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avoid mimicry of prevailing colonial institutions in the areas of education, social and economic development, and governance.

I recommend this multidisciplinary book for upper-level undergraduate courses (whether Native studies, history, sociology, political science, Middle Eastern studies, law, etc.) or even master's level seminars as a means to begin a true dialogue on the theoretical and practical pursuits of progressing beyond mere indigenous survival. This progress seems especially important given the unique Bedouin contexts this book provides and is a necessary part of any comprehensive approach to identifying the needs of future generations of indigenous Bedouins in Israel and indigenous peoples in the Americas and around the world. In their declaration the authors share their priorities for future generations of indigenous peoples with this ambitious project: "At the beginning of the new millennium we, the undersigned scholars and activists, express our profound hope that the millions of indigenous peoples of the world will be able to live and prosper in their lands, practicing and developing their culture, exercising their rights to interaction and exchange with other peoples on an equal basis, free of discrimination, oppression and exploitation" (257).

Jeff Cornassel

University of Victoria

Gambling and Survival in Native North America. By Paul Pasquaretta. Tucson: University of Arizona Press, 2003. 220 pages. \$40.00 cloth.

The historical relationship between Indians and non-Indians in North America is often expressed in terms of a sequence of ideas or events starting with first contact and the treaty-making era; proceeding through Indian allotment, reorganization, relocation, and termination; and ending with the era of Indian self-determination at the close of the twentieth century. Today a new era in Indian affairs is emerging, and its identity and fate are very much entangled with the future of the American Indian gaming industry.

Paul Pasquaretta's *Gambling and Survival in Native North America* appears to be a revision of the author's doctoral dissertation, "Tricksters at Large: Pequots, Gamblers, and the Emergence of Crossblood Culture in North America" (1994), written for the Department of English at SUNY Stony Brook. The dissertation title would have better described the book. In essence, it is a case study of the resurrection of the Connecticut Mashantucket Pequots set in the context of the Indian gaming industry and the continuously evolving relationship between American Indians and the larger US political system and culture.

For Pasquaretta the relationship between American Indians and non-Indians has evolved over time like a long-running, high-stakes game of poker. Until recently, non-Indians wrote all the house rules, dealt the game, and held most of the chips. Nevertheless, the Indians hung on and have stayed in the game. Pasquaretta argues that the continued strength of Native American cultures and traditions, combined with traditional gambling practices, helps

explain how they have been able to do it. He points to the Pequots' Foxwoods Casino and the existence of more than 350 other gaming operations in the United States to support his argument that Native Americans are now not only in the game but have learned to play the game very well indeed.

Two kinds of research support Pasquaretta's main thesis. Several chapters of the book provide a straightforward history of the Pequots. These are based largely on secondary sources and cover first contact with European settlers in colonial America, the tribe's campaign for federal recognition culminating in the Mashantucket Pequot Land Claims Settlement Act in 1983, and the emergence of the Pequots as one of the wealthiest and most successful gaming tribes in the United States. Other historical topics include the dispute between anti- and pro-gambling factions at Akwesasne and a rather brief general history of gaming in Indian Country.

The methodological heart of this book is a dialogic approach to literary analysis chiefly informed by the work of Russian linguist and critic Mikhail Bakhtin. Pasquaretta comments on the texts of several literary works written from the seventeenth century through the twentieth but focuses on an 1827 novel by Catharine Maria Sedgwick that depicts colonial Anglo-Indian relations and an analysis of a persistent gambling motif in the work of several Native American novelists, including Yellow Bird, Mourning Dove, Leslie Marmon Silko, Gerald Vizenor, and Louise Erdrich.

Vizenor's work assumes a prominent place in this book, especially his essays on "crossbloods" and his writings that feature American Indian trickster tales. Pasquaretta thinks Vizenor's concept of crossbloods is a good way to think about the Mashantucket Pequots. A crossblood community combines indigenous traditions and modern technologies. Today, the Pequots view themselves as a distinct and sovereign Indian nation even as they have become university educated, technologically advanced, interracial, intercultural, and, in many respects, indistinguishable from other Americans. Pasquaretta also sees the Pequots' incredible wealth and power that followed their bold entry into the American gambling industry as a great example of things going about as well as they can for a trickster.

Perhaps the most successful part of this book is Pasquaretta's use of Vizenor's concepts and ideas to describe the success of the Mashantucket Pequots as a modern gaming tribe. Some readers will find the historical material on the tribe useful. It is clearly written and well-referenced. Beyond that, the importance he assigns to a dialogic reading of the texts of historical and contemporary novels seems overplayed and does little to support the central thesis of the book.

Overall, *Gambling and Survival in Native America* promises much more than it delivers. I suspect some of this is not the author's fault and is more likely due to an editor or publisher who wanted a title that would appeal to as wide a potential readership as possible. Unfortunately, the most likely result of the effort will be a lot of unnecessary confusion about the scope of the research and the author's intent, at least until readers have gotten through the first three or four chapters of the book.

Another problem area can be assigned to the author. The Mashantucket Pequots' successful pursuit of federal recognition, development of Foxwoods Casino, and the Indians' rise to major political and economic prominence in the state of Connecticut is a very controversial subject, both inside and outside of Indian Country. Unfortunately, Pasquaretta's coverage of the story is both incomplete and somewhat dated in that his profile of the Pequots relies too heavily on historical and other material largely provided by the tribe and is supplemented by a limited assortment of additional secondary sources.

The problem here isn't that the tribe's account of things is incomplete or inaccurate. It may, in fact, be correct. Nevertheless, it needs additional support. There are a host of hostile accounts of the Pequots' resurgence that need to be acknowledged, challenged, and, if feasible, refuted. In addition to numerous articles, and even a website specifically designed to combat the existence of Foxwoods Casino (see <http://www.tribalnation.com/>), three significant books are conspicuously overlooked by the author: *Without Reservation: How a Controversial Indian Tribe Rose to Power and Built the World's Largest Casino* (2000), by Jeff Benedict; *Revenge of the Pequots: How a Small Native American Tribe Created the World's Most Profitable Casino* (2001), by Kim Eisler; and *Hitting the Jackpot: The Inside Story of the Richest Indian Tribe in History* (2003), by Brett Fromson. The titles alone indicate why they should not have been neglected. Only Eisler's book is noted and then only in the author's bibliography.

Pasquaretta concludes with an assertion that Indians must remain true to their own cultural traditions if they are to stay in the game and survive as sovereign Native nations. He argues that Indian writers have an important role to play in this process. By supplementing oral traditions with their own written works, they can help to keep the central defining metaphors and essential cultural traditions alive in the memory of Native peoples. That is an incredible weight to put on the shoulders of American Indian writers. One can only hope that they are, and remain, widely enough read to make good on such an important responsibility.

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Irene Avaalaaqiaq: Myth and Reality. By Judith Nasby. Seattle: University of Washington Press, 2002. 128 pages. \$28.95 paper.

Guelph University Professor Judith Nasby has produced a fascinating account of the life and art of Irene Avaalaaqiaq. As background, Nasby paints a vivid word picture of the harsh world of the twentieth-century Canadian-Arctic Inuit. She describes how a profound cultural shift, from nomadic hunting to living in government settlements, permanently altered the Inuits' way of life at mid-century. But in the relative security of Baker Lake settlement an astonishing and innovative body of artistic work was created by both men and women.

Avaalaaqiaq's work is defined by original interpretations of traditional themes using innovative materials, to produce her unique and dramatic hand-