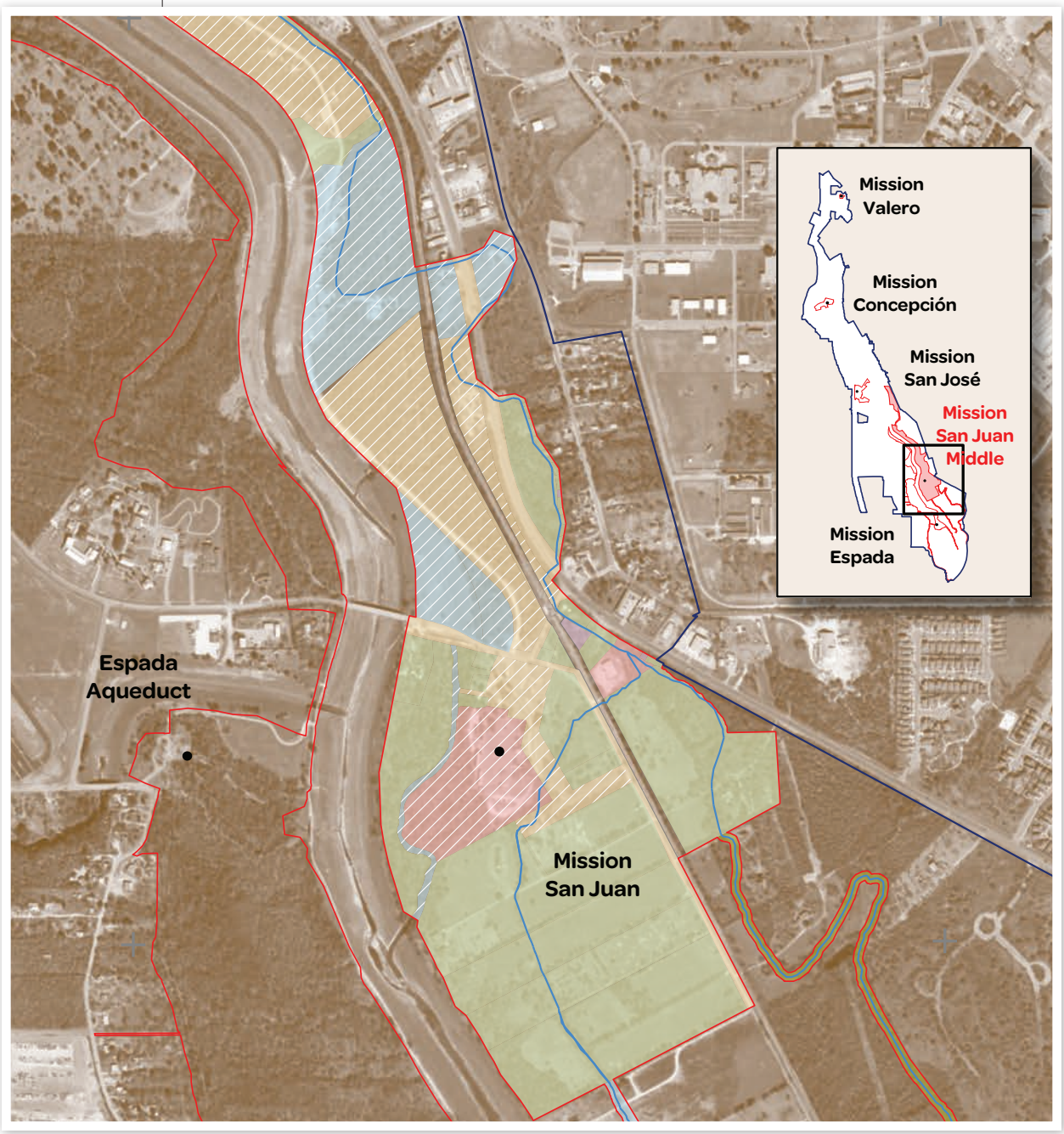
N

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

5

▼ FIGURE 5.A.6 | Map of land ownership for Mission San Juan - Middle.



Land Ownership
- National Park Service
- Mission San Juan *Acequia* Historic Easement
- Archdiocese of SanAntonio
- City of San Antonio
- County of Bexar
- San Antonio River Authority
- Private

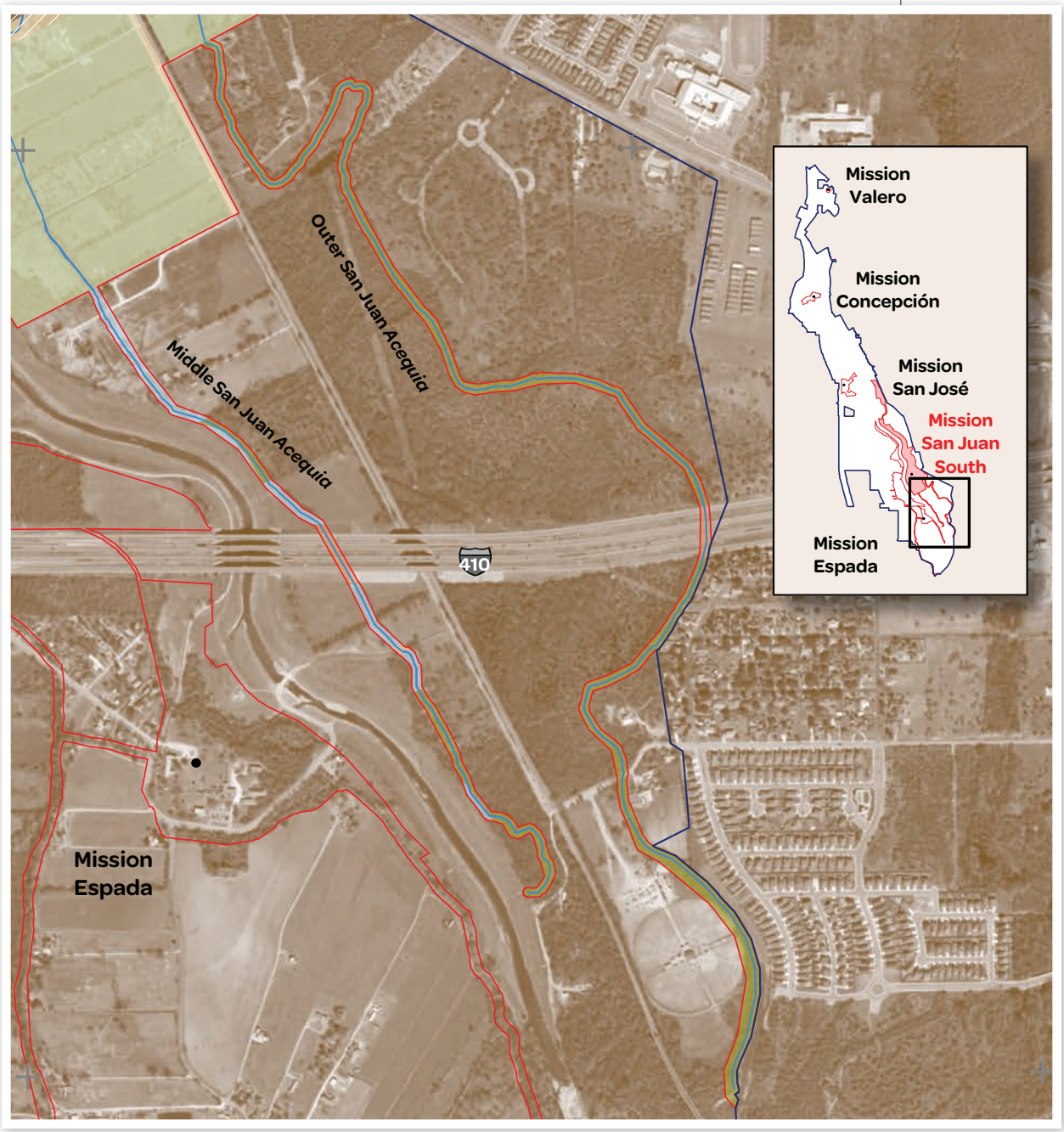
- **Nominated Property**
- **Buffer Zone**
- **Coopertative Agreement**

N

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

Map of land ownership for Mission San Juan - South. | FIGURE 5.A.7 ▼



Land Ownership
- National Park Service
- Mission San Juan *Acequia* Historic Easement
- City of San Antonio
- San Antonio River Authority
- State of Texas
- San Juan Ditch Water Supply Corp.

Nominated Property
Buffer Zone
Coopertative Agreement

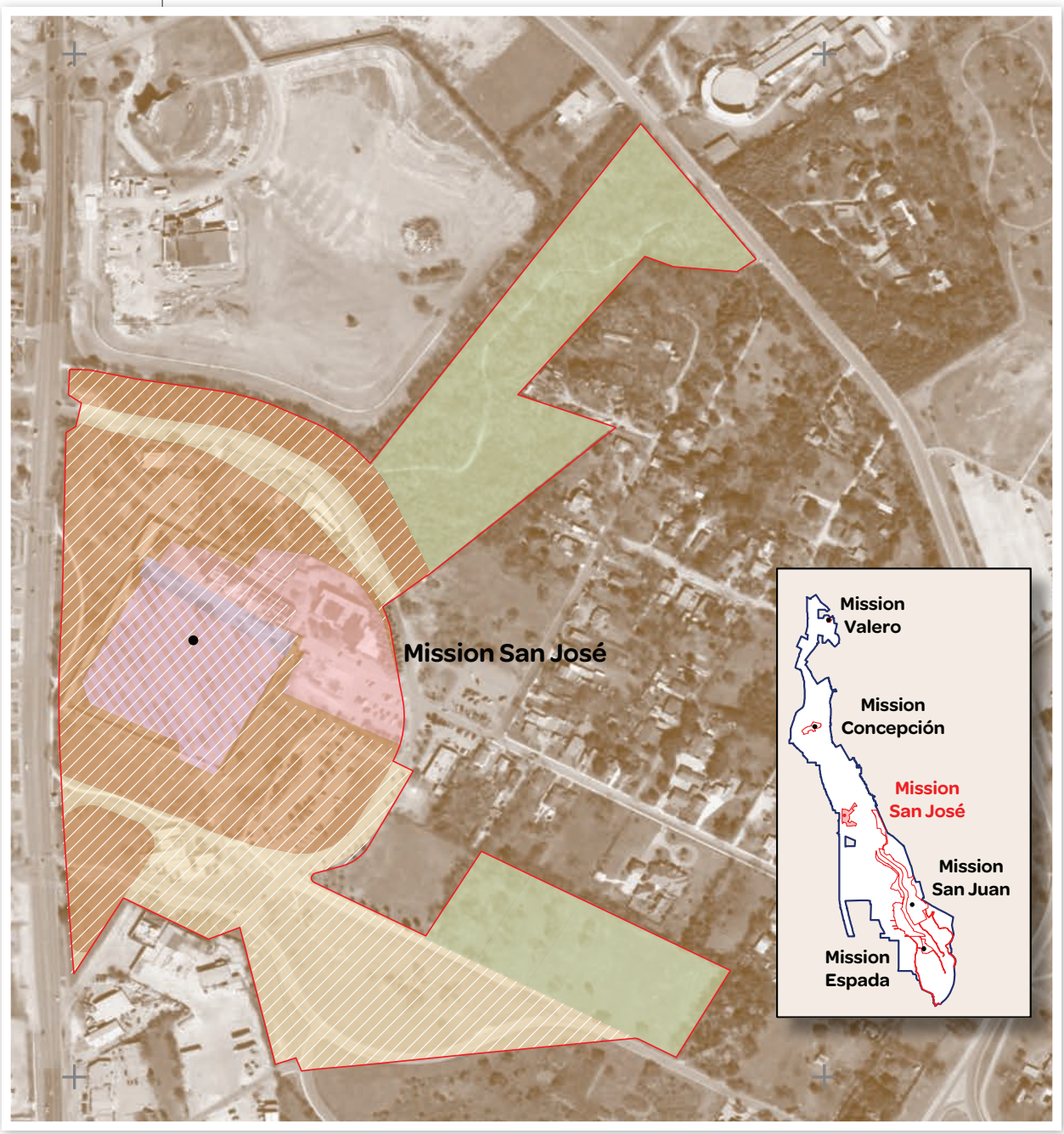
N

0 0.125 0.25 0.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: December 2013

5

▼ FIGURE 5.A.8 | Map of land ownership for Mission San José.



Land Ownership
- National Park Service
- Archdiocese of San Antonio
- City of San Antonio
- County of Bexar
- Archdiocese & Bexar County
- State of Texas Parks & Wildlife Department

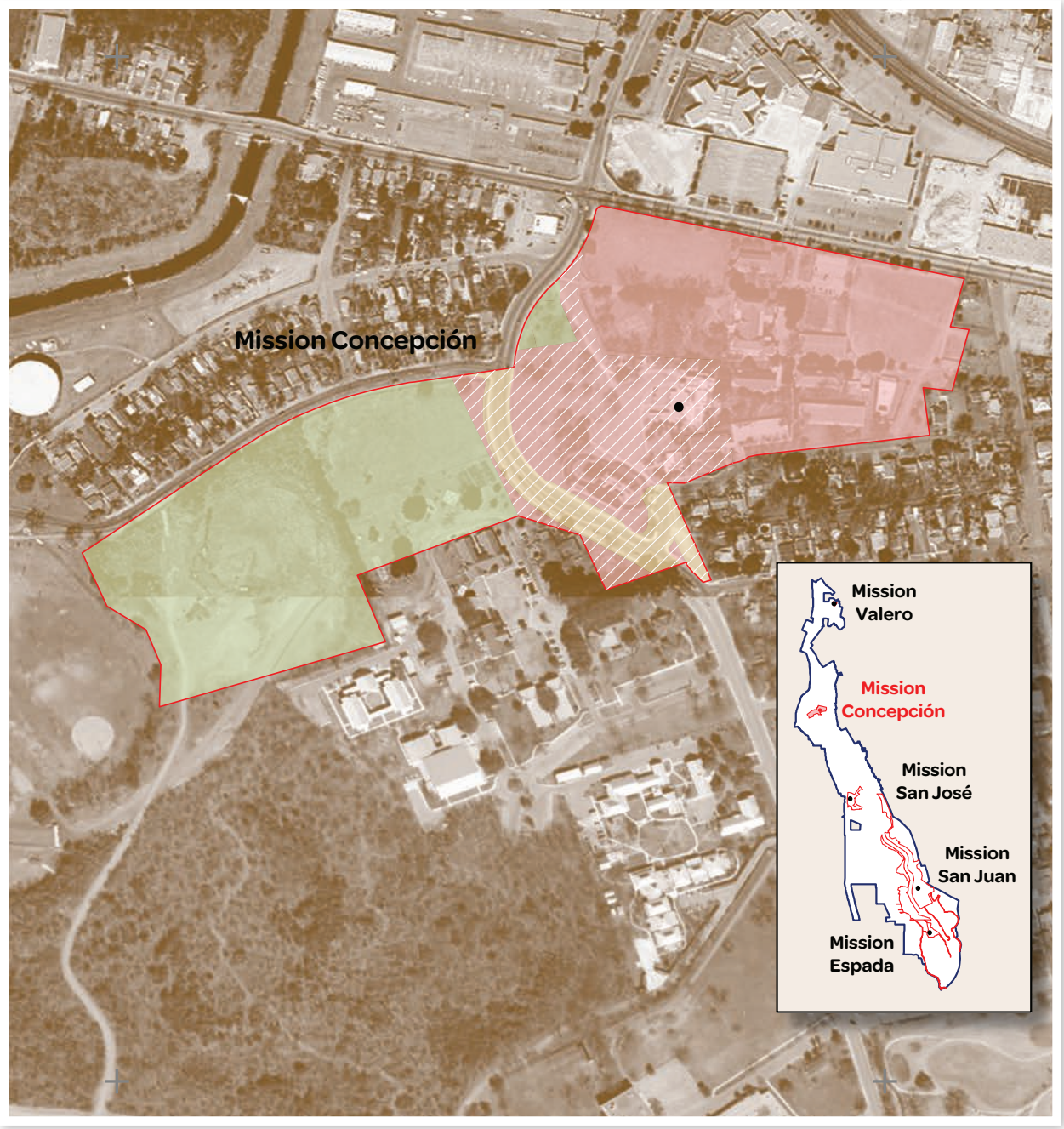
- **Nominated Property**
- **Buffer Zone**
- **Cooperative Agreement**

N

0 62.5 125 250 Meters

Projection: Transverse Mercator
Datum: North America 1983
Date: Decmeber 2013

Map of land ownership for Mission Concepción. | FIGURE 5.A.9 ▼



Land Ownership
- National Park Service
- Archdiocese of San Antonio
- City of San Antonio

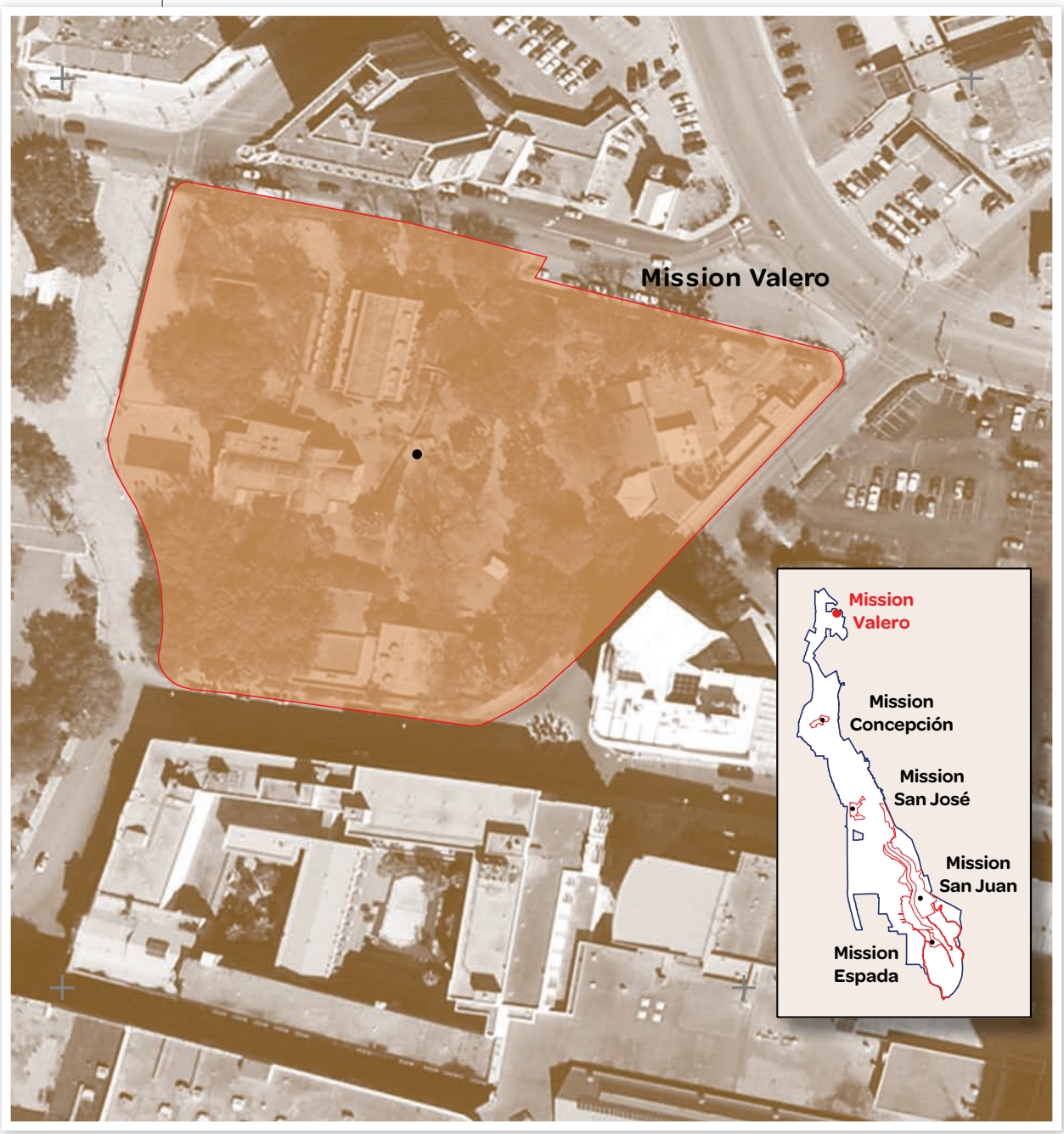
- **Nominated Property**
- **Buffer Zone**
- **Cooperative Agreement**

0 75 150 300 Meters

N

Projection: Transverse Mercator
Datum: North America 1983
Date: December 2013

▼ FIGURE 5.A.10 | Map of land ownership of Mission Valero / The Alamo.



Land Ownership
State of Texas General Land Office

Nominated Property
Buffer Zone

0 20 40 80
Meters

N

Projection: Transverse Mercator
Datum: North America 1983
Date: December 2013

5.b Protective Designation

Federal laws and designations, Texas State laws and designations, City of San Antonio ordinances, and cooperative agreements, easements, and deed restrictions all protect the San Antonio missions. The following tables organize these protective designations according to those that apply to each component of the nominated property and the buffer zone. Full copies of these laws, agreements, etc., are found in the appendices.

LAWS THAT APPLY TO ALL PROPERTIES INCLUDED IN THE NOMINATION

DESIGNATION	YEAR	LEGISLATIVE ACT/STATUTE	JURISDICTION	EFFECT
American Antiquities Act of 1906	1906	(34 Stat.225: U.S.C. 431-433)	Federal	Establishes archaeological and historic sites protection, and permitting requirements.
Historic Sites Act of 1935	1935	(49 Stat.666; 16 U.S.C. 461- 467)	Federal	Allows the designation, protection, and management of historic resources.
Texas Historical Commission	1953	Texas Government Code, Chapter 442	State	Establishes the Texas Historical Commission.
Archeological and Historic Preservation Act of 1960	1960	(Public Law 86-523; 16 U.S.C. 469-469c-2)	Federal	Protects historic sites from federal construction projects and construction by private parties related to projects such as dams, highways, and railroads.
National Historic Preservation Act of 1966	1966	(Public Law 89-665; 16 U.S.C. 470 et seq.)	Federal	Established the current framework for United States preservation policy and established several important institutions, including the National Register of Historic Places, the Advisory Council on Historic Preservation, and State Historic Preservation Offices*. *It also created the (Section 106) process by which federal federally-funded or federally permitted activities are reviewed by the State Historic Preservation Office.
Antiquities Code of Texas	1969	Texas Natural Resource Code of 1969, Title 9, Chapter 191	State	Reviews adverse effects on State properties, notify the Texas Historical Commission, and established the State Antiquities Landmark program.
Archaeological Resources Protection Act of 1979	1979	(Public Law 96-95; 16 U.S.C. 470aa - 470mm)	Federal	Establishes additional protection of archaeological resources.
Native American Graves Protection and Repatriation Act (NAGPRA) of 1990	1990	(Public Law 101 – 601; 25 U.S.C. 3001 et seq.)	Federal	Establishes guidelines for the treatment, repatriation, and disposition of Native American cultural items and human remains**. **From federal, federally-funded or federally permitted activities.
Unified Development Code (Chapter 35 of the Municipal Code)	2010	Historic Preservation, June 24, 2010, Article VI	City	Allows the preservation, enhancement, and perpetuation of the city's historical properties and to define the roles of city functions.

DESIGNATION	YEAR	LEGISLATIVE ACT/STATUTE	JURISDICTION	EFFECT
General Provisions Relating to Cemeteries	2011	Texas Health and Safety Code, Chapter 711	State	Makes provisions for the proper treatment of human remains on State or private property regardless of age – does not apply to federally owned property.
LAWS THAT APPLY ONLY TO THE SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK				
National Park Service Organic Act of 1916	1916	(39Stat. 535-536; 16 U.S.C. 1-4)	Federal	Created the National Park Service and implemented "protection" function of parks.
National Park and Recreation Act of 1978	1978	(Public Law 95-625; 92 Stat.3467, 3518-19)	Federal	Requires all National Park Service units to have a general management plan.
U.S. Public Law 95-629	1978		Federal	Created the San Antonio Missions National Historical Park.
U.S. Public Law 101-628, Title V	1990	National Park System Units in Texas	Federal	Expanded the San Antonio Missions National Historical Park boundary.
LAWS THAT APPLY ONLY TO MISSION VALERO / THE ALAMO				
General Land Office: the Alamo Complex	2011	Texas Natural Resources Code, Title 2, Subtitle C, Chapter 31, Subchapter 1	State	Provide the General Land Office with sole jurisdiction of the Alamo Complex.
Daughters of the Republic of Texas: BYLAWS	2012			General operating rules for the maintenance and repair of the Alamo Complex and properties.

AGREEMENTS (LEGAL DOCUMENTS) THAT APPLY WITHIN THE NOMINATED BOUNDARIES

CA / OP	COOPERATING PARTY	COOPERATING PARTY	AREA	EFFECT	DATE
CA	National Park Service	Archdiocese of San Antonio	Mission Espada compound, Mission San Juan compound, Mission San José compound, Mission Concepción compound	National Park Service maintains everything except for those structures that are actively used for religious purposes, and provides interpretive services. Archdiocese maintains church activities and provides maintenance on church structure.	20 February 1983
OP	National Park Service	Archdiocese of San Antonio	Mission Espada, Mission San Juan, Mission San José, Mission Concepción compounds	Operational procedures outlining National Park Service and Archdiocese responsibilities in detail.	12 July 1983 3 March 1983
CA	National Park Service	San Antonio Conservation Society and the State of Texas	Portions of the Mission San José compound including the granary	Allows National Park Service management of this area as part of the National Historical Park.	1983
CA	National Park Service	City of San Antonio	Area around Mission San José for new visitor center	City agrees to acquire land near Mission San José compound with the purpose of National Park Service constructing a visitor center and other developments.	1994
CA	National Park Service	City of San Antonio, San Antonio River Authority	*Acequia* and Espada Parks	Authorizes the National Park service to construct parking areas, pathways, interpretive signs etc. in these parks as long as it doesn't interfere with existing park uses.	1982

CA / OP	COOPERATING PARTY	COOPERATING PARTY	AREA	EFFECT	DATE
CA	National Park Service	Texas Parks and Wildlife	Mission San José compound	Authorizes National Park Service to maintain and interpret the San José compound; no fees may be charged.	1983
CA	National Park Service	Los Compadres de San Antonio Missions National Historical Park	Within Boundaries of National Park	Provides funding to protect important resources within park.	
CA	National Park Service	City of San Antonio	City-wide	Identification and directional guide signage.	1993
CA	National Park Service	San Antonio River Authority	Espada and *Acequia* Parks	Authorizes the National Park service to construct parking areas, pathways, interpretive signs etc. in these parks as long as it doesn't interfere with existing park uses.	1982
CA	National Park Service	Bexar County, San Antonio River Authority, City of San Antonio	Portions of land within the National Park boundaries and along the San Antonio River	Establishes guidance on the management of the area within the River South Management Area.	2004

**cooperative agreement (CA), operating procedures (OP)*

LOCAL LAWS (ORDINANCES) THAT APPLY TO THE BUFFER ZONE

OVERLAY DISTRICT	DATE	AFFECTED MISSION(S)	DESIGN OBJECTIVES
RIO Overlay District 3	2001	Mission Valero / The Alamo	Adheres to the intent of the plans and construction work associated with the 1930s work of landscape architect Robert Hugman, the federal Civilian Conservation Corps, and the federal Works Progress Administration; with Ethel Harris' tile work; and the work of the federal National Youth Administration.
			Respects traditional, formal street-level design precedents, but at the river level, maintains the more informal, handcrafted style.
			Preserves the integrity of historic properties, and respects the historic differences between street-level designs and river-level designs.
			Respects the traditional design context of the area.
RIO Overlay District 4	2001	Mission Concepción	Encourages urban quality mixed-use developments.
			Preserves and enhances the historic character as well as emphasizes the street scene.
			Constructs new developments that complement the nearby historic King William area of the City of San Antonio, but does not mimic its style.
			Encourages new development in clustered nodes.

OVERLAY DISTRICT	DATE	AFFECTED MISSION(S)	DESIGN OBJECTIVES
RIO Overlay District 5	2001	Mission San José	Maintain the residential character of the area while encouraging development of new mixed-use nodes that offer neighborhood shopping and services.
			Respect established neighborhoods in new top-of-bank riverscape designs.
RIO Overlay District 6	2001	Missions San Juan and Espada	Maintain the historic rural Texas character while encouraging development of new and mixed-use nodes.
			Maintain the natural quality at the top of the riverbank using native plants and minimize formally landscaped areas to preserve the natural character of the river.
Roosevelt Corridor District	2010	Mission San José	Help promote appropriate development along Roosevelt Avenue south, which includes the western edge of Mission San José.
Presa Street Corridor District	2011	Mission San José; Mission San Juan *acequia*; Mission San Juan dam	Formulate district guidelines to help promote appropriate development along Presa Street south, which includes areas adjacent to the Mission San Juan *acequia* and the Mission San Juan dam, and within the viewshed of Mission San José.
Mission Historic District	1975	Missions Concepción, San José, San Juan, and Espada (includes *acequias* and *labores*)	Area surrounding the four southern missions that must adhere to the City of San Antonio's Historic District guidelines.
Alamo Plaza Historic District	1977	Mission Valero / The Alamo	Area around Mission Valero / The Alamo that must adhere to the City of San Antonio's Historic District guidelines.
Alamo Viewshed Ordinance (UDC Chapter 35-337, VP-1)	2006	Mission Valero / The Alamo	This ordinance (VP-1) was established to protect the view of the front of the Mission Valero church/shrine.
Proposed Mission San José Viewshed Ordinance (UDC Chapter 35-337, VP-2)	2014	Mission San José	This ordinance (VP-2) would protect the view corridor from Mission San José to the San Antonio River as well as along the *desagüe* of Mission San José *acequia*.
Proposed Viewshed Buffers	2014	Mission Espada, Mission San Juan, Mission San José, Mission Concepción, Mission Valero / The Alamo	This ordinance would protect the view from 360 degrees looking into the mission compounds or out of the mission compounds for 457 m (1500 feet).

DESIGNATED LANDMARKS, SITES, AND PLACES

In accordance with the various instruments cited above, all important features of the San Antonio Missions nominated property have received one or more specific designations. These designations are listed below, including the dates that the designations were awarded. The designations also reinforce the respect that citizens hold for these sites.

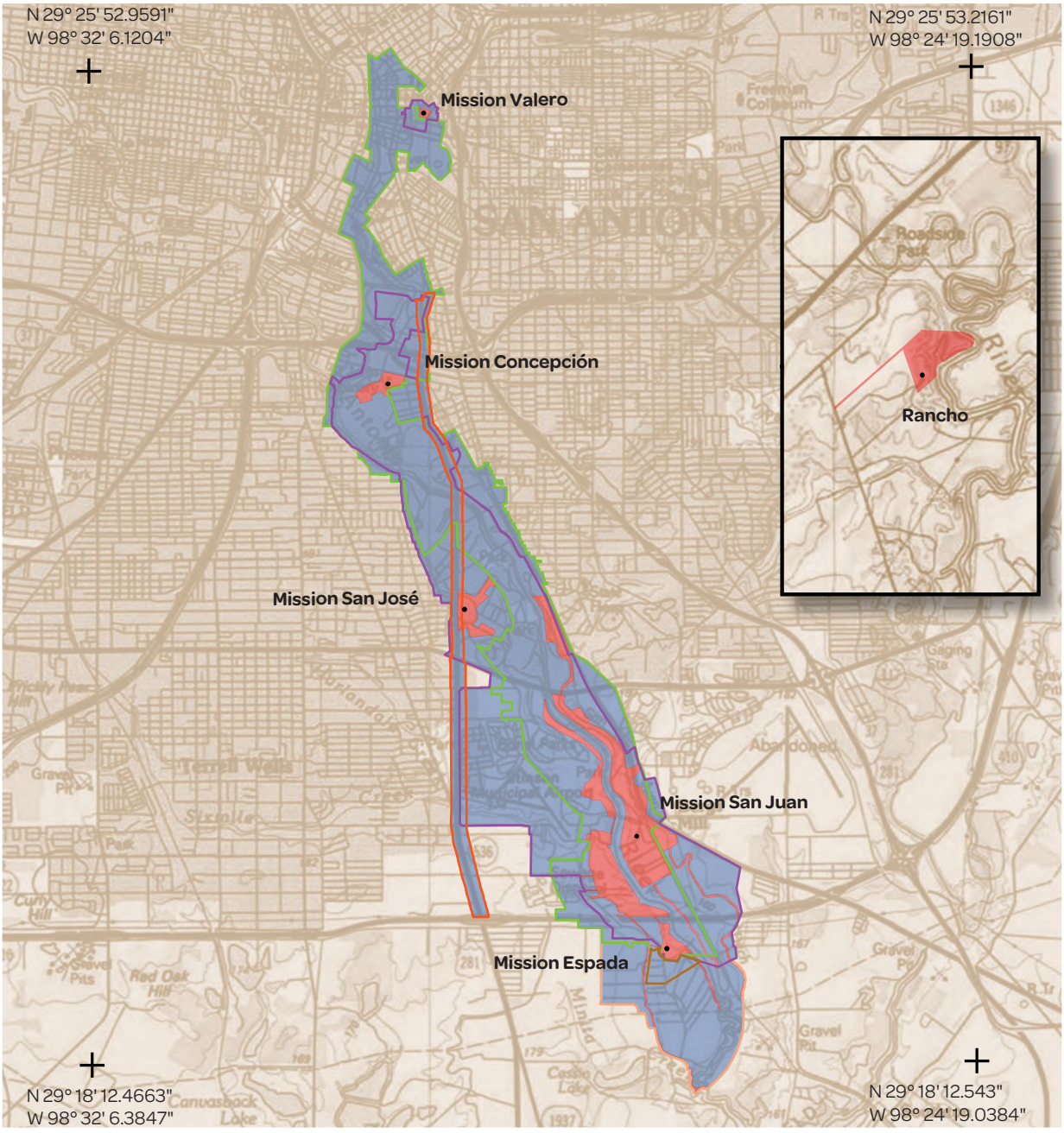
DESIGNATION	SITE	DATE
National Historic Landmark Status	Mission Valero / The Alamo	19 December 1960
	Mission Espada aqueduct, *acequia*, and dam, and Mission Espada	19 July 1964
	Mission Concepción	15 April 1970
National Historic Site	Mission San José	8 May 1941

DESIGNATION	SITE	DATE
National Register of Historic Places	Mission Espada aqueduct and *acequia*	15 October 1966
	Mission Valero / The Alamo	15 October 1966
	Mission Concepción	15 April 1970
	Mission San Juan	23 February 1972
	Mission Espada	23 February 1972
	Rancho de las Cabras	20 March 1973
	Alamo Plaza Historic District	13 July 1977
	San Antonio Missions National Historical Park	16 June 1978
Texas State Historic Site	Mission San José	1941
Texas State Antiquities Landmark	*Acequias* of San Antonio	1968
	Missions Concepción, Espada, San Juan, and San José	24 April 1973
	Mission San José	22 February 1983
	Rancho de las Cabras	22 February 1983
	Mission Valero / The Alamo	28 June 1983
	Mission San Juan dam site	22 September 1989
Recorded Texas Historic Landmark	Mission San José	1962
	Mission Concepción	1964
	Acequia Madre de Valero	1968
	Mission Espada dam, *acequia*, and aqueduct	1969
City of San Antonio Local Landmark	Mission Espada	1975
	Mission Espada aqueduct	1975
	Mission Concepción	1975
	Mission Valero / The Alamo	1975
	Mission San José	1975
	Mission San Juan	1975
	Acequia Park	1975
	Mission Espada dam	1975
	Acequia Madre de Valero	1985

RATIONALE FOR THE BUFFER ZONE BOUNDARY

The buffer zone for the San Antonio Missions encompasses all the numerous protective and regulatory instruments outside the nominated property and adjacent to its boundary that have been put in place by the relevant authorities in order to protect, conserve, and manage the historic resources associated with the five missions complexes, their integrity, their authenticity, and their sustainability. The boundaries of the buffer zone, which are delimited by pre-existing property lines, fully reflect the different types and levels of protection, conservation, and management needed to protect the attributes that sustain the Outstanding Universal Value of the nominated property (see Appendices D-CI) (FIGURE 5.B.1). The buffer zone is managed by the City of San Antonio. The City of San Antonio is part of the advisory committee that jointly manages the San Antonio Missions. The City of San Antonio is working with the members of the advisory committee to add an additional level of the protection in the buffer zone with a new type of viewshed ordinance which will protect 360 degrees around the perimeter of each mission compound (FIGURE 5.B.2). The protection, conservation, and management of the buffer zone and of the nominated property is fully integrated. The coordination between – and commitment of – the managing agencies is described in detail in SECTION 5.E and Appendix C.

Buffer zone overlays. | FIGURE 5.B.1 ▼



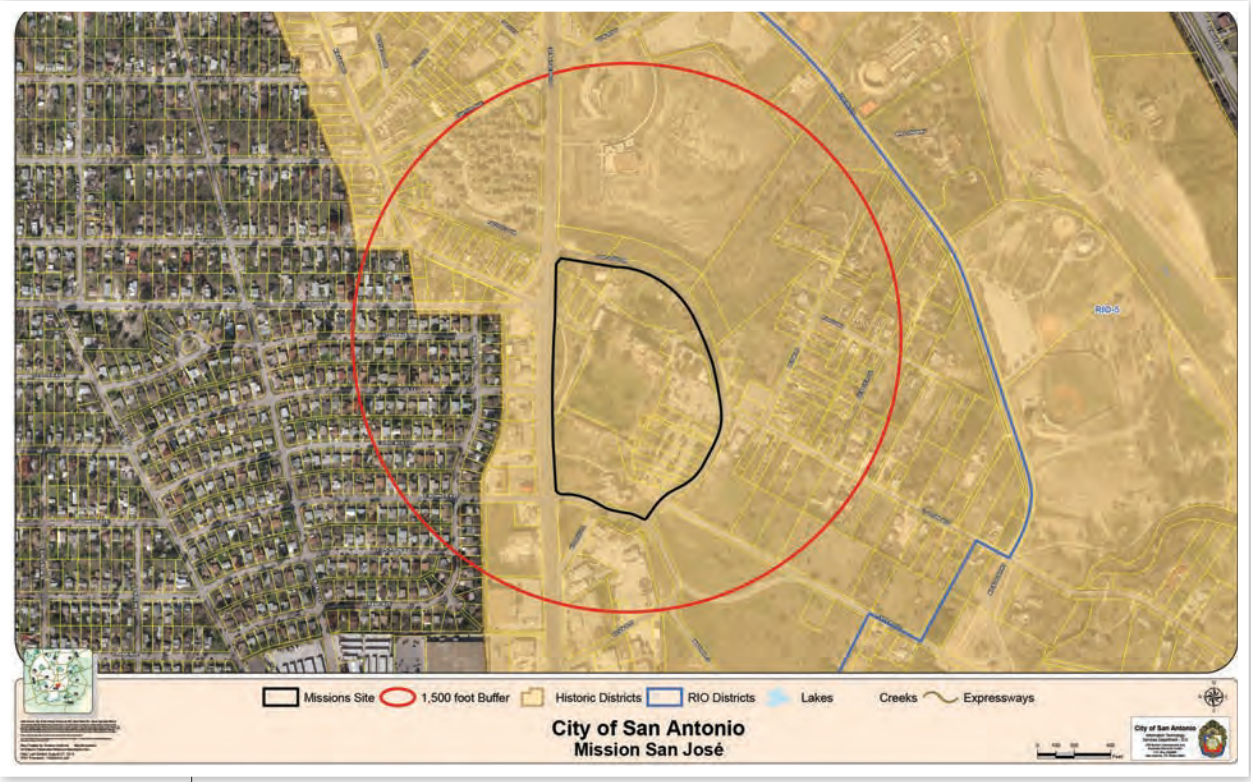
Legend

- Park Boundary
- Roosevelt Corridor Overlay
- Historic District Overlay
- River Improvement Overlay
- Heritage South Conservation Plan
- Nominated Property
- Buffer Zone

N

0 1 2 4 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: August 2013



▲ FIGURE 5.B.2 Example of proposed viewshed buffer for Mission San José.
Courtesy of the City of San Antonio.

5

5.c Means of Implementing Protective Measures

The historic preservation movement in San Antonio had its beginnings in 1891 with the founding of the Daughters of the Republic of Texas. With Mission Valero/The Alamo's church already in the possession of the City of San Antonio, the Daughters of the Republic of Texas initiated the purchase of the mission's *convento*. In 1905, the Texas Legislature passed a bill reimbursing the purchase price of $75,000, providing that The Alamo be overseen by the Daughters of the Republic of Texas. This was first example of a partnership between public and private interests in historic preservation in the State of Texas, an approach that continues today.

The second major step was the founding in 1924 of the San Antonio Conservation Society, whose membership was composed of citizens at large who believed in historic preservation. With respect to the nominated property, this organization purchased the Mission San José granary, and the Espada aqueduct. Through a cooperative agreement with the State of Texas and the National Park Service, the San Antonio Conservation Society still provides oversight to ensure the preservation of these structures.

The combination of public and private interest in and respect for the San Antonio Missions property has resulted in myriad protective measures for the property. In addition, this combined interest has generated millions of dollars through private fundraising and legislation to help preserve and protect the property.

SAN ANTONIO MISSIONS ADVISORY COMMITTEE

In 2012 the San Antonio Missions advisory committee was formed to coordinate the completion of the nomination document for consideration of World Heritage status and to coordinate management of the nominated property. The advisory committee consists of those organizations that have land-owner or management responsibility within the nominated property as well as advocacy organizations that can promote protection and funding for the property.

The advisory committee consists of the National Park Service, the Texas General Land Office, the Archdiocese of San Antonio, the City of San Antonio, Bexar County, the San Antonio River Authority, Los Compadres de San Antonio Missions National Historical Park, the San Antonio Conservation Society, the Daughters of the Republic of Texas, and the National Parks Conservation Association. These organizations are explained more completely in the management plan. (Appendix C)

The advisory committee meets on a regular basis to review preservation projects and needs within the nominated property, interpretive plans and events, proposed development in the buffer zone and continuing examination of current political and economic development to insure that the nominated property maintains its Outstanding Universal Value.

WITHIN THE NOMINATED PROPERTY BOUNDARY

LEGAL / REGULATORY

The agencies responsible for managing the San Antonio Missions work collaboratively to ensure that conservation activities are carried out to the appropriate national and international standards. The National Park Service, Texas Historical Commission, and the City of San Antonio's Office of Historic Preservation have oversight of work at, and/or modifications to, the San Antonio Missions. The National Historic Preservation Act, established the State Historic Preservation Offices (SHPOs) that review preservation projects that are federal undertakings. The Texas Historical Commission is the SHPO for the State of Texas. The National Park Service Programmatic Agreement establishes the way SHPOs and National Park Service units work together to comply with the National Historic Preservation Act. For actions that are deemed to be routine maintenance or replacement of materials in kind, the National Historical Park completes an internal review process called an "Assessment of Effect" and records the action in internal documentation (always available for public review). If the action is deemed to potentially affect historic fabric, then a full documentation in accord with the National Historic Preservation Act is sent to the Texas Historical Commission for a one-month review period. The National Historical Park also conducts a complete inventory of cultural resources as part of compliance with Section 110 of the National Historic Preservation Act.

In addition, a permit (archaeological or architectural) is required for any undertaking that might affect the landmark status of a Texas Antiquities Landmark. The Texas Historical Commission must review any actions that are beyond routine. Any new construction or rehabilitation of a structure within the buffer zone requires a building permit from the City of San Antonio's Historic and Design Review Commission. The City's Office of Historic Preservation reviews all applications first, and issues permits administratively for some actions.

PLANNING

The organizations of the San Antonio Missions advisory committee participate in all the planning activities for the City of San Antonio and other groups within the nominated property and buffer zone. An illustration of the actual protection achieved by this deep engagement in the planning process concerns the proposed expansion of Stinson Airport (second oldest commercial airport in America) and the possible associated increase in air traffic and noise pollution over the nominated property. Participation by members of the San Antonio Missions advisory committee in the planning process resulted in noise level and vibration studies being conducted at Mission San Juan by the City of San Antonio Aviation Department and by the National Park Service Sounds Office to protect the attributes that sustain the Outstanding Universal Value of the nominated property. The Archdiocese of San Antonio, a member of the San Antonio Missions advisory committee, has planned for the long-term conservation of the historic mission churches by establishing a multi-million-dollar endowment to ensure their stabilization and restoration. Active participation of advisory committee members in long-range planning has ensured that on-site storm-water retention for new developments is compulsory in the buffer zone. This prevents storm-water run-off from overflowing the *acequia* systems. Overall, hundreds of issues have been resolved by continuous

communications that have included not only the members of the advisory committee, but also the Texas Historical Commission, Bexar County Historical Commission, subject matter experts from the University of Texas at San Antonio and professional firms like Ford, Powell, and Carson Inc. (architectural firm for the Archdiocese since the 1960s). These planning efforts decrease the need to mitigate ascertained or potential threats to the attributes that sustain the Outstanding Universal Value of the nominated property.

INSTITUTIONAL

Collective management has proven effective in resolving issues such as water run-off into the historic *acequias*, protection of historic viewsheds, and access to the river through interpretive portals, all successfully resolved through the collaborative efforts of the San Antonio River Authority, Bexar County, City of San Antonio, and National Park Service. San Antonio Missions National Historical Park and the Texas General Land Office have initiated joint efforts to tell the story of Mission Valero/The Alamo in its role as a Spanish colonial mission and in its role in the fight for Texas independence. To protect the multi-million-dollar investment in the San Antonio River Improvements Project, the primary organizations (the San Antonio River Authority, the National Park Service, the City of San Antonio, and Bexar County) have entered into a management agreement that regulates the placement of utilities, storm-water containment, signage, traffic patterns, environmental protection, and other issues that could potentially affect the attributes that sustain the Outstanding Universal Value of the San Antonio Missions. The National Historical Park has cooperative agreements with all the landowners within its boundaries to ensure that they maintain their holdings to National Park Service standards, thereby protecting the attributes that sustain the nominated property's Outstanding Universal Value. Both the City of San Antonio and Bexar County have utilized their legal authority to collect funds from taxpayers through bonds to collaborate with other institutions to improve the conservation of the San Antonio Missions. The Archdiocese of San Antonio, The University of Texas at San Antonio, the National Historical Park, the City of San Antonio, and others have partnered to ensure that the cultural traditions of the San Antonio Missions remain strong through events such as Faces of the Missions and *Los Pastores*, among others (see SECTION 5.I).

5.d Existing Plans Related to Municipality and Region in which the Proposed Property is Located

There are a number of existing plans that provide guidance within the boundary of the nominated property as well as within the buffer zone to aid public agencies in protecting the resources.

STATEWIDE HISTORIC PRESERVATION PLAN: 2011-2020 (STATE OF TEXAS)

Every ten years, the Texas Historical Commission develops a plan under the responsibility of the State Historic Preservation Office. This plan is used by the Commission and all the stakeholders throughout the State as a basis for individual action plans. It envisions this plan as an opportunity to lay a pathway for Texans to preserve, protect, and leverage their historic and cultural fabric for the benefit their communities statewide. The entire plan can be read at www.preservationconnection.com.

SA2020 (CITY OF SAN ANTONIO)

This is the City of San Antonio's vision statement for 2010-2020, with the objective of becoming a world-class city. There are goals in eleven different subject areas, including downtown development and neighborhood growth management. The plan calls for increased housing in the downtown area and increased protection for the city's historic districts.

CITY OF SAN ANTONIO MASTER PLAN FRAMEWORK (2010)

This master plan is the framework for all of the other city plans. It focuses on sustainable growth for the city while protecting the values, neighborhoods, and historic resources that identify San Antonio's culture.

CITY OF SAN ANTONIO MAJOR THOROUGHFARE PLAN (2013)

This is the citywide plan for moving vehicular traffic around the city. The Highway 410 loop runs between the *labores* of Mission Espada and the rest of the Mission Espada complex. In the past, plans for major thoroughfares have protected all of the resources within the boundary of the nominated property.

RIVER SOUTH COORDINATED MANAGEMENT PLAN (4 NOVEMBER 2010) (SAN ANTONIO RIVER AUTHORITY)

The overall San Antonio community is cooperating in a project called the San Antonio River Improvement Project. The "Mission Reach" portion of that project is designed to improve the riverbed and banks of the San Antonio River that lie south of the City of San Antonio. This section of the river flows past the four southerly missions in the nominated property. Bexar County, the City of San Antonio, the National Park Service, and the San Antonio River Authority developed this coordinated management plan to protect the community's heritage and investment. The Management Plan incorporates recommendations and actions that promote the coordination of land use, infrastructure, and the economic, recreational, and cultural development in the Mission Reach area. The process centers upon a coordinated agency framework that enables adjunct agencies and affiliated parties to participate as needed. A management plan to do this has been executed, and the governance structure established under the plan addresses the security, operations and maintenance, river recreation, education, economic development, neighborhood and infrastructure needs, marketing, and an emergency spills response plan (FIGURE 5.D.1).

◀ FIGURE 5.D.1

San Antonio River after the San Antonio River Improvements Project.

HERITAGE SOUTH SECTOR PLAN (2010) (CITY OF SAN ANTONIO)

This plan outlines sustainable growth options for the southern portion of the City of San Antonio and Bexar County as the metropolitan area prepares for significant population growth by 2035.* This area includes the Mission Espada complex. The Espada *acequia* is highlighted in particular as an important community asset deserving full protection.

** The City of San Antonio has responsibility for this plan within the city limits and the extra-terrortorial jurisdiction of Bexar County.*

NATURAL AND CULTURAL RESOURCE CONSERVATION IMPLEMENTATION PLAN (MAY 2013 DRAFT) (CITY OF SAN ANTONIO)

The Heritage South Sector Plan and this accompanying resource protection plan establish green spaces to prevent development too close to the nominated property in the south sector, and will require all new development to contain storm-water run-off to be captured on site, preventing additional run-off into the *acequia*.

CITY OF SAN ANTONIO STRATEGIC HISTORIC PRESERVATION PLAN (20 AUGUST 2009)

This plan outlines the long-term goals for historic preservation in the city, including the buffer zone around the nominated property. On the basis of this plan, the City of San Antonio has developed Historic Design Guidelines (November 2012). These guidelines regulate residential and commercial structures in historic districts regarding repairs to buildings, storm-water retention, set-backs, new construction, and many other regulations.

The City of San Antonio's Historic and Design Review Commission reviews all proposed repairs and new construction with the city's historic districts using these guidelines. The Commission will issue a certificate of appropriateness in order for the project to continue. The Commission is appointed by the Mayor and City Council members and must include a representative from each district in the city as well as represent one of the following categories architecture, architectural history, archaeology, historic preservation, landscape architecture, planning, public art, and the general community.

SAN ANTONIO CONVENTION AND VISITORS BUREAU BUSINESS DEVELOPMENT PLAN (2013)

The San Antonio Convention and Visitors Bureau is a department of the City of San Antonio. The opening statement of the Bureau's 2011 development plan states, "The past and future flow to the missions as the River Walk expansion continues to be a focal point." The goal for 2013 remains the same. The "Mission Reach" expansion will carry the River Walk from downtown San Antonio south an unprecedented 24.1 kilometers (15 miles). This connects downtown history and culture to the four Spanish colonial missions south of Mission Valero/The Alamo. The Bureau's support for the San Antonio Missions World Heritage nomination is important in generating public support and visitor interest from both inside and outside of the City of San Antonio.

ROOSEVELT CORRIDOR REINVESTMENT PLAN (2009) (CITY OF SAN ANTONIO)

This plan is intended to revitalize the area along Roosevelt Avenue, which is the western border of Mission San José. The plan provides economic incentives to reinvest in the commercial corridor. Section 35-339.01 of the Unified Development Code outlines allowable site and building design elements such as set-backs, location of parking, materials for new construction, etc.

SAN ANTONIO RIVER BASIN PLAN FOR NATURE-BASED PARK RESOURCES (2006) (SAN ANTONIO RIVER AUTHORITY)

The San Antonio River Authority established the Regional Parks Coordinating Council to provide a forum for organizations involved in collaborating on the implementation of this plan. The Council also provides a forum for coordinating individual or collaborative efforts to improve public parks and outdoor recreation opportunities that promote wellness, natural and cultural resource conservation, and ecotourism. This plan is being updated to align it with the new parks that have opened since 2006, as well as to take into consideration the social and economic changes that have occurred in the area since the release of the original plan. The Council has representation from three organizations in each county of the San Antonio

River Authority's four-county district. Each member organization designates a representative to the Council. The San Antonio Missions National Historical Park is one such representative.

STINSON AIRPORT VICINITY LAND USE PLAN (2009) (CITY OF SAN ANTONIO)

This plan was developed by the City of San Antonio in order to balance this historic airport's interests with neighboring land-use plans. The National Historical Park actively participates in the planning process to ensure that the airport's development plans will not adversely affect the attributes that sustain the Outstanding Universal Value of the nominated property.

MISSION DRIVE-IN THEATER MASTER PLAN FRAMEWORK (MAY 2012) (CITY OF SAN ANTONIO)

The Center City Development Office, City of San Antonio master plan outlines development plans for the property immediately north of Mission San José. It outlines the development of an ordinance to protect the viewshed at Mission San José. It also discusses the closing of San José Drive between Mission San José and the Mission Drive-In property, which would open up green space and enhance educational opportunities between the San Antonio Missions National Historical Park's Harris House Education Center and the Mission Branch Library on the Mission Drive-In property.

DOWNTOWN NEIGHBORHOOD PLAN (1999) (CITY OF SAN ANTONIO)

The Downtown Neighborhood Plan was developed by the City of San Antonio to identify proposed land uses, potential housing development areas, transportation systems, economic development initiatives, urban design guidelines, and pedestrian and open space connections. The Downtown Alliance has continued to work on many of these issues as well as other specialized plans.

SAN ANTONIO DOWNTOWN STRATEGIC PLAN (2011)

This city of San Antonio plan is an outgrowth of both the Downtown Neighborhood Plan and the SA2020 vision statement. It outlines goals similar to those in the 1999 plan, emphasizing urban neighborhoods and sustainable growth, highlighting and showcasing historic areas and cultural arts, and increasing pedestrian and open-space connections. It includes the nominated property of Mission Valero/The Alamo and the buffer zone around it.

THE ALAMO MASTER PLAN (1988) (CITY OF SAN ANTONIO)

The 1988 Master Plan recommended the establishment of a committee to oversee the Alamo Plaza area and a museum to display the artifacts from Mission Valero/The Alamo, a decrease in vehicular traffic in the plaza, and improved interpretation of all historic eras.

In 1994, a study was completed that recommended better defining the original outline of Mission Valero/The Alamo's structures, and establishing a committee to manage the Alamo Plaza. In 2013, a bill was introduced in the Texas Legislature to establish this committee. In addition, in 2012, the City of San Antonio had the Project for Public Spaces conduct a study of the use of the Alamo Plaza (2012), and then brought in the "BetterBlocks" program to demonstrate some non-permanent ways to utilize Alamo Plaza in a way that better engaged the local community and highlighted the Outstanding Universal Value of the nominated property. (BetterBlocks, 2012)

In 2013, the City of San Antonio continues to examine ways to better utilize Alamo Plaza to protect the nominated property and enhance the attributes that sustain its Outstanding Universal Value by better interpreting Spanish colonial activities in the buffer zone.

HEMISFAIR MASTER PLAN (2004) (CITY OF SAN ANTONIO)

This plan discusses the redevelopment of the area just south of Mission Valero/The Alamo where the 1968 HemisFair was held. This area is within the buffer zone. The plan focuses on redeveloping the area for urban residential use, reestablishing historic streets that were eliminated for HemisFair, and preserving several homes from the nineteenth and early twentieth centuries.

LONE STAR COMMUNITY DEVELOPMENT PLAN (2013 DRAFT) (CITY OF SAN ANTONIO)

This City of San Antonio plan is for the redevelopment of the old Lone Star Brewery, which is located just north of Mission Concepción and within the designated travel corridor between the areas of the nominated property. The City of San Antonio and private partners would reuse the old industrial space for mixed-use development.

SOUTH CENTRAL SAN ANTONIO COMMUNITY PLAN (1999) (CITY OF SAN ANTONIO)

This plan encompasses the areas of Mission Concepción and Mission San José. Its purpose is to enhance the quality of life in this area through neighborhood development, public transportation enhancement, and clean-up of industrial areas.

MISSION SAN JOSÉ NEIGHBORHOOD PLAN (1990) (MISSION SAN JOSÉ NEIGHBORHOOD ASSOCIATION)

The Mission San José neighborhood plan encourages preserving the historic areas, natural areas, and green spaces by enforcing city compliance codes. The Mission San José Neighborhood Association has been a long-time supporter of maintaining the Outstanding Universal Value of Mission San José.

5.e Property Management Plan

The overall management plan for the San Antonio Missions was developed out of the advisory committee for the World Heritage nomination and was completed and signed in December 2013. Within the overall management plan the cooperative agreements, memoranda of agreement, and operational procedures which are listed in the table in SECTION 5.C and have been in place for a number of decades (see table or Appendix C for more exact dates) are explained in more detail. The National Park Service and the Archdiocese of San Antonio have a cooperative agreement which outlines the areas within the mission compounds that each entity manages. Basically, any structure that is currently used for religious purposes cannot be managed by the National Park Service due to separation of church and state. A cultural resource specialist from the National Park Service serves as liaison with the Archdiocese's architectural firm for all historic preservation projects for the Archdiocese. The mission churches are State Antiquity Landmarks and hence fall under the Texas Historical Commission (State Historic Preservation Office) for review. All preservation projects within the nominated property are reviewed by the Texas Historical Commission. If they do not concur with a treatment proposal, all parties meet to come to a resolution prior to treatment. All landowners within in the National Park boundary have cooperative agreements with the National Park Service to maintain the property to National Park Service standards. Mission Valero/The Alamo is managed by the General Land Office but must go through the same review process with the Texas Historical Commission for any preservation projects. The overall management plan formalizes the partnerships on transportation corridors, signage, educational programs, and site management that already exist among advisory committee members.

The advisory committee meets on a regular basis to discuss development issues, conservation plans, visitor use, traffic flow between portions of the nominated property, and other issues as needed. The committee also works together to promote the nominated property through community events, a website, an e-newsletter, and social media. (Appendix C)

SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

The National Historical Park has four plans that assist in guiding the management of the property. All four are current, and are implemented under the direction of the Park Superintendent.

"*Resources Management Plan*," January 2001. This plan describes the resources of the National Historical Park and their context; sets forth a management program that is responsive to these resources; and prioritizes specific projects to accomplish the stated goals and needs. The National Historical Park management team and staff meet monthly to review current priority listings. In addition, management and staff inspect all the National Historical Park`s holdings annually to identify new requirements and to ensure that all needs are being addressed. The National Historical Park management team inputs all of the derived project priorities and changes annually into the National Park Service's "Project Management Information System."

"*General Management Plan and Development Concept Plan, (GMP)*," July 1982, as amended. This plan satisfied a requirement that each national park area have an approved General Management Plan before development could begin. This plan met the requirement of the 1978 Congressional legislation establishing the San Antonio Missions National Historical Park for a master plan and guides general development strategies for the National Historical Park. The 1998 General Management and Environmental Assessment amends the 1982 General Management plan to include *Ranch de los Cabras*.

"*Comprehensive Interpretive Plan*," September 2002. The National Historical Park staff uses this plan as the basis for its interpretive program. The overall goal of the plan is to increase "people's understanding and appreciation of the significances of San Antonio Missions National Historical Park." The Comprehensive Interpretive Plan, through the development of Interpretive Statements of Significance, establishes Primary Interpretive Themes for the National Historical Park. Statements of Significance define the most important things about its resources and values. They serve as the foundation for developing primary interpretive themes. Significance statements help managers and staff focus on the preservation and enjoyment of those attributes that directly contribute to the purpose of the National Historical Park and that must be protected. Primary Interpretive Themes are key elements and stories through which visitors explore the National Historical Park's significant resource values. They connect resources to larger ideas, meanings, and universal values through a variety interpretive services and media.

"*Park Asset Management Plan*," September 2007. This plan is a comprehensive look at all National Historical Park assets, assessing the condition of each asset and the operational and maintenance needs of the assets, and outlining a strategy to seek funding to address these needs. This plan also identifies the highest priority assets within the National Historical Park, and provides a method to plan and track work so that limited funding is directed towards these assets. Although the plan is dated 2007, it is based on data in an actively used, web-based program, and the information that drives the metrics of the plan are constantly being updated. The National Historical Park has the capability to generate reports from the database that provide up-to-date information for the use of management. The next update for publication of the plan is scheduled for 2013.

ARCHDIOCESE OF SAN ANTONIO (CHURCHES OF MISSIONS ESPADA, SAN JUAN, SAN JOSÉ, AND CONCEPCIÓN)

San Antonio Missions: Condition Assessment and Preservation Analysis, Volumes 1-4 (2003). These four volumes (one for each mission church) provide baseline data for the conservation of the four mission churches that are owned by the Archdiocese of San Antonio and that are physically located in the San Antonio Missions National Historical Park. These volumes provide guidelines for historic preservation of these elements. The volumes present existing conditions and make recommendations for the preservation, restoration, and long-term maintenance of the facilities. These volumes have been supplemented by a 2007 ongoing contract with the architectural firm

of Ford, Powell & Carson Architects and Planners (San Antonio). The contract provides for regular meetings between the firm and the Archdiocese to update preservation and maintenance priorities.

MISSION VALERO / THE ALAMO

The Alamo Annual Management Plan (June 2012) was prepared by The Alamo staff in conjunction with the Texas General Land Office.

The Plan spells out the responsibilities of the Daughters of the Republic of Texas under the requirements of the Interim Management and Operating Agreement with the Texas General Land Office. It calls for improvements for each division's responsibilities as well as a budget covering normal operations and improvements. An integral part of the management plan is Attachment H, The Alamo Preservation Plan. It specifies the routine duties and responsibilities of the Alamo Conservator including the creation of a public database providing reports, drawings, formulas for Spanish colonial pigments and various mortars. It also requires annual preservation treatments and conservation cleaning methods applied by a qualified conservator. The overall annual budget for preservation is more than $600,000.

5.f Sources and Levels of Finance

Mission Valero / The Alamo: The Texas General Land Office has the primary responsibility for funding the operation and maintenance of the Alamo complex. It pays the Daughters of the Republic of Texas a monthly fee of $10,000 for the day-to-day management of Mission Valero / The Alamo. The General Land Office has contracted out the management of the gift shop to Event Networks. It is expected that the income from the gift shop will rise. In addition, the General Land Office will request that the State Legislature allocate up to $2 million annually for expenses at the Alamo.

San Antonio Missions National Historical Park: Funded primarily by the U.S. government. It has a base operating budget of slightly less than $3.8 million per year (Fiscal Year 2012) and received $898,000 in non-operating base (project) funding (Fiscal Year 2012) for historic preservation, outreach, and education services. This figure varies annually based on the priority accorded to these three areas. Through careful management, the National Historical Park has been able to meet basic operational needs. The National Historical Park's largest unfilled assistance requirement is the over $14 million to be used in land acquisition to fill out its authorized boundaries, to protect the viewshed, and to acquire former mission agricultural and ranching lands. The second largest need as identified in the National Historical Park Asset Management Plan is for deferred non-critical maintenance that totals approximately $8.4-million to be spread over ten years.

Additional funding for the San Antonio Missions comes from private sources including:

1. The Archdiocese of San Antonio. The Archdiocese funds the operation, maintenance, protection, and preservation of the mission churches within the National Historical Park's boundaries through its normal annual budget of $150,000. Within the Archdiocese is the Old Spanish Missions of San Antonio. This charitable, non-profit organization raises monies to help preserve, conserve, and protect the mission churches within the National Historical Park's boundaries. In 2010, its capital campaign, "*Las Misiónes*," successfully completed its $15.5 million capital campaign for this purpose, which provided for immediate preservation and repair efforts and established a $5.8 million endowment fund for future efforts (FIGURE 5.F.1).

FIGURE 5.F.1 ▶

Las Misiónes sign.

Courtesy of Robert Howen. 2013.

2. Los Compadres de San Antonio Missions National Historical Park. This charitable, non-profit organization is the official friends group for the National Historical Park and raises monies to assist the National Historical Park by funding projects for which federal funding is not available. The money made available for this purpose is normally well over $100,000 annually (FIGURE 5.F.2).

◀ FIGURE 5.F.2

Los Compadres de San Antonio Missions National Historical Park sign.

Courtesy of the National Park Service. 2013.

3. In the recent past, Bexar County (the political jurisdiction that includes most of the San Antonio Missions) has contributed considerable sums of money especially towards the restoration of the San Antonio River to its natural state and walking and bicycling trails that connect the missions for the enjoyment of the citizens. Other entities that have also contributed to overall developments include the City of San Antonio and the San Antonio River Authority and two non-profits, the Western National Parks Association and the San Antonio River Foundation. Also, the United States Army Corps of Engineers has contributed federally appropriated funds towards the River Improvement Project.
4. Individual generosity also plays a role. In 2011, San Antonio philanthropists Kathleen and Curtis Gunn donated more than 5 hectares (13.2 acres), worth over $1 million, to Los Compadres de San Antonio Missions National Historical Park that was be sold to the San Antonio Missions National Historical Park. The resulting funds were placed in an endowment to assist the National Historical Park in future endeavors. The newly acquired land is important because it provides additional protected open space west of the mission and provides a corridor from Mission Concepción to the San Antonio River.
5. In addition to direct funding, volunteers provided by Volunteers in Parks and other organizations contribute over $200,000 annually in labor to National Historical Park maintenance and special projects as identified by the National Historical Park staff to address shortages. The hours donated equate to approximately 6.75 full-time positions for the National Historical Park (FIGURE 5.F.3).

FIGURE 5.F.3 ▶

Volunteers working in the National Historical Park.

Courtesy of the National Park Service. 2013.

5.g Sources of Expertise and Training in Conservation and Management Techniques

Professionals with relevant education, training, and expertise in conservation, interpretation, and management of historic buildings and sites are employed by each of the institutions that manage the nominated property. (See SECTION 5.J) In addition, the San Antonio Missions National Historical Park, the Texas General Land Office, and the Archdiocese of San Antonio have strong working relationships with numerous skilled professionals and with local, state, national, and international organizations possessing high levels of expertise in these areas.

SOURCES OF EXPERTISE AND TRAINING EXTERNAL TO THE SAN ANTONIO MISSIONS

EXPERTISE

Texas Historical Commission
P.O. Box 12276
Austin, Texas 78711-2276
Archaeology: Ms. Pat Mercado-Allinger, Mark Denton
Architecture: Ms. Sharon Fleming, Ms. Kim Barker
History: Gregory Smith

Ford, Powell & Carson Architects and Planners, Inc.
1138 East Commerce Street
San Antonio, Texas 78205
Expertise: historic preservation and architectural conservation of Spanish colonial architecture

Frank G. Matero
Professor of Architecture
University of Pennsylvania
102 Meyerson Hall
210 South 34th Street
Philadelphia, Pennsylvania 19014
Expertise: historic preservation and architectural materials conservation

Dennis Baltuskonis
Professional Associate AIC
Fine Art Conservation Services
1103 Midnight Drive
San Antonio, Texas 78260
Expertise: multispectral imaging, used to identify stencil elements on historic architectural surfaces that are no longer visible under magnification and/or high-powered lighting

Ivan Myjer
Principal, Building & Monument Conservation
83 School Street
Arlington, Massachusetts 02476
Expertise: stone conservation

Richard Barrow
Master Mason, Evergreen Architectural Arts
New York Office
450 West 31st Street, 7th Floor
New York, New York 10001-4608
Expertise: stone conservation

Angelyn Bass
Professional Associate AIC
Principal, Conservation Associates
P.O. Box 22759
Santa Fe, New Mexico 87502
Expertise: documentation, assessment, and conservation treatment of architectural finishes and walls paintings

Patrick Sparks, P.E.
Sparks Engineering
403 Mays Street
Round Rock, Texas 78664
Expertise: structural engineering for historic buildings, infrared thermography survey, and mortar, stone, and salts analysis

Robert Warden
Center for Heritage Conservation
Texas A&M University
400 Harvey Mitchell Parkway South, Suite 300
College Station, Texas 77845-4375
Expertise: heritage surveying and educational product development at The Alamo

Michelle M. Bushey, Ph.D.
Professor, Department of Chemistry
Trinity University
One Trinity Place
San Antonio, Texas 78212-7200
Expertise: data collection with XRF camera and portable Raman Spectrometer, analysis of samples with scanning electron microscope, and elemental mapping

Pamela Jary Rosser
Professional Associate AIC
135 East Mariposa
San Antonio, Texas 78212
Expertise: conservator specializing in Spanish colonial wall art and architecture

Professor José Rivera
School of Architecture and Planning
The University of New Mexico
2401 Central Avenue NE
Albuquerque, New Mexico 81131
Expertise: specialist in *acequias* and water systems

James Gray, FASLA
Rialto Studios
2425 Broadway, Suite 105
San Antonio, Texas 78215
Expertise: specialist in landscape architecture, including historic landscapes

TRAINING

National Trust for Historic Preservation
1785 Massachusetts Avenue, NW
Washington, D.C. 20036-2117
(800) 944-6847
Offers courses in Preservation Leadership Training and related subjects

Historic Preservation Training Center
4801A Urbana Place
Frederick, Maryland 21704
(301) 663-0852
Offers courses in historic preservation to National Park Service employees

National Center for Preservation Technology and Training
645 University Parkway
Natchitoches, Louisiana 71457
(318) 356-7444
Promotes the understanding and application of technology to historic preservation and funds research projects and training events at National Park Service sites, other federal agencies, state historic preservation offices, universities, and local, state, and national non-profit organizations

National Council for Preservation Education
www.ncpe.us
Compiles information on more than 50 colleges and universities that offer residential and online courses in preservation. In Texas, these institutions include The University of Texas at Austin, Texas A&M at College Station, and The University of Texas at San Antonio

5

5.h Visitor Facilities and Statistics

The nominated property has established sufficient infrastructure and facilities to accommodate visitors. The management plan for the nominated property addresses the balance between the desires and interests of visitors and the protection and conservation of the resources that sustain the property's Outstanding Universal Value. Educational programs, guided tours, and modern communication techniques all serve to enhance the experience of the thousands of visitors who arrive on any given day. Trained employees and volunteers facilitate the visitors' experience, while at the same time monitor the features and resources of the property. There is no fee to access the property during regular operating hours. Except for special occasions, the property is closed after sunset and is protected by trained individuals representing federal, state, and/or municipal institutions.

The carrying capacity of the local community can accommodate current visitor levels, and anticipated increased visitation can easily be absorbed by the City of San Antonio. San Antonio is a major hub for visitation and commerce for the State of Texas. It is among the twenty most-visited destinations in the United States of America, with more than 21.7 million visitors annually. Capacity in the local community exists to accommodate any significant increase in visitation without creating a negative impact on the quality of visitors' experiences.

The City of San Antonio has an expanding transportation network (VIA Metropolitan Transit), with two bus systems that take visitors from Mission Valero/The Alamo and downtown hotels to the National Historical Park, with regular stops at Mission Concepción and Mission San José. In addition to the public transportation system, numerous tour companies provide services to the National Historical Park on an almost daily basis. Directional roadside signs placed along the major road networks serving the city guide visiting motorists to the National Historical Park and to Mission Valero/The Alamo (FIGURE 5.H.1). A public shared-bicycle station is adjacent to each mission complex. The public shared-bicycle program is a service provided by a non-profit organization. It enables visitors to commute between key points of interest throughout downtown San Antonio, including Mission Valero/The Alamo, and along the San Antonio River south through the four missions of the National Historical Park. Walking and bicycle pathways have also been constructed as part of the San Antonio River Improvements Project.

◀ FIGURE 5.H.1

Directional sign for San Antonio Missions National Historical Park.

Courtesy of the National Park Service. 2013.

Being situated in an urban area, the nominated property is also served by numerous restaurants and convenience stores. In addition, new medical facilities located in the immediate vicinity can serve the public in times of emergency. Emergency personnel response time is under five minutes to any location within the nominated property.

Information about visiting the San Antonio Missions is offered online through the San Antonio Missions website (http://www.missionsofsanantonio.org) the San Antonio Missions National Historical Park website (http://www.nps.gov/saan/index.htm) and The Alamo website (http://www.thealamo.org). Additional visitor resources can be found on the San Antonio Convention and Visitors Bureau website (http://visitsanantonio.com/) and the Texas State Tourism website (http://www.traveltex.com).

VISITOR FACILITIES AND SUPPORT INFRASTRUCTURE

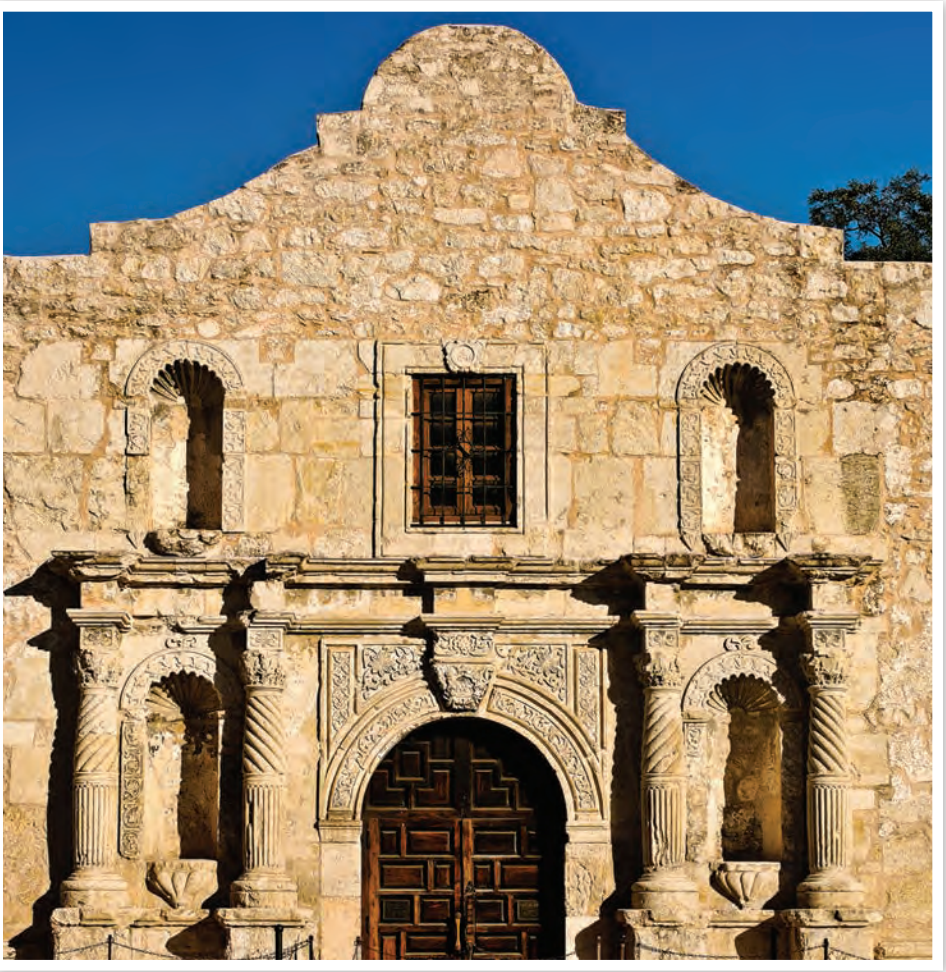
MISSION VALERO / THE ALAMO

Located in downtown San Antonio, Mission Valero/The Alamo is easily accessible to visitors (FIGURE 5.H.2). More than 2 million guests visit The Alamo each year. The primary museum exhibit is housed inside the former *convento* building. Additional exhibits on the history of Texas and the Texas Revolution are housed in the Shrine (former church) and at an outdoor panel exhibit known as the "Wall of History." Educational services include a presentation by a guide, an orientation film, an audio tour, and a battlefield tour of Alamo Plaza conducted by a guide. Other visitor facilities include a gift shop, restrooms, amphitheater, meeting rooms, and the Daughters of the Republic of Texas (Research) Library. The Texas General Land Office operates a large bookstore and memorabilia facility at the complex under a contract with Event Network, a firm with considerable experience in running such establishments at major historical sites. Its inventory includes most of the in-print titles of books pertaining to Mission Valero/The Alamo and a large selection of souvenirs designed to attract new visitors to this historic site. The Alamo gardens provide coveted green space for visitors within the center of downtown San Antonio. Support infrastructure for The Alamo staff is located in a single-story building at the northeast corner of the complex, and includes offices, meeting rooms, staff parking, and maintenance facilities.

There is no charge for admission. The site is open daily except for Christmas Eve and Christmas Day. Hours are 09h00 to 17h30. During the months of June, July, and August, the site is open on Fridays and Saturdays until 19h00. During operating hours, security personnel, staff, and volunteer tour guides monitor the property. After closing hours, the property is locked and monitored by trained security personnel.

There is adequate parking in the neighborhood within easy walking distance. A considerable number of hotel rooms and restaurants are also within walking distance of Mission Valero/The Alamo.

FIGURE 5.H.2 ▶



The Alamo.

Courtesy of Robert Howen.

SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

San Antonio Missions National Historical Park averages more than 1.3 million visitors per year (2006-2011). During the last ten-year cycle, the National Historical Park experienced a very gradual rise in visitation, and this gradual rise is expected to continue for the next few years. The National Historical Park contains numerous public facilities and support infrastructure, and offers numerous visitor services and activities at each mission. Admission and all services are available at no cost to visitors. The National Historical Park is open from 09h00 to 17h00 daily except for Thanksgiving, Christmas Day, and New Year's Day. Free parking is available at all locations. Facilities include a Visitor Center at Mission San José and staffed Visitor Contact Stations at the other three missions. There are also three museums, two book/gift stores, an operating grist mill, and the Harris House Discovery Center, an education center with indoor and outdoor classrooms. Outside the mission complexes are five walking trails totaling more than four kilometers (two and one-half miles). The National Historical Park has 15 paid Interpretive Park Guides and Rangers and more than 100 volunteers, many of whom are bilingual (Spanish-English), to provide ten guided tours daily and who are otherwise available to assist visitors. Eighteen publications are available at no charge, many in Spanish, French, Italian or German as well as English. Visitors can also tour the National Historical Park using an application for mobile devices that contains pre-recorded information in both English and Spanish at more than 40 locations within the property. In addition, more than 35 wayside exhibits are available to provide insights into special features. For example, each mission includes a bronze model enabling the visitors to get a "bird's eye view" of the mission complex. Also, inside the Mission San José granary is a diorama with a soundtrack that explains "A Day in the Life of a Mission" in English and Spanish (FIGURE 5.H.3).

◀ FIGURE 5.H.3

Diorama in the Mission San José granary.

Courtesy of Robert Howen. 2013.

The National Historical Park benefits from the largest public investment made in San Antonio – the San Antonio River Improvements Project. The $245.7 million "Mission Reach" segment of the project was completed in August 2013 and involves restoring the riparian and aquatic ecosystems along a 13-kilometer (8-mile) stretch of the river. The project also created 24 kilometers (15 miles) of new walking and bicycling trails, numerous picnic and rest areas, and connections to each of the four missions within the National Historical Park. In addition, the National Historical Park completed construction of the Mission San Juan Spanish Colonial Demonstration Farm in 2013 (FIGURE 5.H.4).

FIGURE 5.H.4 ▶

Mission San Juan Spanish Colonial Demonstration Farm.

Courtesy of the National Park Service. 2013.

Currently, visitors spend, on average, about four hours in the National Historical Park per visit. By adding these new amenities described above, it is anticipated that an additional three to four hours of activities per visit will be available for visitors. This addition of activities will create extended-stay opportunities for visitors and encourage more repeat visitations to fully experience the offerings of the National Historical Park.

Visitor facilities and services available at each National Historical Park mission complex:

MISSION SAN JOSÉ

Mission San José is the largest mission complex in area in the nominated property and is the focal point for the National Historical Park's visitor services and orientation. It is accessible by the City of San Antonio's public bus transportation system (VIA Metropolitan Transit) and is located near the crossroads of two main city thoroughfares, Roosevelt Avenue and Military Drive.

The National Historical Park's Visitor Center is located at Mission San José and can accommodate large groups (FIGURE 5.H.5). Mission San José's parking lot can accommodate 150 vehicles at any given time and overflow parking can hold another 300. There are 20 restroom stalls in two separate areas of the National Historical Park. The Visitor Center has a museum with bilingual exhibits (English and Spanish) and a 136-seat theater that shows an award-winning film about the San Antonio Missions, "*Gente de Razón*," every half hour (it can be shown in English or Spanish and is fully captioned). The Visitor Center also houses a shop run by Western National Parks Association through a cooperative agreement that sells souvenirs and books related to the missions, San Antonio, and ethno-cultural heritage. A number of bilingual brochures are available to visitors, including the official National Park Service Guide brochure, brochures on Mission San José, and a Junior Ranger handbook. The Junior Ranger program is a self-guided tour at the completion of which participating children receive a badge.

◀ FIGURE 5.H.5

Mission San José Visitor Center.

Courtesy of Robert Howen. 2013.

A barrier-free, accessible trail leads visitors throughout the mission compound, taking visitors to restored indigenous residents' quarters, the *convento*, the church, the granary, and the operational grist mill. Along the trail are more than 12 interpretive wayside exhibits depicting aspects of art, architecture, and mission life. These are bilingual as well. In addition, the National Historical Park has a bilingual cell-phone audio tour available at no cost, with seven separate stops in the Mission San José complex.

MISSION CONCEPCIÓN

Mission Concepción is the closest mission to Mission Valero/The Alamo and to downtown San Antonio, and is the second most visited mission complex in the National Historical Park after Mission San José. It is accessible by regular service of the City of San Antonio's public bus transportation system (VIA Metropolitan Transit).

Mission Concepción has a small visitor contact station and 22 parking spaces plus a small overflow parking area that can accommodate another 20 vehicles. There is one restroom facility located in the contact station, which meets current visitors' needs. A number of bilingual brochures are available to visitors, including the official National Park Service Guide brochure, brochures on Mission Concepción , and a Junior Ranger program brochure (FIGURE 5.H.6).

FIGURE 5.H.6 ▶

Mission Concepción Visitor Contact Station.

Courtesy of Robert Howen. 2013.

A barrier-free, accessible trail leads visitors to the mission's *convento*, church, and associated buildings. Located throughout the Mission Concepción complex are ten bilingual interpretive wayside exhibits depicting aspects of art, architecture, and mission life. In addition, a bilingual cell-phone audio tour is available at no cost, with six separate stops within the mission complex.

MISSION SAN JUAN

Mission San Juan is located south of Mission San José and is one of two missions located in a largely rural setting. It is not serviced by city transportation, but the mission is located just off the San Antonio River and is connected to the river through a series of walking and bicycling trails that link Mission San Juan to the other missions in the nominated property. Commercial tours are also available.

Mission San Juan has been the recent recipient of numerous visitor service upgrades. The mission's *convento* was recently stabilized and restored as a visitor museum. It contains more than ten bilingual exhibits depicting mission life, trade and exchange, vocations, and modern life. Other visitor amenities include two barrier-free, accessible trails, one within the complex and the other a nature trail that winds along the San Antonio River. There are 12 bilingual interpretive wayside signs on the two trails describing architectural features, the natural environment, and the *acequias*. There is also a bilingual cell-phone audio tour with six stops (FIGURE 5.23).

◄ FIGURE 5.H.7

Mission San Juan interpretive sign.

Courtesy of Robert Howen. 2013.

A portion of the Mission San Juan *acequia* was rehabilitated and fully restored to operational status in September 2011. The *acequia* now brings water from the San Antonio River to the *labores* of Mission San Juan. This *acequia* is absolutely essential to the functioning of the Mission San Juan Spanish Colonial Demonstration Farm, as it irrigates the crops grown there. Interpretive programs highlight this example of "Old World" technology brought to the frontier of New Spain. They explain how the *acequia* led to a dramatic, fundamental, and permanent change to the subsistence, economy, and lifeways of the indigenous people of the San Antonio Missions. A trail leads from the Mission San Juan dam along the *acequia* and through the *labores* to the San Antonio River. Shade structures and platforms provide areas for interpretive talks along the *acequia* and at the *labores*.

Visitor amenities include a refurbished restroom near the *labores*, and a new restroom on the north side of the complex. Bexar County and the San Antonio River Authority have invested more than $3 million in the vicinity of Mission San Juan, as part of the San Antonio River Improvements Project, including funding for the Spanish Colonial Demonstration Farm and the *acequia* trail. A new 140-vehicle multi-purpose parking lot serves visitors to the mission, church parishioners, and visitors to the expanded trails. This project was completed in 2013.

MISSION ESPADA

Mission Espada is the southernmost mission complex in the nominated property. It is not serviced by public transportation except for a bicycle-share station, but commercial tours are available. Mission Espada is the terminus point of the San Antonio River's walking and bicycling trail.

Visitor amenities at Mission Espada include a small museum at the contact station, which houses an exhibit on education in the missions and on mission ranching operations. Mission Espada has two parking lots that can accommodate a total of 28 vehicles and a barrier-free, accessible walking trail with eight bilingual interpretive wayside exhibits. There is also a bilingual cell-phone audio tour with six stops within the mission complex. Barrier-free, accessible restroom facilities were recently remodeled and are located in the contact station.

Located approximately 2.4 kilometers (1.5 miles) north of Mission Espada is the Mission Espada aqueduct. The aqueduct is part of the larger Mission Espada *acequia* system that has been operating without interruption since its construction in the 1740s.

The Mission Espada aqueduct has a small parking lot that can hold 20 automobiles, a small barrier-free, accessible walking trail loop, six wayside exhibits with interpretive signage, and seven cell-phone audio tour stops. It is also

connected to the San Antonio River walking and bicycling trail. The Mission Espada dam is located about 2.3 kilometers (1.4 miles) north of the aqueduct and is accessible by automobile. There is a small 10-vehicle parking lot, and it lies adjacent to the San Antonio River walking and bicycling trail.

Rancho de las Cabras is located in Floresville, Texas, approximately 37.1 kilometers (23 miles) south of Mission Espada. It is in a remote location, with minimal visitor amenities. *Rancho de las Cabras* is accessed by a gravel road and has a small 15-vehicle gravel parking lot. There are no restrooms, trails, wayside exhibits, or visitor contact station. Access to the site is limited to one Ranger-led guided tour each month; unaccompanied access is not permitted. Each year from 2007 to 2011, two to three public archaeological "dig days" were hosted at the *rancho*. These activities were very popular, with more than 70 people attending each dig day (FIGURE 5.H.8).

FIGURE 5.H.8 ▶

Rancho de las Cabras volunteer dig day.

Courtesy of the National Park Service.

5.i Policies and Programs Related to the Presentation and Promotion of the Property

The overall management plan for the San Antonio Missions outlines the general guidelines for communicating the Outstanding Universal Value for the nominated property. These interpretive guidelines include explaining the Outstanding Universal Value's foundation in the Spanish colonial era and its continuation into modern times. Ensuring this will be the San Antonio Missions World Heritage Advisory Committee. The Committee will accomplish this by enlisting and monitoring experts in various fields such as education and public affairs to develop the highest quality products to keep the public informed.

Additional visitor resources can be found on the San Antonio Convention and Visitors Bureau website (http://visitsanantonio.com/) and the Texas State Tourism website (http://www.traveltex.com). Promotion of the San Antonio Missions as the most-visited heritage and culture destination in San Antonio and in the State of Texas is carried out by both the San Antonio Convention and Visitors Bureau and the Texas State Office of the Governor, Economic Development and Tourism (Texas Tourism) through promotional brochures and their websites.

The Education Department at The Alamo offers a number of regularly scheduled events throughout the year, including a variety of educational opportunities for teachers and students at all levels. Elementary and secondary teachers are offered continuing education courses for which they receive credit through the Texas State Education

Agency. The Alamo and San Antonio Mission National Historical Park partner on this venture. Tens of thousands of Texas students visit The Alamo each year on school-sponsored field trips. The Curator and Education Department staff routinely work with university professors and their students as part of the students' coursework. The Alamo also has internships available for students interested in public history and museum studies. In addition to in-house exhibits that further The Alamo's historical interpretation, The Alamo holds a number of special living history events that feature costumed historians who interact with visitors in order to provide a more in-depth interpretation of Mission Valero's history. On the basis of a new curatorial arrangement with the State of Texas General Land Office, The Alamo has begun a series of special exhibits. Alamo staff members are available for in-house and off-site presentations to organizations and institutions.

Beginning in September 2013, Mission Valero / The Alamo presented a special exhibit, "Alamo Origins." The exhibit showcased 18 original eighteenth century Spanish documents, with translations that illuminated the founding of Mission Valero in 1718 and Mission San José in 1720, among other items. The Texas General Land Office archives has an extensive collection of Spanish colonial documents.

The San Antonio Missions National Historical Park has an education coordinator who coordinates all school group visits. In the fiscal year ending 30 September 2012, the National Historical Park offered guided programs to 9,910 school children and self-guided programs to an additional 5,342 children, for a total of 15,252 school children (FIGURE 5.I.1). This data does not include school groups that do not schedule in advance. These unscheduled groups usually represent an additional 30 percent above those recorded. In addition, there are curricula for various grades that meet the Texas Essential Knowledge and Skills requirements. These include a "A Day in the Life" geared to fourth-grade students and "Summit of Empire" geared to seventh-grade students. The education program sponsors a "Teacher to Ranger to Teacher" program that brings teachers to the National Historical Park as guides during the summer. This prepares these teachers to incorporate their knowledge of Spanish colonial mission history into classroom studies and activities at their schools.

◀ FIGURE 5.I.1

School group touring Mission San Juan.

Courtesy of the National Park Service. 2009.

The National Historical Park participates in the National Park Foundation's First Bloom project, which partners parks with children's organizations to introduce outdoor activities to urban children. The National Historical Park works with the Boys and Girls Clubs and the Sunshine Cottage for the Deaf. It also coordinates several outreach events. One of the largest annual events is Get Outdoors It's Yours, a community-wide activity to get children

outside. More than fifty organizations participate and several thousand people attend. Another event is Archaeology Day at Mission San José, with ten or more partner organizations and 1,000 attendees learning about archaeology and history in a mission setting. This is directed at youth from about 7 to 12 years of age. Girl Scouts are normally a special-interest group participant. Attendees move from table to table engaging in many different hands-on activities, including use of a Global Positioning System (GPS) device to find a "secret" location, making dolls of corn husks, and sifting through sand to find artifacts (FIGURE 5.I.2). There is also an annual History and Genealogy Day, where mission descendants and local genealogy societies share information about family history and genealogical methods.

FIGURE 5.I.2 ▶

Archaeology Day activities.

Courtesy of the National Park Service. 2012.

Smaller outreach programs include Voices of the Missions, a program to conduct oral history interviews with people associated with the missions; Faces of the Missions, a photo-gathering project with the Institute of Texan Cultures at University of Texas, San Antonio; and *Día de los Muertos* (Day of the Dead) activities at Mission San José (FIGURE 5.I.3). The National Historical Park also sponsors the annual *Los Pastores* medieval play, reenacted by the Guadalupe Players and partners with the Mission Trails Rotary Club, Los Compadres de San Antonio Missions National Historical Park, and the Girl Scouts.

Professional cultural resource staff give lectures to local organizations, schools, and professional societies. The National Historical Park has sponsored outreach booths at the conferences and events of the Society for Historical Archaeology, the Archaeological Institute of America, and the American Society for Landscape Architects, among others.

The National Historical Park has student positions in cultural resource management (architecture, landscape architecture, history, museum studies, and archaeology), interpretation, master crafts (masonry and woodworking), natural resources, and law enforcement. The National Historical Park has partnered with San Antonio College and The University of Texas at San Antonio to offer classroom activities and independent study opportunities. It also partners with American Youthworks for a Masonry Apprenticeship program that is funded by Los Compadres de San Antonio Missions National Historical Park. The Department of Anthropology at the University of Texas, San Antonio, has sponsored five field schools at the nominated property – one at Mission Valero, two at Mission Concepción, and two at *Rancho de las Cabras* – training more than 90 students in basic field techniques and historical archaeology.

◀ FIGURE 5.I.3

Día de los Muertos (Day of the Dead) display.

Courtesy of the National Park Service. 2008.

The San Antonio Museum of Art, the Witte Museum, and the Institute of Texan Cultures in San Antonio occasionally offer Spanish colonial/Mission-era exhibits at their institutions. One recent exhibit (2012) at the San Antonio Museum of Art was "Theodore Gentilz and Mission Life of San Antonio and Northern Mexico." The exhibition explored the missions, their landscape, and daily life there prior to 1900. One unusual promotion of the property was announced recently by the United States Mint: the church at Mission San Juan will be featured on a coin in its "National Park Quarters" series that will enter nationwide circulation.

5.j Staffing Levels and Expertise (Professional, Technical, Maintenance)

SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

The San Antonio Missions National Historical Park employs 48 full-time staff members and three part-time staff members, and has approximately 100 volunteers. The National Historical Park is managed by a Park Superintendent with the support of a management team comprised of the chiefs of the various departments. The staff is divided into the following departments:

Management: superintendent (one full-time), management assistant (one full-time), safety officer (one full-time)

Administration: administrative officer (one full-time), contracting officer (one full-time), administrative technician for human resources (one full-time), office automation technician (one full-time), information technology specialist (one full-time)

Cultural Resources: historic landscape architect (one full-time), archaeologists (one full-time), urban planner (one full-time), architectural technician (one full-time), volunteer archaeology technicians (two part-time), architectural technician (two part-time, sponsored by San Antonio Convention and Visitors Bureau)

Natural Resources: natural resource manager (one full-time)

Interpretation: chief of interpretation (one full-time), assistant chief of interpretation (one full-time),

education coordinator (one full-time), media specialist (one full-time), coordinator of volunteers (one full-time), park ranger (one full-time), park guides (eight full-time), ProRangers (two students), more than 100 volunteers

Maintenance: facility manager (one full-time), Field Maintenance Software System specialist and technician (one full-time), master masons (two full-time), master carpenter (one full-time), work supervisor (one full-time), maintenance mechanic (one full-time), grounds maintenance (three full-time), janitorial (two full-time), laborers (two full-time)

Law Enforcement: chief ranger (one full-time), rangers (three full-time), seasonal ranger (one part-time)

The National Historical Park has a full-time, full performance archaeologist and a full-time historic landscape architect. The National Historical Park also employs a full-time architectural technician with a graduate degree in architecture and historic preservation. The National Historical Park also has two master masons and one master carpenter. An interdisciplinary team reviews all National Historical Park projects.

The Archdiocese of San Antonio: The Archdiocese has a contractual agreement with Ford, Powell & Carson Architects and Planners, Inc., for ongoing preservation and maintenance of the active mission churches. The Archdiocese also contracts with conservation specialists as needed. For example, a specialist stone conservator has recently completed extensive work on the carved stone of Mission San José. The Archdiocese has a community advisory team for conservation projects comprised of members from both within and outside the Archdiocesan community. These members have various areas of expertise, including liturgical, community engagement, and conservation.

MISSION VALERO / THE ALAMO

The Alamo employs 85 full-time staff members and 20 part-time staff members, and has approximately 63 volunteers. The Director of The Alamo is the General Land Office executive officer on the Alamo Complex and the supervisor for the Alamo Executive Administrator. The Alamo Executive Administrator is the Daughters of the Republic of Texas's executive officer on the Alamo Complex, who supervises The Alamo staff. The staff is divided into the following departments:

Administration: Texas General Land Office executive director (one full-time), Daughters of the Republic Alamo executive administrator (one full-time), director of administration (one full-time), administrative assistant (one full-time), marketing and development director (one full-time), gift museum supervisor (one full-time), Shrine hostess (one full-time), library staff (eight full-time)

Education: curator (one full-time), curatorial staff (three full-time), education staff (seven full-time, six part-time), docents (28 volunteers)

Horticulture: horticulture supervisor (one full-time), gardeners (three full-time)

Maintenance: maintenance supervisor (one full-time), janitors (six full-time, one part-time),

Housekeepers: (two full-time), technicians (three full-time)

Accounting: accounting supervisor (one full-time), accounting clerks (five full-time, one part-time)

Security: chief of security (one full-time), security officers (16 full-time)

Experts employed full time include the Alamo Curator, who holds a doctorate in history, an Assistant Curator, who also has undertaken graduate work in history, and a Conservator, who is Professional Associate of the American Institute for Conservation of Historic and Artistic Works. All other expertise and training in conservation and management techniques is secured through the use of contract specialists.

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Section 6: Monitoring

6.a Key Indicators for Measuring State of Conservation

6.b Administrative Arrangements for Monitoring Property

6.c Results of Previous Reporting Exercises

6. Monitoring

6.a Key Indicators for Measuring State of Conservation

The United States of America, the State of Texas, Bexar County, and the San Antonio community as a whole have been committed to the conservation of the San Antonio Missions since the late nineteenth century, when the State purchased the extant structures of Mission Valero/The Alamo. In 1905, the State of Texas granted to the Daughters of the Republic of Texas custodianship of Mission Valero/The Alamo. The San Antonio Conservation Society was established in 1924 and one of its first acts was to purchase the granary at Mission San José to assure the mission's long-term conservation. Building upon this conservation ethic, the community worked for decades to make the four southern missions a National Historical Park to ensure their conservation for future generations. This goal was realized in 1978.

The management plan for the San Antonio Missions balances the conservation of the standing structures, archaeological resources, and landscape features with the continuing traditional use of the missions as active parishes and as sacred sites in order to protect the physical and non-physical attributes that sustain the Outstanding Universal Value of the property. The key indicators for measuring the state of conservation of the San Antonio Missions are:

1. The standing structures, archaeological resources, and landscape features essential to understanding the Spanish Crown's objectives related to colonization, evangelization, and defense are conserved.
2. Continued use of the *acequia* water distribution systems for agricultural purposes is supported.
3. Ongoing use of the four southern mission churches as active Catholic parishes is supported.
4. The connection between the missions and the descendants of their original inhabitants is maintained and improved.
5. Interpretation and educational opportunities are enhanced.
6. Historical and scientific research is encouraged.
7. Growth in the buffer zone is managed.

The San Antonio Missions are located in the seventh-largest city in the United States of America, which is also the most popular tourist destination in Texas. It is therefore important to monitor the activities of visitors in order to protect the attributes that sustain the Outstanding Universal Value of the property. The relevant measures are:

1. The condition of standing structures and archaeological resources.
2. The condition of the maintained landscape features.
3. The continued functioning of the agricultural water distribution systems.
4. The continued functioning of the mission churches.
5. The continued education and outreach programs.
6. The opportunities for visitor use and enjoyment.

The advisory committee for the San Antonio Missions is committed to caring for these resources. The National Park Service's Facility Management Software System database is used to document condition assessments and treatments for all the resources (including those managed by the Archdiocese of San Antonio) for the four southern missions. The Texas General Land Office maintains similar records for condition assessments, visitation,

and educational programs for the fifth mission, Mission Valero/The Alamo. All conservation activities at the five mission complexes are reviewed by the Texas Historical Commission (State Historic Preservation Office).

MONITORING GOAL	INDICATOR	PERIODICITY	LOCATION OF RECORDS
Monitor plants, animals, wind and water at site to minimize harm to standing structures, archaeological resources, and landscape features and OUV	Check termite stations for presence of termites at sites	monthly	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Presence and location of leaf-cutter ants	monthly	San Antonio Missions National Historical Park Archives
	Feral swine activity	monthly	San Antonio Missions National Historical Park Archives
	Exotic plants	annually	San Antonio Missions National Historical Park Archives
	Number of trees uprooted/ fallen/limbs broken	after every high wind and rain event; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Presence of fire ants	daily; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Sheet erosion in plazas indicated by accumulated debris and soil on sidewalks and trails	after heavy rain events; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Erosion of *acequias* as evidenced by breaches in wall	after heavy rain events; totaled annually	San Antonio Missions National Historical Park Archives
	Presence or absence of bats/birds in walls	annually	San Antonio Missions National Historical Park Archives/General Land Office Archives/Old Spanish Missions Inc.
	Water infiltration into standing structures (visible leaks or moisture at roofs, windows, etc.)	after heavy rain events; totaled annually	San Antonio Missions National Historical Park Archives/National Park Service Facility Management Software System Database/General Land Office Archives/ Old Spanish Missions Inc./Ford, Powell, & Carson Architects and Planners Archives
	Stone/mortar erosion of buildings	annually	San Antonio Missions National Historical Park Archives/National Park Service Facility Management Software System Database/General Land Office Archives/ Old Spanish Missions Inc./Ford, Powell, & Carson Architects and Planners Archives
Functioning water distribution systems continue to be operational	Water is flowing without sediment, excessive vegetation, or leaks	annually	San Antonio Missions National Historical Park Archives/National Park Service Facility Management Software System Database
Monitor the visitor experience at the site to minimize harm to the OUV while encouraging diverse visitor activities	Number of visitors/day	daily; totaled monthly	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of visitors taking guided tours	daily; totaled monthly	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of visitors attending scheduled programs	daily; totaled monthly	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of visitors attending special events	recorded at event; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of special use permits issued	daily; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives

MONITORING GOAL	INDICATOR	PERIODICITY	LOCATION OF RECORDS
Continued functioning of mission churches	Fiscal stability	annually	Archdiocese of San Antonio/ Individual Parish records
	Number of members	annually	Archdiocese of San Antonio/ Individual Parish records
	Number of services	monthly; recorded annually	Archdiocese of San Antonio/ Individual Parish records
	Attendance at services	monthly; recorded annually	Archdiocese of San Antonio/ Individual Parish records
	Attendance at specialized activities (youth group, choir, CCD)	monthly; recorded annually	Archdiocese of San Antonio/ Individual Parish records
Educational and outreach activities convey the OUV to visitors	Number of educational programs on site	monthly; recorded annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of participants of educational programs on site	recorded at event; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of public lectures, school visits, booths at other events etc. off-site	monthly; recorded annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
Encourage historical and scientific research	Number of participants at off-site events	recorded at event; totaled annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of research requests; paper at professional conferences, articles in professional journals; etc.	annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of research visitors and research requests to the Daughters of the Republic of Texas Library	recorded daily; totaled annually	Daughters of the Republic of Texas Library
Manage growth in buffer zone	Building permits issued; applications to City Historic and Design Review Commission; Archaeological Permit to Texas Historical Commission	monthly/annually	City of San Antonio Office of Historic Preservation files
Maintain connection between missions and the descendants of their original inhabitants	Number of events for mission descendents	annually	San Antonio Missions National Historical Park Archives/General Land Office Archives
	Number of participants at events for descendents	annually	San Antonio Missions National Historical Park Archives/General Land Office Archives

6.b Administrative Arrangements for Monitoring the Property

Mission Valero/The Alamo

Melinda Tomerlin
Alamo Complex
300 Alamo Plaza
San Antonio, Texas 78299

Kaye Tucker
Texas General Land Office
1700 Congress Avenue
Austin, Texas 78701

San Antonio Missions National Historical Park	Mardi Arce, Superintendent San Antonio Missions National Historical Park 2202 Roosevelt Avenue San Antonio, Texas 78219
Mission Churches/Parishes	Father David Garcia Old Spanish Missions, Inc. 7711 Madonna Drive San Antonio, Texas 78216

6.c Results of Previous Reporting Exercises

The key indicators are recorded on daily, weekly, monthly, and yearly basis depending on the indicator. This data is compiled into two annual reports: the National Park Service's Annual Superintendent's Report; and The Alamo's Annual Report to the Daughters of the Republic of Texas and the Texas General Land Office. Some of this data is also reported in other annual reports, including the National Park Service's Annual Archeological Report to Congress and the National Park Service's "Vanishing Treasures" Report. In addition to these reports, the databases are available at any time to create a specific report based on the data that is collected.

All of these reporting processes help to ensure that all of the elements of the nominated property are in good condition. The reports indicate that the monitoring process is providing the data needed to manage the preventative maintenance for the historic structures and features. Identification of leaf-cutter ants inside the walls at Mission Concepción in 2013 through standard monitoring quickly brought the National Park Service and the Archdiocese together and they determined a proper treatment pattern that did not involve damaging the historic fabric. Costs of the treatment were shared by both management partners. The *acequia* systems continue to function and water flows without excessive sediment or vegetation. The reports of human activity at the missions are additional evidence of the continuing cultural tradition of the missions' education, research, and compatible growth.

MONITORING GOAL	INDICATOR	PERIODICITY	ANNUAL REPORTS/PERIODIC REPORTS/ASSESSMENTS
Monitor plants, animals, wind and water at site to minimize harm to standing structures, archaeological resources, landscape features and OUV	Check termite stations for presence of termites at sites	monthly	2012 Integrated Pest Management Report
	Presence and location of leaf-cutter ants	monthly	2012 Integrated Pest Management Report/2012 Vanishing Treasures Report
	Feral swine activity	monthly	2012 Integrated Pest Management Report
	Exotic plants	annually	2012 Government Performance and Results Act Annual Report
	Number of trees uprooted/fallen/ limbs broken	after every high wind and rain event; totaled annually	Biannual Report on Hazard Trees/Facility Management Software System report generated as needed
	Presence of fire ants	daily; totaled annually	2012 Integrated Pest Management Report
	Sheet erosion in plazas indicated by accumulated debris and soil on sidewalks and trails	after heavy rain events; totaled annually	Facility Management Software System report generated as needed; Superintendent's Annual Report 2010; Annual Archeological Report to Congress
	Erosion of *acequias* as evidenced by breaches in wall	after heavy rain events; totaled annually	Facility Management Software System report generated as needed; Superintendent's Annual Report 2010; Annual Archeological Report to Congress
	Presence or absence of bats/birds in walls	annually	Facility Management Software System report generated as needed; Superintendent's Annual Report 2010; Ford, Powell & Carson Condition Assessment Report 2013; General Land Office Annual Management Report; Annual Archaeological Report to Congress
	Water infiltration into standing structures (visible leaks or moisture at roofs, windows, etc.)	after heavy rain events; totaled annually	Facility Management Software System report generated as needed/Ford, Powell, & Carson Architects and Planners Condition Assessment Report 2013; Concepción *Convento* and Father President's Office Condition Assessment 2013; Annual Archeological Report to Congress
	Stone/mortar erosion of buildings	annually	Facility Management Software System Database/Ford, Powell, & Carson Architects and Planners Condition Assessment 2013; General Land Office Annual Management Report; 2012 Vanishing Treasures Annual Report; Annual Archeological Report to Congress
Functioning water distribution systems continue to be operational	Water is flowing without sediment, excessive vegetation, or leaks	annually	Facility Management Software System Database; Texas Water Master Program; Annual Archeological Report to Congress
Monitor the visitor experience at the site to minimize harm to the OUV while encouraging diverse visitor activities	Number of visitors/day	daily; totaled monthly	General Land Office Annual Management Report/ Superintendent's Annual Report 2010
	Number of visitors taking guided tours	daily; totaled monthly	General Land Office Annual Management Report/ Superintendent's Annual Report 2010
	Number of visitors attending scheduled programs	daily; totaled monthly	General Land Office Annual Management Report/ Superintendent's Annual Report 2010
	Number of visitors attending special events	recorded at event; totaled annually	General Land Office Annual Management Report/Superintendent's Annual Report 2010; Annual Archeological Report to Congress
	Number of special use permits issued	daily; totaled annually	General Land Office Annual Management Report/ Superintendent's Annual Report 2010

MONITORING GOAL	INDICATOR	PERIODICITY	ANNUAL REPORTS/PERIODIC REPORTS/ASSESSMENTS
	Fiscal stability	annually	Roman Catholic Archdiocese of San Antonio Pastoral Center Financial Statements 2012 and 2011
Continued functioning of mission churches	Number of members	annually	Archdiocese of San Antonio/Individual Parish records
	Number of services	monthly; recorded annually	Archdiocese of San Antonio/Individual Parish records
	Attendance at services	monthly; recorded annually	Archdiocese of San Antonio/Individual Parish records
	Attendance at specialized activities (youth group, choir, CCD)	monthly; recorded annually	Archdiocese of San Antonio/Individual Parish records
Educational and outreach activities convey the OUV to visitors	Number of educational programs on site	monthly; recorded annually	General Land Office Annual Management Report/ Superintendent's Annual Report 2010
	Number of participants of educational programs on site	recorded at event; totaled annually	General Land Office Annual Management Report/ Superintendent's Annual Report 2010
	Number of public lectures, school visits, booths at other events etc. off-site	monthly; recorded annually	General Land Office Annual Management Report/Superintendent's Annual Report 2010; Annual Archeological Report to Congress
Encourage historical and scientific research	Number of participants at off-site events	recorded at event; totaled annually	General Land Office Annual Management Report/Superintendent's Annual Report 2010; Annual Archeological Report to Congress
	Number of research requests; paper at professional conferences, articles in professional journals; etc.	annually	General Land Office Annual Management Report/Superintendent's Annual Report 2010; Annual Archeological Report to Congress
	Number of research visitors and research requests to the Daughters of the Republic of Texas Library	recorded daily; totaled annually	Daughters of the Republic of Texas Archives
Manage growth in buffer zone	Building permits issued; applications to City Historic and Design Review Commission; Archaeological Permit to Texas Historical Commission	monthly/ annually	City of San Antonio Office of Historic Preservation files
Maintain connection between missions and the descendants of their original inhabitants	Number of events for mission descendants	annually	General Land Office Annual Management Report/Superintendent's Annual Report
	Number of participants at events for descendants	annually	General Land Office Annual Management Report/Superintendent's Annual Report

In addition to the annual reports, the following series of reports document the key indicators:

Of Various Magnificence (2006)
By James E. Ivey with contributions from Marly Bush Thurber and Santiago Escobedo. This is the historic structures report for the five missions. It includes the construction and preservation history of the five missions' architectural structures.

Post Colonial "Tufa House" Historic Structure Report, Mission San Juan (2000)
By Mark Chavez et al., San Antonio Missions National Historical Park. This is the historic structure report and condition assessment for the "Tufa House" structure located at Mission San Juan.

Grist Mill Historic Structure Report, Mission San José (1997)
By the Division of Professional Services, San Antonio Missions National Historical Park. This is the historic structure report and condition assessment for the grist mill located at Mission San José.

Evaluation of Proposed Consolidation Treatments for the San José Convento Column, San Antonio Missions National Historical Park, San Antonio, Texas (2012)
By Kalen McNab for the San Antonio Missions National Historical Park. This report is a reassessment of the preservation and treatments of the San José *convento* column.

Characterization, Condition Assessment, and Conservation of the Hospederia Floor and Emergency Stabilization of the Convento and the Convento Workroom Plasters, Mission San Juan (2000)
By Ann Oliver, Intermountain Support Office, National Park Service. This document discusses the condition assessment and the preservation techniques utilized to conserve these resources.

Exposing Historic Wall Plasters and Pigments, Father-President's Office, Mission Concepción (2008)
By Restoration Associates for the San Antonio Missions National Historical Park. This report discusses the inventory of historic wall plasters and pigments, with recommendations for conservation.

Mission Concepción: Library of the Convento (2001)
By Restoration Associates for the San Antonio Missions National Historical Park. This report is a reassessment of the condition of the wall pigments in the library of the *convento* at Mission Concepción.

Mission San José Cultural Landscape Report (1995)
By James and Juarez Architects for the National Park Service.

Mission Concepción Cultural Landscape Report (1998)
By James and Juarez Architects for the National Park Service.

Rancho de las Cabras Cultural Landscape Report (1998)
By Ocullus for the National Park Service.
These three cultural landscape reports for Mission San José, Mission Concepción, and *Rancho de las Cabras* were completed to assess and provide recommendations for the conservation, landscape preservation, and development of appropriate visitor services. A cultural landscape report for Mission San Juan will be completed in 2014.

Cultural Landscape Inventory: Mission San Francisco de la Espada (2011)
By the National Park Service.

Cultural Landscape Inventory: Mission San Juan Capistrano (2011)
By the National Park Service.
These two reports inventory all of the resources of these two mission complexes and provide basic condition assessments.

San Antonio Missions: Condition Assessment and Preservation Analysis, Volumes 1-4 (2003)
By Ford, Powell & Carson Architects and Planners, Inc., for the Archdiocese of San Antonio. These volumes provide baseline data and recommendations for the conservation of the mission churches at Missions Concepción, San José, San Juan, and Espada. An update to these volumes will be completed in 2013.

Mission Concepción Exterior Finishes Survey (2012)
By Conservation Associates for the Archdiocese of San Antonio and Ford, Powell & Carson Architects and Planners, Inc. This report provides the baseline condition assessment and recommendations for preservation for the exterior finishes of Mission Concepción church.

Mission San José y San Miguel de Aguayo West Front Conditions Assessment Report (2010)
By Ivan Myjer, Building and Monuments Conservation, for Ford, Powell & Carson Architects and Planners, Inc., and Old Spanish Missions, Inc., Archdiocese of San Antonio. This report provides updated condition assessment and conservation recommendations for the façade of Mission San José church.

Alamo Master Plan (2011)
By Ford, Powell & Carson Architects and Planners, Inc., for the Daughters of the Republic of Texas. This report provides baseline condition assessment and conservation recommendations for Mission Valero/The Alamo.

Roof Inspection Reports for Churches of Missions Concepción, San José, San Juan, and Espada (updated 2009)
By Ford, Powell & Carson Architects and Planners, Inc., for the Archdiocese of San Antonio. This report includes information about age of roofing material, performance, any recent repairs, and warranty updates.

Faith Along a River: Franciscan Missions of Spanish Colonial San Antonio, Volumes 1-2 (2003)
By Felix Almaraz, Ph.D., for the National Park Service. A historic resource study of the missions of San Antonio.

Los Habitantes: A History of Texas' Mission San Juan and Its People (2000)
By Rosalind Z. Rock, Ph.D., for the San Antonio Missions National Historical Park. This report provides the history and continuity of the residents of Mission San Juan.

Reassessing Cultural Extinction: Change and Survival at Mission San Juan Capistrano (2001)
By the Center for Ecological Archaeology, Texas A&M University, for the San Antonio Missions National Historical Park. This report assesses the cultural continuity and lineal descent of residents in the vicinity of Mission San Juan. An additional study of Mission Concepción's descendant population will be completed in 2014.

Visitor Survey Project, San Antonio Missions National Historical Park (1994)
By Margaret Littlejohn, National Park Service. This report assesses the effectiveness of visitor services at San Antonio Missions National Historical Park.

THE ALAMO

Section 7: Documentation

7.a Photographs, Slides, Image Inventory and Authorization Table and Other Audiovisual Materials

7.b Texts Related to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of Other Plans Relevant to the Property

7.c Form and Date of Most Recent Records or Inventory of Property

7.d Addresses where Inventory, Records and Archives are Held

7.e Bibliography

7.f Glossary

7. Documentation

Note: Plans and other larger documents submitted as part of the San Antonio Missions nomination will also be supplied in electronic version in the nomination package.

7.a Photographs, Slides, Image Inventory and Authorization Table and Other Audiovisual Materials

INVENTORY AND AUTHORIZATION FOR FIGURES

FILE NAME	ID #	FORMAT	CAPTION	DATE OF PHOTO (MO/YR)	PHOTO-GRAPHER	COPYRIGHT OWNER	CONTACT DETAILS OF COPYRIGHT OWNER	NON EXCLUSIVE CESSION OF RIGHTS
2a-2_Espada in the TreesBH	2a.2	jpg	Mission Espada complex.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a-10_espa_dam	2a.10	jpg	Mission Espada dam.	Aug-09	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.14_espa_aqueduct_central_pier	2a.14	jpg	Mission Espada aqueduct showing central pier.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a-33 (i) saju_acequia	2a.33(i)	jpg	Mission San Juan *acequia.*	May-13	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a-33 (ii) saju acequia	2a.33(ii)	jpg	Mission San Juan *acequia.*	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a-36(i)_saju_farm	2a.36(i)	jpg	Mission San Juan demonstration farm fields.	Feb-13	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a-36(ii)_saju_farm	2a.36(ii)	jpg	Mission San Juan demonstration farm fields.	May-13	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.45(i)_saju_exterior	2a.45(i)	jpg	Mission San Juan church exterior and interior.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.45(ii)_saju_sacristy_interior	2a.45(ii)	jpg	Mission San Juan church exterior and interior.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.53_aerial	2a.53	jpg	Mission San José complex.	2011	City of San Antonio Police De-partment	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.57(i)_sajo_gristmill_exterior	2a.57(i)	jpg	Mission San José grist mill.	Feb-12	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.57(ii)_sajo_gristmill_interior	2a.57(ii)	jpg	Mission San José grist mill.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.57(iii)_sajo_gristmill_wheel_stationary	2a.57(iii)	jpg	Mission San José grist mill.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes

FILE NAME	ID #	FORMAT	CAPTION	DATE OF PHOTO (MO/YR)	PHOTO-GRAPHER	COPYRIGHT OWNER	CONTACT DETAILS OF COPYRIGHT OWNER	NON EXCLUSIVE CESSION OF RIGHTS
2a.58(i)_sajo_granary_exterior	2a.58(i)	jpg	Mission San José granary.	Feb-12	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.58_(ii)_sajo_granary_int	2a.58(ii)	jpg	Mission San José granary.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.66_(i)_sajo_rose_window	2a.66(i)	jpg	Mission San José sacristy "Rose Window."	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.66(ii)_sajo_rose_window	2a.66(ii)	jpg	Mission San José sacristy "Rose Window."	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.69(i)_sajo_convento_pan_out	2a.69(i)	jpg	Mission San José *Convento*.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.69(ii)_sajo_convento_side_angle	2a.69(ii)	jpg	Mission San José *Convento*.	May-13	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.69 (iii)_sajo_orig_plaster	2a.69(iii)	jpg	Mission San José *Convento*.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.78i_conc_church_front	2a.78(i)	jpg	Mission Concepción Church exterior.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.78(ii)_conc_church_interior	2a.78(ii)	jpg	Mission Concepción Church interior.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.79(i)_conc_facade	2a.79(i)	jpg	Mission Concepción Church façade.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.79(ii)_conc_facade_close_up	2a.79(ii)	jpg	Mission Concepción Church façade.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.85_conc_baptismal_font	2a.85	jpg	Baptismal font in the baptistry of Mission Concepción.	Apr-13	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.92(i)_conc_eye_of_God	2a.92(i)	jpg	"Eye of God" painted stenciled lime plaster on ceiling of Mission Concepción library.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.92(ii)_conc_eye_of_God	2a.92(ii)	jpg	"Eye of God" painted stenciled lime plaster on ceiling of Mission Concepción library.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.100_alamo_church_exterior	2a.100	jpg	Former Mission Valero church exterior.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2a.103_alamo_colonial_window	2a.103	jpg	Colonial window between Mission Valero "monk's room" and nave.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes

FILE NAME	ID #	FORMAT	CAPTION	DATE OF PHOTO (MO/YR)	PHOTO-GRAPHER	COPYRIGHT OWNER	CONTACT DETAILS OF COPYRIGHT OWNER	NON EXCLUSIVE CESSION OF RIGHTS
2b.5_our_lady_of_guadalupe_sajo	2b.5	jpg	Our Lady of Guadalupe carving on the façade of Mission San José	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2.b.22_SAJO_wreaths	2.b.22	jpg	Harlandale wreath-laying.	2008	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210	Yes
2b.36_sajo_angel	2.b.36	jpg	Close-up of carved angel from the Mission San José church façade.	Mar-11	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78202	Yes
4A.30_conc_cloister	4.a.30	jpg	Mission Concepción breezeway.	Jun-13	Robert Howen	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78202	Yes
5.24_rancho_dig	5.24	jpg	*Rancho de las Cabras* volunteer dig day.	Jun-08	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78202	Yes
5.25_saju_school_group_tour	5.25	jpg	School group touring Mission San Juan.	Jan-00	NPS	NPS	National Park Service, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78202	Yes

7.b Texts Related to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of Other Plans Relevant to the Property

APPENDIX LIST

APPENDIX NAME	FORMAT	ITEM
Appendix A	paper copy	All Maps from Section 1
Appendix B	Excel Database	Comparative Analysis Database
Appendix C	PDF	San Antonio Missions Proposed World Heritage Site Management Plan
Appendix D	PDF	American Antiquities Act of 1906 (34 Stat.225:U.S.C. 431-433)
Appendix E	PDF	Historic Sites Act of 1935 (49 Stat.666; 16 U.S.C. 461-467)
Appendix F	PDF	Texas Historical Commission, Texas Government Code, Chapter 442
Appendix G	PDF	Archaeological and Historic Preservation Act of 1960 (Public Law 86-523; 16 U.S.C. 469-469c-2)
Appendix H	PDF	National Historic Preservation Act of 1966 (Public Law 89-665; U.S.C. 470 et seq.)
Appendix I	PDF	Antiquities Code of Texas, Texas Natural Resource Code of 1969, Title 9, Chapter 191
Appendix J	PDF	Archaeological Resources Protection Act of 1979 (Public Law 96-95; 16 U.S.C. 470aa-470mm)
Appendix K	PDF	Native American Graves Protection and Repatriation Act (NAGPRA) of 1990 (Public Law 101-601; 25 U.S.C. 3001 et seq.
Appendix L	PDF	Uniform Development Code (Chapter 35 of the Municipal Code) Historic Preservation, June 24, 2010, Article VI
Appendix M	PDF	National Park Service Organic Act of 1916 (39Stat. 535-536; 16 U.S.C. 1-4)
Appendix N	PDF	National Park and Recreation Act of 1978 (Public Law 95-625; 92 Stat.3467, 3518-19)
Appendix O	PDF	U.S. Public Law 95-629
Appendix P	PDF	U.S. Public Law 101-628, Title V
Appendix Q	PDF	Cooperative Agreement between Archbishop of San Antonio and National Park Service
Appendix R	PDF	Right of Entry Agreement, City of San Antonio
Appendix S	PDF	Memorandum of Agreement regarding redevelopment of Mission Drive-In, Texas State Historic Preservation Officer and City of San Antonio
Appendix T	PDF	Memorandum of Understanding between U.S. Department of the Interior, San Antonio Missions Historical Park and City of San Antonio, Texas: Acoustics monitoring of Stinson Airport
Appendix U	PDF	Memorandum of Understanding between San Antonio Police Department and National Park Service: Communications

APPENDIX NAME	FORMAT	ITEM
Appendix V	PDF	Cooperative Agreement between the National Park Service and the City of San Antonio (CA7029-3-0024): Land Management
Appendix W	PDF	Cooperative Agreement between the National Park Service and the City of San Antonio (CA7029-4-0002): Signage
Appendix X	PDF	Cooperative Agreement between the City of San Antonio and the San Antonio River Authority: *Acequia* and Espada Parks
Appendix Y	PDF	Right of Entry Agreement, National Park Service and San Antonio River Authority
Appendix Z	PDF	Cooperative Agreement between the United States of America and the San Antonio River Authority
Appendix AA	PDF	Cooperative Agreements between the City of San Antonio and San Antonio River Authority: Espada dam and *acequia*, San Juan *Acequia*
Appendix AB	PDF	Friends Group Agreement between National Park Service and Los Compadres de los Missiones de San Antonio
Appendix AC	PDF	Cooperative Agreement between Bexar County, Texas; the City of San Antonio, Texas; the San Antonio River Authority; and the National Park Service to implement the River South Area Management Plan
Appendix AD	PDF	State of Texas and County of Bexar: Agreement for Boundary Study and Land Protection Plan
Appendix AE	PDF	1905 Act of Texas (29th Legislature, R. S., Chapter 71, Texas General Laws 7, 8.
Appendix AF	PDF	General Land Office: the Alamo Complex (Texas Natural Resources Code, Title 2, Subtitle C, Chapter 31, Subchapter 1)
Appendix AG	PDF	Daughters of the Republic of Texas: BYLAWS
Appendix AH	PDF	Texas State Cemetery Law
Appendix AI	PDF	River Improvement Overlay Districts, City of San Antonio
Appendix AJ	PDF	Roosevelt Corridor District, City of San Antonio
Appendix AK	PDF	Presa Street Corridor District, City of San Antonio
Appendix AL	PDF	Mission Historic District, City of San Antonio
Appendix AM	PDF	Alamo Plaza Historic District, City of San Antonio
Appendix AN	PDF	National Historic Landmark Status: Mission Valero / The Alamo, Mission Concepción, Mission Espada
Appendix AO	PDF	National Historic Landmarks Study
Appendix AP	PDF	National Register of Historic Places: Mission San José, Mission San Juan, *Rancho de las Cabras*
Appendix AQ	PDF	National Register Districts: San Antonio Missions National Historical Park, Mission Parkway District
Appendix AR	PDF	National Register listing for *Rancho de las Cabras*
Appendix AS	PDF	National Register listing for Mission San José
Appendix AT	PDF	National Register listing for Mission Concepción
Appendix AU	PDF	National Register listing for Mission San Juan
Appendix AV	PDF	National Register listing for Mission Espada
Appendix AW	PDF	National Register listing for Mission Espada boundary adjustment
Appendix AX	PDF	National Register list for the Espada Aqueduct
Appendix AY	PDF	National Register listing for the Harris House, Mission San José
Appendix AZ	PDF	List of Recorded Texas Historic Landmarks
Appendix BA	PDF	Heritage South Sector Plan (2010)
Appendix BB	PDF	Natural and Cultural Resource Conservation Implementation Plan (May 2013 draft)
Appendix BC	PDF	City of San Antonio Strategic Historic Preservation Plan (20 August 1990)
Appendix BD	PDF	San Antonio Convention and Visitors Bureau Business Development Plan
Appendix BE	PDF	Roosevelt Corridor Reinvestment Plan (2009)
Appendix BF	PDF	San Antonio River Basin Plan for Nature-Based Park Resources (2006)
Appendix BG	PDF	Stinson Airport Vicinity Land Use Plan (2009)
Appendix BH	PDF	Mission Drive-In Theater Master Plan Framework (May 2012)
Appendix BI	PDF	Downtown Neighborhood Plan (1999)
Appendix BJ	PDF	San Antonio Downtown Strategic Plan (2011)
Appendix BK	PDF	The Alamo Master Plan (1988)
Appendix BL	PDF	Hemisfair Master Plan (2004)
Appendix BM	PDF	Lone Star Community Development Plan (2013 draft)
Appendix BN	PDF	South Central San Antonio Community Plan (1999)
Appendix BO	PDF	Mission San José Neighborhood Plan (1990)

APPENDIX NAME	FORMAT	ITEM
Appendix BP	PDF	Overall Management Plan for San Antonio Missions National Historical Park (SAAN)
Appendix BQ	PDF	SAAN Resources Management Plan
Appendix BR	PDF	SAAN General Management Plan and Development Concept Plan
Appendix BS	PDF	SAAN General Management Plan Amendment and Environmental Assessment
Appendix BT	PDF	SAAN Comprehensive Interpretive Plan
Appendix BU	PDF	SAAN Park Asset Management Plan
Appendix BV	PDF	Archidocese of San Antonio, San Antonio Missions: Condition Assessement and Preservation Analysis
Appendix BW	PDF	The Alamo Annual Management Plan
Appendix BX	PDF	Engineering Landmark of *Acequias* of San Antonio (1968)
Appendix BY	PDF	Alamo Plaza Better Block: Final Report (September 2012)
Appendix BZ	PDF	Alamo Plaza Study Committee: Report and Recommendations to City Council (20 October 1994)
Appendix CA	PDF	"Project for Public Spaces ""Second to None: Finding Alamo Plaza's Place in the City"" (July 2012)"
Appendix CB	PDF	City of San Antonio Local Landmarks
Appendix CC	PDF	Statewide Historic Preservation Plan: 2011-2020
Appendix CD	PDF	SA2020
Appendix CE	PDF	City of San Antonio Master Plan Framework (2010)
Appendix CF	PDF	City of San Antonio Major Thoroughfare Plan (2013)
Appendix CG	PDF	River South Coordinated Management Plan (4 November 2010)
Appendix CH	PDF	Antiquities Code of Texas
Appendix CI	PDF	Affirmation of Continued Religious Purpose and Use for the Archdiocese Owned Properties

7.c Form and Date of Most Recent Records or Inventory of Property

Property inventories and condition assessments are updated annually by the three primary land managers: the San Antonio Missions National Historical Park, the Texas General Land Office, and the Archdiocese of San Antonio. For the National Historical Park, the most recent inventories and assessment are dated 2013. These inventories and assessments are maintained in the Facility Management Software System and the Finance and Business Management System for the National Park Service. For the Texas General Land Office, the most recent inventory at Mission Valero/The Alamo was completed on 31 December 2012 and is stored in an electronic database at The Alamo and at the Texas General Land Office in Austin. For the Archdiocese of San Antonio, the most recent inventory and condition assessments for the active mission churches were completed by Ford, Powell, & Carson Architects and Planners, Inc., in 2013. The records are maintained electronically at the Archdiocesan offices and at the offices of Ford, Powell, & Carson Architects and Planners, Inc.

7.d Addresses where Inventory, Records and Archives are Held

San Antonio Missions National Historical Park
2202 Roosevelt Avenue
San Antonio, Texas 78210

Daughters of the Republic of Texas Library
Alamo Complex
300 Alamo Plaza
San Antonio, Texas 78299

Texas General Land Office
1700 North Congress Avenue
Austin, Texas 78701

Archives of the Archdiocese of San Antonio
2718 West Woodlawn Avenue
San Antonio, Texas 78288

Ford, Powell, & Carson Architects and Planners
1138 East Commerce Street
San Antonio, Texas 78205

Special Collections Library (eighteenth-century records only)
Our Lady of the Lake University
411 South 24th Street
San Antonio, Texas 78207

7.e Bibliography

1. ICOMOS PUBLICATIONS:

"The Declaration of San Antonio." Issued by the ICOMOS National Committee of the Americas as a summary of the proceedings and findings of the InterAmerican Symposium on the Authenticity in the Conservation and Management of the Cultural Heritage (in the Americas), March 27-30 1996.

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2. GENERAL PUBLISHED WORKS

Note: SAMNHPL (San Antonio Missions National Historical Park Library)

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_____.The San Antonio Missions and Their System of Land Tenure. Austin: The University of Texas Press, 1989.

_____."San Antonio's Old Franciscan Missions: Material Decline and Secular Avarice in the Transition from Hispanic to Mexican Control." The Americas 44 (July 1987): 1-22.

_____."Social Interaction Between Civil, Military, and Mission Communities in Spanish Colonial Texas During the Height of the Bourbon Reforms, 1763-1772." Revista Complutense de Historia de América (Madrid) 21 (1995): 11-28.

_____."Transplanting 'Deep Living Roots': Franciscan Missions and the Colonization of New Mexico – The Fledging Years, 1598-1616." In Seeds of Struggle: Harvest of Faith. Albuquerque: LPD Press, 1998: 3-28. Reprinted in Tradición Revista 3 (Summer 1998): 29-40.

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7.f Glossary

***Acequia*:** a Spanish word, derived from an Arabic word, which signified an irrigation ditch or channel

***Acequia* lateral:** a branch off the main irrigation ditch that funnels water to *labores*

***Acequia Madre*:** the main or central irrigation ditch of all the *acequias*

Adobe: bricks molded of sandy loam and straw that are sun-dried rather than fired

Apache: a North American indigenous people, formerly nomadic and warlike, that amalgamated multiple bands scattered across the southwestern United States

Aztec: an indigenous group native to modern day Mexico who established an extensive confederation in the central valley of Mexico; overthrown by Hernán Cortés in the first quarter of the 16th century

Barrel-vault: masonry vault of plain, semicircular cross section supported by parallel walls

Bastion: a raised or projected part of a fortification

Benedictine Plan: a method of planning monasteries based on one architectural plan, modified by site, generally with the church and cloister joining at the south wall of the church

Blind segmental arches: an arch, less than a semicircle, found in a wall which has been filled with solid construction material such as masonry and cannot serve as a door or window

Caddoan: a word pertaining to the Caddo Nation which was a confederacy of several Southeastern indigenous groups that inhabited much of what is now East Texas, northern Louisiana and portions of southern Arkansas and Oklahoma

Caliche: a sedimentary rock which is a hardened deposit of calcium carbonate. This calcium carbonate cements together other materials, including gravel, sand, clay and silt

***Canales*:** drain spouts that protrude through roof parapets that are used to drain water from a flat roof

Carrying capacity: a term used to describe how many visitors can be safely and comfortably accommodated at a tourist destination or site such as a mission

Chiquitos Indians: an indigenous group that lived in the rain savannas of the eastern part of Bolivia

Chumash: indigenous people with a maritime culture who inhabited the central and southern coast of California and the channel islands

Colonial era: the period beginning when Spain conquered or controlled an area or political unit for the benefit of Spain and ending with the political independence of that area or political unit from Spain, the "Mother country"; for example, the Colonial-era years for Mexico were from 1524-1821

> ***Colonial:*** (San Antonio Missions) ca.1718-1823. This covers the period from the establishment of Mission Valero to the final secularization of all of the missions, two years after Mexico gained independence from Spain
>
> ***Post-Colonial:*** (San Antonio Missions) 1823-ca. 1920s. This is the period after full secularization of the missions and prior to the beginning of the conservation movement marked by the establishment of the San Antonio Conservation Society in 1924

Comanche: an indigenous group whose historic range consisted of present-day eastern New Mexico, southern Colorado, northeastern Arizona, southern Kansas, all of Oklahoma, and most of northwest Texas. The Comanches were hunter-gatherers, with a typical Plains culture, including the horses that enabled them to become formidable warriors

Commissary: Franciscan official responsible for providing supplies and manpower to support the Franciscan missions

***Companario*:** a wall adjoining the mission church with niches for holding bells

***Convento*:** a friary or place where the missionary priests lived and worked

***Corredor*:** a covered, arched walkway adjoining the *convento*

Cuéllar House: remnant of an early 20th century residence at Mission Espada

***Diamyos*:** feudal lords of Japan during the 16th century

***Dia de los Muertos*:** translated to "Day of the Dead" which is a celebration of All Souls' Day normally on the second day of November. This is a blend of indigenous and Roman Catholic beliefs

***Desagüe*:** an egress ditch that returned excess irrigation water into the river

Diorama: a scene, often in miniature, reproduced in three-dimension by placing objects, figures, etc. in front of a painted background

Ditch Master: individual responsible for the operation and maintenance of *acequias*

***El Camino Real*:** one of many systems of "Royal Highways" or trails that connected New Spain with its many missions, *presidios*, and towns

***Encomienda*:** a system that was employed mainly by the Spanish Crown during the colonization of the

Americas to regulate indigenous labor. In the *encomienda*, the Crown granted a person a specified number of individuals for whom they accepted responsibility for their temporal and spiritual welfare. In theory, the recipient of the *encomienda* trusteeship of the grant was to protect them from aggressive peoples and to instruct them in the Spanish language and in the Catholic faith. In return, they could extract tribute from the indigenous people in the form of labor, gold or other products

Engaged piers: a column-like support structure that is partially anchored in the wall so that only one half to one third projects outwardly from the wall

***Espadaña*:** a bell gable of one dimension extending upwardly

***Estancias*:** ranches or farming areas that provided food for mission inhabitants

False cannon: a weapon fashioned of wood or other material that was designed to mislead opposing forces about the strength of the defenders

Father-President: chief administrator of the Franciscan missions in Texas who represented the apolistic college that supported or mentored the evangelization process on the frontier

Forebay: a circular pit that serves like a whirlpool to turn a wheel in a grist mill

Friary Plan: a general plan outlining the development of mission communities used by the Franciscan Order

"*Gente de Razon*": literally signified "*People of Reason*," a term used by Franciscans and other religious orders to define Native Americans who became Spanish Catholic citizens. It is also the title of a DVD film on early mission life that is included with the World Heritage nomination of the San Antonio Franciscan Missions

Guaraní: these peoples were indigenous to Paraguay, Brazil, Bolivia, and northern Argentina. Although composed of a number of sub-groups, they were united by a common dialect and language and spiritual beliefs. They are best known for their connection to the early Jesuit missions in Paraguay

Hectare: a metric measure equal to 2.47 acres

***Hospedería*:** guest room

***Jacal*:** a hut in Mexico and southwestern United States with a thatched roof and walls made of upright poles or sticks covered and chinked with mud or clay

***Labores*:** the name given to cultivated farm lands during the Spanish Colonial period

Laterals: these were branches or ditches that flowed from the main *acequias* (or *acequia madre*) to irrigate the mission farmlands/*labores*

Laws of the Indies: the entire body of law promulgated by the Spanish Crown during the 16th, 17th and 18th centuries for governing its colonies outside of the European continent

League: a unit of measure. One league equals approximately 4.8 kilometers or 3.5 miles

***Los Pastores*:** traditional Christmas play originating in Mexico during the Spanish Colonial era that has been passed down to present day through oral history tradition and celebrated at the missions

***Maestro de albanil*:** a master mason/builder

***Mariachi*:** a Mexican musical group that originated in the second half of the 19th century that consisted of stringed instruments and vocalists. In the 1920s, the advent of radio encouraged the groups to introduce brass instruments, especially trumpets that dominated the sound and style of the mariachi. Accordions were also added from German folk music

Micritic limestone: a limestone constituent formed of calcareous particles ranging in diameter to 4 um (micrometers) formed by the re-crystalization of lime mud (This limestone in the San Antonio area used in building the missions was unusually soft and could be carved just by using wood carving tools, personal communication Ivan Myjer 2010)

Midden: a mound or deposit containing refuse that indicates the site of a human settlement

Mixtilinear arch: an arch with an inner surface consisting of broken, convex and concave curving lines that are of *mudéjar* (Islamic) origins and were popular during the Baroque period in Spain

Monstrance: a vessel in which the consecrated Host is exposed for the adoration of the faithful

NARA Principles: at a 1994 meeting held in Nara, Japan, world experts defined the meaning of "authenticity" to be used as a tool in evaluating sites for World Heritage status

Native Americans: a collective name used to identify the individuals belonging to various indigenous groups throughout the United States

Nave: a central or main part of a church

Neophyte: a new recruit to the missionary life. In time, the neophyte progressed to the status of convert

Nomadic: to move according to the seasons from place to place in search of food, water, and grazing land

Oaks House: a post-colonial house built out of the ruins of the indigenous quarters and used as a convent for nuns after 1930 at Mission Espada

Our Lady of Guadalupe: also known as the Virgin of Guadalupe. The first recorded apparition occurred on December 12, 1531 during the Feast of the Immaculate Conception on the slopes of Tepeyac when a young girl appeared to Juan Diego surrounded by light and asked Juan Diego that a church be built there in her honor. She was declared the patron of New Spain in 1754 and continues be worshiped today throughout Latin America

Ovoid: egg-shaped

***Padres*:** priests

Pajalache: one of the many independent groups of indigenous people inhabiting South Texas (One group helped excavate the *acequia* at Mission Concepción)

Papal Bull of 1715: a decree that condemned the Jesuits in China for their attempt to blend Confucianism into the Roman Catholic practices and rites to encourage the Chinese to accept the Catholic Church

Portal: an entrance to a building or through a wall. Also, in modern times at the San Antonio Missions, the structure or area marking the entranceway to a mission compound from the San Antonio River

***Portería*:** a covered walkway or gate house that normally controlled an entrance to a *convento*

Portland cement: a hydraulic cement that hardens under water; made by heating limestone and clay in a kiln at high temperatures and then pulverizing the results. Named in 1824 by Joseph Aspdin who believed that this artificial stone matched the color of the limestone from the Isle of Portland in Dorset, England

Post-and-lintel wooden construction: a system in which two upright members (the posts) hold up a third member, the lintel, laid horizontally across their top surfaces to carry a load over an opening. The lintel must bear loads that rest on it as well as its own load without being deformed or breaking

Post-Colonial: when Spain no longer exercised political authority within any given area such as Mexico in 1821

***Presidio*:** a military garrison which helped protect nearby missions or other settlements

Quatrefoil: a panel-like ornament composed of four lobes, divided by cusps, radiating from a common center

***Reducción*:** in Latin America, an Indian community set up under ecclesiastical or royal authority to facilitate colonization. Native peoples, many of whom had lived in small villages or hamlets before contact with Europeans, were forcibly relocated to these new settlements. At *reducciónes*, Jesuit missionaries and other colonial administrators attempted to convert Indians to Christianity and to teach them better farming methods and simple crafts. The Indians lived under a strict regimen and were required to contribute their labor to various agricultural and construction enterprises. Some *reducciónes* were ruled locally by indigenous chiefs, rather than Europeans

Refectory: a dining hall in a religious house or other institution

***Reglamento*:** a Spanish crown policy of regulations based on reports on conditions of *presidios* and missions in Texas and elsewhere

***Reglamento* of 1772:** a policy that required the realignment of a cordon of impregnable *presidios* stretching from the Gulf of Mexico to the Gulf of California. One result was that *Presidio San Antonio de Béxar* became the new capital of the Province of Texas

Relieving arches: arches built over a lintel to reduce weight stress. Also known as "discharging arches"

Repointing: the removal of deteriorated mortar joints in a masonry wall and replacement with new mortar

Rising damp: the problem caused by ground water or moisture rising inside the porous walls through capillary action and causing damage through the deposition of salts

***Saca de Agua*:** an oxbow on a river that is a natural pooling place favored by missionaries for locating a dam to divert water into an *acequia madre*

Sample Mission Plans: a model plan used by the Franciscans to set up mission settlements. Local conditions often dictated modifications to these "one plan fits all" settlements such as in San Antonio where the native populations' residences were located inside of the actual walls of the missions

Secularize: under the Law of the Indies, a mission was only to be in that status for 10 years. At that time, the Order priests (e.g. Franciscans) would turn over the mission church to the local Catholic bishop and secular priests

Sedimentary Bedding Planes: a distinct surface of contact between two sedimentary rock layers

***Suerte*:** a subdivision of the labor that was an individual farm plot measuring 552x276 varas

Tejano: a term used to identify a Texan of criollo Spanish or Mexican heritage. Historically, the Spanish term Tejano has been used to identify different groups of people. During the Spanish Colonial times and pre-Anglo colonization, the term primarily applied to Spanish settlers of the region now known as Texas (first as part of the New Spain and then in 1821 as part of Mexico). During the times of independent south Texas, the term also applied to Spanish-speaking Texans and Hispanicized Germans and other Europeans. In modern times, the term is more broadly used to identify a Texan of Mexican descent. It is also a term used to identify the indigenous people of those settled regions

Tejas: allied tribes of the Caddoan confederacy of East Texas

Transept: either of two wings of a cruciform church at right angles to the nave

Trefoil: a panel-like ornament composed of three lobes, divided by cusps, radiating from a common center

Tufa House: a post-colonial house at Mission San Juan

Tufa limestone: a highly porous sedimentary rock composed of calcium carbonate

***Vaquero*:** the name first used describing the man, usually on horseback, who worked with the livestock on the mission ranches during the Spanish Colonial period. The *vaquero* originated in the mid-16th century with the genesis of large-scale cattle raising. The meaning for the word "cowboy" originated from this beginning

Vara: a unit of measure that is 84.7 centimeters (33.33 inches)

Viceroy: the official appointed by the king of Spain for one year at a time and who was held responsible for civil, religious and military affairs within the vast overseas domains

***Visitas*:** a chapel that did not have a resident priest, but was used occasionally by priests who serviced a circuit of such chapels

Weir Dam: an obstruction across a moving body of water such as a stream that does not block the entire flow, but diverts part of the flow into an *acequia* or irrigation ditch

Section 8: Contact Information of Responsible Authorities

8.a Preparer

8.b Official Local Institution Responsible for Management of the Property

8.c Other Local Institutions

8.d Official Web Address

8.e Acknowledgements

8. Contact Information of Responsible Authorities

8.a Preparer

Paul T. Ringenbach, Ph.D.
Los Compadres de San Antonio
Missions National Historical Park
6701 San José Drive
San Antonio, Texas 78214
(210) 922-3218, (210) 922-6800 (fax)
Ringpault@aol.com

8.b Official Local Institution Responsible for Management of the Property

Susan Snow
Archaeologist/World Heritage Coordinator
San Antonio Missions National Historical Park
2202 Roosevelt Avenue
San Antonio, Texas 78210
(210) 534-8875 x243, (210) 843-9028 (cell)
Susan_Snow@nps.gov

Stephen Morris
Chief, Office of International Affairs
U. S. National Park Service
1201 Eye Street, NW (0050)
Washington, D.C. 20005
(202) 354-1800
Stephen_Morris@nps.gov

8.c Other Local Institutions

Sue Ann Pemberton
President
San Antonio Conservation Society
107 King William
San Antonio, Texas 78204
(210) 224-6163, (210) 224-6168 (fax)
conserve@saconservation.org

Ellen McCaffrey
President General
The Daughters of the Republic of Texas
510 E. Anderson Lane
Austin, Texas 78752
(512) 339-1997, No fax service available
webmaster@drtinfo.org

Kaye Tucker
Project Manager
Texas General Land Office
1700 Congress Avenue
Austin, Texas 78701
(512) 463-5256
Kaye.tucker@glo.texas.gov

Susan Chandoha
Executive Director
Los Compadres de San Antonio
Missions National Historical Park
6701 San José Drive
San Antonio, Texas 78214
(210) 922-3218, (210) 922-6800 (fax)
schandoha@sbcglobal.net

Father David Garcia
Director
Old Spanish Missions, Inc.
PO Box 7804
San Antonio, Texas 78207
(210) 357-5602, (210) 223-8247 (fax)
oldspanishmissions@archsa.org

Suzanne Scott
General Manager
San Antonio River Authority
100 E. Guenther Street
San Antonio, Texas 78204
(210) 227-1373
sbscott@sara-tx.org

Estela Avery
Executive Director
San Antonio River Foundation
PO Box 830045
San Antonio, Texas 78283
(210) 224-2694, (210) 302-3692 (fax)
estela.avery@sariverfoundation.org

William J. Chiego
The John Palmer Leeper Director
McNay Art Museum
6000 North New Braunfels
San Antonio, Texas 78209
(210) 824-5368, (210) 805-1760 (fax)
director@mcnay.org

Katherine C. Luber, Ph.D
The Kelso Director
San Antonio Museum of Art
200 West Jones
San Antonio, Texas 78215
(210) 978-8100, (210) 978- 8182 (fax)
katie.luber@samuseum.org

Marise McDermott
President and CEO
Witte Museum
3801 Broadway
San Antonio, Texas 78209
(210) 357-1924, (210) 357-1882 (fax)
marisemcdermott@wittemuseum.org

Angelica Docog
Executive Director
Institute of Texan Cultures
UTSA HemisFair Park Campus
801 E. Cesar Chavez
San Antonio, Texas 78205
(210) 458-2251, (210) 458-2205 (fax)
angelica.docog@utsa.edu

Dr. Steve Tomka
Director
Center for Archaeological Research
University of Texas at San Antonio
One UTSA Circle
San Antonio, Texas 78249
(210) 458-4378, (210) 458-4397 (fax)
steve.tomka@utsa.edu

Frank Faulkner
Public Service Manager
Texana/ Geneaology Collection
San Antonio Central Library
600 Soledad
San Antonio, Texas 78205
(210) 207-2514, No fax service available
frank.faulkner@sanantonio.gov

Mark Wolfe
Executive Director
Texas Historical Commission
PO Box 12276
Austin, Texas 78711
(512) 463-6100, (512) 475-4872
mark.wolfe@thc.state.tx.us

Virginia Nicholas
Chair
Bexar County Historical Commission
Bexar County Courthouse
100 Dolorosa
San Antonio, Texas 78205
(210) 335-6684, No fax service available
virginiasnicholas@yahoo.com

Lori Houston
Director
Center City Development Office
City of San Antonio
PO Box 839966
San Antonio, Texas 78283
(210) 207-3914
lori.houston@sanantonio.gov

Casandra Brown Matej
Executive Director
San Antonio Convention and Visitors Bureau
203 S. St. Mary's, Suite 200
San Antonio, Texas 78205
(210) 207-6700, (210) 207-6768 (fax)
casandra.matej@visitsanantonio.com

Felix Padron
Executive Director
Department for Culture & Creative Development
City of San Antonio
PO Box 839966
San Antonio, Texas 78283
(210) 207-6966, (210) 228-0263 (fax)
felix.padron@sanantonio.gov

Shannon Shea Miller, AICP
Historic Preservation Officer
Office of Historic Preservation
City of San Antonio
1901 South Alamo
San Antonio, Texas 78204
(210) 207-8316, (210) 207-7897 (fax)
shanon.miller@sanantonio.gov

Tom Shaw
President
South San Antonio Chamber of Commerce
7902 Challenger Drive
San Antonio, Texas 78205
(210) 533-1600, (210) 533-1611
tshaw@southsachamber.org

Marco Barros
President and CEO
Greater San Antonio Tourism Council
110 Broadway, Suite 360
San Antonio, Texas 78205
(210) 886-9993
(210) 886-0064 (fax)
marco@sanantoniotourism.com

Ben Brewer
President
Downtown Alliance San Antonio
515 East Houston Street, Suite 100
San Antonio, Texas 78205
(210) 225-3862
(210) 225-1569 (fax)
bebrewer@downtownsa.org

William Dupont
Director
Center for Cultural Sustainability
College of Architecture
The University of Texas at San Antonio
501 César E. Chavez Blvd.
San Antonio, Texas 78207
(210) 458-3178
ccs@utsa.edu

8.d Official Web Address

San Antonio Missions World Heritage Nomination Information: **www.missionsofsanantonio.org**
San Antonio Missions National Historical Park: **www.nps.gov/saan**
The Alamo / Mission San Antonio de Valero: **www.thealamo.org**
Las Misiones (*Archdiocese of San Antonio*): **www.oldspanishmissions.org**
Los Compadres de San Antonio Missions National Historical Park (*official friends' group of San Antonio Missions National Historical Park*): **www.loscompadres.org**

8.e Acknowledgements

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THE SAN ANTONIO MISSIONS WORLD HERITAGE TEAM (2006-2014)

Felix Almaraz, Susan Chandoha, Virginia Nicholas, Paula Piper, Paul Ringenbach, Susan Snow

SAN ANTONIO MISSIONS WORLD HERITAGE ADVISORY COMMITTEE

Including representatives from: Archdiocese of San Antonio (Father David Garcia), Bexar County (Betty Bueché), City of San Antonio (Shanon Miller), Daughters of the Republic of Texas (Melinda Tomerlin), General Land Office of the State of Texas (Stephen Oswald, Kaye Tucker), Los Compadres de San Antonio Missions National Historical Park (Susan Chandoha), National Parks Conservation Association (Suzanne Dixon), San Antonio Conservation Society (Nancy Avellar, Sue Ann Pemberton), San Antonio Missions National Historical Park (John Lujan, Alan Ragins, Mardi Arce), San Antonio River Authority (Suzanne Scott)

FINAL NOMINATION DOCUMENT PREPARATION (RESEARCH, WRITING, MAP PREPARATION)

Christopher Castillo, Anna Nau, Paul Ringenbach, Sarah Simister, Susan Snow

CONTRIBUTORS TO THE NOMINATION DOCUMENT

Felix Almaraz, Sharon Beyer, Laura Bott, Laura Burghardt, Julianne Burton-Carvajal, Christopher Castillo, Susan Chandoha, Frances Coffey, Catherine Danner, George Dawson, William Doolittle, William Dupont, Sister María Flores, Father David Garcia, Epifanio Hernandez, Daniel Hollifield, Robert Howen, Vicente Huizar, Monsignor Balthasar Janacek, Lloyd Jary, Joyce Jones, Brother Ed Loch, John Lujan, Tom May, Alexandra McQueen, Rubén Mendoza, Ivan Myjer, Anna Nau, Virginia Nicholas, Catherine Nishimuta, James Oliver, Carolyn Peterson, Paula Piper, Charles Porter, Al Remley, Christiane Richardson, Paul Ringenbach, Rosalind Rock, Sylvia Rosas, Pam Rosser, Krista Sherwood, Sarah Simister, Russell Skowronek, Greg Smith, Susan Snow, Beth Standifird, Mark Tezel, Steve Tomka, Maria Torres, Sarita Turcotte, David Vekasy, Bruce Winders

REVIEWERS OF THE NOMINATION DOCUMENT

Gustavo Araoz, Stanley C. Bond, Jr., Phyllis Ellin, Gordon Fulton, Stephen Morris, Joseph Sánchez

MISSION DESCENDANTS AND INDIGENOUS PARTICIPANTS

Ruben Alvarez; Teresa Bustillos (Descendants of Mission San José); Yolanda Bustillos (Descendants of Mission San José); Antonio Diaz (Pamaque Texas Indigenous Council); Richard C. Garay (Coahuilteco Research Associates – Mission Concepción); Barbara Hernandez (San Antonio River Missions Descendants – Mission San José); Epifanio Hernandez (San Antonio River Missions Descendants – Mission San José); John Hernandez (San Antonio River Missions Descendants – Mission San José); Raymond Hernandez (Tap-Pilam Coahuiltecan Nation – Mission San Juan); Vicente Huizar (Descendants of Mission San José); Mickey Killian (Tap-Pilam Coahuiltecan Nation – Mission San Juan); Mary Jane Martinez; Rudy Perez (Pataleon Lipan Apache Mano de Perro – Mission Espada); Jesus Reyes (Coahuilteco Research Associates – Mission Concepción); Pat Rios (*Yanaguana*); Rey Rios (Tap-Pilam Coahuiltecan Nation – Mission San Juan); Cynthia Rodriguez Olivas Bustillo (Mission Espada); Ronald Rocha; Rhett Smith (Americans United for Separation of Church and State); Maria Torres (Pacuache Tilijaya Coahuiltecan Tribe of Texas); Hope H. Trevino (San Antonio River Missions Descendants – Mission San José); Diane Uriegas (Texas Indigenous Council); Olivia Valero (Descendants of Mission San José)

INTERNATIONAL AND NATIONAL EXPERTS

In 2012, a number of national and international experts met in San Antonio, reviewed our draft nomination, and gave us great assistance and direction in preparing this final nomination document. Their names and institutions and a brief discussion of the meeting can be found in Annex II.

Financial and in-kind support for the preparation of the nomination of the San Antonio Missions to the World Heritage List was provided by the following organizations: County of Bexar, State of Texas; San Antonio Conservation Society; Los Compadres de San Antonio Missions National Historical Park; City of San Antonio, San Antonio River Authority; National Parks Conservation Association; Ford, Powell & Carson Architects and Planners, Inc.; and the National Park Service.

Special thanks to: William Dupont, San Antonio Conservation Society Endowed Professor at the University of Texas at San Antonio and his 2012-2013 graduate architecture class that researched missions around the world and designed the database for comparative analysis.

Also thanks to: Brian Eickhoff, Kelley Olmedo, and Felice Hunt at Texas Creative for their patience and guidance through the design, production, and printing process.

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Section 9: Signature on behalf of the State Party

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9. Signature on Behalf of the State Party

Assistant Secretary for Fish and Wildlife and Parks
United States Department of the Interior

Annexes

Annex I: Indigenous Groups Served at Each Mission in San Antonio by Language

Annex II: Meeting of National and International Experts Held in April 2012 in San Antonio, Texas on the Nomination of the San Antonio Missions to the World Heritage List

Annex I: Indigenous Groups Served at each Mission in San Antonio by Language

BACKGROUND.

In 1732, "Coahuilteco" was recognized as a common language used by many of the groups of hunter-gatherers who lived in southern Texas in the present United States of America and Coahuila in northern Mexico. In the nineteenth century, linguistic studies identified "Coahuilteco" as the most widely used of the ancient languages once spoken in southern Texas. It was thought that most groups of hunter-gatherers spoke it as a second language, or a lingua franca. (Campbell and Campbell) More comprehensive studies in the twentieth century, however, reveal that many of the spoken languages had little or no relationship to "Coahuilteco" or to other languages spoken in southern Texas. (UNESCO's Memory of the World Register recognizes the Colección de Lenguas Indígenas, a collection of books in the Public Library of the State of Jalisco, Mexico, which includes one volume written in Coahuilteco in 1760 by Bartholomé García.)

Since phonetically written languages did not exist, the names of these groups were derived from phonetic pronunciations by those contemporaries living or traveling among them. Many names were spelled in different ways; one group's name was reported with more than 50 different spellings. (Campbell and Campbell) The names listed below under each mission and their spellings were the most common among the many variations. In a few instances, the names are those preferred today by descendants of the early mission dwellers. Wherever the information is available, the various groups are listed under the major language families.

While many of the individual group names, languages, and cultures remain uncertain, the impact the missionaries had on them is not. They focused on melding together these diverse peoples using the Spanish language, the Catholic Church, and the development of self-sustaining secular communities of Spanish subjects as tools to this end.

MISSION VALERO

COAHUILTECAN LANGUAGE FAMILY

Cenizo	Moruname	Pamaya	Payata	Pita	Urache
Colorados	Necpacha	Pampoa	Payaya	Porsay	Xarames
GueIjuatida	Nigco	Papanac	Payuganes	Quems	Xaraname
Hierbiplame	Ocana	Pasaju	Paza	Scipxame	Yman
Macocoma	Pachaug	Pastolaca	Pazaguan	Tamique	Yorica
Manos	Pacitalac	Patagua	Pazary	Tecame	Yute
Menanquen	Pacuache	Patcas	Pazau	Terocodame	Zaopo
Mescal	Paguanan	Patjai	Peana	Timamar	Zolajan
Mesquite	Pajuai	Paton	Pinto	Tonzanamacagua	Zorquan

SANA LANGUAGE FAMILY

Aujuiap	Sarna	Sijarne	Tov	Zana	Zorquan
Caguas	Sana	Tops	Tucara	Zolajan	

NAHUAL LANGUAGE

Tlascalteca

HUASTECOS LANGUAGE

Huastec

KARANKAWA LANGUAGE FAMILY

Coco	Copan	Karankawa	Carancaguas

TONKAWA LANGUAGE

Tonkawan

JOJUAN TEJAS LANGUAGE

Texa

ORCOGUISA LANGUAGE

Orcoquisa

APACHE LANGUAGE FAMILY

Apache	Apion	Athabaskan	Xprande Apache

COMANCHE LANGUAGE

Comanche

KIOWA LANGUAGE

Kiowa

INDEPENDENT LANGUAGES: LANGUAGE FAMILY UNKNOWN

Censoc	Jancaz	Jumi	Maiey	Tishim	Tuncataguo
Cujan	Jararne	Macsuarn	Tetzino	Tumzi	

MISSION CONCEPCIÓN

COAHUILTECAN LANGUAGE FAMILY

Borrado	Pacao	Pamaque	Pitalac	Taguaguan	Vendo
Manos de Perro	Pachalaque	Paxalote	Sanipao	Tilijae	Viayan
Malaguita	Pajalate	Payaya	Sarapjon	Tilofa	Xarame
Orejon	Pamache	Piguique	Tacame	Tinapihuaya	

CHAYOPIN LANGUAGE

Chayopin

KARANKAWA LANGUAGE FAMILY

Copan

TONKAWA LANGUAGE FAMILY

Yojuana

APACHE LANGUAGE FAMILY

Apache	Lipan Apache

INDEPENDENT LANGUAGES: LANGUAGE FAMILY UNKNOWN

Alobja	Cujan	Patumaco
Camasuqua	Guapica	Pujan
Coapite	Patalca	Sciquipile

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MISSION SAN JOSÉ

COAHUILTECAN LANGUAGE FAMILY

Aranama	Jaraname	Pinto	Sulujam	Xaraname
Borrado	Mesquite	Saulapaguem	Tacame	Xauna
Gentile	Pampopa	Sayopine	Tenicapem	Xuanaes
Borrados	Pastia	Suliajame	Tonkawa	

CHAYOPIN LANGUAGE

Chayopin

APACHE LANGUAGE FAMILY

Lipan Apache

TEJAS LANGUAGE

Tejas

INDEPENDENT LANGUAGES: LANGUAGE FAMILY UNKNOWN

Aguesalla	Ais	Cana	Eyeish	Mayapem	Queniacapem
Aguastaya	Canama	Cujan	Ginacape	Postito	

MISSION SAN JUAN

COAHUILTECAN LANGUAGE FAMILY

Borrado	Pacao	Pana	Piguique	Theloja	Viayan
Malanquita	Pajalat	Pasnacan	Pitalaque	Tilijae	
Orejone	Pamaque	Peana	Tacame	Venado	

SANA LANGUAGE FAMILY

Camasuqua	Sarapjon	Taguaguan	Tinapihuaya

CHAYOPIN LANGUAGE FAMILY

Sayopine	Chayopin

INDEPENDENT LANGUAGES: LANGUAGE FAMILY UNKNOWN

Guanbruta-Aiaqui	Marahuiayo	Tolujac

MISSION ESPADA

COAHUILTECAN LANGUAGE FAMILY

Barrado-Borrado	Mescale	Pacuache	Pauache	Siguipan	Titijaya
Malaguita	Mesquite	Pajalate	Pausane	Tacame	Viayan
Manos de Perro	Ore jones	Pamaque	Pihiques	Tilijayas	
Maraquita	Pacao	Pampopa	Sanipaos	Tinapihuaya	

CHAYOPIN LANGUAGE

Chayopine

SANA LANGUAGE FAMILY

Alasapa	Cayaguaqua	Taguaguan
Caguaumama	Cayan	Zacuestacan
Camasuqua	Sarapjon	

COTONAME LANGUAGE FAMILY

Tuarique

INDEPENDENT LANGUAGES: LANGUAGE FAMILY UNKNOWN

Alalapus	Assaca	Carrizo	Huaraque	Saguiem
Archahomo	Cacalote	Gegueriguan	Pootajop	Uncrauya

Note: The names on this listing have been drawn from various sources listed below. Spellings were almost always phonetic, resulting in multiple spellings for the same group. The names on this list are the spellings most often used on primary documents or, in a few cases, the preferred spelling by living descendants.

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Annex II: Meeting of National and International Experts Held in April 2012 in San Antonio, Texas on the Nomination of the San Antonio Missions to the World Heritage List

Attendees: In April 2012, the San Antonio Missions National Historical Park, in conjunction with local groups interested in historic preservation, hosted a meeting in San Antonio, Texas composed of local, national, and international experts in fields relevant to eighteenth century Spanish colonial missions. The participants' expertise included indigenous cultures, history, architecture, archaeology, geography, Spanish colonial research, and museology, as well as World Heritage policies and procedures. National and international experts from the United States of America and from other States Parties included: *

Felix D. Almaraz, Jr., Ph.D., Peter T. Flawn Distinguished University Professor of Borderlands History, University of Texas at San Antonio

Emilio José Luque Azcona, Profesor Titular y Director del Departamento de Historia de América, Universidad de Sevilla, Spain

Kim Barker, Project Reviewer, Division of Architecture, Texas Historical Commission, Austin, Texas

Julianne Burton-Carvajal, Ph.D., Professor of Latin America and California Studies, University of California at Santa Cruz

William E. Doolittle, Ph.D., Erich W. Zimmermann Regents Professor in Geography (agricultural and water control technology), University of Texas at Austin

William A. Dupont, AIA, NCARB, San Antonio Conservation Society Endowed Professor, Director, Center for Cultural Sustainability, College of Architecture, University of Texas at San Antonio, and Trustee at-Large, Board of Trustees, US/ICOMOS

Phyllis Ellin, M.S.H.P., Cultural Resources Specialist, Office of International Affairs, United States National Park Service, Chicago

María Eva Flores, C.D.P., Ph.D., Professor of History and Mexican American Studies, Our Lady of the Lake University, San Antonio, Texas

Jaime Font Fransi, Dr. en Arq., Director de Sitios y Monumentos de la Secretaría de Desarrollo Urbano y Obras Públicas, Mexico

Gordon Fulton, M.S.H.P., Cultural Heritage Expert (retired), Canadian Delegation to the UNESCO World Heritage Convention, Canada

Rubén G. Mendoza, Ph.D., Professor of Social, Behavorial and Global Studies and Registered Professional Archaeologist, California State University, Monterey Bay

Dr. Francisco J. López Morales, Director de Patrimonio Mundial del Instituto Nacional de Antropología e Historia, Mexico

Carolyn Peterson, FAIA, Vice President, Ford, Powell & Carson Architects and Planners, Inc., San Antonio, Texas

Ivan Myjer, Principal, Building & Monument Conservation, Arlington, Massachusetts

Charles R. Porter, Jr., M.L.A., Hydrology Specialist, St. Edward's University, Austin, Texas

Joseph P. Sánchez, Ph.D., Director, Spanish Colonial Research Center, University of New Mexico

Russell K. Skowronek, Ph.D., Professor of Anthropology and History, University of Texas-Pan American, Edinburg, Texas

Jennifer Pederson Weinberger, Ph.D., Superintendent, Hopewell Culture National Historical Park, Ohio

Lic. Manuel Suárez Muñoz, Asesor, Gobierno del Estado de Querétaro, Mexico

Steve Tomka, Ph.D., Director, Center for Archaeological Research, University of Texas at San Antonio**

Honored attendees as Lineal Descendants of San Antonio's mission inhabitants:

Epifanio D. Hernandez

Vicente M. Huizar

Consensus of the Experts: The assembled experts were of the opinion that the ensemble of San Antonio Missions clearly represents a significant stage in world history. Highlighted by the experts was the remarkable completeness of the ensemble, including its exceptional operating colonial-era *acequia* water distribution systems. The San Antonio Missions contain all the elements necessary to fully illustrate the Spanish Crown's objectives for its missions on the frontiers of its empire, thereby telling the story of Spanish colonial mission life in an extraordinarily complete way. For these reasons, the assembled experts believed the San Antonio Missions would fill a gap that currently exists in the World Heritage List. In addition, the authenticity and integrity of the property were thought to be unusually strong, given the demonstrated vulnerability of such complexes throughout the world. The consensus of the assembled experts, therefore, was that the ensemble of San Antonio Missions demonstrates a very strong case for having Outstanding Universal Value as defined by the World Heritage Committee in its Operational Guidelines, and is fully deserving of nomination to, and inscription on, the World Heritage List.

*Although, they did not attend the Experts' Meeting in 2012, Elisa De Cabo de la Vega, Subdirectora Adjunta, Subdirección General de Protección del Patrimonio Histórico, Ministerio de Educación, Cultura y Deporte, Spain, and Guillermo Corral van Damme, Cultural Attaché, Embassy of Spain visited the San Antonio Missions in 2013 and came to the same conclusions as those expressed in the consensus of the experts above.

**Dr. Tomka was unable to attend the 2012 meeting, but participated in 2013.

Experts Meeting Redux: In April 2013 a subset of experts from the 2012 Expert Meeting reconvened to continue to discuss the San Antonio Missions' Outstanding Universal Value and to determine which aspects to emphasize in the nomination document. Participants in addition to the final document preparation team included: Dr. Ruben Mendoza, Dr. Joseph Sanchez, Dr. Russell Skowronek, Dr. Felix Almaraz, Charles Porter, Dr. Maria Flores, Gordon Fulton, William Dupont, Phyllis Ellin, Stephen Morris, and Dr. Steve Tomka.

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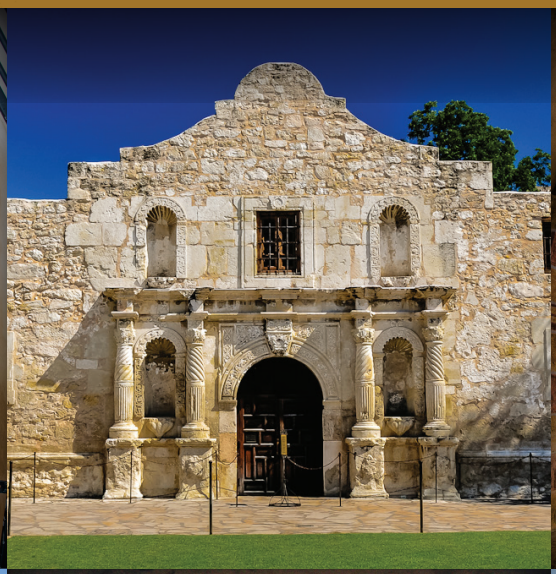
San Antonio Missions

Texas, United States of America

Management Plan

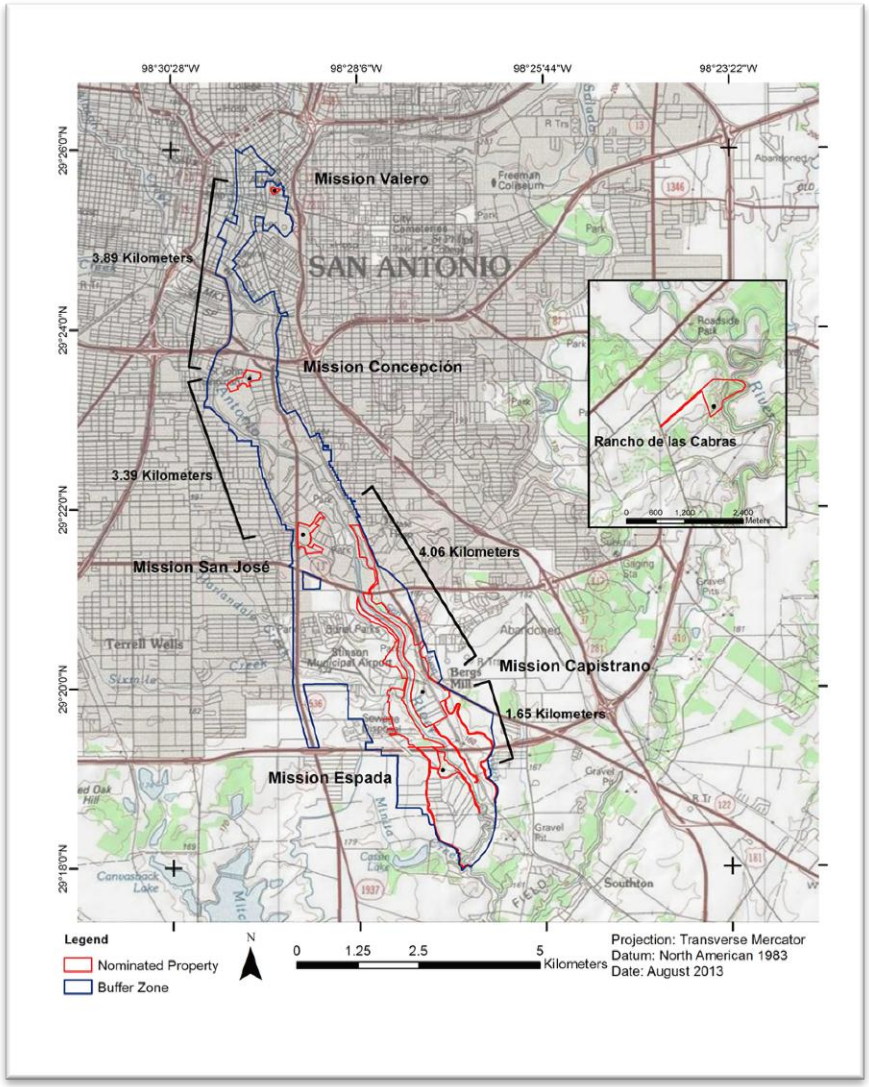


San Antonio Missions World Heritage Site Management Plan

1.0 Introduction

The ensemble of San Antonio Missions is a unique chain of five closely spaced eighteenth-century Spanish colonial mission complexes in San Antonio, Texas, United States of America (Figure 1). Historically, they operated cooperatively and shared the same goals: to evangelize the area's indigenous population and to develop secular, self-supporting communities of subjects loyal to the Catholic Church and the Spanish Crown who could help defend the northern frontier of Spain's empire in North America. Located along a 19.3-kilometer (12-mile) length of the San Antonio River, the missions, with their supporting irrigation systems, workshops, *labores*, and *ranchos*, grew into self-sustaining communities that became the foundation of the modern city of San Antonio. Today, they are all designated historic sites, and four of the former mission churches continue to serve as active Catholic parishes.

Figure 1. Map of Nominated Property



1.1 Overview of Cultural Resources and Setting

The five mission complexes lie in a south-north line along the San Antonio River basin, each less than five kilometers (three miles) from the next, on both sides of the river. Each stands on high ground, but close to the river. Missions Espada and San Juan, the two most southerly missions, are the smallest of the five and are located in distinctly rural settings that recall the era when they were established. Missions San José and Concepción are the two largest missions and are in suburban settings north of Missions Espada and San Juan. Mission Valero / The Alamo is the northernmost of the five missions, and is located in downtown San Antonio in an urban setting. The Spanish selected the locations for the San Antonio mission complexes because of the excellent supply of clean water emanating from two springs that joined to form the San Antonio River. It was also a convenient stopping place for missionaries and Spanish officials who were traveling from Mexico to the missions of East Texas – and especially from Mission San Juan Bautista, a gateway mission situated close to the Río Grande, for expeditions traveling to the Texas interior. The distance from Mexico City to San Antonio is 1,376 kilometers (855 miles). From the Rió Grande (the current border between Mexico and the United States) to San Antonio is 380 kilometers (236 miles). Significant portions of an ingenious network of Spanish colonial-era dams, *acequias* (irrigation ditches), and an aqueduct have survived. This extensive water distribution system addresses the periods of drought that characterize the San Antonio region. The San Antonio climate was relatively mild, but periods of drought were a problem. From the beginning, the missionaries and indigenous peoples designed and constructed water channels that would flow from the San Antonio River to the missions and to their farm fields, or *labores*, regardless of the weather. Also surviving is evidence of wells dug inside the perimeter walls of the mission complexes, which provided a steady source of clean drinking water in the event of an attack. These sophisticated water systems helped ensure the economic stability and survival of the mission complexes. Each mission had its own *labores* and *rancho*. The *ranchos* supported thousands of head of cattle, horses, goats, and sheep that fed the mission inhabitants or were sold or traded for other goods to sustain the missions and their residents. Two of the *labores* and the stone ruins of a *rancho* have survived, and are included in the nominated property.

The general layout of the individual San Antonio missions is similar to the traditional Benedictine "friary plan" of a cloister and friary joined to the church structure, a scheme the Franciscans had developed for convents some 300 years before the San Antonio Missions were founded. To this traditional friary plan was added an open "plaza" design, with a village for the indigenous people built around a central square. The San Antonio Missions' builders, however, were forced to modify their plans because of attacks by Lipan Apaches and Comanches. They enclosed the missions' structures, including the residences for the indigenous inhabitants, within stone defensive walls. Such walls are extremely rare among Spanish colonial missions worldwide, and represent a very specific response to local circumstances. Located within the five mission complexes today are more than fifty standing stone structures, archaeological remains, and landscape features.

2.0 Management Frameworks

2.1 Authorities and Procedure

The day-to-day management of the five mission complexes will continue under the same authorities under which they have been operated in the recent past subject to the rights of the parties in the various cooperative agreements in place. (Figures 2-11). This management plan formalizes the authority of the

advisory committee established during the nomination process to review preservation, interpretation, and outreach activities by the agencies that have management authority over the missions and to make recommendations for continued coordination to improve all aspects of these activities throughout the World Heritage site.

San Antonio Missions National Historical Park

San Antonio Missions National Historical Park was established in 1978 under Public Law 95-629, Section 201 "in order to provide for the preservation, protection, and interpretation of the Spanish Missions of San Antonio, Texas, for the benefit and enjoyment of present and future generations of Americans … consisting of Concepción, San José, San Juan and Espada Missions, together with areas and features historically associated therewith." An amendment was passed in 1990 (Public Law 101-628, Section 501) to include the *labores*, *acequias*, and Rancho de las Cabras – the current boundaries of the national historical park. The National Park Service has been entrusted with the preservation and protection of public lands since 1916. A division of the Department of the Interior, the National Park Service is a government entity that adheres to policies set forth by the federal government. The National Park Service was established by the Organic Act, which states "There is to be created with the Department of the Interior a service to be called the National Park Service, … the fundamental purpose to conserve the scenery and the natural and historic objects …and to provide for the enjoyment for the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." A General Management Plan, Resource Management Plan, and Comprehensive Interpretive Plan outline the management practices for the park to ensure protection of the resource, access for visitors, and educational opportunities. The National Historical Park consists of lands owned by the National Park Service, other public lands, and the private lands of the Archdiocese of San Antonio.

The Archdiocese of San Antonio owns the churches and the majority of the land within the compounds at four of the missions, each of which is an active parish and will continue to be used for religious purposes. The Archdiocese is responsible for maintaining and preserving the four mission churches. It is assisted by the Old Spanish Missions, an organization within the Archdiocese that is dedicated to preservation of the missions. There is a cooperative agreement between the Archdiocese of San Antonio and the National Park Service that outlines the roles and responsibilities of both parties in the use and preservation of the mission compounds. The National Park Service assumes responsibility for all of the structures, lands, and other attributes on Archdiocesan property within the boundaries of the National Historical Park that are not used for active religious purposes through a cooperative agreement. The St. John's Seminary complex north and east of Mission Concepción is not part of that cooperative agreement and is managed by the Archdiocese. In addition, the National Park Service has a memorandum of agreement with each of the individual parishes that outlines shared-use areas and permitted and prohibited activities for the organizations. The National Park Service meets with the four active parishes and the Old Spanish Missions organization to discuss issues of mutual concern such as shared use of space, preservation issues, visitor management, etc. The Old Spanish Missions also has a liturgical committee that meets regularly to discuss balancing preservation needs and liturgical needs with the conservation of the churches' interiors. Old Spanish Missions has a standing agreement with Ford Powell & Carson Architects and Planners, Inc., which has been undertaking preservation projects at the missions since the 1960s.

All of the other public entities within the National Historical Park's boundaries agree to maintain these lands to National Park Service standards (Appendix A). The City of San Antonio owns land within the proposed World Heritage boundaries that are managed by the San Antonio River Authority through a cooperative agreement with the San Antonio River Authority, the City of San Antonio, and the National Park Service.

The San Antonio River Authority also owns land that is within the proposed World Heritage boundaries that they manage using National Park Service standards through the same cooperative agreement with the City of San Antonio and the National Park Service as above. The cooperative agreement also states that the National Park Service can and will interpret those areas through signage and programming.

Los Compadres de San Antonio Missions National Historical Park was established for the purpose of coordinating and overseeing special preservation and restoration projects as well as undertaking fundraising activities and volunteer services intended to benefit the San Antonio Missions National Historical Park. Los Compadres is a private, non-profit organization, incorporated and doing business under the laws of the State of Texas (501(c) (3), Charter Number 682412. Its goals also include providing financial and volunteer support for the preservation, restoration, and educational outreach of the four missions and historic irrigation systems, and their development into America's premier Spanish Colonial National Park. To that end, Los Compadres has raised more than $4.1 million for projects at the San Antonio Missions National Historical Park. Los Compadres sponsors several membership activities, open to the public, which are geared to bring people to the missions. Los Compadres also participates in advocacy on behalf of the National Historical Park.

The National Parks Conservation Association (NPCA) is a national organization dedicated to the protection and enhancement of the nation's national parks for present and future generations. The Association's core values embolden it to achieve excellence; to unite people with one another, its members, its volunteers, and its partners; and to fuel its commitment to become the catalyst and leader of a national parks movement that fulfills its shared mission to protect and enhance America's national parks for present and future generations.

State of Texas General Land Office / Daughters of the Republic of Texas

Mission Valero / The Alamo is owned by the State of Texas and managed by the General Land Office, which contracts with the Daughters of the Republic of Texas for the day-to-day operations of Mission Valero / The Alamo. The Daughters of the Republic of Texas managed The Alamo on behalf of the State of Texas from 1905 to 2011 (1905, Chapter 7, 29th Texas Legislative Session). The Daughters were instrumental in preserving the church and the *convento* (long barracks). In 2011, the Texas State legislature passed a law making the General Land Office division of the State government responsible for the management of Mission Valero / The Alamo to insure its preservation for the citizens of Texas (Texas House Bill 3726). The legislation includes guidelines for preservation, interpretation, and outreach. In 2012, the General Land Office completed the first of a yearly management plan that outlined the relationship between the General Land Office as land manager and the Daughters of the Republic of Texas as a contracted non-profit organization to protect and preserve the resources of Mission Valero / The Alamo.

The Daughters of the Republic of Texas, a non-profit group, is dedicated to preserving Texas' history and creating educational programs "of the highest caliber" in coordination with Texas school districts and the Texas Education Agency. The Texas General Land Office serves the schoolchildren, veterans, and all people of Texas by preserving their history, protecting their environment, expanding economic opportunity, and maximizing state revenue through innovative administration and prudent stewardship of state lands and resources.

City of San Antonio Zoning, Overlay Districts, and Corridors and Viewshed Protection

The City of San Antonio has been a strong supporter of the San Antonio Missions National Historical Park since its creation in 1978. In the past, the City has acquired land on behalf of the National Historical Park and has assisted in maintaining some Park lands. The City's Office of Historic Preservation protects the city's historical, cultural, architectural, and archaeological resources, and promotes preservation

through the creation of local historic districts and local individual landmarks (Appendix B). Along with the Historic and Design Review Commission, the Office of Historic Preservation oversees a design review process for exterior alterations to historic landmarks and districts, for properties within the River Improvement Overlay districts (spanning the San Antonio River), for public properties, and for public art to ensure that modifications and changes are appropriate for historic resources. The Office of Historic Preservation coordinates with other City departments to comply with required environmental review processes to protect historic resources. The components included in the World Heritage nomination have been locally designated as historic districts and are protected by River Improvement Overlays (Figures 12), which are zoning overlays. Their purpose is to establish regulations to protect, preserve, and enhance the San Antonio River and its improvements by establishing design standards and guidelines for properties located near the river. The overlay districts cover a total of six geographic areas spanning the river from its northern boundary, near Hildebrand Avenue, to a southern boundary near Mission Espada and the southern city limits. The River Improvement Overlay design objectives were developed through an intensive public input process and were adopted as part of the enabling ordinance approved by City Council on February 21, 2002.

National Historic Preservation Act / Texas Historical Commission

All of the mission structures, *acequias*, *labores*, *rancho*, archaeological deposits and other Spanish colonial features within the National Historical Park boundaries and the Mission Valero / The Alamo boundaries are designated as either National Register sites or National Historic Landmarks. Mission Valero / The Alamo, Mission Concepción, and the Espada *acequia* system and aqueduct are all National Historical Landmarks (Appendix C). As such, all Spanish colonial features are required to follow the Secretary of the Interior's Guidelines for Historic Preservation. In addition to the national designations, the mission complexes are also designated as State Antiquity Landmarks and City Historical Landmarks.

The Texas Historical Commission is the State agency charged with the duties of a State Historic Preservation Office. Under an agreement with the National Park Service, the Texas Historical Commission acts as the regulatory agency to ensure that federal agencies and other managers of National Register and National Landmark sites follow the Secretary of the Interior's Guidelines for Historic Preservation. Plans for preservation projects are sent to the Texas Historical Commission for its concurrence prior to any action. Professional cultural resource staff for San Antonio Missions National Historical Park, the Texas General Land Office, and the Archdiocese of San Antonio send all preservation projects to the Texas Historical Commission. All preservation projects within the nominated property are reviewed by the Texas Historical Commission. If they do not concur with a treatment proposal, all parties meet to come to a resolution prior to treatment. Preservation treatment plans must meet the Secretary of the Interior's Guidelines for Historic Preservation.

River South Area Management Plan (Bexar County)

The City of San Antonio, the San Antonio River Authority, the National Park Service, and Bexar County are involved in the *River South Area Management Plan*, which is a long-term management program that extends beyond the construction phase to ensure full utilization of the "Mission Reach" along the San Antonio River. The Mission Reach is an ecosystem restoration project for the 13 kilometers (eight miles) of the San Antonio River that connect the four southern missions. By working through its partnership with the San Antonio River Authority, the City of San Antonio, and the U.S. Army Corps of Engineers, Bexar County became the lead in a local funding plan. The Commissioners Court committed monies from the Bexar County Venue/Visitor Tax and the Bexar County Flood Tax fund for the construction project, including recreational and other amenities along the river to meet the community's full vision for the Mission Reach. The River South Area Management Plan covers many of the same goals and objectives as this plan, although much of its area is outside of the World Heritage boundaries (Figure 13).

Subcommittees meet to ensure consistency in interpretive and way-finding signage, to discuss strategies to decrease the amount of above ground electrical lines and insure proper, cultural-resource sensitive installation of underground lines to the extent possible, to manage traffic patterns in the area, and to manage shared use of the Mission Reach area for various groups such as bicyclists, runners, picnickers, and kayakers.

2.2 World Heritage Management Plan Framework

The purpose and mission of the World Heritage management plan is to preserve and protect the Outstanding Universal Value of the San Antonio Missions and all of the associated features (*acequias, labores, rancho,* etc.), and to work actively to ensure their continued relevance for Americans and for visitors from around the world. The San Antonio Missions will continue to be managed in a way to preserve their cultural resources while respecting the living and religious traditions of the missions and ensuring they continue to be representative of cultural and religious traditions in San Antonio and South Texas. All management practices for the mission structures and contributing Spanish colonial features will follow the National Historical Preservation Act, the Secretary of the Interior's Guidelines for Historic Preservation, and the existing laws for managing the missions. This management plan is specifically designed to support existing management plans by providing a structure for increased communication and cooperation among all interested parties that will help insure the best practices for preservation, education, interpretation, and outreach. The Archdiocese reserves the right to continue use of the San Antonio Missions that they own for religious worship and to use the non- essential structures and remaining real property for other purposes, in its discretion in accordance with the existing cooperative agreements.

2.3 World Heritage Advisory Committee

The World Heritage advisory committee for the San Antonio Missions consists of the landowners and the primary advocacy groups for the missions, including the National Park Service, the Archdiocese of San Antonio, the San Antonio River Authority, the City of San Antonio, Bexar County, the General Land Office, the San Antonio Conservation Society, the National Parks Conservation Association, the Daughters of the Republic of Texas, and Los Compadres de San Antonio Missions National Historical Park.

The San Antonio Conservation Society (SACS) initiated the movement for World Heritage status for the missions. A non-profit advocacy organization, it is the oldest private organization dedicated to historic preservation in San Antonio and the first to become concerned with the preservation of the San Antonio Missions. The SACS, founded in 1924, has a long history of involvement with missions. The San José granary was the first property purchased by the Society in 1926. The purchase and restoration of the granary and purchase of additional adjacent land by the SACS sparked the subsequent restoration of the partially ruined church at Mission San José and the reconstruction of the walls surrounding the compound. Its holdings were donated to the State of Texas for a park in 1941. It also purchased land adjacent to the San Juan Acequia and the Espada Aqueduct which ultimately became a part of the national park when the park was created in 1983

The SACS, along with Bexar County, the National Park Service, and Los Compadres, first formed a working committee in 2006, which was expanded in 2012 to become the advisory committee. All the members of the advisory committee work to protect the Outstanding Universal Value of the San Antonio Missions by means of policy decisions, advocacy, subject matter expertise, and financial support.

The advisory committee meets no less than quarterly to discuss issues of importance to the proposed World Heritage site and its Outstanding Universal Value, including:

1. Interpretive materials
2. Educational materials
3. Way-finding and transportation
4. Visitor capacity
5. Preservation
6. Funding
7. Research
8. Outreach/Marketing

The advisory committee also recommends subject-matter experts to serve on the following sub-committees, which also meet no less than quarterly. These experts do not have to be from one of the ten advisory committee organizations, but may represent other partners such as colleges and universities, school districts, and community organizations.

1. Interpretation/Education
2. Way-finding/Transportation/Visitor capacity
3. Preservation/Research
4. Outreach/Marketing

These subcommittees make recommendations for action to the advisory committee, which in turn discusses them and, if in agreement, takes those recommendations to the three primary authorities – the National Park Service, the General Land Office, and the Archdiocese of San Antonio. If these recommendations are consistent with the authorities, the advisory committee members work with the primary authorities to help insure funding and additional partnering and communication throughout the community, as needed.

2.4 World Heritage Management Plan Goals

Based on the eight primary areas of oversight of the advisory committee, the goals of the management plan are as follows:

1. Protect and preserve finite cultural resources using the least invasive techniques possible.
2. Interpret the entire cultural history of the missions in accordance with their Outstanding Universal Value.
3. Provide educational experiences that reflect the multiplicity of stories and continuing heritage of the missions.
4. Ensure that the visitors can maneuver between the mission sites in a way that is understandable and that has the least impact on the cultural resources.
5. Increase visitor capacity while erring in favor of resource protection if necessary.
6. Explore innovative ways to fund the protection and interpretation of the missions.
7. Encourage academic research on the missions that will shed new light on the people, structures, and landscapes.
8. Market the missions to the local community, the country, and the world to increase awareness of their Outstanding Universal Value and the value of their continued protection. Reach out to non-traditional segments of the population for heritage tourism and preservation.

3.0 Action Plans

Under these goals, there are already plans and projects either in place, in progress, or planned. The following is a partial list of such projects. These action plans are updated on a yearly basis by the three primary authorities in the annual work plans (the National Park Service, the Texas General Land Office, and the Archdiocese of San Antonio). The advisory committee will produce annually a report of its

activities and an updated action plan. The responsibility for producing this report will rotate amongst the advisory committee member organizations.

1. Protect and preserve finite cultural resources:
    a. Mission Espada
        i. *Acequia* – continued maintenance
        ii. Espada dam – (planned) removal of Portland cement and repointing
    b. Mission San Juan
        i. *Acequia* – continued maintenance – removing debris, clearing silt
        ii. *Labores* – planting a cover crop to restore nutrients for future crops
    c. Mission San José
        i. *Convento* – documenting and repointing doorless rooms in northeast corner
        ii. Indigenous quarters – repairing and replacing wooden doors
    d. Mission Concepción
        i. Cloister and Father-President's office project – (ongoing) inventorying remaining Spanish colonial plasters and providing recommendations for plaster preservation techniques
        ii. *Convento* kitchen – removing water-damaged modern plaster and replacing it in-kind
        iii. Church – inventorying all extant exterior painted plasters and providing recommendations for preservation; test cleaning of bio-growth on the bell towers to determine which technique to recommend for future use
        iv. *Convento* – (planned)
            1. repairing scuppers (*canales*) and splashguards
            2. correcting drainage on south side
        v. Completing a historic structure report and long-term conservation plan for Mission Concepción (update of 2003 plan)
    e. Mission Valero / The Alamo
        i. (planned) – Using Multi-Spectral Imaging Camera to document Spanish colonial frescoes
        ii. (planned) – Using XRF to analysis Spanish colonial tinted lime washes without harvesting point samples
        iii. (planned) – Using conservation cleaning and consolidations to preserve the historic surfaces
    f. River South Area
        i. Bicycle connectivity, streets, sidewalks, and other neighborhood infrastructure in the vicinity of Missions Concepción, San José, San Juan, and Espada will be evaluated and maintained in accordance with the River South Area Infrastructure and Neighborhood Revitalization Plan

2. Interpret the entire cultural history of the missions in accordance with their Outstanding Universal Value:
    a. General Land Office exhibit of original Spanish colonial documents
    b. (planned) – Add replica Spanish colonial furnishing to indigenous quarters at Mission San José
    c. (planned) – Develop a Web program on "Summit of Empire"
    d. (planned) – Rehabilitate exhibits at Mission San José and Mission Espada
    e. (planned) – Complete cataloging of artifacts, photographs, and archives for exhibits and research
    f. (ongoing) – Continue working with various indigenous groups to incorporate their stories
    g. (planned) – Rehabilitate interpretive signs to reflect the Outstanding Universal Value

h. Expand the information on the "Wall of History" at Mission Valero / The Alamo from the time of its construction forward
i. Interpret the mission's cultural continuity when visitors view areas inside Mission Valero / The Alamo church and the *convento* / long barrack
j. The River South Area Education Plan and the Outreach and Promotion Plan – promote and make accessible through coordinated agency activities the cultural history along the San Antonio River, the river's history, and the neighborhoods' history.

3. Provide educational experiences that reflect the multiplicity of stories and continuing heritage of the missions:
    a. Develop curricula on Spanish colonial farming techniques and irrigation with the College of Education at the University of Texas, San Antonio
    b. Develop Childrens' Day Camps with San Antonio Museum of Art
    c. (planned) – Develop a public arts curriculum
    d. Develop programs at Mission Valero / Alamo.
        i. Orientation films
        ii. History talks
        iii. First Saturdays
        iv. Tours
    e. Under the River South Area Education Plan's Culture and History section, promote and make available a diversity of stories reflected through the missions, the river, and the neighborhoods along the Mission Reach of the San Antonio River Improvements Project.

4. Ensure that the visitors can maneuver between the mission sites in a way that is understandable and that has the least impact on the resources:
    a. Mission Trails – complete the Texas Department of Transportation and City of San Antonio Phase IV roadside lighting, demarcation and signage between the missions
    b. B-cycle Program – complete the bicycle share program between Mission Valero / The Alamo and Mission Espada
    c. (planned) – San Antonio River Authority paddling trail between Mission Espada and Rancho de las Cabras
    d. Mission Valero / The Alamo – make available at the desk inside the church a map identifying all five Spanish-era missions in San Antonio
    e. Mission Valero / The Alamo – ensure the Wall of History includes a map displaying the location of each mission
    f. San Antonio River Improvements Project, Mission Reach – ensure the Mission Reach project provides direct pedestrian and cycling links to missions Concepción, San José, San Juan, and Espada. As a system, ensure the Museum, Downtown, and Mission reaches provide pedestrian and cycling access to these missions from as far north as Hildebrand Avenue, from the growing Pearl area, from the downtown core, and from Southtown. Ensure a unified, comprehensive signage package provides logistical and cultural information along the way. Through implementation of the River South Area's Operations and Maintenance Plan, Security Plan, Infrastructure and Neighborhood Revitalization Plan, Drainage and Stormwater Plan, Emergency Spills Plan, and Recreation Plan, a balance between human use and the protection and preservation of natural and cultural resources will be achieved.

5. Increase visitor capacity while erring on the side of resource protection if necessary:
    a. (planned) – Improve accessibility of restrooms, drinking fountains picnic areas and other visitor services

b. Evaluate and maintain bicycle connectivity, streets, sidewalks, and other neighborhood infrastructure in the vicinity of missions Concepción, San José, San Juan, and Espada in accordance with the River South Area Infrastructure and Neighborhood Revitalization Plan, Drainage and Stormwater Plan, and Operations and Maintenance Plan. An adaptive management approach will be taken to assess and address impacts of human use toward protection of the area's natural and cultural resources

6. Explore innovative ways to fund the protection and interpretation of the missions:
    a. Los Compadres is in the middle of a fundraising campaign to provide an endowment for the operation and maintenance of the Spanish Colonial demonstration farm at Mission San Juan
    b. Mission Valero / The Alamo has a 501(c) (3) group, Alamo Endowment Fund, to raise funds for continual protection and interpretation projects
    c. "Allies of the Alamo" is a 501(c) (3) membership group open to all. Memberships and funds support current interpretation of Mission Valero / The Alamo
    d. The River South Area Economic Development Plan seeks to protect the neighborhoods adjacent to the missions within the Mission Reach by evaluating opportunities for the public acquisition of underutilized properties; addressing brownfields; supporting repurposing of existing facilities; building pedestrian spaces at street level; working to increase the number of rail quiet zones; working with industrial users to mitigate noise and odors, and install landscape buffers; and transitioning vacant and/or underutilized industrial property within residential areas and targeted corridors to more appropriate and or compatible uses

7. Encourage academic research on the missions that will shed new light on people, structures, and landscapes:
    a. (planned) – Prepare a "History of Mission Community at Mission San José"
    b. (planned) – Prepare a "History of Pedro Huizar"
    c. (planned) – Do a foundation study on all five missions
    d. (planned) – Research Spanish colonial documents for a study of agricultural practices at the missions
    e. (in progress) – Prepare a study of cultural affiliation and community for Mission Concepción
    f. (planned) – Prepare a "History of the Mission Community at Mission Concepción"
    g. (planned) – Prepare a faunal analysis of materials from Mission Espada, Mission San Juan, and Rancho de las Cabras
    h. (in progress) – Prepare a cultural landscape report for Mission San Juan
    i. (planned) – Prepare a cultural landscape report for Mission Espada (funded for 2014)
    j. (planned) – Prepare a "History of the Mission Community at Mission Espada"
    k. (planned) – Prepare a study of cultural affiliation and community for Mission Espada
    l. (planned) – Prepare a "History of the Community of Rancho de las Cabras"
    m. Texas A&M University is compiling 3D drawings, façade stone studies, laser scanning of historic structure on the Mission Valero / The Alamo grounds, photogrammetry and a database of all mortar, pigment, and stone from Mission Valero / The Alamo
    n. Trinity University is analyzing the pigment samples with an XRF microscope, SEM examination and Raman Spectroscopy
    o. The Center for Archeological Research at the University of Texas, San Antonio, has compiled five excavation reports in recent years

8. Market the missions to the local community, country and world to increase awareness of their outstanding universal value and the value of their continued protection. Reach out to non-traditional segments of the population for heritage tourism and preservation:
    a. World Heritage nomination is highlighted by the San Antonio Convention and Visitor's Bureau
    b. Develop a youth farmland preservation team for the Mission San Juan demonstration farm (funded for 2014)
    c. Multimedia – Twitter, Facebook, and Website
    d. Certified Mission Valero / The Alamo folders available in all San Antonio hotels
    e. River South Area Outreach and Promotion Plan – This plan initiated a more formalized collaboration effort between National Park Service, Bexar County, City of San Antonio, San Antonio River Authority, and other entities supporting the San Antonio River Improvements Project and the historical landmarks along it (includes missions Concepción, San José, San Juan, and Espada). Under this plan, collaboration includes regular interaction between agencies, sharing of information and contacts, holding joint news conferences and public events, and cross-promoting each other's activities via Websites and social media. Current outreach and promotional activities target unique audiences, focusing on each agency's mission. This type of agency-specific outreach and promotion will continue, giving the overall community a wide variety of opportunities to learn more about the River project and the landmarks along it.

The advisory committee and its subcommittees will monitor the progress on projects that are on-going, in progress, and planned, and will determine which goals need additional action to move them forward.

4.0 Summary

The World Heritage advisory committee is an oversight body whose purpose is to continue the high level of coordination and partnering that has characterized the River South Management Plan; and to continue the activities of the advisory body as the World Heritage nomination has been under preparation. This document formalizes the practices of the advisory committee and its continuing relationship with the five missions of the proposed World Heritage site. This advisory committee and its subcommittees will assist management of the relevant authorities in reaching the goals stated above and ensure that these cultural resources are protected in perpetuity. Nonetheless, all authority for management remains with the three primary bodies: the National Park Service, the Archdiocese of San Antonio, and the Texas General Land Office.

Figure 2. Map of land ownership for Rancho de las Cabras

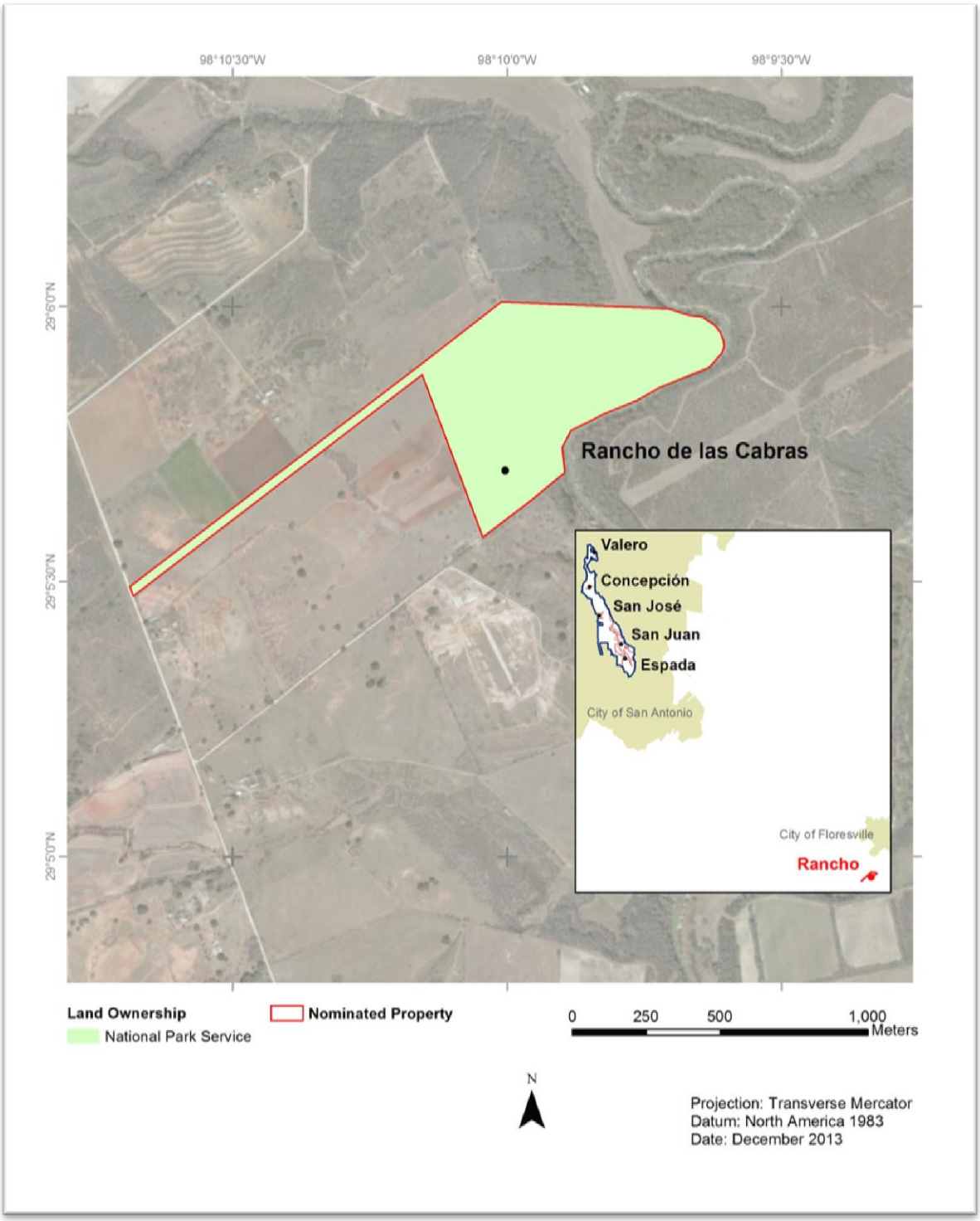


Figure 3. Map of land ownership for Espada (South)

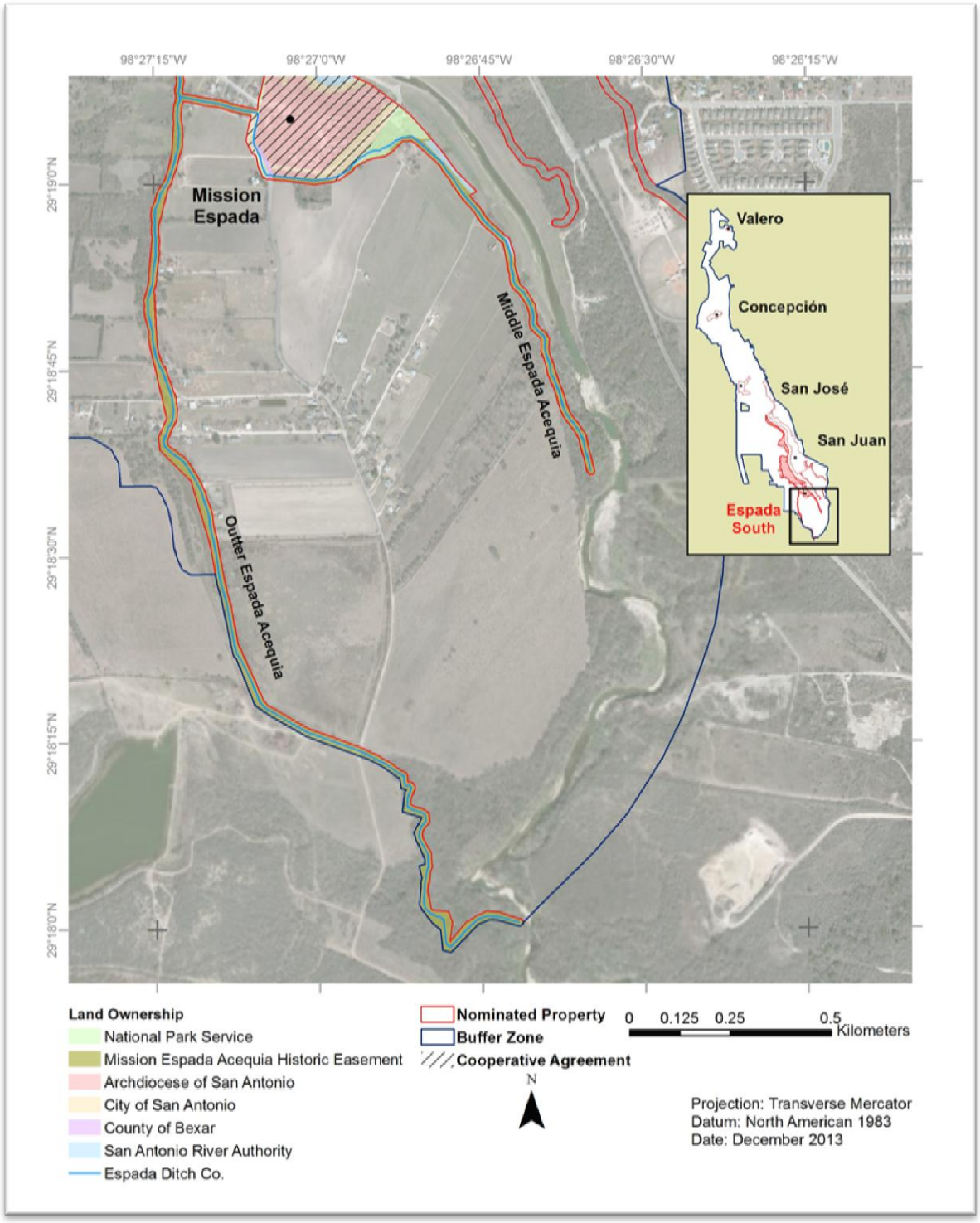


Figure 4. Map of land ownership for Espada (Middle)

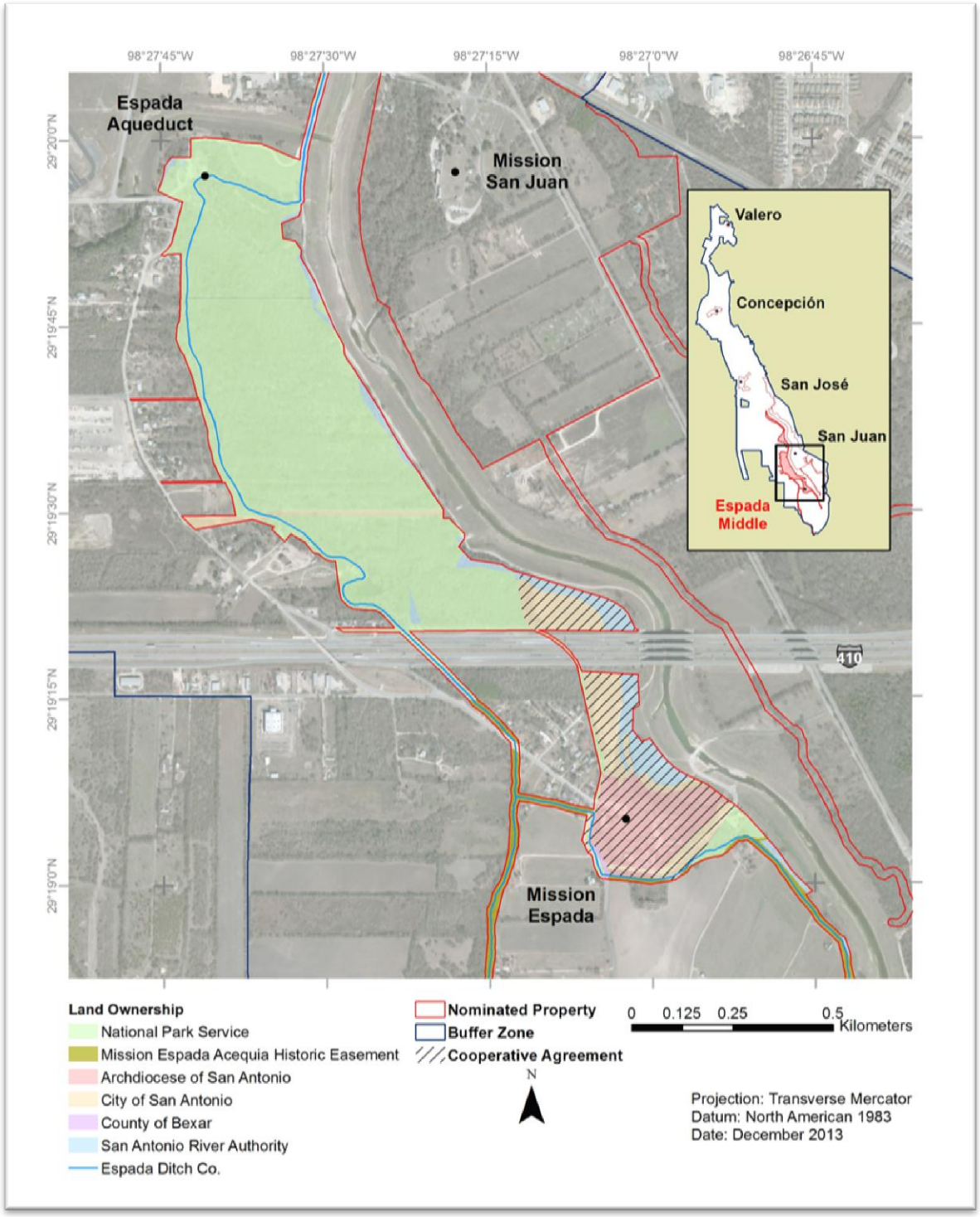


Figure 5. Map of land ownership for Espada (North)

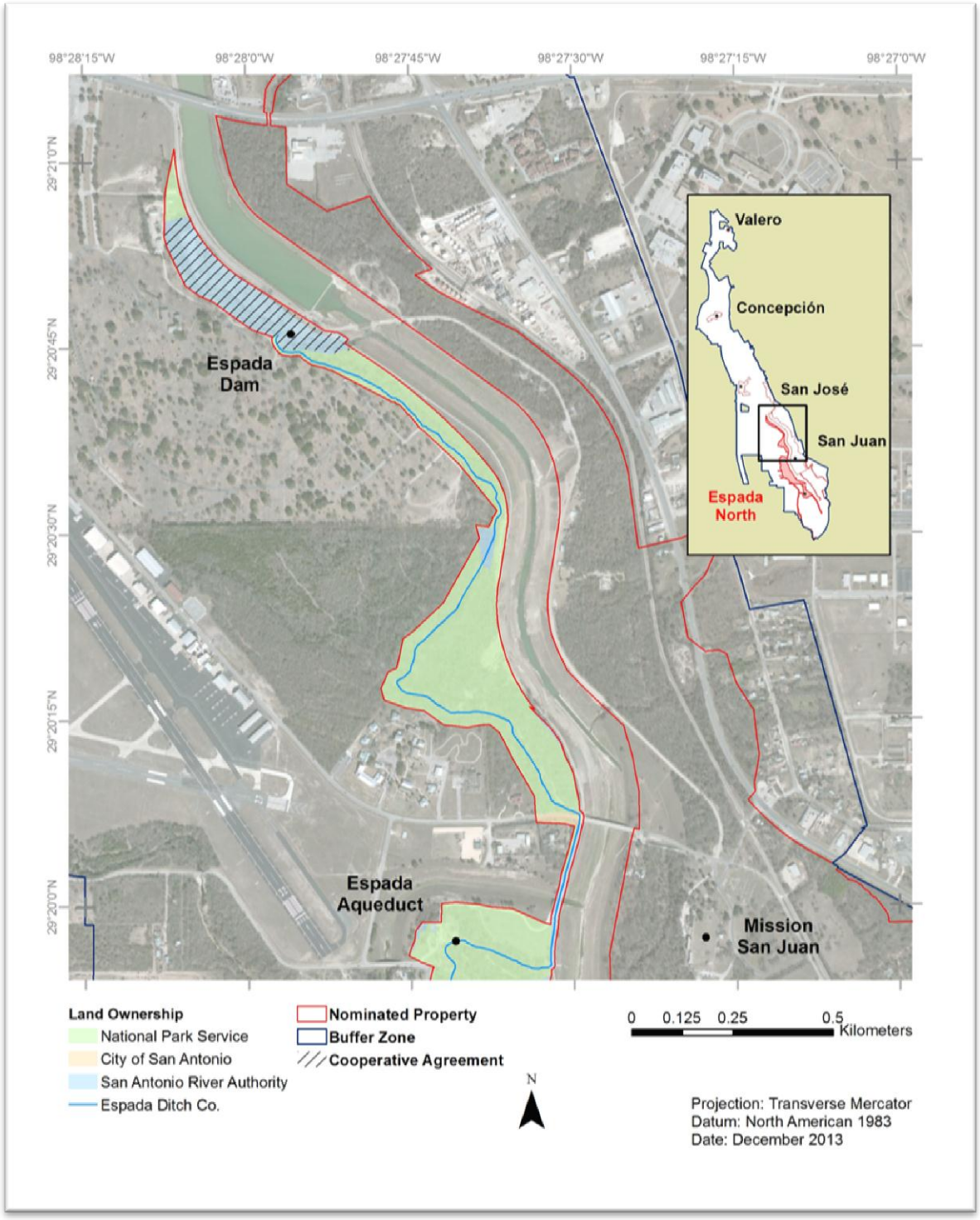


Figure 6. Map of land ownership for San Juan (South)

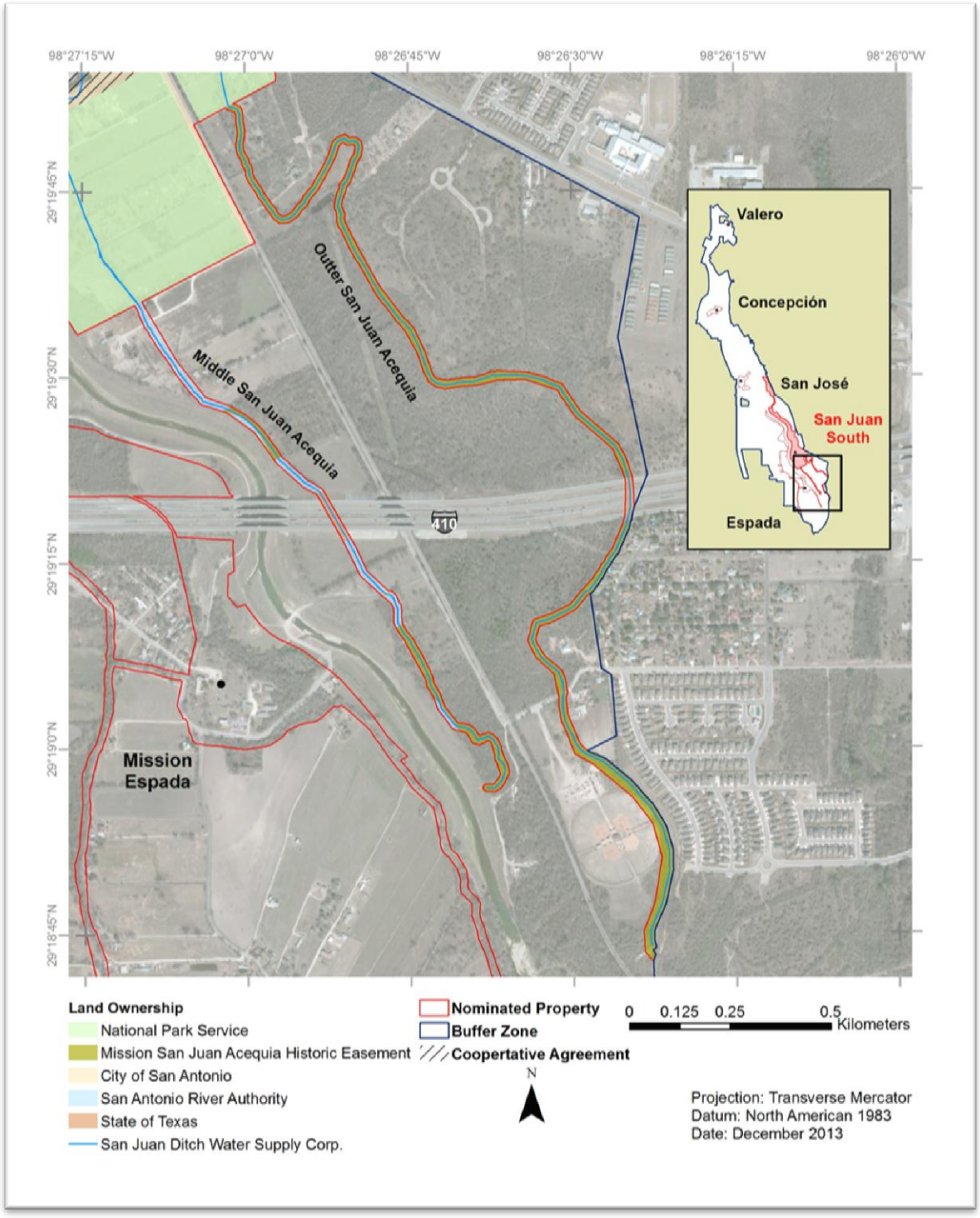


Figure 7. Map of land ownership for San Juan (Middle)

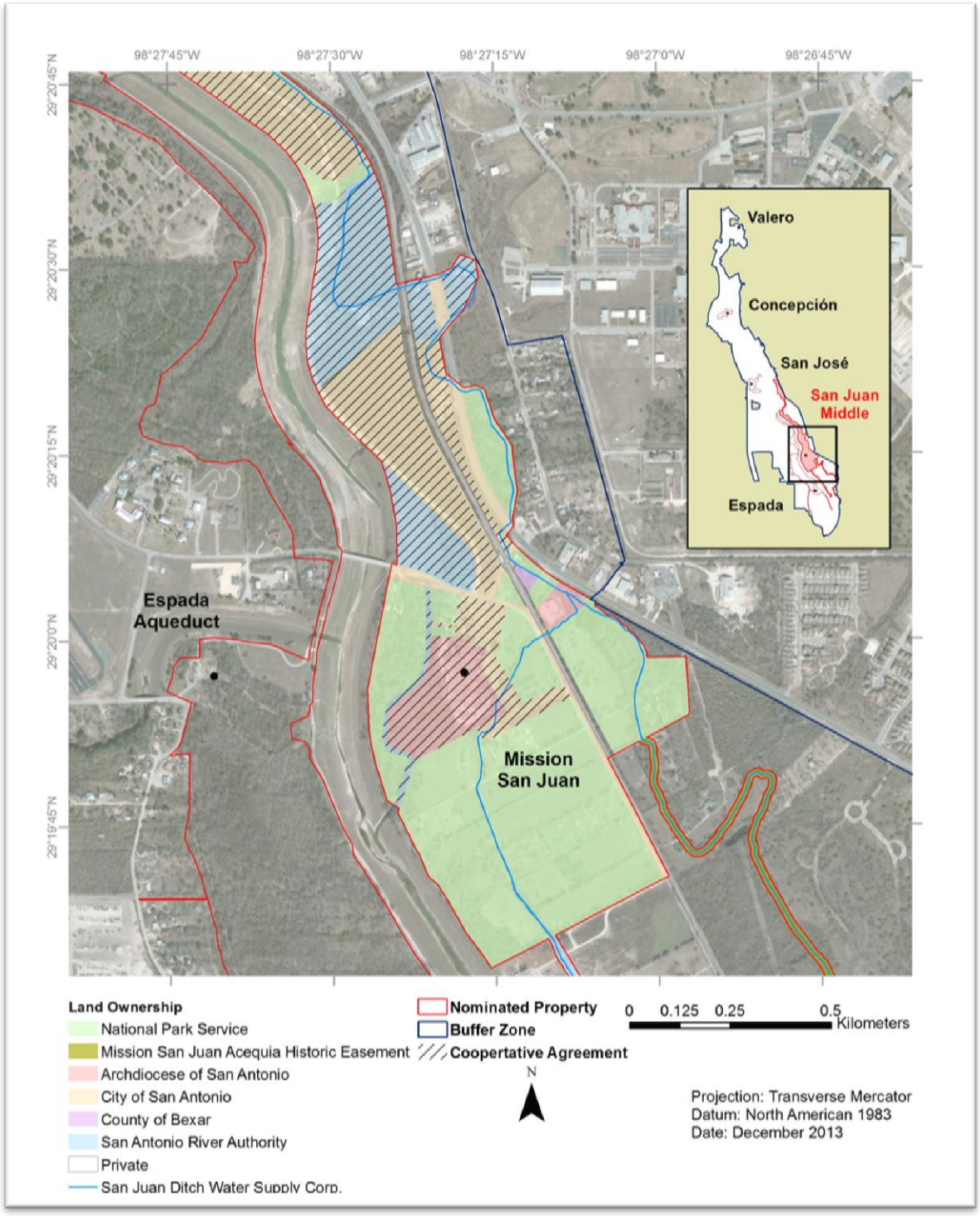


Figure 8. Map of land ownership for San Juan (North)

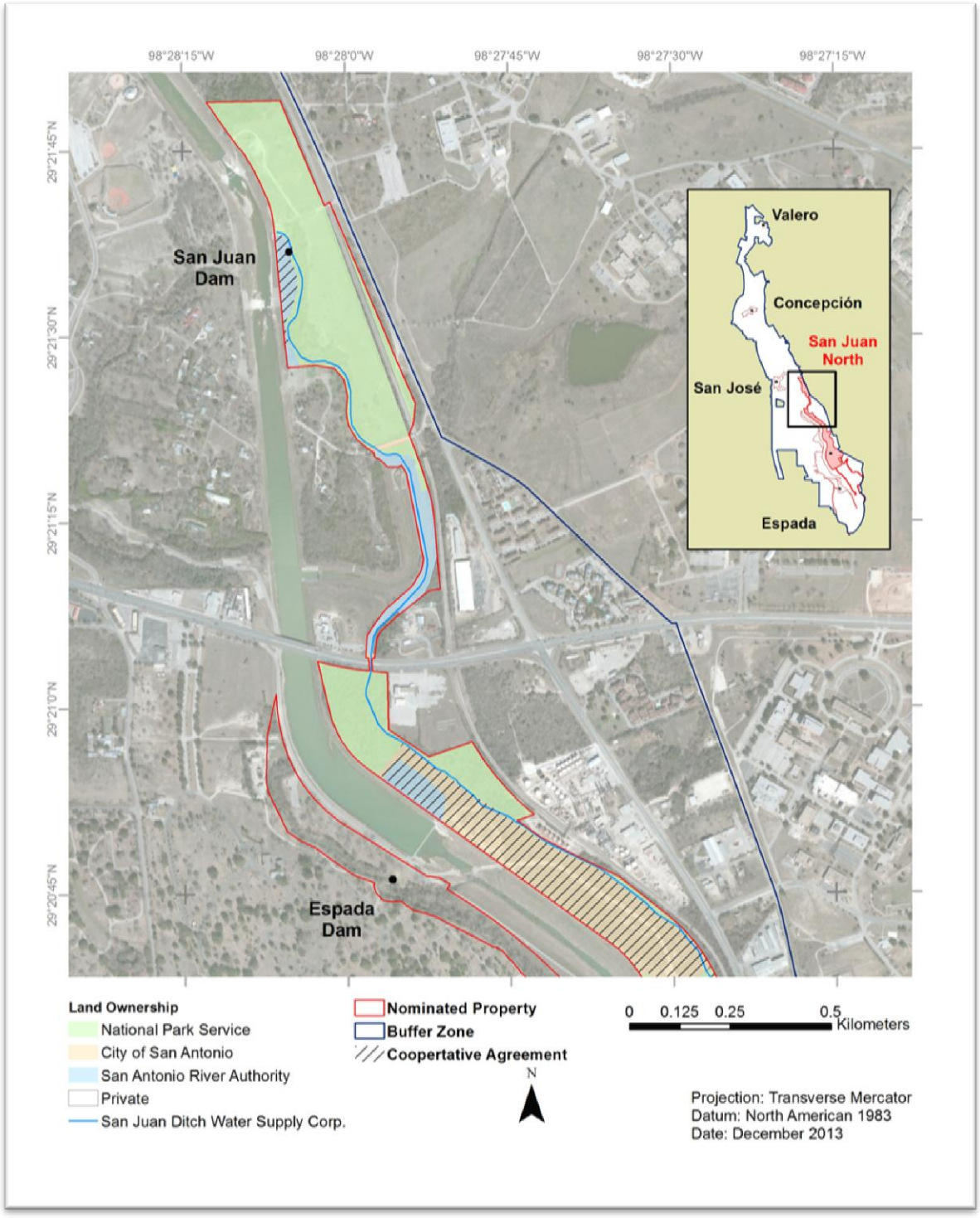


Figure 9. Map of land ownership for San José

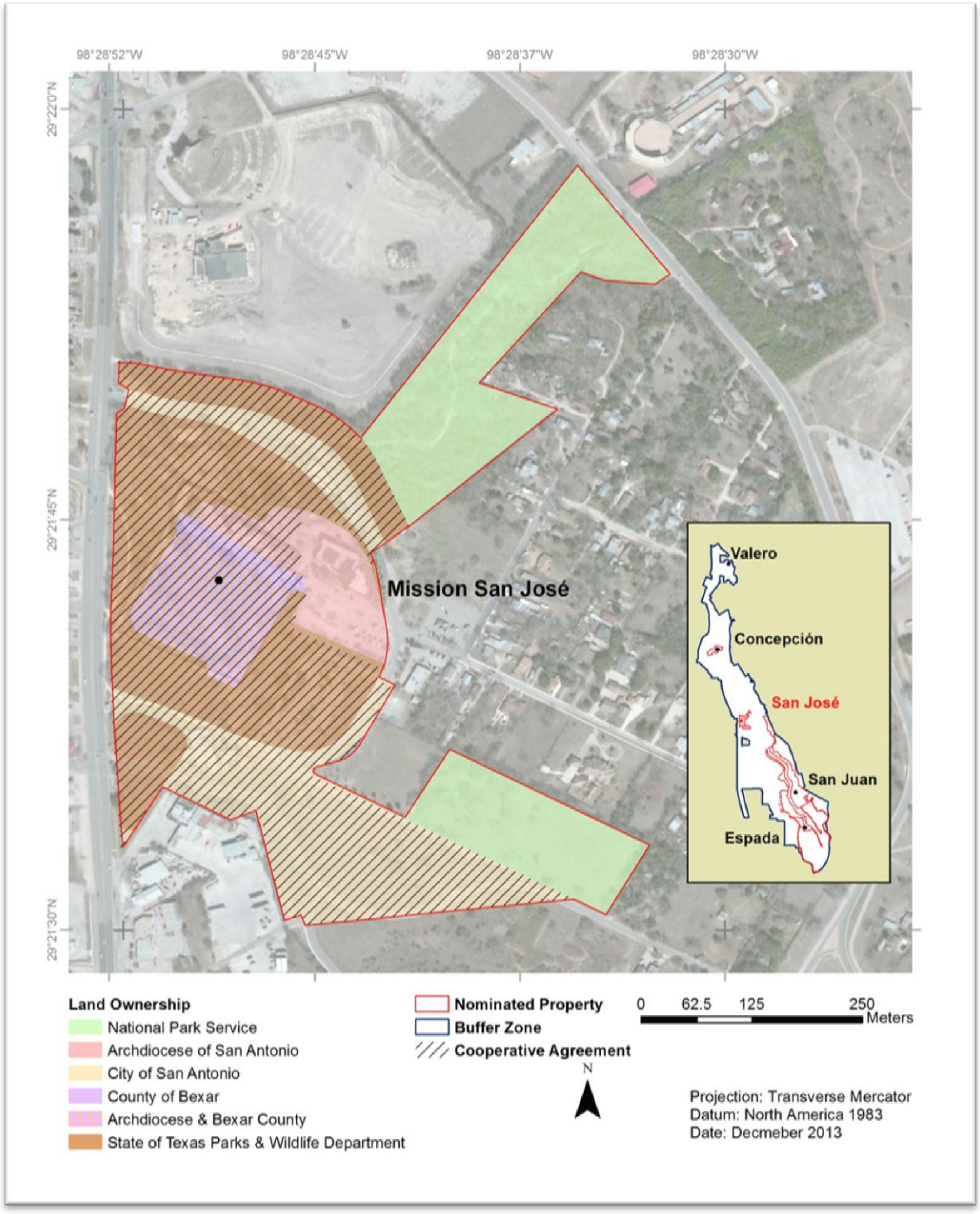


Figure 10. Map of land ownership for Concepción

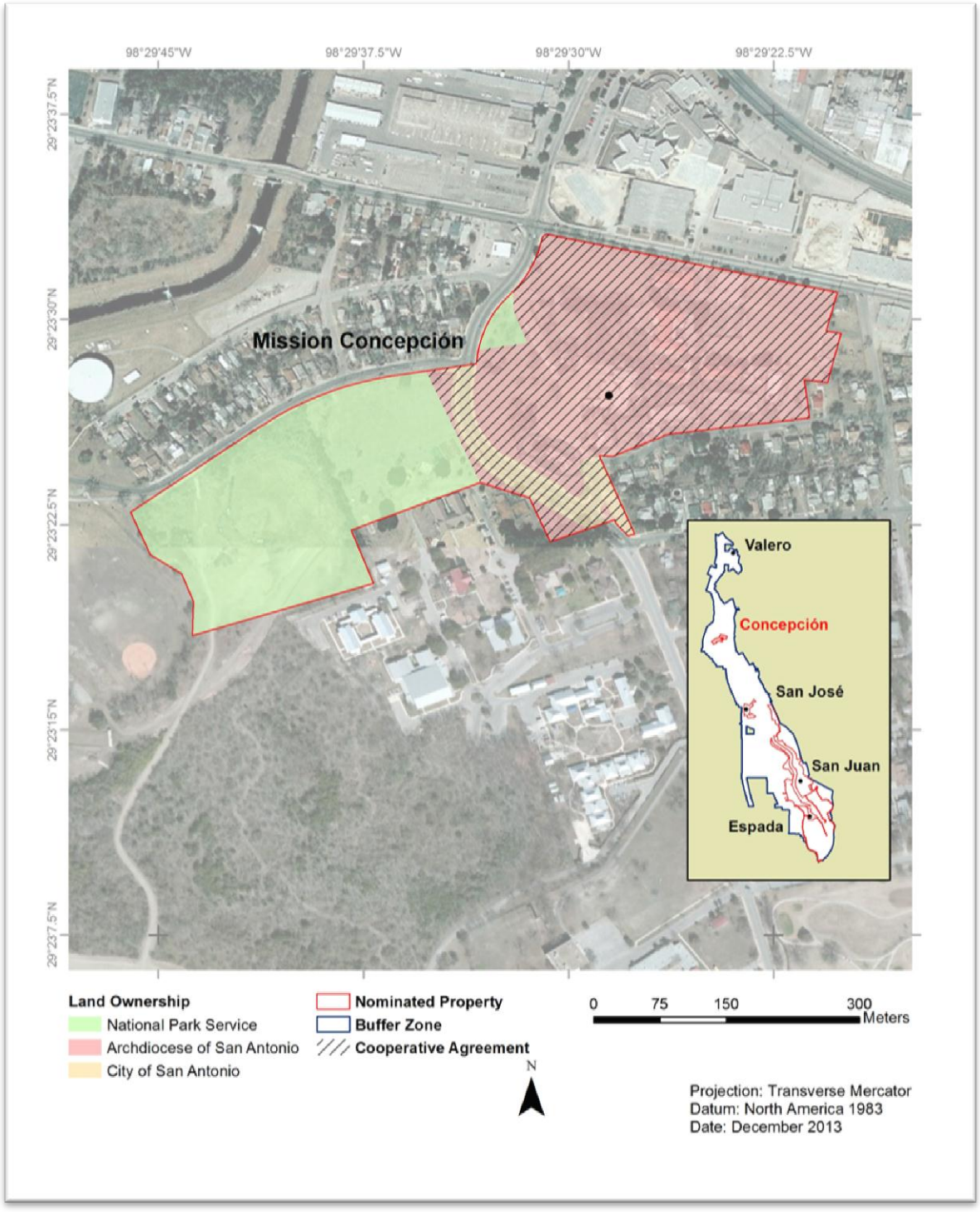


Figure 11. Map of land ownership for Valero

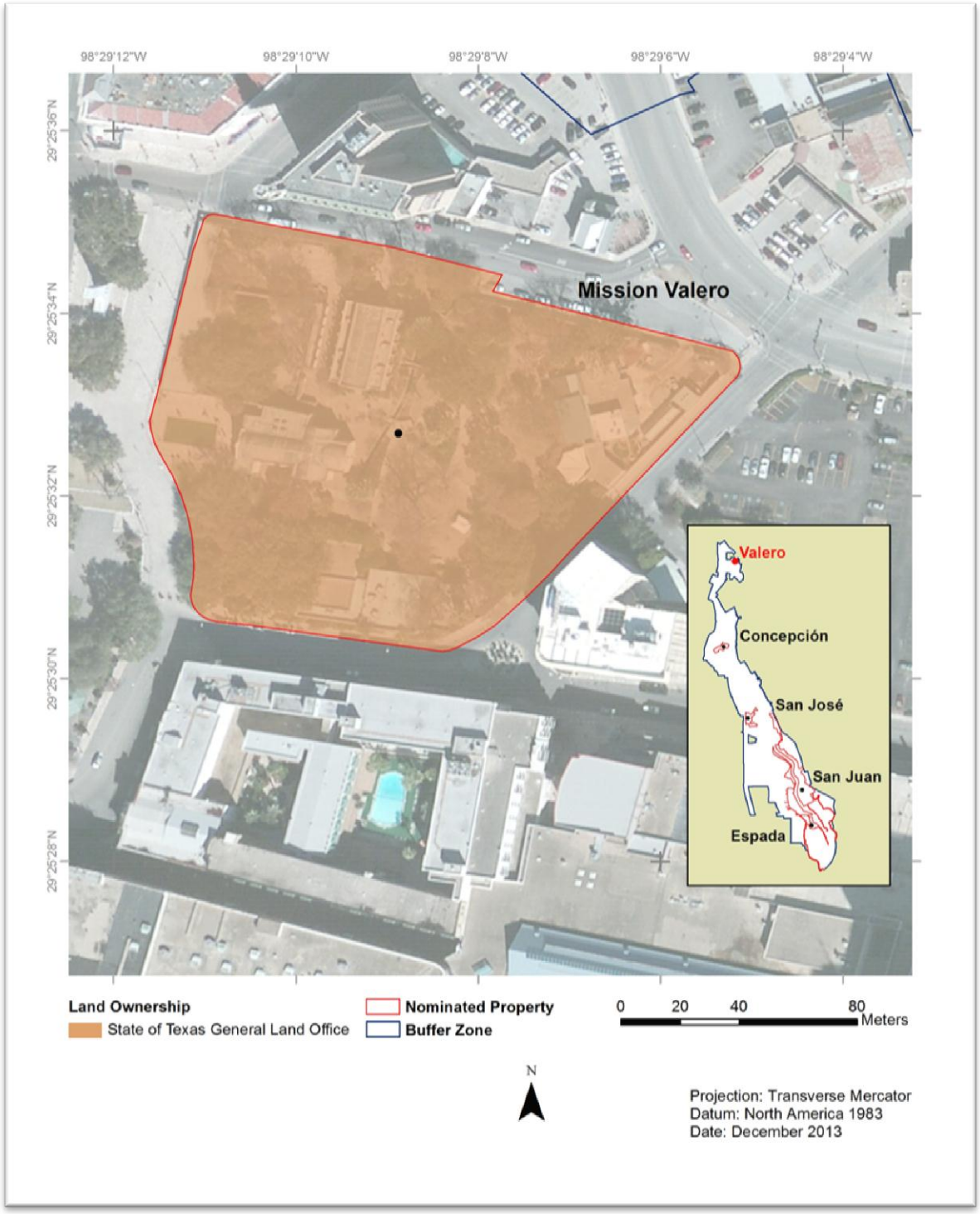


Figure 12. Overlays and districts within the buffer zone.

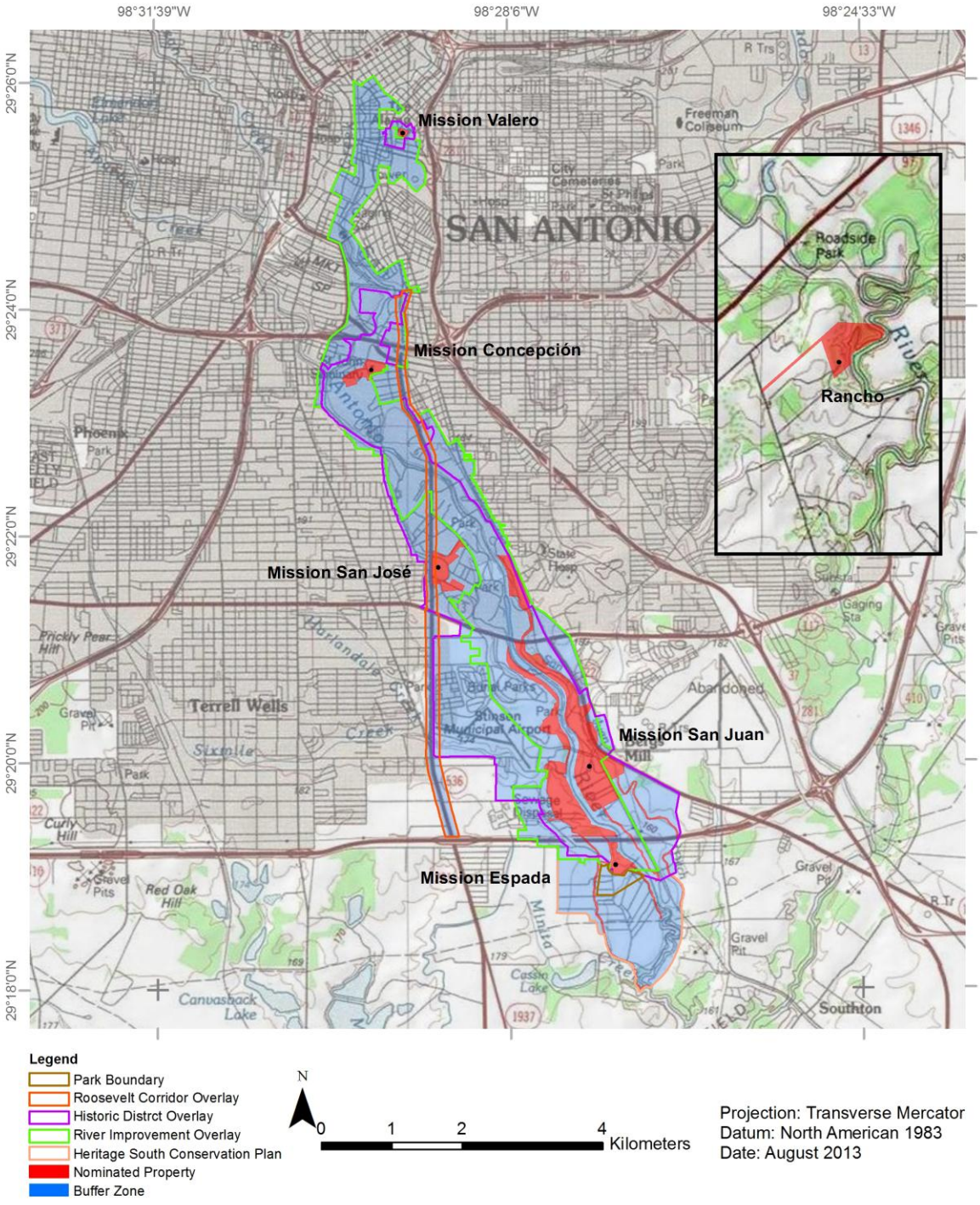
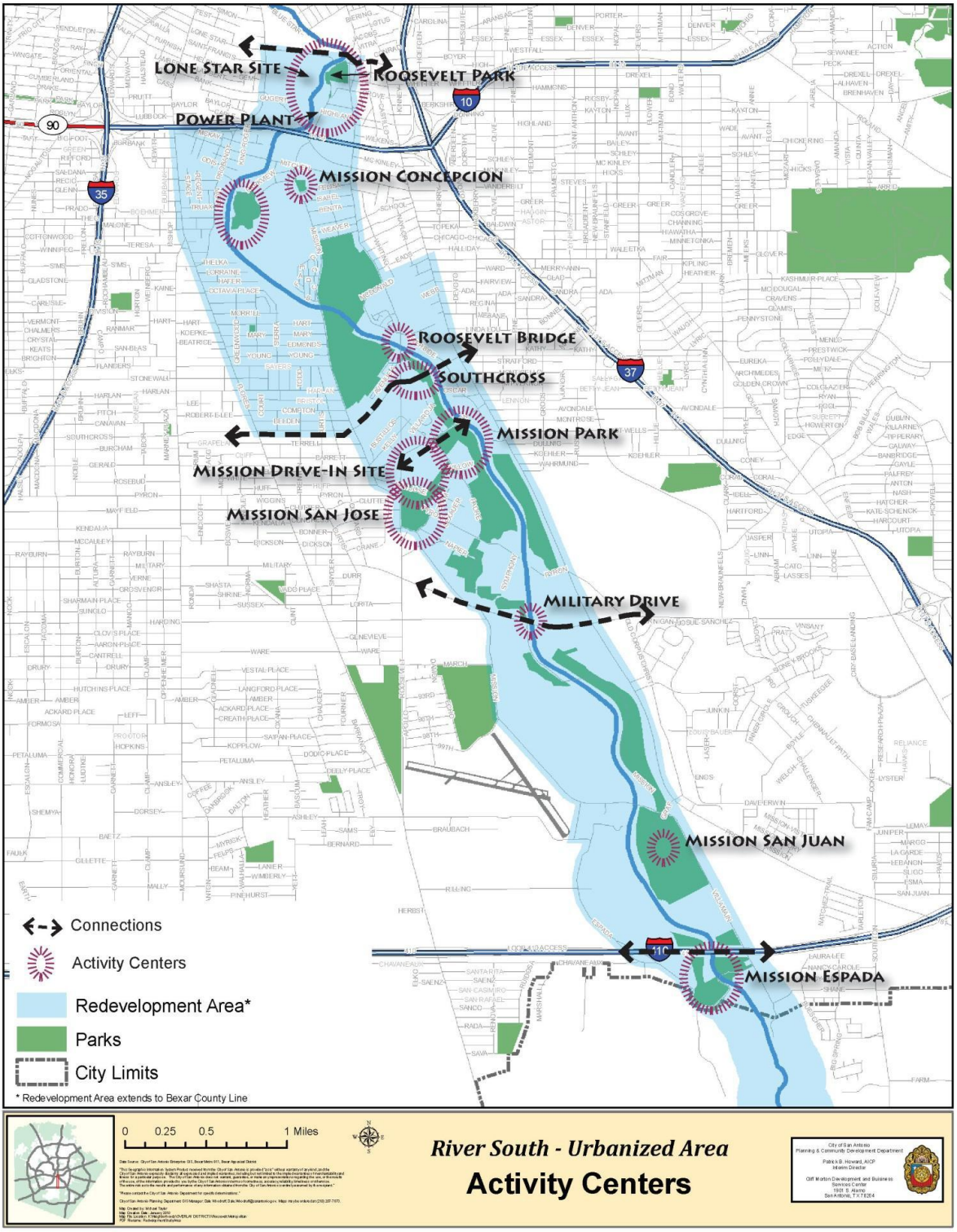


Figure 13. River South Management Plan area.



Appendix A: Cooperative Agreements for San Antonio Missions National Historical Park

CA/ OP	Cooperating Party	Cooperating Party	Area	Effect	Date
CA	National Park Service	Archdiocese of San Antonio	Mission Espada compound, Mission San Juan compound, Mission San José compound, Mission Concepción compound	The National Park Service assumes responsibility for all of the structures, lands, and other attributes on Archdiocesan property within the boundaries of the National Historical Park that are not used for active religious purposes through a cooperative agreement. The St. John's Seminary complex north and east of Mission Concepción is not part of that cooperative agreement and is managed by the Archdiocese. Provides interpretive services. Archdiocese maintains church activities and provides maintenance on church structure	2/20/83
OP	National Park Service	Archdiocese of San Antonio	Mission Espada, Mission San Juan, Mission San José, Mission Concepción compounds	Operational procedures outlining National Park Service and Archdiocese responsibilities in detail	7/12/83 7/12/83 3/8/83 3/8/83
OP	National Park Service	Archdiocese of San Antonio	Mission San Juan compound	*Acequia* Park, Padre Park, Espada dam Operational procedures outlining National Park Service and Archdiocese responsibilities in detail	7/12/83
CA	National Park Service	San Antonio Conservation Society and the State of Texas	Portions of the Mission San José compound including the granary	Allows National Park Service management of this area as part of the National Historical Park	1983
CA	National Park Service	City of San Antonio	Area around Mission San José for new visitor center	City agrees to acquire land near Mission San José compound with the purpose of National Park Service constructing a visitor center and other developments	1994
CA	National Park Service	City of San Antonio, San Antonio River Authority	Acequia and Espada Parks	Authorizes the National Park service to construct parking areas, pathways, interpretive signs etc. in these parks as long as it doesn't interfere with existing park uses	1982
CA	National Park Service	Texas Parks and Wildlife	Mission San José compound	Authorizes National Park Service to maintain and interpret the San José compound, no fees may be charged	1983
CA	National Park Service	Los Compadres de San Antonio Missions	Within Boundaries of National Park	Provides funding to protect important resources within park,	
CA	National Park Service	City of San Antonio	City-wide	Identification and directional guide signage	1993
CA	National Park Service	San Antonio River Authority	Espada and Acequia Parks	Authorizes the National Park service to construct parking areas, pathways, interpretive signs etc. in these parks as long as it doesn't interfere with existing park uses	1982
CA	National Park Service	Bexar County, San Antonio River Authority, City of San Antonio	Portions of land within the National Park boundaries and along the San Antonio River	Establishes guidance on the management of the area within the River South Management Area	2004

Appendix B: City of San Antonio Historic Districts, and Overlays

Overlay district	Date	Affected mission(s)	Design objectives
RIO Overlay District 3	2001	Mission Valero / The Alamo	Adhere to the intent of the plans and construction work associated with the 1930s work of landscape architect Robert Hugman, the federal Civilian Conservation Corps, and the federal Works Progress Administration; with Ethel Harris' tile work; and the work of the federal National Youth Administration.
			Respect traditional, formal street-level design precedents, but at the river level, maintain the more informal, handcrafted style.
			Preserve the integrity of historic properties, and respect the historic differences between street- level designs and river level designs.
			Respect the traditional design context of the area.
RIO Overlay District 4	2001	Mission Concepción	Encourage urban quality mixed-use developments.
			Preserve and enhance the historic character as well as emphasize the street scene.
			Construct new developments that complement the nearby historic King William area of the City of San Antonio, but does not mimic its style.
			Encourage new development in clustered nodes.
RIO Overlay District 5	2001	Mission San José	Maintain the residential character of the area while encouraging development of new mixed-use nodes that offer neighborhood shopping and services.
			Respect established neighborhoods in new top-of-bank riverscape designs
RIO Overlay District 6	2001	Missions San Juan and Espada	Maintain the historic rural Texas character while encouraging development of new and mixed-use nodes.
			Maintain the natural quality at the top of the riverbank using native plants and minimize formally landscaped areas to preserve the natural character of the river.
Roosevelt Corridor District	2010	Mission San José	Help promote appropriate development along Roosevelt Avenue south, which includes the western edge of Mission San José.

Overlay district	Date	Affected mission(s)	Design objectives
Presa Street Corridor District	2011	Mission San José; Mission San Juan *acequia*; Mission San Juan dam	Formulate district guidelines to help promote appropriate development along Presa Street south, which includes areas adjacent to the Mission San Juan *acequia* and the Mission San Juan dam, and within the viewshed of Mission San José.
Mission Historic District	1975	Missions Concepción, San José, San Juan, and Espada (includes *acequias* and *labores*)	Area surrounding the four southern missions that must adhere to the City of San Antonio's Historic District guidelines.
Alamo Plaza Historic District	1977	Mission Valero / The Alamo	Area around Mission Valero / The Alamo that must adhere to the City of San Antonio's Historic District guidelines.

Appendix C: National Register, National Historic Landmark, Texas State Antiquity Landmark, and City Historic Landmark Designations

Designation	Site	Date
National Historic Landmark Status	Mission Valero / The Alamo	19 December 1960
	Mission Espada aqueduct, *acequia*, and dam, and Mission Espada	19 July 1964
	Mission Concepción	15 April 1970
National Historic Site	Mission San José	8 May 1941
National Register of Historic Places	Mission Espada aqueduct and *acequia*	15 October 1966
	Mission Valero / The Alamo	15 October 1966
	Mission Concepción	15 April 1970
	Mission San Juan	23 February 1972
	Mission Espada	23 February 1972
	Rancho de las Cabras	20 March 1973
	Alamo Plaza Historic District	13 July 1977

	San Antonio Missions National Historical Park	16 June 1978
Texas State Historic Site	Mission San José	1941
Texas State Antiquities Landmark	*Acequias* of San Antonio	1968
	Missions Concepción, Espada, San Juan, and San José	24 April 1973
	Mission San José	22 February 1983
	Rancho de las Cabras	22 February 1983
	Mission Valero / The Alamo	28 June 1983
	Mission San Juan dam site	22 September 1989
Recorded Texas Historic Landmark	Mission San José	1962
	Mission Concepción	1964
	Acequia Madre de Valero	1968
	Mission Espada dam, ditch, and aqueduct	1969
City of San Antonio Local Landmark	Mission Espada	1975
	Mission Espada aqueduct	1975
	Mission Concepción	1975
	Mission Valero / The Alamo	1975
	Mission San José	1975
	Mission San Juan	1975
	Acequia Park	1975
	Mission Espada dam	1975
	Acequia Madre de Valero	1985

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

San Antonio Missions National Historical Park

Name: Maydi J. Cruz

Title: Superintendent

Date: 12/18/13

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

Archdiocese of San Antonio

Name: M. Kuhl

Title: Moderator of the Curia

Date: January 1, 2014

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

Texas General Land Office

Name: Jerry E. Patterson

Title: Texas Land Commissioner

Date: 12/30/2013

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

City of San Antonio

Name: Sharon Shea Miller

Title: Director, Office of Historic Preservation

Date: 12.16.13

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

San Antonio River Authority

Name: Suzanne B. Scott

Title: General Manager

Date: 12/13/13

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

State of Texas, County of Bexar

Name: _____

Title: BEXAR COUNTY JUDGE

Date: DECEMBER 10, 2013

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

Los Compadres de San Antonio Missions National Historical Park

Name: Susan Snyder

Title: Executive Director

Date: 12-09-13

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

San Antonio Conservation Society

Name: _____

Title: PRESIDENT

Date: 18 DEC 2013

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

Daughters of the Republic of Texas

Name: [signature]

Title: Executive Administrator

Date: 12-30-13

Signature Page

We agree to the terms of the San Antonio Missions World Heritage Management Plan.

National Parks Conservation Association

Name: Suzanne Dixon

Title: Texas Regional Director

Date: Dec. 30, 2013

United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, D.C. 20240

IN REPLY REFER TO:

NOV - 7 2014

Ms. Regina Durighello
Director, World Heritage Programme
International Council on Monuments and Sites
11, rue du Séminaire de Conflans 94220
Charenton-le-Pont
France

Re: World Heritage List 2015 – San Antonio Missions, USA

Dear Ms. Durighello:

We wish to thank ICOMOS for the cooperation and collegial experience of the evaluation of this site that took place in September. We have some updated information that we would like to provide, which may assist ICOMOS in its evaluation of this property; some of this was also provided directly to Ms. Angela Rojas following her visit to San Antonio. The information covers four topics:

1. The enactment by the City of San Antonio of a Mission Protection Overlay District, on October 2, 2014. (Attachment 1) This new law applies to Missions Concepción, José, San Juan and Espada. It enacts protection of views extending 1,500 feet (457.2m) from a center point at each mission. Within that area, no new construction is allowed that would be visible from the identified center point. After the Alamo Plaza Committee finishes its work and formulates recommendations later this year, a similar ordinance may be recommended to apply to Mission Valero.

2. The status and additional details of a proposal to build new housing on the St. John's Seminary property adjacent to Mission Concepción. The attached details (Attachments 2 and 3) clarify that no development proposal has been approved by the City. Such approval, required by law, considers the impact on the Mission and in this case would apply the ICOMOS Heritage Impact Assessment guidelines. The new Mission Protection Overlay District would also apply. No proposal has been made to locate any construction on the original precinct of the Mission compound.

3. A map (Attachment 4) showing floodplain areas around Rancho de las Cabras in which development is prohibited by the Federal Emergency Management Agency.

4. We are aware that ICOMOS and a number of individuals and organizations have received email messages from Ms. Maria Torres regarding the nomination of the San Antonio Missions, and wish to provide some background and context for the issues she raises, in regard to the participation of indigenous people in the development of the nomination, and the inclusion of specific features within the nominated boundary.

   The advisory committee that guided the development of the nomination held a number of public meetings, and the coordinator of the effort, Susan Snow of San Antonio Missions National Historical Park, also met individually on request with Ms. Torres many times since July 2012 (over 20 times, more than once a month until the nomination was complete). A log of opportunities for participation and meetings with the members of the public and indigenous representatives is attached to this letter as Attachment 5. The committee offered participation on a number of occasions to anyone who claimed descent from the mission inhabitants, with or without substantiation of their claims of descent. Of these individuals, Ms. Torres was the only one who did read drafts of the nomination and provided input, which we are happy to acknowledge led to changes and amplification of information in the nomination dossier. Ms. Torres indicated to the advisory committee that she is descended from the inhabitants of Mission San Juan Bautista, one of the Gateway Missions near the Rio Grande.

   While the nomination dossier was in development, every request from any individual to meet and discuss the World Heritage nomination was fulfilled. After the nomination was complete and submitted, the staff of the National Historical Park did not continue to answer requests to discuss other issues unrelated to the nomination or the responsibilities of the National Historical Park.

   Such items include Ms. Torres' concern about planned improvements by the City of San Antonio to Hemisfair Park, the site of the 1968 World's Fair. Hemisfair Park, which is near the Alamo in downtown San Antonio, includes an isolated fragment of one of the *acequias* that irrigated the missions' farms. Due to its isolated location and lack of physical integrity, the advisory committee did not include this feature in the boundary of the nominated property, which does include extensive components of the still-functioning *acequia* system at the more southerly missions. Nevertheless, as the advisory committee has explained to Ms. Torres, the portion of the *acequia* in Hemisfair Park is protected within a City of San Antonio historic district, and the plans for the new park call for the adjacent area to continue to be public open space. Its exclusion from the boundary of the World Heritage nomination does not in any way mean that it is endangered or that it will not continue to be appropriately protected by the City of San Antonio.

   Although Ms. Torres has used an extensive mailing list to air her concerns and has identified a number of individuals as part of her clan, she has done so without their permission in some cases. In fact, two descendants of Mission San José, Olivia Valero and Cynthia Bustillo Rodriguez have written to the National Park Service (Attachment 6) to state that Ms. Torres does not speak for them.

We hope that this information will be helpful to you, and would be pleased to answer questions or provide any other information that may be needed for your evaluation.

Sincerely,

Stephen A. Morris
Chief, Office of International Affairs

cc: Gwenaëlle Bourdin, ICOMOS
Kishore Rao, Director, World Heritage Centre
Susan Snow, San Antonio Missions National Historical Park

AZJ
10/02/14
Item No. 18A.

AN ORDINANCE 2014-10-02-0742

AMENDING CHAPTER 35 OF THE MUNICIPAL CODE (UNIFIED DEVELOPMENT CODE) OF THE CITY OF SAN ANTONIO, TEXAS TO ALLOW FOR THE CREATION OF FOUR MISSION PROTECTION OVERLAY ZONING DISTRICTS AND ESTABLISHING ASSOCIATED REGULATIONS.

* * * * *

WHEREAS, the City of San Antonio ("City") has twenty-seven (27) historic districts; six River Improvement Overlay (RIO) Districts, over 1,200 individually designated local landmarks and more than 2,000 recorded archaeological sites; and

WHEREAS, in an effort to enhance the City's historic resources and further advance services to the public, the City sought the services of a consultant to develop a strategic historic preservation plan for the City's historic districts and individual landmarks; and

WHEREAS, on August 20, 2009, the Strategic Historic Preservation Plan was adopted by the San Antonio City Council which recommended protecting viewsheds as an additional design management element within design guidelines and noted the lower Missions within the National Historical Park are not protected under a viewshed overlay; and

WHEREAS, the Historic and Design Review Commission has recommended approval of these amendments; and

WHEREAS, the Zoning Commission has recommended approval of these amendments;

WHEREAS, in an effort to enhance the City's historic resources and further advance services to the public, the City sought the services of a consultant to develop a strategic historic preservation plan for the City's historic districts and individual landmarks; **NOW THEREFORE,**

BE IT ORDAINED BY THE CITY COUNCIL OF THE CITY OF SAN ANTONIO:

SECTION 1. The City Code of San Antonio, Texas is hereby amended by adding the language that is underlined (<u>added</u>) and deleting the language that is stricken (~~deleted~~) to the existing text as set forth in this Ordinance.

SECTION 2. Chapter 35 of the City Code of San Antonio, Texas is hereby amended as follows:

Chapter 35, Article III, *is hereby amended by inserting the language underlined below:*

ARTICLE III. ZONING

STATEMENT OF PURPOSE

This article implements the following policies of the master plan:

- Growth Management, Policy 1b: Distribute land uses to meet the physical, social, cultural, economic, and energy needs of present and future populations.
- Growth Management, Policy 1b: Ensure that proposed land uses and development are compatible in their use, character and size to the site and the surrounding areas.
- Growth Management, Policy 1f: Encourage a balance of new development and redevelopment.
- Neighborhoods, Goal 4: Promote the provision of sound and affordable housing to all San Antonians.
- Strategic Historic Preservation Plan, Strategy 2.5: Assess viewshed needs in existing/potential historic districts; Incorporate viewsheds into citywide and neighborhood guidelines; Incorporate into conservation subdivision code.

***

Sec. 35-303. - Establishment of Districts.

***

(b) Overlay Districts. The city hereby establishes the following overlay districts which shall be governed by all of the uniform use and area requirements of this chapter. Within these overlay districts, additional requirements are imposed on certain properties within one (1) or more underlying general or conditional zoning districts. The overlay districts established by this chapter, including the symbol for each type of district is as follows:

Overlay Districts
(Listed in Alphabetical Order)

"AHOD"	Airport Hazard Overlay District
***	***
"MPOD"	Mission Protection Overlay District
***	***

***

Sec. 35-337. - "VP" Viewshed Protection and "MPOD" Mission Protection.

***

(a) Designation Criteria.

(1) To be designated as a viewshed protection district or a mission protection overlay district, an area must lie within the viewshed of the major entrance or front door to the following historic landmark buildings, objects, sites, or structures:

***

(2) Additional mission protection not within the major entrance or front door may be granted based on written descriptions, survey information, photos, maps or illustrations in accordance with the standards and process of this section. Such protection may be related to corridors, outward views and other visual links.

(b) Zoning Process and Classification.

(1) This Code authorizes the establishment of viewshed and mission protection districts; however, separate ordinances are required to designate each district. This chapter also specifies the general purposes of the protection districts and the scope of the standards which the separate ordinances may address. Ordinances designating each viewshed or mission protection district shall identify the designated ~~protection~~ districts and the scope of the standards which the separate ordinances may address.

(3) Ordinances designating each protection district shall identify the designated viewshed or mission protection district(s) and specify the individual purposes and standards for that district.

(4) The office of historic preservation shall undertake land use and other background studies necessary to designate a viewshed or mission protection district. All property owners within the proposed district and adjacent areas shall be afforded the opportunity to comment on the ordinance regulations.

(5) The viewshed or mission protection districts are established as overlays to the regular base zoning districts.

(6) The zoning designation for the viewshed or mission protection district shall consist of a base zone symbol and the viewshed or mission

protection district symbol ("VP" or "MPOD") as a suffix. Viewshed or mission protection districts shall be numbered sequentially to distinguish among different districts, i.e., "VP-1", "VP-2", "MPOD-1", etc. and shall be give a specific name, i.e., Alamo Viewshed, Mission Conception Viewshed, Mission Conception Protection Overlay District, etc. along with a number.

***

(c) Boundaries.

(1)To be designated as a viewshed or mission protection district, an area must be located in front of or behind a building or site as described in subsection (a) of this section (designation criteria) unless other or additional areas are designated by approved ordinance.

(2) Prior to viewshed or mission protection designation, a brass disk monument shall be set and named to mark the viewpoint origination. This monument shall be called out in a survey as the instrument in each legal description defining a viewshed. Each monument shall be numbered and named sequentially, i.e., "VP-1", "VP-2", etc. From the named monument the elevation, horizontal angle, and vertical angle of the viewshed shall be determined. The viewshed or protection boundary shall be described in the ordinance designating a viewshed or mission protection district.

(3) Using these points, the viewshed or mission protection area shall also define the volume or envelope within which new construction will be allowed. New construction beyond or outside of this envelope that protrudes into the viewshed or protected area and obstructs the view of the designated building or site being photographed, filmed, or otherwise enjoyed by visitors to the site shall be limited by this chapter.

***

(d) Development Standards.

General. Ordinances establishing specific viewshed or mission protection districts shall comply with the requirements addressed in this section subject to the guidelines included herein. In the event of a conflict between the specific viewshed and/or mission protection district and other provisions of this chapter, the viewshed or mission protection district provisions shall prevail.

(1) Limitation on Construction. No part of a new structure, sign, tower, wireless communication system, roof top equipment or other appurtenance shall be permitted to encroach into any designated

viewshed or protected area as set forth in this chapter unless an encroachment is approved in accordance with subsection (2), below. If the maximum height allowed in any zoning district within the city differs from the height permitted by a protection district, the more restrictive height limitation shall apply.

A. Protection Angles - No single building, structure, sign, wireless communication system or object shall be constructed within a Mission Protection Overlay District which exceeds the allowable height established by the protection angle for each district.

(2) Nonconforming Structures.

A. Any structure which presently encroaches into a viewshed or mission protection district which was lawfully authorized by ordinances or regulations existing prior to the effective date of a protection district may continue. However, such encroachments will be encouraged to be removed as part of any remodeling or reconstruction of the structure. In the case of certain focal points that contribute to the historic character and to the quality of the urban design of the city, their removal due to their nonconforming status is not encouraged.

B. Structures lawfully established prior to the effective date of a protection district may be modified provided that such modification does not cause the structure to encroach into the viewshed or mission protected area to any greater extent in any dimension or configuration, specifically height, width or mass, than the existing structure.

C. Nonconforming structures may be maintained and repaired as necessary for the safe and efficient operation or use provided that no such maintenance or repair shall cause the structure to encroach into a viewshed or mission protected area to a greater extent in any dimension or configuration, specifically height, width, or mass, than the structure encroached prior to such maintenance and repair.

D. Whenever a nonconforming structure which does not conform with the provision of this chapter is destroyed by fire, other calamity or by act of God, its use may be resumed or the structure

may be restored provided the restoration is commenced within one (1) year and diligently pursued to completion. The structure after such restoration shall not encroach into a viewshed or mission protected area to a greater extent in any dimension or configuration, specifically height, width, or mass, than the encroachment which existed prior to destruction.

(e) Public Facilities and Utilities. ~~Public agencies~~ Notwithstanding Article 1, the City (including its departments and agencies) and all utilities as identified in 35-507 (a) shall comply with ~~a viewshed protection district in~~ the siting and design requirements of structures and utility facilities which are located within ~~or adjacent to~~ a viewshed or Mission Protection Overlay district. ~~Utilities~~ Utility lines are encouraged to be located underground and in the right of way where possible.

***

ARTICLE III, DIVISION 4. – OVERLAY DISTRICTS

***

Section 35-339.06 – "MPOD" Mission Protection Overlay Districts.

Statement of Purpose

The San Antonio Missions and their historic grounds are an invaluable historic resource within the City of San Antonio. The City of San Antonio recognizes the positive cultural and economic benefits to preserving the scenic and environmental quality of the sites. A new zoning overlay for the four (4) Mission Sites (Mission Concepcion, Mission San Jose, Mission San Juan and Mission Espada) will regulate the height of new construction which may encroach upon or threaten the integrity of the historic mission sites.

Development and land use adjacent or near the Mission sites have the ability to negatively impact the scenic and environmental quality of these important sites. The purposes of these overlay districts is as follows:

- *To create a more attractive, cohesive, and safe environment.*

- *To safeguard San Antonio's heritage by preventing the despoliation of views of areas and buildings that reflect important elements of the city's cultural, natural, historic, and economic fabric.*

- *To create favorable impressions of San Antonio as well as provide environmental enrichment for the citizens of the city.*

- *To enhance San Antonio's image as a progressive, scenic, and livable community.*

• To preserve, protect, and enhance areas of high tourist and visitor visibility.

• To enhance the appearance and economic viability of Mission Protection Overlay Districts.

• To provide motorists, cyclists and pedestrians with attractive viewing opportunities.

• To reduce visual clutter and limit distractions modern-day distractions within Mission Protection Districts.

• To stabilize and strengthen property values within Mission Protection Districts.

(a) Initiation Procedures and Zoning Classification.

(1) The Mission Protection Overlay Districts are established as overlays to the regular base zoning districts established by this chapter as well as any additional overlays that have been previously applied.

(2) The zoning designation for the Mission Protection Overlay Districts shall consist of a base zone symbol and the overlay district symbol "MPOD".

(3) A unique number corresponding to a specific site shall be assigned to each Mission Protection Overlay District.

(b) Boundaries.

(1) Boundaries established for MPOD-1, MPOD-2, MPOD-3 and MPOD-4. Typically, Mission Protection Districts shall encompass all areas that are visible or potentially visible from a disc. This shall be defined as the area which falls within a 1,500-foot radius originating from a point located exactly 125 feet from the front door of each Mission chapel, as marked by the disc.

(c) Protection Angles.

(1) The established protection angle for each Mission Protection Overlay District shall apply to the full extent of the district. A protection angle shall originate exactly 5.5 feet above the brass monument disc that defines each Mission Protection District as prescribed in Section 35-303 and extend outward 360° and upward at a 2° angle.

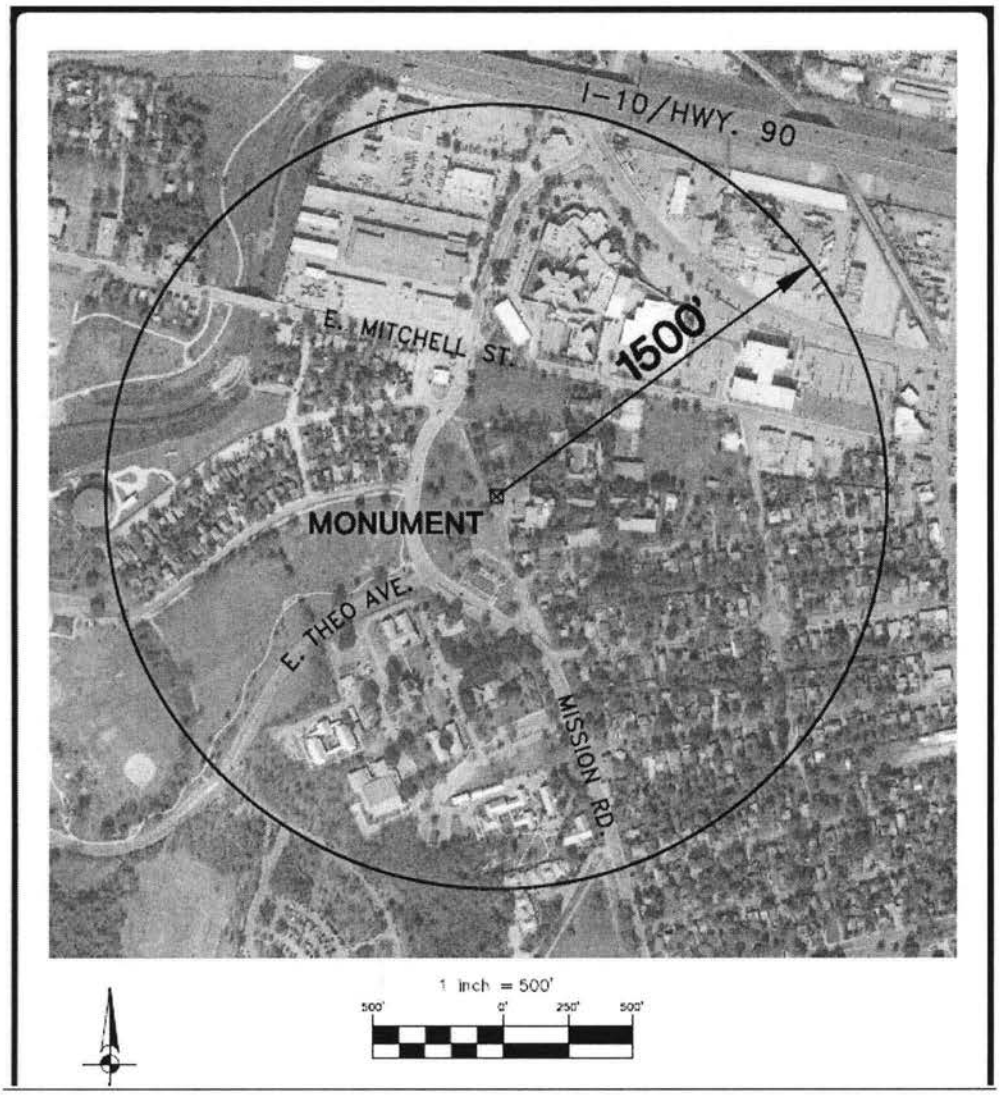


Figure 339.06-1 Illustrating Protection Radius

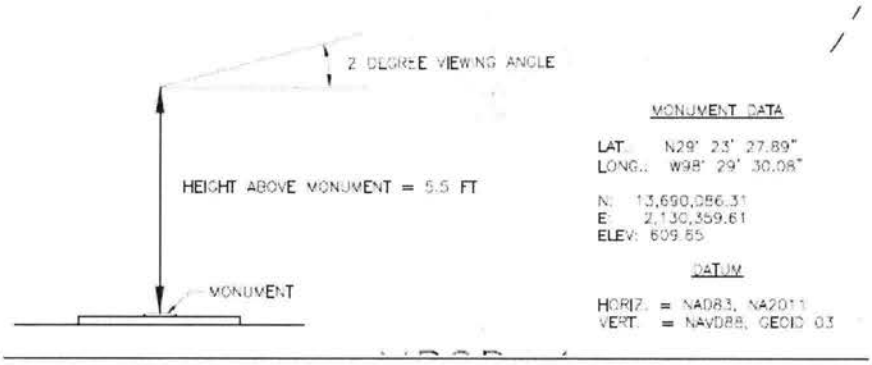


Figure 339.06-2 Illustrating Protection Angle

(d) Administration. Mission Protection Overlay Districts shall be governed in accordance with articles of this chapter as applicable.

(e) Public Facilities and Utilities. Notwithstanding Article 1, the City (including its departments and agencies) and all utilities as identified in 35-507 (a) shall comply with the siting and design requirements of structures and utility facilities which are located within a Mission Protection Overlay District. Utility lines are encouraged to be located underground and in the right of way where possible. County, state and federal agencies are encouraged to take into account Mission Protection Overlay Districts and be sensitive to the intent and provisions of the district in the siting and design of structures which are located within a Mission Protection Overlay District.

***

Sec. 35-385. Radio, Television Antennas, and Wireless Communication Systems.

***

(d) Wireless Communication Systems Authorized by Specific Use Authorization. Wireless communication systems shall require specific use authorization in residential zones. Prior to filing a request for a zone change with the zoning commission the following requirements must be met:

(1) Building Permit. A building permit from the department of development services shall be required for the installation of any antenna support structure or unmanned equipment shelter developed for a wireless communication system. A permit shall be issued only when there is full compliance with this section and the applicable provisions of the International Building Code. Applications for a permit shall be accompanied by the following in duplicate:

A. Construction drawings showing the proposed method of installation.

***

(5) HDRC Review. Antenna support structure towers are prohibited if they are: within two hundred (200) feet of the San Antonio River; or within two hundred (200) feet of a historic landmark; or within two hundred (200) feet of a historic district or river overlay district; or within a historic district or river overlay district; or in excess of the height specifications of a Mission Protection Overlay District. In conjunction with consideration by the zoning commission the application for city council approval may be presented to the Historic Design and Review Commission (HDRC) if the antenna support structure is located within two hundred (200) feet of the river improvement overlay district or within a historic district.

(e) Wireless Communications Systems Permitted by Right. Wireless communication systems shall be a use permitted by right in nonresidential zoning districts, if:

(1) The requirements set forth in subsections (d)(1) through (d)(5) of this section are met; and,

***

(6) Notwithstanding subsections (e) (1) through (e) (5), a wireless communication system is prohibited in nonresidential zoning districts that overlap with a Mission Protection Overlay District (MPOD) if the antennae support structure exceeds the height specifications in the MPOD.

(f) Wireless Communication Systems in Public Right-of-Way. Wireless communication systems shall be a use permitted by right in all zoning classifications if the land, structures, rights-of-way or easements are owned, leased or used by the City of San Antonio, San Antonio Water System, or CPS Energy; if:

(1) Generally.

***

(4) Prohibitions Regarding the Riverwalk, Historic Landmarks, ~~and~~ Historic Districts and Mission Protection Overlay Districts. Wireless communication towers shall be prohibited in all zoning classifications if the land, structures, rights-of-way or easements are owned, leased or used by the City of San Antonio, San Antonio Water System, or CPS Energy and are within two hundred (200) feet of the river overlay district, or are within two hundred (200) feet of a historic landmark, or are within two hundred (200) feet of a historic district, or are in a historic district, or are in a Mission Protection Overlay District (MPOD) and the antennae support structure exceeds the height limitation for the MPOD. The historic preservation officer shall review the permit request and if the proposed wireless communication system is located within two hundred (200) feet of the Riverwalk or within a historic district.

***

Article IV, Division 5. – HISTORIC AND DESIGN REVIEW

Sec. 35-450. - General Rules.

(a) Area of Jurisdiction. A certificate of appropriateness is required and shall be secured by a party prior to the issuance of a permit from the Department of Development Services before said party will be allowed to undertake activities affecting a designated historic landmark, property within a designated historic district, a state archaeological landmark, a recorded Texas historical landmark, property within a National Register Historic District, property listed on the National Register of Historic Places, a National Historic

Landmark, property within the river improvement overlay district, property within a Mission Protection Overlay District, public property, public rights-of-way, or public art.

***

Sec. 35-507. Utilities.

This section implements the following provisions of the master plan:

- *Urban Design, Policy 1g: Prepare design and construction policies and standards for utility and transportation infrastructure, capital improvement projects, public facilities and development projects that reinforce neighborhood centers and provide diverse, pedestrian-friendly neighborhoods.*
- *Urban Design, Policy 4c: Encourage utility and telephone line locations to be in the rear of property, underground or otherwise give aesthetic and economic consideration to alternative locations.*

(a) Applicability. The provisions of this chapter shall apply to all persons, and political subdivisions of the state, designing or installing or causing to be designed or installed the following within the corporate limits of the city or within the city's extraterritorial jurisdiction, as that term is defined by the Municipal Annexation Act, compiled as V.T.C.A. Local Government Code § 42.001 et seq.:

***

(i) Compliance with Mission Protection Overlay Districts. All utility lines, poles, and other above surface utility facilities shall comply with the height limitations of a Mission Protection Overlay District. Utility lines are encouraged to be located underground and in the right of way where possible.

***

Sec. 35-611. Certificate of Appropriateness - Administrative Approval.

Applications for certain minor alterations, additions, ordinary repairs or maintenance may be reviewed and approved administratively by the historic preservation officer without review by the historic and design review commission. Those activities which constitute minor alterations, additions, repairs or maintenance include but are not limited to:

***

Miscellaneous

a) Reasonable changes in color to awning fabric that are consistent with the district or landmark characteristics

b) Renewal of expired certificates of appropriateness

***

p) Mission Protection Overlay District applications being reviewed for height/angle conformity only.

SECTION 3. Should any Article, Section, Part, Paragraph, Sentence, Phrase, Clause or Word of this ordinance, for any reason be held illegal, inoperative, or invalid, or if any exception to or limitation upon any general provision herein contained be held to be unconstitutional or invalid or ineffective, the remainder shall, nevertheless, stand effective and valid as if it had been enacted and ordained without the portion held to be unconstitutional or invalid or ineffective.

SECTION 4. The publishers of the City Code of San Antonio, Texas are authorized to amend said Code to reflect the changes adopted herein and to correct typographical errors and to format and number paragraphs to conform to the existing code.

SECTION 5. This ordinance shall be effective immediately upon passage by eight or more affirmative votes; otherwise, it shall be effective on the tenth day after passage.

PASSED AND APPROVED this **2nd** day of **October**, **2014**.

M A Y O R
Ivy R. Taylor

ATTEST:

Leticia M. Vacek, City Clerk

APPROVED AS TO FORM:

for **Robert F. Greenblum, City Attorney**

Agenda Item:	**18A (in consent vote: 18A, 18B)**
Date:	10/02/2014
Time:	09:24:19 AM
Vote Type:	Motion to Approve
Description:	An Ordinance amending Chapter 35 of the Municipal Code (Unified Development Code) of the City of San Antonio to allow for the creation of four Mission Protection Overlay zoning districts.
Result:	Passed

Voter	Group	Not Present	Yea	Nay	Abstain	Motion	Second
Ivy R. Taylor	Mayor		x				
Diego Bernal	District 1		x				
Keith Toney	District 2		x				
Rebecca Viagran	District 3		x			x	
Rey Saldaña	District 4		x				
Shirley Gonzales	District 5		x				
Ray Lopez	District 6		x				x
Mari Aguirre-Rodriguez	District 7		x				
Ron Nirenberg	District 8		x				
Joe Krier	District 9	x					
Michael Gallagher	District 10		x				

CITY OF SAN ANTONIO
OFFICE OF HISTORIC PRESERVATION

Fact Sheet for ICOMOS evaluation
9 October 2014

Regarding the development proposal at St. John's Seminary Campus, San Antonio, Texas:

- City of San Antonio gave conceptual approval for a mixed use development at the St. John's Seminary campus on July 2, 2014
- This proposal would rehabilitate the historic St. John's Seminary buildings and remove a non-contributing 1960s structure in close proximity to Mission Concepción
- None of the new buildings would be located within the original Mission Concepción compound
- Proposed concept opens up landscape of original compound for greater interpretation of below ground archaeological remains
- The City of San Antonio must, by law, approve detailed designs, and has not yet reviewed or given approval to any specific building design or architectural style for the proposed project.
- The City of San Antonio has stipulated in its conceptual approval that the World Heritage Advisory Committee for the San Antonio Missions must also approve any construction design prior to City approval
- The City of San Antonio has required that a Heritage Impact Assessment (ICOMOS 2011) be completed for this proposed development to assess the impact to the outstanding universal value

Additional facts and procedures regarding future development proposals:

- Future applications for development within the nominated boundary or buffer zone will be vetted by the World Heritage Advisory Committee and have a Heritage Impact Assessment
- In addition to existing legal protections for historic districts and landmarks, the City of San Antonio has adopted a Mission Protection Zoning Overlay (October 2, 2014) that will restrict height based on proximity to the mission for all four southern missions. Any development must comply with these new requirements
- City of San Antonio adopted a resolution stating its commitment to the World Heritage Nomination and protection for the San Antonio Missions (October 2, 2014)

Attachments:

Map of St. John's Property and Mission Concepción attached
City of San Antonio Council Resolution attached

San Antonio Missions National Historical Park
Texas

National Park Service
U.S. Department of the Interior

ST. JOHN'S REDEVELOPMENT PROJECT - NEW CONSTRUCTION

Legend

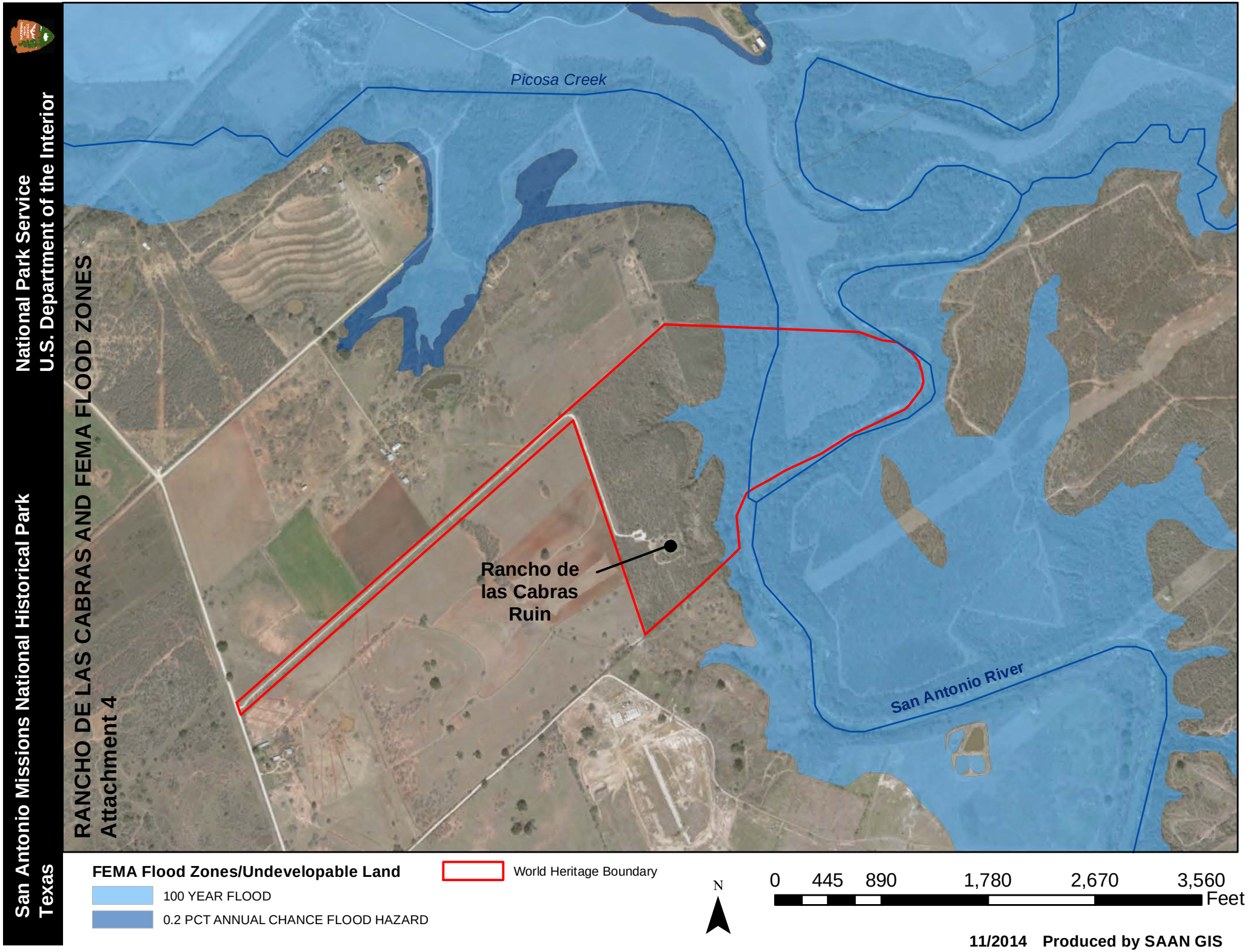
New Buildings

World Heritage Boundary

0 75 150 300 450 600 Feet

N

10/2014 Produced by SAAN GIS


National Park Service
U.S. Department of the Interior
San Antonio Missions National Historical Park
Texas
RANCHO DE LAS CABRAS AND FEMA FLOOD ZONES
Attachment 4
Picosa Creek
Rancho de las Cabras Ruin
San Antonio River
FEMA Flood Zones/Undevelopable Land
100 YEAR FLOOD
0.2 PCT ANNUAL CHANCE FLOOD HAZARD
World Heritage Boundary
N
0 445 890 1,780 2,670 3,560
Feet
11/2014 Produced by SAAN GIS

San Antonio Missions **Attachment 5**

Public Participation Opportunities and National Park Service Meetings with Maria Torres during the development of the World Heritage Nomination

All meetings were led by National Park Service staff (Susan Snow and/or the Superintendent of the Park, i.e. John Lujan April 2011-September 2012; Alan Ragins October 2012-February 2013; Al Remley March 2013-June 2013; Mardi Arce June 2013-present). Members of the World Heritage advisory committee organizations were at the public meetings, the working committee meetings, and the January 28, 2014 meeting with Maria Torres and many others.

Public Meetings

October 2011 – World Heritage Stakeholder Meeting with Stephen Morris and Phyllis Ellin

June 25, 2012 Public Meeting on World Heritage nomination

August 23, 2012 World Heritage Public Meeting

October 30, 2012 World Heritage Public Meeting

Group Meetings with Interested Parties that identify as Indigenous

August 9, 2012 Indigenous Issues Meeting with Maria Torres, etc.

October 2, 2012 Indigneous Issues Meeting with Maria Torres, etc.

December 18, 2012 Indigenous Issues meeting with Maria Torres, etc.

February 16, 2013 Indigenous meeting for interpretation issues, Maria Torres, etc.

Working Committee Meetings with Maria Torres and others

August 14, 2012 World Heritage Working Committee meeting

September 11, 2012 World Heritage Working Committee meeting

Scheduled Individual Meetings with Maria Torres

July 5, 2012

March 11, 2013

March 22, 2013

March 28, 2013

April 3, 2013

April 12, 2013

April 17, 2013

April 26, 2013

May 3, 2013

May 22, 2013

May 31, 2013

June 6, 2013

September 20, 2013

November 7, 2013

December 16, 2013

January 28, 2014

In addition, National Park Service staff responded to more than 58 e-mails from Ms. Torres and a similar number of phone calls were received.

BAPTIST CREDIT UNION

Main Office
5815 IH-10 West • San Antonio, Texas 78201
Phone: 210.525.0100 • Fax: 210.525.0383

Dallas Branch
521 N. Ervay • Dallas Texas 75201
Phone: 214.740.0025 • Fax: 214.740.0066

April 26, 2014

To Whom It may concern:

The Native American Nations Council submitted a proposal on March 6, 2014, requesting the City Council approve the concept of including 5 of 21 votes to ensure their collective voice be heard in reference to the Alamo Plaza Advisory Committee.. This request included the Mission Lineal descendants: Cynthia Rodriguez (Bustillos-Olivas) and Olivia Valero. Permission was not granted by the Mission Lineal descendants, to be represented by the Native American Nationals Council or the following representatives, Mary Torres, Chief Rufus Davis, Mary Jane Martinez or Lance Aaron.

We, therefore, are removing our names and any involvement that is associated with this organization due to the disagreement inscribed above. Even though we wish to preserve our natural history, we do not wish to be involved in any type litigation against the city. We, ourselves, can each voice our own opinions when it comes to cultivating the history of our ancestors. We also can represent and preserve the history of our ancestors by continuing to be involved in the World Heritage and any cultural events that are taking place throughout the city.

Even, though the history and culture of Valero Bexar is trying to be outmoded it still lives on within the hearts of the Lineal Descendants of the San Antonio Missions.

Respectfully yours,

Cynthia Rodriguez

Olivia Valero

Cynthia Rodriguez

Olivia Valero

United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, D.C. 20240

IN REPLY REFER TO:

NOV 24 2014

Ms. Regina Durighello
Director, World Heritage Programme
International Council on Monuments and Sites
11 rue du Séminaire de Conflans 94220
Charenton-le-Pont
France

Ref. GB/MA 1466
World Heritage List 2015
San Antonio Missions (USA) – Additional Information

Dear Ms. Durighello:

Thank you for your letter of November 14th, and for the opportunity to provide further information. The area that is referred to in the submission "Yanagua Gardens Archaeological Site HemisFair Historical Park" is officially known as HemisFair Park – site of the 1968 World's Fair in the City of San Antonio. The previous letter from our office, dated November 7, 2014, and providing supplementary information on a number of topics, provided a preliminary discussion of the HemisFair Park development in paragraph #4.

The area where the 1968 HemisFair Park was constructed is the location of some of the original farm fields of Mission San Antonio de Valero. The acequia (irrigation ditch) for Mission San Antonio de Valero passed through the southeastern portion of the current HemisFair Park property. According to documentary records, after Mission San Antonio de Valero was secularized in 1794, some of the residents of Los Adaes in East Texas (now Louisiana) were relocated to San Antonio and settled on these farm fields. After that time the village of Bexar continued to expand and eventually residential neighborhoods occupied all of the former farm fields in that area. The acequia eventually ceased to be utilized in the early 20th century and was filled in for further urban development.

There have been a number of archeological investigations at HemisFair Park, starting in the late 1980s. These investigations have been able to trace portions of the original irrigation system, but very little other evidence of pre-mid-19th century activities at the site. In 1990, after identifying a portion of the original acequia, that portion was lined with stone by the City of San Antonio and preserved as a landscape feature in the playground area of HemisFair Park.

In 2007 when the San Antonio Missions were submitted for consideration to be listed on the U.S. Tentative List for World Heritage, all Spanish Colonial resources in Bexar County were examined by the local World Heritage working committee, consisting of historians and archeologists. At that time the committee preparing the proposal felt that the small portion of the San Antonio de Valero acequia in HemisFair, due to its isolated location and stone lining, lacked the necessary integrity to be included in the proposed World Heritage property boundaries. The irrigation systems of the San Antonio Missions are well represented in the two fully functioning acequias of Mission San Juan and Mission Espada. The former farm fields in HemisFair Park have been obliterated by later urban development, whereas the farm fields of Mission San Juan and Esapda maintain the original landscape features from the mission period.

However, the area in question is included in the proposed buffer zone for the World Heritage nomination. The buffer zone consists of pre-existing City of San Antonio protection ordinances, which in this area include the Rio 3 Overlay district and a portion of the HemisFair Historic District, which provides legal protection to all of the area within the HemisFair development boundary. The part of the Historic District within the buffer zone does include the fragment of the Valero acequia.

In 2010 the City of San Antonio began public meetings on redevelopment of the old HemisFair Park area. They hired the Center for Cultural Sustainability of the University of Texas (San Antonio)'s College of Architecture to conduct an "Inventory, Assessment, and Evaluation of Historic Resources." The recommendation from both the public meetings and the original assessment (see attachment) was to preserve the remnant of the acequia that was stone-lined in 1990 but to make no further modification to it. All of the acequias of San Antonio, including the fragment in HemisFair Park, are designated as a National Engineering Landmark, and the portion in HemisFair Park is protected by city ordinance as part of the HemisFair Historic District. The master plan released by the City in 2012 affirms that the fragment of the Valero acequia, as one of the historic features of the site (see attachment) will be protected. In 2013, the HemisFair Development Corporation completed an additional Historic Resource Study, which affirmed the previous findings: "The project area has a very limited potential for prehistoric archeological sites. None have been documented in previous work in the area, and if any ever were present, they are unlikely to have survived the extensive disturbance associated with construction of HemisFair and the convention center."

The location that is now HemisFair Park was farmland during the Mission period, then became a residential area from 1794 until the 1960s, when HemisFair Park was built; the current development plan will reestablish a residential use, including the nineteenth century street pattern. The mixed-use residential and commercial development, named Yanaguana Gardens after the name of the indigenous inhabitants of the San Antonio River area, is consistent with the varied land use seen at this location since the colonial period. In addition to the preservation of the visible acequia fragment, recent archaeological investigations have found other remnants of the Valero acequia in HemisFair Park; these will be protected and marked by signage and/or demarcated in the paths, etc. of the development that is planned for the area.

In a recent media interview, the archaeologist for the City of San Antonio, Kay Hindes, stated that "We were looking for the Acequia Madre [the Valero acequia], and that is what we found. We wanted to make sure that the acequia was still present after all the many years of construction. We want to preserve it in place. We want to highlight it, but we won't restore it." (*San Antonio Express-News,* August 23, 2014).

None of the archeological investigations, however, have identified any indigenous, colonial, or post-colonial burials. Little to no evidence of the Colonial or pre-Colonial period has been identified. The area was fairly densely settled in the mid and late nineteenth century as a residential neighborhood, and then redeveloped for the 1968 HemisFair. Some individuals have suggested that Yanaguana Park is being built on sacred indigenous burial grounds, but there is no documentary or archaeological evidence to support the claim. "Trenches dug this past week by Prewitt and Associates, the Austin, Texas -based architectural consultants and field investigators, failed to turn up any evidence of indigenous activity. The location is too far from water sources to have served as a settlement area. 'That area was basically used as farm fields,' Hindes said. 'The Acequia Madre was used by Mission San Antonio de Valero to water its crops.'" (*San Antonio Express-News,* August 23, 2014)

In summary, the City of San Antonio, in planning for the redevelopment of HemisFair Park, has carefully investigated and considered the remains of the historic irrigation channels, and will ensure that these will continue to be preserved and interpreted. The setting will continue to be consistent with their historic values. Professional investigations have uncovered no other indigenous resources in the area. Although the acequia traces in this location are related to the San Antonio Missions World Heritage nomination, they were judged not to have sufficient integrity to propose their inclusion in the property boundary, but are included in the buffer zone.

Thank you for the opportunity to provide additional information.

Sincerely,

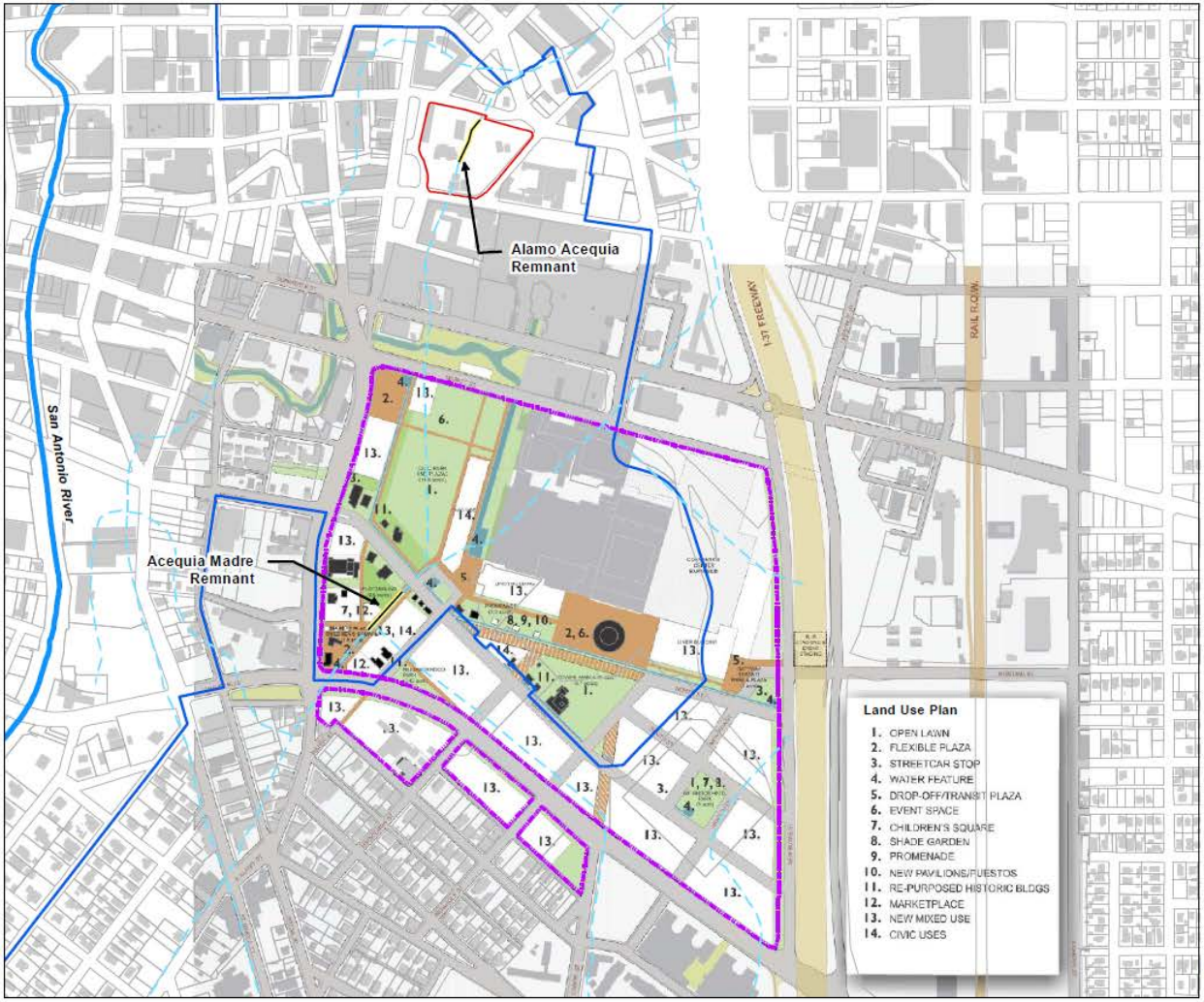
Stephen A. Morris
Chief, Office of International Affairs

Attachments: Attachment #1 - Map of buffer zone in the vicinity of Mission Valero
Attachment #2 - Excerpts from management and archaeological study documents

cc: US Mission to UNESCO

National Park Service
U.S. Department of the Interior

San Antonio Missions National Historical Park
Texas



Legend

- Hemisfair Development Boundary
- World Heritage Buffer
- World Heritage Boundary
- San Antonio River

Acequia Remnant

- No
- Yes

0 40 80 160 240 320 Meters

N

Image: 2012-06-18 Hemisfair Framework and Master Plan

Excerpts from Documents on HemisFair Park Area Redevelopment

Hemisfair Framework and Masterplan
prepared by Johnson Fain, Olin, HR&AA Advisors, Poteet Architects, University of Texas – San Antonio/Dupont, Paper-Dawson Architects, Arup, RJRivera for Hemisfair Park Area Redevelopment February 2012

(page 11)
"PRESERVATION PRINCIPLE: Protection of historic buildings within Hemisfair is mandatory. However, the strategic removal of non-historic or temporary buildings may be considered. Relating development to existing historic structures is critical in the creation of a unique urban environment.
GOAL: Protect historic buildings and recall the historic fabric of the area through careful integration of existing historic structures and new development."

Inventory, Assessment and Evaluation of Historic Resources in HemisFair Park
by The Center for Cultural Sustainability, University of Texas – San Antonio. William Dupont, 23 June 2011

(pp.24-25)
"Follow the legacy of the Spanish acequia system. The legacy of the acequias can be respected and perpetuated in several ways. The acequia is an ancient system for the management of water as a precious resource. Because acequias were visible and defining features in the cultural landscape, new methods of water management can also be visible and character defining in ways that respect the legacy of the past. However, this does not mean that the master plan should call for restoration of additional acequia remnants. The one that survives is appropriate. Because the acequia system is no longer operational, more remnants would be pointless 'afakias,' and would not contribute to the continuity of San Antonio cultural heritage. The remnant of the Acequia Madre needs proper respect and care. This surviving feature should not be enhanced in a way that would romanticize or falsify its history as an irrigation ditch. A second method to respect the acequias would be to reinstate the street grid and some sense of the complex property configurations, especially prevalent to the west of the former Water Street, as described in a previous of this report."

United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, DC 20240

FEB - 6 2015

Ms. Regina Durighello
Director, World Heritage Programme
International Council on Monuments and Sites
11 rue du Séminaire de Conflans 94220
Charenton-le-Pont
France

World Heritage List 2015
San Antonio Missions (USA) – Additional information II
GB/MA1466

Dear Ms. Durighello:

Thank you very much for the opportunity to provide additional information to assist in the evaluation process for this nomination. We have provided answers to your questions below, with three additional supporting documents attached. We hope that this information fully answers your questions, but would be happy to provide any additional information that might be needed.

1. Integrity / Completeness of San Antonio Missions

In the literature consulted concerning the San Antonio Missions as well as the website of the National Park Service, ICOMOS learned that six San Antonio Missions were founded in the San Antonio River Basin and were considered a group of strong relations. In the nomination dossier only five San Antonio Missions have been proposed for nomination. Could the State Party kindly provide additional information on the sixth mission, the reason for its exclusion as well as their views on how one can speak of a complete ensemble of the San Antonio Missions as is argued in the justification of integrity?

Mission San Francisco Xavier de Najera was a short-lived sixth San Antonio mission that was established in 1722 and gone by 1726. Unlike the group of five missions that is nominated, it never contained any permanent structures and was never established with a permanent population. It was staffed by Franciscans from Mission San Antonio de Valero, and was then merged with Mission Valero. The exact location of this short-lived mission is unknown, although a historical marker for it is located within the buffer zone, south of Mission Concepción. Some scholars speculate that the irrigation system for Mission Concepción was started for Mission Najera and then completed when Mission Concepción moved from East Texas in 1731.

(There were six other missions originally established in East Texas in the area that is now the Texas/Louisiana border, approximately 650 km distant from the San Antonio missions. They were established between 1690 and 1718. None of these missions was ever able to establish themselves with permanent structures. With the exception of the presidio of Los Adaes, the exact location of these missions has been difficult for scholars to establish from historical records and archeological evidence. As Mission Najera is not discussed on the web site of the San Antonio Missions National Historical Park or the missionsofsanantonio.org web site, we believe it is possible that the references to the East Texas missions may have prompted ICOMOS' question.)

As the nomination consists of all of the permanently constructed and extant San Antonio Missions, we believe that it is a complete ensemble, containing all the functional elements that contributed to these self-sustaining mission communities.

2. Justification of criterion (iv)

Could the State Party please elaborate on the justification of criterion (iv) in order to illustrate in what way the missions can be said to constitute a specific typology of mission complexes?

The San Antonio Missions are an outstanding example of Spanish Colonial missionary construction. The typology of the Spanish colonial mission complex discussed in this nomination demonstrates a specific adaptation of Spanish missionary activities to a society that was not traditionally agrarian, located on an edge of the empire with minimal support from the centralized colonial government and Catholic Church administration.

Such complexes included the following features:

- Functional components:
  - Perimeter wall to protect the compound with bastions for defense
  - Church and convento located inside of the walled compound
  - Residences for mission inhabitants
  - Quarters specifically for indigenous inhabitants incorporated into perimeter walls
  - Water distribution systems to irrigate *labores* (farm fields)
  - Workshops and functional features such as a granary, lime kilns, quarry, etc. to make the complex self-sufficient
  - Grazing areas or *rancho* to support animals for food

- Construction materials: complexes were built of locally available materials; in the case of the Texas missions, this was durable local stone.

- Stylistic characteristics: These complexes built in isolated areas on the frontier of the Spanish empire in New Spain were functional in general appearance. The churches feature Baroque ornament typical of the 17th and 18th centuries, often finely executed but applied in limited areas. This distinguishes them from the more extravagant and larger-scale Churrigueresque ornamentation found at the churches of the Franciscan Missions in the Sierra Gorda of Querétaro in Mexico, which were not listed for criterion (iv).

Of the large numbers of such mission complexes built in New Spain, the San Antonio missions are the only ones that survive with all the functional components intact, including not just church structures, but perimeter walls, residential quarters, water distribution systems, workshops and even the remains of a *rancho*. This is in part because the local materials used were durable, and survived and continued to be used by the local communities after secularization. The unparalleled integrity of these missions is what sets them apart, as a rare and complete survival of this property type.

Regarding the other aspects of the criterion (iv) requirements, this type of architectural ensemble is a concrete illustration of a significant stage in human history: the last gasp of power at the northern limits of the empire of New Spain, representing the waning days of the age of empire.

3. Boundaries and buffer zone

A. ***ICOMOS would also be interested to know whether the State Party could consider modifying the property boundaries to include the San Antonio River in the property in order to protect the geographic connection of the San Antonio Missions where still retained.***

The San Antonio River was not included in the boundary because, while it is integral to why the missions were located here and their configuration, the river itself was channelized in the 1950s for flood control, and it was felt that the river did not have enough integrity to be included in the boundary itself. In 1975 the feasibility study for San Antonio Missions National Historical Park excluded the river from the proposed boundary of the park due to these modifications of the river channel made between the early 1950s and the 1970s. The flood control project removed many of the natural meanders from the San Antonio River, changing its historic location and appearance.

In 2013, the San Antonio River Authority, the City of San Antonio, Bexar County, and the U.S. Army Corps of Engineers completed a project to restore natural components of the San Antonio River which, along with hiking and biking trails and portals, help to reconnect the missions and the modern San Antonio community to the river. This project restored native vegetation, added riffles and other features necessary to revitalize the ecology of the river and where possible, it reopened historic channels. However, the river still must function as a flood control channel for the city of San Antonio and meet the United States Army Corps of Engineers' regulations for flood control. Thus not all historic channels could be restored.

Several parts of the historic San Antonio River system are included within the proposed World Heritage boundary. These include a remnant of the San Antonio River by Mission San Juan, a remnant of the river by the Espada Dam and beginning of the Espada acequia, and a remnant of the river by Mission Espada. In addition, Piedras Creek, which flows underneath the Espada Aqueduct, is within the boundaries. There are several places within the proposed World Heritage boundary where the visitor can see the original river and understand the relationship of the missions to the river. All of the area along the river is within the buffer zone and protected by the Rio Overlay districts which restrict development along the river. The River South Management Plan also protects the river and areas along it regardless of whether they are in the World Heritage boundary.

Thus, we do not feel that it is necessary to include all of the San Antonio River in the boundary at this time. The portions that most closely resemble historic conditions are already included in the boundary, and all of it is protected in the buffer zone. However, we would be willing to discuss this complex issue further.

B. ***In addition, could the State Party further explain how it can guarantee the long-term protection of the setting of Rancho de las Cabras without introduction of a formal buffer zone?***

The setting of the Rancho is a mixture of agricultural and undeveloped land, a substantial part of which, along the San Antonio River and Picosa Creek, is designated as a floodplain where the Federal Emergency Management Agency prevents any development [see attached map]. There are no current plans or expectations that would change the remainder of the setting. Even if development were to occur, however, it would not be visible to visitors at the site. The attached illustration of views from the Rancho in all directions show that what is visible to visitors is entirely land that is owned and controlled by the National Park Service; vegetation screens views in all directions. There is one higher vantage point near the Rancho from which the setting beyond the boundary can be seen; however, it is hazardous to reach and there are no plans to provide visitor access there.

In addition, the San Antonio River Authority is working with the Texas Agricultural Land Trust (a non-profit land conservancy agency), Green Spaces Alliance (a non-profit land conservancy organization), the San Antonio Conservation Society and the Texas Agricultural Extension Service to provide information to the private landowners in the vicinity along the San Antonio River about agricultural conservation easements, which would maintain lands in agricultural/ranching use. These groups are available to help land owners establish and maintain conservation easements on their properties.

C. ***Could the State Party further kindly comment on whether it could consider modifying the buffer zone to include the areas currently excluded south of Mission San José and north of Mission Valero?***

Yes, we would be pleased to modify the buffer zone to include the areas south of Mission San Jose and north of Mission Valero. The City of San Antonio's Office of Historic Preservation is committed to maintaining the buffer zone through city ordinances including local historic districts and development corridors with design review requirements.

We should note that the map on page 13 of the nomination also showed a small area excluded from the buffer zone just east of Mission Concepción; this was an error. The area is not intended to be excluded, and this item has been corrected in the attached map of the overall buffer zone. We apologize for any confusion that this caused.

Three revised maps showing the expanded buffer zone are attached.

We thank you for your consideration of these explanations.

Sincerely,

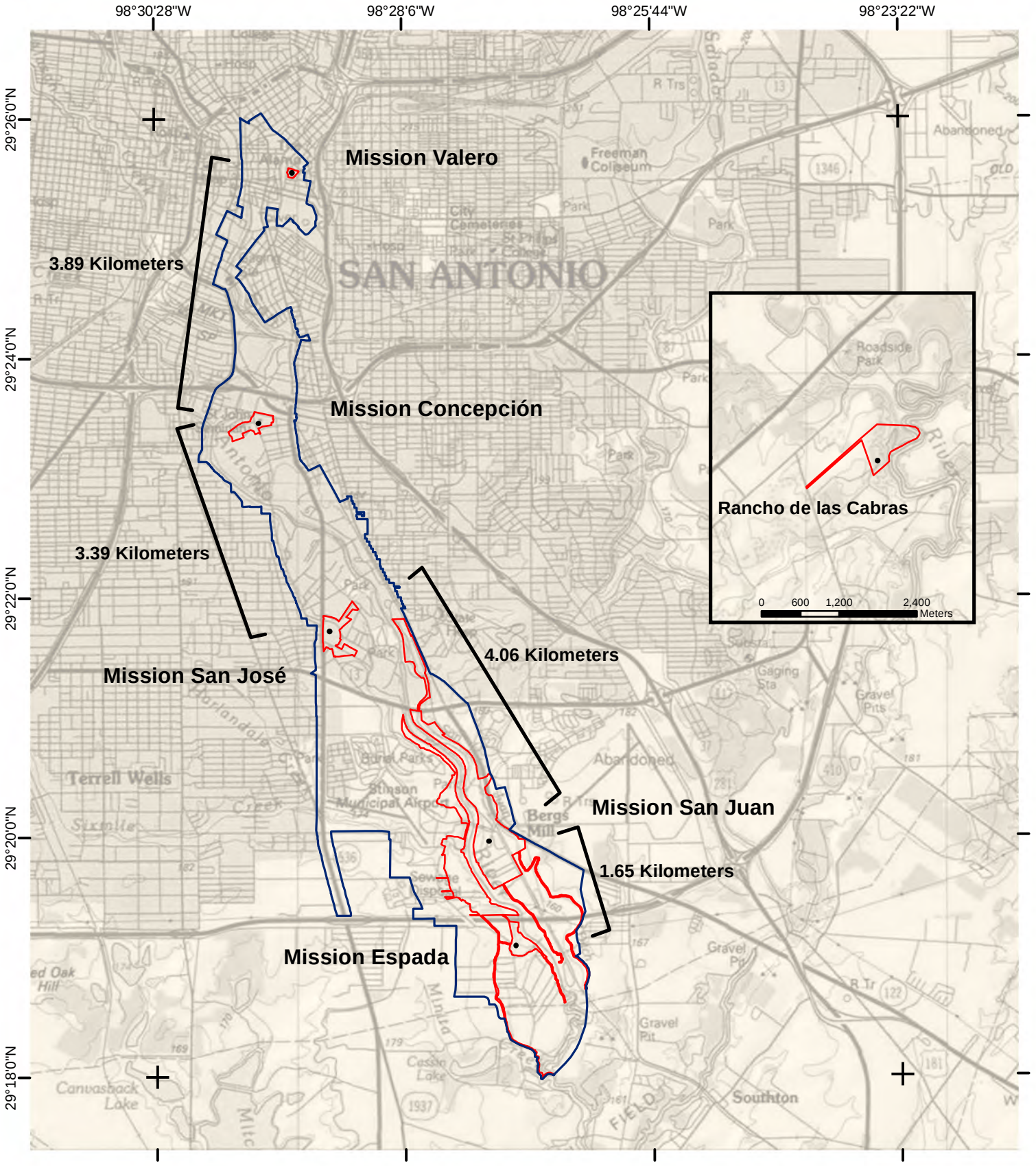
Stephen A. Morris
Chief, Office of International Affairs

cc: Beth Poisson, U.S. Mission to UNESCO

Attachments:

- Map of Rancho de las Cabras showing floodplain area barred from development
- Photographic views from Rancho de las Cabras
- Maps of overall buffer zone, Mission Valero and Mission San Juan, showing expanded buffer zone

Figure 1.3 Nominated Property



Legend

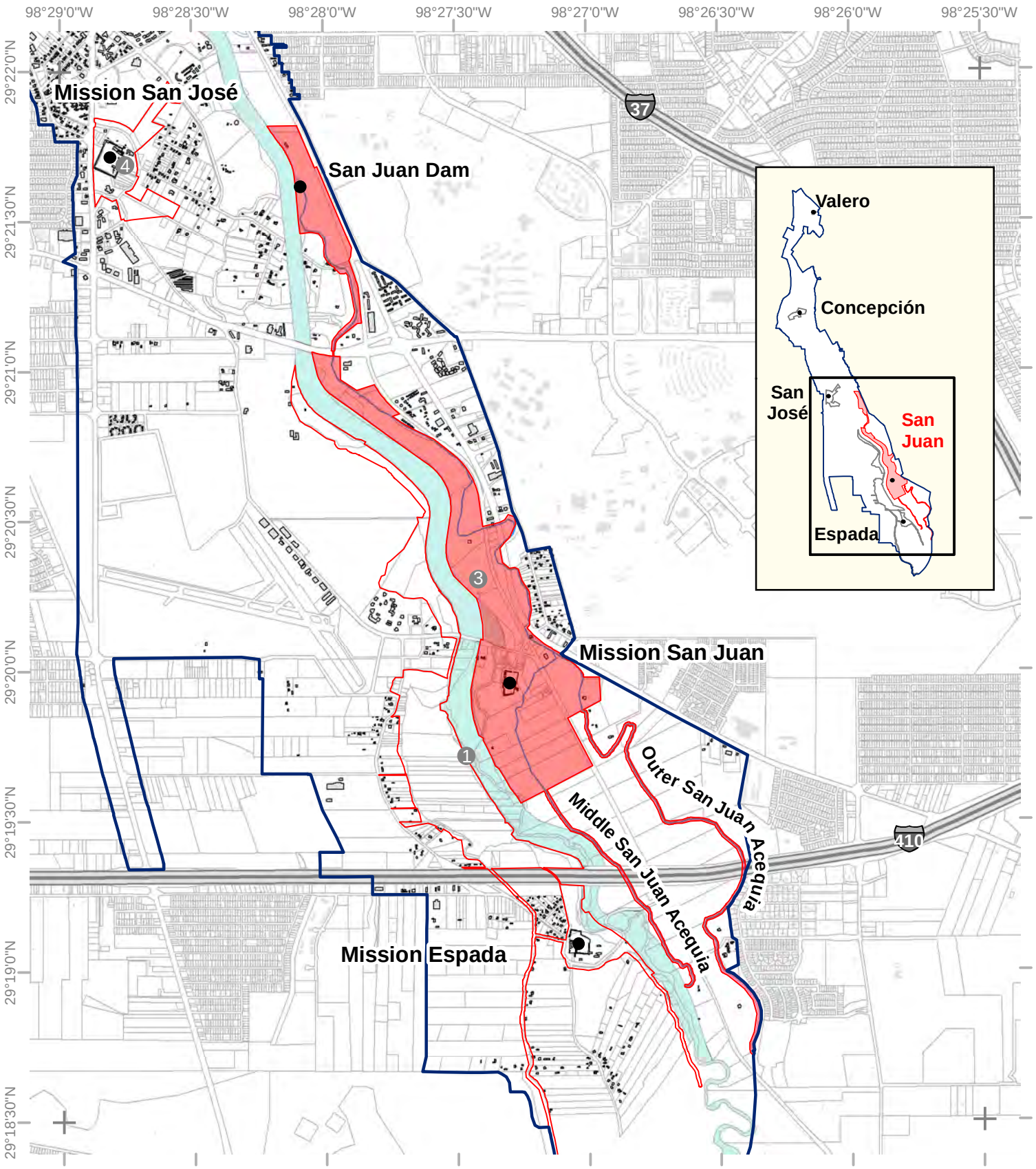
- Nominated Property
- Buffer Zone

N

0 1.25 2.5 5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: February 2015

1.10 Nominated Property - Mission San Juan



Legend

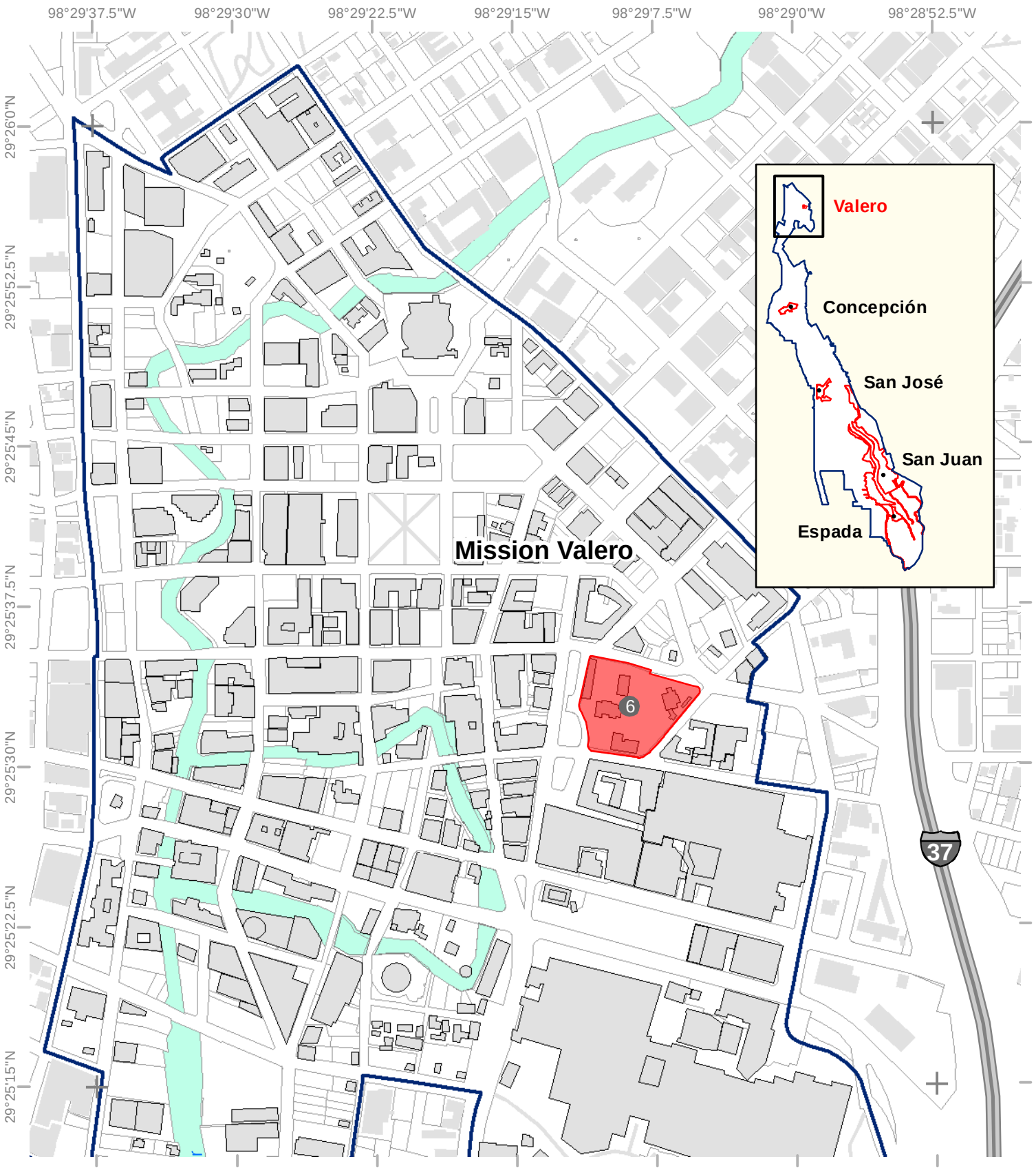
- Nominated Property
- Mission San Juan
- Buffer Zone
- Central Point
- San Antonio River Channel
- San Juan Acequia

N

0 0.375 0.75 1.5 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: February 2015

1.16 Nominated Property - Mission Valero



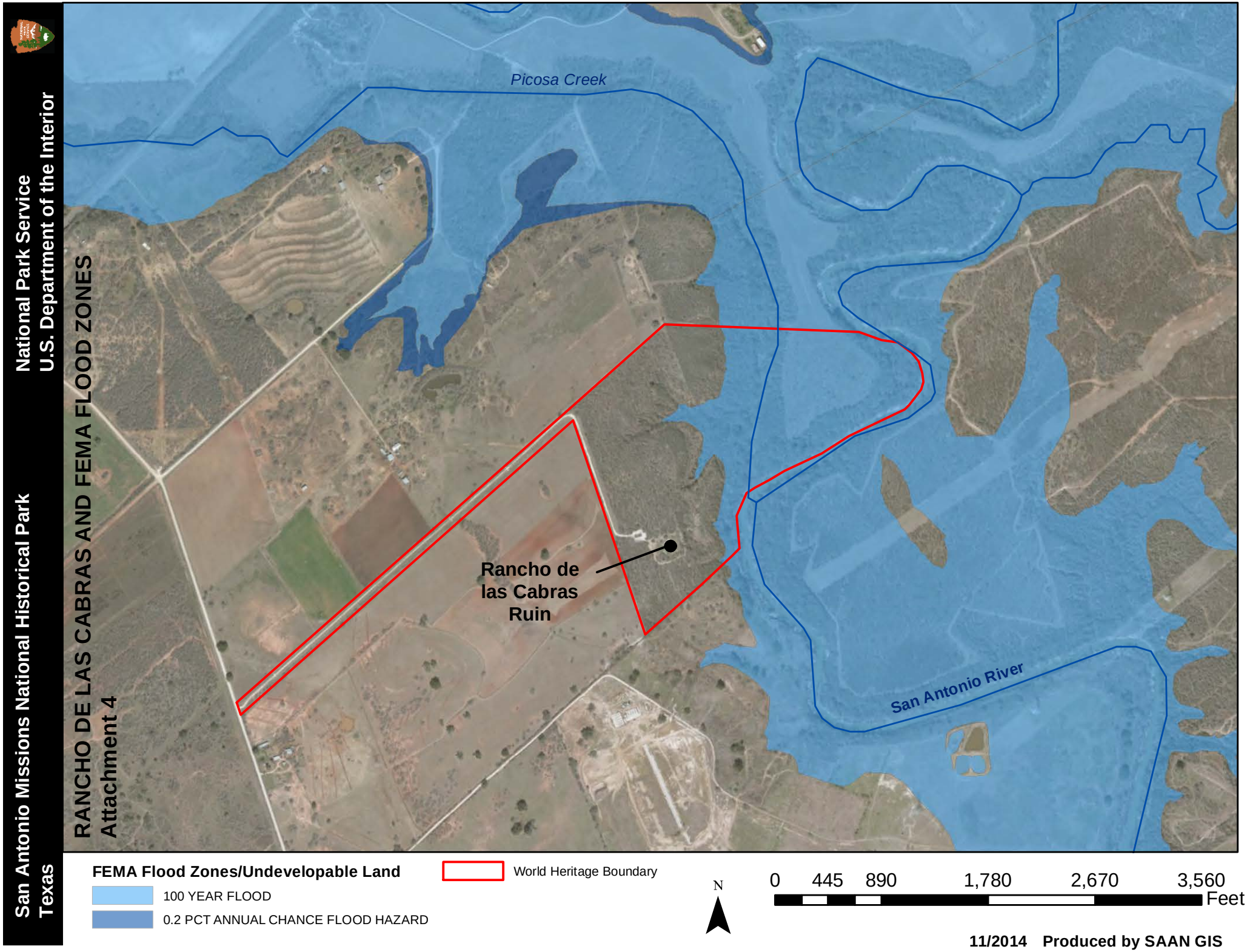
Legend

- Nominated Property
- Mission Valero
- Buffer Zone
- Central Point
- San Antonio River Channel

N

0 0.1 0.2 0.4 Kilometers

Projection: Transverse Mercator
Datum: North American 1983
Date: February 2015


National Park Service
U.S. Department of the Interior
San Antonio Missions National Historical Park
Texas
RANCHO DE LAS CABRAS AND FEMA FLOOD ZONES
Attachment 4
Picosa Creek
Rancho de las Cabras Ruin
San Antonio River
FEMA Flood Zones/Undevelopable Land
100 YEAR FLOOD
0.2 PCT ANNUAL CHANCE FLOOD HAZARD
World Heritage Boundary
N
0 445 890 1,780 2,670 3,560
Feet
11/2014 Produced by SAAN GIS

RANCHO COMPOUND VIEWS

All views show property that is owned by the National Park Service.

VIEW 1. NORTHWEST

VIEW 2. NORTH

VIEW 8. WEST

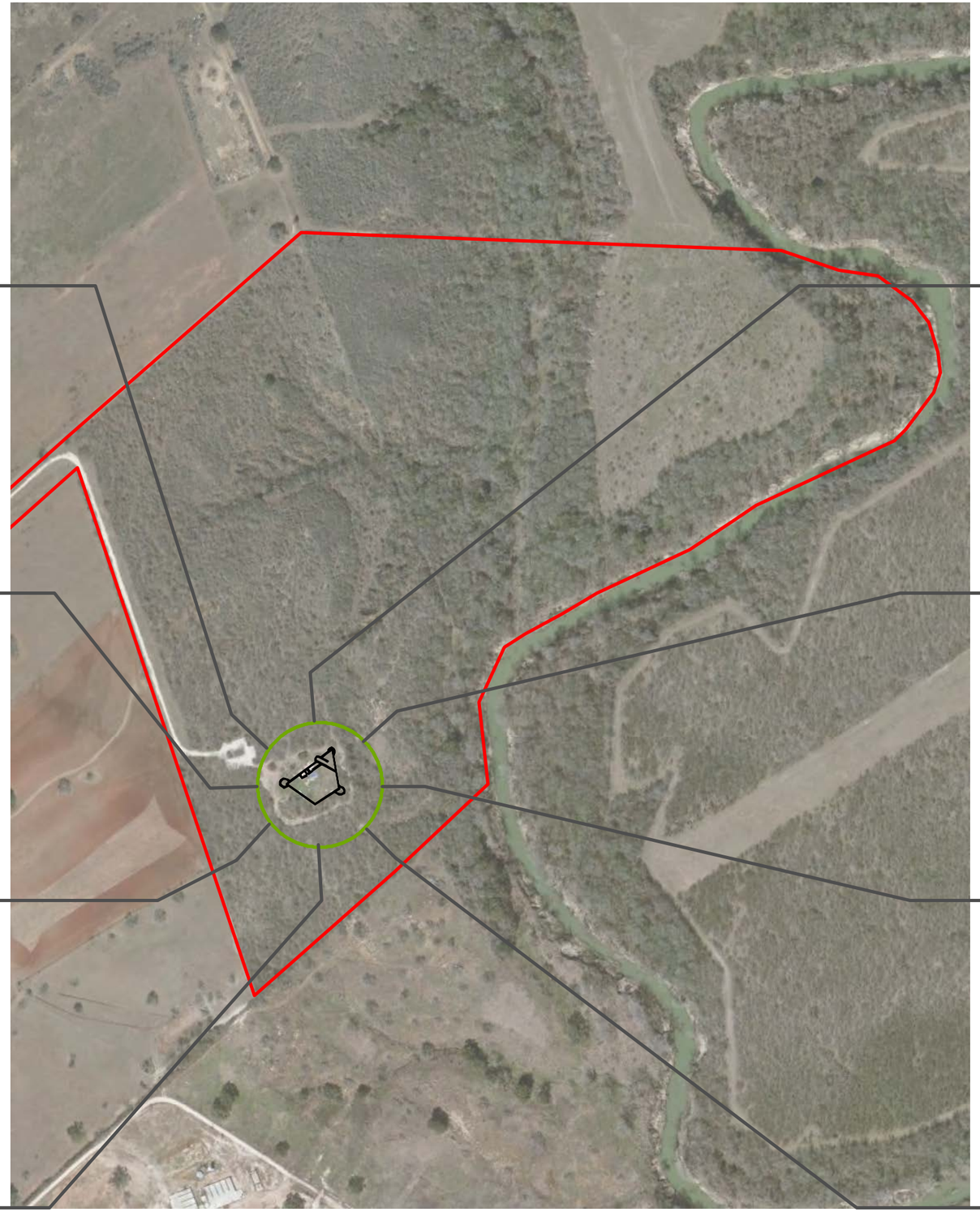
VIEW 3. NORTHEAST

VIEW 7. SOUTHWEST

VIEW 4. EAST

VIEW 6. SOUTH

VIEW 5. SOUTHEAST



PREPARED BY SAAN GIS 1/22/2015

National Park Service
U.S. Department of the Interior
San Antonio Missions National Historical Park