

# **San Antonio Missions National Historical Park**

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## **Interpretive Prospectus**



INTERPRETIVE PROSPECTUS

SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

SAN ANTONIO, TEXAS

Prepared by  
Division of Interpretive Planning  
Harpers Ferry Center

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Approved by Acting Regional  
Director Donald Dayton,  
Southwest Region, by  
memorandum of January 31, 1982.

## FOREWORD

All too often history is perceived as a series of isolated events with no relationship to the present. And frequently the tide of human events has left historical structures stranded in an alien environment.

In south Texas, in contrast, a historical continuum of the Spanish Colonial period with today is easily seen. Many cultural traditions have continued to the present. Furthermore, the San Antonio missions are experiencing renewed activity. Among today's users of the mission churches are some of the descendants, literally, of those of the historical period.

In consequence, unlike many other historic sites, San Antonio Missions is not just a remnant of the past. It is still alive in the sense that people are using it for some of the original historical purposes. These circumstances confer a great interpretive advantage. They add relevance.

San Antonio Missions thus presents a rare opportunity. It merits imaginative and vibrant interpretive media and enthusiastic and informed interpretive personnel to tell the story of the Spanish Colonial period. The continuum of past and present events and traditions will speak for itself, to an extent, and will contribute immeasurably to our efforts.

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## INTRODUCTION

The interpretive prospectus is the key to interpretive planning. It carries the planning process a step beyond the General Management Plan; the prospectus takes the established themes and locations and assigns the media that are best suited for interpretation of those themes. The assignment is based on the relative strengths of the media and takes into consideration the nature of the resource, visitation patterns, and the results desired. Phasing and cost estimates are included in the plan. When funding is provided, individual projects are then designed and produced.

## THE RESOURCE

The San Antonio Missions, as remnants of the Spanish colonial effort in the New World, are representative of Spain's religious, political, and military activities in what is now the southwestern part of the United States. They were instituted in direct response to French incursions into the lower Mississippi River Valley in the late 17th century. In this regard, and in their social and political framework, as well as their architecture, they differed significantly from the earlier 17th century Spanish missions in New Mexico and Arizona.

The first mission, San Antonio de Valero (not included in the park) was established in 1718; Mission Nuestra Señora de la Purísima Concepción de Acuña in 1731 (after being initially established in east Texas in 1716); San José y San Miguel de Aguayo in 1720; Mission San Juan Capistrano in 1731 (also after being originally established in east Texas in 1716); and Mission San Francisco de la Espada in 1731, also having its prior establishment in east Texas in 1690.

Although today the missions continue to function primarily as religious entities, in the 18th century they served military and political functions as well as ecclesiastical ends. Taken as a group, the San Antonio missions are outstanding architectural and historical examples of Spanish imperialism in the New World.

Today, a large Hispanic population resides within San Antonio, some of whom are the descendants of the early Spanish settlers and founders of the city. Inasmuch as the mission program had as one of its major objectives to

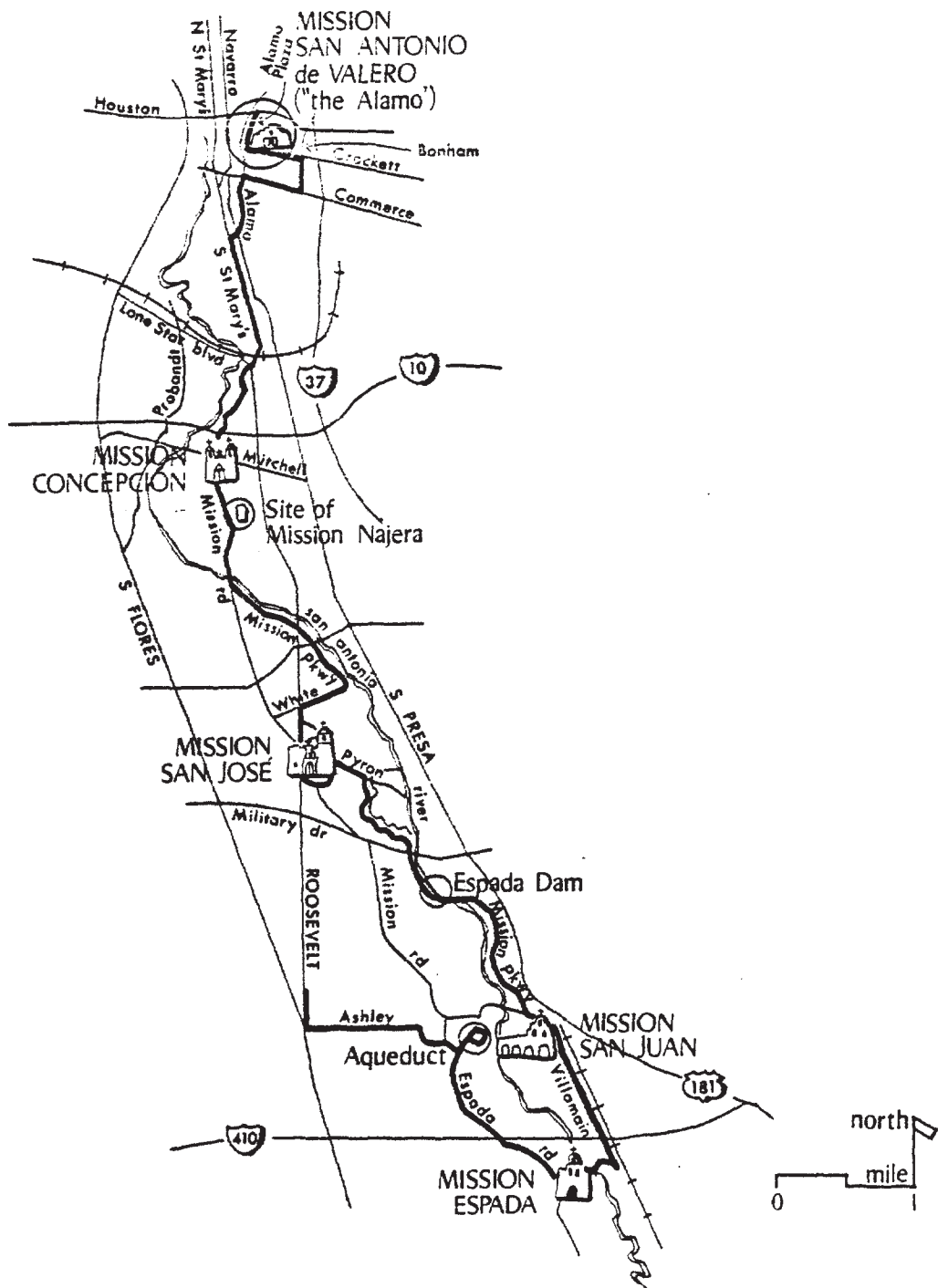


hispanicize the Indian population and make them citizens of Spain, some residents of San Antonio continue to share in the rich duality of history and culture that resulted from the Spanish-Indian experience. In addition, there are other cross-cultural influences that are associated with the history of San Antonio and its missions.

The Espada Dam and Aqueduct, and Espada and San Juan Acequias depict still actively utilized components of what was once a part of an elaborate complex of irrigation ditches used to water the extensive farmlands belonging to the missions. The Espada Dam is one of the oldest stone dams still functioning (subject to minor repair) in the United States, and the Espada Aqueduct is the only Spanish-built aqueduct still in use in the country. The water system illustrates the early development of water engineering, and relates to the history of agriculture in the region.

All four missions, the Espada Dam, the Espada Aqueduct, and the San Juan Acquia are listed on the National Register of Historic Sites and Places. In addition, Missions San José and Concepción, and the Espada Dam, Acequia, and Aqueduct, are National Historic Landmarks. Although it did not come under Federal ownership, Mission San José was designated a National Historic Site by Congress in 1941.

Statement for Management, 1980



The Missions of San Antonio, Texas

## LEGISLATIVE AND PLANNING HISTORY

San Antonio Missions National Historical Park was established November 10, 1978, in Public Law 95-629 to "... provide for the preservation, restoration, and interpretation of the Spanish Missions of San Antonio, Texas, for the benefit 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..."

The land and structures within the park boundaries will be preserved and managed through a combination of methods including purchase, donation, easement, and cooperative agreement. The latter method will apply especially to the four mission churches, which are active parishes.

Federal fee ownership will not play as important a role as it has in most other parks, and there will be an unusually strong involvement in cooperative relationships with various entities.

Since the date of park establishment a number of documents have been authored to guide the development and operation of the Park:

An approved Statement for Management was produced in 1980.

An Environmental Assessment (General Management Plan/Development Concept Plan) containing proposals and alternatives was issued in October, 1981.

A General Management Plan/Development Concept Plan was approved in July, 1982.

A Statement for Interpretation was approved December, 1982.

A Land Resources Protection Plan is in draft stage.

Cooperative agreements and easements are being negotiated to specifically allow interpretive activities of the major cultural resources.

## MANAGEMENT OBJECTIVES RELATED TO INTERPRETATION

To provide interpretation of the archeological, historical, cultural, and natural resources that constitute the national park.

To provide interpretive activities that are based on historical and/or archeological examination and documentation.

To develop an awareness and sensitivity to the fragility of these resources and the need for continued preservation and protection.

To provide visitors with an opportunity to appreciate the remnants of the Spanish colonial enterprise in the New World through interpretation and education.

To provide services to special populations to facilitate their enjoyment of the resource.

To encourage visitor respect for ongoing church-sponsored activities.

To ensure public understanding of the nature of separation of Church and State at the missions that are within the authorized boundaries.

To permit continued use by local parishioners of the churches and their ongoing religious activities.

To reflect the architectural influence of the missions in public use facilities.

To utilize, whenever possible, previously removed cultural artifacts for research and interpretation.

## THE VISITOR

Although no comprehensive survey of visitors to all four missions has been undertaken, some visitor statistics and observations have been recorded at all four sites and a limited survey was conducted at San José during the summer of 1980. Comparisons between the type of visitation experienced at the Alamo and the missions can tell us certain things about the past and present. The General Management Plan predicts future visitation levels and suggests the effect on composition of visitation expected when the missions become more widely known, through their operation as part of a national historical park. From analysis of such information, visitation trends emerge. What tentative conclusions can be drawn?

The first is that San José is now and probably will always be the most heavily visited site, with as many visitors as the other three combined-- 167,000 in 1980. About 70% of the total number come in the spring and summer. Length of stay at San José has been generally under two hours.

From 15% to 30% of the people arrive in groups, especially from schools. San José is in the upper end of this range.

Less than 5% are handicapped.

About 15% are non-English speaking--primarily Spanish, some French, German and Japanese.

Approximately 35% have been categorized as minority, mostly Hispanics.

About half of the visitors originate within the State of Texas. Of that group about 80% come from more than 100 miles away.

Visitation is expected to increase over present levels, with the proportion of out-of-state visitors rising. Although the total is not expected to reach the two million per year of the Alamo, a threefold increase over present annual visitation is predicted for the first year of full park development and operation. The composition is expected to gradually assume more of the characteristics of the national and international visitation of the Alamo.

Visits by local people, especially Hispanics, will increase as the interpretive program heightens the significance of the missions in the San Antonio area. However, as visitation to the park becomes more national and international in character, the ratio of local to non-local visitors will increase,

Visitors to the park will be distinctly multicultural--ranging from those who will feel strong kinship and possess special knowledge of the Spanish cultural tradition, to those whose interest is newly awakened and who have little or no previous knowledge of the subject.

## FACTORS INFLUENCING INTERPRETATION

Although the resource values of the San Antonio missions have great potential for interpretation, some limitations must be taken into account. The San Antonio Missions NHP will be competing for the visitors' time and interest with an array of other attractions in San Antonio and its environs. Also, since the park units are not contiguous and considerable time and distance are involved in touring each mission site, visitors will either budget the time spent at each mission or, more likely, take an abbreviated tour of selected mission sites. Furthermore, interpretive programs must be closely integrated with resource management programs and take into consideration the physical and spatial attributes of the park.

Interpretation should be designed to consider a variety of visitors and schedules as well as levels of interest. Heat and humidity during the peak summer visitation season will influence visitors walking the sites, and many will concentrate on historic structures for the shelter and coolness they provide or will limit the duration of their park experience. Another factor influencing interpretation will be church activities. In order to assure privacy for the parishioners, church functions such as scheduled Masses, baptisms, weddings, and funerals will take priority over park interpretation. Therefore, interpretive programs must be flexible, and offer a variety of activities.

General Management Plan, 1982

## EXISTING CONDITIONS

The park will be operational soon, pending approval of cooperative agreements and implementation of transfer of responsibilities from the Texas Parks and Wildlife Department and Old Spanish Missions, an arm of the Archdiocese. These two organizations have, to date, permitted entry and provided the services for visitors at the missions.

Certain aspects of the park's relationship with various cooperating bodies are still being defined, namely in areas where church-state separation must be observed, while still providing for preservation of these important historic resources and supplying the services needed by visitors to facilitate appreciation and understanding.

The setting of the missions varies from urban to rural. In most cases modern buildings, some church owned, are fairly closely juxtaposed. Because the city has grown up around the missions, this is largely unavoidable. However, the GMP recommends a number of road alignment alterations, changes to existing parking areas, acquisition of land and scenic easements to retain agricultural landscapes, and acquisition and removal of a few modern buildings. All will have the effect of improving the setting of the historic structures.

Since the General Management Plan has only very recently been produced in approved final form, none of its proposals have been implemented as yet to improve circulation and provide facilities.

Various exhibits and other interpretive devices are already in existence at three of the missions. They will need to be assessed for interim use during the time preceding the implementation of plans called for in this Interpretive Prospectus.



## INTERPRETIVE THEMES

The purpose of the Spanish mission, in Texas and elsewhere in the Spanish Empire, was primarily to convert the Indian to Christianity. In claiming a large part of the New World, Spain, with a relatively small population, had to find a way to extend its sovereignty over distant lands. In part the conversion and civilization of the many Indian groups would serve to settle the remote Spanish frontiers. In this way, the missions, along with Spanish villages and military towns, became an integral part of the Spanish colonial system. Through these establishments the frontier could be held, extended, and guarded against foreign encroachment and hostile nomadic Indian threats. In particular, missionaries, wielding influence over the Indians, could gain their confidence and convert them not only religiously but culturally to a Hispanic way of life. From the point of view of the Spanish Crown, the mission would serve both ends, religious and cultural, and produce a loyal Indian citizenry that would help hold the frontier.

The missions of Texas, as elsewhere in Mexico during the Spanish colonial period, were at once religious and secular institutions. Throughout their history the missions were governed by both Church and State agencies. For example, during the late Spanish period, the missions of Texas, in their ecclesiastical affairs, belonged to the Bishopric of Nuevo Leon, and in their secular aspects to the military Comandancia General de las Provincias Internas of New Spain. Consequently, for religious as well as political reasons the missionaries worked to civilize the Indians in accordance with Spanish terms.

Despite necessary political considerations, the missionaries developed a mission program that would prepare the native to participate in the Christian society and the agrarian economy of the period. In reality the missions were

the first technical-vocational schools, the first agricultural experimentation centers, the first industrial centers, and often the first European government units in the remote lands of Texas. Foremost in the minds of missionaries, however, was the desire to save the natives, through religious means, from eternal damnation. To that end, the mission program philosophically reflected the basic tenets of Roman Catholicism and included lessons in the doctrines of the Church. Participation in Catholicism was the means and the end, as far as the native-missionary relationship was concerned, by which the native could gain recognition and acceptance as a "gente de razon" (person with the capacity to reason) in the eyes of God. Once that stage of growth had been attained, the native, theoretically at least, would become acceptable to Spanish society. In its organization the mission reflected a combination of the church-state relationship of the period. In a period of strong religious orthodoxy and cultural conformity, the mission was a multi-purpose agency.

Missions were intended to be short-term programs with a goal of secularization. After a period of years, usually ten, the mission community was expected to become a self-supporting parish community. But extensions were often granted.

The primary interpretive theme is the "Historical Significance of the San Antonio Missions on the Texas/Coahuila Frontier during the Spanish Colonial Period." The emphasis will be on events associated with the mission program, with pre-mission Indian culture receiving treatment commensurate with its role as the prelude to the main event. This emphasis derives from the nature of the park resources.

At each of the individual missions, the interpretive program will explore one or more aspects of this primary theme. The rationale is that more interest would be generated when a diversity of experiences is available,

than would be the case if each mission told essentially the same story. There is also more latitude in the interpretation of the various aspects of a mission in this way. Although each will be assigned a particular theme, each will have a series of themes common to all the others. For example, every mission has its own archeology, historical development and chronology, and architectural history as well as particular interpretive foci on the farmlands (labores) and irrigation ditches (acequias), mission compounds, and ranches. The particular themes assigned to each mission are based on the nature and character of their respective structures and configuration of their compounds.

At Mission San Francisco de la Espada the theme is "The Mission as a Vocational Education Center." Aside from religious conversion, the missionaries expected their neophytes to be trained in a trade so that once the mission program was completed they could compete for a livelihood within the Spanish frontier society of Texas.

Mission San Juan Capistrano, with its contiguous labores and acequias, is best suited for the theme "The Mission as an Economic Center." The San Antonio missions with their farmlands, ranches and arts and crafts trades were a part of the economic development of the immediate area as well as the region. The missions there supported local settlers and presidials by trading foodstuffs and finished products to them. Trade activities extended north-eastward to Louisiana and south to Coahuila.

Mission Nuestra Señora de la Purísima Concepción de Acuña, because of the historical integrity of its church, presents the theme "The Mission as a Religious Center." There, interpretation will focus on the religious objectives and development of the mission program along the San Antonio

River. With their religious instruction, the San Antonio missions offered to the natives a method for salvation in the Christian tradition.

The development of Christian thought in Europe over the centuries produced a systematic religion wrought by a hierarchy that created and influenced doctrines, ceremonies, architecture, temporal and spiritual symbols, the calendar and corresponding religious objects. All of these ecclesiastical traditions found their counterparts in the missions of the frontiers of Spanish America. At the San Antonio missions, priests made use of these traditions in their daily instruction of Catholicism to the natives.

Because its compound is the most nearly complete (consisting of original and reconstructed buildings), Mission San José y San Miguel de Aguayo readily lends itself to a number of interpretive themes. Correspondingly, two major themes have been assigned to Mission San José. First, "The Mission as a Social Center" will focus on the Spanish socialization of the natives. Second, "The Protective Character of the Mission" will focus on the architectural uses of the mission walls.

Both themes are of particular importance in understanding the definition of the mission concept in terms of its function as an acculturation center for neophytes and their relationships to the Spanish Empire and the immediate community established at San Antonio. The mission's protective character allows for an interpretation of the defensive problems faced by the Spaniards along the San Antonio River.

In some ways the socialization theme is a summarization of all other themes. Socialization took place through religious, economic, and vocational education

methods. San José is a fitting location for such a theme because more visitors will come to this mission; a smaller number will visit all four missions in the historical park.

Socialization is a word that has overtones of value judgment. Certainly from the Spanish Colonial viewpoint a group of uncultured primitives was receiving the benefits of civilization. Indians, however, joined missions for reasons of their own. Interpretation of the mission history should not imply that Indians had no culture prior to missionization. And because original Indian source material is not available to the same extent as it is for Hispanic material, special efforts are required to ensure the proper balance.

Missionization was successful in many ways. In other ways the goals were not achieved. The culture that evolved was not a wholesale import from Spain; rather it was characterized by elements derived from both Hispanic and Indian. This interaction should be interpreted; for example, the mission Indians were growing crops using new methods, but some of the crops--cotton and corn among them--were New World natives. Our goal should be an objective point of view, fairly representing both of the participants, and accurately portraying this encounter between cultures.

This chapter is based on material developed by Joseph Sanchez, establishing the thematic direction for the park.

Elements of each of the major themes are further specified in outline form in the Appendix.

## THE PLAN

The media selected to interpret the various themes are described in this section. Included are proposals for the downtown contact point, the new visitor center to be located adjacent to San José Mission, interim facilities to meet visitor needs until the visitor center is constructed, contents for adaptive use space at the missions, and exterior interpretive wayside treatments at all missions, the labores, and water control structures. Following the media recommendations are figures that estimate the costs involved in implementing all media elements. A suggested order of implementation, or phasing, accompanies the cost estimates.

Media hardware are emphasized in the plan. The planning required to initiate the personal services program will not be accomplished here since this is an area subject to changes from year to year based on funding and staffing. Especially in a new park there is a period of trial and error as the program gains experience. Therefore, personal services provided by uniformed employees and volunteers will be defined in depth in an operating plan prepared by the park staff and altered from year to year as needed.

The adaptive use of historic spaces within missions will not involve substantial modernization to accommodate interpretive media. The restriction will affect design. The setting should influence the style of media in that they should blend with their surroundings. Media planners and designers will consult with historic architects and other specialists to ensure that historic fabric is not adversely affected by adaptive use.

This plan should be read in conjunction with the General Management Plan for its description of the overall circulation pattern at each mission, the intended interpretive experience, and lists of supportive resources for interpretation.

#### ALAMO PLAZA CONTACT POINT

Analysis of the travel patterns of non-resident visitors within the city indicates that the downtown area is the starting point for a substantial proportion of them. This is not surprising considering the central location of the Paseo del Rio, the Hemisfair Convention Center, and Mission San Antonio de Valero--popularly known as the Alamo.

The current visitation to the Alamo exceeds two million a year; consequently, Alamo Plaza is a busy place and an ideal location to contact those who also wish to experience the missions within the San Antonio Missions National Historical Park.

Two information facilities are now available in the Alamo Plaza area, a part of the central city that is in transition. They are operated by Old Spanish Missions and by the San Antonio Visitors and Convention Bureau. These two offices are flanked by neighboring audiovisual theatres offering programs that interpret the Alamo and the State of Texas. Scattered amongst are commercial businesses and some empty storefronts. Plans are to provide National Park Service information somewhere on Alamo Plaza, perhaps as a cooperative effort with the Visitors and Convention Bureau. This could take the form of shared space, with a volunteer available at their desk, or separately in a portion of the space. The functions will be housed in

a rented building, not be considered a permanent location. For that reason, interpretive and informational materials should be constructed so that they can be moved elsewhere.

Depending on the amount of space available and the agreement reached with the Visitors and Convention Bureau, the interpretive materials could include: a small desk, graphics and perhaps exhibited objects related to the missions, a map, and information brochures.

The display of graphics and objects should be eye-catching. The components will be selected to offer an introduction to the concept of missions as a program. Photos of church facades can be used, but should be accompanied by additional material that supplies clues to the larger mission role.

When space is available that lends itself to audiovisual use, a self-contained cabinet unit could be added with a 3-minute slide program. Its objective would be to spark interest in visiting the park, rather than an interpretive message of more substance.

The function of this facility is not to serve as a visitor center, but to direct visitors to the center located in the park.

While the idea is somewhat lost in the existing interpretation of the Alamo battle story, the Alamo is also a mission, and an important one in the early settlement of southern Texas. Any map produced to show the locations of missions in the city should include Mission San Antonio de Valero.



Because of the concentration of visitors in the downtown area, there are also plans for a shuttle bus system to originate at Alamo Plaza to provide transportation to the four missions in the park. Some signs will be needed at each designated bus stop.

#### VISITOR CENTER

The visitor center will be built near San José, the most heavily visited mission. It will serve only informational and interpretive functions; administrative and maintenance facilities will be situated elsewhere. The General Management Plan describes the center as containing no more than 6500 square feet.

It will be the place where visitors receive an overview of the Spanish colonial effort and the role of the San Antonio missions on the Texas-Coahuila frontier.

Because it will be a new building with spaces designed to accommodate proposed uses, form will follow function. There will be freedom that is not characteristic of adaptive use spaces within historic buildings. In the latter, there are a number of constraints imposed as a result of the need to protect them; also, factors such as climate, security, and shared usage are not completely within our control. As a result, artifacts exhibited in the visitor center will enjoy the safest and most controlled environment of any spaces to be used for interpretive media. In sum, the ambience and features of adaptive use space suggest certain design techniques, while a modern building accommodates others.

In order to accomplish the functions assigned to it, the building should contain an information-reception area with provision for cooperating association book sales, an auditorium to provide the proper environment for screening a film, and an area where exhibits can be viewed. There will also be restrooms and offices and storage space. A shuttle bus stop will be located nearby.

The facility will be designed for an average stay of 20 to 30 minutes. Visitors will be encouraged to visit each of the mission sites, but the interpretive overview at the visitor center, supplemented with one or two actual site visits, will provide visitors with a basic understanding of the San Antonio mission system.

The General Management Plan describes the visitor center as having the ability to influence and regulate use of the missions by emphasizing or de-emphasizing activities provided, scheduling programs to reflect consideration of carrying capacities, and modifying shuttle bus services to affect visitor use levels.

This influence over use patterns might be exercised to allow for another dimension in the hierarchy of experiences designed for visitors. One might come away with a much different impression if, after acquiring the mental picture of the structure and components of the mission from the reconstruction of San José, one could then build on that experience by quiet contemplation at one of the lesser visited missions. There it would be possible to dream of Franciscans and Indians in a more intimate setting that allowed imagination free-rein and fewer distractions.

### Information-Reception-Sales

This area will be staffed by a uniformed employee stationed at an information desk. Visitors will be provided with free folders and orientation to the park and its resources. They will be advised how to reach the various units of the park and given information about special programs.

Some orientation exhibits will be needed in the vicinity of the information desk to introduce the missions. They could include such things as a map of the park and large graphics depicting structures and activities at each of the missions and their related resources.

The free folder dispensed here can provide more detail and serve as a portable guide for visitors once they have left the visitor center. The folder might introduce the idea and rationale behind the assignment of different themes for each mission. It must be carefully done so that visitors understand that all functions of the missions took place at each site; the assignment of themes was done to facilitate interpretation, for a diversified rather than a repetitive experience.

Various publications relating to the story will be available for purchase by visitors. People who have developed a greater interest in missions will be provided an opportunity to pursue this interest by selecting from the items offered.

### Audiovisual Program

A substantial part of the thematic overview of the missions will be conveyed in a 12 to 15 minute color-sound motion picture using existing and commissioned art. It will be screened on a frequent basis in an auditorium equipped with

sloped floor, fixed seating, and projection booth.

In order to promote understanding of the significance of the mission as a frontier institution, the film will summarize all facets of the program--the mission as an economic center, a vocational education center, a religious center, and so on. The film will tie together the assigned themes of all the missions in this way. It will also be necessary to provide some context--that is, the setting or historical background.

In the time allotted to "context" in the film only a few key points can be made, not a complete treatment. Visitors should understand the relationship of church and state in Spain at that time and its effect on the colonial empire, and the role of the mission as one part of the settlement program. Viewers should also understand the secularization goal of the missions.

#### Interpretive Exhibit Area

A number of exhibits will be created to support and complement the film. The major unit will feature the cast of characters that played a part in the drama of missions on the Texas-Coahuila frontier. The three important roles were: the missionary, the soldier, and the Indian.

The Franciscans who served as missionaries belonged to the Order of Friars Minor, a mendicant order originating in the Middle Ages. Some elements of potential interpretive interest are: the training received by missionaries for the multitude of duties expected of them beyond the religious; the extent of Franciscan missions worldwide; characteristics of the Order; and individuals who could be profiled for better understanding of Franciscan missionaries as a group.

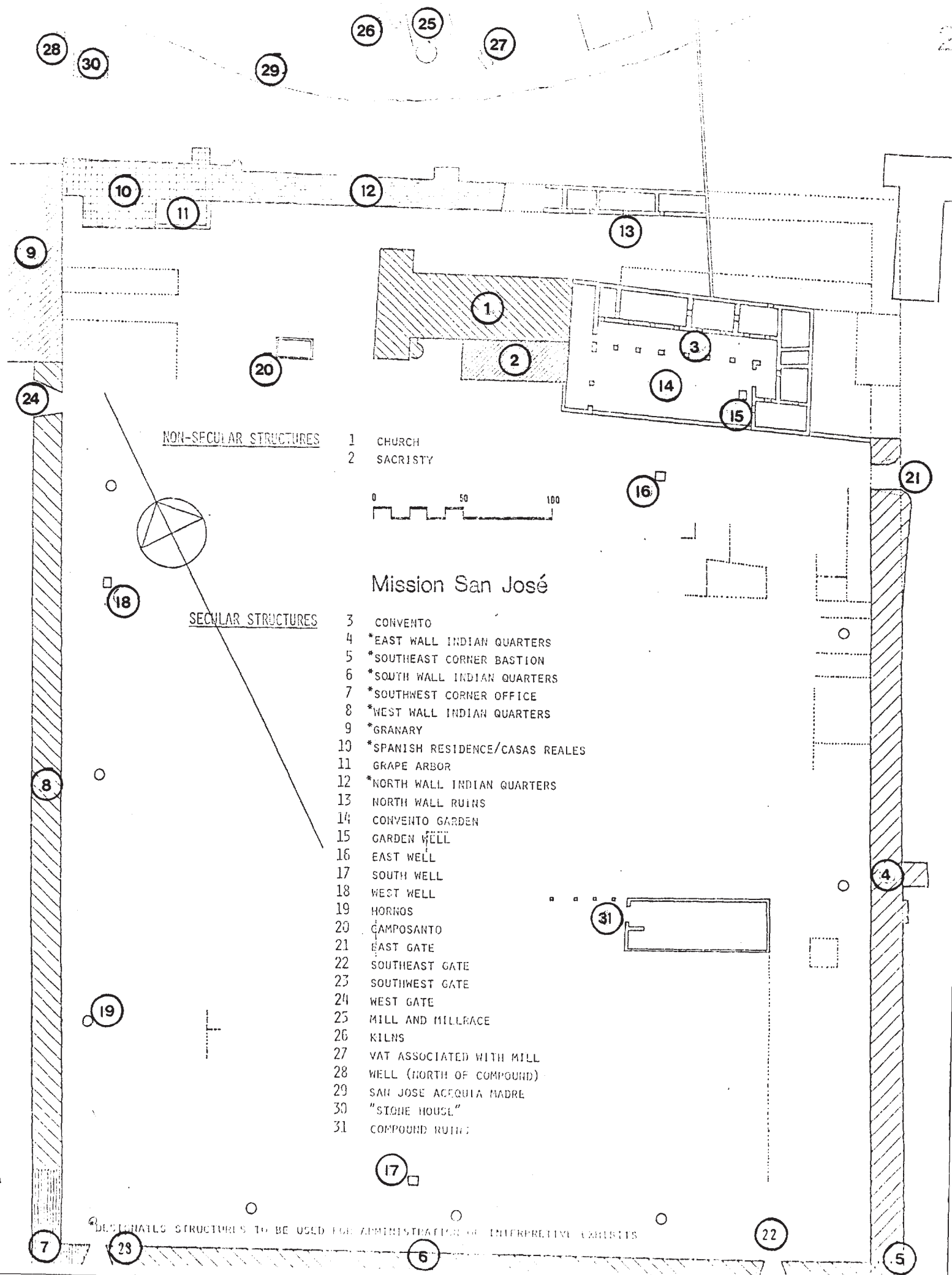
The soldier in 18th century New Spain, well over 200 years past the initial discovery and conquistador phases, had important duties to perform. By this time the Spanish approach to colonial empire had evolved into a very organized and businesslike undertaking. The Spanish Cavalry provided protection for the missions. Soldiers assigned to each mission assisted in teaching various skills to Christian Indians. Each facet of the colonial program was well regulated and described. Extant records of royal military regulations, and illustrations of weapons, equipment, and uniforms are available to assist exhibit planning efforts.

The Coahuiltecan Indian (a generic term) was more amenable to mission life than were the neighboring Apaches or Comanches. The missionaries to Texas-Coahuila found a bewildering assortment of Indians, each with their own language dialect and varying widely from somewhat peaceable hunter-gathering groups to more independent nomads. This exhibit should focus on the characteristics of Indians more apt to be found in numbers in the mission program. At the same time, it should convey the idea of the cultural differences among the region's Indian population and that some groups were not successfully inducted into the program. Since events related to Indians in the mission program will be dealt with at length on-site at each mission, and in the visitor center film, this exhibit should concentrate on the pre-mission Indian culture, to give the necessary preface to the story.

Another exhibit should feature the development of the Spanish empire in the New World, showing locations, directions, and extent. It might take the form of a fibreoptic map portraying the spread from Hispaniola and the Caribbean Islands in the 15th century, to South and Central America, to

Mexico, and ultimately to Texas, California, New Mexico and other parts of what is today the United States.

A final exhibit proposal is one that depicts the origin of the modern city of San Antonio from its 18th century settlements: from the missions, from the garrison, the Presidio de Bejar; and from the civil settlement, La Villa de San Fernando. Underlying 20th century San Antonio is this Indo-Hispanic heritage.



NON-SECULAR STRUCTURES

- 1 CHURCH
- 2 SACRISTY



SECULAR STRUCTURES

- 3 CONVENTO
- 4 \*EAST WALL INDIAN QUARTERS
- 5 \*SOUTHEAST CORNER BASTION
- 6 \*SOUTH WALL INDIAN QUARTERS
- 7 \*SOUTHWEST CORNER OFFICE
- 8 \*WEST WALL INDIAN QUARTERS
- 9 \*GRANARY
- 10 \*SPANISH RESIDENCE/CASAS REALES
- 11 GRAPE ARBOR
- 12 \*NORTH WALL INDIAN QUARTERS
- 13 NORTH WALL RUINS
- 14 CONVENTO GARDEN
- 15 GARDEN WELL
- 16 EAST WELL
- 17 SOUTH WELL
- 18 WEST WELL
- 19 HORNOS
- 20 CAMPOSANTO
- 21 EAST GATE
- 22 SOUTHEAST GATE
- 23 SOUTHWEST GATE
- 24 WEST GATE
- 25 MILL AND MILLRACE
- 26 KILNS
- 27 VAT ASSOCIATED WITH MILL
- 28 WELL (NORTH OF COMPOUND)
- 29 SAN JOSE ACEQUIA MADRE
- 30 "STONE HOUSE"
- 31 COMPOUND RUINS

\* DESIGNATED STRUCTURES TO BE USED FOR ADMINISTRATION OR INTERPRETIVE PURPOSES

## MISSION SAN JOSE

Mission San Jose will accomplish several functions: it will provide park orientation for an indefinite period of time prior to construction of a new visitor center building; it will interpret the two themes assigned to it as well as those common themes to which each mission has a claim (architecture, archeology, historical development).

### Interim operations

When the cooperative agreement between the State of Texas, the Catholic Archdiocese, and the U.S. Department of the Interior is implemented, management of the state park will be transferred to the National Park Service. Some existing interpretive media will undoubtedly continue in use for the immediate future, and provisions should be made as quickly as possible so that this mission can assist visitors with park information and orientation, can offer sales of interpretive publications, and can give an introduction to the mission as a program (an overview).

The granary has been designated to handle part of these functions. A decision as to which ones is probably not necessary in this document since the level of staffing will play a key role in determining whether the functions can be separated. Another factor to consider is the acoustic qualities of this large space. Reverberation would create a problem if two sound sources shared occupancy. The existing large model of San Jose Mission, which will be retained, provides one source of sound and an information desk/sales facility, another. So the park staff may wish to separate them.



The location of the information desk operation may become an area for experimentation. Park folders need to be dispensed and a fixed station is needed where visitors could ask questions about the other missions. To accomplish this, the following items should be provided: a desk, a large map of the park, and assorted graphics that visually display the resources of the park to visitors. These would be simple and quickly produced items of an interim nature.

In the early stages of the park when little of this plan will have been implemented, it is especially important to provide for sales of interpretive publications. A good selection will be displayed in an appropriate unit, off-the-shelf equipment rather than individually designed.

The model will need a new soundtrack and coordinated lighting pattern whose objective would be to change the emphasis of the program to provide an overview--the mission as a program. It should be kept as short as the current program. Some large graphics could support the idea. They might depict various typical scenes associated with missions as economic, vocational education, religious, defense and social centers. Again, they are not intended to be costly or time consuming to design but rather quick, easy to fabricate, interim-type items.

After these few basic start-up items are installed, there should be an evaluation of existing interpretive exhibits. Some may be retained, others removed. The expected length of time before major funding to implement proposals in this document should be considered. We should avoid removing all existing exhibits if replacements are not forthcoming.

A sign will also be needed near the entrance to direct visitors to the interpretive display area to obtain park orientation.

### Theme Interpretation

The theme of the mission as a social center includes the idea of acculturation of the Indians. The goal was nothing short of replacing the Indian's culture and turning him or her into a loyal Spanish citizen. The process involved learning a new language, acquiring a new religion, learning a craft, alteration of old food acquisition methods, developing different social relationships between individuals, and becoming a part of an organized and sedentary community. It was a tremendous undertaking. It has been said that the appeal of the mission initially was material. The Indian was faced with a decision: was material advantage, namely a reasonably assured food supply and security, worth the sacrifice of freedom and the rejection of traditional beliefs and long cherished values? Some of the ideas encompassed in this theme are abstract and will depend heavily on the written and spoken word for their interpretation, that is--publications and personal services. Others will be conveyed in exhibits, waysides, and an audiovisual program. In all media an objective point of view is a must.

Outdoor features and exteriors of mission structures will be interpreted through a series of perhaps a dozen wayside exhibits. The large visitation to this mission and large space of the compound favors such a system. The waysides will be compact and designed to blend with surroundings. An additional folder could be produced if it appears that supplementary material is needed and will not be supplied by personal services.

San José, along with all other missions, will be supplied with two introductory wayside exhibits of greater dimensions and visibility than those previously described for various features around the mission.

The first, located on a trail between the visitor center and entrance gates, will graphically show the historic setting and its components: the mission, the labores, acequias, and the river. Ranches, if sufficiently nearby, could be included. Another element should be one that acquaints visitors with the co-host arrangement between the National Park Service and the Archdiocese.

The second introductory wayside will be positioned within the compound near the entry gates. It will graphically show the layout of the existing structures within the compound and identify their functions. The panel shall be correctly oriented so one can easily view various major structures and determine the identity and historical purpose of each.

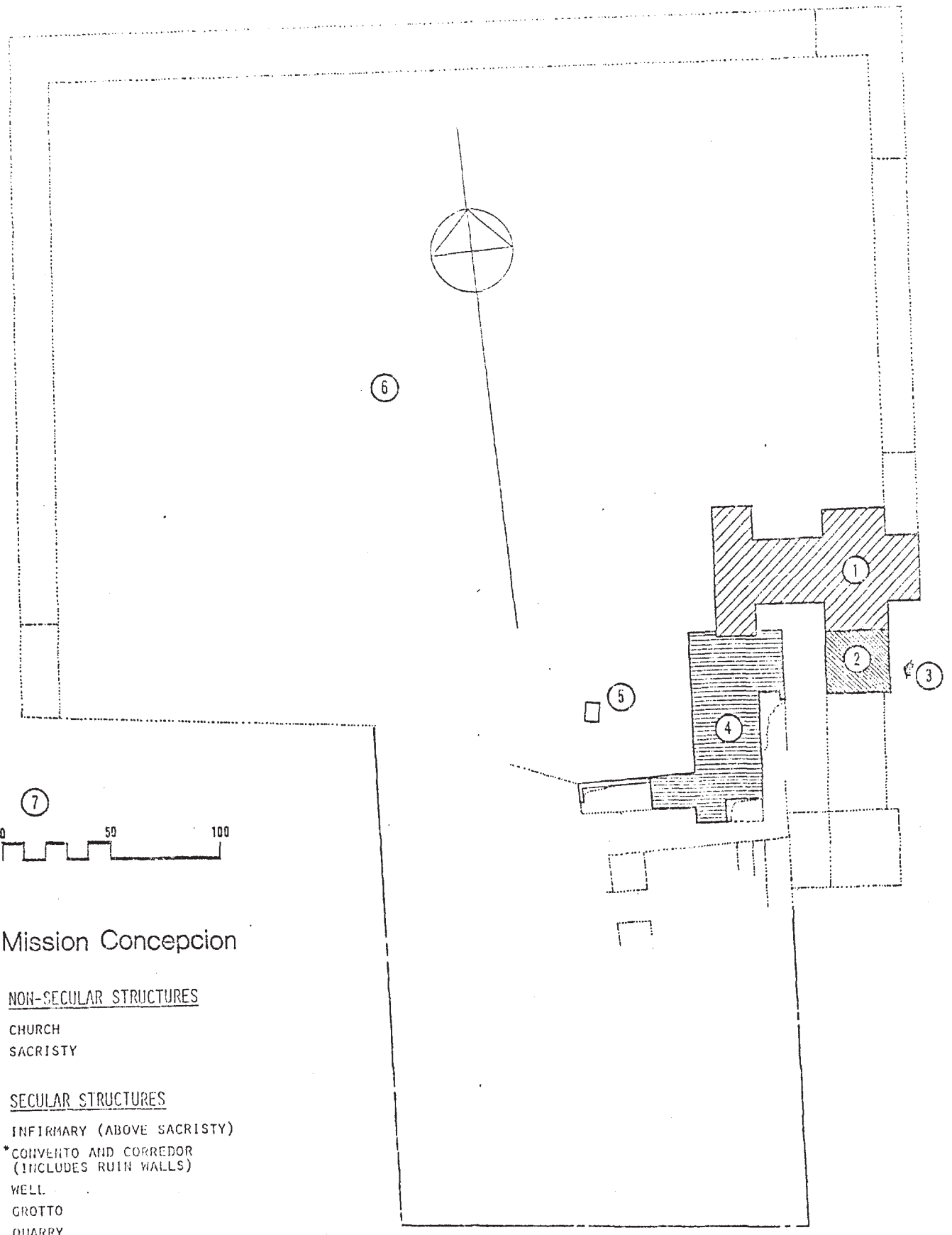
The large amount of interior space that could be used for interpretive media at San Jose' reminds us that at this mission (and the others as well), our goal is to tell the story, not fill every space. Interior spaces in the Indian quarters, workshops, granary, Spanish residence, and mill will receive exhibit treatments that "ghost in" occupants, contents, and typical activities. These will probably not occupy the entire rooms. Objects, if available, can be part of the treatment. By becoming acquainted with the purpose of the various parts of the missions, visitors should understand how they functioned in the acculturation process. This kind of message should be worked into both the exhibits and waysides. True historical refurnishing is not prescribed because, although some records of interior contents are extant, there would be a large element of conjecture about the actual appearance of furnishings and their arrangement.

Similarly, the theme of the defense function of a mission will be treated through various media including waysides and exhibits in appropriate locations. The bastion is one obvious place, as are the gates and high walls of the compound.

San Jose, the recipient of extensive reconstruction, has a significant architectural story to relate. In an appropriate interior space exhibits will interpret the subject. Photographs are available from various stages of the mission history, such as the period of WPA reconstruction in the 1930's. An allied topic is architectural methods and materials. An exhibit and various publications will supplement what a visitor is able to see of the architecture as he or she tours the compound. Of interest are the architectural ties to Mexico and Spain--the mixture of features of Moorish derivation with Spanish and those of Indian origin.

The existing model, after it serves the purposes described during interim operations, will be evaluated as a potential tool to interpret the two themes assigned to the mission. It is a well-constructed model and might be very useful. Installation of additional interpretive media contents in the granary shall not require alteration of the room in such a way as to prevent visitors from imagining its original function.

No AV programs requiring a theatre-like atmosphere will be provided because of the lack of a suitable environment. To do so would require air conditioning, considered potentially damaging to historic fabric. In summer building interiors are normally characterized by hot and stale air with little movement. Even though shade is provided from the fierce sun, temperatures still are such that one does not want to linger. This will also be a factor in planning of exhibits.



Mission Concepcion

NON-SECULAR STRUCTURES

- 1 CHURCH
- 2 SACRISTY

SECULAR STRUCTURES

- 3 INFIRMARY (ABOVE SACRISTY)
- 4 \*CONVENTO AND CORREDOR (INCLUDES RUIN WALLS)
- 5 WELL
- 6 GROTTTO
- 7 QUARRY

\* DESIGNATES STRUCTURES TO BE USED FOR ADMINISTRATION OR INTERPRETIVE EXHIBITS

6/1/97 10/21/97

## MISSION CONCEPCIÓN

The theme at Concepción is the mission as a religious center. It emphasizes the objectives of the mission in converting Indians and the influence of ecclesiastical traditions on life at the missions.

The plan is that visitors will arrive first at a new parking lot to be constructed after the realignment of Mission Road. A kiosk will be situated adjacent to the parking lot. It will contain public restrooms and a staff office. On the exterior of the kiosk will be located an introductory wayside that performs the same functions as were described for a similar wayside outside the gates at San José.

A second wayside will be installed on the grounds, again resembling one of similar function at San José. An illustration of the layout of the mission will identify the various elements that can be seen. Since so many of the structures, aside from the church, are no longer in existence, their previous locations and appearances might be illustrated on the wayside panel. There might also be sketches of the earliest structures, long disappeared--those of a more temporary nature and material. Examples are the adobe church and jacales, which preceded the later church and Indian quarters constructed of quarried stone. The message would be that there was a progression from early simply-constructed buildings to later ones with greater ornamentation and implying more advanced skills. Archeological research can supply locations for many vanished compound elements. The compound will be delineated in some fashion.

The interior space available for adaptive use at Concepción is limited by the relatively small amount of the mission that has survived. Rooms containing interpretive media may have to occasionally share occupancy with special parish events such as receptions. Therefore, the arrangement of the interpretive contents should take into consideration that in at least one or two designated rooms there is a need to leave an open area in the center. This occasional shared occupancy should not involve moving exhibits because of the possibility of damage to them and their contents.

Three rooms of the convento are available to house exhibits. To depict facets of the assigned theme, exhibits could employ: historic artifacts such as a portable altar, chalice, crucifix, manuals and excerpts from them; a representation of the patron saint; and a replica of a chart used by missionaries with the Indians showing the sacraments.

Aspects of the life of the priest can be conveyed through reference to contents of his cell and activities that would have occurred there. One method of doing this would be in a three-dimensional illustration/object collage, rather than a true historic refurnishing--for which insufficient information is available. Architectural detail of rooms could be used to heighten the effect of seeing into the past. For instance, kinds of books that would have lined the shelves of the built-in bookcase could be suggested. Another interesting architectural feature is the tapanco, or loft, built into one of the convento rooms.

Events of the mission calendar could be interpreted. For example, silent video footage of a feast day procession could be included as a media offering.

Vestiges of the original polychrome designs that persist on walls warrant interpretation. In adaptively used spaces at all missions the original use of the room and any decoration are subjects suitable for interpretation.

Period music is also recommended to be tape recorded and employed within the church. Sound is one way to enliven the scene for visitors. The design must take into consideration that there will be times when the system will be disconnected to allow church activities to proceed uninterrupted.

Architecture is a significant story at Concepción, the oldest unrestored church. The publications chapter of this document suggests ways in which architecture and decorative arts can be further interpreted.

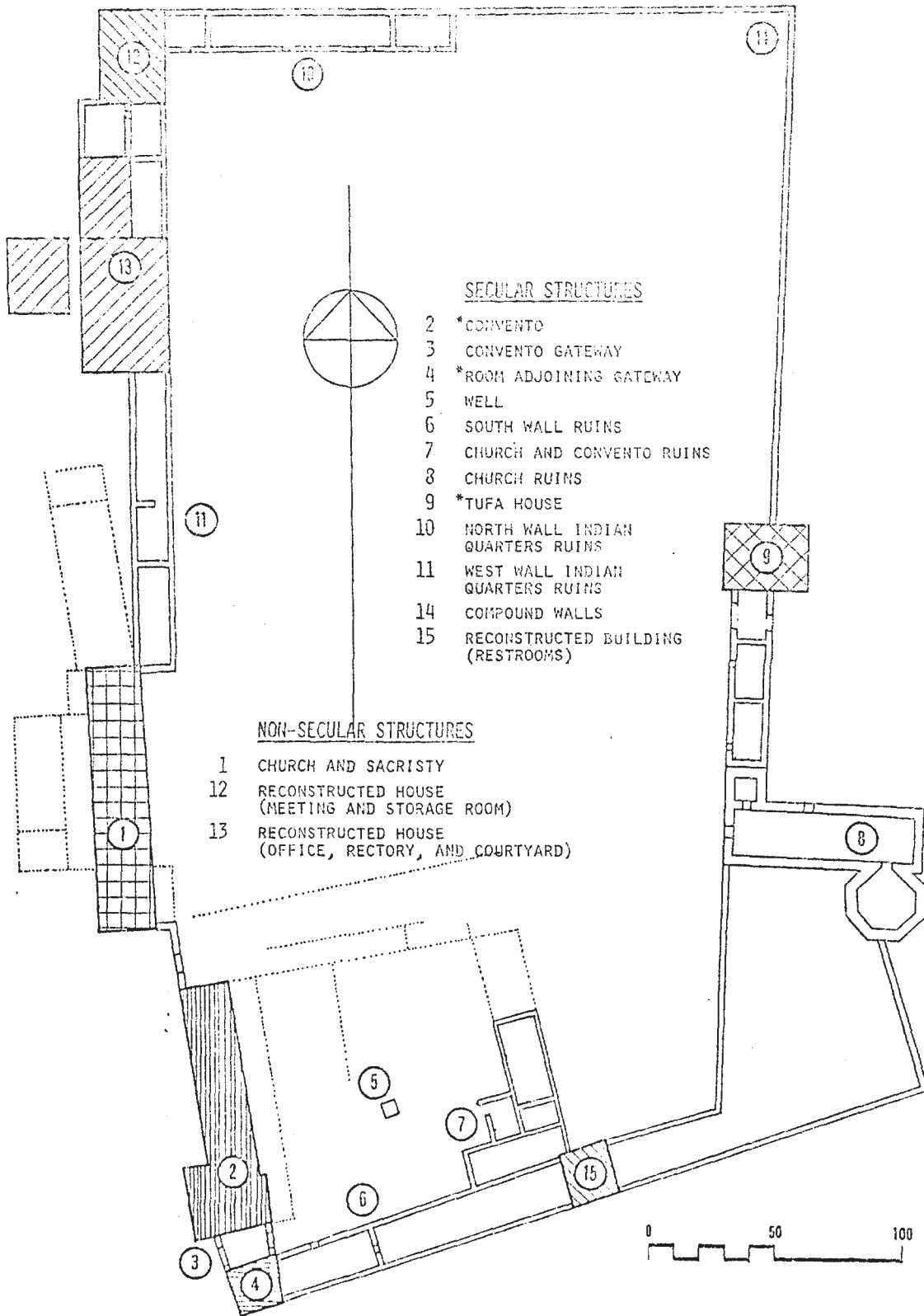
In the immediate future until the recommendations of this plan are implemented, it may be necessary to dispense information in the former concession area. As at San José, interim measures could include a desk, map and/or large graphics, and a book display rack.



ESPADA AND ACEQUIA PARKS  
ESPADA LABORES, AQUEDUCT, AND ACEQUIA

The missions cultivated huertas (gardens) and, beyond their gates, labores (farmlands) where a variety of crops were harvested: corn, squash, chili peppers, sugarcane, peaches, pomegranates, and cotton. Their irrigation systems were connected to the river and consisted of a dam and a network of acequias (irrigation ditches). In the case of Espada mission, an aqueduct was an additional feature.

Three wayside exhibits will be placed at water control devices to interpret their significance to the missions. Labores will be interpreted at the aqueduct site in conjunction with the planned trail along the acequia. Other interpretation of labores will be described in the section of this plan dealing with Mission San Juan.



Mission San Juan

\* DESIGNATES STRUCTURES TO BE USED FOR ADMINISTRATION OR INTERPRETIVE EXHIBITS

Evans 6/9/82

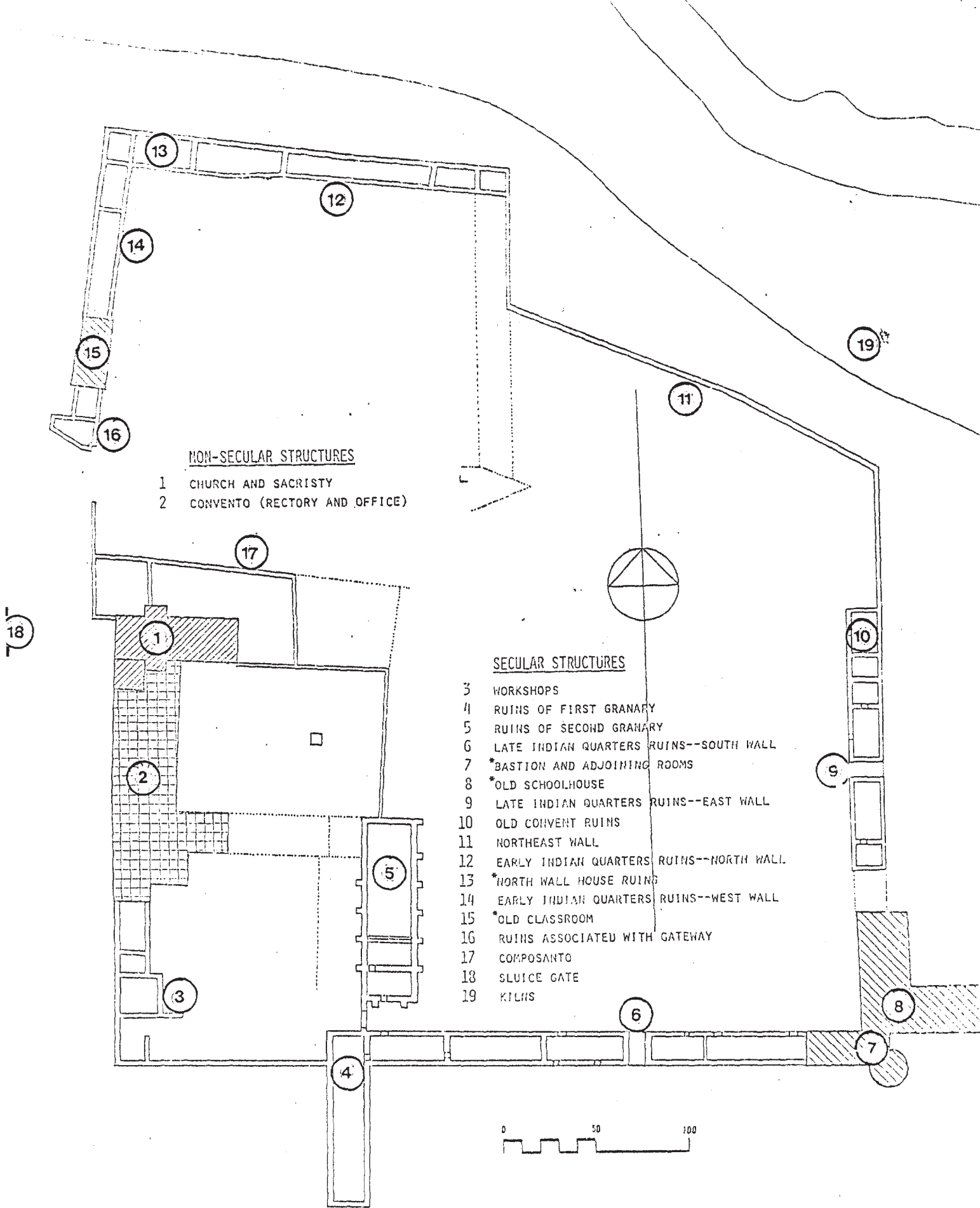
## MISSION SAN JUAN

The theme assignment at San Juan is the mission as an economic center. The mission economy was based on agriculture.

Two introductory waysides will be needed at this mission, functionally similar to those previously described for San José and Concepción. In addition, a trailhead wayside should be placed at a strategic point to stimulate interest in and direct visitors to the trail system.

A demonstration farm, occupying a small acreage, will give visitors an opportunity to see the kinds of crops typical of the mission period. An interpretive trail will pass through the adjacent woodlands and the demonstration farm. Eventually, connecting trails will permit access to the Espada aqueduct, labores, and acequia on the opposite side of the river. A self-guiding folder could be dispensed at the trailhead or at the mission. The folder would contain a combination of information about features around the mission compound as well as those along the trails, in both the woodlands and croplands.

A substantial part of the compound is in ruins. There is, however, space in the convento in which exhibits interpreting the assigned theme will be housed. The exhibits will pertain to various facets of agriculture and the livestock industry at the adjacent croplands and the more distant ranches. Objects associated with these pursuits are available for display. There are also trade objects that can introduce the subject of the extent and pattern of trading activities. San Isidro, the patron saint of farming, could be represented. The introduction of many animals new to America is a related topic of interest. Stone tools of Indian origin and crops of New World origin should be included.



NON-SECULAR STRUCTURES

- 1 CHURCH AND SACRISTY
- 2 CONVENTO (RECTORY AND OFFICE)

SECULAR STRUCTURES

- 3 WORKSHOPS
- 4 RUINS OF FIRST GRANARY
- 5 RUINS OF SECOND GRANARY
- 6 LATE INDIAN QUARTERS RUINS--SOUTH WALL
- 7 \*BASTION AND ADJOINING ROOMS
- 8 \*OLD SCHOOLHOUSE
- 9 LATE INDIAN QUARTERS RUINS--EAST WALL
- 10 OLD CONVERT RUINS
- 11 NORTHEAST WALL
- 12 EARLY INDIAN QUARTERS RUINS--NORTH WALL
- 13 \*NORTH WALL HOUSE RUIN
- 14 EARLY INDIAN QUARTERS RUINS--WEST WALL
- 15 \*OLD CLASSROOM
- 16 RUINS ASSOCIATED WITH GATEWAY
- 17 COMPOSANTO
- 18 SLUICE GATE
- 19 KILNS



Mission Espada

\* DESIGNATES STRUCTURES TO BE USED FOR ADMINISTRATION OR INTERPRETIVE EXHIBITS

## MISSION ESPADA

Espada has been assigned the theme of the mission as a vocational education center. The types of skills that were being taught to Indians were tanning, blacksmithing, carpentry and wood carving, masonry, farming, food preparation, and such crafts as basketry, ceramics, and textile weaving in the Spanish tradition.

The General Management Plan calls for adaptively using the Centro de Artesanías for interpretive purposes. There are currently a number of community activities that are housed in this and other mission structures. These activities include a head start program, senior citizens meals program, and arts and crafts classes. The crafts produced are not historical replicas using historical processes. These will be phased out and the Centro will be used to interpret the assigned theme through the exhibit and audiovisual media. The theme is one that lends itself well to exhibits because of the associated objects--either historic or replica--that could be used. A cultural demonstration feature might be added; or alternatively, a short video program, consisting of silent segments, could present the demonstrations when live interpretation is not possible.

As at the other missions, personal services, publications, and waysides will also be used to convey the interpretive story. A site folder is needed to guide visitors around the compound and trails. An introductory wayside will be placed just outside the compound. Another will be needed inside the compound. The functions, but not the content, of both waysides are the same as previously described at each of the other missions.

## ACQUISITION OF OBJECTS FOR EXHIBITS

San Antonio Missions NHP has few objects and photos in its museum collection, so most of the items that will be used in exhibits will have to be acquired. Acquisition can be done through purchase, transfer, gift, bequest or loan.

Certain criteria should be used when determining which objects should be acquired by the park for inclusion in the museum collection. The park's Scope of Collection Statement should provide these necessary guidelines. A scope statement should be written before any objects are acquired by this park.

Objects for exhibits should be acquired using the following collection categories, in order of priority:

1. Historic objects from the Spanish Colonial period whose use at the San Antonio Missions is fully documented.
2. Historic objects from the Spanish Colonial period whose use in the Texas missions is fully documented.
3. Replicas of well documented objects associated with the San Antonio Missions and/or Texas missions during the Spanish Colonial period.

The park should avoid acquiring historic objects with little or no documentation. The goal should be to acquire historic objects for exhibit that are associated with these Texas missions or reproductions of these objects.

Research needs to be done to determine what objects were used in the secular areas of the San Antonio missions during the Spanish Colonial period, where these objects originated (made locally or imported) and what they looked like. Information is available in the form of historical accounts, inventories, illustrations and archeological studies. This information should be compiled into a well documented study which can be used to determine what types of objects would be appropriate for acquisition.

The Spanish Colonial period will receive the main interpretive emphasis. However, chronology of the individual missions has been designated as an appropriate exhibit topic for which objects and photographs may be needed. In this case, the periods of interest will extend beyond the Spanish Colonial, but selectivity in acquiring objects remains our goal.

The primary sources for acquiring museum objects will probably be the following:

1. Mission San José State Park. They have several hundred objects in their collection; however, probably less than half of the objects are appropriate for the San Antonio Missions. Prior to transfer of the park by the State of Texas, it is imperative that the collection be screened. Inappropriate items should not be acquired by the National Park Service.
2. University of Texas at San Antonio (UTSA) Center for Archeological Research. Most of the archeological materials from Texas missions are kept here. A few of

the archeological materials from the San Antonio missions are exhibitable; most materials consist of bone, ceramic, and metal fragment as well as a variety of mineral and plant samples.

3. Private museums. Most likely sources are the San Antonio Museum Association, the Conservation Society, Texas Military Museum and other museums in the San Antonio-Austin-Houston area who have Spanish Colonial period collections.
4. Private Individuals. The most likely sources are old families in the mission parishes.
5. Mission Churches. Ownership of items now on display needs to be determined. Following the determination, there may be a need to negotiate with the owner for objects desired for use in NPS exhibits.

Although there may seem to be a variety of sources for acquiring objects, it seems likely that the demand for exhibitable objects relating to the San Antonio Missions will far exceed the available supply. Many of the available objects may consist of archeological materials such as ceramic fragments and rusty nails. Replicas of historic objects are a good alternative as long as the information is available to create an accurate copy.

Diana Pardue



## PUBLICATIONS

The print medium is a way of extending the interpretive experience beyond the actual site visit. Publications can offer a range of subject matter and can cater to interests that have reached the intermediate and advanced levels.

The collection of sales publications will naturally focus on Texas missions; peripheral areas should be covered in a less intensive fashion. Because of the relationship of the missions to such a diversity of material, some care will be required that the selection offered through cooperating association sales units does not become too large and unwieldy. However, it should be the place where people can expect to find a nucleus of information on the Spanish experience in the New World, related topics in the Old World, and coverage of Texas aboriginal cultures.

In the interim sales facility at San José it may be necessary to be more restrictive in scope because of space limitations, but at the new visitor center, the area allotted to this function should be generous.

In addition to sales publications, a park folder is required--one folder to include all the missions and related structures. It should be produced in both Spanish and English languages.

Other site folders, free or with a small fee and recyclable, can be assembled for each mission. They would allow a self-guided experience around compounds and associated trails. The need for such material will be determined by the level of staffing. If guided tours are consistently available year-round, there may be less inducement to produce folders.

One specific need, perhaps initially included with the previously mentioned site folders, is for text and illustrations pertaining to features inside the churches. Such an item would be used on a self-guiding basis. Ultimately it should be a separate booklet, possibly with color illustrations, covering all four churches. If coordinated through Old Spanish Missions or the Archdiocese, it could cover those gray areas between church and state where historical and current religious practices intermingle. The encouragement and sale, if not active production, of such a booklet could be handled by the cooperating association.

A handbook could also be produced as a sales item, as part of the Harpers Ferry Center handbook series.

GROSS  
COST ESTIMATES

<u>Page No.</u>		<u>Planning</u>	<u>Production</u>	<u>Equipment</u>
27	<u>Wayside Exhibits</u> Two introductory waysides at each mission (2x4=8)			
27	Series of smaller waysides in San Jose compound (about a dozen)			
34	Waysides at dam, aqueduct, labores, trailhead (5-6)			
	Total	\$ 18,000	\$ 90,000	
18	<u>Alamo Plaza Contact Point</u> Exhibits	7,500	35,000	
18	AV program		9,000	\$ 6,000
21	<u>Visitor Center</u> Information desk, sales racks, orientation exhibits	45,000	225,000	
23	Exhibits			
22	Film (12-15 minutes)	12,000	67,000	19,000
28	<u>Mission San José</u> Exhibits: Indian quarters Workshops Spanish residence Granary Mill Bastion	30,000	150,000	4,500
32	<u>Misión Concepción</u> Exhibits	23,000	75,000	
33	Video program, music audio		18,000	18,000
35	<u>Mission San Juan</u> Exhibits	23,000	75,000	
36	<u>Mission Espada</u> AV program		10,500	13,500
36	Exhibits	23,000	75,000	

## PHASING

The implementation of this plan is expected to progress through several stages. Phasing will have an element of unpredictability; it will depend on such actions as reaching agreement on availability of adaptive use space or of preparation of such space for use, and of the extent of funding provided.

However, some suggestions are offered that agree in general terms with the plan implementation strategy recommended in the General Management Plan. We have focused on Phase II and III of the GMP since Phase I does not have interpretive implications.

The first interpretive phase will coincide with assumption of operational status. At that time some basic start-up items will be needed to supplement staffing by uniformed employees. Such things as an information desk, orientation graphics and maps and sales display units would be needed immediately at San José. The mission model could be supplied with a new sound and light program with changed emphasis. Some large graphics might complement the model. The immediate need at the Alamo Plaza contact point is for volunteer staff, with or without a separate information desk, and a graphic/photograph/object exhibit, of small scale. All of the above items may be provided through programs that exist now at Harpers Ferry Center.

The next phase would be one during which adaptive use spaces at all missions would be provided with the exhibits and audiovisual programs described in this plan. All these interpretive media could be grouped together in one large package and planned and produced at the same time, if funding permits.

Alternatively, the media for each mission could be produced separately as money becomes available. In such a case, San José, because of its large visitation, should receive first priority. Any of the other three missions could follow, depending on whether arrangements were completed to use the specified rooms.

Adaptive use of historic structures will likely occur before construction of the visitor center. Combined in programming documents with the interpretive media in the visitor center should be any remaining media needed at San José Mission but not previously scheduled because of interim functions temporarily occupying the space.

At any point when funding permits and perhaps alternative space is arranged at Alamo Plaza, some additional interpretive media production could take place if the role of the NPS expands beyond minimal. For instance, the short slide program could be installed.

## SPECIAL POPULATIONS

Provisions will be made to accommodate the needs of special populations who visit the sites. Special populations are identified as the sight, hearing, mentally and mobility impaired; the elderly and very young children; and visitors who do not speak English.

Accommodations will be made for access to the sites and their buildings and facilities as well as to the interpretive media. Guidelines are available to assist park staff and media designers in increasing their sensitivity to the special needs of these groups. A number of such accommodations are ones that will benefit all visitors.

Some specific suggestions are listed here; others will be developed during later operational and design stages and will reflect the state of the art and standard procedures at the time of implementation.

In general, there are few architectural barriers to the missions now. When constructed, the new visitor center, new walkways and parking lots will meet the standards established by the Architectural Barriers Act, Public Law 90-480.

Substantial numbers of children visit in school groups. They can be served through special personal services programs and guided tours. Packages of materials could be designed for them and their teachers. The extent of these services will be specified in the Statement for Interpretation.

It is recommended that exhibits, waysides, audiovisual programs and some publications be provided in Spanish and English because bilingualism is part of the cultural tradition. Both languages are used in the region. There are also visitors who speak only Spanish.

Other interpretive literature may also be translated into other languages that will serve substantial segments of the visiting public, such as French, German, and Japanese.

## RESEARCH NEEDED

Interpretation at this historical park will be the beneficiary of a comprehensive research program underway now. No additional studies have been identified in this prospectus; however, as the park develops other needs may be discovered.

The projects in progress range from a historic structures report, a cultural resource survey, an archeological assessment and testing, to a history of decorative and applied arts and an index to microfilm of some Spanish Colonial documents. Studies identified but not yet assigned include a study of the agricultural industry, the livestock industry, and various ethnographic studies. By the time that detailed information is required to produce the media proposed in this plan, the research and information-gathering process will have progressed to the stage that it will provide a valuable resource.



## RELATED SITES

A number of sites in San Antonio and other parts of South Texas are associated with the time period and general subject of interpretation at San Antonio Missions. Some of these are:

The Alamo - constructed as a Spanish mission; later the scene of the battle of the Alamo; occupied by the U.S. Army; now a state historical site.

University of Texas Institute of Texas Cultures - a modern museum interpreting the major cultural groups that have settled and developed the state, including Indian, Mexican, and Spanish.

Goliad State Park - contains the reconstructed Mission Espíritu Santo.

Presidio La Bahia - the reconstructed compound for the military garrison that once guarded Espíritu Santo, Rosario, and Refugio missions.

The Spanish Governor's Palace - originally a part of the Presidio de San Antonio de Bejar whose function was to guard the San Antonio missions and colony. Came to represent the seat of Texas government when in 1722 Villa de San Fernando (San Antonio) was made the capital of the Spanish Province of Texas. Now operated as a historical site by the city of San Antonio.

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This listing is not intended to be definitive. It is, instead, a working bibliography and reflects materials used in preparing the prospectus and those which serve as a starting point to guide future media planning.

## LEGISLATIVE COMPLIANCE

All actions proposed in this plan must comply with the provisions of Section 106 of the 1966 National Historic Preservation Act and Executive Order 11593 as codified in the Regulations of the Advisory Council on Historic Preservation (36 CFR Part 800). Prior to a decision to implement any provisions of this plan, these regulations require that all cultural resources in or near the project areas must be identified and evaluated in terms of the National Register Criteria of Eligibility. The evaluation must be done by appropriate professionals for the Regional Director in consultation with the State Historic Preservation Officer. Additionally, the Criteria of Effect and the Criteria of Adverse Effect (36 CFR Part 800.3a and b) must be applied by appropriate professionals for the Regional Director in consultation with the State Historic Preservation Officer and the Advisory Council Procedures completed as appropriate.

## APPENDIX

### Outline of Interpretive Themes

- I. Toward a definition of the Spanish Mission on the Texas Frontier
  - A. Elements of the definition
    1. Historical Development of Catholic Militancy in Spain
    2. Universalis Ecclesiae: The Mission as a Ministry
    3. The Mission Compound and other Mission Lands
    4. The Mission Program and its Objectives
    5. The Church-State Arrangement
    6. The Native Church and the Spanish Church
    7. The Imperial View of the Frontier Mission
  - B. The Mission as a Vocational Education Center (Espada)
    1. The Mission Vocational Education Curriculum and its Objectives
      - a. Tanning
      - b. Blacksmithing
      - c. Carpentry - Woodcarving
      - d. Masonry - Stone Structures
      - e. Farming - Labores, Acequias, Aqueduct
      - f. Breadbaking
      - g. Crafts
        - 1) Weaving
        - 2) Basketry
        - 3) Ceramics
        - 4) Textiles
  - C. The Mission as an Economic Center (San Juan Capistrano)
    1. Farming - Labores and Acequias
    2. Raising of Minor Livestock
    3. Annual Feria or Trade Fair of San Antonio
    4. History of Trade with Louisiana and Coahuila
    5. Local Trade with San Antonio Presidio and other Missions
    6. The Mission Ranch and Vaqueros
  - D. The Mission as a Religious Center (Concepción)
    1. The Rule of the Friars Minor
    2. The Doctrinas and the Mission Program
    3. Gentiles, Neophytos y Cristianos
    4. The Spanish Vecinos
    5. The Mission Calendar: Holidays and Rituals
    6. Universalis Ecclesiae and the Church-State Relationship
    7. The Native Church and the Imperfect Conversion

E. The Mission as a Social and Protective Center (San José)

1. The Spanish Socialization of the Natives

- a. The Native Culture and Spanish Ethnography of the 18th Century
- b. The Imperial View of the Frontier Mission
- c. The Native and the Acculturation Process
- d. Life in the Mission Compound
- e. Social interaction between Native and Spanish Settlements

2. The Protective Character of the Mission

- a. Architectural Uses of the Mission Walls
- b. The Everyday Presence of Soldiers at the Missions
  - 1) The Mission Escolta
- c. Novedades: Apache and Comanche Raiders
- d. The San Antonio Presidio and Nearby Settlements

II. Common Themes of the Mission

- A. Archeology
- B. Architecture and Architectural Art History
- C. Chronology of Historical Development
- D. The Mission Complex with their Labores and Ranches
- E. Ethnography - Culture and Tradition

