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Conversations with Connor Chapoose, A Leader of the Ute Tribe of the Uintah and Ouray Reservation. Y. T. Witherspoon, ed. University of Oregon Anthropological Papers No. 47. Recorded in 1960, published in 1993, v + 240 pp., \$12.00 (paper).

Reviewed by:

MEREDITH M. RUCKS

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Connor Chapoose (1905-1961), fluent in English and Ute, served his people in local and national forums. He held many offices in the

tribal government, worked for the Bureau of Indian Affairs, and was instrumental in establishing the National Congress of American Indians (NCAI) in 1944. He had a great deal to impart during a series of 13 conversations recorded with Y. T. (Jack) Witherspoon over a two-month period in 1960 while recuperating from surgery. The publication is endorsed by his children, who provide an eloquent biographical sketch and the only interpretive context for the narratives. They write (p. ii):

[Connor] was strict in teaching us the Indian way of life, culture and values and especially in speaking the Ute language. As of today, we the children of Connor speak both our native language and English. Our dad Connor was a very influential man and everyone, both Indians and non-Indians, had great respect for him. His passing was a great loss to the Ute Tribe. Many Elders said, "Connor Chapoose was the last of the great leaders," and they remember how he spoke out and expressed the needs of his tribe . . . We would like to share this information with the public and thank Dr. Jack Witherspoon for being patient and understanding and most of all for encouraging us to have this book published. We feel this book is very informative and will give a better insight on the traditions, culture and values of our tribe.

This rich primary source on Ute aboriginal and contemporary tradition, lifeway, and history from the perspective of an influential individual has application to a broad range of Great Basin and American Indian history and anthropology. Reading these virtually unedited transcriptions of recorded interviews conducted by Witherspoon with Connor Chapoose is more like ethnographic immersion in print than reading source material.

Each session is presented sequentially in "chapters" prefaced by an index of topics similar to the way taped interviews are indexed after audio reviewing. There are no paragraphs in the narratives, which may go for three to four pages at a stretch without editing for clarity or redundancy. Very few people, recounting their stories or responding to questions that evoke opinions, could have their unedited words trans-

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).

Reviewed by:

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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