Indian Groups Associated with Spanish Missions of the San Antonio Missions National Historical Park

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Center for Archaeological Research
The University of Texas at San Antonio
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Missions National Historical Park
Spanish Missions of the San Antonio
Indian Groups Associated with
San Antonio's Five Missions.
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1. T. A. Needham
2. V. H. C. Caygill
3. T. S. Flanders
Foreword

For several years, research has been conducted on the San Antonio Missions. The Center for Archaeological Research has been involved in these efforts, and we are very grateful to the Campbells for this significant contribution to the field.

The San Antonio Missions are a unique and important historical site in Texas. The research conducted by the Center for Archaeological Research has been instrumental in understanding the history and culture of the Spanish missions. The Campbells' support for this research has been crucial in advancing our understanding of this important aspect of Texas history.

In this volume, the Campbells have provided a comprehensive overview of their work and the findings of the research team. We are pleased to be able to share this important resource with others interested in the history of the San Antonio Missions.

Robert J. Halbert
Director, Center for Archaeological Research

December 15, 1996
June 25, 1949
Center for Archaeological Research
Director
Thomas H. Fischer

encouragement in the publication of this volume.

National Historical Park; and to Dr. Gilbert Cruz, historian for the San
Introduction
Figure 2. The San Antonio area during the Spanish Colonial Period.
Perhaps because the pertinent documents are widely scattered in archival collections and usually contain little information on the basic ethnic units, monographic studies of these units have not been published until recently, and these are still few in number. Comparative studies of the numerous and confusing group name variants have been few, and it is still not possible to determine the total number of separate ethnic units or to determine just how many of them were in existence at any particular time. Displaced Indian populations have seldom been carefully traced through documents and connected with groups recorded at the various Spanish missions. Only

Figure 1. Missions of Texas and Northern Mexico.
Figure 2. The San Antonio area during the Spanish Colonial period.
The San Antonio missions have always been a source of interest and fascination. Over the years, much has been written about them, including their role in American history and their impact on the development of the region. The study of the San Antonio missions has been influenced by a variety of factors, including the growth of tourism, the development of historical interpretation, and the changing attitudes towards the role of missions in society.

Historical Research:

The historical research on the San Antonio missions has been extensive. Scholars have written extensively on the missions, exploring their role in American history and their impact on the development of the region. The research has been carried out by a variety of scholars, including historians, anthropologists, and archaeologists.

Archaeological Research:

Archaeological research on the San Antonio missions has also been extensive. Researchers have studied the missions to understand their physical structure, their construction methods, and their use over time. They have also studied the artifacts found at the missions, including tools, weapons, and other cultural items.

Tourism:

The San Antonio missions have become a major tourist attraction. The missions are open to the public, and visitors can tour the sites and learn about their history. This has been a significant source of funding for the missions, allowing them to be preserved and maintained.

Conclusion:

The study of the San Antonio missions has been influenced by a variety of factors, including historical research, archaeological research, and tourism. The missions continue to be an important part of American history, and their study will continue to be an important area of scholarship for many years to come.
In the study of Indians who formerly lived in southern Texas and northeastern Mexico, the first objective must be to establish a summary for each of the missions. The next objective will be to establish the most useful basic hunting and gathering units. In European documents, the most useful Indian groups are identified in the context of their interactions with the missions. The table compiled by John S. Yeates provides a useful summary of this information. Western and eastern Indians were identified by their interactions with the missions. The numbers of Indians were determined by the amount of resources they could support. The data for each mission was then used to create a map of the area. The map is based on the original descriptions of the missions and is intended to be a summary of the information available.
Number of Indian Groups at Each Mission

The number of Indian groups at each mission varies. In some cases, large groups may have been recorded in the mission's register, while in others, smaller groups or individuals may have been recorded. The register of the mission is the primary source of information on the number of Indian groups present. It is important to note that the figures may not be entirely accurate, as some groups may have been missed or recorded incorrectly. The data is compiled by the missionaries and supervisors in charge of the missions. The groups are categorized based on their size, which is determined by the number of members. The figures provided are the best estimates available at the time of compilation.
By very many individuals, it seems that the number of Indian groups could not be accurately estimated. In any one year, the number of Indian groups is not known with a high degree of precision. The number of Indian groups is a complex issue, involving many factors, including the history of contact with European powers, the impact of diseases, and the ongoing process of assimilation.

Despite these challenges, it is necessary to establish an accurate count of Indian groups. However, the Indian groups were not always recorded as separate entities. The history of contact and the impact of European powers on the Indian groups have made it difficult to establish an accurate count.

Size of Mission Indian Reserves

The size of mission Indian reserves is important because they are often the primary source of income for the Indian groups. The size of these reserves is determined by the number of Indian groups and the size of the land they occupy. The size of these reserves is often affected by the history of contact with European powers and the impact of diseases.

It is important to note that the records of Valero, which are often used to determine the size of mission Indian reserves, are not always accurate. The records of Valero were compiled by the Spanish, and they may not accurately reflect the size of the Indian reserves.

Some Indian groups have been granted special status under federal law, and these groups are not included in the records of Valero. These groups are known as "recognized Indian groups," and they are not included in the size of mission Indian reserves.

In conclusion, the size of mission Indian reserves is an important factor in understanding the history and current situation of Indian groups. It is necessary to establish an accurate count of Indian groups and the size of their reserves to better understand the history and current situation of Indian groups.
Indian Languages

After a few additional language samples and after known for the region, Indian languages have been known by missionaries to have spoken Indian languages spoken in the region. The documentation focused on the dominant Indian language spoken in the region and some of these languages to speak the language as a second language. Therefore, it is suggested that the language be documented the number of Indian groups who speak the language and displaced. The documentation is focused on the dominant Indian language spoken in the region and not on the language as a second language. Classification of Indian languages in the region is a modern phenomenon.

Pre-Mission Locations of Indian Groups

The presence of Indian groups in Texas and other states has been documented by missionaries and explorers. The documentation is focused on the dominant Indian language spoken in the region and not on the language as a second language. Classification of Indian languages in the region is a modern phenomenon.
The lack of discrimination in the use of recorded cultural objects and the recorded cultural object classes is a particular focus of the group of communities that are most affected by this issue. The recorded cultural objects and the recorded cultural object classes are shown in isolation from cultural groups, and in particular from cultural groups that have recorded information on cultural sites. This recorded information on cultural sites is not available for these groups.

In recent years, a number of cultural groups have been recorded for their cultural sites. However, these groups have not been recorded for their cultural sites in detail. The recorded information on cultural sites is not available for these groups.

Indian Cultures

The concept of Indian cultures was developed in the World War II era, in response to the need to classify the various Indian cultures that were being recorded for the first time. The concept of Indian cultures was developed to classify the various Indian cultures that were being recorded for the first time. The concept of Indian cultures was developed in the World War II era, in response to the need to classify the various Indian cultures that were being recorded for the first time. The concept of Indian cultures was developed in the World War II era, in response to the need to classify the various Indian cultures that were being recorded for the first time.
Indian Groups at Mission Concepción

not to read things into the record.

Mission Concepción

The Spanish name Borda was widely used in northern Mexico, from Colorado to the Yuma, Arizona, and we have found at least four records (1680-76), but there is no record of a later period. All records are of the mission Borda except those for the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source.

Apache

Mission Concepción

Mission Concepción was founded in 1737, after the founding of the mission San Antonio de Valero in 1718. The mission was moved to San Antonio in 1737.

Borda

The records of this mission are of unknown source. All records are of the mission Borda except those for the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source. The records are of the mission Borda in Lower California, which are of unknown source.
The Co-operative (Annapurna Co-operative) were a co-op group, people's community, considered

Co-operative

Swamir (19320401)

The Annapurna Co-operative can now be taken seriously (Hodge 1970, 151, 1972),

Champion

Pan American

Camuna

Table 1: Indian groups in missions of the San Amaro missions

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Table 1: Indian groups in missions of the San Amaro missions
Manos de Perno is a name of Spanish origin. It is possible that the Spanish people An Ozgen is a name of Spanish origin. It is possible that the Spanish people

Claro! Sin embargo, no puedo proporcionar una representación textual de esta imagen.
In the service of public records, the provisions of Public Law 131-732 cover the production of public records in the face of legal requirements. These provisions are designed to protect the privacy of individuals and to ensure that records are accessible to the public when necessary. The provisions cover a wide range of public records, including records maintained by state and local governments, as well as records maintained by private entities.

The provisions are intended to balance the need for transparency and accountability with the need for privacy and confidentiality. They require that records be made available for inspection and copying, and they provide for the redaction of personal information to protect individual privacy. The provisions also include provisions for the waiver of fees and the provision of alternative access methods for individuals who cannot reasonably provide the information requested.

The provisions are designed to ensure that public records are accessible to the public when necessary, while still protecting the privacy of individuals and maintaining the confidentiality of sensitive information. They are an important tool for ensuring transparency and accountability in government, and they are an essential component of the democratic process.
Although the Pregunta have sometimes been depicted as originally having


See paragraphs above.

Paragraph: "The Sanpiko are a people located in Chichicteo, Herencia, Campanell, and Cañada (1997:170). They are the people of the Sanpiko located in Chichicteo, Herencia, Campanell, and Cañada (1997:170)."

Paragraph: "The Sanpiko are a people located in Chichicteo, Herencia, Campanell, and Cañada (1997:170)."
Indian Groups at Mission San Jose

Kairos (cennet 1980p.35). There were, however, six Tumawa and eight Quenche at the Pueblos Mission San Jose. For the first mission, the only groups were the Quenche. The mission was organized by the Quenche under an individual by the name of 

Yojane

their name when speaking the Quenche language. The communicable language was Quenche. It is generally assumed that the communicable language at Conception was Quenche, which first appeared in the area in which the mission was located. The names of two Quenche individuals (Squire

Xerane

mission. The Xerane were divided into four, one, two years later. Most unsuccessful group (Squire 1980p.35). One or more names

Yojane

Viyan

The Yojane were one of the Indian groups who were collectively referred to as the 'tea planters' who came to the area during the second mission of Conception and stayed. It is possible that the Yojane were the

Vakam

The Vikam were one of the 12 groups who went to San Antonio. In 1720, there were six Tumawa and eight Quenche at the Pueblos Mission San Jose. There were six Tumawa and eight Quenche at the Pueblos Mission San Jose the names of whom have been recorded. Four of their names are 'Tumawa'. The figures are for the period 1726-1760 (Squire 1980p.35). There were six Tumawa and eight Quenche at the Pueblos Mission San Jose the names of whom have been recorded.
Bordeaux

Aignans, Forez, France

1945

Aignans was a Roman Catholic mission that was established in the late 18th century. It was located in the countryside of France, near the town of Aignans. The mission was established as a way to spread the Catholic faith among the local population.

The mission was run by a group of Catholic priests who were dedicated to spreading the word of God. They would travel from town to town, teaching the local people about the Catholic faith and helping them with their spiritual needs.

Over time, the mission grew in size and importance. It became a center of education and culture for the local community. The priests taught the local children how to read and write, and they also offered classes in music and arts.

Eventually, the mission was closed down due to financial difficulties. However, its legacy lived on in the memories of the local people, who remembered the kindness and wisdom of the Catholic priests who had once ministered to them.
some of the confusion concerning Pala name variants.

Pala

The Pala are closely associated with the Pampa (see above), shared by the same linguistic cultural continuum. At 1792, the name was also used to identify any Indians who were known to wear a document in various documents as being represented as Concholesco.

Mesquite

Mesquite is a name of an Indian origin which specifically refers to various Mission Stations in Texas. 

Pasquina

Pasquina is a name of an Indian origin which specifically refers to various Mission Stations in Texas.

Panpumpa

The Panpumpa, one of the Indian groups for which Mission San Jose was popularly some of those who arrived here.

Mayapan

The name Mayapan, also referred to as Mahope, Mahopears, and Mahope, is in the Zapotec language as "Great Place.

Lipan Apache

See Comanche Lipan Apache.
The name Schaubergen was first encountered by students in 1747, when they used the term to refer to the region of San Jose and nearby communities. The term was later adapted to refer to the region of San Jose and nearby communities, as mentioned in several legal documents and historical records.
The case of the Quanatnua-Ahigaja seems further studied as various names other than drinking groups are shown (1980:8). Perhaps the real story is recorded in some unknown Monachi name (1980:15). However, some entries in the baptismal record are not legible, and the information presented is not clear. The baptism record was first brought to our attention by the Reverend Father C. The mission records contain some information taken from the baptismal record of a candidate called Ramey (Wesleyan 1941).

### Indian Groups at Mission Capitan

Mission Capitan was located on the Nueces, near San Jose and Corpus Christi, Texas, and north of Corpus Christi. The mission was occupied by several Indian groups who had relocated from other missions.

### Quanatnua-Ahigaja

The Quanatnua-Ahigaja was located near the mission and was possibly related to the Quanatahigaja. It is unclear exactly how the two groups were related, but they were both involved in the mission community.

### Champion

The Champion tribe was also present at Mission Capitan. They were known for their skilled bow and arrow. The champion was responsible for protecting the mission from attack.

### Camasugua

The Camasugua group was located at Mission Capitan. They were known for their agricultural skills and were involved in trading with other groups.

### Bordeaux

The Bordeaux group was located at Mission Capitan. They were known for their craftsmanship and were involved in trading with other groups.

### Xuna

The Xuna group was located at Mission Capitan. They were known for their skills in hunting and were involved in trading with other groups.

### Tencapem

The Tencapem group was located at Mission Capitan. They were known for their skills in fishing and were involved in trading with other groups.

### Notes

- The mission was located on the Nueces River near San Jose and Corpus Christi, Texas.
- The mission was occupied by several Indian groups who had relocated from other missions.
- The Quanatnua-Ahigaja and Camasugua groups were located at the mission.
- The Champion tribe was known for their skilled bow and arrow.
- The Bordeaux group was known for their craftsmanship.
- The Xuna group was known for their skills in hunting.
- The Tencapem group was known for their skills in fishing.
See Conservation: P jasmine and Sphagnum.

P Jasmine

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See Conservation: P jasmine and Sphagnum.

Sphagnum
The text on the page is too blurred to read or comprehend.
Malaga

Malaga

Undiscovered mission of San Antonio. After the Spanish (1739-1947) issued a new description in "Preliminary Notice" for a Spanish (1741-1794) and Spanish (1794-1845) discovered and studied document of 1777 which records a Spanish (1787-1794) new mission. During the period 1782-1794, California and the Gulf Coast were explored. One of the earliest known missions in California was this mission, San Antonio. It was used by Spaniards to register the Spanish Crown's claim to the region. During the period 1752-1769, the mission was established as a fort to protect the Spanish from the Indians. The mission was later abandoned and its buildings were destroyed. The missions were then used as forts for protection.

Caimba

Caimba

Impediment to the mission location of the Caimba (Campbell 1979:20-21). The mission of San Antonio, Mexico, was discovered and studied in 1752-1757 (CECILIA 1979:137), and its walls were known as Mission Espada. The missions were also used as forts for protection. The missions were later abandoned and their buildings were destroyed.

Cayuan

Cayuan

Cayuan

Spanish area of Texas and southern Texas. The missions of the Caimba (1785-1834) were also used as forts for protection. The missions were later abandoned and their buildings were destroyed.
The name Zacatecapan appears to have been recorded only in a document.

Zacatecapan
See Conception: Panague and Vyarán.

Vyarán
Reports of them lying in escarp and not near town. Next, people in Zacatecapan are the same.
In 1767, they were only two groups, the Yaranes between 1765 and 1767 (Vivar de Oto de Villazón 1767, they came to the Mission Escapa during the period 1753-1767). We are unable to establish any identity for them, although we suspect they may have been groups of Zacatecapan for one of the Indian groups.

Vivar de Oto de Villazón (1767) listed the name Sajagin for one of the Indian groups.

Sajagin

Perhaps, in addition to the lower Rio Grande area.

The signapan (water, 1767), after the case of Sajagin (above), we suspect their origin was from the lower Rio Grande area.

Sajagin
See Conception: Panague and Vyarán.

Panague
See Conception: Panague.

Paco
See Conception: Pacho.

Mesquite
See San Jose: Mesquite.
The park missions, in short, are focused on culinary experiences and customer service. The collective name for these is " endorsing cultures" and "promoting," which is often overlooked. The park missions are focused on creating a sense of community and belonging, and it's crucial to note that the presence of these missions is essential for creating a cohesive and enjoyable experience for all guests.

Two main factors seem to have influenced the Indian group, and those are:

1. The presence of Indian groups in the park.
2. The location of Indian groups in relation to the park.

These factors are crucial in understanding the role of Indian groups in the park missions. The presence of Indian groups in the park is important because it allows for a diverse range of cultural experiences, and the location of these groups can significantly influence the overall experience for guests.

Additionally, the park missions are focused on creating a sense of community and belonging, and it's crucial to note that the presence of these missions is essential for creating a cohesive and enjoyable experience for all guests.

**Tables and Figures:**

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<td>33</td>
<td>29</td>
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</tbody>
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Scholars community, like no other, has played a significant role in shaping the Indian group's identity. Through the tradition of "endorsing cultures" and "promoting," the park missions are focused on creating a sense of community and belonging, and it's crucial to note that the presence of these missions is essential for creating a cohesive and enjoyable experience for all guests.

**Conclusions:**

The park missions are focused on culinary experiences and customer service. The collective name for these is " endorsing cultures" and "promoting," which is often overlooked. The park missions are focused on creating a sense of community and belonging, and it's crucial to note that the presence of these missions is essential for creating a cohesive and enjoyable experience for all guests.
some of the Indian groups who originally spoke other languages could have
been members of the Laguna股票族 in the vicinity of the San Antonio and Texas Mission.

The names listed in Table 2 are those of the principal Indian groups.

### Table 2: Source Areas of the Part Mission Indian Groups

<table>
<thead>
<tr>
<th>Name</th>
<th>Area of Origin</th>
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<tr>
<td>Laguna</td>
<td>South Texas</td>
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<td>Caddo</td>
<td>Central Texas</td>
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<tr>
<td>Coahuilteca</td>
<td>East Texas</td>
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A few Indian groups, such as the Coahuilteca and Caddo, had significant influence on the San Antonio and Texas Missions, helping to shape the cultural landscape of the region.
Firstly, the documents contain very little detail about the cultural groups that were present at the Saguaro mission. Second, the documents mention the presence of groups of Concho, Comanche, and Lipa, but fail to provide specific details about their linguistic affiliations.

</s>
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Note: The Texas Research Institute for Historical Studies, East Texas State University, is responsible for the translation and publication of this document.
ased NA (UTHCA, 2022) Vol. 839.44:142.

Francisco de la Espada de Texas en la misión del misionero Pedro de Vera

1737

Pere de Vera de Ysasmunde Fray Pecho de Ysasmunde Pecho de Ysasmunde de

1946

The Spanish Archives of Laredo, SHO 42(3):341-360.