

## Book Reviews

cash tenants and owner-operators and concludes that here too the differences were economically rational, and that the rental arrangement was the most important influence upon production decisions. By 1900 the per cent of cash rentals had increased while share renting had declined from its formerly dominant position. This made sense because share renting dispersed risks and was preferred during the pioneer period when the risks and specializations were not well defined through experience.

He also concludes that tenants did climb the agricultural ladder in many cases, as the economy of the state matured, the age of tenants declined. There was very little evidence on the other side that foreclosures forced sometime owners to become tenants. He also found no significant differences in the type of farming enterprise employed by tenants who climbed the ladder and tenants as a whole in the same region. Finally he examines the question of efficiency of agriculture by various measures and concludes that contrary to the "traditional" view of tenancy it had no adverse effect on farming efficiency.

Thus Winters comes down on the side of the dispassionate economists and sees tenantry as a rational economic choice that allowed land owners to get income without being farmers and allowed would-be farmers to overcome high entrance costs of farming, disperse risk, and have enough operating capital to be efficient. It was an economic choice and "speculators, moneylenders, and large landholders had little if anything to do with the incidence of farm renting in Iowa" (pp. 106-7). His work clearly sheds considerable welcome light on the subject.

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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. pp. xiii, 179. \$12.50.

For Mid-western readers interested in nineteenth century Indian questions, this slender, scholarly book offers plenty of food for

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thought. In 1850 bands of at least a dozen Indian tribes lived in the eastern portion of what became Kansas Territory. Of these only the Kansas, and perhaps the Pawnee and Osage, had lived in the region. Such tribes as the Sac-Fox, Kickapoo, Delaware, Potawatomi, and others had arrived in Kansas between the 1820s and the 1850s as a result of the Indian Removal Policy then being carried out by the federal government. Each of these groups had been promised that its new western home would be forever, never to be further disturbed by frontier whites in what was set aside as a permanent Indian country. As a result, by 1850 more than ten thousand Indians in eastern Kansas strove to maintain their traditional way of life.

Within only two decades the situation changed dramatically. By 1871 fewer than one thousand discouraged and impoverished tribesmen remained in all of eastern Kansas. This study concentrates on the events and processes through which Kansas evolved as the home of the white man rather than the Indian. It focuses on the eastern settled tribes rather than on the nomadic tribes of the Plains because the process of pushing the tribesmen aside differed widely in eastern and western parts of Kansas. Most of the eastern tribes had already been removed once, and thought that they enjoyed federal protection through their treaty rights. In addition, their expulsion involved a complicated mixture of disrupting tribal societies through individual land tenure, town site speculation, corporate political and economic pressures to obtain railroad rights of way and timber and mining concessions from the tribes, as well as the usual demands from agricultural pioneers for access to Indian lands.

The authors' purpose is to show how the inconsistencies in federal Indian policy, land laws, and territorial development combined to produce enormous confusion. In that situation, speculators, dishonest officials, grasping settlers, and selfish Indian leaders all played a part in pushing the tribesmen out of the territory. With the nation headed toward the Civil War, and the citizens accepting the idea that the resources belonged to those who could exploit them successfully, few responsible officials worked to protect the Kansas tribes. In fact, from the establishment of Kansas Territory in 1854 when not one foot of land there was available for white settlement, federal action and inaction encouraged illegal and questionable seizure of Indian lands. Speculators laid out townsites where none were legal, farmers swarmed onto tribal lands before they had been ceded, whiskey vendors lured tribesmen into debt, dishonest federal and local officials ignored the laws or simply broke them, and corporations pressured the government and the tribes for leases and concessions. The result

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was one of the most complex and confusing stories of Indian-white relations in American history.

Both the authors are veteran students of Indian-white relations on the southern Plains. They bring extensive knowledge to this study, and discuss the major issues with skill and clarity. Approaching their story topically, they trace the activities of Kansas territorial officials, of corporations, of federal Indian Office personnel, of white pioneers, and of quarreling and divided Indian leaders who often worked for their group or even their personal welfare rather than for the rights of their tribes. The study points out how difficult it would have been for anyone to have changed the final result, even had competent, honest individuals had more influence at the time. In that way it is depressing and depicts American development in anything but glowing terms. Nevertheless, it helps readers to understand the complexity of mid-nineteenth century thought and actions toward the Indians.

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