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Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850. By Steven W. Hackel

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provide respectful classrooms and welcoming reading circles. Through their vision and dedication, Seale, Slapin, and their contributors have provided a path for educators to follow.

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**Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769–1850.** By Steven W. Hackel. Chapel Hill: The University of North Carolina Press, 2005. 476 pages. \$59.95 cloth; \$27.50 paper.

Beginning in 1769, the Spanish began to expand their empire into what was then Alta California. These expeditions, made up of men of the cloth as well as the military, went by both land and sea. Their first permanent colonial presidio and mission, San Diego, was erected in that same year. The missionization would continue until the final mission, San Francisco Solano de Sonoma, was established in 1823, two years after Mexico had gained its independence from Spain. The Spanish instituted a reign of terror from the moment they set foot on Alta California soil, capturing and enslaving Native Californians who in turn became the ready labor force that built the missions. Ostensibly, the Spanish arrived to Christianize the Indians, which they did through various means of forced coercion, such as corporal and capital punishment. However, not all of the California Indians were subjugated. In the end, disease took more lives than Spanish guns and steel.

In 1824 Mexico, the possessors of the land began the process of selling tracts not owned by the government or Mexican citizens, much of which had been occupied by Indians since the beginning of time. The year 1834 witnessed the secularization of the missions, thus changing the lives of the Mission Indians once again. At the conclusion of the Mexican-American War in 1848, Alta California became a possession of the victorious United States. That same year gold was discovered at Sutter's Mill, and the subsequent Gold Rush brought in more than one hundred thousand settlers within a calendar year. Each one of these turning points further eroded the tenuous hold California Indians had over their ancestral land and their own lives. What had been a precontact population estimated at as high as one million was reduced to an estimated twenty-five thousand by 1850.

The history of the Spanish colonization of Alta California up to the early US era has been long studied by scholars through a variety of academic lenses. The truth behind the colonial relationship, the nature of the negotiations that existed, has not always been presented in the clearest of light. Indeed fourth-graders in California are still taught the mythologized tradition and not the brutal reality. And although more sophisticated and honest scholarship has emerged over the past few generations, the stain of a whitewashed version of elementary and middle school California Mission history persists. Perhaps in the not too distant future the children will be told the facts.

Some of the most significant work that has come out over the past decade includes *Indians, Franciscans, and Spanish Colonization: The Impact of the Mission System on California Indians* (1996) by Robert Jackson and Edward Castillo; the document-rich *Lands of Promise and Despair: Chronicles of Early California, 1535–1846* (2001) edited by Rose Marie Beebe and Robert M. Senkewicz; and *Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers* (2004) by Kent Lightfoot. These books have presented honest, detailed historical accounts of the California Indians' colonial experiences. Historian Steven Hackel's *Children of Coyote, Missionaries of Saint Frances*, is a remarkably insightful, scholarly tractate that joins the ranks of these noted works and adds yet another dimension to this field of historical scholarship.

*Children of Coyote* began as a study of Indians that had escaped the Spanish oppression during the period of mission, presidio, and pueblo formation, though, as Hackel soon discovered, the Spanish records simply did not shed much light on the topic. This was understandable, for if the European invaders had a detailed knowledge of an Indian society, they had it for only one purpose, colonization, and their success rate in that field was legendary. The author, as any good historian would do, utilized the available documents. However, in this case the exceptionally wide variety of sources consulted, both in the United States and Mexico, is staggering. It demonstrates the commendably dogged nature of this particular scholar to reconstruct and interpret the past, with the end result being one of the most impressive, significant, and groundbreaking publications in the field. Of particular note is his use of the administrative center of Spanish California, San Carlos Borromeo, as a case study.

The book is divided into three parts. Part 1 is a brief, intelligent, and informative historical overview of the Spanish arrival and establishment of the missions and their initial impact on Native American societies including both the ecological and demographic changes. In part 2, the heart and soul of the work, Hackel probes the societal compromises between the indigenous and the colonizing during the formation of the missions and presidios, which the author clearly shows was not completely one-sided. The Indians were not simply victims during this tumultuous period in their history, though there is no escaping the brutal reality that the indigenous experienced. The author brilliantly and painstakingly presents how religion, politics, racism, economics, and law led to the societal transformations that took place as well as the forms of resistance and rebellion. Part 3 covers the secularization of the missions and the consequences that the clergy and the Native Americans faced.

Chapters 4 through 8 make the greatest contributions and shed new light on our understanding of the California Mission Indians' experiences. They examine the Franciscan programs of religious indoctrination; the Spanish management of sexuality, marital partnership, and reproduction; the labor system; forms of discipline and punishment; and how the Indians resisted colonization and maintained vestiges of their indigenous cultures. The level of detail and historical insight is nothing less than astonishing, as are the numerous Spanish civil and church records that the author has reproduced that illustrate population trends, nuptials, conversions, and Indian landholding.

It is important to note that those who are in search of an overarching historical account of the California Mission system's impact on California Indians might be disappointed with this book. Though the author does capture much of the historical circumstances surrounding missionization, he does not walk the reader through a chronological history of the construction of and life at the missions. Rather, what Hackel achieves is exactly what he set out to accomplish: a very telling, intellectual, cogent account—arguably the best yet—on the negotiated relationship between the Spanish missionaries and the Indians. The glossary, appendices, and index are also most helpful, though noticeably missing is an annotated bibliography, which would have served the scholar who reads this book. Overall this work is a landmark achievement in the field of California Indian history.

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**Confronting Race: Women and Indians on the Frontier, 1815–1915.** By Glenda Riley. Albuquerque: University of New Mexico Press, 2004. 326 pages. \$39.95 cloth; \$21.95 paper.

Twenty years ago, the publication of Glenda Riley's *Women and Indians on the Frontier*, in considering the ways in which gender and racial identity informed white people's interactions with Indians, marked the beginning of a new emphasis in historical studies of the American West. In *Confronting Race*, Riley offers a revised version that reflects new historical and theoretical approaches to gender analysis and women's history, but remains wholly accessible to nonspecialists. Indeed, teachers and students alike will welcome *Confronting Race* as a lively introduction to the history of white women's westward migration in the nineteenth century.

It should be noted, however, that this is not a work that concentrates on both sides of the interactions between white women and Indians in the West. Instead, it provides a survey of white women's perceptions of those interactions. Consequently, "Indians" appear almost exclusively as the undifferentiated objects of white women's fear and fascination.

Drawing mainly on diaries and journals written by white women settlers, army wives, and missionaries, Riley traces their journeys through the trans-Mississippi West, from Kansas to California. These sources offer a window on white women's ideas and perceptions about Indians and about themselves, and reveal both the changes and continuities in their attitudes as they moved westward.

The book begins with a chapter that discusses the prevailing early-nineteenth-century discourses on gender that shaped the roles and expectations of middle-class white women. Prescriptive literature from the writings of Catherine Beecher and Sarah Josepha Hale's *Godey's Lady's Book* to depictions of Annie Oakley defined white womanhood as delicate and competent, dependent and resourceful. Parallel to these "enigmatic visions of themselves" were the images