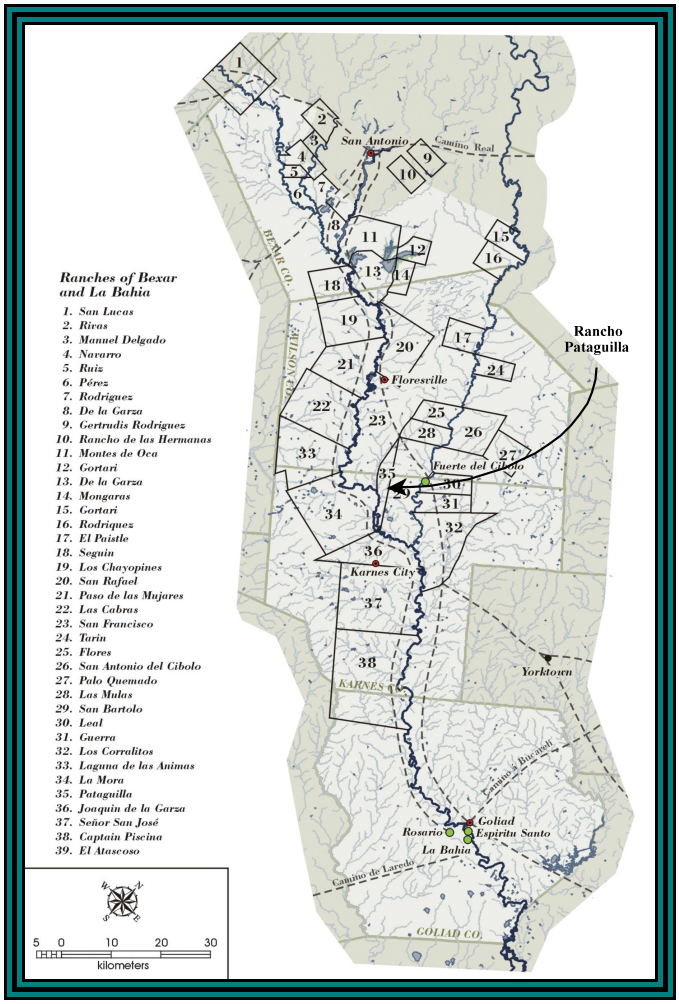
RANCHO DE PATAGUILLA:
A SPANISH MISSION RANCHO



This document was prepared in an effort to document and preserve some of the rich history found in Wilson County, Texas.

by

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Historians Maurine Liles and Gene Maeckel are members of the Wilson County Historical Society. Dave Nickels is a noted Archeologist and Historian who has a strong interest in Wilson County history. He has extended much help to Wilson county historians.

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Introduction

Large mission ranchos dotted the landscape between the San Antonio River and Cibolo Creek in the early 1700s. Robed missionaries taught Mission Indians how to ride horses and work cattle from horseback. These men were vaqueros, "early cowboys". Large private ranches were established beside mission ranchos in the mid-and late-1700s. Some historians considered the rich grazing land between the San Antonio River and the Guadalupe River to be the "cradle of Texas ranching". In the midst of this cradle existed an early historic rancho called "Rancho de Pataguilla".

Spanish Texas

In the early days of its history, Texas was a land of Spanish citizens, soldiers, missions, missionaries and Indians. Beginning in the 1500s, Spain claimed ownership of most of Texas for some 300 years. Texas, one of five Spanish Provinces in the New World, was known as Nueva Espana, or La Provincia de Texas las Nuevas Filipinas. It extended from the Nueces River on the south and west to the Red River on the north and east, and even farther to the north (Figure 1).

A small group of Canary Islanders came to San Antonio de Béxar in the early 1700s. There they established the Villa of San Fernando (in modern-day San Antonio). The missions were expected to take some of the nomadic Indians into their compounds and teach them to become good Spanish citizens as well as good Catholics. Solid Spanish citizens, Spain believed, would serve and defend Texas (Morfi 1932; Thonhoff 1981:1; Wheat 2016:8; Oh Ranger 2016).

Los Adaes, located near Robeline, Louisiana was the capital of Texas and it held the line against the "French threat". Texas was a frontier and for a time, a buffer between Mexico and Louisiana. Los Adaes was the capital of Texas until 1772. At that time, San Antonio de Béxar (modern-day San Antonio) became the capital of the 'Kingdom of New Spain'. The Spanish government wanted people to settle Texas to provide a barrier to French encroachment, as well as Indian depredations on the Spanish settlements in this vast region. The French were some of the first settlers of Louisiana, were just across the border from the Kingdom of New Spain, and they presented a threat to Texas. The Spanish Government had hoped that Texas would grow in population and become strong enough to defend Spain against foreign intruders.

Each of the five Missions established in San Antonio in the early 1700s had livestock such as cattle, horses, mules, goats and sheep that roamed between the mission farms as well as the farms of the villa, or town people.

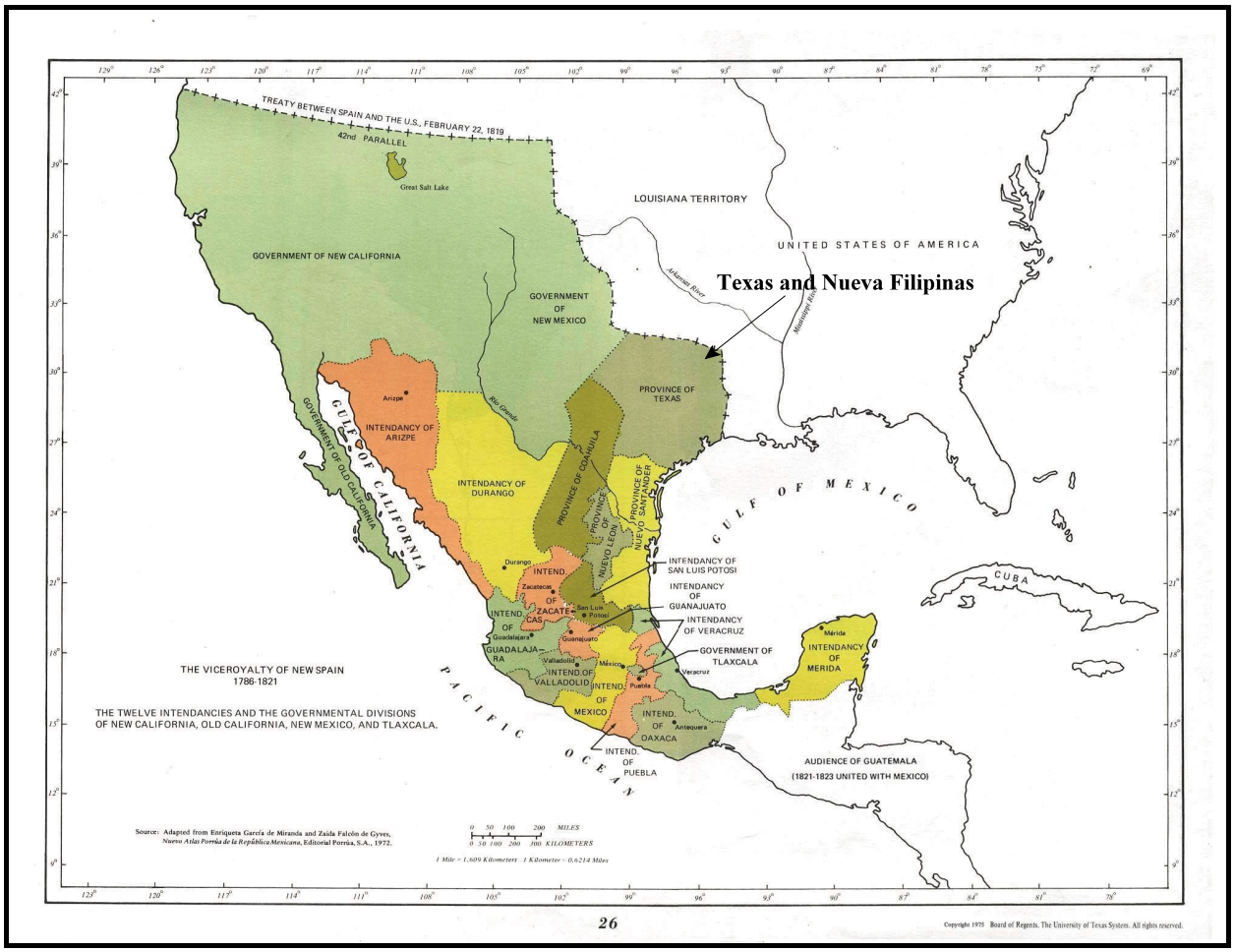

Figure 1. Map of New Spain in 1821 (2016).

The citizens of the villa were expected to fence their crops, but some fences were not well built. Sometimes, the mission animals destroyed food crops belonging to the citizens of the villa.This often caused conflict between the town people of San Antonio de Béxar and the occupants of the missions. In 1741, farmers lodged a complaint about livestock severely damaging their corn crops. This caused the commander of the Béxar Presidio, Captain José de Urrutia, to order citizens and soldiers in the presidio and villa to place herdsmen over their livestock. This problem was far reached. As early as 1737, town residents had reported to the governor that they were suffering from severe losses because of damage to their corn crops by the unmanaged cattle of the missions, and that the missions' fields lacked good fencing. In turn, the Reverend Fathers of the missions and the Indians living in the missions complained that the town residents damaged their cattle. They claimed that the townspeople beat on their livestock, and in some cases, even killed them (Rock 2000:48; Hunnicut 2016a:79; Hunnicut 2016b; McClean 2016; San Antonio Missions 2016).

Mission San Juan Capistrano

In 1731, Mission San José de los Nazonis was re-located from East Texas, was re-established on the east bank of the San Antonio River in present day Bexar County, and then on March 5, 1731 was re-named Mission San Juan Capistrano (Figure 2). When it was initially established, San Juan Capistrano was administered by Franciscan missionaries at the College of Santa Cruz de Querétaro. The Franciscans were considered to be protectors of the Indians, and spread Christianity (San Antonio Missions 2016; Tyler 1996). San Juan Capistrano was then transferred to the Administration of the College of Nuestra Señora de Guadalupe de Zacatécas in March 1773 (San Antonio Missions 2016).

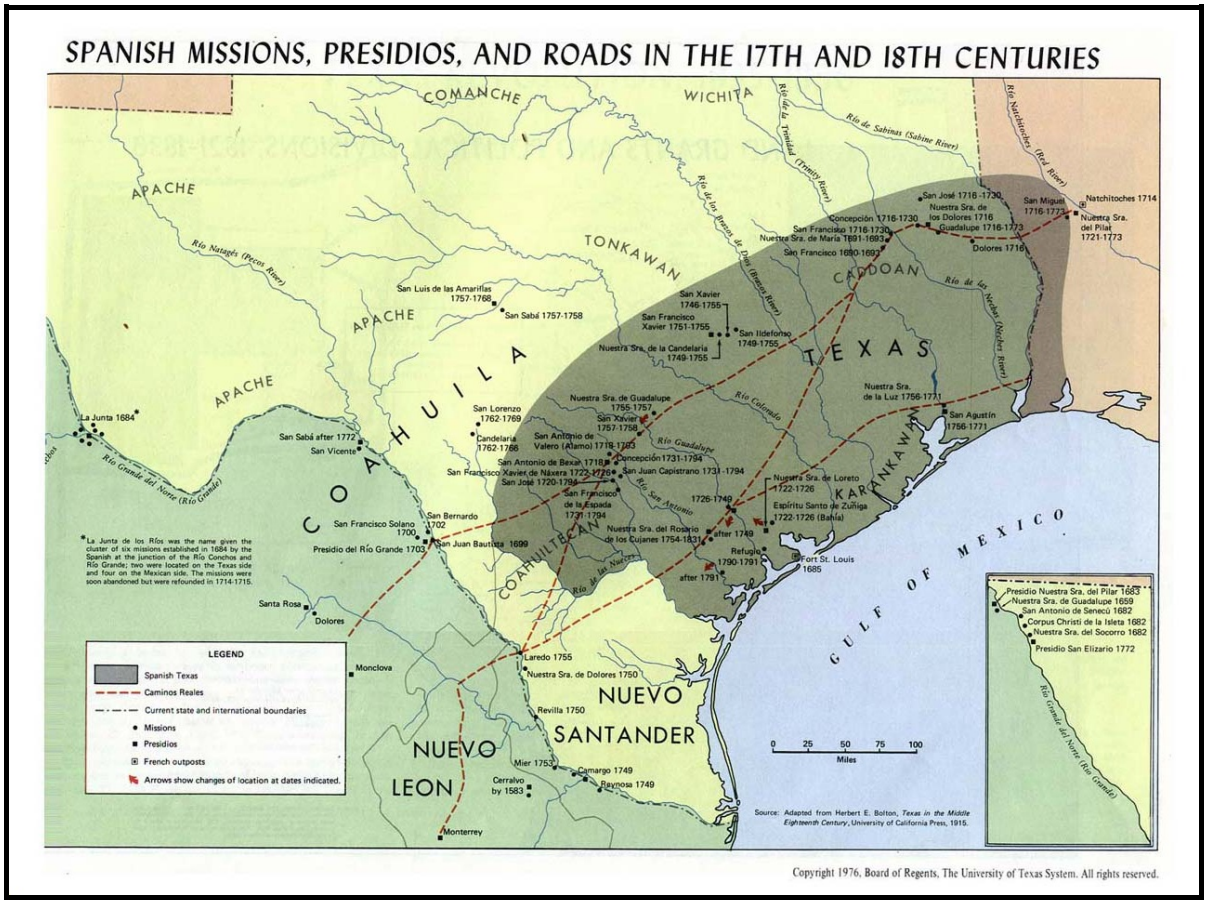

Figure 2. Seventeenth- and Eighteenth-century Spanish Roads, Missions, and Presidios (Map 2016 - [3]Reprinted with permission from the Atlas of Texas Austin: Bureau of Business Research, University of Texas at Austin, 1976).

Mission San Juan Capistrano and the other missions in San Antonio were self-sustaining communities. Indians lived in the missions where they learned a trade and became Catholics. Within the missions they produced iron tools and cloth, and prepared hides. The Indians not only farmed, they also tended livestock. They worked in the cloth factory, and carpenter shop, as well as carrying out other needed work to provide food and materials, and to keep the mission functioning (Morfi 1932; Grazing Papers 1935-1940:94; Tyler 1996; San Antonio Missions 2016).

Beyond the mission, the Indians cultivated orchards and gardens. They grew pumpkins, grapes and peppers. Indian farmers also raised maize, beans, squash, sweet potatoes and sugar cane in irrigated fields. There was a surplus of produce which helped to support the San Antonio military settlement in the area. San Juan had a trade network that went as far as Louisiana and Coahuila, Mexico (San Antonio Missions 2016).

The Indians who lived in the missions and at the ranchos came from a number of hunting and gathering bands and tribes that are collectively referred to as the Coahuiltecans. The different bands and tribes were distinguished one from another by several traits such as behavioral habits, ear and nose piercing, and face painting. Although they spoke various language dialects, they were generally able to converse via sign language (Morfí 1932; Hester 2004; Rock 2000:48-50; Oh Ranger 2016; Wheat 2016:34) .

Before they moved into the missions, the Coahuiltecans ranged throughout South Texas and northeastern Mexico. They wore animal skins and woven grass or reed sandals. They wandered the area to find available food, and used bows and arrows to kill large game. They fed on bison, deer, fish and smaller game. They also ate seeds, fruit and nuts. They struggled under several hardships. They were pressed by nomadic tribes from the north and south. In addition to the hostilities of the Apaches and later the Comanches, European diseases spread among them, causing death to many. These diseases hit the children hard and many died. The mission was like a small community they could safely live in. It was like a beacon of hope to them. They found food and shelter. Protection was furnished by Spanish soldiers stationed at presidios near the missions. In turn, the Indians provided labor, learned a trade, and converted to the Catholic religion. The Missionaries wanted the Indians to become good Spanish citizens who would help defend the missions and Spanish Texas.

Mission Indians were also expected to bear arms and defend the mission and the villa when an emergency arose. During the Indian wars starting in 1749 with the Apaches, and later with the Nations of the North (Comanches), there were not enough troops to fight the hostile Indians. Mission Indians joined the settlers and helped defeat the enemy (Grazing Papers 1935-1940:94; San Antonio

Missions 2016).

When Mission San Juan Capistrano was first established in San Antonio, Orejones, Sayopines, Pamaues, Piguiques and Chayopines were some of the bands who came to live there. In time, other bands of Indians took up residence in the mission. Bands of Chayopine Indians were located on the west and east sides of the San Antonio River a few miles up the river from Laguna de Pataguilla. They were also down river near El Rincón, the corner between the San Antonio River and Cibolo Creek in present Karnes County. The name Chayopines was also given to two Ranchos and a river crossing in the area. Some of these Indians may have lived at some time in their lives near or at Rancho de Pataguilla where they tended cattle, sheep and goats (Morfí 1932; Jackson 1986:91; Rock 2000:48, 69).

Establishment of Mission Ranchos

To avoid conflict and encourage harmony in San Antonio de Béxar, each of the Spanish Missions of San Antonio were allocated large quantities of land remote from the villa by the Spanish Government to be used for grazing larger livestock. These ranchos were spread out north and south of the San Antonio based missions on both sides of the San Antonio River and along Cibolo Creek (Figures 3 and 4). Some of the ranchos began operating during the 1740s, if not earlier. The rancho's purpose was to supply meat, horses, beasts of burden and other needed products to the San Antonio missions and the Indians living in the missions (Rock 2000:48; Ranching 2016).

Hostile Indians continued to pose a menacing threat to the inhabitants in the San Antonio River Valley, especially in the 1760s. They raided the grazing lands of the missions and that of private ranchers located between San Antonio and La Bahía. Vaqueros and their families were killed, animals were slaughtered, and the Indian vaqueros were forced to vacate some of the mission lands for some periods of time. While their ranchos were vacated, Mission San Juan and Mission Concepción were allowed access to the land of Mission Valero's Rancho Monte Galván near present-day Randolph Air Force Base. It was nearer the presidio and therefore the soldiers could help protect the vaqueros and the cattle. Thus, the three missions shared grazing for their cattle on Monte Galván (Ranching 2016).

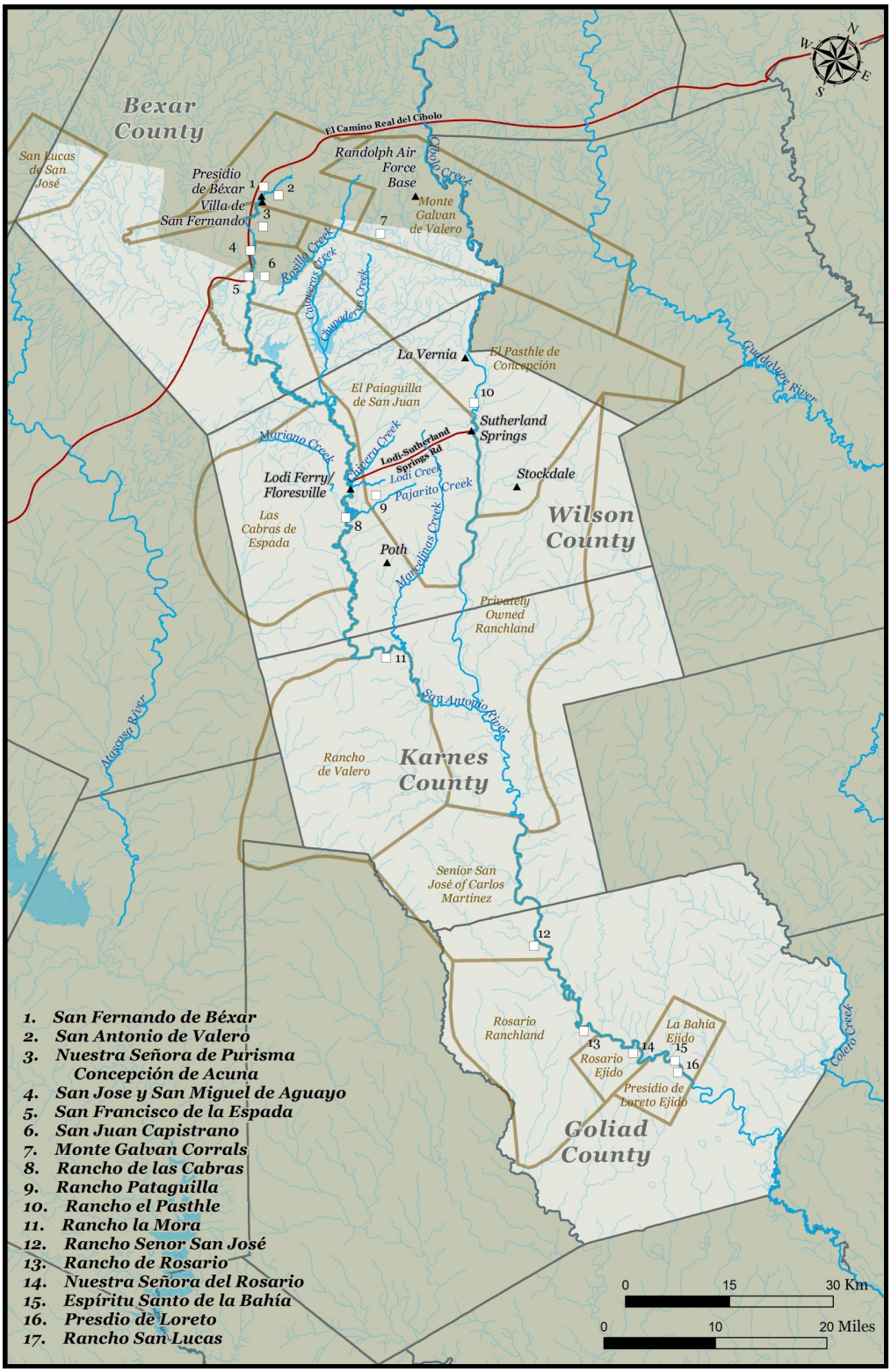

Figure 3. Grazing lands claimed by the San Antonio missions in 1770-1771 (adapted from CAR-UTSA 2004).

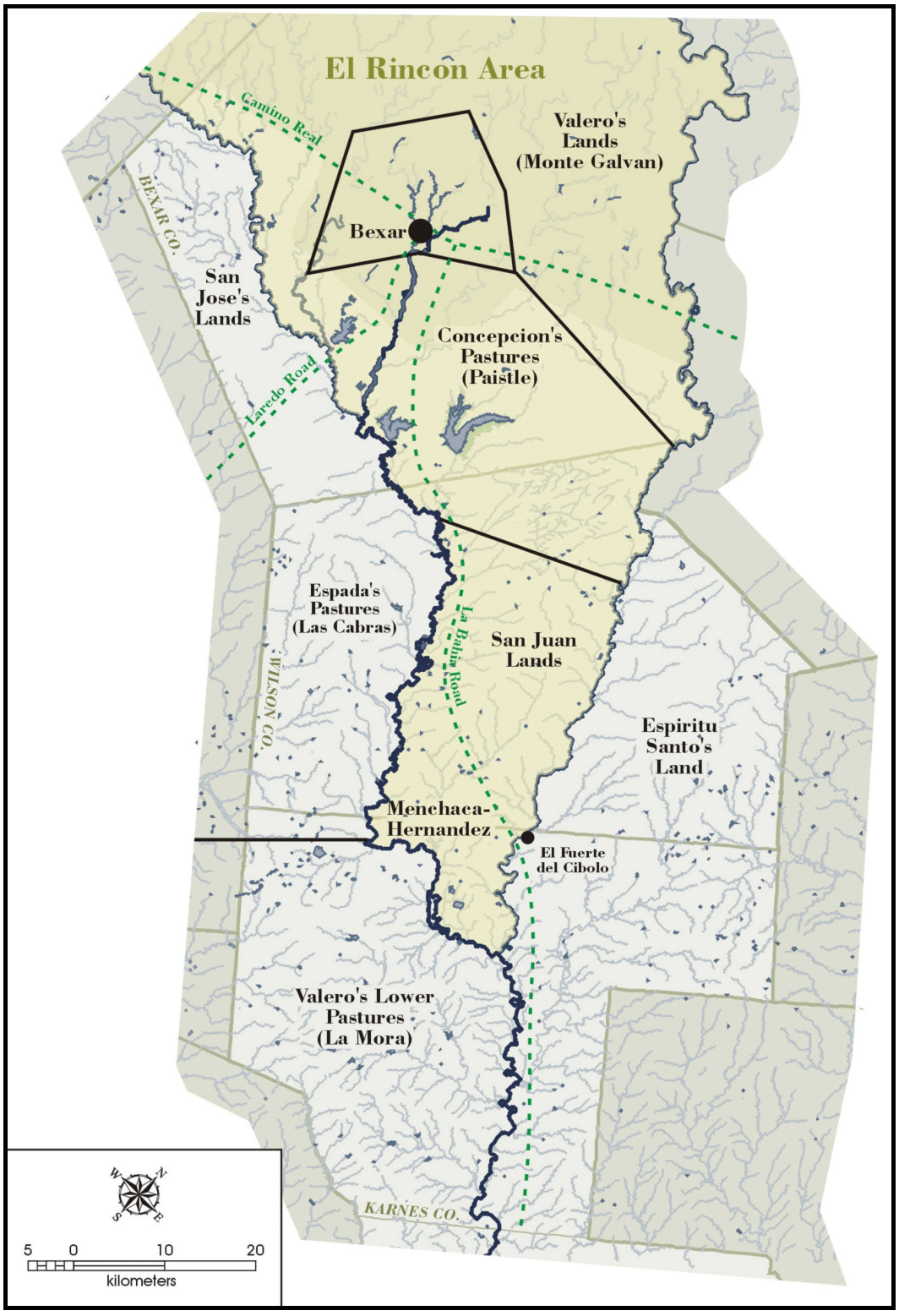

Figure 4. Ranches along the San Antonio River following secularization of the missions in the 1st quarter of the 19th century (adapted from CAR-UTSA 2004).

However, there was apparently some disagreement among the three missions concerning access and grazing areas at Monte Galvan. Therefore, in 1767, Missions San Juan, Valero and Concepción reached a compromise agreement under the auspices of the guardian of the Spanish Catholic college at Querétaro, Mexico. This agreement defined areas on which the vaqueros could claim livestock (Jackson 1986:94, 11; Rock 2000:48-49). Another agreement was made in 1772 to determine the exact entrances and areas to Monte Galván which was to be used by each mission rancho. This agreement permitted the three missions to graze their herds and claim livestock on Monte Galván with lands contiguous to the northeast of the river valley. The ranch lands of Missions San Juan, Valero and Concepción occupied the banks of the San Antonio River from the source of its at today's Brackenridge Park in San Antonio, a distance of four leagues, more or less to the Arroyo de las Mojoneras and the lands of Captain Menchaca's Rancho de San Francisco (see Figures 3 and 4) (Rock 2000**)**.

Allocating vast grazing lands to the missions in the region near San Antonio was meant to provide relief put on common land in San Antonio and its immediately adjacent hinterlands, which saw growing encroachment of livestock into farm fields. However, the missions of San Antonio and La Bahía did not actually own the large chunks of grazing land making up their ranchos. Instead, the missionaries were designated as keepers, or custodians of the land as long as they used it for grazing. If the ranch land was vacated for a time, private ranchers could claim it. After several years of vacancy on the land, individuals, especially elite members of the military or the Canary Islanders in San Antonio de Béxar could petition the government for title to the land. They then would be able to keep it, provided they could prove they occupied the land and had continuous use (Rock 2000:48). This practice is similar to the American pioneers who came to Texas and claimed land. They showed improvements, such as a cabin and cultivated fields and they occupied the land for a period of time. After a few years of occupation, they could then apply for a land grant.

There were several private ranchers who obtained land in this manner in the area between Béxar and La Bahía (Figure 5). Some were in operation at the same time as the mission ranchos. Men had tried to start ranches in East Texas, but it was here, in the San Antonio River valley that one could say ranching actually took hold and flourished. As such, this area is known by historians as the cradle of Texas ranching for the whole province. For examples: the Hernandez family had established San Bartolo in 1737; Juan José Los Flores established his Arroya del Cibolo Rancho in 1756; Los Corralitos on Cibolo Creek was occupied early by Don Bernabé Carvajal; Vicente Travieso and the Travieso family had Las Mulas on the Cibolo; and, Los Chayopines and El Paso de las Mujeras were established on the west side of the San Antonio River (Thonhoff 1992).

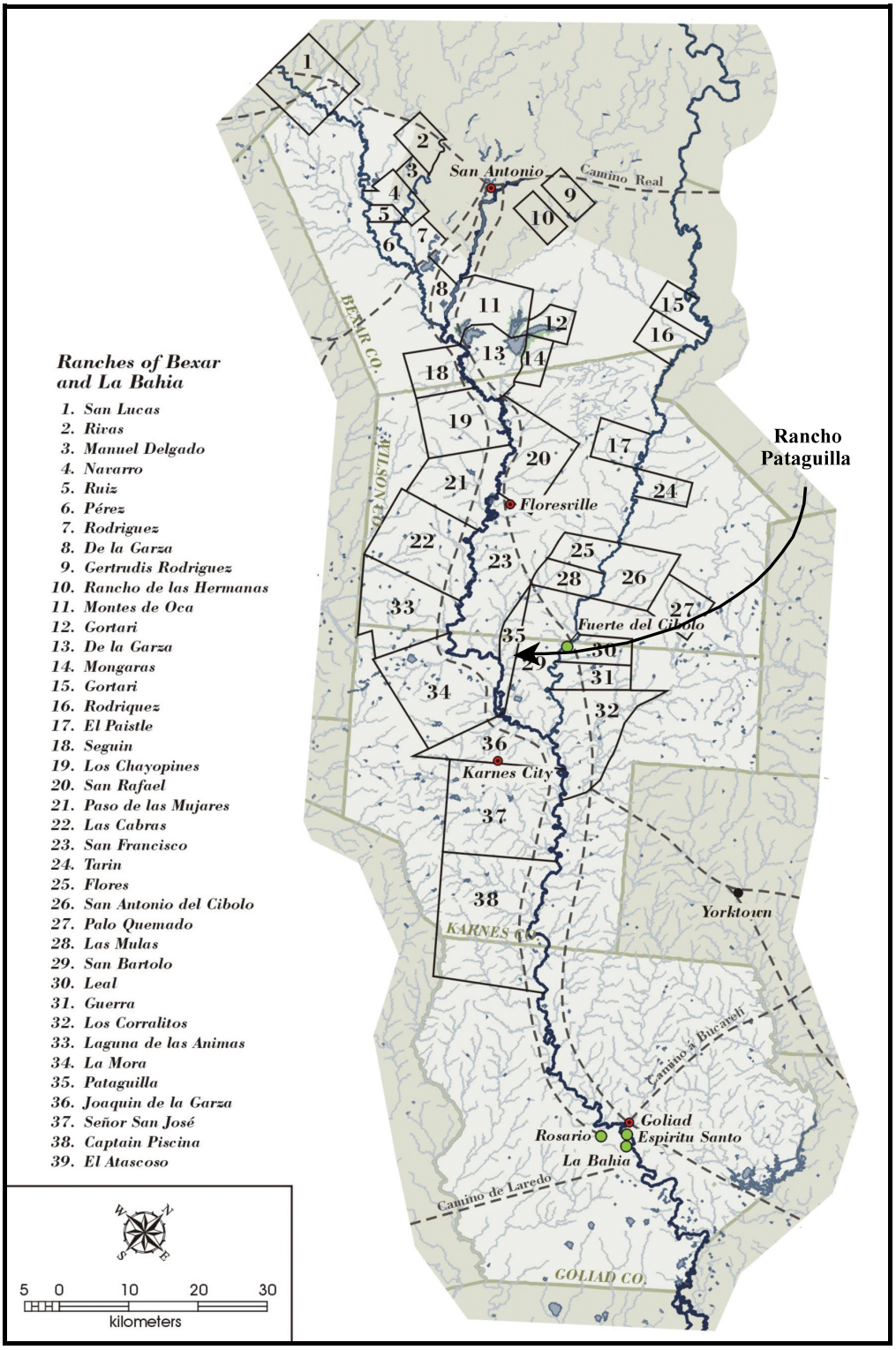

Figure 5. Privately owned ranches in the El Rincón area in 1821; adapted from CAR-UTSA 2004.

Land Disputes and the Compromise Agreement of 1758

Rancho de Pataguilla was a well-watered land, with rich, fertile soil and lush green grass, making it ideal for grazing live stock. Cattle were already grazing on the land when it was granted for use by Mission San Juan. Parts of Rancho de Pataguilla were claimed by two private ranchers during the early days of Texas ranching – Andrés Hernández and Luís Menchaca, and historical records attest that parts of the rancho were certainly active during the time some of the land was in dispute by both Hernández and Menchaca (Thonhoff 1992:26, 33; Jackson 1986:68; WCDR 1757).

The quest for land caused quite a disagreement between early pioneers Hernández and Menchaca. Words and hard feelings passed between them. They participated in legal hearings and fought their disagreements out in the Spanish courts. There were some interesting events that took place before a compromise agreement was finally reached in 1758, and San Juan Capistrano's Rancho de Pataguilla, located in present day Wilson County and Karnes County, was involved in this famous land dispute. Don Andrés Hernández petitioned Don Manuel Ramirez de la Piscina (lifetime Captain of the Presidio at La Bahía) in an attempt to get some of the disputed land back from Luís Menchaca (WCDR 1757; Grazing Papers 1935-1940:72, 81) (see Figure 3).

The fathers of both Andrés Hernández and Luís Menchaca were soldiers who participated in Martín de Alarcón's (Provincial Governor of Texas) expedition to Texas in 1718. Luís Menchaca's father was among those soldiers who first garrisoned the Presidio de Béxar upon its founding in 1718, and Luís was also a Captain in the Spanish garrison at San Antonio de Béxar. Andrés Hernández also served as a soldier at the Presidio de Béxar (Foster 1995:127-130; Hoffman 1935:22-23; Hoffman 1938; Jackson 1996; Thonhoff 1996).

Francisco Hernández, father of Andrés, settled his Rancho de Bartolome in El Rincón, the corner of land between Cibolo Creek and the San Antonio River (Figures 6 and 7). His claim to the land for Rancho de Bartolome was ratified and made official in 1737 by Governor Carlos Franquis de Lugo. Francisco Hernández, Andrés' father, died in 1751, but he and his heirs had claimed to own all of the land from the Cibolo Creek to the San Antonio River in El Rincón. To wit, in a 1759 petition that Andrés Hernández made to Captain Piscina, Andrés stated his family's boundaries as encompassing "the San Antonio River to the Arroyo del Cibolo with an irrigation ditch in said Arroyo (Cibolo) at a place called Las Camuchinas." Andrés Hernández argued that some of this information was not stated in the said Compromise Agreement of 1757-1758, but Andrés had in his part of inheritance from his father, 4 leagues and 8 caballeries, which was known as San Bartolome de Patauiya (Pataguilla) (Chabot 1937:35; Grazing Papers 1935-1940:73, 81).

Rancho de Pataguilla had its pastures on some of this land (Grazing Papers 1935-1940:70-71; Jackson 1986:61; Thonhoff 1992:28-29). The boundaries of Hernández' land and that of Pataguilla's boundaries were vague, and they were not defined until the Compromise Agreement between Menchaca and Andrés Hernández was effected in 1758 (Grazing Papers 1935-1940:81; Jackson 1986:61-63; Thonhoff 1992:28-29).

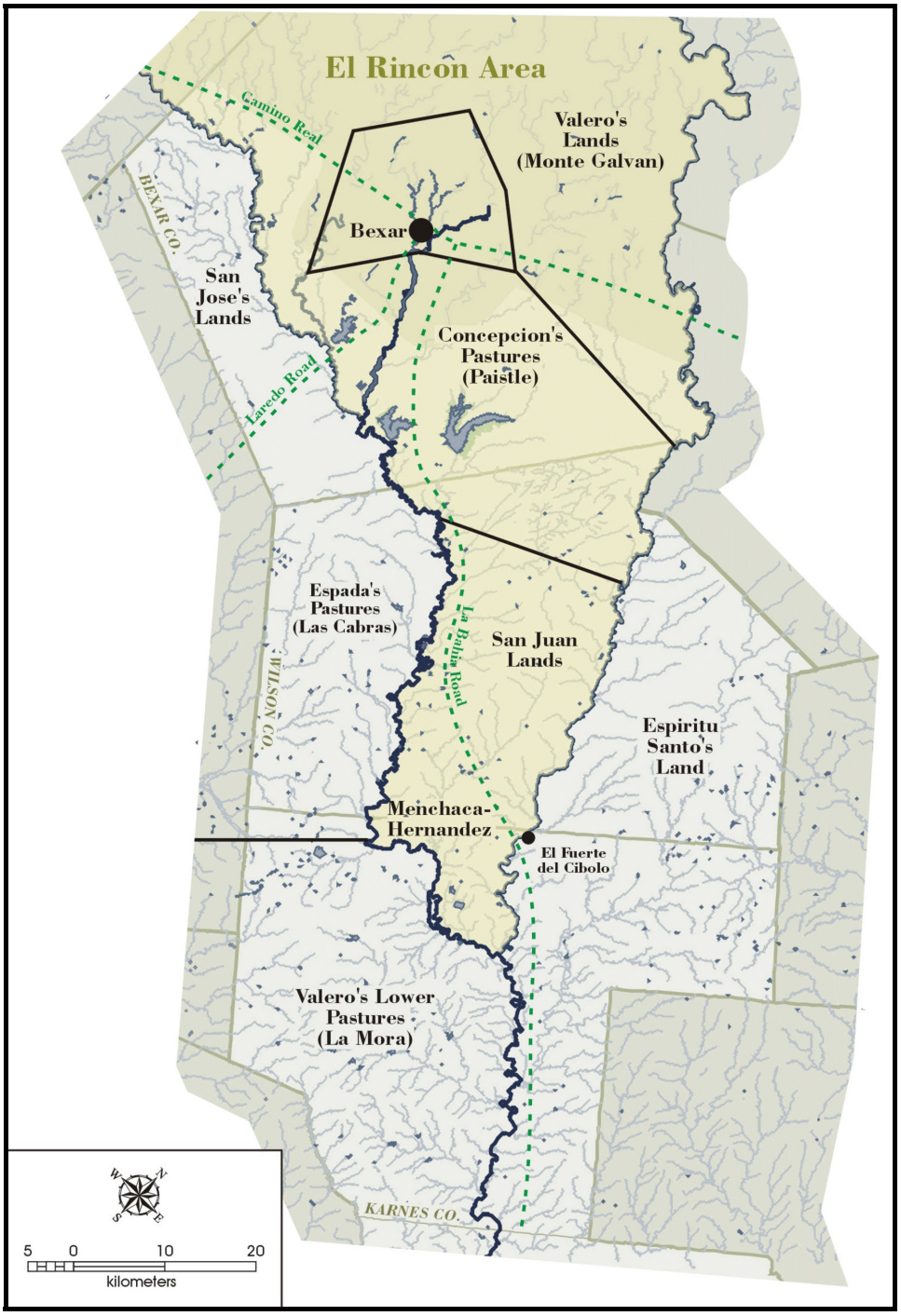

Figure 6. El Rincón grazing lands claimed by the missions, as well as Andrés Hernández and Luis Menchaca (adapted from CAR-UTSA 2004).

Andrés Hernández had established some pens, and some of his livestock were grazing on the land. He was raising horses, cattle, sheep and goats. In testimony taken by Captain Piscina in 1759, Hernández stated that "he was presently living at the ranch and had been living there for more than five years," which would imply that Rancho de Pataguilla had been occupied as early as 1753 or

1754. Accordingly, Andrés Hernández argued that he should have the land. Thus, it appears that Andres Hernandez was one of the first settlers in this area of what is today Wilson County (Grazing Papers 1935-1940:81; Thonhoff 1992:28-29; Jackson 1986:61-63; 2000:48-51).

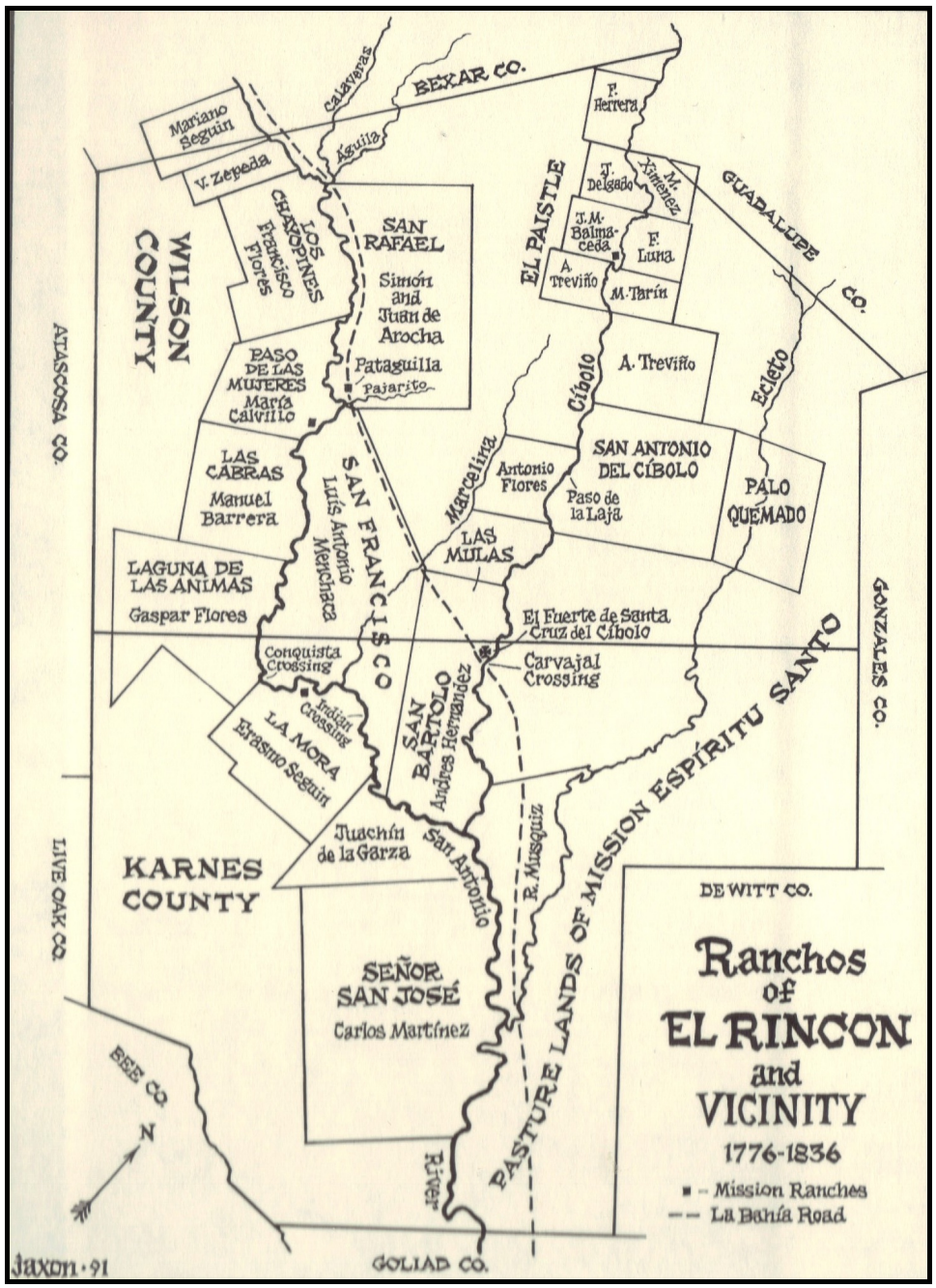

Figure 7. Ranchos of El Rincón (1776-1836) from Thonhoff 1992 (reprinted with permission from Robert Thonhoff).

Governor Carlos Franquis de Lugo, while serving in his official position, had offended Captain Joseph de Urritia, who was Luis Menchaca's grandfather (Chabot 1937; Jackson 1986:61-63). Whether that influenced the proceedings or not is unknown, but it is known that Luís Menchaca, the grandson of the offended Joseph Urittia, subsequently challenged Carlos Franquis Lugo's grant of land to Francisco Hernández (Jackson 1986:61-63).

While ill feelings were high between them, Andrés Hernández and Luis Menchaca were first and foremost, loyal citizens of Texas, a frontier of New Spain. At this time the area along the San

Antonio River and Cibolo Creek was a war zone. Hostile Indians were raiding the ranches and killing people. It was a dangerous, turbulent land. but brave men risked their lives to protect it. The two men were obligated to come together, to find peaceful solutions, and to defend this part of New Spain, and a compromise agreement reached in 1758 was an instrument expected to bring peace (Jackson 1986:64).

The compromise agreement of 1758 is the oldest Spanish land grant on record in the Spanish archives of the General land Office in Austin (Thonhoff 1996). The compromise came about by dividing the Spanish grant into two huge parcels, allowing both Andrés Hernández and Luis Menchaca a large wedge of the disputed land between the San Antonio River and Cibolo Creek. Hernández received the eastern portion of the wedge which was located along the west bank of Cibolo Creek near present day Panna Maria, Kosciusko and Czestochowa. His Rancho de San Bartolome de Patauiya (Pataguilla) consisted of about 20,000 acres (Grazing Papers 1935-1940; Jackson 1986:63-64). Much of Hernández's land was located in Karnes County, but it also bordered and extended into Wilson County. Luís Menchaca got the western part and called his ranch, Rancho de San Francisco. It was on the east bank of the San Antonio River and consisted of about 50,000 acres. Much of Menchaca's land was situated in what we know today as Wilson County. Its northern boundary was Pajarita Creek, just below Floresville.

Some of Mission San Juan Capistrano's land at Laguna de Pataguilla (near the present community of Lodi) was also discussed in the Compromise Agreement. There was some confusion about the boundary lines of many of the mission ranchos, but this land was still occupied by Indians from Mission San Juan Capistrano. The Compromise agreement stated, "*Mission of San Juan Capistrano needs the pond of Patauiya (Pataguilla) for its sheep; and there they have grazed, having said place, a ranch. In the manner, Don Luís Menchaca makes legal grant, transferring the control willingly to said Indians, who likewise may be given security in said deed; Your Grace ordering it made in legal form in the presence of the Honorable Alcalde of First Vote of the aforesaid town*" (WCDR 1757).

Because of the compromise agreement, the northern boundary of Menchaca's Rancho de San Francisco was Pajarito Creek, just below present day Floresville, Texas (WCDR 1840a, b), while notably, Rancho de Pataguilla was north of Pajarito Creek. Later, as will be discussed below the Arocha brother's land grant stretched out over land that encompassed part of Rancho de Pataguilla.

Land Disputes and the Compromise Agreement of 1772

The compromise Agreement of 1772 defined areas in which each mission's vaqueros could herd and claim livestock, and designated points of entrance to each. Each rancho had a certain place for

corrals. Livestock would not be rounded up without prior notice to all parties. No livestock would be rounded up and penned unless checked first for brands. No branded livestock would be given another brand. All vaqueros would have to circle and shout out so that others would know they were in the area. Mission San Juan Capistrano would only be able to extend itself from the headwaters of Rosillo Creek to the watersheds that did not touch upon the Chupaderos Creek (Chupaderas) and its headwaters (see Figure 3) (Rock 2000:50).

The settlers between San Antonio and Goliad had long experienced depredations with hostile Indians who raided their corrals, stealing cattle, horses, other livestock and killing vaqueros. From 1734 to 1737, soldiers were stationed at Fuerte del Cibolo located on Cibolo Creek in present day Karnes County (see Figures 4-7). The presence of the soldiers was meant to curb Indian attacks on the ranching families and stop the stealing of livestock. For a time the fort was vacant, but in 1771 soldiers returned to the fort, and it remained active until 1782. Robert Thonhoff, author of several books on the early Spanish history of the area between the San Antonio River and Cibolo Creek, did a splendid job of presenting the history of this fort in his book, *El Fuerte del Cibolo* **(**Thonhoff 1992:20-21; Rock 2000:50).

Since some of the mission lands during those three years had been abandoned due to the raids by hostile Indians, the townspeople filed suit, claiming that some mission lands were not being fully utilized. Therefore, they felt that they could graze cattle on these lands, and San Juan's ranch land was one of those considered abandoned for a time due to the war with the Comanches (Rock 2000:48-50; Thonhoff 1992:20, 38-39).

By the 1770s some of the descendants of the Canary Islanders from San Antonio de Béxar and a few members of the Spanish military men had petitioned the government for some of the vacant lands, and they began to establish private ranches beside the mission ranchos. Although a few private ranchers placed brands on their cattle, the wild and unbranded longhorn cattle multiplied. Large herds were roaming the land in the San Antonio River valley, and a few very large ranches developed here. As such, the rich grazing lands and large herds of cattle in this area caused historians to recognize that the grazing lands between the San Antonio River and Guadalupe River important cattle country (Jackson 1986:52).

Government and Taxes – Bando de Mesteños

Branding and marking livestock was not entirely new to the Texas Ranchers in the San Antonio River Valley. On July 1, 1762, Juan Jose Flores, a Cibolo Creek Rancher, was issued a brand which he used to mark his livestock. Although he was not the first rancher to have a brand, he was the first to actively use it in Texas (Jackson 1986:644). The practice of branding livestock was about to

become an explosively hot issue, and cattle rusting between private ranches and the missions became rampant. Therefore, a new law, *Bando de Mestenos* (Mustang Edict) came to Texas in 1783, and its regulations not only changed the lives of ranchers, but brought about some much needed order to Texas Ranching.

In 1778, the First Commandant General of the Interior Provinces, Teodoro de Croix visited Texas on an inspection tour and made note of the many herds of cattle and horses between Béxar and La Bahia. The livestock, he believed, could provide a source of funds for the "royal revenue". The Spanish Government wanted to impose a tax on the livestock, but they had to know who owned the animals. If the livestock were branded and the brands registered with the government, ownership could then be determined. Croix believed that the cattle industry should be regulated. He wanted to bring order to the cattle industry and thus new regulations regarding livestock were put into place for Texas citizens (Thonhoff 1981:47-48).

Commandant General Croix sent a special dispatch decreeing new regulations regarding livestock and land to Governor Domingo Cabello. Cabello was appointed not only as Governor, but also as Commandant of Armies of the Province of Texas, its missions, conquered lands and frontier. In addition, he was a Colonel in Spanish Royal Armies, and Captain of the Cavalry Company and Royal Presidio of San Antonio de Béxar. There were a few more titles; obviously, he needed to have many titles and to be much respected by the citizens. It fell to him to make the citizens of Texas aware of the special rules pertaining to the *Bando de Mestenos* (Grazing Papers 1935-1940:65-67; de la Teja 1996).

Cabello carried out his duties and he expected the ranchers and cowmen to follow the rules of the new regulations. He explained the penalties they would pay if they did not obey the rules ,and the penalties could result in jail time. Like a loud roar of thunder that brought discontent and turmoil, the ranchers' world was turned upside down. There was anger and chaos. Eventually though, the new rules would bring some order to the ranching industry.

First off, Cabello made it very clear that "those ranchers and stock owners were to fulfill, discharge and observe the obligation of not driving or laying hands on cattle belonging to the missions". They were not to cut out livestock belonging to the missions, and the missions were to appoint an agent for the purpose of looking to the interest of the missions. If the private ranchers did lay hands on mission cattle, there were penalties to pay. There would be fines of 4 pesos and 8 days in the public jail for catching and killing mission cattle (Grazing Papers 1935-1940:77; Thonhoff 1981:48; Jackson 1986:126).

1779 Roundup

In 1779, Governor Cabello issued orders for a roundup and branding. Soon, the citizens of Texas and particularly, the ranchers learned that all unappropriated land, not already granted to the missions or private individuals, now belonged to the Spanish Government. The citizens were also told that all strayed and unbranded animals were property of the government. In order to claim the livestock and establish ownership, the inhabitants of Texas were to round up their unmarked cattle and horses and brand them. A tax was imposed on each head of stock. Ranchers were to obtain a license for branding cattle and they were to pay a tax of four reales for cattle, and six reales for horses. This money would then be deposited into the dreaded *Bando de Mestenos* fund (Grazing Papers 1935-1940:73; Thonhoff 1981:47).

For obvious reasons the ranchers, missionaries, and vaqueros of this era did not like *Bando de Mestenos,* and to say that they were upset, is an understatement. They saw the livestock as grazing on open domain, they were there for the taking, and they thus believed they had a right to the livestock. They felt that the cattle had freely roamed the land, happily eating the lush green grass and drinking from rivers, lakes and streams and multiplying. The cattle roamed together on the range in great herds (Grazing Papers 1935-1940:66-67, 73; Wheat 2016:3), but now, they must chase down livestock that belonged to them and place a mark on them. The Spanish government would determine ownership of the branded cattle and charge taxes accordingly (Grazing Papers 1935-1940:73, 77).

Thus, the Croix decree would cause a hardship for both missionaries and private ranchers, for it was no small matter to chase the wild cattle down and brand them. They were fast runners. Born in the wild and living free without much contact with man, a mother cow had learned to defend her calf from wolves, coyotes, and any other creature that planned to make a meal of her baby. When man approached her, by instinct, she fought vigorously. No less forceful was the longhorn bull. Long of leg, fast on his feet and raging mad, he waved his long sharp horns and defied any vaquero to rope him. Indeed, it was a testament to the skill of the vaquero that he managed to catch and brand any of the cattle. Missionaries and private ranchers grumbled, while others protested.

It was especially difficult for the vaqueros of the mission ranchos to round up their cattle and brand them. During this time period, some of the Indians had fled from the missions and didn't return until later. The mission pasture lands were open to enemy attack; some of the Indians who remained on the ranchos died at the hands of the Comanches, and some of the Indians living at the mission ranchos were forced to return to the missions in San Antonio. The missionaries felt it was better to expose cattle to loss rather than risk the lives of their charges. The mission ranchos were short of help! (Grazing Papers 1935-1940:65-67, 73; Thonhoff 1981:48).

The government allowed a grace period of four months so that ranchers could register their brands, round up their cattle from various pastures and brand them (Wheat 2016:28). Most of the ranchers complied with the rules, though many were unhappy about it. They fashioned brands and registered them with the government. Most rodeos or roundups were held in October and November. Private ranchers, their vaqueros, and vaqueros from mission ranchos participated in the roundups. In the beginning of the roundups, Governor Cabello ordered that an official communication be sent to the Very Rev. Padre Ramirez, president of the missions of the province, indicating that he could appoint an agent for all the missions. The agent would be present at the roundups and brandings so that when cattle were cut out, he, the agent could spot those cattle legitimately belonging to the missions (Grazing Papers 1935-1940:66-67). However, it is possible that some of the private ranchers may have been claiming cattle that belonged to the missions at an earlier time (Grazing Papers 1935-1940:67, 73, 77, 81-81).

Private ranchers were also appointed as agents or commissioners and were assigned to watch during the roundups to make sure no one cheated, and the agents were to preside at all brandings. A tally of the stock branded and unbranded was to be made and taxes could be collected. Teams were formed by placing vaqueros of the ranchos into groups so that they could help each other round up and brand stock. For example, one commissioner would be in charge of the Cibolo ranchers and another commissioner would be in charge of the San Antonio River ranchers (Grazing Papers 1935-1940:67, 73, 87). Permission was granted to citizens to go over all pasture lands without regard to location, rounding up all livestock that they found bearing their brand and mark, as well as all calves following their branded mothers (Grazing Papers 1935-1940:81).

The San Antonio River ranchers were to ride along the road to the old Presidio La Bahia, turning at the Arroya of las Calavaras and follow it as far as the San Antonio River – going through the pastures of Rancho San Francisco, La Mora and the Delgados (see Figure 4). In 1779, Rancho de la Mora, Rancho de San Francisco and the Delgadoes did their roundups and branding together, while Rancho de Pataguilla did its branding alone (Grazing Papers 1935-1940:87-88, 96). No explanation was made for Pataguilla branding alone.

Participating ranchers and vaqueros formed a circle and drove cattle toward a central point. There, they could rope them and brand them (Grazing Papers 1935-1940:87-88, 96; Jackson 1986:96). Sometimes, they had to chase stray cattle and lasso them before getting them back into herds. The vaqueros made a line with their horses, preventing the cattle from escaping. Thus corralled, the vaqueros could rope the cattle and brand them (Grazing Papers 1935-1940:87-89, 109).

Each stock owner had to tally the number of cattle he branded as well as the stock he owned. This information was given to commissioners. A count of livestock branded was made by the commissioner in charge. Later, it was compiled into a list which was to be left in a chest and entered into an official ledger book (Grazing Papers 1935-1940:73-74, 77, 82, 86-88).

El Paistle (Concepción's rancho) and some of the other mission ranchos showed a tally for 1779 and 1780. However, the tally sheets for the roundups for these years did not show a listing of the number of cattle gathered and branded by Rancho de Pataguilla (Jackson 1986:129; Grazing Papers 1935-1940:81, 86-89, 96, 109).

1780 Roundup

In 1780, Governor Cabello issued orders for a Fall roundup and branding, and Rancho de Pataguilla was among the ranchos involved in these historic events (WCDR 1782; Grazing Papers 1935-1940:71-72). Again, while some of the other ranchos were joined together to conduct the roundup, Rancho de Pataguilla conducted its own roundup (Jackson 1986:218).

The branding tally sheets for 1782 showed that some of Rancho de (Pataguaia) Pataguilla's land along the San Antonio River belonged to the Militia Commander, Simon Arocha. In this 1782 roundup, the Arochas branded 116 head of stock, and they stated they owned 500 head. The tally sheet for the Arocha brand was signed by Joseph Macario Sambrano, February 1782 (Grazing Papers 1935-1940:128).

1787 Roundup

In 1787, another large roundup spreading over several thousand acres took place. By this time, people were thoroughly disgusted with the *Bando de Mestenos*. The San Antonio River and Cibolo Creek ranchers, missionaries and townspeople of the villa de San Fernando were fed up with the regulations placed on their livestock by the Spanish government. The citizens felt that they had a right to the livestock in Texas and should not have to pay taxes on their own cattle. They blamed Governor Cabello for the injustice they knew as *Bando de Mestenos*.

By 1787, Cabello was no longer governor of Texas. He had been replaced in 1786 by Don Rafael Martínez Pacheco, the senior interim governor of Texas (Blake 1996). The citizens were somewhat confident that Don Pacheco would help them, and re-establish some of their rights to the mesteños (see Jackson 1986:10 for a definition of the term "mesteños) and cattle of Texas (Wheat 2016:3).

Don Juan Flores and Macario Sombrano, representing the San Antonio River and Cibolo Creek ranchers, missionaries and the community of the Villa of San Fernando, went before Governor

Pacheo with a petition asking for his help. They wished to defend their rights to do away with the *Bando de Mesteños*. Flores and Sombrano argued that ranchers and missionaries of this area had a right to the cattle and horses on their pastures or surrounding pastures at a distance of more than 25 leagues to the north, east and west. "*This land*", they stated, "*for the past 60 years, had been recognized and held by the grace of their fathers, grandfathers and ancestors, the earliest settlers, as their own land. We are their heirs*" (Wheat 2016:2-3). "*With regard to both kinds of cattle, they explained, "we have suffered grave harm in the past seven years from the unjust decrees from your Lordship's predecessor, Don Domingo Cabell*" (Wheat 2016:2).

Don Juan Flores and Macario Sombrano further argued that, as with the mission vaqueros, some of the private settlers and vaqueros at the ranches had been forced to leave their cattle and horses and other stock for a time due to Indian hostilities. They abandoned the stock to save their lives (Wheat 2016:12). Cattle and horses had strayed outside their ranch boundaries and had populated outside their given range. Since they grazed outside their boundaries and beyond the Guadalupe River on unclaimed and unused land, the ranchers of the San Antonio River and the Cibolo Creek area felt that those cattle and horses without marks or brands were propagated by their stock (Thonhoff 1981:45; Wheat 2016:4-5). The cattle beyond the Guadalupe River ran wild (see Figure 3). Many were without marks or brands, and the ranchers felt they should have a right to some of these cattle and horses, as well as legal rights to some of the land where they grazed (Chabot 1932; Wheat 2016:6-8).

After all, they had shed their blood for Texas and this land. Many had lost family members and friends due to hostilities by Indians. Crops were destroyed and their livestock was either stolen or slaughtered. Homes were burned, and people lived with weapon in hand. Private ranchers, mission Indians and people of the Villa joined forces and fought the hostile Indians. They were always loyal to Texas and to Spain and they helped to bring peace to the land (Wheat 2016:55).

They felt that they were legitimate owners of the stock on the Guadalupe River. The mission Indians who had helped these ranchers and the people living in the presidios of Béxar and La Bahia bring about peace, were certainly included in this plea for stock on the Guadalupe. They stated, "The inhabitants of the Villa of Fernando and the Presidios of Béxar and La Bahia, plus the Indians of these missions are, have been, and always shall be openly recognized owners of the cattle and horses found on the pastures between here and the Guadalupe River" (Wheat 2016:85-88).

They believed that Interim Governor, Don Rafael Martinez Pacheco would lend a sympathetic ear to their plea, and they were about to find out. He arrived at the Royal Presidio of San Antonio de Béxar and the Villa of San Fernando on January 8, 1787. Many public officials of the Villa appeared

as well as the alcalde (mayor), Don Simon Arocha. Among the other prominent and notable figures present were both Don Juan Jose Flores and Don Joseph Macario Sombrano, general agents for the people of the villa (Wheat 2016:11-12).

Familiar names of ranchers and other individuals were heard among the people present. Among them were Don Mariano Menchaca, Joaquin Menchaca, Don Joaquin Leal, Don Pedro Sambrano, Don Mariano Delgado, Don Joaquin Flores, and Don Santiago Seguin. Several ministers for the missions were present, including Fray Manuel Gonzales, the minister for Mission San Juan Capistrano. It was agreed that it had been 14 years since they had been able to properly brand their cattle because of war with the Comanches. However, there had been a peace treaty since 1786 and they asked to be allowed to brand all unbranded, strayed and ownerless cattle on the pastures spoken of (Wheat 2016:11-12).

Governor Pacheco heard their plea and stated, "I have seen fit to grant and permit them the afore-cited request, such that, within the limits here expressed, they might affect the roundup of their bovine and equine cattle – branded as well as unbranded, stray and ownerless." Each of the raisers of cattle and missions were to report back to the governor stating the kind and number of stock they collected. The decree further stated, "That afore-mentioned mission of San Antonio de Valero, Mission Nuestra Senora de la Concepcion and that of Mission San Juan Capistrano, may round up their cattle from Las Calaveras in a straight line to where the Arroyo Colorado (possibly Elm Creek east of modern-day LaVernia) joins the Arroyo del Cibolo; from here in a straight line to the headwaters of the Arroyo del Cleto and the Arroyo Carriso (probably modern-day Sandies Creek); from here in a straight line running to Loma del Capote and the Guadalupe River; from here in a straight line to the Arroyo del Cibolo in the direction of the Corral de Barrancas (note: Corral de Barrancas is thought to be at the Walker Ranch Historic Landmark in north-central San Antonio [Fox 1979]), and in a straight line to the Arroyo del Rosillo (note: Rosillo and Salado Creek names have been interchangeable since Spanish occupations [see for example, Garrett 1939; Cox 1990]), bordering the lands of Mission de la Concepcion and those of the afore-cited mission of San Antonio Valero (Wheat 2016:13-15).

With the roundup area thus delineated, a single roundup team was made up of vaqueros from Missions Valero, Concepcion, and San Juan Capistrano. Although in 1787 Mission San Juan Capistrano's vaqueros were at Monte Galvan, the vaqueros of the three mission ranchos rounded up cattle and branded together.

It should be noted here that the lands of Mission San Juan were joined on the north by "El Paistle", the ranch lands of Mission Concepcion. According to Jackson (1986:40), although a branding report

of 1782 notes El Paistle's headquarters as being near the confluence of Santa Clara Creek and Cibolo Creek, later claims following secularization of Mission Concepcion place it closer to Sutherland Springs. Some early mission lands maps that have been reproduced (see for example, Almaráz 1989:33) correctly show the northeast corner of lands claimed by both Mission San Juan and Concepcion during the 1787 roundup at the confluence of Cibolo and Colorado (Elm) Creek (Figure 8). However, to date the authors could find no reference to a "Colorado Creek". Instead, the descriptive texts and overlays onto modern maps strongly suggest that Colorado Creek is the present-day Elm Creek, which joins the Cibolo to the east of La Vernia, and north of Sutherland Springs. In that regard, our Figure 3 shown above as adapted from CAR-UTSA 2004 may be slightly in error also, and further archival research is warranted. Nevertheless, for the scope and focus of this manuscript, we believe that this explanatory note is sufficient.

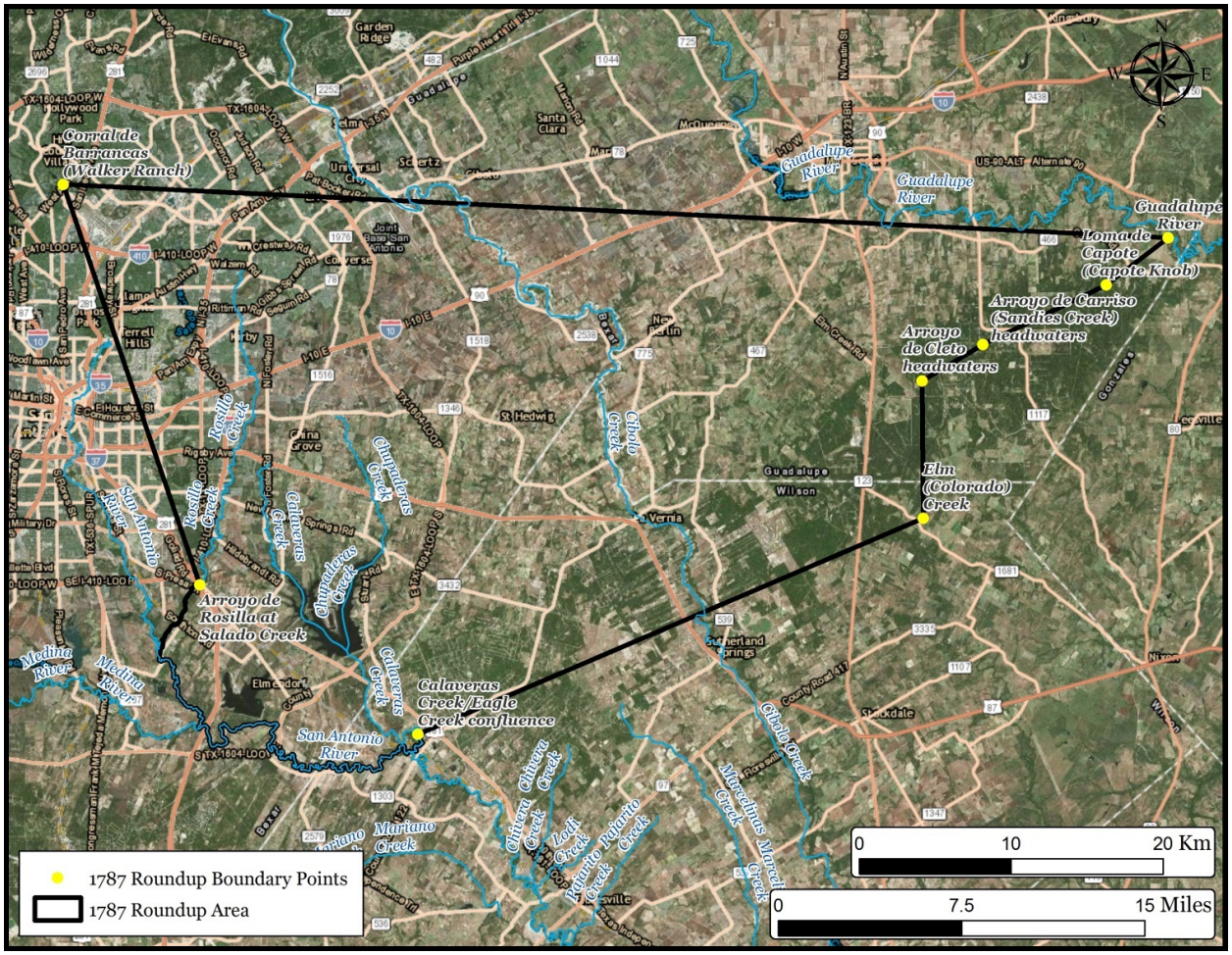

Figure 8. Lands designated by Governor Pacheco in 1787 for rounding up cattle by vaqueros from Missions San Antonio de Valero, Nuestra Señora de la Concepcion, and San Juan Capistrano.

1700s and 1800s Cattle Drives

Spanish Texas was at war with the Apaches from 1749 until 1764. During this time, there was little to export, and they could not develop their herds as they needed to. In 1776, The American Colonies declared their independence from Great Britain, and Spain officially declared war on Great Britain May 8, 1779. Spanish General Bernardo de Gálvez was at that time the colonial administrator and Governor of both Louisiana and Cuba (Caughey 1998). He received word of the U.S. Declaration of Independence in August, and started getting ready to defend Louisiana against the British. Men needed to be recruited, war supplies needed to be collected and soldiers needed to be fed. Beef on the hoof would certainly give soldiers the strength to fight. Gálvez had seen the large herds of cattle in Texas between the San Antonio River and Cibolo Creek, and he knew where to find meat for his soldiers (Thonhoff 1981:46, 49).

During 1779, driving Texas cattle from Texas to neighboring provinces was prohibited without special permits. However, in 1779 when General Bernardo de Gálvez needed Texas cattle to feed his army he sent a letter to the First Commandant General of the Interior Provinces, Teodoro de Croix. De Croix then granted Texas Governor Domingo Cabello sweeping authority to round up cattle among the herds from mission lands and private ranches for a cattle drive to Louisiana. Thus an official cattle drive out of Texas was made possible. In August of 1779, 970 head of cattle were gathered. Led by Joseph Felix Menchaca, Senior Lieutenant at San Antonio de Béxar, vaqueros and ranchers from the San Antonio River Valley trailed the cattle to Opelousas, Louisiana. There, the cattle were turned over to Gálvez's men. More and similar trail drives were made to Louisiana following this one (Wheat 2016:46).

However, the 1779 trail drive was not the first in Texas. Prior to the de Croix decree, in the 1700s, it appears that some ranchers did drive small herds of cattle to military troops in Coahuila and Nuevo Santander. Then, for a time the exportation of livestock out of Texas was prohibited without special permits. However, the 1779 roundup and cattle drive was very special in that it occurred in the San Antonio River valley, just after de Croix's decree became official. Robert Thonhoff, in his book, *The Texas Connection with the American Revolution*, brought this historic event to life and showed that Texas longhorns became an important factor in winning the American Revolution.

Rancho de Pataguilla

The vast grazing lands that made up Rancho de Pataguilla were granted to Mission San Juan Capistrano about 1740. The rancho's grazing lands extended from Mission San Juan, and sprawled out through Bexar county as well as what later became Wilson County and Karnes County, and was adjoined on the north by those lands allocated to Mission Concepcion (Rancho el Paistle). The Rancho de Pataguilla grant amounted to 15 leagues, which would be equivalent to about 66,420

acres (Jackson 1986:40; Rock 2000:51). The eastern boundary started at San Bartolome in El Rincón, the corner of land lying between the San Antonio River and the Cibolo Creek. From there, Rancho de Pataguilla extended seven leagues up the eastern bank of Cibolo Creek to the boundary of Concepcion's lands, at the "healing springs", present day Sutherland Springs. The land then continued on to Mission San Juan (see Figure 5).

According to his journal, Father Gaspar José de Solis, an official of the College of Nuestra Señora de Guadalupe Zacatecas in Mexico, toured the area along the San Antonio River in 1768. Traveling on the west side of the river on the 17th of March, he passed the goat ranch (Las Cabras) and Mariano Creek (see Figure 3). He then crossed the San Antonio River and reported seeing Mission San Juan Capistrano's corrals along the river (Forrestal 1931; Kress 1931). This site is thought to be at Laguna de Pataguilla in the old community of Lodi, near Floresville, Texas, approximately 30 miles from San Antonio (see Figure 3). It was in a beautiful and often inhabited area near the ancient and much traveled San Antonio and La Bahia Road (also known as the Lower Camino Real, the Opelousas, Louisiana Road, and later the later re-named the Goliad Road when the town's name was changed from La Bahia to Goliad in 1829 [Ely 1996; Turner 1996]).

In addition to being cowboys, the Indian men of the mission era were shepherds and tended many sheep. San Juan's Rancho de Pataguilla's sheep increased from 300 in 1745 to 4,000 in 1756. By 1762, the Rancho was reported to have 3,500 sheep and nearly as many cattle (Jackson 1986:46; Ranching 2016; San Antonio Missions). The primary purpose of Mission San Juan's Rancho de Pataguilla was to provide adequate grazing land for the larger animals, such as cattle, horses, draft animals, sheep and goats. Mission San Juan's vaqueros probably drove livestock into the mission on a regular basis, possibly once a week or once a month. The number of Indians living in the mission varied with time. In 1762, the population living in Mission San Juan Capistrano was 203. In 1787, there were 58 Indians living at San Juan in San Antonio who were supported in part by the vaqueros tending livestock on Rancho de Pataguilla. The rancho also provided draft animals such as mules and donkeys for pulling carts, while oxen and mules did the heavy plowing. Leather goods, hides, tallow for lighting, soap and horn came from the cattle. Horses provided transportation. Cows and goats provided milk. Cattle, sheep, goats and pigs provided meat, and sheep provided wool (Morfí 1932:20; Rock 1995; Thonhoff 1997; Oh Ranger 2016). It was customary for the missionaries to rotate the people living on the mission ranchos. A new group would stay at the rancho after a few months (Rock 1995; Ranching 2016; San Antonio Missions 2016).

In September 1780, Spanish Governor Cabello y Robles proposed to Commandant General Teodoro de Croix that El Fuerte del Cíbolo be moved. As such, Cobello planned to prepare a map showing the proposed new location. Fortunately for the purposes of this manuscript, Cabello's map (Cabello

Map 1780) also included the locations of Rancho Pataguilla and Las Cabras. Shown in Figure 10 is an extract of Cabello's map along with our annotations of what could possibly be Lodi Creek and Seguin Branch. As with any map of Texas from the 1700s, the scale and detail is limited at best.

Although various other map sources were researched that would hopefully show the location of Laguna de Pataguilla and/or Rancho de Pataguilla prior to 1876, we found no reference to neither. For examples, shown in Figures 11-13 are extracts of maps obtained from the General Land Office in Austin, as well as the University of North Texas in Denton. We have taken the liberty of pointing out the surmised location of Rancho de Pataguilla on each of the maps.

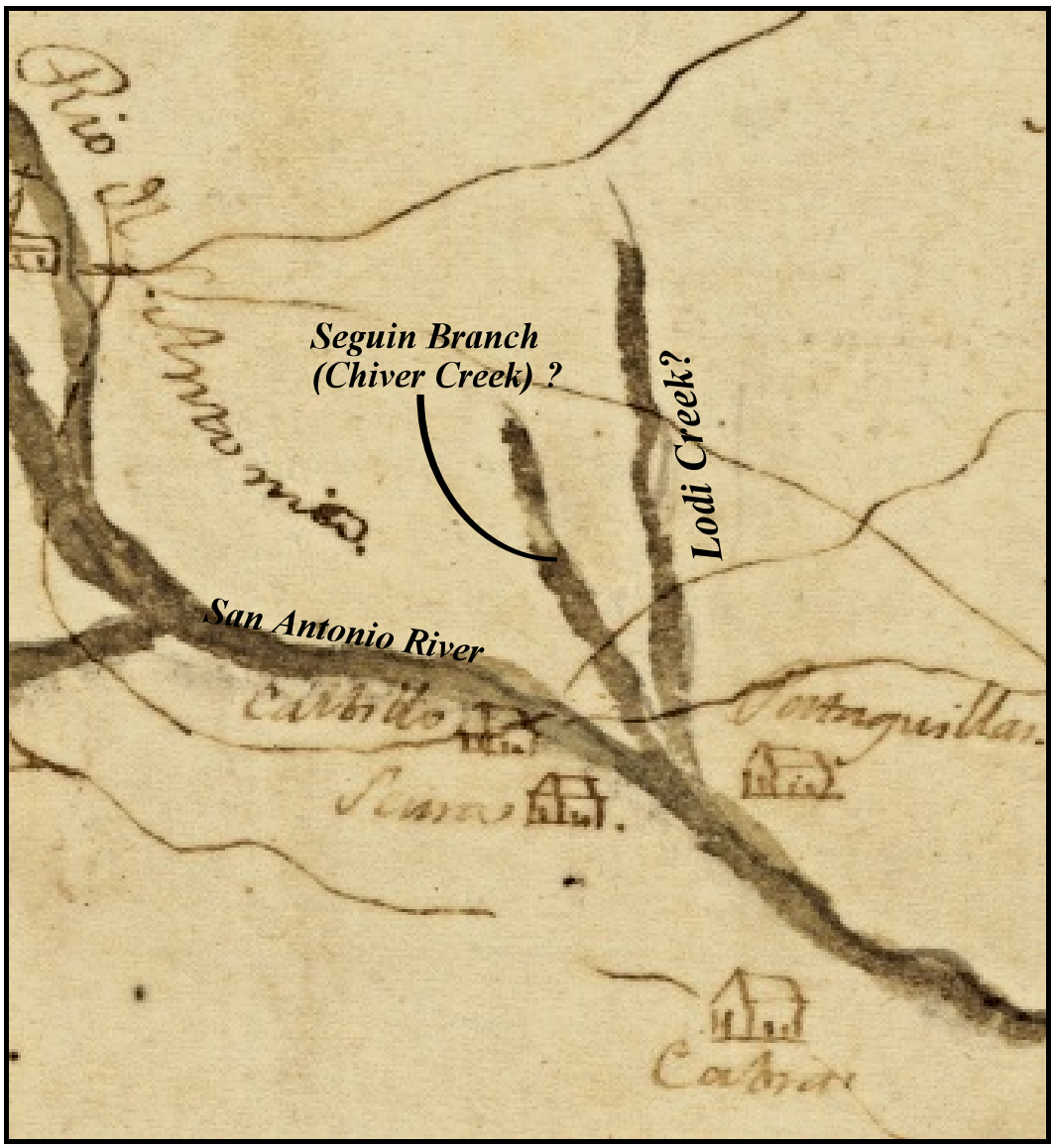

Figure 10. Extract of 1780 Cabello map.

Figure 11. Survey plat of the area, ca. 1840 (GLO 2015a).

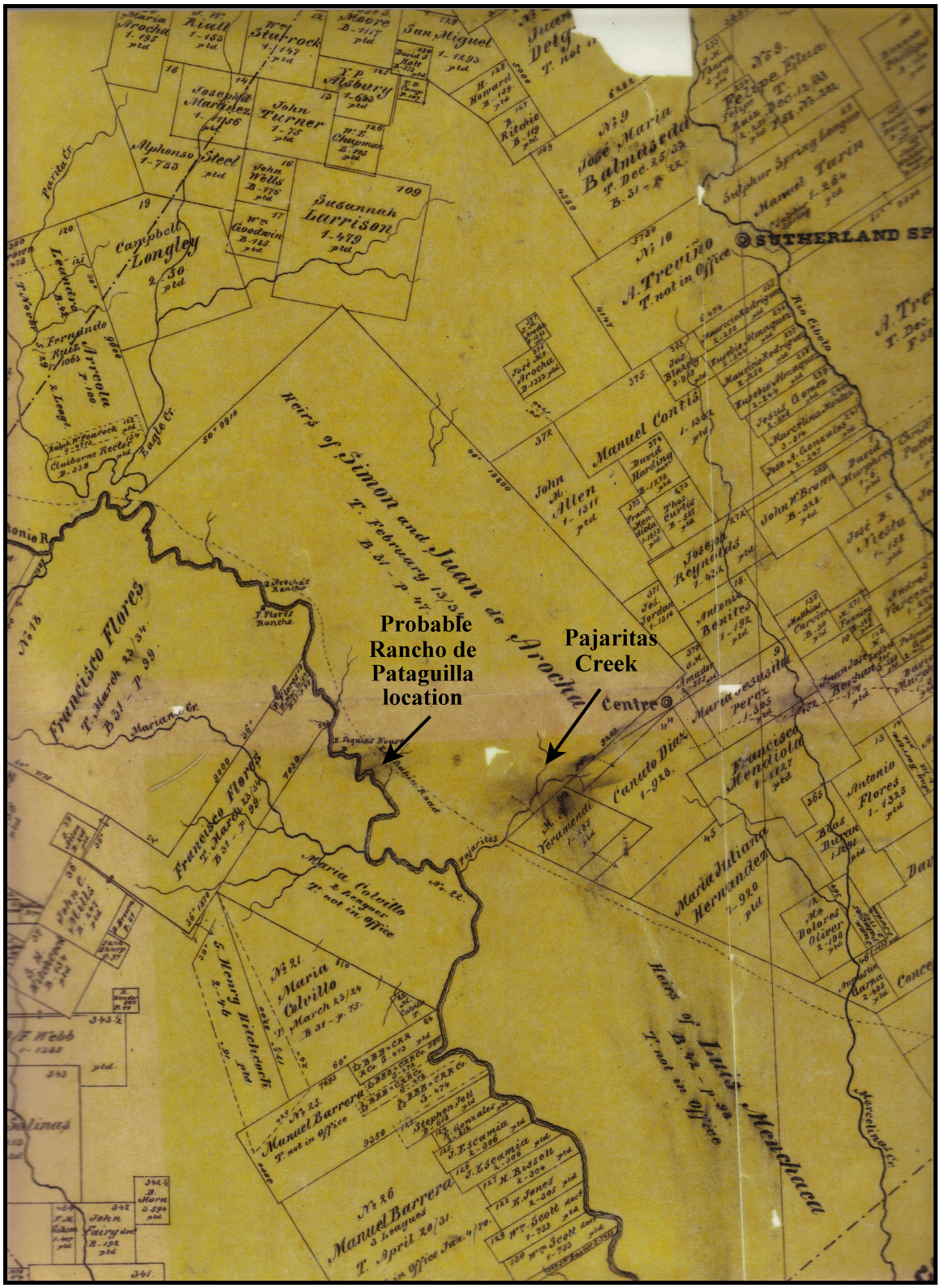

Figure 12. Ca. 1840 survey plat of the Project Area drawn by Louis Klappenbach in 1872 (GLO 2015b).

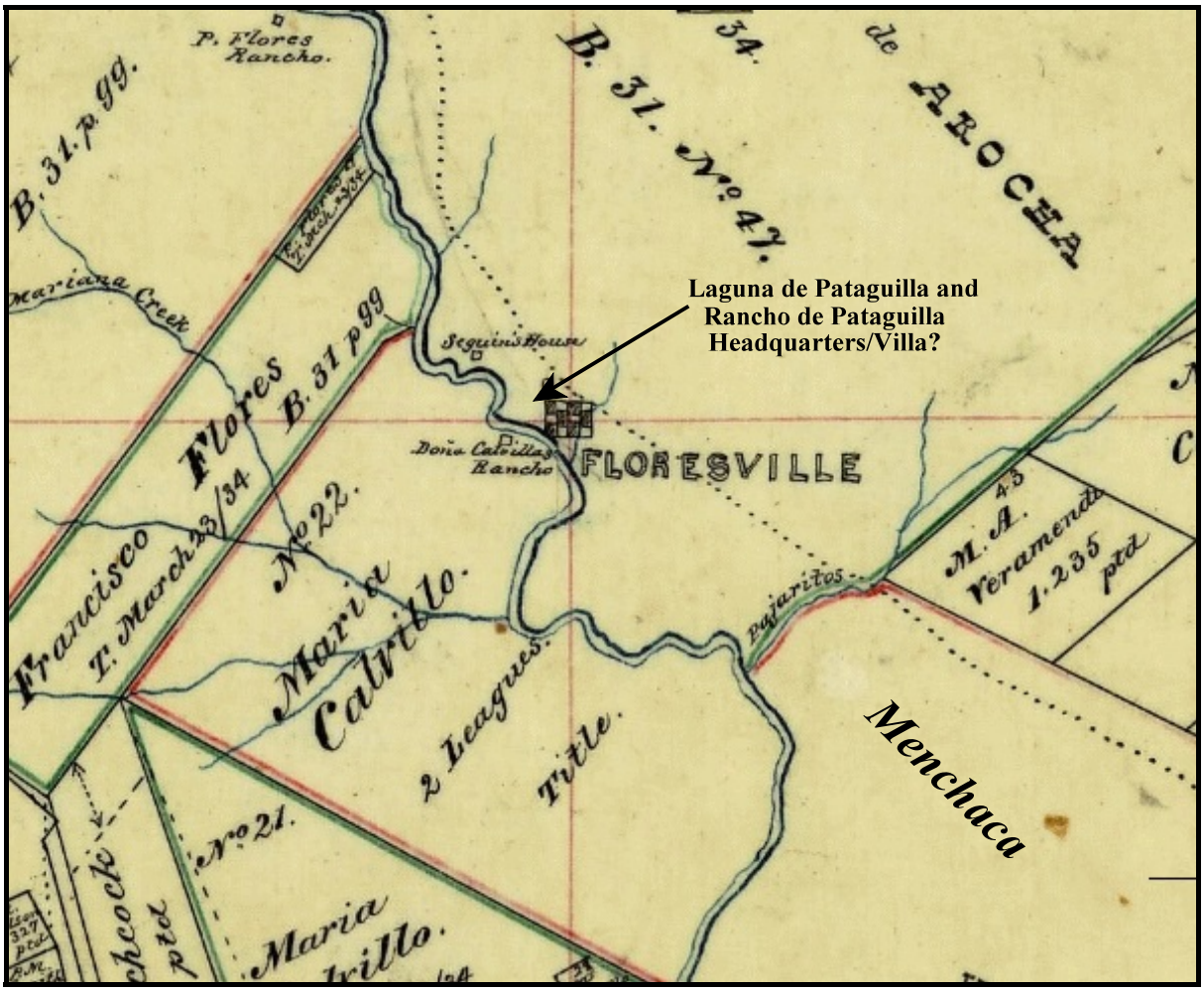

Figure 13. 1880 map of the Floresville area (Map of Floresville 2016).

Citing Jack Jackson (1986:64): "*Although Weddle and Thonhoff (1976:147) suggest that Rancho de Pataguilla lay 'wedged between' Menchaca and Hernández, a survey made by Louis Giraud in 1876 distinctly shows 'Laguna de Patahuilla' situated between the townsite of Floresville and the San Antonio River. Therefore, it lay just above Menchaca's ranch, separated by Pajaritos Creek*".

Shown in Figure 14 is Giraud's 1876 map drawn as the area appeared in 1870. In Figures 15 and 16 it is overlain onto a modern aerial photo, and a topographic map.

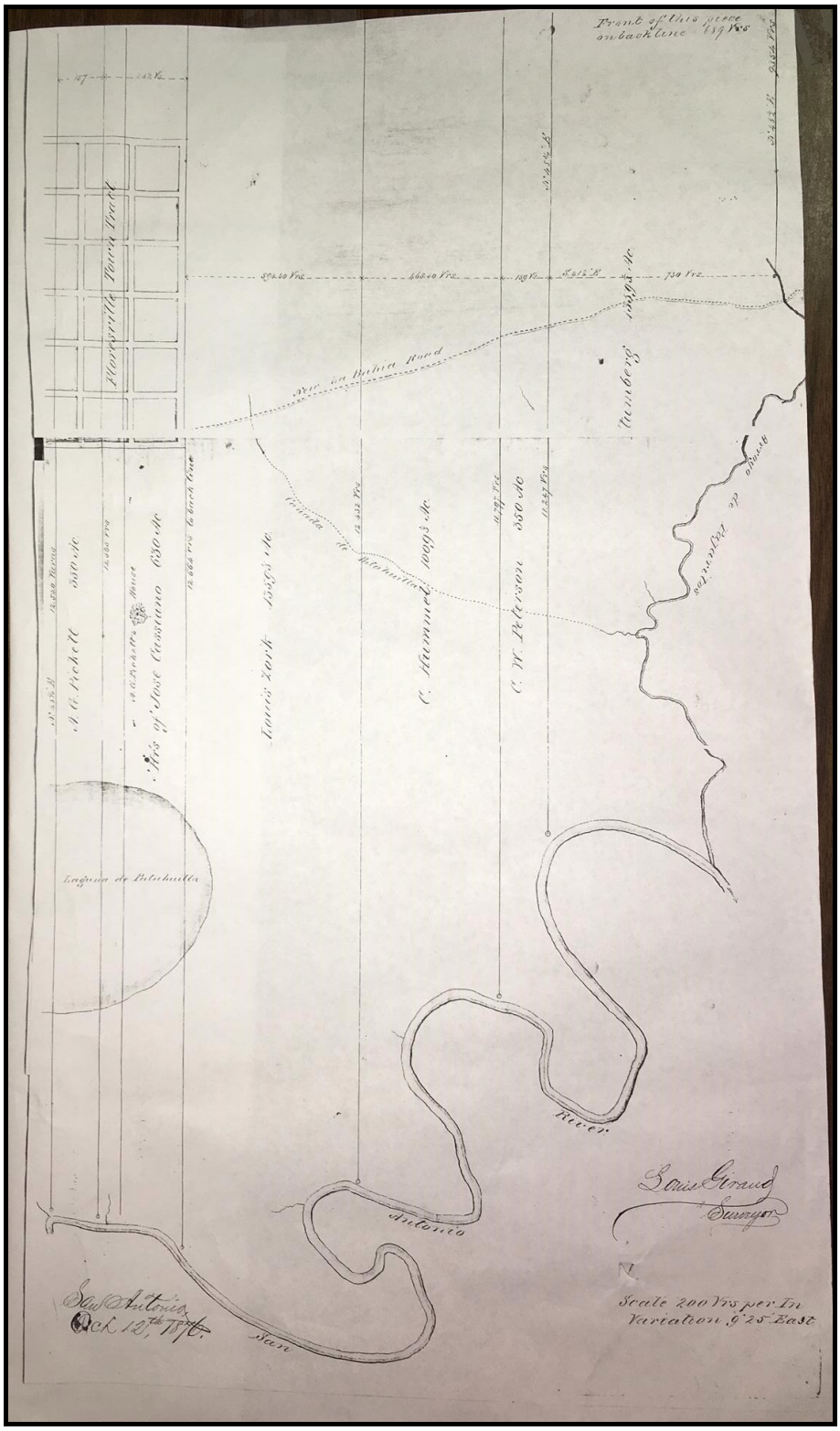

Figure 14. 1876 map drawn by Louis Giraud (courtesy of the Daughters of the Republic of Texas Library, San Antonio).

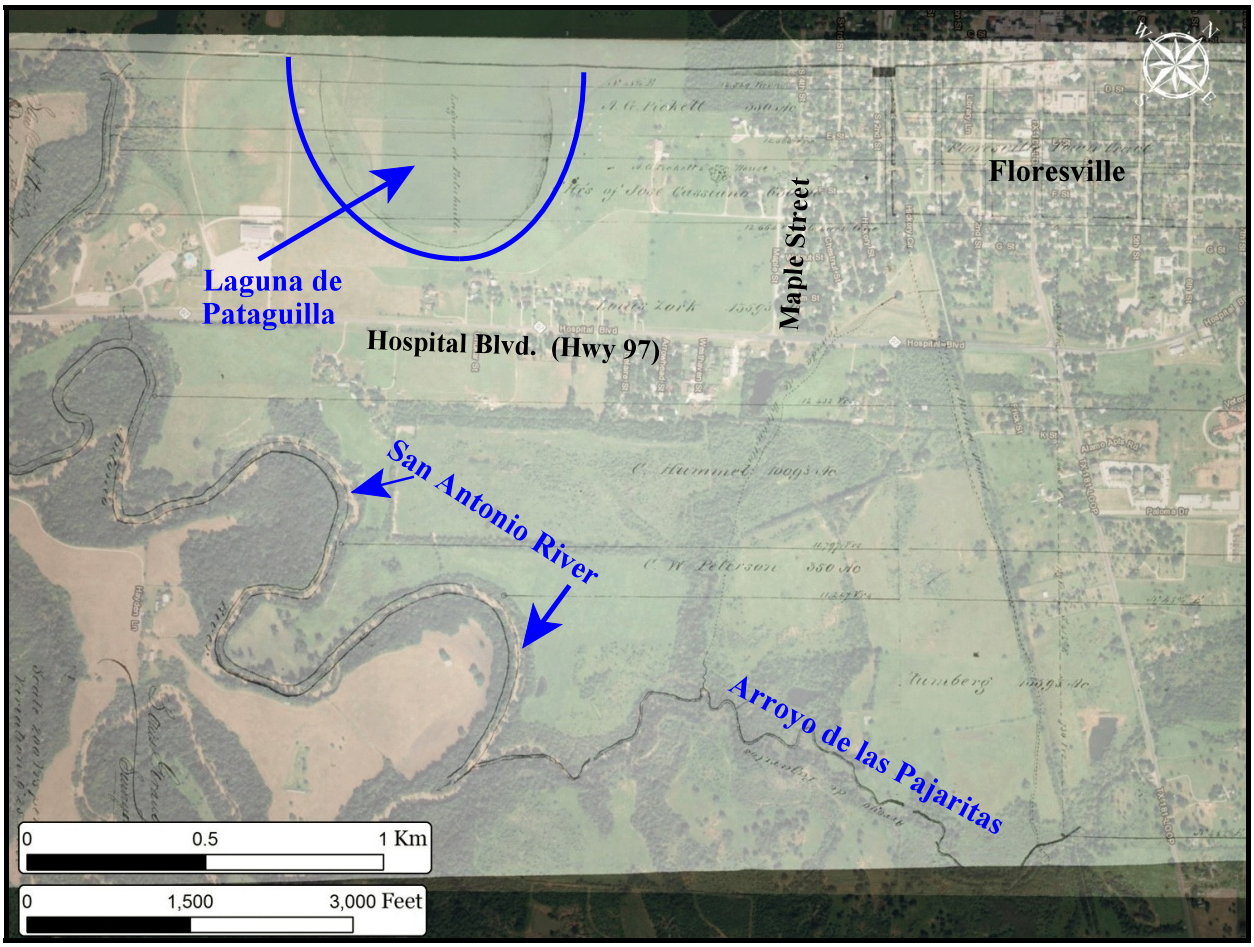

Figure 15. 1876 map drawn by Louis Giraud overlain onto a modern aerial photo.

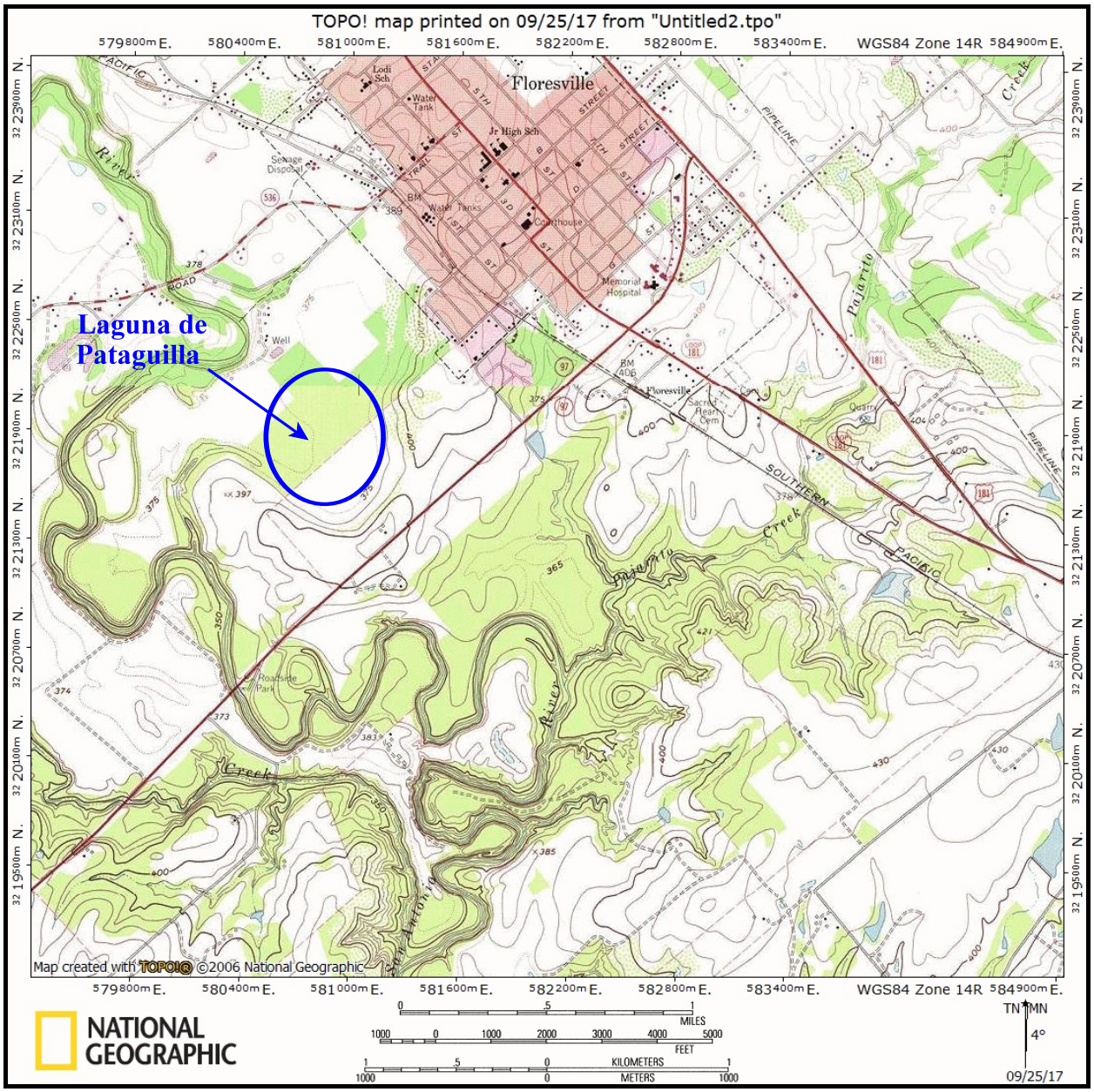

Figure 16. Location of Laguna de Pataguilla according to Giraud in 1876, overlain onto Floresville (1973) and DeWees (1961) USGS 7.5' USGS topographic maps.

Rancho San Rafael de Pataguilla - The Juan and Simon Arrocha Land Grant - 1782

As was the custom at the time (see for example, Thonhoff 1981:14), the ranchlands granted to Mission San Juan were those commonly referred to as Rancho de los Chayopines, but were more formally referred to as *Rancho de San Rafael de Pataguilla*. The following description of that rancho is provided by Habig (1990:212):

"Rancho de San Rafael de Pataguilla (spelled "Patoquilla" by Fr. Morfi in 1777) was a small rancho, lying in El Rincón, between San Francisco and San Bartolo, that was deeded to Mission San Juan Capistrano in 1758 (Thonhoff 1981:14). However, in 1762 it had 1,000 head of cattle. Governor Munoz, in 1791, listed Simon de Arocha as the owner of this rancho. According to Fr. Morfi, three persons resided at the rancho in 1777".

In 1777 and 1778, Comanche Indians were still raiding ranchos. In 1777, Fray Juan Augustin Morfi (a Catholic Franciscan Friar) made a tour of the area along the San Antonio River and inspected the ranchos. While earlier, the rancho was likely abandoned, it appears it was no longer abandoned when Fray Morfi visited the area in 1777, but he reported that only 3 Indians were living at Laguna de Pataguilla at the time (Morfí 1932).

In 1782, private ranchers Juan and Simon Arocha (Simon was the Militia Captain at San Antonio de Béxar) petitioned Spanish Governor Domingo Cabello, asking that they be granted eight leagues of land near Calavaras Creek at the rancho named '*Rancho de San Rafael de Pataguilla*', within lands commonly known for years as *'Rancho de Pataguilla*', ranch lands previously claimed by Mission San Juan (WCDR 1782; WCDR 1956). At this time, Governor Cabello asked any neighbors who had knowledge of the lands in question to attest as witnesses to the Arochas' claim. In that regard, Luis Menchaca, as a witness, let it be known that the northern boundary to his Rancho de San Francisco was Paharitus (Pajarito) Creek and it went in a straight line along Real de Juoaquin (La Bahia Road?). He further stated that the Arocha brothers' claim for a grant started at Calavares Creek, and extended south to Pajarito Creek, the northern boundary of his (Menchaca's) Rancho de San Francisco (WCDR 1956).

Thus, it appears that the Arocha brothers had been using at least some of this land before Rancho de Pataguilla was divided in 1782. To wit, they claimed they had lived on the ranch since the year 1766, and that their cattle corrals were situated on Pataguilla Creek (WCDR 1782).

(Author's Note: To date, the exact course of Pataguilla Creek has not been identified by local historians. However, it could be an earlier name for one of the two creeks located nearby Laguna de Pataguilla -- Chivera [Sheep] Creek or Lodi Creek.)

Juan and Simon Arocha's petition for the land grant of 8 leagues of land was approved on June 20, 1782. The 8-league Arocha land grant consisted of about 34,000 acres (WCDR 1956). It started at Calavaras Creek and was bounded on the west by the San Antonio River all the way to Pajarito Creek, just below the present city of Floresville (Note: as shown in Figures 11-14, Pajaritos (Parajitas) Creek also served as the northern boundary of Luis Menchaca's land grant). The Arocha 8-league grant boundary then stretched north toward Marcelina Creek (see Figure 17). Thus, Laguna de Pataguilla was located on the lower part of the Arocha land grant, and as shown in Figures 17 and 18, was in what was later subdivided into primarily Tract 7, and as will be discussed later, deeded to Nepomuceno Arocha.

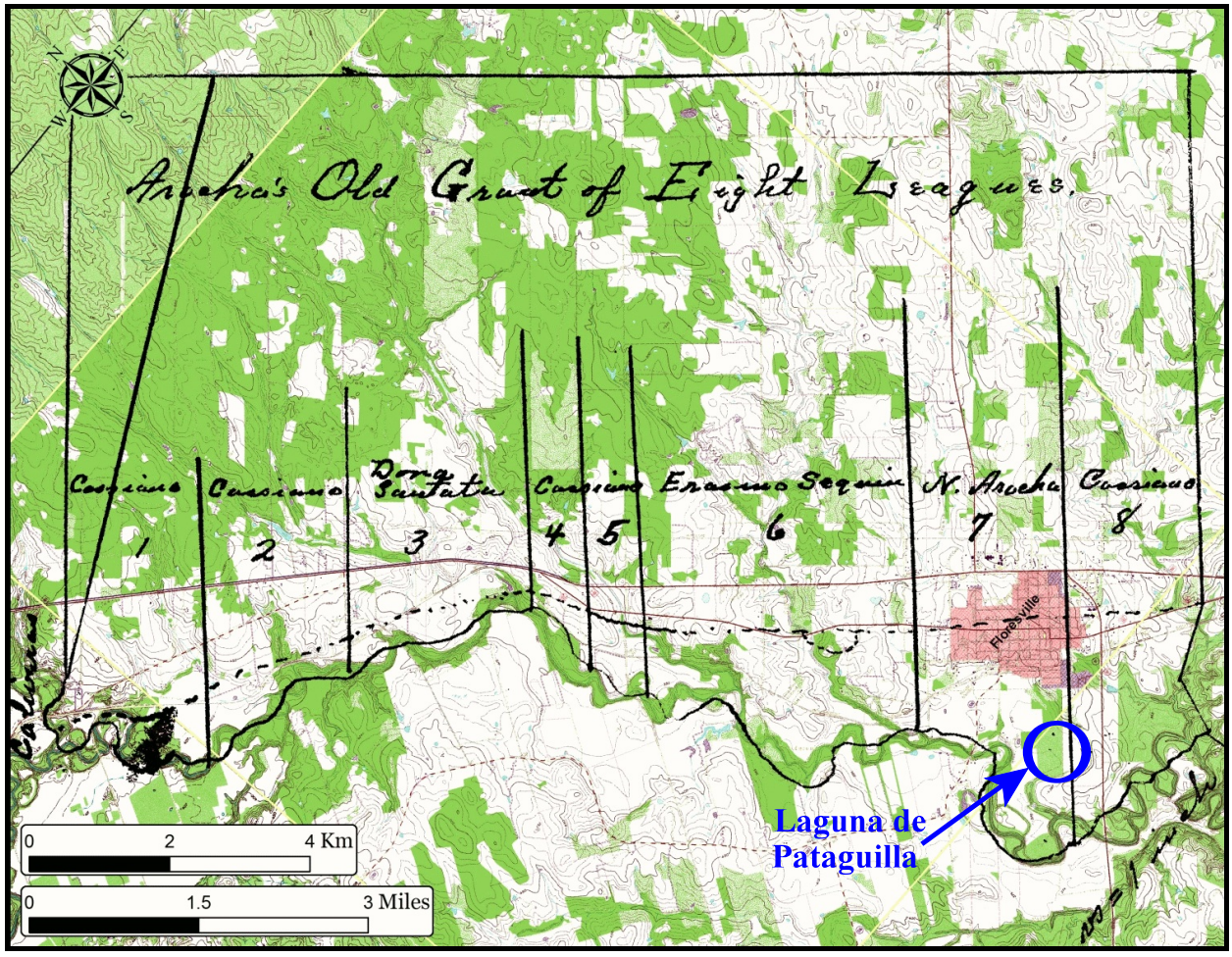

Figure 17. Juan and Simon Arocha eight leagues showing heir ownership of eight tracts - Tract map courtesy of Clarence Ehlers (Bexar County Deeds and Records, Vol. 2, Page 61; Wilson County Deeds and Records, Book 102, Page 206), overlain on Floresville and DeWees USGS 7.5' 1961 topographic maps.

After the deaths of Juan and Simon Arocha, the 34,000-acre eight leagues was sub-divided into eight tracts of land, and distributed among the heirs of Juan and Simon (Figure 17). The community of Lodi and the majority of Laguna de Pataguilla were located on Tract 7. In 1845, one of the Arocha heirs stated in a deed that he and his sisters had ¾ of a league of land at a point named Pataguilla. This was out of tract 7 and was sold to Jose Maria Flores. Jose Maria Flores' daughter, Josefa Flores Barker, donated some of the land she inherited from her father to Wilson County for a county seat. Thus, Floresville, named for the Flores family, became the permanent county seat of Wilson County, Texas in 1872 (WCDR 1845).

Another deed (Bexar County Deeds and Records, Vol. A-2, pp. 223-224, dated 10/3/1839), which dealt with some of the Tract 7 properties, shows that Nepomuceno Arocha sold some of the league of land he had inherited from his father Francisco Arocha, to Nemencio de la Zerda. Notably, the watering hole (Laguna de Pataguilla) is mentioned in this deed (WCDR 1837), and as will be discussed below, the extreme southern portion of de la Zerda's property included what became the community of Lodi.

Laguna de Pataguilla and the Community of Lodi

The original boundaries of Wilson County were cut from both Bexar and Karnes counties in 1860, and Sutherland Springs was designated as the county seat. However, following the Civil War, the county records were moved to Lodi in 1867 (Long 1996:1010-1012).

Wilson County deed records indicate Laguna de Pataguilla was located in what was to become the community of Lodi. For examples, deed records from Maria Ignacio Arocha to José Maria Flores in 1837 and 1845 place the laguna at Lodi (BCDR 1837; BCDR 1845; WCDR 1840b; WCDR 1845; see also Jackson 1986:238-239; Thonhoff 1992:33-34; NPS 2013). Given the site's near proximity to the mission, the ample amount of water, the establishment of corrals, easy access to a well-traveled road and relevant documentation, such as early maps, deeds, land grants and other land records - all make this location a very good candidate for Mission San Juan's Rancho Pataguilla headquarters.

As cited below, at least two historians that we are aware of, as well as the Texas Historical Commission's historic marker placed in the vicinity of FM536 and Goliad Road in Floresville incorrectly state that the community of Lodi was located "six miles" either west or northwest of Floresville. In fact, that is clearly not the case; the centroid of the community of Lodi was located within the northwestern portion of what is now modern-day Floresville. These errors are typical of mistaken histories than can occur when one historian merely regurgitates the words of another

without checking the original documents and facts. To wit:

According to Freda Garner (1959:85-86), remnants of the community of Lodi were still extant in 1959:

"Six miles west of Floresville on a farm to market road there are a few buildings and a school still known as Lodi. Now justly classified as a ghost town, Lodi was the first settlement in Wilson County. It was in this locality that Don Francisco Flores de Abrey [Abrego] established his hacienda, church, and cemetery, which became the nucleus of a village. Lodi served as temporary county seat from 1867 until March 1871, and again in July 1871, until Floresville, the selected site for the county seat, was laid out and established. In 1940 only ruins of the hacienda and church remained."

Another brief history of Lodi was later provided by Claudia Hazelwood (1996:260):

"Lodi, at the junction of Farm Road 536 and the Goliad Road, six miles northwest of Floresville, was the first settlement in Wilson County. Don Francisco Flores de Abrego established his hacienda there before 1832, and his home, church, and cemetery became the nucleus of a community that was made county seat when the county was organized in 1867. Lodi lost its position as county seat to Sutherland Springs in March 1871, regained it in July 1871, and in 1883 lost it again this time to Floresville, a new townsite on the survey of the San Antonio and Aransas Pass railway. A post office was established in Lodi in 1858 and operated until 1872. A school was in operation by 1896, when it had an enrollment of 154. The town declined after 1900, and by 1940 only the ruins of the hacienda and church remained."

Near and around the Laguna de Pataguilla, green grass grew tall and lush. The land was ideal for grazing and livestock flourished on it. The site of Laguna de Pataguilla holds an important place in the history of Texas. Mission San Juan Capistrano's Rancho de Pataguilla established some of its stock corrals here (Forrestal 1931). It is where some of the mission's Indians would have lived and worked cattle, sheep and goats. There were probably several jacals (huts) serving as dwelling places for the Indian vaqueros who tended the animals. Although Rancho de las Cabras and some of the other mission ranchos did have rock buildings for their vaqueros, it has not been yet determined whether or not Rancho de Pataguilla's headquarters had any rock buildings (Bolton 1970:98-99; Morfi 1932).

As outlined above, the Laguna de Pataguilla was apparently a natural, shallow lake of significant size that served the Mission San Juan vaqueros, the Arcocha brothers, and others for over three centuries. It likely developed from a depression in the ground low enough to hold water. Livestock could safely

drink from the Laguna, and it was important to man and beast as a source of fresh water. Otherwise, numerous springs and fresh water drainages were dispersed throughout the rancho for a number of years. In later years the Laguna de Pataguilla watering hole even touched upon the seat of Wilson County government. The community of Lodi served as the temporary county seat of Wilson County from 1867 – 1872, and the Wilson County Judge and County Commissioners held court in Lodi on Goliad Road, which was likely near Laguna de Pataguilla (Jaeggli 1971a, b).

As more people began to move into the area, infestations of mosquitos caused problems for the people of the communities of both Lodi and Floresville. In 1878, the Western Chronicle, a Wilson County Newspaper, reported that a mud hole or lake was filled in. Whether or not the following newspaper refers to Laguna de Pataguilla is debatable, as this article refers to a lake "between Lodi and Floresville, and thus is not located where Giraud's map (see Figures 13-15) shows it. The newspaper article reads: *"The mud hole or lake between Floresville and Lodi is to be drained and demolished by ditching and grading as we are informed – A work late begun but nevertheless important to the citizens of both places. It has been long a stigma upon the enterprise of both places, and we are glad it is to be removed."* (Western Chronicle 1878).

An Alternative Location for Laguna de Pataguilla

Local historian Gene Maeckel fairly convincingly argues for a different location than that shown on the Giraud map (see Figures 13-15). He cites the above newspaper article which says the "mud hole or lake" was located between Lodi and Floresville, as well as another newspaper article written in 1960 by Mildred Garret.

In a 1960 article for the Floresville Chronicle Journal, Mildred Burrows garret wrote that in the 1930s she interviewed many pioneers of Wilson County (Garret 1960). One of those was Vicente Carvajal, who stated:

"I was born in 1948 (sic-should be 1848) on the Cibolo where my father settled in 1830. I lived there until 1872. I went to school in a log house on the east side of the creek at the Canfield crossing. Miss Coffee was our teacher in 1855. Later I was a freighter from Indianola and often watered at lake Patagiya (sic) which was between Floresville and the cemetery."

Gene points out that the only communal cemetery likely in existence in 1855 was the de la Zerda Cemetery. Although the earliest marker in the de la Zerda Cemetery is 1877, it is probable that many earlier burials are unmarked. Thus, when Vicente Carvajal stated that he watered at Laguna de Pataguilla (lake Patagiya) between Floresville and the cemetery in the years after 1855, he could have been referring to the de la Zerda Cemetery. As for Giruad's 1876 map which shows the location of

Laguna de Pataguilla west-southwest of Floresville, there are no known cemeteries in that area at the time. In addition, the de la Zerda crossing over the San Antonio River is adjacent to the cemetery. The de la Zerda crossing was a natural ford for travelers and freighters before a ferry (the Lodi Ferry) was built at the crossing in the early 1870s by Nemencio de la Zerda II.

Gene surmises that the actual location of Laguna de Pataguilla is as shown in Figures 18-20.

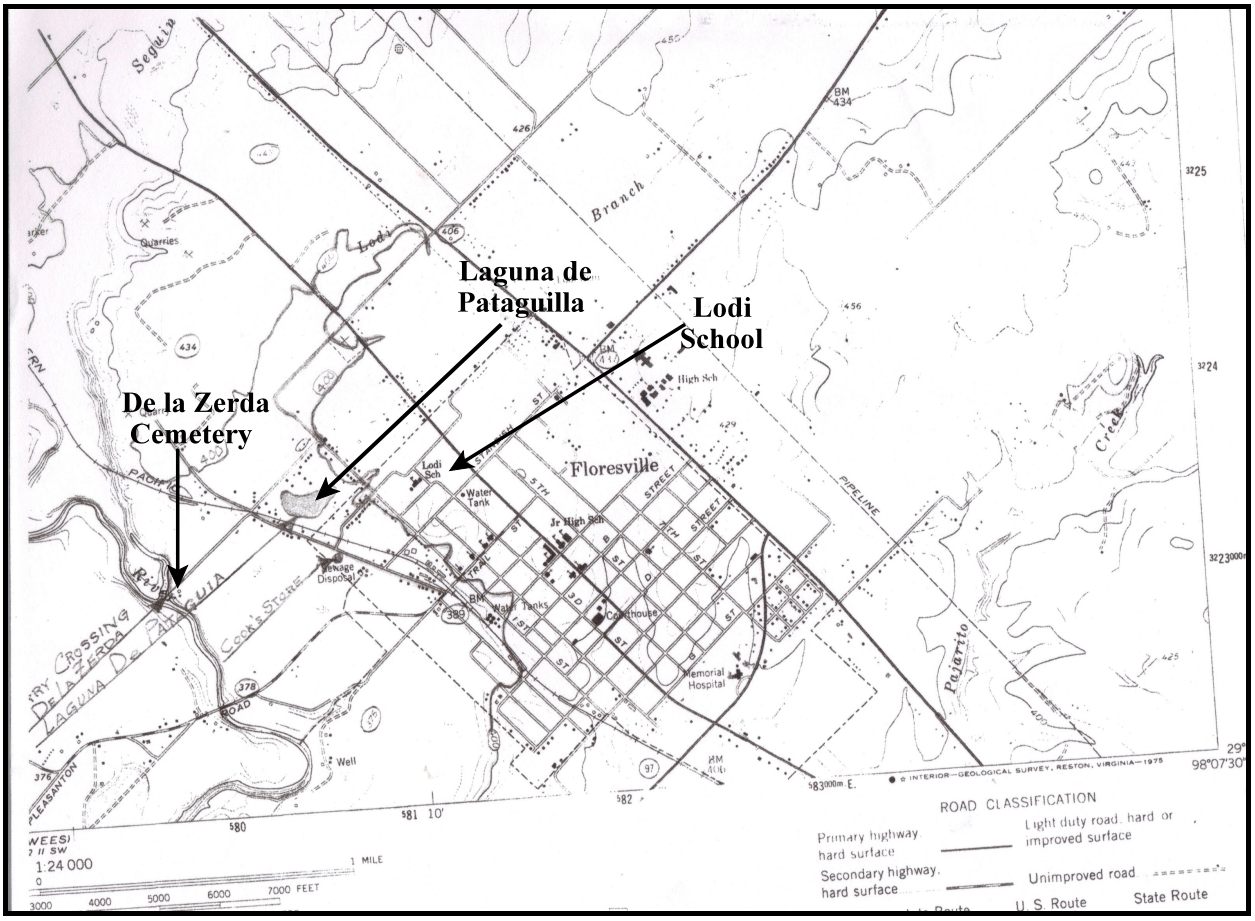

Figure 18. Location of Laguna de Pataguilla on Floresville 7.5' USGS topographic map (1971), as proposed by Gene Maeckel.

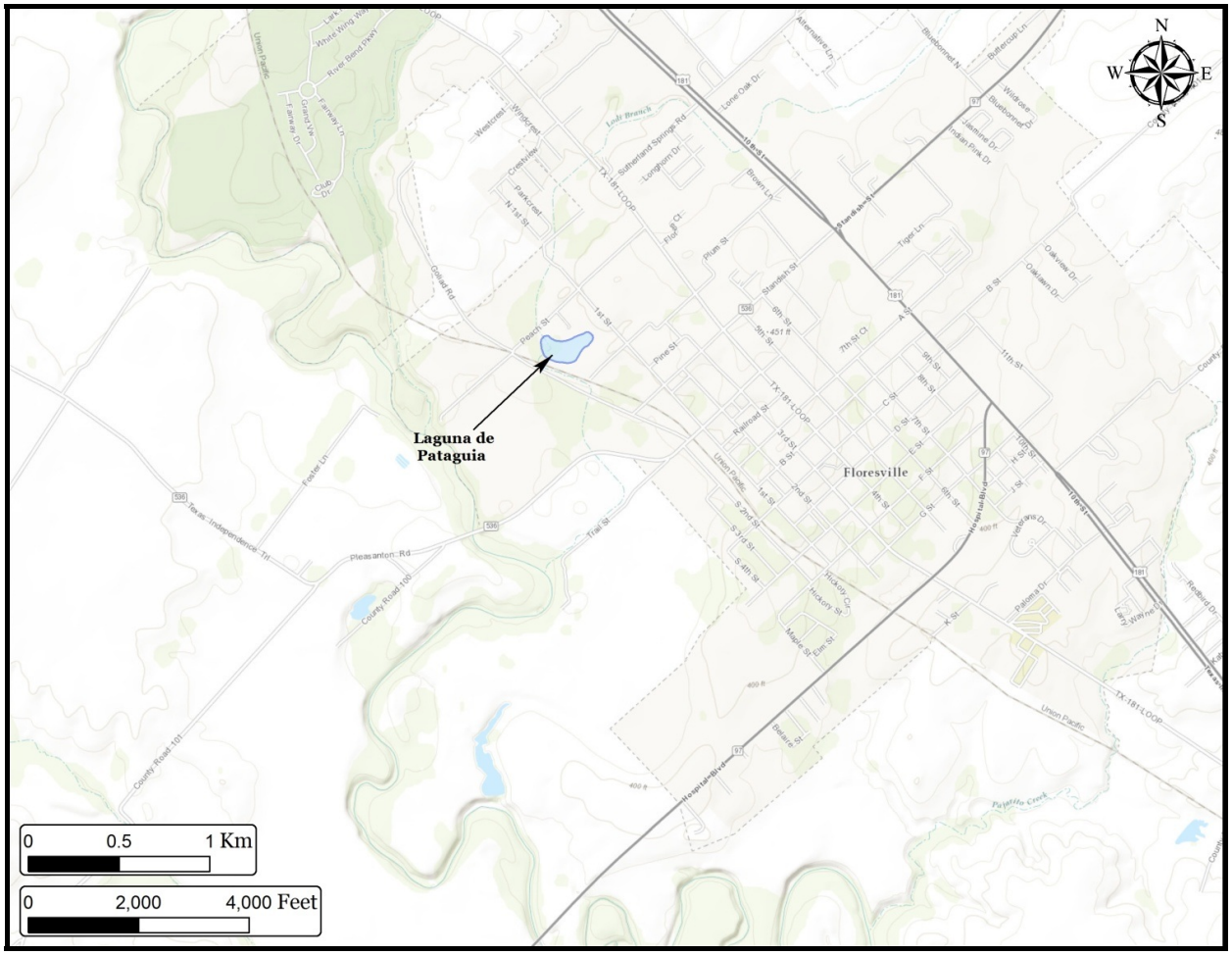

Figure 19. Location of Laguna Pataguilla as surmised by Gene Maeckel; imposed onto a modern street map.

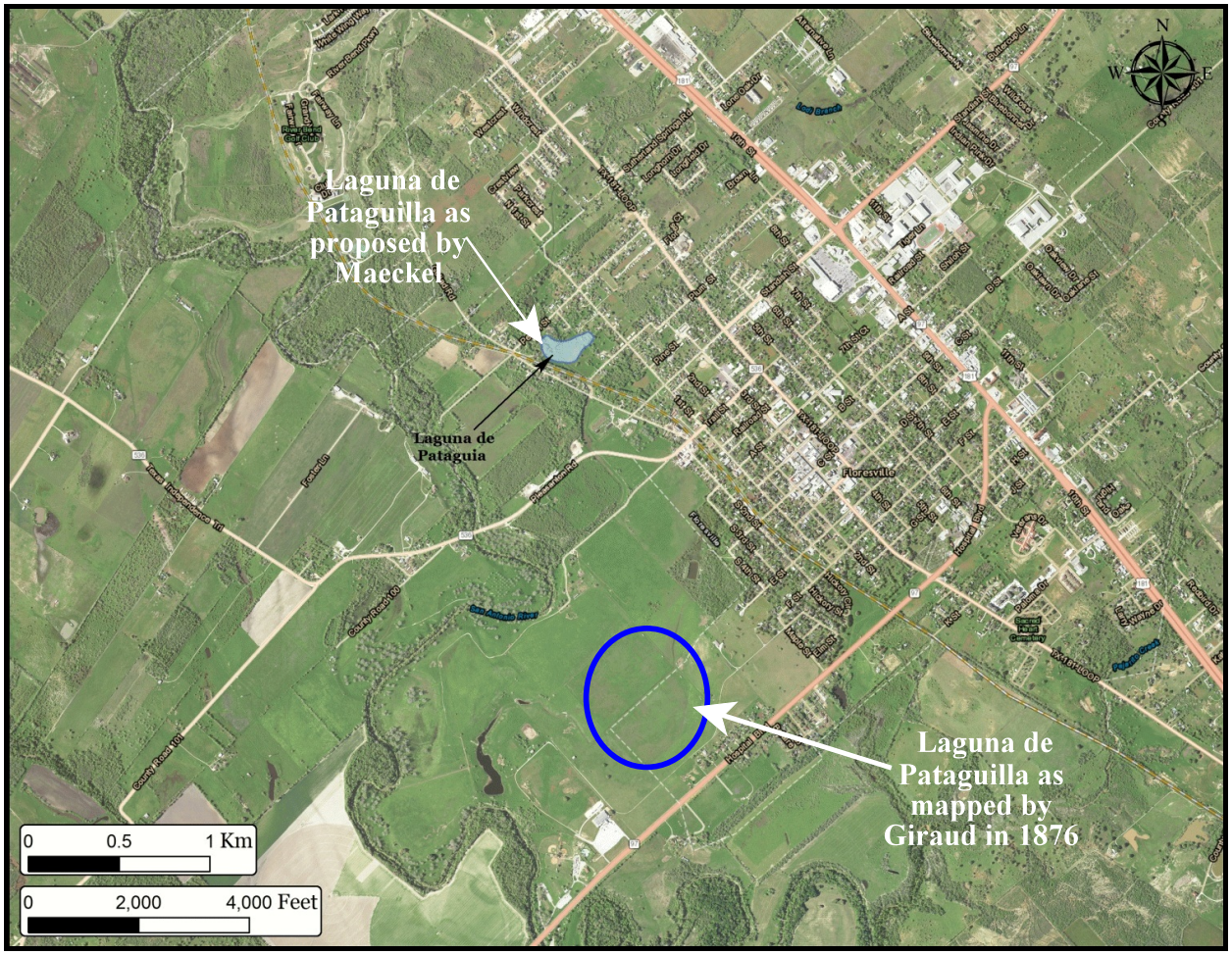

Figure 20. Location of Laguna de Pataguilla as surmised by Gene Maeckel versus the location as mapped by Louis Giraud in 1876; imposed onto modern aerial photo.

1800s and 1900s Ranching and Farming Along the San Antonio River Valley

As the missions secularized and the Indians left to occupy and farm land of their own, private ranchers began to obtain and occupy land that was once a part of the mission ranches. San Juan was not fully secularized until July 14, 1794. Indians still living in the mission could obtain land and take farming equipment, farm animals and other things needed to start a life on their own, without depending on the missions (Casteñeda 1936:52-54; Tyler 1996).

Farmers moved into this rich cattle grazing area between the San Antonio River and Cibolo Creek in the middle and late 1800s. They dipped their plows into the rich fertile land, where large herds of cattle ranged freely. Cattle grazing over the vast, lush grass lands of the San Antonio River Valley knew no boundaries. They ate and tromped on freshly planted crops, destroying the farmer's

livelihood. Once again, there was conflict as it had been between the missionaries and towns people in Béxar during the 1700s.

Cattle ranching was king in the San Antonio River valley during the 1800s, but the word "barbed wire" also known as "Devil's Rope" was heard in Texas. Hostilities were high between farmers and ranchers. Guns were fired and some found their target. Fences were built by farmers and torn down by some ranchers and other people who believed in "open range". Men were killed on both sides. Big Foot Wallace, a Texas legend, supported the open range men, who didn't want anything fenced. He let his feelings be known. "Let no man fence away from you the freedom and privileges that me and other men won for you." '*DON'T FENCE ME IN*', a popular song, grew out of the sentiment of this era.

In 1884 a law was passed making it illegal to cut barbed wire fences surrounding crops in Wilson County and other counties in Texas. As ranchers had done in 1778, with the introduction of the *Bando de Mestenos,* most of them complied with the law, and fences were sanctioned to protect the farmer's crops (Menn n.d:14-15).

Even with conflict between towns people, farmers, and ranchers, in the late 1800s and early 1900s ranching and the cowboy way of life continued to be important in the San Antonio River valley. After the Civil War, there was a shortage of meat in the northern and eastern states of the country, and Texans had plenty of beef but little cash.

The popular cattle drives from Texas to Kansas and Nebraska took place in the late 1800s. During this time, a number of Texas cattle were driven up cattle trails which became popularized in newspapers, books, and movie theaters. Many trail drives started in the general area of Wilson County, where large herds were driven to market.

The longhorn cattle, descendants of cattle that came to Texas with the missionaries and early explorers, still grazed the pasture lands in the San Antonio River valley. Texas cattlemen with an adventurous spirit saw good reason to turn cattle driving into a good business, and driving cattle from South Texas to the northern railheads turned out to be very profitable. In the San Antonio River valley, the Dewees Brothers (John Oatman Dewees and Thomas Dewees), J. T. Thornton, James F. Ellison, William G. Butler, and Jesse Presnall were men who took a big role in the cattle enterprise. They assembled cattle in the San Antonio River valley, and then contracted the management of the cattle drives over land to markets at railheads in Kansas, Nebraska and other areas (Hunter 1985; Skaggs 1996; Maeckel 2015).

Some of the trail drivers of this era moving the large herds northward from Wilson and Karnes counties were Thad Rees, Billy Callaway, Vicente Carvajal, Juan Santos Coy, Hub Polley, and John Walker. The cowboys were admittedly an eclectic bunch - Mexican Americans, Anglo Americans, and African Americans. Some were descendants of the mission vaqueros. Neverthless, the skills of these hard-hearted cowboys kept the cattle moving to northern beef markets (Hunter 1985; Maeckel 2015).

Later in the 1900s and even today, cowboys ride horses and work cattle in the San Antonio River valley. Rodeos were and are, held to demonstrate the cowboy's skill. In Wilson County during the 1960s, cowboys such as Bubba Walker and Ike Barnes were busy exhibiting the skills of handling cattle from horseback on local ranches, skills that had been passed down through a number of generations. Both were recognized by their peers as excellent cowmen, and received awards for their skills. Cowboys, cattle, herding and ranching have lived on as a way of life even today (Coffee 2000: Harris 2007; Gibbs 2008).

Summary

Some of the San Antonio based missionaries had grown up on stock farms in Spain and Mexico. They acquired experience in handling cattle and horses. It was on the mission ranchos, such as Rancho de Pataguilla, that robed missionaries taught Indian men the techniques of breaking and riding the mustang horses. They would throw a rawhide rope on a cow as it ran. They were taught to rope and corral the cattle. They were instructed in the techniques of how to handle herds of cattle from horseback. These men became vaqueros – some of the first cowboys. The Texas cattle industry grew to a large scale in Texas and had its origins in this Spanish Colonial period. Some of the terms used by the American Cowboy came from the vaqueros. The term "mustang" (Spanish horses) came from this era. "Rodeo" which originally meant "roundup", and "lariat" is the anglicized version of "reata" or rope. The sombrero served as their hat. They wore buckskins, or plain cotton shirts and trousers, and a type of buckskin boot. Chaparreras, leather coverings similar to the western chaps, were worn over their legs to protect them from brush and thorns. Their spurs were large (Time Life Books 1973:33; Thonhoff 1981:1; Ranching 2016). Their leather saddles were similar to the Spanish war saddles. The Indian vaquero's saddles had large modified saddle horns, so that a rope could be looped around it to hold a cow (Time Life Books 1973:33).

They also had branding irons, which are listed in the missions' inventories (Casteñeda 1936:52-55; Webb 1931:208; Jackson 1986:52; Rock 2000:73; Ranching 2016). A short time had passed since these Indian men had roamed the land and nearby streams in search of food for themselves and their

families. Little did they know or even imagine that they were building a legacy that would capture the attention of the world. They were forerunners of the American Cowboy. The American cowboy wore buck skins, leather boots and a large hat. He was a proud American, who rode his trusty pony across the pages of western magazines, novels and the wide movie screens of the 20th Century. He spun a yarn of courage and chivalry and won the hearts of eager youngsters and starry-eyed maidens. Some of these later day horsemen may not have realized that they owed some of their grand legacy to the vaqueros of this early, mission era (Webb 1931:208; Time Life Books 1973:53).

During the 1800s, cities, towns, communities and large ranches sprang up on the land that had once made up Rancho de Pataguilla, dotting the land where longhorn cattle once grazed, and creeks and camp sites accommodated travelers in an earlier time. The La Bahia Road (later named Goliad Road in 1829 [Ely 1996; Turner 1996]), which runs near the beautiful San Antonio River, was traveled by explorers who paved the way for early Texas settlements. Military men, scholarly men, robe-clad missionaries, the legendary vaqueros, and early pioneers trod over Pataguilla's land and some noted it in their diaries, newspapers and books. Traffic of oxcarts, buggies, and men on horseback traveled this road and brought many businesses to the area. Today, more than a few important historic sites exist on this land. Among them is the once thriving community of Lodi. Languages of Spanish, English, French, German and other nationalities were spoken here, giving this community an international flavor. In 1885, the San Antonio and Aransas Pass Railroad laid its rails alongside the San Antonio and La Bahia (Goliad) Road, and established a depot in Lodi.

The Lodi Ferry Crossing was located on the San Antonio River very near the Laguna de Pataguilla. Few river crossings were available at the time, and the ferry made a crossroads community of Lodi in 1872. Nemencio de la Zerda, Jose Maria Flores, James Gray, Benito Lopez, Vicente Carvajal and a host of other men of stature and importance found their way to Lodi. Men who had fought in the Texas Revolution, the American Civil War, Texas Rangers, and business men set their roots down in Lodi. Lawyers, doctors, and others traded along the Goliad road. Later, some settled in this area near the Laguna de Pataguilla. Along the El Camino del Cibolo, also known as The Lodi - Sutherland Springs Road , families would make the grueling, day-long journey to the halfway point, rest and recuperate, water their animals, and then head out the next morning for their final destination. This ancient trail has caused local historians to study some of the sites along it, and it has proven to yield a colorful history (e.g., Nickels 2008).

Although historic documents record that Mission Indians once tended their animals and lived and worked for many years at Rancho Laguna de Pataguilla, there does not appear to be a lot of modern material written about the rancho or its inhabitants. Nevertheless, a few items have surfaced from

time to time to let us know that the rancho and its inhabitants were even a part of the history of Wilson County, and a sample of these have been discussed above.

The Rancho de Pataguilla and the Laguna de Pataguilla are historic sites to be remembered among the many wonderful, historic treasures of Wilson County, Texas. Rancho de Pataguilla formed a vital service to Mission San Juan Capistrano and the Indians who lived there. It was here, long ago on Rancho de Pataguilla's land, that mission Indians (vaqueros) herded longhorn cattle, tended sheep and goats and helped feed the Indians living at Mission San Juan Capistrano. It also provided draft animals as well as needed animal products. It is one of several important mission ranchos established in the San Antonio River valley when Spain owned Texas. The name "Pataguilla" was included in the names of three early, large ranches that existed between the San Antonio River and Cibolo Creek: San Juan Capistrano's Rancho de Pataguilla, Juan and Simon Arocha's Rancho San Rafael de Pataguilla, and Andres Hernandez's Rancho de Bartolome de Pataguyya (Pataguilla).

Wilson County is proud of its historic link to the San Antonio Missions, and proud of the large privately owned ranches that were established alongside the mission ranches. Growing out of these ranching enterprises was the beginning of the grand ranching era which had its start with these early Spanish ranchos and continued to grow in scope and legend. Jack Jackson (1986) in his book, *Los Mesteños*, considered the area between the San Antonio River and the Guadalupe River to be the "cradle of Texas ranching". In his book, *The Great Plains*, Walter Prescott Webb (1931) described a diamond shaped area between Brownsville, Indianola, San Antonio, and Laredo as the "cradle of western ranching". Rancho de Pataguilla is well within this range (Webb 1931:208; Jackson 1986:52).

In modern times, a hike and bike trail was developed along the La Bahia/Goliad Road, and today it is recognized as part of the El Camino Real De Las Tejas National Historic Park Trail. The first community to have signage for this historic national trail was Lodi, now a part of Floresville. Today, the citizens of Wilson County can be proud that the ranch headquarters of San Juan Capistrano's Rancho de Pataguilla was located right in what would become the old community of Lodi.

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