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American Indian Culture and Research Journal

Title

Tourism and Gaming on American Indian Lands. Edited by Alan A. Lew and George A. Van Otten.

Permalink

<https://escholarship.org/uc/item/4bf0d5c9>

Journal

American Indian Culture and Research Journal , 24(2)

ISSN

0161-6463

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Publication Date

2000-03-01

DOI

10.17953

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had on both Tecumseh and the confederacy. According to Sugden, Tecumseh gained political influence through his brother's revitalization program. However, the author also states that Tecumseh was the leading figure in the pan-Indian movement, stating that on many occasions Tecumseh forced his brother to abide by his wishes when dealing with Americans. Tenskwatawa, a much beleaguered figure for most of his life, began his attempt at Native reform around 1805 by helping to stir up witch hunts among the Wyandot, Delaware, and Shawnee. He believed he was the only one qualified to interpret the will of the spirits. Sugden sees the decline of Tenskwatawa commencing with the losses incurred in Prophetstown, Indiana in 1811. There are many variant interpretations of these brothers' impact on each other and the confederacy. For further research, see James H. Howard's *Shawnee!: The Ceremonialism of a Native Indian Tribe and Its Cultural Background* (1981) and R. David Edmunds' *The Shawnee Prophet* (1983).

The author discusses several treaties in his book. Specifically, he explores former US president William Henry Harrison's involvement in most treaty signings. Harrison used bribery and the threat of force to acquire land cessions.

Sugden remarks that even though Tecumseh sought British aid after the battle of Tippecanoe he did not believe that Indians could rely on the British, for they had failed the Natives before, especially when they closed the gates to Fort Miami after the Battle of Fallen Timbers in 1794. All British commanders, with the exception of Major-General Isaac Brock, proved useless in fulfilling the Indians' desires. The author provides an excellent narrative of the 1813 Battle of the Thames in Canada, where Tecumseh died. The confederacy never regained its strength even though many western tribes continued to fight.

The study ends with an examination of the myth surrounding Tecumseh. Canadians count him as the their country's savior, although he did not fight to save Canada. At the same time, many Native Americans think of him as the man who did the most to save Indian land, while Euramericans regard him as the epitome of the noble savage.

Sugden has written an outstanding biography. All evidence indicates that Tecumseh, not Tenskwatawa, was the major figure in the pan-Indian movement of the early 1800s. The book also helps readers understand why so many Natives fought to keep their land and maintain their culture.

John Richard Beery
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Tourism and Gaming on American Indian Lands. Edited by Alan A. Lew and George A. Van Otten. Elmsford, New York: Cognizant Communications, 1998. 249 pages. \$30.00 paper.

In my class entitled, "Geography of Recreation, Tourism, and Sports," one or more students occasionally will stray from the scheduled topic under discussion and attempt to distract the wizened professor with irrelevant questions on esoteric topics. This past semester, an inquisitive teenager posed a question that, in

reality, I cogitate on with greater frequency each passing year. Innocently pointing out that I have been alive at least twice as long as he, the student in essence asked me to enlighten the class as to what I felt to be the most compelling societal transformation that I had personally witnessed in my lifetime. Resigned to this derailment but refusing to take the bait on the age portion of the question, I explained that while advancements in computers and communications would probably be remembered as the technological miracles of the late twentieth century, their use had been forecast long before their arrival. A close second might be the marvel of marketing bottled drinking water, today a status symbol and lifestyle indicator of enormous stature. But first in my mind was the spread of the near-ubiquitous ability of an adult to plunk down a legal wager of some sort almost anywhere in the United States.

The growth of gambling (or gaming) is what initially drew me to the title of Alan A. Lew and George A. Van Otten's edited collection of works dealing with tourism and gaming on American Indian lands. What caused me to stay and delve more deeply into this book was the stimulating collection of readable essays and research papers featured throughout. Lew and Van Otten have assembled an eclectic selection of authors from a variety of fields including geography, sociology, anthropology, economics, and criminal justice, as well as writings by American Indians and tourism and recreation professionals.

The major impetus behind this work lies in addressing issues revolving around the development of Indian lands in the United States through the advent of tourism and/or gaming. Historically the American Indian population has long been at or near the bottom of American society as measured by nearly any socioeconomic gauge. Past attempts to raise their economic status have mostly revolved around either resource-extractive or trinket-oriented industries, which usually produced only sporadic or cyclical success. During the past decade, several tribes have implemented new strategies in tourism promotion to both increase their visibility and improve their fiscal situation. A cornerstone of this undertaking among a significant number—though not a majority—of American Indian tribes has been the implementation of casino gaming on reservation lands or lands deemed by states Indian casino gaming territory.

Tourism and Gaming on American Indian Lands takes a topical approach in examining many of these issues. The beginning essays are concerned with the history and background of Native Americans, tourism efforts on Indian lands, and the impressive growth of Indian gaming nationwide during the past decade. Later chapters delve into a discussion of the resources available to support different tourism activities on Indian lands and strategies used by tribes to encourage tourism development. Several articles then address the impacts of Indian tourism and gaming both cross-culturally and within tribal groups. Finally, the results of economic development on Indian lands are examined through specific case studies.

Many people today still travel west through Nebraska on Interstate 80 and press their noses against car windows looking for two things: Indians and bison. Those disappointed at seeing neither may eventually come to realize that it requires a trek off the beaten path to fulfill their goal. In America today, many Indian tribes still have a visibility problem. Some people even consider Indians

extinct. Other people are repelled by a perception of Indian promotion as phony or carnival-like. And stories abound of how some states have not dealt fairly or equitably with tribes when it comes to negotiating gaming compacts.

The authors in Lew and Van Otten's book journey to a number of Indian lands and describe for the reader the impact of tourism and gaming on both the Native and the non-Native local residents. Ultimately, as several authors point out, gaming may be less of a boon to tribes than was originally projected by either Indian or non-Indian casino promoters. Indeed, in spite of initial success in many instances of casino development, the law of diminishing returns may eventually come into play as gambling becomes more readily available to a greater portion of the public. Already local residents comprise a disproportionate number of the customer base at many Indian gaming establishments. As the number of casinos increases and the novelty continues to wear off—except among hardcore addicts, of course—revenues will decline and some Indian gambling investments may end up defaulting. On the other hand, few enterprises attempted in recent decades have topped gambling as an economic boost to Indian tribes.

Several chapters in this book revolve around case studies. For instance, the solid piece written by Barbara Carmichael and Donald Pepper focuses on southeast Connecticut attitudes toward the Mashantucket Pequot economic development via the highly successful Foxwoods Resort Casino. From an historical geography perspective, Jim Davis and Lloyd Hudman probe the spatial diffusion of Indian casino development in the western states and the establishment of the laws that made these opportunities possible for Indians. And Carol Lujan explores both positive and negative impacts of tourism on Indian lands as it relates to the cultural maintenance of tribes and their relations with visiting non-Natives.

Of course, there will always be those persons who oppose tourism development on Indian lands, or who wish to exercise control over both its form and content. For example, in writing about Navajo lands, author Steven Jett points out that some people see tourism development as detracting from the implied sense of wilderness often attached to these parts of the country. In a similar vein, Debra Buchholtz describes differing attitudes in Montana toward reenactments of Custer's Last Stand. And Eve Baron explores how the uneven development of Indian gaming operations nationwide may inevitably have wide-ranging implications when it comes to federal policies toward Indians as well as the potential to polarize relations between those tribes that offer gaming and those that do not.

Tourism and Gaming on American Indian Lands is one in a new series of books called *Tourism Dynamics*. This is the only entry in the series to focus specifically on American Indian tourism and gaming. Overall this book utilizes a well-crafted mixture of historical context and contemporary situation to provide insight into tourism issues not widely studied by researchers. In particular, the diverse chapters and the included bibliographies may also serve as a reference for anyone interested in the history, growth, and strategic development of Indian casino gaming and tourism. Lew and Van Otten's collection not only makes for entertaining academic reading, but should also be prominently

included on the required reading list of anyone seriously interested in studying contemporary social issues affecting American Indians.

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The Yaquis: A Celebration. By H. S. Choate. San Francisco: Whitewing Press, 1997. 102 pages. \$17.95 paper.

The word *celebration* as used in this book's title means two things. First, it describes one Yaqui community's celebration of the feast of its patron saint, Ignatius Loyola, the founder of the Jesuits. The community is Pascua, a barrio or neighborhood in Tucson, Arizona, and the feast is always at the end of July, lasting through a hot afternoon, a warm night, and a heated morning. Second, the book itself celebrates the Yaquis by presenting a set of 141 pictures and commentary created by the author from his experience at the San Ignacio feast at Pascua in 1961.

Who is H. S. Choate? He only writes that he is a transplanted mid-westerner. He is not a professor and he does not mention having written any other books. He has read about the Yaquis and has stayed in contact with their affairs since 1961. That much he divulges. In fact his commentary says no more about himself than one would expect from a photographer hired to take pictures to make a wedding album, a situation in which one wants to look at the pictures, not the artist. In fact, his result is similar to a good wedding album: there are pictures of people doing things, not just posing. No one picture stands out as best— they are all equal.

The ceremony he photographed was distinct, Choate notes, because before and after this time the Yaquis forbid all picture-taking at ceremonies. Why they relented for just this fiesta is not explained. No doubt Choate was not the only photographer there, but he clearly made the best use of the opportunity. Clearly there are reasons for these photography restrictions. The Yaquis do not want ceremonies to be open for public observation. Any ceremonial observers have to stand in designated viewer areas. The Yaquis extend this generosity because their rule assures that the only thing with which a watcher may leave is a memory. To learn more one must go back again, as insiders do.

I suppose that the need to return was part of the reason why Choate waited thirty-five years before producing the album. Judging from the results, however, the wait was not to sharpen his grasp of detail. The book suggests that his reasons for waiting were to follow the Yaquis' development in Tucson over the next years.

He gives a specific but brief account of the making of a new Yaqui settlement called New, rather than Old, Pascua, on formally vacant US government land west of Tucson. He explains that, contrary to what was first thought, Old Pascua did not completely relocate when New Pascua was formed. He does not go into detail, however, which could have included a description of how