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provides an excellent and profound lesson: “Those white kids only called us Indians names once or twice. After they found out we wouldn’t take it, then they stopped. Back then you have a good fistfight and after the other guy’d had enough, they say so and you could become friends” (p. 32). Later Mihesuah describes racism again when he relocates to California to receive new work as a journeyman, and his employer assigns him to menial work: “I’m a skilled Indian, a skilled mechanic, and I can work on anything. And he told me I had to sweep the floors and he got to cussing me and I hit him and left” (p. 55).

Seemingly the most intense and descriptive part of *First to Fight* is the section on Mihesuah’s service in World War II as a United States Marine (pp. 36–49). His accounts are often realistic, insightful, and brutal. It’s clear that he found great solace, personal satisfaction, and pride in the routine of military service. During his work as a military policeman, Mihesuah witnessed excessive drinking and violence by men of all types: “And I saw them drinking too much . . . I seen them just walk up and knock down those Japanese men down. I don’t drink because my brother drank enough for both of us. Growing up and seeing other people drink, I didn’t know why they did that” (p. 41). Some of Mihesuah’s accounts of wartime violence were particularly gruesome, for example, his descriptions of Chinese dismembered by trains (p. 42) and a Marine brutally killed by a prostitute (p. 44).

After the war Henry Mihesuah struggled to learn the Comanche language after not being allowed to speak it as a youth (p. 72), stayed up-to-date with tribal politics (p. 71), remained loyal to his marriage to Fern, and spent time on his land, enjoying nature (pp. 73–74). The latter narrative provides a fuller sense of Mihesuah as a Comanche, as a husband, and as an outdoorsman. The reader understands that his life combines traditional and contemporary ways.

After reading *First to Fight*, the reader recognizes that Henry Mihesuah’s life is an important one to discover. There’s a richness in his stories about his early childhood, his military service, and his relocation to California. Although there remain far more to his life to uncover, the reader experiences a glimpse—however small—that’s significant in understanding contemporary Comanche culture.

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Frontier Blood: The Saga of the Parker Family. By Jo Ella Powell Exley. College Station: Texas A & M University Press, 2001. 331 pages. \$29.95 cloth.

Frontier Blood has been awarded the 2002 Western Books Exhibition Award of Merit, given by The Rounce & Coffin Club, and the 2001 Summerfield G. Roberts Award, given by the Sons of the Republic of Texas. The abundance of topics that this book deals with makes it attractive to readers interested in the American West in general, and in the interethnic tensions that characterized frontier life in particular. Drawing on a wealth of contemporary accounts, Exley narrates the experiences of the Parkers, a highly patriarchal pioneer

family dominated by a dogmatic sense of religious obligation. The geographic mobility of the Parkers, motivated by both material and religious expectations, led them to interact with Native Americans across the frontier. Parallel to the life stories that Exley relates, her focus of attention shifts from Euro-Americans to Native Americans in the last chapters of the volume. The book also revisits one of the most successful topics in the literature of the American West, that of Indian captivities.

Thoroughly researched and copiously annotated, *Frontier Blood* is richer in its descriptive detail than in its analysis. Members of the Parker family participated more or less directly in numerous historical events that are related in the book, such as the confrontation over the issue of slavery in Illinois in the 1820s, the independence of Texas from Mexico in 1836, or the Red River War of 1874–75 between the United States and the South Plains Indians. Even though Exley's allusions to numerous well-known historical characters and events are not lacking in interest, her frequent digressions from the narrative, often anecdotal, might distract the scholarly reader.

Exley structures her book around the lives of a series of members of the Parker family who successively become the central figures of each generation, culminating in the illustrious Comanche warrior Quannah Parker. John Parker, the patriarch of the clan and follower of the Free Will Baptist denomination, was born in Maryland in 1758. Escaping from religious persecution and attempting to improve the economic condition of his family, he led them to Virginia, then to Georgia, and finally to Tennessee. The religious fundamentalism of Elder John's descendants had a significant influence on their experiences. The Parkers usually moved as a whole. After becoming a Predestinarian Baptist, Daniel, John's eldest son, participated in diverse religious polemics with Methodist preachers, as well as with other Baptists. Daniel's oratorical skills made him a successful preacher for some time. Exley describes him as a man often admired by his contemporaries due to his achievements and noble principles. However, this perspective might be colored by her excessive dependence on Daniel's own autobiographical account. The Parkers' dogmatism and their desire for land would induce yet another displacement of the clan to Illinois. Eventually, most of the Parkers settled on the Texas frontier, near present-day Groesbeck, where James and Silas, Daniel's brothers, built a log fort in 1835. This was a period of intense political turmoil in Texas due to increasing tensions between the settlers and the Mexican government. The frontier was also destabilized by the frequent and destructive raids of Plains Indians faced with the relentless Euro-American encroachment on their lands.

Most interesting for scholars of Native America are the experiences of Rachel Plummer, and, especially, Cynthia Ann Parker and her son, Quannah. Both women were captured by a combined party of Indians from different tribes in the famous raid of Fort Parker in May 1836. Exley narrates their life among the Comanches and their eventual recapture. The different experiences of these women and other captives mentioned by Exley make evident that, contrary to popular opinion, the luck of Comanche captives ranged along a continuum from slavery to total integration. Cynthia Ann married Comanche leader Peta Nokona, with whom she had several children. After

being “rescued,” she repeatedly attempted to run away, back to her Comanche kin, with no success. She would live in affliction with her Parker relatives until she died (for a comprehensive and original study on patterns of captivity and adoption in the Southwest and the South Plains, see James F. Brooks, *Captives and Cousins, Slavery, Kinship, and Community in the Southwest Borderlands*, 2002).

The final chapters of Exley’s book focus on the Comanches, providing information on intertribal relations, ritual, kin behavior, raiding, and warfare, as well as the geographic distribution and migrations of different Comanche bands. The story of Quanah Parker has been told repeatedly; previously published biographies have raised him to a legendary figure (see, for example, Clyde L. Jackson and Grace Jackson, *Quanah Parker, Last Chief of the Comanches*, 1963; or, more recently, Bill Neeley, *The Last Comanche Chief, The Life and Times of Quanah Parker*, 1995). The main contribution of Exley to Quanah’s biography is her simultaneous use of several autobiographical accounts that Quanah dictated to different people, especially J. A. Dickson’s manuscript. After becoming one of the last Comanche warriors to enter the reservation, Quanah became a successful rancher and leader of his people. Although Exley gives much attention to Quanah’s childhood and youth, the narration of his life after surrendering to the U.S. Army is reduced to a few paragraphs. The book does not explain the reasons why Quanah “gradually gained power and influence” (p. 261) on the reservation (readers interested in this period of Quanah’s life are referred to William T. Hagan, *Quanah Parker, Comanche Chief*, 1993).

The greatest strength of this work lies in the richness of its sources, which include a wealth of unpublished documents and privately owned papers. Primary sources include personal letters, civil and military reports from frontier officials, church records, newspaper articles, and numerous autobiographical accounts of frontier people. The vivid recollections of the Parkers constitute the cornerstone of Exley’s narrative.

Frontier Blood offers a wealth of descriptive passages based on the recollections of different members of the Parker family and the testimonies of other early travelers. Unfortunately the book lacks much needed maps to follow the migrations of the Parkers, and to locate the numerous sites mentioned. Exley’s reliance on firsthand information provides the reader with rich descriptions of places, people, and events, revealing the heterogeneity of the frontier in time and space. Pervasive quotations of first-person accounts, often several paragraphs long, also shed light into the ideological principles and the cultural schemes of its protagonists. Some citations would have required further source criticism to distinguish between objective comments and stereotypes held by many frontier settlers (see Reginald Horsman, *Race and Manifest Destiny*, 1981). Oversimplified opinions, prejudiced attitudes, and uncritical judgments pervade the Parkers’ views of Native Americans, Hispanics, and members of other religious denominations. Exley either does not comment on these views or, on occasion, aligns herself with the Parkers, as in the religious contest between Daniel Parker and John M. Peck (32 ff.). In light of these objections, it seems precipitate to make of the Parkers the object of extreme admiration and devotion. Occasional neglect of Indian perspectives reduces their actions to sheer irrationality.

In general, *Frontier Blood* contains a great deal of information on the mentality and ways of life of the inhabitants of the expanding American western frontier during the eighteenth and nineteenth centuries. Exley's extensive research has produced an estimable contribution to the literature on pioneer life and Indian captivities.

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Germans and Indians: Fantasies, Encounters, Projections. Edited by Colin G. Calloway, Gerd Gemünden, and Suzanne Zantop. Lincoln: University of Nebraska Press, 2002. 351 pages. \$29.95 paper.

Who's Indian . . . whose Indian? Examining these, among other questions, this volume is based on the contributions of Native and non-Native authors to a conference on "Deutsch und Indianer/Indianer und Deutsch: Cultural Encounters across Three Centuries" held at Dartmouth the spring of 1999. The chapters were selected and separated into four parts in order to exhibit the progression of the confrontations, imaginings, and histories of these two groups and their ideas of and intertwinings with each other.

Although it might seem questionable to conflate the culture groups and indigenous Nations of an entire continent as "Indian"—which is markedly different from doing the same with a group of people who share the same language as "German"—the chapters in this collection usually employ these categories in a careful manner. Acknowledging the polemical danger of using both the terms *Indian* and *German*, Susanne Zantop, one of the three editors, introduces the historic moments that provided the genesis for this project. Zantop sets the scene for German interest in American Indians before, after, and beyond the writings of Karl May's late nineteenth-century novels about Old Shatterhand, a German hero, and his Apache sidekick, Winnetou. Zantop, like most of the authors in this collection, seems to agree that elements in May's works helped to make Germany, and the German consciousness, a fertile ground for what Hartmut Lutz calls "Indianthusiasm." Lutz articulates this term in his contribution to this volume as "a yearning for all things Indian, a fascination with American Indians, [and] a romanticizing about a supposed Indian essence" (p. 168). Although enchantment with the Indian, whether as a noble savage or a savage warrior, was by no means unique in Europe to Germany with the "discovery of the New World," the blossoming of Indianthusiasm after World War II within East and West Germany is especially interesting. The chapters that analyze this phenomenon are some of the most stimulating in this collection.

In her introduction, Zantop asks the reader to bear in mind that, while categories such as "Indian" and "German" can conjure up stereotypical images, we must not allow these binaries to color the historic and contemporary realities that these groups faced. Rather, one should examine the situation through "careful nuanced study" (p. 5). Thus, the goal of the editors in