

## THE ANNALS OF IOWA

friendships. For a woman, the disruption of her home meant a loss of her autonomous sphere and much of her status. It was the man's decision to move West, according to Faragher's sources. Not one of the wives in his study initiated the move; nearly a third wrote of their objections to it. Once on the trail, men had little empathy for women's fears and jettisoned their possessions along the way. The women's deepest sorrows came from severed friendships at home and on the trail, as families broke from one train to go on alone or regroup. The most common feature in women's overland diaries, according to Faragher, was endurance: self-denial and resolve to keep up a cheerful front. Women's journals became their confidantes, private places where these displaced persons could work out their anxieties.

Faragher did a content-analysis of fifty overland diaries to deduce the values men and women held. He found both sexes equally concerned with the practical aspects of their journey, their health and safety. However, men's accounts contained many more aggressive sentiments, while women's were amiable. Twice as many of the women wrote about other people; men wrote about objects and things. Faragher found, "Men so disregarded women that in male diaries and recollections women were practically invisible." A sense of male camaraderie pervaded the trail—men used the pronoun "we" in their diaries, while women chose the isolated "I."

The diaries and recollections are well-integrated into Faragher's clear narrative. He is at his best when specific, and weakest when he bases sweeping generalizations on secondary sources. But Faragher is more careful than many historians in making the jump from individual accounts to meaningful generalizations about past behavior. His content-analysis of personal documents is an encouraging step towards giving form and order to the diaries of previously ignored people.

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*Warrior In Two Camps: Ely S. Parker, Union General and Seneca Chief*, by William H. Armstrong. Syracuse: Syracuse University Press, 1978. pp. xi, 244. Photographs, bibliography, index. \$11.95.

Pressured by the ever increasing onslaught of white settlement on New York's western frontier, Seneca Indians, throughout much of the first half of the nineteenth century, found themselves caught up in an

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incessant struggle to retain their birthright and thereby maintain intact their social and cultural integrity as a tribe. The Senecas were victims of a series of fraudulent treaties deliberately designed to deprive them of their real property and subsequently remove them westward to Indian Territory (which then included both present day Kansas and Oklahoma) so that greedy land speculators such as the Ogden Land Company might profit remorselessly and ruthlessly from the Indians' misfortune. Interestingly enough, the Senecas were not averse to assimilating into their own cultural system those aspects of white cultural (particularly educational) and technological practices which they perceived as beneficial and practical. Indeed, precisely because they believed they could profit from just such an incorporation, the Senecas tenaciously fought for over thirty years to prevent their removal from New York State. They wished to progress where they were rather than allow themselves to become economically decimated and thus forced to begin anew in a strange land, which for all they knew might well be incapable of sustaining them.

Into this particular fray stepped Ely S. Parker, one of the most important and colorful Native American figures in the history of American Indian-federal government relations. Parker, the first American Indian commissioner of Indian affairs, was, for his time, better educated than most whites, having been initially schooled in private academies and later in the legal and engineering professions. Yet, while able to maneuver well in the white world, Parker never forgot he was Indian. (Although in the process of executing such a fine and delicate balance between the two cultures, he did on occasion succumb to the psychology of the marginal man, as described by modern day sociologists.)

Parker placed his numerous talents at the disposal of his people in their struggle to retain their western New York lands. Taking advantage of Parker's intellectual endowments, the Senecas many times sent him to Washington in attempts to renegotiate those treaties made in bad faith. Even when Parker was not personally involved in this process, he continued through correspondence to lend moral support and give advice and direction to this movement. Eventually the Senecas managed to strengthen their otherwise precarious position, prevent wholesale westward migration and removal, and retain at least a portion of their original New York lands as legally protected reservations. Such achievements of Parker's are chronicled in William H. Armstrong's engaging, and sometime poignant, biography of this important Seneca.

But Armstrong's work is far more than simply an account of Parker's

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efforts on behalf of his people and his labors expended on both the betterment of their condition and improvement of their position. Also, it is more than a mere retelling of his Civil War service (in the course of which the reader discovers Parker's unsung role as the individual in charge of the documents, and matters attendant upon their transcription, relating to Lee's surrender at Appomattox Court House), or a recounting of his successes and failures as commissioner of Indian affairs. In this respect, Armstrong's most important contribution to a genuine understanding of Parker's notable life is an intense portrayal of Parker's struggle in the personal battle he waged against white incredulity that an Indian could actually perform a given task, and perforce produce the desired results, not only as the equal of any white counterpart, but also in many cases superior to his white competitors. Thus, for example, both Parker's self-assurance and knowledge concerning his highly honed skills and well-developed abilities did not lessen the sting and hurt relative to the rebuff he received concerning his inadmissibility to the New York Bar because he was not a citizen, which tenuous argument cut off an otherwise viable means of self-support. If anything, Armstrong should have lent greater weight to this particular aspect of the Indian citizenship issue as it presented itself in the nineteenth century, especially directing his attention to the question of whether an individual Indian could acquire citizenship rights.

Despite this and other minor problems (for example, maps concerning the Senecas' original New York State land holdings and their subsequent diminution should have been included), Armstrong's work deserves to be read and pondered, if for no other reason than those assimilation issues raised in the author's work have yet to be satisfactorily resolved to the Native American's benefit. Not only is Anderson's book well written, but it is also well researched. He spared no effort in unearthing vital archival and manuscript sources from which he wove the fabric of his account of Parker's life. His footnote citations and compilation of bibliographical references are full and complete. Also the work contains a number of excellent illustrations. In short, Anderson's life of Ely S. Parker is highly recommended.

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