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limitations of his "emic" approach (i.e., from a Mesquakie perspective the study still could be claimed "worthless" since Foley is white and an "insider" only for the part of White Tama)? Eagerly searching the book for more numerous clues that would have satisfied these expectations, I feel that the returning home buddy backdrop has not been completely covered.

All in all, the *Heartland Chronicles* yields refreshing surprises that help to cause a change of perception of things previously considered solid truths. The study's corrective aspects regarding earlier works on the Mesquakies show once again that anthropology is not about "truth" per se, but about human perceptions, interpretations, and representations. I enjoyed the book tremendously and find it creatively well written, innovative in the presentation of its rich descriptive data, and useful for instruction in fields such as anthropology, sociology, history, multiculturalism, ethnic studies, education, as well as for general audiences.

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Indian Depredation Claims, 1796-1920. By Larry C. Skogen. Norman and London: University of Oklahoma Press, 1996. 290 pages. \$34.95 cloth.

Indian Depredation Claims, 1796-1920 by Larry Skogen is the second volume of the University of Oklahoma Press series titled "Legal History of North America." Skogen provides a highly detailed historical account of federal government efforts to use tort law as a litigation strategy to solve disputes between frontier settlers and Native American populations being encroached upon. His research traces governmental policies created to pay for monetary losses whenever settlers or Native Americans were economically harmed by the illegal destruction or theft of property by the other. Depredation claims, as they were called, could be submitted by settlers or Native Americans. But as he cautions, nearly all claims were initiated by settlers against Native people because civil litigation was common in Anglo legal traditions and such formalized, written procedures were not part of an Indian nation's dispute resolution orientation.

Methodologically, Skogen (a major in the United States Air Force) analyzed several sources of historical data. Primary importance was given the more than 10,000 claims filed against

Indian nations by settlers. These claims were filed and litigated in the United States Court of Claims. Skogen gained access to these claims because they were housed in the National Archives in Washington, D.C. Additionally, data came from both the National Archives Pacific-Southwest Region and the Rocky Mountain Regional office in Denver. Skogen also relies heavily on historical ethnographic research compiled by several other American historians. I strongly suggest that interested readers peruse his endnotes and bibliography thoroughly. They are filled with stories and anecdotes depicting the lives of settlers involved in depredation claims. If there is one major methodological or ideological shortcoming, it is Skogen's failure to address depredation claims from Native American perspectives. While he does contend that his writing is not a Native American history per se, his effort would have been substantially enhanced by more attention to Native people's views of depredation claim issues.

Skogen's writing will assist anyone interested in the intended and unintended consequences (both positive and negative) of federal government efforts to promote peace and reduce violence between settlers and indigenous people. While he correctly illustrates the overall failure of this federal policy (peace and violence were not greatly reduced by depredation claim procedures), his research provides several important insights and conclusions regarding the struggles between frontier settlers and Native Americans.

First, Skogen shows the unlimited potential for fraud as found in depredation claims. Settlers often submitted phoney claims to cover losses not resulting from illegal actions by Native Americans. For example, lost, stolen, or killed livestock were falsely attributed to raids by "hostile Indians." As Skogen rightly suggests, this indemnity system, which failed to police or investigate fraudulent claims adequately, actually reduced the financial risks faced by migrating settlers and thus increased rather than reduced Indian-white conflict. White settlers could be rather cavalier or disdainful of encounters with Native Americans because ultimately federal dollars would cover real or contrived losses suffered by whites at the hands of Native populations.

Second, Skogen illustrated the racism found in federal court procedures. Providing a rich content analysis of the National Archives documents, he showed how settlers were reluctant to testify against each other concerning crimes against Native Americans. Neither would white juries convict whites of crimes

against Indians. Thus, Native Americans suffered twice. They seldom if ever filed depredation claims against whites, and they almost always lost prosecution efforts because of racism.

An important third insight focused on the question of who really gained from the depredation claims between 1796 and 1920. For Skogen the answer was a familiar one. The big winners were the claim agents or lawyers who processed cases for the settlers. In fact, Skogen concludes that lawyers received more than 20 percent of the \$5.5 million in awards granted successful claimants. Again, virtually all of this money went to whites since claimants and attorneys alike were clearly non-Indian nation people! This research fully details the legal profession's role in fraudulent claim submissions.

Perhaps the primary value of this research lies in the analysis of how claims against Native Americans were paid to white claimants. When a settler's claim was approved or granted by the United States Court of Claims, the federal Indian Office deducted the payments from annuities granted that tribe. As Skogen indicates, the prevailing federal philosophy was to hold all Indian nations financially accountable for the transgressions of its members. He states, "Tying claim payments to annuities was seen as part of the process of 'civilizing' Indians" (p. 187). Such historical racist sentiment is akin to forcing states like Kansas or Oklahoma to pay for the crimes of its citizens. Skogen correctly explores the important issue of whether making Indian nations financially liable for the criminal acts of individual members was moral or even constitutionally acceptable.

But a related conclusion seems less realistic. Skogen asserts, "The notion proposed by some scholars that depredation claims were routinely used to plunder Indian funds is simply not supported by the evidence. Overwhelmingly, claimants receiving payments were few in number, and when they received compensation the funds usually came from the United States Treasury" (p. 206). After reading his evidence for this assertion, I am not convinced that he proved his point. Perhaps the scholars he cites are still correct! Certainly more analysis should be conducted on this important issue.

In sum, because of Skogen's attention to historical detail (at least white settlers' lives), this book greatly benefits those interested in knowledge about both tort law in general and the complexities, indeed racism, of federal policy addressing "settler/Indian" disputes. Skogen manages to make a creative link between the substantive areas of tort law and federal Indian

policy as found in the nineteenth century. However, as Skogen concludes, the system of depredation claims failed to preserve peace between settlers and Native people because frontier people (Indian and non-Indian alike) continued to resort to individualized swift retaliation for most real and imagined wrongs.

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Native Americans and Wage Labor: Ethnohistorical Perspectives. Edited by Alice Littlefield and Martha C. Knack. Norman, Oklahoma: University of Oklahoma Press, 1996. 351 pages. \$32.95 cloth.

"Studies of North American Indian economic life have ignored the participation of indigenous people in wage labor" (p. 3). "Even when scholars have addressed Indians' relationships to the larger political economy of the United States, they have all too often concentrated on federal Indian policy and its political consequences rather than on empirical discussions of the reality of Native economic lives as they were and are being lived" (p. 3). Prior research has often become lost in the cultural milieu of political and judicial documents which confused "a realistic analysis of what actually has happened and is happening to Indian people" (p. 4). This book examines the Indian contributions primarily through empirical studies of their wage labor and clarifies the interaction of Indian and Euro-Americans along the interface between two major cultural and economic traditions. More specifically, the ten chapters of this book examine the role Native labor has played in the development of the U. S. economy and in the economic and social history of North American indigenous peoples.

After setting the general themes of this anthology, the coeditors try in the lead chapter to prepare readers for the more detailed cases that follow. To do so, they provide "an overview of existing knowledge about Indian labor in postcontact America" and "then turn to some of the implications of Indian wage labor for wider anthropological and ethnohistorical theory" (p. 6). With this backdrop the next eight of the book's ten chapters address several cases which illustrate the significance of wage labor to the economic development of Euro-America and to the cultural evolution of specific tribes. These cases demonstrate the variable