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even more nostalgic than his first publication in 1910. In 1929, Wissler invited McClintock to write about the contemporary conditions of the Blackfeet. Wissler, however, was dissatisfied with the results: McClintock's treatise was primarily anecdotes prior to 1920 accompanied by pre-1912 photographs. McClintock would continue to derive his ongoing publications from his earlier experiences among the Blackfeet. One is left conjecturing, did he prefer to rest on his past laurels as his ambition diminished? Or was he market-driven, recognizing the continuing value of the romantic and nostalgic Indian? Darrell Robes Kipp acknowledges that whatever McClintock's motives, his imagery has now come full circle. He maintains that McClintock and other portrayers of the Blackfeet were not chronicling for the tribe, but "ironically, their subjects are slowly becoming their primary audience" (102).

*Lanterns on the Prairie: The Blackfeet Photographs of Walter McClintock* introduces McClintock and his chronicling of the Blackfeet to a new generation. It is a long-awaited contribution to Native American studies, art history, and American cultural history.

Marie Watkins  
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**Native Americans at Mission San Jose.** By Randall Milliken. Banning, CA: Malki-Ballena Press, 2008. 112 pages. \$32.95 cloth; \$19.95 paper.

Through an examination of ecclesiastical records, unpublished Franciscan linguistic notebooks, travelers' diaries, and the strengths of early-twentieth-century ethnographic reports, Randal Milliken's *Native Americans at Mission San Jose* presents readers with a multitribal history of the individual and collective realities of encroachment and cultural change experienced by the descendants of the fifty-five local tribes and nine different language groups that made up the Mission San Jose Indian community. His chronologically arranged discussion illustrates the conditions of mission life and how Ohlone, Miwok, Yokut, and other San Francisco Bay Area and Central Valley Native Americans perceived their situations over time. This multitribal historical approach is central because it allows for the discussion of a shared history among the diverse group of Native Americans at Mission San Jose that is seldom made evident in the language group-based studies commonly found in anthropology. Milliken expands on the anthropological analytical norms of early-twentieth-century ethnographers and ethnologists by highlighting the documented—individual and collective—instances of cultural diffusion and cultural change that take place among the different American Indians

at Mission San Jose (the Spaniards and the Mission San Jose Indians). He further addresses the implications that these interactions held during the Mexican and American periods, and continue to hold for the contemporary descendants of Mission San Jose families.

Chapter 1 offers an overview of Mission San Jose jurisdictional boundaries, the locations where there was overlap with the “outreach areas” of Mission San Francisco de Asis (now Mission Dolores), and linguistic profiles—as discernable from Father Arroyo de la Cuesta’s notebook—of the Chochenyo Ohlone, Bay Miwok, Coast Miwok, Patwin, and Northern Valley Yokut that made up the predominant language groups at Mission San Jose. These profiles are followed by a brief discussion of the strengths and limitations of early-twentieth-century ethnographic approaches by A. L. Kroeber, Samuel Barrett, and E. W. Gifford, which frames Milliken’s rationale for taking a multigroup history-centered approach to examining ecclesiastical, Mexican, and American period records related to Mission San Jose. A multitribal history would explain why an individual of Yokut descent growing up within Mission San Jose might speak both Ohlone and Plains Miwok—two major languages of everyday life—and participate in a Chochenyo Ohlone, Northern Valley Yokut, Patwin, Bay, Coast, or Plain Miwok dance, which occasionally was allowed by Franciscan priests (100).

Chapter 3, “Spanish Contact and Settlement,” describes the expeditions by Portola in 1769, Fages in 1770, Fages-Crespi in 1772, and Anza-Font in 1776. These expeditions enabled the Spanish—accompanied by Baja California Indians—to survey the lands desired for the creation of Mission San Francisco de Asis in 1776 and Mission Santa Clara in 1777 and to encounter the people that they sought to bring into the Christian religion—through recruitment or by force—by modifying their economies, lifeways, and worldviews. Those who opposed Spanish settlement, however, risked being shot, arrested, or whipped.

Chapter 4, “Early Mission San Jose, 1797–1808,” examines the founding of Mission San Jose in 1797 and the nature of the relationships with Bay Area and Central Valley Indians and the previously established missions of San Francisco Asis and Santa Clara upon which it was founded. A vigorous discussion—backed by first-person accounts—of Spanish encroachment and resistance by Bay Area and Central Valley Native Americans makes this chapter particularly enlightening, as it reminds the reader of the varied nature of Native American responses (for example, warfare and factional migrations further into the Central Valley or to Mission San Jose) to Spanish settlement and the creation of Mission San Jose. In this chapter, Milliken is careful to pay close attention to the Saclan and Huchiun and the Seuven-Volvon resistances that not only shaped Spanish-Indian relations in the region but also the magnitude of faction reconciliation—through marriage—that took place

among the Mission San Jose Indian families, as defeated resisters were assimilated into daily mission life (37).

In chapter 6, “The Rancho and Territorial Periods, 1836–1849,” Milliken engages the monopoly of Bay Area resources by a small group of Mexican families that wanted to divide up Mission San Jose lands, people, and livestock among themselves. The reader learns of families such as the Pachecos, Sotos, Bernals, Higuerras, Moragas, and Sunol that took advantage of the best mission lands after the secularization of Mission San Jose in tandem with the Vallejo and Atherton families. Mission San Jose Indians were given the choice to live as servants of these families or live in the wilderness. Between 1837 and 1839, more than half of the Mission San Jose Indians were Plains Miwok, and many of those who rejected further servitude eventually made their way back to homelands near the Cosumnes and Mokelumme rivers.

Chapter 7, “The Early American Period, 1850–1910,” offers the reader accounts of specific Mission San Jose Indian families (for example, Taurino, Jose Antonio, and Maria de los Angeles Colos) and individuals as they adjusted to American laws that allowed for young Native Americans to be removed from their homes and made into the indentured servants of white families and households—an elaborated practice begun under Mexican law; the further scattering of traditional villages; and the exclusion of Natives from the San Francisco Bay Area and Central Valley labor forces, which enfranchised young, white settlers entering the regions (96).

If a holistic understanding of the impact that Mission San Jose had on Bay Area and Central Valley Native Americans is to be achieved and represented in the historical record, and if the implications that this history holds for contemporary descendants of Mission families is to be understood, then *Native Americans at Mission San Jose* offers an excellent starting point. Milliken’s work focuses on historical accounts and events—not ethnographic descriptions—and offers a solid foundation for further investigations of Mission San Jose, the populations within it, mission life, and the resilient multitribal families that were forged within this institution. If this book has a fault, it is the need for an expanded analysis of traditional and pro-mission factions and the implications that they hold for understanding intertribal marriage patterns within Mission San Jose. Otherwise, this well-researched and easily read book should be of intense interest to scholars and students of American Indian studies, anthropology, and history who are concerned with the roles that missions played in Native American culture changes and the roles that Native Americans played in the creation and maintenance of Mission San Jose.

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