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Warrior in Two Camps: Ely S. Parker, Union General and Seneca Chief. By William H. Armstrong. Syracuse, NY: Syracuse University Press, 1978. Illustrations, notes, bibliography, index. xi + 244 pp. \$11.95 softcover

Warrior in Two Camps is the life story of Ely S. Parker, a Seneca Indian, its time setting the nineteenth century when American society was intensely racist toward unlike peoples, particularly Indians and Blacks. Therefore, the significance of this work, aside from its recital of singular accomplishments of a gifted Native American, is that it shows that the white majority occasionally lapsed in its exclusionist vigilance and forgot to judge one by his or her ethnicity—Parker not only succeeded as a leader of Indians but also occasionally found some success in the Anglo world.

The author's study of Parker's genealogy reveals that he was born on the Tonawanda Reservation in New York state in 1828 of Seneca Indian parents who named their infant son Ha-sa-no-an-da, the Iroquoian equivalent of "Leading Name" appropriate for his distinguished Seneca heritage, because his ancestors included the prophet Handsome Lake and orator Red Jacket. At an early age Parker began his education, first at local Baptist mission schools, then at Yates Academy where the academic report discloses that he "mastered his Greek and Latin studies as he had mastered English, but it was in his orations . . . that he made his mark." Parker's success at Yates Academy caught the attention of Lewis Henry Morgan, rated the Father of American Anthropology. Morgan encouraged the youth to further his education by study at Cayuga Academy where Morgan applied his influence to gain admittance for Parker. Later Parker assisted Morgan in the production of his classic, *The League of the Iroquois*, published in 1851.

Warrior in Two Camps recounts that quite early in his life Parker began to serve Indian causes, particularly those involving the Senecas and other tribes of the Iroquois Confederation (Mohawks, Oneidas, Onondagas, Cayugas, Tuscaroras, and Senecas). Thus during 1846 at the age of eighteen he accompanied the Seneca delegation to Washington for a council with President James Polk and other federal officials to secure protection from white intruders on Seneca land. From that time forward Parker regularly turned from other interests and duties to represent his people; in 1851 at the age of twenty-three he was elected grand

sachem, principal chief, of the Six Nations of the League of the Iroquois. At that time he received a new name—Do-ne-ho-ga-wa (Open Door) from the Iroquois concept that their confederacy was like a longhouse built across the state of New York. *The sachem who bore this name had traditionally been the keeper of the western door of the Iroquois longhouse, the one through whom all approaches by other tribesmen were made.* Parker, invested with the medal presented to his kinsman Red Jacket by President George Washington in 1792, also became the one through whom Indians dealt with outsiders.

The author's research discloses that Parker in his role of Iroquois Confederacy grand sachem did much to guard remaining confederacy lands situated in the eastern United States from white appropriation and to save many tribesmen from exile to the western wilderness of Indian Territory as had happened to most of the eastern tribes, including certain Iroquois confederacy remnants.

As a bi-cultural person, Parker also met limited success in the white world. Before 1861 he studied law and engineering, held several state and federal appointments as a civil engineer, mixed in New York and Washington society, and became an officer in the New York militia, an appointment that assisted his professional and social ascent after 1861. Parker "had seen the respect given to lawyers in Albany and Washington and was aware of what a knowledge of the law would mean for the Indians." His native intelligence and knowledge of frontier land locations and titles made him valuable to white speculators. He was taken into an office in Ellicottville, New York, and after an intensive study of the law he applied for admission to the bar but was denied because state law required the applicant be a natural born or naturalized citizen of the United States and until the twentieth century American citizenship was denied most Indians. Thwarted at law, Parker turned to engineering. This was a time of considerable canal construction in the trans-Appalachian country. During the 1850s he worked with engineering parties on canals in western New York progressing through the professional grades of axeman, rodman, leveler, and transitman to second assistant engineer for state canals.

In Rochester and other state towns Parker made some progress in gaining social acceptance. He became a member of the Masonic Order and the Atheneum, a library and cultural organization. He possessed a natural charm and seemed to mix well

in society where the author found that with most he was rated as a "favorite" and a "cultured man." In the Military Association of New York he held the appointment of captain of engineers, Fifty-fourth Regiment of Militia.

Warrior in Two Camps relates that all the while Parker took time from his white world commitments and associations to fulfill his obligations as grand sachem of the Iroquois Confederation. He regularly traveled to Washington to turn back attempts by white intruders and speculators to appropriate tribal lands in New York state.

Tracing his public service to the United States during the late 1850s the author found that Parker held several federal appointments through the Department of the Treasury as superintendent of construction of custom houses and other public buildings. His work took him into the Mississippi Valley states. There he found considerably more prejudice against Indians than in his native New York state. In western Illinois he met Ulysses S. Grant and John E. Smith; they became his close friends. On one occasion Parker helped Grant extricate himself from a barroom fight in Galena.

The book also discloses that Parker met shocking prejudice from officials in the War Department. When the Civil War broke out he applied for a commission in the federal service. Anglos of much less military experience than he were appointed promptly to various officer grades at this time of desperate national emergency. Parker was denied a commission in 1861, 1862, and 1863; his application papers had stated on each submission that he was of Indian ancestry. Finally in 1863 his friend from Illinois, John E. Smith, now a brigadier general in Grant's army, recommended Parker for a position of assistant adjutant general on his staff with the rank of captain. The author points out that Smith "did not mention that Parker was an Indian." Parker served for a time with the Seventh Division Engineers and was with Smith and Grant at the Battle of Missionary Ridge and other bloody encounters. During 1864 Parker was transferred to Grant's staff as his military secretary with the rank of lieutenant colonel. Parker was with Grant at Lee's capitulation at McLean House, Appomattox Court House in April, 1865, and drafted much of the surrender documents.

Parker's public service continued after the war. The Secretary of the Interior appointed him to the peace commission dealing with the Confederate tribes of Indian Territory. He was present

at the famous Fort Smith Council, September 1865, which began the process of Reconstruction for the Five Civilized Tribes. Parker also led a number of additional special missions for the federal government to the Western tribes, concluding agreements with Indian leaders which culminated in the assignment of their people to reservations.

The author concludes that Parker's most significant contribution to the nation occurred in the service of Ulysses S. Grant, as a soldier, as a national and international celebrity, and as the nation's president. Parker, at Grant's invitation, accompanied the General on many triumphal tours to indulge an enthusiastic public. Following Grant's election to the Presidency in 1868, he appointed Parker Commissioner of Indian Affairs, the first Native American to hold this position. Parker's reforms as head of this politically sensitive federal agency included formulation of the Peace Policy for which Grant became historically famous, and creation of the Board of Indian Commissioners, a group of professional and business leaders named by the President to advise on Indian affairs and to monitor their administration. Parker also was identified by the author as responsible for urging the ending of the treaty process in dealing with Indian tribes, which was effectuated in 1871. Parker took this position on the grounds that "Indian tribes were not sovereign nations and lacked the power to compel their people to obey treaties."

Ironically, the very body he created to monitor Indian affairs brought about his downfall as Commissioner of Indian Affairs. In 1871 the Board of Indian Commissioners charged that Parker had defrauded the government in the purchase of supplies for Indians on the Western reservations. A congressional committee investigated Parker's performance as commissioner and found no wrongdoing. But the public attention drawn to Parker cast a shadow over his performance as a public official and he resigned his office to return to private life, devoting his time to tribal affairs and private business. Parker died in 1895.

Warrior in Two Camps is an instructive and illuminating account. It contradicts in at least one instance the stream of racism and social rejection applied by the white majority against unlike peoples, particularly Indians and Blacks which ran strong in public mind and action during the nineteenth century. But even Parker, with all his native intelligence, integrity, and ability to

perform in a superior manner, in a sense wore a halter which the Anglos used to check this Indian tyro from time to time.

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Navajo History. Edited by Ethelou Yazzie and illustrated by Andy Tsihnahjinnie. Many Farms, Arizona: Navajo Community College Press, 1971. 100 pp. \$14.50 hardcover

The Navajo Curriculum Center at Rough Rock Demonstration School on the Navajo Reservation has been instrumental in changing the nature of Native American studies through their innovative approach to Indian culture, literature, and history. One of the ways in which the curriculum center and Navajo Community College have worked jointly to bring about this change has been through the publication of books such as *Navajo History*. The volume is not a chronological-historical narrative of Navajo relations with the Nakai (Hispanics) or the Bilagáana (Anglo-Americans). Rather it is "a statement of Navajo prehistory for the use of our students and others who may be interested in the earliest times as seen from the Navajo viewpoint." This volume is a Navajo history in the truest sense of the word, for it outlines the origin and development of the Diné, The People, as told by the traditional historians of the tribe.

There are many interpretations of Navajo creation stories, for there are many traditionalists who learned the stories from their ancestors with slight variations in the presentations. The stories outlined by Ethelou Yazzie are a composite of these various interpretations, and they represent an excellent overview of the many stories relating to creation. "At the beginning there was a place called the Black World, where only spirit people and Holy People lived." The holy people were the major force in the first world of the Navajos, and the influence of these beings is evident in Navajo cosmology today. The first world was filled with beings who conversed and interacted very closely with one another. The Beetles, Bat People, Black Ants, and other insects lived with First Man, First Woman, Spider Man, and