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The End of Indian Kansas: A Study of Cultural Revolution, 1854-1871. By H. Craig Miner and William E. Unrau.

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to his detriment when out of town. These are facts of life and they exist to some degree everywhere. But few of the courts—tribal, state, county or federal—display such bias. However, the reader is left with the impression that the tribal courts are overridden therewith, and that is not true.

Thus, the generalities directed against the tribal courts are generalities made from quasi-truths and distortions. There is no explanation or expansion of concepts, no historic background of the people involved (both in front of and behind the Bench). *American Indian Tribal Courts* does not give the reader any insights in a study of an ethnic group. Each reservation has certain differences and uniquenesses and should not be thrown into one pot.

The book is silent, too, about some of the activities of the National American Indian Court Judges Association, such as their development of training programs for judges and court personnel and their design of manuals for the tribal courts. The Association has a judicial performance committee which acts as a watchdog over the entire tribal court system. During 1978 they made an evaluation report on the Quinault Tribal Court, which included administration, court operations, and judges' ethics and conduct. This evaluation resulted in a number of recommendations which upgraded that court.

In conclusion, this book has done something affirmative in that it articulates our attention to a penumbral area in the Nation and demands further investigation. It is, however, not only incomplete but inaccurate and leaves the reader with an unclear and faulty picture of the situation and no procedure for reconstruction. The American Bar Foundation should attempt further investigation and research in this area.

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The End of Indian Kansas: A Study of Cultural Revolution, 1854-1871. By H. Craig Miner and William E. Unrau. Lawrence: The Regents Press of Kansas, 1978. 179 pp. \$12.50

The removal of the Five Civilized Tribes to Okalahoma in the 1830s has always shocked later generations of Americans. Each removal involved the pressures of state officials, the agitation of land-hungry settlers, the duplicity of government treaty negotiators, and a general indifference toward the well-being of the Indians. Miner and Unrau's study of the removal of the Indians in Kansas from 1854 to 1871 shows several parallels to the earlier and better known transfer of Native Americans, but also reveals several contrasts caused by the changed circumstances and new vested interests of the later period.

When Kansas was first opened for settlement in 1854, the area contained over ten thousand Indians who lived on scattered tribal reserves. Included were the Kickapoos, De'lawares, Sacs and Foxes, Shawnees, Pottawatomis, Kansas, Ottawas, Wyandots, Miamis, Osages, and various smaller tribes. Nearly all of these groups had formerly lived in the East and had undergone at least one removal during the previous twenty-five years.

The fate of the Kansas tribes initially was involved in the squabbling between free soil and pro-slavery forces over popular sovereignty. The connection between "Bleeding Kansas" and the Indian question was curious. Both sides, the authors maintain, agreed that the Indians must be forced to leave, and each "clouded the Indian question by attaching it to the issues of railroads, popular sovereignty or anything else that suited the invaders' purpose" (p.11). Commissioner George Manypenny's efforts to reduce the size of the reserves, to allot the remaining land to the Indians, and to leave them in Kansas drew torrents of criticism from squatters, land speculators, and railroad promoters in the newly-opened territory.

The disregarding or overriding of Indian rights was practically universal throughout the period. White squatters entered the reserves to settle or cut timber, land speculators laid out townsites prior to cessions of land, and territorial leaders and railroad promoters made complex arrangements with tribal leaders and Washington figures to gain an inside advantage. Even army officers at Fort Leavenworth, who supposedly were protecting Indian reserves from white entry, engaged in early townsite speculation. The defense of the Indians by a few government officials, a handful of speeches by sympathetic congressmen, and protests by reformers on the Board of Indian Commissioners was ineffective against public opinion and the political and economic pressures exerted by whites in Kansas.

The first round of treaties in the 1850s and 1860s largely benefited railroad promoters. The railroads' success in broaching the reserves was based on the advantages which the Indians expected to gain. It was argued that not much land would be given up by the Indians, the remaining reserves would increase in value, the railroads would help protect against squatters' intrusions, and the tribes' new contacts with the outside world would contribute to their "civilization." If traditional Indian leaders resisted these arguments, they were replaced by the government with more amenable individuals. Miner and Unrau indicate that tribal factionalism and personal rivalries were an inevitable product of land cessions and removals.

The concessions to railroads seldom fulfilled the promised advantages. Several treaties, for example, permitted the railroads to pay for land and right-of-ways by issuing bonds to the tribes. This meant that the Indians, in effect, financed the sale of their own property, while the railroads acquired valuable property and rights with no immediate outlay of cash or assumption of risk. More importantly, the pressures of settlers to remove the Indians did not diminish but, if anything, increased. In 1865 the railroad interests and the settlers clashed over the Osage reserve, the last and largest area which remained under Indian title. After a ten year struggle the Supreme Court decided in favor of the settlers. This virtually ended Indian Kansas. By 1875 less than a thousand Indians remained in Kansas as the bulk of former Native American residents now lived in Oklahoma.

Perhaps the strongest part of the book is the chapter on the operations of Indian rings. Miner and Unrau suggest that a ring had to have at least five elements in general agreement: Indian Office personnel, congressional figures, local agency workers, business interests, and a portion of tribal leadership. Rings were impermanent and shifted personnel and methods as new needs and issues arose. The authors further maintain that ring operations were apt to be hidden except when disputes arose between the various components. When the main groups were cooperating harmoniously, they avoided publicity and investigations which provided concrete evidence about their operations.

This study offers several other important contributions. It treats as a whole the removals of various Indian groups that previously have been ignored or dealt with only in tribal histories. In the process, the authors have tapped a sizeable amount of new research materials and sorted out and clarified the almost unbelievable

complexities of their subject. This complexity does not make for easy reading, but it does illustrate that the removal of Indians from Kansas involved many levels of white and Indian society. In sum, this book adds considerably to our understanding of Indian-white relations during an important period of history.

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Indian Life: Transforming An American Myth. William W. Savage, Jr., editor. Norman: University of Oklahoma Press, 1977. 286 pp. \$9.95

In this companion volume to his *Cowboy Life: Reconstructing An American Myth* (1975), editor William W. Savage reproduces passages on the Indians of the Great Plains published from 1877 to 1914, along with many fine photographs of the period from the Western History Collections of the University of Oklahoma Library. The longer passages include sections from Richard Irving Dodge's *Our Wild Indians*, Jacob Piatt Dunn's *Massacres Of The Mountains*, Helen Hunt Jackson's *A Century Of Dishonor*, James Willard Schultz's *My Life As An Indian*, W. Fletcher Johnson's *Life Of Sitting Bull*, and The Commissioner of Indian Affairs' Annual Report of 1891 on the sioux, and Joseph Kossuth Dixon's *The Vanishing Race*.

Savage states his purpose in presenting still another anthology containing descriptions of Plains Indians in his introduction:

The selections that follow pertain to images of the Indian that emerged at a crucial point in the history of Indian-white relations. After the Civil War, the nation turned its attention to the West as an area of economic opportunity. . . . The Indian was an obstacle to that ambition and thus became the army's responsibility. There followed a series of Indian wars, justified in popular media through the presentation of adverse images of the Indian, and after that, when the deed was done, a time of contrition and talk of the plight of the vanishing Indian, wherein old myths were transformed. The selections