



Alamo Plaza Advisory Committee
MINUTES
Wednesday, May 28, 2014
8:00 A.M. – 9:30 A.M.
Alamo Plaza
10:00 A.M. – 12:00 P.M.
Convention Center
Room 101

Councilmember Diego Bernal	Tri-Chair	Present
Marise McDermott	Tri-Chair	Present
Sue Ann Pemberton, FAIA	Tri-Chair	Present
Howard Peak	1994 Alamo Plaza Study Committee Representative	Present
Ramon J. Vasquez	History/Archeology Representative	Present
Dr. Steve Tomka	History/Archeology Representative	Present
Dr. Sharon Skrobarcek	History/Archeology Representative	Present
Larry L. Laine	State of Texas Designee	Present
Mardi Arce	Federal Government Designee	Present
Frank Z. Ruttenberg	Private Property Owner Representative	Present
Davis Phillips	Tourism Designee	Present
Vacant	District 1 Appointee	
Anthony Edwards	District 2 Appointee	Present
Patricia Mejia	District 3 Appointee	Present
Rudolph F. Rodriguez	District 4 Appointee	Present
Gabe Farias	District 5 Appointee	Absent
Rudi Rodriguez	District 6 Appointee	Absent
Ed Torres	District 7 Appointee	Present
Boone Powell, FAIA	District 8 Appointee	Absent
Bill Brendell	District 9 Appointee	Present
Jack Judson	District 10 Appointee	Present

Others Present: Colleen Swain (CCDO), Sarah Esserlieu (CCDO), Mimi Quintanilla (Consultant, Facilitator), Alan Hantman, FAIA (Consultant, Architect), Shanon Shea Miller (OHP), Christopher Looney (DSD), Mark Brodeur (DPCD), Casandra Matej (CVB), Carol Warkoczewski (TCI), Pat Schneider (TCI)

Speakers: John L. Hinnant, Dr. Bruce Winders, Dr. Andres Tijerina, Jesus Reyes

DISABILITY ACCESS STATEMENT



All street level entrances to the Henry B. Gonzalez Convention Center are accessible to persons with disabilities. Parking is available at the Marina Garage located at 850 E. Commerce. Auxiliary aids and services, including Deaf interpreters, must be requested forty-eight [48] hours prior to the meeting. For accessibility assistance, call 207-7268 or 711 (Texas Relay Service for the Deaf).



1. Welcome by Committee Tri-Chairs
2. Alamo Plaza Walking Tour led by John L. Hinnant. Historical and Archeological (support by Dr. Andres Tijerina, Dr. Bruce Winders, and Dr. Steve Tomka): The tour started with Dr. Winders discussing the plaza and its relationship to the chapel. Mr. Hinnant began the tour in front of the chapel and demonstrated where the walls of the Alamo compound were during the 1836 Battle of the Alamo.
3. Introduction of national consultant, Alan Hantman, FAIA
4. Presentations on Historical Context
 - a. *Dr. Andres Tijerina, Professor of History, Austin Community College, Fellow, Texas State Historical Association.* Presented an inclusive summary of Mission de Valero including former locations to current location of the mission. Presented information regarding the evolution of the site from indigenous populations through colonization, European settlers, Mexican influence, Tejanos, through the Battle of the Alamo in 1836. Emphasis that Tejanos and Latinos fought on both sides of the battle and should be recognized as such. There shouldn't be the victors and the losers, but a balanced approach showing virtues of both sides. All Texans should be proud of the site and the battle. The community in and around Mission San Antonio de Valero reflects change over time, and the area of the Alamo reflects changes in the community. There should be more artifacts to go with the entire story of the site over time, not just emphasis on the battle. (Presentation based a chapter Dr. Tijerina wrote in *Lone Star Past: Memory and History in Texas*, Edited by Gregg Cantrell and Elizabeth Hayes Turner (College Station: Texas A&M University Press, 2007), Chapter 7: "Constructing Tejano Memory,").
 - b. *Dr. Bruce Winders, Historian and Curator, the Alamo:* Presentation emphasizing that the visitor information should reflect why the community in and around the mission formed and developed the way it did, the events that transpired leading to the 1836 Battle of the Alamo, and how the City of San Antonio developed around the Alamo the way it did. The history of the U.S. can't be told without Texas, and the history of Texas can't be told without the Tejanos and the Battle of Medina in 1813. The Alamo has been transformed from a place into a concept, an image, a symbol. We need to try to give tourists a continuum, before and after 1836. It is a rare occurrence to see a San Antonian at the Alamo – only school children and out-of-towners. No residents. The Alamo is not just a place, it was a community. There are two story lines- the traditional story and the evidence-based story. We need to concentrate on people, not just action.
 - c. *Larry Laine, Chief Clerk and Deputy Land Commissioner, Texas General Land Office (GLO):* Overview of improvements made to the Alamo grounds, chapel, and long barracks since it has come into possession of the GLO. Improvements include additional funding, increase in per capita spending, additional special temporary exhibits, website improvements, preservation, shrine roof improvements, long barrack roof replacement, arbor extension, HVAC installation, LED lighting, windows and doors restoration, and IT improvements. GLO would like to see the development of a visitor center to introduce new educational opportunities and ongoing



archeological digs. GLO wants to improve signage and amenities such as restrooms, food service, vending, and rest area options. SPEAKING POINTS ATTACHED.

- d. *Jesus Reyes, Representative, American Indians of Texas*: Overview of Coahuiltecan history, importance of the lands to the Native American tribes whose ancestors are buried on the grounds of the Alamo. Presentation about the native “unsung heroes” of San Antonio de Valero who fought off attacking Apache Kiowas, saving the families and soldiers of the mission. Also, the missions were built by native labor. SPEAKING POINTS ATTACHED.
5. Wrap-up, meeting adjourned.

ATTACHMENT 1
Speaking Points from Presentation by Larry
Laine

Talking Points for Alamo Plaza Advisory Group

The General Land Office believes that Alamo Plaza is vital to accurately portraying the story of the Alamo and that these properties should be under the same authority. The GLO would like to see upgrades made to the Plaza through physical improvements and increased education in order to better tell the story of the site.

The GLO seeks to improve the visitor experience and would like to see the development of a visitor center, which would provide museum space and relieve the pressure on the Shrine and Long Barracks as the only display space. A visitor center would provide the opportunity to introduce new educational opportunities, and improve amenities such as restrooms, food service, vending, and rest area options, which are all currently lacking in size and quality.

The GLO would like to see more exhibits and signage throughout the complex and Plaza to improve a visitor's understanding of the site. The GLO is considering moving the administration offices off site to make room for improvements within the Alamo complex and would like to remodel the Alamo Research Center.

The GLO has had responsibility for the Alamo for less than 3 years. The GLO has made great improvements at the Alamo and has proved capable of acquiring the resources for care and maintenance. Some of the improvements are listed below.

Improvements

- **Professional Management**

The GLO has brought a new level of professionalism to the management of the Alamo, including the adoption of the first Alamo Management Plan, new accounting and auditing practices, insurance, and inventories.

- **Financial Health**

The GLO is focused on the financial health of the Alamo, which is now operating in the black and the revenues are sufficient to pay for the operation of the site. Additionally, the GLO requested and received an additional \$1.125 million from the Legislature for upgrades to the Alamo. Lastly, Event Network, which the GLO hired to run the Gift Shop, has increased the per capita spending by 51%.

- **Alamo Endowment**

In the fall of 2013, a private non-profit, The Alamo Endowment, was created at the direction of the GLO to assist with large-scale fundraising. The 501(c)(3) approval was recently granted by the IRS and we are eager to launch a fundraising campaign for the Fall. There are plans for a gala on October 30th to kick off large scale fundraising.

- **Special temporary exhibits**

The GLO has organized 3 temporary special exhibits in the Alamo Shrine, including bringing the Travis letter back to the Alamo for the first time. We are implementing a plan to have at least one new exhibit per year to encourage repeat guests.

- **Web site improvements**

A new web site was unveiled last year for The Alamo. Navigation was improved and new features were added to assist the visitor (for example, accepting donations and memberships online). The site is under continuous review for additional improvements.

- **Preservation:**

Five contracts were awarded in the Fall of 2012. Trinity University, Texas A&M University, Fine Arts Conservation, Building and Monument Conservation and Sparks Engineering were all contracted to perform various studies, including structural studies of stone conditions; paint/graffiti exploration; temperature and humidity studies; and, photographing. Several of the projects are complete with additional work continuing on the Shrine interior projects. The results from these studies will assist us in determining priority preservation projects and uncovering more of the history of the building.

- **Shrine Roof improvements - Complete**

Project completed Spring 2012. Improvements were made to the original specs to add stability and increase the life of the roof.

- **Long Barrack Roof – in process**

Roof is scheduled for replacement in September 2014. Along with replacing the roof – we have encountered numerous issues that will be addressed during this project:

Removal of two layers of roofing material

Replacement of decaying ceiling beams

Review and removal of electrical conduit not currently in use

Replacement of HVAC ducts and insulation

- **Arbor Extension- Project Complete**

Extended the roofline to protect more area to allow for Exhibits, Performances, educational events and school groups on field trips. Added LED energy efficient lighting and new ceiling fans for hot weather comfort. Original roof was a pergola and did not provide protection from the weather.

- **HVAC – Partially Complete**

Administrative Office – New system January 2014

Gift Shop – 10 new systems May 2014

Alamo Research Center artifact Vault – May 2014

Long Barrack – scheduled for May 2014

Shrine – modifications to the existing system. Preventative: to avoid possible condensate overflow. Preservation: adjust the flow of cool air off the historic walls to avoid salts in the wall from collecting

- **LED Lighting – in process**

Currently in Phase 3 of a 5 phase plan to install new energy efficient exterior lighting throughout the complex for security, cost savings and improve navigation for after-hours events. This project is projected to pay for itself in energy cost savings within 3 years of installation. We are in the process of replacing all museum display and gift shop lighting with energy efficient LED lighting.

- **Windows/Doors Restoration** – in process
GLO recently awarded a contract to have all the windows and doors in the Gift Shop, Alamo Hall and the Alamo Research Center windows restored. Most of the windows are in desperate need of repair and must be treated as historic. All original wood and glass must be retained and repaired to the extent possible.
- **Alamo Hall exterior and interior improvements** – in process
Recently accepted bids for improvements to Alamo Hall. These will include interior and exterior painting, a new sound system, installation of acoustical improving panels and cleaning/refinishing the historic tile floor.
- **IT improvements** – in process
We have currently identified and prioritized the pressing Information Technology needs for the complex. These will include hardware upgrades, cabling and fiber optic upgrades, communication improvements, wi-fi and implementing a replacement schedule.
- **New signage** – in discussion
We are reviewing the need for new and improved signage for our guests. This will not only include way-finding signs but also educational displays throughout the complex.

Looking Forward

The GLO is constantly looking for ways to enhance education and promotion of the Alamo. The following two items are projects that we would like to undertake.

- **Ongoing archeological digs** – GLO is discussing contracting for future archeological excavations on State Property. We know and appreciate the need to learn more about the history of the complex, from the Mission period forward. “Digging” into the past can help us capture different periods and help us to better understand what made The Alamo and San Antonio what it is today.
- **Educational programs** – we are exploring the need, demand and resources for virtual-style classrooms. There are numerous classrooms within the State that are financially unable to provide field trips to San Antonio to enrich the students in Texas History. Additionally, there are many schools throughout the US and foreign countries that are interested in leaning about the Alamo via their computers by taking real-time virtual tours.

ATTACHMENT 2
Speaking Points from Presentation by Jesus
Reyes

Depicting the lives of first peoples: Unsung heroes from "San Antonio De Valero"

By Jesus Jose Reyes Jr.

Abstract

The American Indian from Mission San Antonio de Valero, the documented story lines from the written records together with an interpretation of "Rehabilitative growths" a colonial mindset highlights the influences hybridist elements and concepts that plague Native language, thought, cultural and lived experiences through the invention of culture impose impacts on Native people from Mission San Antonio de Valero.

Presentation by Jesus Jose Reyes Jr. given to the 21 committee members namely the Alamo Plaza Advisory Committee at the Henry B. Gonzalez Convention Center 200 East Market Street room 101 at 10:00 a.m.

Depicting the lives of first peoples:

Unsung heroes from "San Antonio De Valero"



Tap Pilam (TaaPiiLamm)-Coahuiltecan Nation, the descendants of Mission Valero inside the chapel of the Alamo. Tribal Members re-interred Native remains inside the Alamo Chapel on Feb. 1995 after they had been exposed during an excavation & restoration of the Chapel. Tribal Descendants & members were invited to participate and monitor said that process until its completion. The Tap Pilam (TaaPiiLamm)-Coahuiltecan Nation has been Celebrating a Memorial Sunrise Ceremony "La Semana de Recuerdos para el Llanto de los Muertos" every 1st Saturday of the 14th of September for the last 20 year. We honor our Native Americans ancestors buried at the San Antonio de Valero (Alamo). It is a time to reflect and teach our history not only to our Tribal Community & children, but invited members of the San Antonio Community and Local Educators. San Antonio Express News recorded many of those events. (Raymond Hernandez photo collection)

Native America is always being culturally viewed as “Rehabilitative Growth”. A term I coined in attempting to explain for better understanding a struggle of cultural identity over time. The current situation about Native American stories and living perspectives regarding culture and identity among the families who’s lived experiences together with the past, learning from generations’ of grandparents and before them great grandparents, the lineal descendants from Mission San Antonio de Valero to name one mission, still lags far behind in the American physic or the mainstream American consciousness. Like, we played no roll in the History of the Missions and particularly the San Antonio de Valero Property.

“Mainstream America has no understanding of living in two ways and having to mix different life styles. However recently, neo-Atheistic worldview are finding there way in mainstream awareness within social constructs and boundaries. One example, Atheism in mainstream America.”

The American Indian...The Native Americans of Texas and Northeastern Mexico...Here, on this very land we are standing on today year 2014. Here, before Christobal Colon. Before Cabesa de Vaca and their instilling of many plague with disease and greed. Here, before white Anglos colonist such as Steven F. Austin marks the land with change. Here, before entrepreneurial efforts, to start over for new beginning, all at the expense of other human beings example, William Barrett Travis. Here, the traditional homeland of what is Texas, Northeastern Mexico: Tamaulipas, Nuevo Leon, and Coahuila. Here, what is Bejar (Bexar County) the City of San Antonio and Mission San Antonio de Valero.

To comply with respect, together, two Communities City of San Antonio and First Peoples Native community is a gesture of Honor which comes from a common salutation of my people.

Greetings my name is Jesus Jose Reyes Jr. My family clans call me *Nnawannwaayo* or *Waayo* for short. I am from *Potopatana, Yanawana, Panapai, Wanapetuan* all very sacred sites within the traditional homeland. I am Grandson to Miguel Reyes *Pampopa* from *Panapai* and Grandson to Herminia Gil de Vasquez granddaughter to Celso Gil (born 1853) and also Great Granddaughter to Francisco Vasquez (born 1860) from San Antonio de Valero.

Our indigenous world, applicable simply because who we are and who our grandparents say we are, yet not recognized in mainstream perspectives. So to clarify for a better understanding is by asking two questions “How do the origins of different written manuscripts representing a social boundary that make ongoing contributions’ to this social construct and on to a social level of influence from the dominant culture of people in power and not the common?” Question two, “How the influences of social construction that by inventing traditions which developmentally effect how a race of people should deal with changes coming from their specific origin of society as being in existence?” Let me point out that the record shows recent publications starting in the 1950’s saying our people Vanished. I think not. I call it being ignored. Here is why I say that.

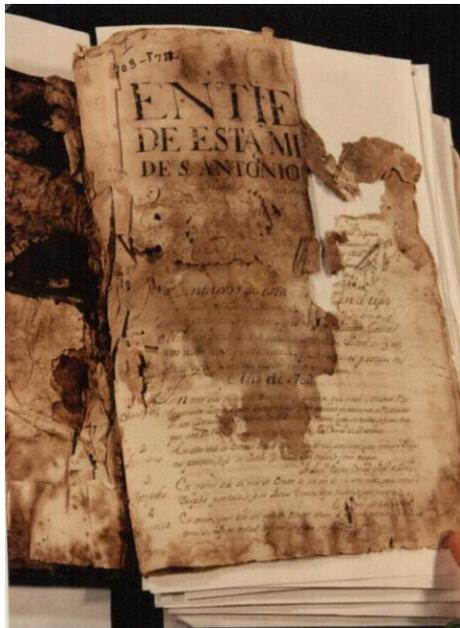
Let me provide context to this history by bringing attention to “Unsung heroes (Native Americans) of San Antonio de Valero:

- When one mentions the Campos Santos they are talking about the cemeteries related to human burials. In the Spanish Archive located at the Bexar county clerk’s office is a document titled: **Burials of Mission San Francisco de Solano-Mission San Antonio de Valero-The Alamo-1703-1782** by John O. Leal-San Antonio, Texas... “The Icon of a Cowboy owes much to the first Cowboys of Texas”. A quote from the

film “*Gente de razon*” This film is shown daily at Mission San Jose. I kept thinking “the first cowboys are Indians?”

In the Translations *Burials records of Mission San Francisco de Solano-Mission San Antonio de Valero-The Alamo-1703-1782* by John O. Leal-San Antonio, Texas... on page 11 numbered item 88 the entry reads:

“July 24, 1728 Carlos, an adult Ziaguan Indian, Killed by Apaches Indians, whose body was found about ¼ a league from this mission, who went out with the cattle of this mission. He was a “Baquero” (Cowboy) of this mission, Married to Barbara, A Pallaguan Indian. Father Salvador de Amaya said the last rites and signed the book. Entry in the book in Spanish”.



Front page of the original book of Burials for the Mission San Francisco de Solano-Mission San Antonio de Valero-The Alamo-1703-1782. Original held by Archdiocese of San Antonio Chancery Office 2718 W. Woodlawn Ave. San Antonio, Texas 78228 Photo by Richard C. Garay 1994.

The Native American of San Antonio de Valero was doing the cowboy lifestyle in 1728. We have to ask, what year was George Washington’s, the first United States president, birthday? Answer: February 22, 1732.

- The name Tejano originated by Pimentel and later by Oroco Y Berra both Mexican authority Ethnographers and linguists’ and also it is reported with the Bureau of Ethology recorded and Publish by John Swanson in 1952 in a publication titled *Indian Tribes of*

North America. Once the Native People learn the social construct of western society be it Spanish or English, it was then that the birth of the Tejano worldview began.

- What is thought to be an “*Escolta*” is a group of soldiers that some of their duties involved to escort missionaries throughout this land and who are responsible for teaching the Native Americans that lived at the mission, in this case San Antonio de Valero, how to operate military weaponry, and learn to use in battle by which Mission Indians made much of an impact on two different accounts.

The reports of the two events which I submit are Unsung heroes (Native Americans).

On Sept. 18, 1731 a party of 540 Apache Kiowa attack Villa de San Fernando. The second account on June 30, 1745 a party of 350 Apache Kiowa attacked again, Villa de San Fernando, but were on retreat after the Mission San Antonio de Valero American Indians Militia fought off the Kiowa attacks. Saving the families and presidio Soldiers...

- *“Documents that were translated and edited by Rev. Benedict Leutenegger O.F.M. and Rev. Marion A. Habig O.F.M., Documentary series No. 7 Letters And Memorials of Fray Marino De Los Dolores Y Viana 1737-1762: Documents on the Mission of Texas from the Archives of the College of Queretaro Transcript of the Spanish Originals and English Translation. Series of the Old Spanish Mission Historical Research Library at our Lady of the Lake University 1985. Page 46.*
- A Native American living in Pueblo de Valero, Antonio Tello, Indian master mason builder that is credited for building Mission Concepcion, Church of San Fernando and the present church San Antonio de Valero, and other structures in San Antonio. For more about these native artisans See:
 - Ivey, J. 1989 *The Master Masons of the San Antonio Missions*. Report submitted to the National Park Service.
 - Archeological report #403...in the court yard of mission Concepcion 41BX12 in 2009 by Center for Archaeological Research Page 73.
 - 2006 *Of Various Magnificence: The Architectural History of the San Antonio Missions in the Colonial Period and the Nineteenth Century*. Volume1. National Park Service Southwest Cultural Resources Center. Professional Papers No.

Unsung heroes (Non-Native)

- Fray Antonio de San Buenaventura y Olivares O.F.M. head missionary from Querétaro personally moved the Mission San Francisco de Solano and re-named to Mission San Antonio de Valero on May 1, 1718. Which by the way the 300 hundred year anniversary is approaching. This Franciscan Fray was seen as a defender of mission Indians against the abuses from Spanish people and especially the Canary Islanders.

- *“Documents that were translated and edited by Rev. Benedict Leutenegger O.F.M. and Rev. Marion A. Habig O.F.M., Documentary series No. 7 Letters And Memorials of Fray Marino De Los Dolores Y Viana 1737-1762: Documents on the Mission of Texas from the Archives of the College of Queretaro Transcript of the Spanish Originals and English Translation. Series of the Old Spanish Mission Historical Research Library at our Lady of the Lake University 1985. page 20*

My answer to the Alamo plaza advisory committee would then be that the Native Americans are believed to be of benefit to the history of San Antonio de Valero, “Alamo” connotation. Because of the class level in those times that of the non-elites had decline into poverty and was only allowed inheriting the economic lower level of society. This was an ongoing reality for native communities even during my Great Grandparents child hood life or until the status of economic change in the culture of native communities’ that endured. This is something I term “rehabilitative growths” of a colonial mindset and influences for our own stories that it implies surviving, A topic for further research of a Masters Thesis or Dissertation, indeed.

All in all, the context that no one has addressed is the notion and perhaps the reason that mainstream America first, has no understanding and second, trying to contemporize, that of an understanding on how the people of native descendants are supposed to be, is as an non-existences being Native within our current United States society? Is this not a notion born of colonial thinking?

This takes much articulation into dealing with what we share is what the public needs to know without the altering of the meaning of our essential relationship between the written stories and its people that lead to cultural existence for the preservation process that is directly being

catered to our children and future of our families. Interestingly enough, If it wasn't or them — Non-Natives we would not be doing this.

The positive aspect and reason that our history can be in the form of books and films to present to visitors at such a sacred place (San Antonio de Valero), can reflect what Native People are doing as today's perceptions of life. That is, that the plots are done by Native People. I stand strong that without this element of our own kind telling these stories and by reflections and I mean assessments, writing, acting, directing, and producing our own story maintain a value of sharing the origins of our experiences. This I feel can be represented well and defined human struggles of people within the story line and history told of the times. This I have reflected well with ties to that of our problems as an integrated people in today's world. Evidence shows that acknowledgements of Nations around the world are well to do about our existence bringing focus to the historic treatments from our colonial histories and how we survived them. Today, the representation that identifies Native contemporary perspectives and world views deem by mainstream social constructs has long been neglectful. The proof of that are the Missions under the National Parks Service.

Many people don't understand the impact that indigenous people have been subjected to living alongside social complexities different from Native worldviews. Many indigenous people have had to create hidden structure of our very own social existence. This goes without saying, that even living in the richest part of the world in regards to Native American History and that of the colonial past, many scholars are quick to theorize that Indians are not really Indians anymore. They are very modern now. It was through teaching and listening and writing over and over that the common story of the native population is what I have witnessed and calling us to write and think about.

My critique and conclusion to this issue is therefore this. Historic evidence from the record show a continuity of contributing factions and together the living people of the Tap Pilam (TaaPiiLamm)-Coahuiltecan Nation should be support through This Alamo Plaza advisory committee created by the city of San Antonio the influences' that would undertake certain groups of the people so to have participated and stand on our own, by way of what is easily seen and interpreted as "Rehabilitative growth" at Valero and all the missions in the City of San Antonio.

Biography

Jesus Jose Reyes Jr. earned a Bachelor of Arts degree as a non-traditional student/single parent with a double major in Anthropology and History from The University of Texas at San Antonio (UTSA). He has focused a direction through cultural, linguistic, and archaeological investigations and Ethno historical research. Involved in a communal effort to maintain a language isolate termed "Coahuilteco." At Present, Mr. Reyes is conducting an ongoing historical study of Native American autochthonous populations from the descendants of the earliest bands of Native first Peoples during Paleo-Indian (11,500 to 8,000), Archaic(8,000 to 1300), Late Prehistoric (1,200 to 300), Historic lithics (1527 Alvar Nunez Cabeza de Vaca) Spanish to early American of Local history in the San Antonio Area of Texas, by testing the hypothesis of social grouping of many layers in form caused by Economic, Religious, and Political impression which lead to integration practices of a different more modern form than that of the colonial period. This would give substance to further research and compare them with other eras in a diachronic methodology. If this hypothesis is correct, the implication of this would shed light on Linguistic investigation of yet another series of Lingua Franca for the tracking of a Living Language currently maintained by its speakers within the communities' spiritual leaders, singers and drum keepers.

Thank you for your time & consideration,

Jesus J. Reyes Jr.

PUBLICATIONS

- *Archaeological Survey and Monitoring in 2005 at the Richard Beene Site, South-Central, Texas*
Technical Report No. 7 Center for Ecological Archaeology TAMU, 2005
- *Archaeological and Paleoecological Investigations at the Richard Beene Site, South-Central Texas*
Volume II: Archaeological Studies, Synthesis, and Appendixes. Reports of Investigations 8 Center for Ecological Archaeology TAMU, 2007
- *Journal of ideas Palo Alto Review-Doing history in small Town Texas*

Palo Alto Review spring 2003 (P.6-7). My original research was cited for this publication.

<http://www.accd.edu/pac/history/rhines/StudentProjects/2000/Thelma/Thelma.htm>