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late directly with coherency and effectiveness in such a format, and the reader in this case must work hard to extract information.

In the Introduction, Witherspoon acknowledges the difficulty imposed by this presentation but focuses on the intrinsic values of Connor's narrative style. The information is there and the rhythm and nuance of speech and juxtaposition of subject and association preserved. The reader can extract information related to the Sun Dance or to women's roles, for instance, not only in what was stated but in how it was stated and in relationship to which topics.

Although several readings are necessary to absorb the breadth of what Connor expressed about any given topic, there is beauty and an internal rhythm in reading Connor's words that enrich the information imparted; each reading will result in another insight or observation. Connor Champoos emerges as an individual who demonstrates the resiliency of Ute identity and the challenges in maintaining Ute culture irretrievably transformed, not destroyed, by contact.

While not a "quick" read, Champoos's opinions and observations provide rich source material for studies on Great Basin culture and history, accessible to those with background in both, providing an Indian perspective on the cultural and political effects of Indian/non-Indian relationships and history. Most readers will be rewarded by the effort, but may long for additional editing to clarify and amplify Connor's words. A separate commentary and historical context by Witherspoon would make a fascinating companion volume or afterword.



Bitterness Road, The Mojave: 1604-1860. Lorraine M. Sherer, with comments by Frances Stillman, a Mojave Elder. Completed and edited by Sylvia Brakke Vane and Lowell John Bean. Ballena Press Anthropological Papers No. 41, 1994, 125 pp., 3 illus., references, index, \$13.95 (paper).

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When Lorraine Sherer died in the early 1980s, left among her papers in the archives of the UCLA Library was an unfinished manuscript, *Bitterness Road*, a compilation of accounts by European and Euroamerican travelers who had passed through Mojave Indian country on the Lower Colorado River beginning in the early seventeenth century and continuing through 1860. With the exception of the first chapter covering explorations by the Spaniards, which was in the form of notes, and the last chapter setting forth the story of the ultimate military demise of the Mojaves under the guns of the American Army, the manuscript was reasonably complete. Vane and Bean were invited by the Mojaves to work the typescript into publishable form, a task aided by the footnoted comments of a highly respected Mojave elder, the late Frances Stillman.

The end result of these joint efforts is a fine little book whose accounts, as Vane observes in her foreword (p. x), "include both ethnographic and ethnohistoric information, and provide an extremely valuable chronological narrative on the Mojave and their encounters with Europeans and Euro-Americans over two and a half centuries."

Divided into eight chapters, the book quotes generously from descriptions of the Mojave Valley and of Mojaves by Spanish explorers and missionaries; beaver trappers; members of the 1851 Sitgreaves Expedition; members of the

1853-1854 Whipple Expedition; members of Beale's 1857 wagon road survey (one complete with camels); the Mormons and Beale in 1857-1858; those involved in the 1858 attack on a wagon train; and the military men responsible for the final surrender of the Mojaves to the United States Government and the establishment of Fort Mojave in 1859. All this makes for lively reading and adds yet another block in the building of our understanding of "How the West Was Won" by the irresistible force of the United States.

As good as this book is, one wishes the editors had applied a somewhat heavier hand to Sherer's work. Forbes (1965:89-95) is cited (p. 1) as asserting that in 1540 Melchior Díaz got as far north up the Colorado as an area between the modern cities of Blythe and Parker, an unlikely scenario and much at odds with a more carefully reasoned proposal put forward by Ives (1989). Herbert Bolton's 1916 translation of Father Gerónimo de Zárate Salmerón's secondary account of Juan de Oñate's 1604 expedition along the Lower Colorado is used (p. 2) rather than the eyewitness diary kept by Fray Francisco de Escobar (Hammond and Rey 1953:1017-1020). Additionally, it is asserted that no Europeans made direct contact with the Mojaves in their homeland between 1604 and 1776 (p. 3). In fact, Father Jacobo Sedlmayr, a Jesuit missionary stationed in Tubutama, Sonora, visited their southern boundary and the northern boundary of the Halchidoma in 1744 (Ezell and Ezell 1987: 137, 146). He made a trip in April 1753 which took him even farther north up the river, perhaps all the way to the Mojave Valley (Mills 1931:165). Unfortunately, he left us no account describing these Indians. And most important of all, only part of Father Francisco Garcés's 1776 involvement with Mojaves is described (pp. 3-8). The editors missed Garcés's return trip on May 30, when he made a serious effort to effect peace among the Mojave, Chemehuevi, Hualapai, Yavapai, and Halchidoma—the first direct

involvement of a European in Native American affairs of state in the region (Galvin 1967:60).

The editors could have and, in my opinion, should have enhanced Sherer's sparse notes. In a quote on page 53 from Amiel Whipple, for example, the latter credits a Fr. Pedro "Fort" with the establishment of the mission of San Pablo at the junction of the Gila and Colorado rivers. The note correctly observes the name was Pedro Font, but says nothing about the fact that Father Font had nothing to do with the two missions, San Pedro y San Pablo de Bicuñer and La Purísima Concepción, founded among the Quechan and destroyed by them in 1781. This "Yuma Uprising," which led to the deaths of Franciscan missionaries Francisco Garcés, Juan Díaz, Juan Barreneche, and José Matías Moreno, effectively shut down the Yuma Crossing to foreigners for at least four decades (Forbes 1965:182-204).

Frances Stillman's footnoted comments on the various written sources add an interesting twentieth century Mojave perspective concerning the documents. I suspect, however, that the Mojave may, in fact, have been a little more warlike than she cared to acknowledge (p. 13, note 7). She asserts Mojaves "were not the fighting kind" because they were agriculturalists. I would argue, as Kroeber and Fontana (1986:148-174) have done elsewhere, that Mojave males *were* the fighting kind precisely because the Mojaves were agriculturalists. With women able to provide most of the subsistence in farming communities, males—whose hunting skills are less in demand—become warriors as a means of validating their role in society.

Bitterness Road ends all too abruptly in 1860 after the 1859 establishment of Fort Mojave. There is no epilogue to let the reader know about the subsequent creation of the Fort Mojave Reservation in 1910, much less the more recent creation of the luxurious Avi Hotel and Casino by Fort Mojave peoples on their lands in Nevada. It is no longer necessary to attack wagon

trains. Slots, video poker, keno, "21," roulette, craps, and Caribbean stud poker have replaced that hostile activity. Today's Mojaves at Needles are doing just fine, thank you.

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