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Vietnam conflict. While the Native American veterans' battle with post-traumatic stress disorder is a well-traveled path, Edwards adds a needed element of originality by setting the story in an abandoned amusement park and peopling it with memorable characters such as Jenny Lake—also known as Marvella Tush—a prostitute saved from her abusive pimp by the narrator. The brief but effective rendering of this cast of dispossessed individuals more than makes up for rather unconvincing dialogue between the narrator and Razor Reggie, the pimp he challenges. His final message that all people are living parts of the universe seems convincing in light of the warmth with which the author treats characters who populate the story.

As the single text to be used to represent the short fiction of contemporary Native American writers in an American Indian literature course, *Earth Song, Sky Spirit* would be more useful than *Blue Dawn, Red Earth*; however, the new collection is well worth purchasing as a course text and for general reading. Although a paperback, the book itself is attractively bound with a fold-over cover designed to operate as a bookmark. The signatures are rough-cut, the typography clear, and the author's biographies and the first pages of each story are illustrated with woodcuts of traditional Native American symbols. The book is designed to feel comfortable and a bit roughhewn as are the stories it includes.

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The Caddos, the Wichitas, and the United States, 1846-1901.

By F. Todd Smith. College Station: Texas A&M University Press, 1996. 190 pages. \$29.95 cloth.

F. Todd Smith, an assistant professor of history at the University of West Florida in Pensacola, continues the story of the confederated tribes known simply as the Caddos and the Wichitas started in his first volume *The Caddo Indians: Tribes at the Convergence of Empires, 1542-1854*. Tracing the history of these two tribes from the pre-Civil War through the Dawes period in the second volume, Smith persuasively shows how the federal government's shifting Indian policies frustrated the Caddos' and Wichitas' abilities to compete equally in mainstream society. In the end, the loss of

their communal land base weakened the tribes' power base and long-term prospects.

Smith's second volume begins in 1846. Sharing close relations and the same culture, the Caddos and Wichitas in that year signed the Treaty of Council Springs to promote peaceful relations with the United States government. Following the U.S. annexation of Texas in 1846, the federal government decided to create a reservation for the two tribes in 1854 on the Upper Brazo River. To their credit, both tribes adjusted well to their restricted life on the reservation. While resourcefully maintaining tribal ties and cultural identity, the Caddos and Wichitas adopted some elements of the dominant culture. Protected from intrusion by outsiders, familiar with the reservation land, and accustomed to sedentary agriculture, both tribes sought to make a comfortable life within the confines of their new home.

Unfortunately, the experiment failed. Caught in delicate relations with the new state of Texas, the federal government failed to protect the tribes as new settlers, as strong anti-Indian sentiments continually harassed tribal members. Stirred to action by increased tensions between whites and Indians in the region, the Brazo Reserve Indians decided to leave the reservation. Following the ruthless murders of seven sleeping Caddo members by whites, Indian agent Robert S. Neighbors led the two tribes in 1859 on an emergency march across the Red River to Indian Territory. Neighbors later paid for his heroic deed with death at the hands of angry frontier whites.

The removal of the reserve tribes to Indian Territory failed to offer a long-term solution to the "Indian problem." While the various tribes were anxious to establish permanent homes at the newly created Wichita agency, high expectations for a peaceful existence proved short-lived. The outbreak of the Civil War destroyed any hopes for the success of the Wichita experiment. Caught in an unfortunate predicament, the war splintered the tribes into various factions. Most members of the two tribes, however, out of necessity aligned themselves with the Confederacy. Armed by Union forces, several groups of Indians, including some members of the Caddo and Wichita tribes, burned the Wichita agency to the ground. The destruction of the agency forced most Caddo and Wichita groups to abandon Indian Territory and seek refuge in Union-controlled Kansas.

Once the Civil War ended, the Wichitas and Caddos sought to reestablish the Wichita agency in Indian Territory.

The tribes hoped that their third try at the reservation experiment would bear fruit. In the wake of the war, President Ulysses Grant launched his "Peace Policy," and the Caddos and Wichitas seemed the perfect candidates for the new church-based program. But events in 1867 ruined all prospects for the successful reorganization of the agency. In the fall of that year, as the Wichitas and Caddos were returning to their former agency, the U.S. government entered into an agreement with the Kiowas and Comanches. The new accord called for the Caddos and Wichitas to share reservation land in the Leased District near the Kiowas and Comanches. In 1869 President Grant also awarded the Cheyenne and Arapaho tribes land near the Wichita and Caddo Reservation. Thus, within a short time the Caddos and Wichitas saw their land base greatly diminish, and they found themselves surrounded by former enemies.

Concerned by the operating costs of running several separate reservations, the Indian Office in 1878 decided to combine the Wichita agency with the Kiowa-Comanche agency. In the process, federal officials moved the agency site from Fort Sill to the present-day Anadarko, Oklahoma, site. The consolidation of the two agencies signaled an end to the peace policy experiment regarding the Wichita and Caddos. During the rebuilding of the Wichita agency, these two tribes had labored diligently with their Quaker agents to make their reservation feasible. Without question, they had taken advantage of the protection from hostile tribes, agricultural assistance, and educational opportunities. Within a relatively short time, the tribes had not only improved but actually surpassed their earlier efforts. Despite great promise for future success, the federal government rewarded the Wichitas and Caddos for their efforts by heartlessly uniting them with their dreaded enemies.

Upon the consolidation of the agency, the Caddos and Wichitas adjusted their political systems, settlement, and agricultural customs to conform to the new realities confronting them on the reservation. Reformers sent tribal children to either Riverside Indian School on the reservation or to various Indian schools located around the country. Educational opportunities on the reservation increased after 1890 as various religious groups started mission schools in an attempt to convert the tribes to Christianity. While embracing some aspects of Euro-American culture, the tribes refused to aban-

don their separate ethnic identity. Near the end of the nineteenth century, many Caddos and Wichitas eagerly subscribed to the Ghost Dance and peyotism as a means to bring order to the realities of the reservation experience.

Congress brought the reservation system to an abrupt end in 1887 with passage of the Dawes Act. Intended to force tribal members into assimilation by means of private property and off-reservation boarding schools, humanitarians hoped to settle the "Indian question" once and for all. Unanimously opposed to the allotments, the Wichitas and Caddos fought a lengthy legal battle with the federal government to stop or delay the measure. Policymakers, however, ignored their protests. By 1901 the allotment process had been completed, and the Wichita and Kiowa-Comanche reservations were opened to white settlement. Smith's book comes to a close in that year as the federal government's forty-five-year-old reservation experiment with the Wichitas and Caddos ends. Nearly one hundred years later, the Wichitas and Caddos continue to persevere with their Indian identities intact. To their credit they have adapted, adopted, and resisted, but most importantly survived.

Despite being a relatively short book, Smith's recent effort makes an important contribution to the historical literature and provides a foundation on which future historians can build. Supported by a smart combination of primary and secondary sources, he provides ample evidence to construct his chronological narrative. His clarity and precision are the marks of a skilled historian, and his work will be useful to a wide audience. Enhancing his narrative, he provides a series of maps and illustrations. Although not written in the manner of "new" Indian history, nor from an ethnohistorical perspective, he attempts to understand history in terms of all the people who lived through it. Using federal-Indian relations as his framework, he critically and carefully walks the middle ground and presents both sides of the story. In that sense the Indian voice, however faintly, is heard across the gulf of time and culture, and Indians' actions are seen on their own terms. My only hope is that Smith will bring the story up to date and write a third volume interpreting the twentieth-century experience of the Wichitas and Caddos.

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