

Alamo Area Experience Plan Update with Historic Annotations

Vision

- Engage local residents and visitors in ways to personally connect to the Alamo area experience.
- Tell the story of the Battle of the Alamo and its impact on the Republic of Texas, City of San Antonio, State of Texas, the United States and the international community.
- Include and interpret the diverse cultures that contributed to the story of the Alamo area through meaningful and memorable experiences for visitors.
- Tell the in-depth history of the Alamo area to the present day as a tribute to all who lived, fought, and died there.

Guiding Principles

- The 1836 Battle of the Alamo, the most widely recognized event, provides an opportunity to tell the entire history of the Alamo area
- Unified leadership under the management of a single steward (public and private) with a sustainable business model
- Preservation and interpretation based on historical and archaeological evidence
- Embrace intellectual, experiential and physical accessibility
- Balance scholarship, historical context, folklore and myth to provide an engaging visitor experience
- Create a premier Visitor Experience through physical space and interpretation
- Embrace the continuum of history to foster understanding and healing
- Enhance connectivity and wayfinding to the river, neighborhoods, La Villita, the cathedral, and the other Plazas

Themes and Goals

The Alamo Plaza Advisory Committee has reviewed and updated the 1994 Alamo Plaza Study Committee's Report and recommends the following updates to the 1994 themes and goals for the Alamo area experience. The themes are based on the research that has been conducted as well as the recommended Vision and Guiding Principles for the Alamo area experience.

Each of the four themes is followed by Primary and Secondary goals that will be included in the overall program planning for the plaza.

Primary (Impact)

1. Include a document that gives the background information on the more than 300 years of history of the Alamo Plaza site.

2. Create a glossary of terms for common reference.
3. Create a unified foundation or organization for the management of the public (city, state, federal) and private interests of the Alamo area experience.
4. Develop a Master Plan and an Interpretive Plan.
5. Develop Physical, Interpretive, Implementation, and Management and Investment Plans as part of the Alamo area experience Master Plan. Update scholarship and technology regularly through the Interpretive Plan every 5 years.
6. Develop and implement an integrated and coordinated way finding, interpretive, and directional signage plan for the Alamo area experience and the Alamo Plaza Historic District. Interpret the Alamo so visitors understand its location on the battlefield.
7. Include strict guidelines in the Interpretive Plan for appropriate experiences as part of the overall Alamo area experience; address street preachers, food and other vendors, street performers, living history interpreters and special events to ensure high quality visitor experiences.
8. Develop and implement a comprehensive transportation, circulation, and parking plan to accommodate accessibility while exerting minimal negative impact on the visitor experience in the Alamo area.
9. Provide an exceptional visitor experience while considering all points of view and a comprehensive interpretation of the Alamo area.
10. Consider the World Heritage Site nomination and designation. Be sure the Alamo area experience Master Plan recommendations do not jeopardize the process and potential designation.

Secondary (Long-term Strategy)

1. Make sure infrastructure and way finding plans are inclusive of all types of visitors, and are broadly accessible and flexible.
2. Develop a strategy to orient visitors to the stories and context before they experience the Alamo compound. Provide information and services to facilitate the visitor experience.
3. Creatively separate commercial areas from battleground areas through visual cues and interpretation.

Note: This document has been annotated by an academic historian. Historic annotations are in *blue italics*.

THEME A: The evolution of settlements and cultures around the Alamo area

Goal 1. Tell the story of the environment and the Native Americans *in colorful depictions, but in scholarly documentation balanced with myth and folklore using the same standards for Americans.*

- *Travis' Letter: Some traditional folklore and 20th-century Texas Creation Myth will be retained to enhance the visitor experience, but it will be presented along with scholarly documentation and archeological evidence in a historical context to engage the visitor while retaining a broader credibility. For example, the fabricated story of Col. William Travis drawing a line in the sand before the battle will not be depicted, but the famous Travis "Victory or Death" Letter will be exploited for dramatic impact and historical significance*
- *Crockett's Last Stand: The mythical image of Davy Crockett should no longer be depicted swinging his rifle as the last Texian standing, but his documented heroism in the face of death can be depicted as standing before Santa Anna's general staff of officers defiant in death.*²
 - a) San Antonio is located just below an escarpment that cuts across the state and joins a semi-arid region to the southwest and a fertile plain to the east. The area was a meeting and gathering place as well as home to different groups of Native Americans.
 - b) Native American groups of the area *included the local bands originally native to Texas as well as the mestizo settlers of native Mexican Indians who came with the Spaniards from southern Mexico to found the missions in the San Antonio area:*
 - remains have been found that date Native Americans in this area to 8,000-10,000 years ago
 - nomadic and followed seasonal food sources, were hunters and gatherers of food, not farmers
 - subsisted on wild game, nuts, berries and other fruits as food sources, *although many of the Alamo and other mission Indians were not nomadic hunter/gatherers. Many mission Indians were sedentary, they lived in large towns in Mexico, and produced a surplus of agricultural crops and goods which allowed them to develop advanced social institutions.*
 - traveled in small bands or groups
 - built jacales as dwellings *inside and beside the Alamo Plaza, some of whom built the nearby La Villita neighborhood.*
 - made basketry
 - had the San Antonio River, creeks and springs as abundant water sources
 - met with other Native Americans at San Pedro Springs to trade and for Mitotes/gathering/ceremonies
 - the region was called the sacred word Yanaguana
 - area Native American groups were attacked often by the Apache
 - were known to seek protection within the mission from outside attacks-as did other people in the area.
 - *Mission Indians: The identity of the Alamo will now be presented as a two-part dichotomy—partly as the traditional static view of the Alamo as a mission fortress in 1836, but also as the congregation of living American Indians who comprised the mission since 1700. To expand the continuum of its existence, the Alamo is also recognized as the Indian neophytes being proselytized in the missionization process by*

*the Franciscan friars. Thus, the Indians themselves comprised the mission decades before the Alamo chapel was built in 1718 and originally named Valero. When the mission system was secularized, many were granted the mission lands now occupied along Loop 410 South by their descendants in the outskirts in present-day San Antonio, Texas.*³

- *Compañía Volante: The Alamo became headquarters of a light cavalry unit, or “Compañía Volante” named the Second Flying Squadron of Alamo de Parras. Formed in the early 1700s, the light cavalry was transferred in 1803 to Valero from their hometown of Alamo de Parras where many of them had been recruited from the Tlascalcan Indian families of the town. Within a few years, they changed the mission name to Alamo, and with their families, the Flying Squadron troops built the long barracks as their troop quarters. They developed family homes in the nearby Villita neighborhood, converted the convent into a hospital, and became a thriving community numbering approximately 200 citizens. They used the Alamo as a voting place, a refuge from hostile Indian attacks, and as a religious site. As the troops incorporated into the Tejano community by the time of independence and revolution, some remained loyal to the Mexican government, and some joined the Texians to their death in their homeplace of Alamo, while others remained to live in San Antonio after the Texas Revolution.*⁴
- *Alamo plaza life: The Indian bands of the Alamo mission and the Flying Squadron troops who gave the Alamo its name all had their common origin in the region on northern Mexico settled in the 1500s by Tlascalcan Indians of southern Mexico. The Tlascalans had become staunch allies of Hernan Cortez in 1519. After conquering the Aztecs in Tenochtitlán (present-day Mexico City) in 1521, the Spaniards and their Tlascalcan allies moved northward in the 1590s, ultimately founding Coahuila and Texas as Spanish provinces. Thus, the Tejanos who remained as founders of the Alamo, La Villita, San Fernando de Béxar, and the 19th century city of San Antonio, Texas, represent the continuum of Spanish and Indian families who founded Texas, fought for Mexican Independence, died with Travis and Crockett in the Alamo, fought alongside Houston at San Jacinto, and became U.S. citizens of Texas, now living in and around the modern city of San Antonio, Texas.*⁵
- *became part of the expanding Spanish Empire when the Indian missions and later towns/pueblos were established. Tejano families of La Villita and Béxar as the presidial and Indian families came to serve at the Alamo and eventually combined with Texians and immigrants from Europe and the United States to form the community that has become San Antonio, Texas.*⁶ *Some of the Indian bands of the Alamo mission were local Texas natives, but others were descendants of the Tlascalcan tribe of southern Mexico who became staunch allies of Hernan Cortez in 1519. After conquering the Aztecs in Tenochtitlán (present-day Mexico City) in 1521, the Spaniards and their Tlascalcan allies moved northward in the 1590s, ultimately founding Coahuila and Texas as Spanish provinces. These lived in the missions and mission lands among the local bands of Sarames, Papanac, Payaguan, Siguam, Pajalat (Pajalache), Pacao, Tilijaes, and Venado. When the mission system was secularized, they were granted the mission lands now occupied along Loop 410 South by their descendants in the outskirts present-day San Antonio, Texas.*⁷
- *Spanish authorities granted full political authority to the Native American tribal government that included Governor, Mayor, Constable, etc., as conferred by the Auto de Posesión. This “Act of Possession” was similar to the one in 1731 issued by the Spanish Viceroy that granted the Indians inviolable title to the mission lands and “named the Governor of said Pueblo the Captain of the Venados.”*⁸

- were mission-dwellers who farmed and ranched on the frontier to survive and thereby expand the Spanish Empire. *Especially after secularization (termination of Catholic Church ownership of the missions and mission lands), the mission Indians became farmers on those lands, and assimilated into Béxar and the surrounding Tejano community.*
- *received large grants of land along present-day San Antonio's South Loop 410 by the Spanish Viceroy's Auto de Posesión of 1731, giving them "true and lawful possession so that . . . they cannot be dispossessed nor have the title voided to the lands, water, and pasturage."*⁹
- were converted to Christianity – the primary goal of the Spanish missionaries
- were willing to live in the mission, be Christianized and take Spanish names while still maintaining a connection to Native culture, *although most of them adopted the Tejano culture and are now identified as Latino or Mexican American*
- mastered the skills and trades that the missionaries introduced, learned to tend the *fields and livestock, built the mission structures and irrigation systems including acequias, aqueducts, and field rows, while incorporating native symbols and colors in the designs*¹⁰
- *assimilated into the Tejano community of Béxar, and served not only in Tejano militia like the Compañia Volante, but later with Texian forces in the Texas Revolution, such as Canuto and Julian Diaz, who served as soldiers and scouts with Jim Bowie and the others at the Battle of Concepcion and at the Siege of Bexar in 1835, a few months before the Battle of the Alamo in 1836. Both Canuto (b. 1811, d. 1887) and Julian were awarded pensions from the State of Texas in the 1870's for their service in the Texas Revolution.*¹¹

Goal 2. Tell the story of the Spanish influence and settlement, including the three types of towns: Missionary and Indian Towns/Pueblos, the Soldier/Settler Town, and the Civilian Town

- a) The introduction of the horse by the Spanish led to the culture of the vaquero and the cowboy. The area of San Antonio was settled to protect New Spain against French encroachment from Louisiana. Spanish Texas would always serve as a defensive frontier on the edge of the Empire. Once the Crown sponsored-establishments were founded, settlers began to pursue their own goals and objectives rather than those of the Empire.

Spain established Indian missions that became **Missionary and Indian Towns/Pueblos** as a means of expanding the Empire. These towns/pueblos had an appointed Native American government that included Governor, Mayor, Constable etc. This was conferred by the Auto de Posesión. The primary goal of the Spanish missionaries was the conversion of the Native Americans. *The secondary goal was to assimilate natives as Spanish subjects, teaching them to survive and expand, allowing the mission dwellers to develop farms and ranches on the frontier.*

Alamo as Mission par excellence: The Alamo mission incorporates as well as, if not better than any other Spanish mission in North America the function, the process, and the impact of a mission on the Spanish Frontera. It assimilated natives not only to the Christian religion but to the racial amalgamation of European, African, and native Indian. It was the cauldron where Mexican cultural institutions and American cultural institutions met to create the archetype of "The Texan." A formal inventory was ordered of Misión San Antonio de Valero at secularization in April, 1793 by Gov. Manuel Muñoz. Pedro Huizar, a local mason started with a full description

of the missionaries' home as "stone house, 22 $\frac{3}{4}$ by 22 $\frac{1}{2}$ varas, north and south wings 2 stories high divided by a hall, with 5 rooms per wing, a patio with a well, stone super-structure, and bucket. A Spanish vara in Texas was approximately .9 yard or .85 meter. The church, which "had not been completed" and was 100 varas long by 9 wide, had a façade with 2 stone statues of St. Francis and St. Dominic. The report gave a complete, architectural description of the sacristy, which had a domed roof and was being used as the church.¹²

Soldier-Settler Towns were founded with a fort (called a *presidio* or military garrison) in which the troops intermarried and blended into the civilian families, often relying more on the local economic base, farming and grazing, rather than on their military pay.¹²

The settlers in the **Civilian Town** of San Fernando de Béjar immigrated to Texas under the sponsorship of Spain. They were founded by families of civilians who originally relied heavily on the rights conferred to them by the Spanish Crown. In time, they searched for security and economic improvements over imperial Spain's objectives. A distinction was made in the 18th century that the residents of San Fernando de Béjar were more purely Spanish than the residents of San Antonio de Béjar because they had emigrated directly from Spain in 1731, rather than through Mexico. Actually, they emigrated from the Canary Islands off the coast of Africa. San Fernando was on the west bank of the San Antonio River, directly across from the Alamo, while the main plaza of San Antonio de Béjar was to the west, on the San Pedro Creek.

b) Define and provide context for:

- Definition of the Military Plan of Operations for Gen. Santa Anna's Mexican Army was the detailed order for each military unit. The best document for the graphic illustration of the instructions for each military unit is in the map of Colonel José Juan Sanchez-Navarro before the final assault on the Alamo. See THEME B, Goal 2p
- define the terms: these terms had a pre-1836 origin, but used after 1836 as well
- Spanish – related to the colony of Mexico "New Spain" under the rule of the monarch in Spain between the conquest in 1519 and Independence in 1821.
- Mexican – a native or citizen of the Republic of Mexico after Independence
- Tejano – Texan (Span.); a native Mexican citizen of Texas before 1836
- Bexareño, – resident of San Antonio de Béjar before 1836
- Texian – a non-Hispanic American immigrant colonist in Texas before 1836
- Explain who is identified as Mexican in Texas history: Any person who was a citizen of the Republic of Mexico after 1821 and before 1836 was identified indelibly as a Mexican. A Tejano's identity was identified as Mexican regardless of birthplace, loyalty, or service, and his identity does not change to Texan at any time. A Mexican immigrant is rarely identified as a Texan. Juan Seguin fought for Texas more than any American, but was commonly identified as a Mexican.
- Questionable due to Auto de Posesión. The first families of the area were called *pobladores primitivos*, or primary settlers
- Spanish colonization that brought converging goals of church and crown – building missions, churches and schools were ordered by the Spanish crown through a code of regulations known as the *Compilation of Laws for the New Kingdom of the Indies* (*Recopilación de Leyes del Nuevo Reino de las Indias*) which prescribed the settlement of towns to expand the dominions of the Spanish monarchy.

- Civil governments were established with a town council, a mayor (*alcalde*) and town councilors (*regidores*) to administer the king's laws. The royal code of Spanish laws for the Indies or the New World specified in detail that Spanish subjects throughout the Spanish empire would live in a municipality or city. The codes specified the qualifications of loyalty for application to municipality status, the topographical characteristics, defense capability, geographic structure of the central plaza, and formation of the *Cabildo* or town council. Historians agree that the Texas *frontera* revealed more deviations from these codes than compliance.
- The role of slavery was minimal compared to American slavery in the Old South, but was present in less than 25 slaves in any Tejano town. Slaves were usually African, but there were some Indian slaves. They were rarely beaten and were more comparable in social status to European medieval serfs.¹³
- The establishment of Spanish archives to file their deed records and wills was an elaborate bureaucratic system which recorded quarterly detailed censuses, official orders for all official actions, and meticulous court records. The records are now known as the *Béxar Archives*, available online and filed in original hardcopy at the University of Texas at Austin.
- An ancient defensive frontier complex known as the *frontera* was established for the protection of the missions, the *Presidios*, and to maintain law and order in the region. In Spain, the Spanish monarchs had developed an 800-year-old system of para-military civilization to defend against constant and fierce attack by Muslim invading armies from Northern Africa. The *frontera* consisted of a front line of forts (*presidios*) guarding the civilian Spanish cities (*municipalities*) which were by law surrounded by high defensive stone walls. A buffer zone or *despoblado* (depopulated) no-man's land extended 100 miles in front of the *frontera*, where Catholic friars conducted missionary activities and soldiers conducted regular patrol while tending cattle. Essential to the Spanish concept of a *frontera* was mobility of livestock, mounted troops, and civilian evacuation in time of attack.¹⁴
- *Porciones* (define land measurements by today's standards) were elongated rectangular land units granted to Spanish settlers for defending the *frontera*
- new techniques of farming, raising cattle and horses, the impact of clearing large areas of brush and trees to establish farming land
- Domesticated animals (cattle, sheep, goats, hogs, chickens, oxen) were introduced in South Texas which is generally recognized as the origin of the North American ranching and cattle industry.
- The Spanish way to trade, traded with Spanish money was controlled by the royal *Casa de Contratacion* or Council of Trade in Seville, prohibited trade with any other nation by land or by sea. The Tejano practice by 1800 was to trade more with Americans than with New Spain, especially in livestock to avoid taxes. Spanish colonies conducted illegal trade with other nations who universally and illegally used Spanish *reales* or coins called *doubloons*.
- English was introduced as a new language to Texas. American colonists and immigrants introduced American English to Texas after 1821, despite the Tejano colonization laws requiring that they adopt Spanish. As Americans became the overwhelming majority of the Texas population by 1834, Tejano legislators passed a law to make English a legal language for business and government activities. Tejanos remained monolingual Spanish, but incorporated many English terms such as *juri* and *cherif*. They were reported by travelers from Mexico as having a pronounced English accent in their Spanish.

- *The Spanish missions reflected changes and influences regarding architectural styles in the Moorish or Arab arch as compared to the Roman arch as seen in the missions and aqueducts. The mission facades are Tuscan architecture except that they incorporate grooved or fluted columns.*
- *Dependable roads were built in Texas only after the 1880s when Spaniards made carts (carreta) and wagons to haul products that allowed Tejano teamsters or carreteros to dominate the transportation routes and trade in Texas until the 1850s. After this time, Tejanos were no longer involved in transportation.¹⁵*
- *Very few businesses and stores existed under Mexican Texas, and most goods were made by artisans.*
- *The San Antonio River served the local populace for drinking water, washing clothes, and irrigation through acequias, which channelled water for animals and farm land. The San Antonio River is the single most-important geographic feature which predetermined San Antonio as the keystone of Texas power, culture, and conflict. The river emerges from cluster of springs in a break in the tectonic plates where the Balcones Escarpment shifted above the Blackland Prairie. The springs were named Yanaguana by the Payaguan Indians when Mission Solano was transferred there from the Rio Grande in 1700. Upon arrival at the San Pedro Springs at the source of the River, the mission took the name Valer, which was moved in 1711. The acequias were a major factor in the survival and stability of the Alamo and entire B exar community, and were constructed even before the mission and town buildings.*
- *Texas was affected by new diseases, small pox and other diseases. Smallpox, measles, and other diseases were first introduced to the western hemisphere by Spanish and European explorers after the Columbian discovery in 1492. While European explorers and colonists after 1492 had developed immunity to many of the world's diseases, all of the native populations had only one blood type with no immunity to any of the new diseases. The entire native population was decimated within three generations, and the rest died throughout the entire period of Spanish missionization. As native tribes such as the Tlascalans intermarried and went northward with the Spaniards, these mixed-race mestizos internalized the European immunities. Spaniards, mestizos, and Native Americans all continued to succumb to continuing epidemics of cholera and other diseases through the 19th century. The 1833 cholera epidemic was one of the most devastating epidemics in Texas which decimated towns all along the Texas frontera, including Tejano Governor Juan Mart n de Veramendi, his wife, and his daughter Ursula who was the wife of James Bowie. Bowie and other Americans suffered from tuberculosis and other chronic illnesses, including cholera and other epidemics throughout the 19th century.¹⁶*
- *Tejanos benefited from immunity and the smallpox vaccine by the early 19th century, but hospitals and new medicine did not affect the Tejano or American populations in Texas significantly until the late 19th century.*

Goal 3. Tell the story of all the cultural groups involved in the coming Texas Revolution (including, but not limited to Mexicans, Mulattos, slaves and freedmen, Tejanos, Americans, Texians and other immigrants)

a) From Spanish to Mexican and American Texas:

- *Founder of San Antonio: La Villa de Béxar was founded on May 5, 1718 by Governor Martín de Alarcón, Knight of the Order of Santiago and Governor of Coahuila and Texas, Captain-General and Governor of the Province of Tejas.*
- *Founder of the Alamo: Fray Antonio de San Buenaventura y Olivares founded the Mission of San Antonio de Valero on May 1, 1718, before the Villa de Béxar. Father Olivares closed down the floundering Mission of San Francisco Solano, which he had founded on the Rio Grande in 1700, and transferred those mission Indians to launch Valero. Martín de Alarcón, the governor of Coahuila and Texas, led the official entrada into Texas to establish the presidio and the Villa de Béxar. With numerous Indians of the Jarame, Payaya (Payaguan), and Jarame tribes, Father Olivares built temporary housing in a jacal on the west side of the San Antonio River, about 30 varas from San Pedro Creek. They began constructing the acequia irrigation canals, and planted numerous crops by the spring of 1719. He gave Indians official authority to govern their own community naming their native Governor, Alcalde (mayor), and regidores (councilmen). They planted watermelon, pumpkin, chile, melons, corn, and beans, and began to raise cattle, sheep, goats, and pigs.¹⁷ Spanish Mission secularization was the conversion of the mission to civil or lay control, and was accomplished in January 1793, when the Spanish Viceroy issued a decree mandating the secularization of San Antonio de Valero and the distribution of the temporal property to the neophytes. The next year, all of the other missions of Texas were secularized.¹⁷*
- *San Antonio society was in a constant process of transformation from mission to presidio, to town to now a modern city. The Alamo and La Villita illustrate the way in which a mission was converted into a civilian neighborhood. This was apparent in a report on the conditions of La Villita at secularization in 1793. According to the Count of Sierra Gorda, La Villita was near San Fernando de Béxar and adjacent to Mission Valero with “a fairly large settlement of families or agregados or squatters who “had intermarried” there with the mission Indian families.¹⁸*
- *Mexico’s immigration policy was generally to invite European immigrants as well as Spanish and Tlascalcan settlers from central Mexico or New Spain to colonize the northern provinces, called the Interior Provinces, like Texas. In accordance with the philosophy, it was better to engender loyalty and a defensive population by giving large tracts of land rather than selling them. By the time of Mexican Independence after 1821, this policy materialized as a National Colonization Law of 1823 and as a State of Coahuila y Texas Colonization Law of 1825. The state law offered a league (4,428 acres) and a labor (177 acres) for a small fee to each head of household with tax exemptions and homestead protection against debt or any other repossession. Additional tracts were granted for larger families, wartime service, and special concessions. This was the “munificent” Tejano land program which Stephen F. Austin promoted to evicted American farmers and land-hungry pioneers.*
- *Tejano, and some of the European immigrants to Texas like the early Italian, Irish, and German colonists were united by the common Catholic religion which was a prerequisite for colonization in Texas under the Colonization laws. Irish, German, and other European Catholic immigrants were attracted to settle in Texas. Although most of these and American and German colonists were not Catholic, many like the Irish, Italian, and Polish were mostly Catholic.*
- *include the influence of slavery on the coming revolution: Texian colonists resented the Mexican emancipationist laws to prohibit slavery included in the declaration of Mexican Independence in 1810, but slavery was not a major factor in the final Texian decision to*

separate from Mexico. The legal threat against slavery was negligible after 1834 because Tejano legislators did not enforce national laws and had already exempted American slaveholding colonists by passing a law to allow importation of American slaves under the subterfuge of “permanent indentured servants.”

b) San Antonio played a role in the Mexican War of Independence after it was declared in 1810 by Father Miguel Hidalgo

- *Initially, the Spanish Governor in Béxar and some Tejano stories declared their loyalty to the Spanish monarchy, but forces from interior Mexico and the surrounding Texas communities declared Texas in favor of independence. Tejano patriots suffered two major defeats in their war for Texas independence before 1821.*
- *The De las Casas Revolt: In 1811, the Hidalgo banner was taken up by Juan Bautista de las Casas, a militia captain who took command of the San Antonio troops and arrested loyalist Governor Manuel María de Salcedo and the Béxar garrison commandant. After much intrigue, Casas and his followers were captured by counterrevolutionary forces in Béxar, and on August 3, 1811, he was convicted in Monclova, Coahuila, and beheaded. His head was sent back to be publicly displayed in Béxar, and Governor Salcedo was restored to the full authority over Spanish Texas.¹⁹*
- *Battle of Medina: In 1813, another Tejano leader, Bernardo Gutiérrez de Lara raised a revolutionary army, and marched into Béxar to declare the independence of Texas in April 1813. In October 1813, Gutiérrez de Lara led an army of 1,400 Tejanos, Native Americans, and Americans which was routed at the Battle of Medina, 15 miles south of Béxar. The victorious Spanish royalist army marched from the Medina River into Béxar, where they captured and executed the fleeing Tejano rebels and impounded their wives and families in a compound.²⁰*

c) San Antonio and the Texas Revolution

- *the Westward Movement (economic links to the U.S.): Béxar merchants and cattlemen had long maintained a brisk, though illicit, trade with the United States through Nacogdoches and the Louisiana Territory. By the 1820s, cotton farmers in the United States of the Old South began to lose their lands due to unstable cotton prices and foreclosure, which they blamed on the federal tariff of 1832. These evicted farmers and a tide of European immigrants were strongly attracted to the liberal Tejano land grant laws in Texas.*
- *American immigrants to Texas had a well-placed confidence in US support—money, arms and volunteers as seen in the repeated expeditions by armed expeditions and filibuster invasions between 1799 and 1826 by Americans into Mexican Texas. Funded and armed by land speculators from states like Louisiana, armed military companies like the New Orleans Greys and Washington Guards volunteered for service with promise of abundant rewards and lands after separating Texas from Mexico. Tejano rebels like Juan Bautista de las Casas and Bernardo Gutiérrez de Lara also received funding, arms, and support from the United States government in the Mexican Independence movement.*
- *Centralist power grew in Mexico, and began (cutting ties with the U.S.) after Mexican Independence from Spain in 1821. After Mexican revolutionaries drafted the constitution of the new Republic of Mexico, the old powers of colonial New Spain began to reassert their resources to centralize their political power in the national government in Mexico City. The Catholic Church hierarchy, the military, and large landowners began to undermine states’ rights, liberal legislation, and democracy. By the late 1820s, Centralists like General Antonio Lopez de Santa Anna began to challenge the democratic principles of the Constitution of 1824, the authority of the states, and especially the liberal land and colonization policies of Texas. They appended the fledgling state of Texas to its neighboring state of Coahuila as the single state of Coahuila y Texas with its capital in Saltillo, Coahuila. They passed the*

Centralist “Law of April 6, 1830” to neutralize the Tejano colonization program and stop American immigration.

- Civil war became revolution in Texas (from autonomy and self-determination to independence) as a slate of Tejano laws circumvented and eventually repealed the Law of April 6, 1830. American immigration surged and Texian leaders began to hold revolutionary conventions (Consultation of 1833). Tejano liberal patriots joined the Texians to radicalize their protests against Centralist authority. By late 1835, Texians and Tejanos drove the Centralist army out of Béxar and other towns across Texas.

d) United States policy was officially in support of a democratic republic in Mexico, but Texian colonists complicated relations by violating Mexican laws as thousands of squatters entered Texas illegally.

- Manifest Destiny was a popular 19th-century American sentiment of superiority which advocated taking land from Native American tribes and Mexican northern states to expand American jurisdiction, slavery, and Protestantism. It was promulgated in novels, explorer narratives, periodicals, and political rhetoric, which used the term “Anglo-Saxon.” It incorporated coded euphemistic terms like freedom, Christianity, liberty, and destiny to justify intrusion into Indian tribal lands, military intrusions into Texas and California, and the westward expansion of slavery.
- The Monroe Doctrine (1823) was Pres. James Monroe’s unilateral declaration to European nations that Mexico and Latin America were the exclusive dominion of the United States, and any further colonization would be a threat to American security.
- Andrew Jackson and the west were strongly related because Jackson was the U.S. Army general and “The Indian Fighter” who cleansed the western American frontier of Native American control from the Great Lakes to the Gulf Coast between 1810 and 1830. Using European landless immigrants and American southern militia volunteers, Gen. Jackson opened cheap land for American farmers in Alabama, Florida, and Georgia. Many of the Texans like Sam Houston and Davy Crockett served in Gen. Jackson’s Indian campaigns before moving further west into Mexican Texas. Some of these tribes became the immigrant Indian tribes of Texas like the Alabama-Coushatta, who joined Tejano patriot armies in the battles of the Mexican Independence and then generously fed and cared for the Texian families who passed through their villages, fleeing from Gen. Santa Anna in the 1836 “Runaway Scrape.” General Sam Houston courted their men for the Texas Army before the Battle of San Jacinto.
- Southern designs for Texas in the expansion of slavery were constantly alleged by Northern anti-slavery abolitionists. After the Battle of San Jacinto, when the Texas minister first proposed annexation to the United States in 1837, Pres. Martin Van Buren summarily declined to entertain the proposition due to antislavery sentiment, particularly in the North. After the U.S.-Mexican War in 1848, abolitionists and Northern statesmen like Congressman Abraham Lincoln charged that slave states simply wanted to expand Congressional delegations for the South and acquire cheap land for slavery.
- Problems with Annexation in 1836 were not only with Northern U.S. anti-slavery leaders but also with British diplomatic efforts to dominate trade and the Texian sentiment that the western borders of Texas should expand unilaterally to the Pacific coast.
- President James A. Polk designs for California were explicitly articulated in his 1844 presidential campaign. Polk campaigned that Texas should be re-annexed because it originally should have been included in the 1803 Louisiana Purchase, and that California’s annexation was “Manifest Destiny.” The California ports were already dominated by American merchants in Monterrey and San Francisco, and Polk promised

to take California from Mexico by war if elected. He implicitly threatened war also with Great Britain and Russia in his campaign to take the Northwest in his slogan “Fifty-Four Forty or Fight.”

e) Westward movement of the diverse immigrants to America

- population growth *was the combination of a high American fertility rate with European immigration*
- immigration—include the range of diverse groups
- German, Italian and Mexican settlers came together as Catholics, *many of them recruited to Texas before and after 1836 such as the French by empresario Henri Castro, the Irish by John McMullen and James McGloin, Polish Catholics by the Rev. Leopold Moczygemba, as well as German “Austrians” by Prince Carl of Solms-Braunfels. The original Spanish colonists to Texas were all Catholics, but many of the Mexican and even American colonists like Stephen F. Austin’s early Texas colonists were legally required to take their Tejano land grants as Catholics.*
- farmers growing crops
- links to active national and international market
- governmental support
- Louisiana Purchase: *In 1803, France sold the Louisiana Territory to the United States under President Thomas Jefferson for \$15 million, including the land west of the Mississippi River from New Orleans up to the Canadian border and west to the Rocky Mountains, from the Sabine River and up to the Red River border of the Spanish Province of Texas. The purchase doubled the size of the United States for pennies per acre, and opened the way for American settlers into Spanish Texas and California on the Pacific Coast.*
- Northwest Ordinance: *This law passed in 1787 after the United States took possession of the Ohio Valley from England. As American and European immigrants poured from the original 13 states toward the northwest and the Great Lakes, the U.S. Congress took the initiative under the Articles of Confederation to provide for the sale of the land, the establishment of territorial government, and to define the process for the transition from territory to state. This process of territorial government and transition to statehood greatly facilitated the incorporation of new states before the conflict that led to the Civil War.*
- US policy of removal of Native Americans *was generally a process of treaties after conflicts and major battles with major groups of Native Americans since the early colonial settlement along the New England and Atlantic coast. By 1830, the conflict had become a brutal warfare, especially as led by General Andrew Jackson and his army of American volunteers and immigrants. In 1830, as President, Jackson promoted and enforced the Indian Removal Act to use the U.S. Army in the forceful removal of the tribes remaining on the east side of the Mississippi. The fateful “Trail of Tears” to the Oklahoma Territory was taken by thousands of landowning, Christian Native Americans who had U.S. treaties protecting their lands. After the Civil War, the U.S. Army moved the Plains Indian tribes into Concentrated Lands, and by the 1870s into Indian Reservations. In Texas, the U.S. policy was implemented in reservations along the upper Brazos River, but American farmers and squatters invaded the reservations, killing the federal agents and Indians, thus closing most of the Indian reservations in the state.*

f) The diversity the Texians and the American settlers brought:

- new languages *including Spanish, English, French, Polish, German, Czech in substantial populations even in the present day, primarily along both sides of the Balcones Escarpment from San Antonio to Dallas.*

- new ideas on how to farm *as opposed to the mainstay ranching of Tejanos*
- new religions *which were primarily Protestant as opposed to the Roman Catholic religion of the Tejanos and the Native American religions which most Americans considered to be superstition or cults at best*
- banking industry
- new politics
- new money
- new English laws *such as the city and county structure of local government as opposed to the municipality in which the city and county were combined in one jurisdiction, i.e. B exar jurisdiction covered not only the city but also the surrounding ranches for up to 100 miles from town. This was part of the Spanish frontera institution that allowed for defensive protection.*
- new streets
- New ways of transportation *did not enter Texas until the late 1880s when the railroads were introduced. Previous to the Civil War, the bulk of transport in Texas was carried by Tejano cart drivers on a large wooden cart called a carreta. When American wagon teamsters were unable to compete with Tejano carreta drivers for the trade, they perpetrated a systematic assault called the Cart War in 1857. The state government deliberated without action until all Tejano cart drivers were ambushed, killed, and the American teamsters dominated the wagon trade, primarily from the coast to San Antonio, where the military plaza served as a major distribution point for the state.*
- New businesses *which were capital intensive and tied directly to major markets in the United States*
- better water systems inside the home
- New record keeping, *court records were introduced with the immediate transition to the County Clerk system for recording local records and the General Land Office to register land titles. This established a stable administrative records system at the state and local levels, although it isolated the Tejanos who either did not understand the Anglo-Saxon legal tradition or refused to record their land titles due to mistrust of the same government that denied them protection from squatters and cattle rustlers. In 1852, the governor sent two commissioners to collect all Tejano land titles and register them at the General Land Office in Austin, but the steamship that was transporting the original land titles caught fire and sank, destroying all the original land titles. An effort to reconstitute the titles by sworn affidavits made the titles marketable but it did not provide legal protection of title.*
- established factories, *industry only after the turn of the century, as the state remained primarily a lumber and agricultural state with artisans and small merchants.*
- new food items
- city parks and recreation
- new schools
- better protection from pollution for the river
- new voting system
- demolished old buildings and built new ones
- installed paved sidewalks

THEME B: Tell the story of the 1836 Battle of the Alamo

Goal 1. Present the politics of the Texas Revolution

The visiting public of all ages will gain an understanding of the political forces at work leading up to and during the Texas Revolution from September 1835 to June 1836. The known six political factions will be stressed and their leading spokesman identified (through primary source materials) to give visitors a sense of the political and emotional turmoil which split families and friendships during the Texas Revolution. Include politics and policies surrounding the Native American population-Native Revolution/Slavery/Manifest Destiny/Politics. Include the Mexican perspective of what the Battle of the Alamo was about--Mexicans believed Texas and other territories were stolen. *More important than the Mexican perspective in modern Texas is the Tejano perspective. The Mexican army and government eventually evacuated Texas and ceded all lands after the 1848 Treaty of Guadalupe Hidalgo, but the remaining Tejano population remained as a major native population of the state. For Tejanos, the suppression of constitutional rights under Santa Anna before 1836 would continue under the veil of racial barriers after 1836.*

To better explain the ethnic misunderstandings after the Texas Revolution, it may be useful to project the concept of secession, such as the Old South seceding from the United States. *This would explain divided loyalties and reconstruction issues. After the Civil War, Southerners were finally accepted as Americans who still revere their statues of southern heroes across Texas today. Texas was not a colony, but even today Texans see the Texas Revolution as independence rather than secession. Tejanos who opposed secession from Mexico were not accepted as Texans, but are still seen as traitors. Even Tejanos who fought for the Texas Revolution like Juan Seguin were harassed and driven off their lands during and after the Revolution.*

a) The political factions to explore are:

Federalist: supported the Mexican Constitution of 1824, desired Mexican Statehood for Texas separate from its union with Coahuila, sought to overthrow the centralist dictatorship of President Antonio Lopez Santa Anna and opposed annexation to the United States. *The Mexican Republic at independence in 1824 was the same as the United States after independence under the Articles of Confederation from 1777 to 1787. Under the Articles, the states retained their powers and sovereignty over the national government. Likewise, Texas and the other Mexican states retained ownership and control of their public lands and many other powers over the national government in Mexico City. This is why Tejanos were able to give their state lands away to colonists under a state—not national—law. Tejanos, not the national government, administered the land grants and the American colonies in Texas. Tejanos—not the national government—granted the American colonists the right to use the English jury system, their local judges and sheriffs, and community property rights.*

Centralist: supported the dictatorship of President Antonio Lopez Santa Anna and opposed further immigration from the United States *because the centralist felt that the Mexican states like Texas were drawing economic power from the capitalist market system of the United States. After Mexican Independence from Spain in 1821, old Mexican landed families fully expected to retain control of their power and resources in Mexico. The traditional institutions of colonial New Spain tried to regain control of their resources to centralize their political power in the national government in Mexico City. The Catholic Church hierarchy,*

the military, and large landowners began to undermine states rights, liberal legislation, and democracy. They perceived the American colonists in Texas as a growing threat to their dominance in the Mexican economy and government.

Republican/Independence: sought an independent Republic of Texas separate and apart from both Mexico and the United States. *Many Texians came into Texas with the specific goal of separating Texas from Mexico, and establishing an independent republic from the Gulf Coast to California on the Pacific. They worked not only against the centralist forces in Mexico who were loath to lose Texas and California, but forces in England and the United States also opposed Texas independence as well. Northerners in the United States discouraged any territorial acquisition that would add new southern slave states in the economy and Congress. England actually sent agents of the British East India Tea Company to undermine the Texas Revolutionary actions in order to prevent competition to their dominance in the growing markets, especially textiles such as cotton in Texas. Republic of Texas President Mirabeau B. Lamar unilaterally commissioned the ill-fated Santa Fe Expedition in 1841 to take New Mexico and extend the Texas claim to San Diego, California.*

Annexationist: sought an immediate annexation of Texas to the United States through purchase or war as part and parcel of the US Manifest Destiny and the extension of slavery as an economic base. *Although most political forces in the United States opposed the annexation of Texas initially, some did see the advantages to the southern economic and political power. Slavery was a major factor, but the addition of new southern senators in the Congress also appealed to the South. The major factor in annexation of Texas was the emergence of James K. Polk as a “dark horse” presidential candidate in 1844. Polk appealed to the expansionist sentiment of American Manifest Destiny to campaign that he would go to war if necessary to take Texas and California from Mexico. This led directly to his persecution of the U.S.-Mexican War in 1846.*

Lone Star Conspiracy: composed primarily of former followers of US Vice President Aaron Burr (Burr Conspiracy), US General James Wilkinson (Spanish Conspiracy), or the All Mexico Club. This group was composed primarily of US, Texas and Northeastern Mexico frontiersmen who favored the creation of a third North American Republic between Mexico and the United States. *Though this movement saw expression in important figures like Burr and Wilkinson, it was only one in a series of many actual uprisings of filibuster invasions into Texas since 1799. That year, General Wilkinson conspired with a cattle rustler named Phillip Nolan to invade Spanish Texas. Nolan was killed, but Wilkinson went on to support other plots to take Texas from Spain. They included efforts by James Long in 1819 and even during the Republic of Mexico period when the Fredonian Republic was attempted in 1826. A persistent cadre of squatters and mercenaries lurked in the Louisiana frontier between Nacogdoches and New Orleans, hoping for an opportunity to invade Texas for lucrative land profits. The New Orleans Greys who fought in the Texas Revolution were an example of this element, and tended to belie the genuine motives of the Texians in the revolution against the Mexican government.*

Neutralist: lost in the political turmoil of the Revolution, a great number of American colonists and Tejanos quit the Federalist Volunteer Army of Texas after the removal of Stephen F. Austin, or remained neutral throughout the ordeal. *Many Texians had struggled as Stephen F. Austin to remain loyal to Mexico, or at least to retain the legitimacy of a claim to the social contract in their protest of the Centralist government restrictions after 1830, but stronger anti-Mexican forces in the Texian colonies like the Wharton brothers and the*

“war party” prevailed after the Consultation of 1833 in stirring a movement for outright revolutionary separation from Mexico.

Goal 2. Provide background to set the stage for the Battle: September 1835 to February 22, 1836

- a. *the fight for self-determination, self-preservation and self-rule was led not only by Texian demands in the Consultations of 1832 and 1833, but also by Tejanos like Juan Martín de Veramendi who became governor of the State of Coahuila y Texas in 1831 as well as Governor Agustín Viesca of Saltillo. Viesca supported the Texas liberal laws for democratic reforms by allowing Texas to have more legislative districts (departments), more local judges, local sheriffs, the Anglo-American jury system derived from England, and more state legislators. Viesca’s state control allowed him to neutralize the Centralist government’s Law of April 6, 1830, and to eventually repeal it in 1834.*
- b. *Pueblo San Antonio de Valero is transformed from an agrarian community to a military garrison as the area residents are literally pushed out from around the Alamo Compound and surrounding area as Mexican Army and Texian Army strategic conflict converged in Béxar. Béxar had been originally selected as the site for Spanish settlement in 1718, but by 1830, its strategic location became paramount due to the development of its population, the San Antonio River, its built environment of presidios and missions, and the concentration of livestock and agricultural resources. The Alamo had already become the community center and a refuge in emergencies, but as the competing military forces struggled for advantage, the Alamo complex became the focus of a military struggle as well.*
- c. *communities of Villa de Béjar and Pueblo de Valero at the outbreak of the Texas Revolution were divided between those Tejanos who favored revolutionary separation from Mexico and those loyal to the Mexican government, Tories. Liberal Tejanos in Béxar included Juan Martín de Veramendi who became governor of the State of Coahuila y Texas in 1831, and strongly supported the Texian colonists. More important than their sentiments, however, is the traditional response by Tejanos to evacuation in time of invasion or attack. Many Tejanos evacuated Béxar and moved on to the surrounding ranches for refuge after the military actions began with the Siege of Béxar in December, 1835. Only a few Tejanos remained in Béxar during the Siege, and none remained in the Alamo.*
- d. *Early battles in and around Bexar County at Mission Concepción, the Grass Fight and the Siege of Béjar from October to December of 1835 represented the major positioning of the Texian Army to expel the Mexican Army of General Martín Perfecto Cos and secure Béxar. The first phase of their penetration was when Stephen F. Austin commended a small force of 400 men to neutralize the missions on the San Antonio River, below Béxar. In October, 1835 Austin sent James Bowie and James W. Fannin to take Mission Concepción. They engaged in the small Battle of Concepción, and staged for attack on Cos’ army entrenched in the military plaza and the Alamo. In November the Texian Army intercepted a Mexican Army convoy carrying grass feed for the cavalry horses, and engaged in a skirmish called the Grass Fight. The major assault on Béxar was known as the Siege of Béxar, when approximately 700 Texian soldiers under Edward Burleson attacked the besieged and demoralized forces of Gen. Cos. The Mexican troops were not only weary of the winter siege, but abandoning Cos in large numbers to go south and join their own state federalist armies against Santa Anna’s Centralist army in the south. As one*

- Texian force bombarded Cos' headquarters in the Alamo, another force including Tejanos under Juan Seguin engaged in hand-to-hand and house-to-house combat in Béxar. The fighting went through the homes of noted Tejanos like Gov. Veramendi and José Antonio Navarro. Cos surrendered and the Texians took the Alamo on December 9, 1835. See Barr.²²*
- e. Alamo Compound transformed from an abandoned mission, community plaza, and cemetery to a fortified military site *by the Mexican Army forces under Gen. Martín Perfecto Cos. Cos began the fortifications around the Alamo including a moat and used the complex as his military headquarters in late 1835.*
 - f. Mexican Army fortification of the Alamo compound and immediate area before and during Siege of Béjar *was conducted by the Mexican Army forces under Gen. Martín Perfecto Cos. Cos began the fortifications around the Alamo including a moat and used the complex as his military headquarters in late 1835.*
 - g. Continuation of military improvements under Col. James Neill (December 1835 through February 1836)
 - h. The 1836 Alamo Battlefield *was depicted in three maps. The first was drawn by Green B. Jameson, an Alamo defender and the Texian Army engineer who prepared the map for Col. William B. Travis prior to the Battle. Jameson's map shows not only the military improvements left by the retreating Mexican Army of Gen. Cos, but also the improvements by the Texian defenders. The second map was commissioned prior to the Battle by Mexican General Santa Anna for his engineers to draw a battle map for the military assault on the Alamo. The map was drawn by Ygnacio de Labastida, the commander of engineers for the Mexican Army. Labastida's map identifies the infantry troops and the artillery batteries. It also depicts civilian homes and detailed features around the Alamo, the River, the town of Béxar, and the Presidio de San Antonio. José Juan Sánchez Navarro, officer and Adjutant Inspector for the Mexican Army, drew a third, and even more detailed map of battle emplacements, picket lines, and breastworks. The Sánchez Navarro shows many details not seen in the other maps because he had access to the Alamo after the battle. The three maps vary in detail and accuracy, and are available online and originals or copies in the archives of the University of Texas at Austin.²¹*
 - i. defenders' artillery emplacements within the Alamo Compound. *For military placements, see (h.) above.*
 - j. defenders' primary and secondary defensive positions
 - k. Mexican Artillery emplacements around the Alamo Compound *consisted of 2 main batteries, one in the salient bend on the west bank of the San Antonio River and the other outside the northwest corner of the Alamo compound.*
 - l. Mexican Infantry staging area
 - m. Mexican Cavalry positions
 - n. Mexican Reserves
 - o. Mexican battle logistics and order of the day
 - p. Mexican assault routes by commands *are described on the military map of Colonel José Juan Sanchez-Navarro and in the memoirs of Mexican Army Lt. Col. José Enrique de la Peña. (THEME B, Goal 2 t) The main gate was assaulted by Colonel Juan Morales and Col. José Miñon and the Active Battalion of San Luis. General Castrillón and Colonel José María Romero entered the west wall of the compound with the Jiménez and Matamoros battalions and the Toluca and sapper*

- battalions. General Martín Perfecto de Cós entered the main Alamo plaza with light infantry and musketeers of Aldama and infantry from the Active Battalion of San Luis.
- q. *Battle reports provided known sites where individuals died (primary source materials or evidence-based). The primary source of information on the death of the defenders is from the official reports of the Mexican officers present at the end of the battle. The site of the death of “Travis, Commander of the Colonists . . . [was] on the platform of said battery” on the northwest corner of the Alamo Plaza, according to the legend on the military map of Colonel José Juan Sanchez-Navarro. As also cited above, the memoirs of Mexican Army Lt. Col. José Enrique de la Peña indicated that Davy Crockett died in the main plaza as Gen. Santa Anna brought his commander’s flag and entourage into the battle scene. (THEME B, Goal 2 t) One of the most widely used Texian sources is the handwritten narrative written by John Sutherland after the battle and later printed as a pamphlet. The manuscript is in the John S. Ford Papers in the Briscoe Center for American History of the University of Texas at Austin. Sutherland identifies not only the surviving non-combatants, but he related much of the battle and its noteworthy combatants from interviews with Susanna Dickenson, William Travis’ African American slave, and Mexican Gen. Antonio Lopez de Santa Anna and his civilian secretary Ramón Martínez Caro, as well as Mexican Army Col. Juan Almonte.²³*
- r. *One report indicated that there were a few surviving Alamo Garrison combatants. Lt. Col. José Enrique de la Peña wrote the most credible account of the surviving combatants, such as “the Naturalist” David Crockett. He praised the defenders, and described the manner in which “seven men” were found and brought before Gen. Santa Anna, who ordered their immediate execution. The number varies from 5 to 7 surviving combatants in the different Mexican Army reports. Texian diaries and sources indicate that 4 Texian combatants survived the final assault by their service as couriers and foragers for the besieged defenders. These included James L. Allen, Byrd Lockhart, John William Smith, and Andrew Jackson Sowell.*
- s. *Other reports indicated that there were also surviving Alamo Garrison non-combatants. A recorded 15 non-combatants survived according to a series of articles compiled by William P. Zuber from interview that were later published. William B. Travis’ African-American slave Joe survive. Perhaps another of Travis’ slaves Louis “Moses” Rose as well. Texian soldier’s wife Susanna Dickinson and her daughter, Angelina survived and lived for many years after the battle. Tejana (fem. Tejano) women and children included Mrs. Horace (Juana) Alsbury and baby, her sister Gertrudis Navarro, Mrs. Gregorio Esparza with her 12-year-old son Enrique and three other children. Reportedly evacuating before the battle were 2 Tejanas Trinidad Saucedo and Petra Gonzales, and one Tejano non-combatant Brigido Guerrero. Though highly questionable, one testimony is significant because it was used to create a triumphal narrative among the Texian army and settlers. This dubious account was given by William B. Travis’ African American slave, according to William F. Gray, at Groce’s Plantation on March 20, 1836. Gray wrote that Travis’ slave Joe, age 21 or 22 arrived and related story of Alamo. He was asleep when attack began, and he followed Travis who “ran across the Alamo and mounted the wall, . . .” After Travis killed, Joe hid in “a house” and fired shots until all defenders were dead, and Mexicans asked if there were any negroes present, to which he answered, “Yes, here is one.” Joe was taken to Béxar and watched troop parade and Texians “collected in a pile and burnt.”²⁴*

- t. Mexican impressions of the assault by participants were primarily in military reports. Although several accounts are available from Mexican officers after the battle, Lt. Col. José Enrique de la Peña recorded the most credible and descriptive. He wrote of Travis and the defenders as heroic soldiers who courageously sacrificed their lives for their cause.
- u. Tejanos gave some recollections of local eyewitnesses (from primary source materials). Among the credible accounts are those of the Béxar Alcalde (mayor) Francisco Antonio Ruiz and Juan N. Seguin. Ruiz was in Béxar during the Battle, and surveyed the remains of the combatants after the battle in the company of Gen. Santa Anna. Seguin was in the Alamo before the final attack, and returned to inter the remains after the battle.
- v. The Battle in Retrospect was best stated by Lt. Col. José Enrique de la Peña as he surveyed the carnage left after the battle and said "To whom was this sacrifice useful?" De la wrote that the high casualties of Mexican troops and Texian defenders as well as the remainder of the Mexican Army campaign in Texas were militarily unwarranted and morally unjustifiable as evidence of the vanity of the commanding general, Santa Anna. Texians interpreted the battle as an unreinforced garrison to block the main road from Mexico to East Texas, but the spark that motivated and galvanized Texian retaliation to "Remember the Alamo."²⁵
- w. casualties: inside and outside the Alamo walls are described in the military report of José Juan Sánchez Navarro entitled *Adjutant Inspector of the Departments of Nuevo León and Tamaulipas in the University of Texas Briscoe Center for American History*. He states that, "By six thirty there was not an enemy left." He describes "the death of an old man named Cochran and of a boy about fourteen" and the death of Bowie and Travis, though he adds, "The women and children were saved." He adds his count of "twenty-one field pieces of different caliber, many arms and munitions. Two hundred fifty-seven of their men were killed: I have seen and counted their bodies." Other reports totaled 600 Mexican dead.
- x. Mexican Army of Operations in Texas: tactics and objectives after the fall of the Alamo are also described in the military report of Sánchez Navarro in the University of Texas Briscoe archives. He indicates that, "Today at five in the morning, the assault was made by four columns under the command of General Cos and Colonels Duque, Romero, and Morales. His Excellency the President commanded the reserves. The firing lasted half an hour. Our jefes, officers, and troops, at the same time as if by magic, reached the top of the wall, jumped within, and continued fighting with side arms." His military map also cites the gun emplacements and infantry movements.
- y. Memorializing the Battle: the Fall of the Alamo became a battle cry as "Remember the Alamo" to contemporary Texans. This is the battle cry that has taken on international notoriety as seen even in the recent Hollywood movie "Saving Private Ryan." On the world stage, the movie's main character used the expression of "The Alamo" to indicate that the troops should defend their position to the death if necessary. The unique distinction in this battle cry is not only that it became a rallying cry but that it was coined in 1836 by contemporary soldiers of the Texas Army. The Texas Creation Myth was not created by Hollywood, by demagogues, or by historians. In their battle cry, the contemporary Texans presupposed legitimacy of the revolutionary war, their loyalty as Texans, and the birth of Texas. The birth of Texas was integrally tied to the Alamo. The Alamo Plaza was made sacred ground by the Native Americans, the Tejanos, and the Texian defender. The identity of the "Texan" was crystallized in the shared memory of the Alamo.²⁶

- z. evidence-based interpretation, incorporating ongoing research and scholarship *Lt. Col. José Enrique de la Peña wrote the most credible account the death of “the Naturalist” David Crockett. He praised the defenders, saying, “Death united in one place both friends and enemies; within a few hours a funeral pyre rendered into ashes those men who moments before had been so brave that in a blind fury had unselfishly offered their lives and had met their ends in combat.” On the death of Davy Crockett, de la Peña described him as one of the few defenders found alive, “in whose face there was the imprint of adversity . . . and nobility that did honor him” as he was brought before Gen. Santa Anna, who ordered his immediate death on the spot. This and other accounts have been challenged for their authenticity, but in October, 2000, the University of Texas hosted a widely-publicized conference inviting the greatest collection of expert and interested parties to view and discuss the evidence on handwriting, paper, ink, and provenance. They concluded that the de la Peña manuscript is the most credible single source for the battle and its aftermath.*²⁷
- aa. interpreting the Battle of the Alamo in the context of demographics and with cultural sensitivity
- bb. *Interpretive displays and tours should depict the Alamo as a vortex of many cultural and political forces that culminated by 1836 in a dramatic conflict with international ramifications for the liberal and independence movements in Texas, Mexico, the United States in the early 19th century. Tejanos had been fighting for independence since the 1813 Battle of Medina, the largest and costliest battle ever fought on Texas soil. They joined the Texian Army in 1835 to take Béxar from the Centralist Mexican Army, after which Texians and Tejanos fought the famous Battle of Alamo in 1836. All of these themes, battles, and heroic actions by the Texians, American Indians, and Tejanos should be reflected in an over-arching narrative.*
- cc. *The native Mexican citizens of Texas, or Tejanos constituted about 10% of the total population of Texas at the time of the Battle, and 8 of the 188 defenders. The Alamo combatants represented several American states, over 20 western European nations, and 9 Tejanos. Numbers of Texian and Tejano defenders vary in the different Mexican Army reports. The 8 included Gregorio Esparza and Toribio Losoya and their Tejano commander Juan Seguin until Seguin was ordered to ride out of the Alamo for reinforcement from the Texan Army under Gen. Sam Houston. While only a small number in this and other conflicts in the Texas Revolution, Tejanos were critical to the philosophical interpretation. To be legitimate in the context of the social contract, the rebels must be patriots of the nation who reluctantly fight only to defend their rights under the constitution. Most of the Americans who fought and took control of Texas were not patriots of Mexico and most had been in Texas only a few weeks or a few years. By sacrificing their lives in the Alamo and by serving in the army that defeated the Mexican Army, the Tejano presence served to legitimize the Texas Revolution as invoking the universal right of self-determination under the social contract. Moreover, the Tejanos like Losoya were direct descendants of the Native American tribes who had established the Alamo as a Spanish mission, thus demonstrating that the victory and the independence crossed beyond racial or ethnic lines for the universal cause of liberty.*
- dd. background on the political implications of the struggle and the sacrifice by Alamo defenders, Mexican soldiers, Tejanos, Bexareños, the enslaved and freedmen and others affected by the battle *The Alamo was the battle that gave meaning to the conflict between the Mexican government and the Texas revolutionaries. The Mexican government perceived Texas to be*

dominated by Americans who had a singular objective of stealing Texas from Mexico. From their perspective, the Mexican Army was defending the Alamo from American armed and illegal immigrants. The Centralists of the Mexican government, represented by Gen. Santa Anna, felt that Tejanos were naive liberals who had been duped and overcome by hordes of Americans. The Centralist Mexican Congress passed a law declaring that any armed invaders who enter illegally to kill Mexican citizens or take Mexican soil are terrorists and pirates who, by definition, warrant summary execution with no quarter. Texians, many of whom were last-minute illegal immigrant squatters, based their legitimacy on the legal Texian settlers who came in under Coahuila y Texas colonization law as well as Tejanos who, as native Mexican citizens, were invoking the sacred law of self-preservation and the social contract right to overthrow an unconstitutional government. African-American slaves of the Texians had little awareness of the ramifications of the Texian revolution, especially after the defeat of the Mexican Army at San Jacinto. African-American freedmen were very few, and did serve the revolutionary cause with hopes of obtaining lands along with the white Texians. The fall of the Alamo and the order take no prisoners was interpreted not only as a violation of the social contract by Texians, but as an unforgivable slaughter of their white American kinsmen.

ee. African American Texians:

African Americans were an integral part of American and Mexican communities in Texas at the time of the Texas Revolution. African slaves were imported into Texas before 1836, and millions of Africans had completely blended into the Mexican mestizo population which came north to settle the frontera of Texas. Especially after slavery was banned in the Mexican Independence, there were very few African-American slaves in Mexican Texas. Indeed, many members of Tejano families and communities and many of the Mexican Army soldiers of Gen. Santa Anna were black or Negro with no social distinction or legal restriction. Conversely, among American colonists or Texians, great distinction was recorded and practiced to identify or restrict persons of black or African-American ancestry. For example, Hendrick Arnold was the son of a white father in Austin's colony in Texas, but he was legally a "free black" with legal and social restrictions. Because Tejanos made no distinction, Arnold married into the Tejano family of Erastus (Deaf) Smith, and served the Texian forces at the battle of Concepción and later in the battle of San Jacinto. He received a Texas land grant for "important service" in the Siege of Béxar, and later served the Republic of Texas in the ranger forces of John C. Hays around San Antonio. Also serving the Texas Army in the battles of Velasco and Concepción and later in the siege of Béxar was Granbury Logan, a free black Texian. Logan received not only an early Tejano land grant, but also bounty and donation land grants for military service from the Republic of Texas. Also recorded at the battle of San Jacinto was a free black known only as Dick the Drummer as a musician in the Texas Army band. The one evidence-based story of an African American in the Alamo is that of William B. Travis' African American slave, according to William F. Gray, at Groce's Plantation on March 20, 1836. According to Joe, he was asleep when attack began, and emerged to be given quarter. Joe was taken to Béxar and watched troop parade and Texians "collected in a pile and burnt." The Tejano and Texian communities included many other African-American men and women who reacted in the same way as other Tejanos and Texians when their lives were disrupted by the military conflicts of the Texas Revolution, some as

*soldiers, some as landowning free blacks, some as slaves of the Texians and American immigrants.*²⁸

Goal 3. Provide ways to understand the geography of the battlefield site

- a) Visitors of all ages will gain an understanding of the physical space, geography and context of the Alamo compound, Villa de Béjar, Camino Real and Texas in 1836 through a planned interpretive strategy and visitor experience program that provides visual and intellectual context for the site, including the interpretation of important geography and locations:
- Native American and mission cemeteries and burial grounds *were commonly under the floor within the walls of a mission chapel in keeping with the medieval Roman Catholic practice which used catacombs in European cathedrals, though most were in the courtyard in front of the chapel.*
 - the topography and geography of the Alamo Compound in relation to the Villa de Béjar, acequias, wells, cemetery, field, housing etc. *The Alamo was established across the San Antonio River to the east of the main plaza of Béjar. Spanish royal codes dictated that all Spanish cities throughout the worldwide Spanish empire conform to the municipality model with a main “plaza de armas” in the center of town, a church on the east side and the governor’s palace on the west, with the homes of the leading citizens on the north and south sides. Acequia irrigation canals were watered by construction of a dam on the main river to redirect water to the acequias which then ran through the town to the leveled irrigated fields. La Villita was a separate neighborhood which developed with the growth of the civilian families of the Alamo mission Indians and Flying Squadron troops.*
 - the physical structures and layout of the Alamo compound (see THEME B, Goal 2h) in 1836 were mapped before the battle by Mexican Army
 - Béjar in 1836 Texas: *Life for Tejanos in the 1830s was an austere experience on the frontier with few manufactured goods or clothing. Clothing was either buckskin or home-spun cloth, except for a few fine materials, musical instruments, or vanity objects imported from Spain or Mexican ports. Food consisted of basic staple grains, vegetables, bread, and salted pork or beef. Tejanos lived in a log cabin called a jacal whose logs were vertically driven in the ground, plastered with adobe with a thatched roof. American colonists lived in hand-hewn log cabins called dog-run or dog-trot cabins. A dog-run cabin consisted of two cabins connected with an open-air passageway, sharing a single roof of wooden shingles incorporating a stone chimney. Tejano homes commonly used an outdoor chimney at a covered patio. The Tejano diet consisted of beans, squash, corn, and tortillas, and fruit with spices like cinnamon, chocolate, and sugar. Alcoholic beverages for Americans included whiskey while Tejanos drank tequila and muscatel.*

Goal 4. Be inclusive in telling all sides of the military story

- a) Tell the story of the Battle of 1813 and how it set the stage for the 1835/36 revolution and the Alamo story. Include the story of the people living in the area who did not participate in the 1836 battle and why. Include the background story of the Companias Volantes, expand story of Tejanos supporting revolution, the Volunteer Army of Texas and the Mexican Army of Operations in Texas. *When Tejanos heard Father Miguel Hidalgo’s cry for independence from Spain in 1810, they vacillated initially. But by 1813, a Tejano army of independence entered Béjar to*

declare independence for Texas. But in October, 1813, under Gutiérrez de Lara, the Tejano army of 1,400, including Tejanos, Native Americans, and Americans was routed at the Battle of Medina, 15 miles south of Béxar. The independence movement was rekindled, and Tejanos finally achieved independence in 1821 as a federalist state of Texas. But in 1825, Texas was appended to its neighboring state of Coahuila as the single state of Coahuila y Texas. With their state capital in Saltillo, Tejanos exploited their liberal land programs under the federalist 1824 Constitution of the new Republic of Mexico. Their support of American colonists alienated the growing Centralist powers in Mexico under the influence of President Antonio Lopez de Santa Anna. In 1834, Santa Anna dissolved the Constitution of 1824 and disbanded the Mexican Congress, and Tejanos joined the American settlers in declaring independence from Mexico. Taking command as General of the Mexican Army, Santa Anna began to move his military control to the North Mexican states and Texas in 1835. When he sent Mexican Gen. Martín Perfecto Cos to take Béxar, the Tejanos joined the Texian Army forces in resisting. Tejanos troops of the Flying Squadron of the Alamo like Pedro Herrera and Canuto and Julian Diaz became scouts with Jim Bowie and the others at the Battle of Concepcion and at the Siege of Bexar in 1835 where they drove Gen. Gos out of Béxar, and moved into the Alamo in December, 1836.

- b) *Compañía Volante* or the Second Flying Squadron from Alamo de Parras was a light cavalry troop stationed at the Alamo in 1803, from which the mission took its new name. The *Compañía Volante* was a unique para-military unit designed specifically for remote duty on the frontera. They were neither infantry nor heavy cavalry and conducted extended long-range patrols for hundreds of miles in small groups of 5 to 7 men. They employed only offensive campaigns, taking spare horses on the campaign for extended pursuit of hostile incursions. They had authority to deputize civilians along the trail, and to impose summary execution of criminals in the field. They were extremely effective and were the community's defenders of choice. They transmitted their distinctive methods to Texians who called their colonist flying squadrons "Rangers." Troops of the Alamo *Compañía Volante* like Torbio Losoya, Pedro Gaona, and Pedro Herrera served the Texan Army as scouts at Concepción, the Siege of Béxar, San Jacinto, and (Losoya) in one in the Alamo where he was born.
- c) Tejanos living in the Béxar area who did not participate in the Texas Revolution were primarily the families of the combatants on either side, or who evacuated the city in time of attack. Most Tejano combatants on record served with the Texas Revolutionary Army. Those not recorded either abstained or fought in the Mexican Army like Francisco Esparza. Francisco's brother, Gregorio, took his wife and child into the Alamo, where he died in the final battle. Tejanos and their families. The majority of Tejanos who opposed the Texas Revolution also opposed Santa Anna's authoritarian rule, and simply removed to their surrounding ranch homes, to Louisiana, or to neighboring states, in keeping with traditional practice on the remote frontera.
- provide context for visitors to understand the daily lives of volunteers, soldiers and camp followers, including uniforms, equipment, food, music and medicine
 - interpret the Mexican pioneer story, present the point of view of Mexico and what the revolution and battles meant from the Mexican perspective. *The Mexican public narrative of the Texas Revolution was a simple tale of American theft of the Mexican patrimony. Tejanos and liberal Mexicans had been duped by American squatters and land speculators who abused the colonization lands they were granted. Mexican Texas and Tejanos were silenced completely from Mexican history books as they were from*

Texas history books. After the Texas Revolution, the Tejano population was systematically and almost completely isolated from the American economic, political, and social structure of the Republic of Texas. Many Tejanos were driven out of towns like Goliad and Refugio. Vigilante raids later drove hundreds of Tejano landowners off their lands in Austin, Corpus Christi, and El Paso. Driven from their lands, disenfranchised, civil right violated, Mexicans faced the reality that American democracy had done much more to suppress Tejano lives, liberty, and property in Texas after 1836 than Santa Anna's dictatorship had done before 1836. Ironically, however, Tejanos, especially in Béxar, Goliad, and Victoria were among the first Mexicans to celebrate Mexican Independence. They held Father Miguel Hidalgo as their hero, and celebrated the independence in religious ceremonies that invoked the Virgin of Guadalupe. They celebrated with a mass, parades, holidays, games, and a dance event called a fandango. Music was exclusively instrumental incorporating a violin, guitars, and a mandolin while alcoholic beverages were commonly limited to wines like muscatel.

- *see THEME B, Goal 2s above*
- *see THEME B, Goal 2bb above*
- *see THEME B, Goal 2r above*

Include the Texian Army in February and March of 1836 as it relates to possible reinforcements, supplies and communications. The Alamo defenders had rifles and 21 pieces of artillery in the Alamo compound which were already fortified by the evacuated Mexican Army of Gen. Martín Perfecto Cos, but they were in desperate need of ammunition, supplies, and troop reinforcements. For weeks, Texas Army Gen. Sam Houston deliberated with Texas provisional Governor Henry Smith on the wisdom of maintaining Col. James C. Neill's garrison ensconced in the Alamo. Though the Texas government could not provide a major military force, they did direct small troops such as those of Jim Bowie, David Crockett, and Col. William G. Travis who arrived and relieved Neill as commander. After Travis refused to accept Gen. Santa Anna's offer of surrender, the Mexican artillery systematically reduced the protective walls of the Alamo in preparation for the final assault. When it became obvious that reinforcements would not arrive in time, Travis wrote his famous "Victory or Death" letter on Feb. 24, indicating that the Texian defenders had resigned to fight to the death.

Goal 5. Tell the story of the local population's participation and reaction to the battle

- a) visitors of all ages will understand the impact of participation and the reaction of the local population of Béjar and the surrounding area to the Texas Revolution and the Battle of the Alamo
- b) provide context and interpretation for the following:
What did Tejanos/Native Americans stand to lose ecologically, socially, and culturally? What was the impact on the enslaved and freedmen population? Tejanos and their leaders had become strongly and irreversibly committed not only to Federalism and to the American colonists, but against former President and now Gen. Santa Anna. Throughout the 1820s, Tejano leaders like José Antonio Navarro, Juan N. Seguin, Juan Martín Veramendi, José María Balmaceda, Rafael Antonio Manchola and José Francisco Ruiz had antagonized the Centralists with their support of American capitalism and colonization in Texas. They passed

a series of laws to neutralize and to eventually repeal the Centralist Law of April 6, 1830, to liberalize Centralist controls on the colonists, and they supported the Federalist Governor Agustín Viesca in Saltillo. When Gen. Santa Anna marched north to Texas, he committed greater atrocities on Federalist cities en route than he did in Béxar or Goliad. When he arrested Gov. Viesca, the Tejano civil and military leaders knew that they would have to evade his superior military force by dispersing to their ranches—a maneuver that had allowed a minimal population to hold the vast frontera of Texas for over 100 years. They were loathe to ensconce themselves in a makeshift fort of the Alamo, but, like Travis, the Tejanos in the Alamo also resigned themselves to fight to the death. The Tejano population mourned not only their lost Federalist force in the Alamo, but they suffered forced evacuation and accusations of disloyalty when the Texas Army re-entered Tejano towns like Goliad, Refugio, and Béxar.

Native Americans had dealt with Texians in different parts of Texas, and except for a few local Béxar bands, were not immediately affected by the Battle of Alamo. After the Battles of Alamo and San Jacinto, Gen. Sam Houston managed to quell the fears of the immigrant Cherokee, the Wichitas, the Shawnees, and the Caddo in East Texas, offering Chief Bowles an olive branch to keep those tribes calm. South of Béxar, however, two families of English settlers were attacked and massacred in April, 1836 by Plains Indians on the Nueces River. Later that summer, a party of Comanches and Wichitas raided Parker's Fort on the Navasota River, killing and capturing 2 women and 3 children, including the famous captive, Cynthia Ann Parker. Though the Native Americans were not aware, the Texian victory at San Jacinto introduced the wave of American settlers that would drive them west of the Colorado.²⁹ African-American slaves and free blacks were not substantially changed in status by these battles, recognizing that it was a struggle between two white governments. One Texian slave, "Uncle" Jeff Parsons observed objectively, "People and things were all mixed, and in confusion. The children were crying, the women praying and the men cursing. I tell you it was a serious time."³⁰

- c) The emotional impact of the fall of the Alamo as reflected through correspondence, journalistic accounts, military and government reports on both sides was primarily to shock the scattered forces of the Texian Army and to incite a popular panic known as the Runaway Scrape. After the Battle of Alamo, Gen. Santa Anna intentionally released Susanna Dickenson and her child as a propaganda messenger to convey his policy of no quarter to the remaining Texian forces. The news of the fall of the Alamo motivated the Texian troops at San Jacinto in April, but initially the civilian populace was terrified and mournful. Houston personally observed the reaction of the townspeople when he arrived at Gonzales on March 11. In a letter to Henry Gagnet, Houston reported screams and panic at the arrival of "Deaf" Smith with Mrs. Dickenson, her daughter, and Travis's slave Joe to describe the brutal defeat in their own words. Two days later, he wrote Major James Collingsworth that 20 of his men had deserted the Texian camp on the Colorado, stricken themselves with the "Runaway Fever."³¹
- d) The impact of the fall of the Alamo motivated many volunteers to enlist and others to desert. By March 19, Gen. Houston's army recruited new volunteers from the United States, raising his numbers to 1,400 volunteers. Two days later, 52 Kentucky volunteers arrived with

*Lt. Col. Sidney Sherman, but when Houston fell back toward the San Jacinto River, 200 men deserted or left in dismay to tend to their families and farms.*³²

- e) The political impact in the 19th and 20th century of the fall of the Alamo as it set the stage for the US-Mexico War and acquisition of the Southwest U.S. *Historian Bruce Winders describes the intricate relationship between the Alamo, the Texas Revolution, and the U.S.-Mexico War by indicating that many of the participants in the Texas Revolution like Mirabeau B. Lamar, Antonio Lopez de Santa Anna, John C. Hays, José Antonio Navarro, José Urrea fought in the latter war as well. Many of them had changed their nationality two or three times in that brief period. The brutal victor of the Alamo in 1836 and captive at San Jacinto returned to fight the Americans only ten years later in an even larger war. But the very end of the Texas Revolution precipitated the U.S.-Mexico War as the Republic of Texas not only claimed the disputed region between the Nueces and the Rio Grande. Annexation then implicated the United States in the dispute, and the second war began in the same spot on the continent. Texas, the Alamo, and the disputed Nueces region sparked a war for the entire western half of the North American Continent. As Winders states, "It is hard to imagine the course of U.S. history without Texas."³³ Likewise, it is hard to imagine the history of Texas without the Alamo.*
- f) the Alamo Compound as an early tourist attraction see *THEME B, Goal 2y* above
- Goal 6. Examine the role and influence of slavery: *Slavery was a major factor in the immigration of Americans to Texas from the beginning of Stephen F. Austin's first empresario grant in 1821. American slave-owning farmers and planters in the southern states were experiencing great financial loss and land evictions, which they blamed on the northern U.S. government tariff rates of the 1820s. Southerners migrated westward toward Mississippi and Missouri in the Louisiana Territory in growing numbers. When they heard of the Tejano Colonization Law offering land grants of a league and a labor with homestead protection, they shifted southward to Texas. Tejano legislators targeted these southern cotton planters in designing their colonization programs, modifying Mexican law to allow for slaves under the euphemism of "permanent indentured servant." By 1836, American slave-owning colonists had imported 5,000 slaves into Texas. This number grew to 30,000 by 1845, making Texas a leading cotton-producing state in Mexico and in the United States, respectively. Slavery was a major factor in the animosity of Centralist Mexicans who passed the Law of April 6, 1830 and of U.S. abolitionist Northerners who managed to prevent Texas annexation for a decade. It undermined the legitimacy of Tejano colonization programs, and it belied the Texian boast that the Texas Revolution was fought for liberty.*

THEME C: The Alamo area is a place of remembrance, honor and respect

Goal 1. Recognize all cultures and events in the Alamo area that have contributed to the history of the Alamo area experience

- a) Include in the interpretation of the history of the Alamo area the perspectives of :
- Native Americans
 - Spaniards
 - Mexicans
 - Canary Islanders
 - Presidio Soldiers
 - African Americans
 - Mexican Americans
 - Americans

Goal 2. Regard the Alamo area with reverence, honor and respect as a tribute to all who lived, fought and died there

- a) Native Americans who lived in the area
- b) the Missionary and Indian led Settlement
- c) Pueblo San Antonio de Valero
- d) Tejanos, Bexareños, Texians
- e) Spanish Military
- f) Mexican Military
- g) American Military
- h) the enslaved and freedmen
- a) Along with information on those that died at the Battle of the Alamo, interpretive information will include:
- the traditional location for cemeteries was in front of the church, the Campo Santo was in front of the existing Alamo church and was originally used by the Coahuiltecan Bands, Coco, Karankawa, Apache, Comanche and other Native Americans subsequently buried at Mission San Antonio de Valero
 - the identification, protection, preservation and the story behind the Campo Santo— include death rites, location and time of the burials and identity of those buried there
 - the significance and importance to the story of the Canon law-- that non-Catholics could not be buried in a Campo Santo

THEME D: The Alamo area experience has evolved over more than 300 years and continues to be a community gathering place

Goal 1. Present what the Alamo area looked like over the different periods of its more than 300 years of history.

Include:

- a) the Yanaguana/pre-mission period
- b) Mission Period (1718 -1794)
- c) secularization of the mission, shops opened in the structures of the west and south sides of the Plaza
- d) evolution and expansion of the civil settlement
- e) related sites and features such as: the Campo Santos, La Villita, the Camino Real, ranching, farming, acequias, the barrios to the north and south, the Barrio de Valero and Laredito
- f) Tejanos: 1813 -- first Independent Texas, discuss Tejanos self-determination need for freedom and independence
- g) Spanish Military Period (1801-1821)
- h) Mexican Military Period (1821-1836)
- i) Republic of Texas Period (1836-1845) Include Tejano families living outside the walls in the story of the Alamo
- j) American Military Period (1845-1880)
- k) the Civil War Period (1861 -1865)
- l) the beginning of urbanization (1880-1900)
- m) involvement of governmental, historical and preservation organizations: Texas State Historical Association, General Land Office, Texas Historical Commission, Camino Real de las Tejas Association and the Daughters of the Republic of Texas
- n) a respectful gateway to the Alamo site

Goal 2. Present the Alamo's relationship to other sites, missions and historically related locations.

- a) Include Native American history, pre-mission and mission periods, secularization, the communities, entertainment and retail surrounding the Plaza and the beginnings and continuation of urbanization.

Goal 3. Review historic and current commercial ventures in the Alamo Plaza area and ensure future commerce and programming honors, respects and complements the area

ENDNOTES

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GLOSSARY

Alamo Chapel - the church building with the iconic façade

Alamo Plaza – the grounds in front of the Alamo Chapel façade

alcalde – mayor of a Spanish town council

Auto de Posesión – the official Spanish act legally granting possession of property to a person

Battle of Medina – the 1813 battle between Tejano patriots and a Spanish Royalist Army

Béxar – (Béjar) the original Spanish name of San Antonio de Béxar, now San Antonio, Texas

Carreta – a Mexican cart, usually only 2 wheels pulled by oxen

Centralist – favoring centralization of political power in the early Mexican Republic

Compañía Volante – a light cavalry frontier patrol called a Flying Squadron

Davy Crockett – literary American figure, popular ex-Congressman, who died in the Alamo

Entrada – a Spanish expedition to open unsettled frontier lands

frontera – the remote region of Spanish colonies settled as a buffer to foreign invasion

Hernan Cortez – the Spanish explorer who conquered the Aztec Empire in 1521

La Villita – (the little village) the neighborhood of original settlers adjacent to the Alamo

labor – a tract of 177.1 acres granted to heads of household who settled in Mexican Texas

league – a tract of 4,428 acres granted to heads of household who settled in Mexican Texas

Mestizaje – the process or mixture of Spanish whites with Native American indigenous peoples

Mestizo – a person of mixed Spanish white and Native American indigenous ancestry

Mitotes – a spiritual ritual by Native American tribes often involving human sacrifice or mutilation

Native Americans – the indigenous peoples of the Western Hemisphere

Plaza – parklike open area in the center of a Spanish town, as dictated by royal codes

pobladores primitivos – the original or primary settlers of a Spanish frontier settlement or lands

Porciones – elongated land units with the short side on a river bank which was granted to settlers

Presidio – stone fort or military garrison to defend nearby towns on the remote frontera

Pueblo –town; also refers to the people or a community of people

regidores – councilmen or members of the town councilors

Sam Houston –general of the Texas Army and first president of the Republic of Texas

San Fernando de Béxar –the neighborhood settled by Canary Island Spaniards

San Jacinto –the river salient where the Texan Army defeated Gen. Santa Anna’s army

Santa Anna – General Antonio López de Santa Anna, commander of the Mexican Army

Second Flying Squadron of San Carlos de Parras – cavalry troop stationed in the Alamo

Secularization – transfer of Catholic Church religious property to lay settlers or civilian town

Tejanos –Texans; the Spanish term to denote the pre-1836 native Mexican citizens of Texas

Texian – a non-Hispanic, American immigrant settler or colonist of Texas before 1836

Tlascalan – member of an advanced nation or tribe in pre-Columbian Mexico

Tories – colonists opposed to independence; favorable to the monarchy

Travis – Col. William Barrett Travis, commander of Texas Army forces in the Alamo Battle

Valero – the original name of the Alamo Mission in 1718, named for the Spanish Viceroy

vara – A unit of measurement in Spanish Texas equal to .9 yards

“Victory or Death” Letter – the last letter written by Alamo commander Col. Wm. B. Travis

Yanaguana – San Antonio River name among the local Payaguan natives on the arrival of Spaniards