

Moreover, Siegel dedicates only a few paragraphs to tracing how the Olympics might have actually transformed Los Angeles.

The other issue runs a bit deeper and is a product of Siegel's decision to structure this book in a narrative, story-driven style. Frankly, it tends to wander a bit; certain sections, depending on the reader, may come off as excessively detailed. At times, it reads like a biography of Garland and his attempts to bring the Olympics to California. At other times, it seems to abandon the Olympics altogether and dives into the seedy, scandalous stories of 1920s Los Angeles. Tales such as the 1921 death of actress Virginia Rappe, the Wineville Chicken Coop Murders, and the 1929 Greystone Murder-Suicide are all retold here, despite their seemingly tenuous, or nonexistent, connection to the Olympics. And, toward the end, the book mostly turns into a detailed, almost blow-by-blow account of how the 1932 Olympic trials and the sporting events themselves unfolded. There are no footnotes, though there is a chapter-by-chapter breakdown of consulted sources at the end.

These are not necessarily criticisms. After all, these were clearly conscious choices by Siegel, a professor of literary journalism and a Pulitzer Prize winner. The overarching intent seems to have been to tell a good story.

That said, in the name of a good story, there were a few elements that were curiously absent. In order to valorize the resilience and persistence of Garland, Siegel repeatedly emphasizes that "a true, fully realized Olympic Games had never been held outside of continental Europe" (103). Perhaps Siegel sees them as not "true" Olympics, but it was odd to hear very little about St. Louis's oddball 1904 Olympic Games. Similarly, the 1932 Winter Olympics, held earlier that year in Lake Placid, New York, go totally unmentioned (though Garland also apparently attempted to bring the latter to California). One cannot help but wonder if including Lake Placid might have complicated Siegel's narrative of Los Angeles as such a singular achievement.

Readers who approach this as a delightful and thoughtfully researched read, rather than a disciplined historical analysis, will likely leave Siegel's entertaining narrative satisfied.

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Theodor P. Gordon. *Cahuilla Nation Activism and the Tribal Casino Movement*. Reno: University of Nevada Press, 2018. 203 pp. Paperback \$32.95.

The legacy of the tribal casino movement in the United States can be traced back to California. In 1980, the Cabazon Band of Mission Indians, a tribe of Cahuilla people, opened a small poker club in the desert of Southern California. The challenges that the Cabazon would face in asserting their tribal sovereignty and self-determination through tribal gaming is the focus of Theodor P. Gordon's book *Cahuilla Nation Activism and the Tribal Casino Movement*. Using archival, interview, and ethnographic materials, Gordon argues that the Cahuillas' role in the tribal gaming movement is directly linked to their understanding of and influence on settler society through political, economic, and cultural development (3). Further, the Cahuilla have persevered despite unimaginable violence, through their understanding of settler society and educational campaigns toward cultural

and political reforms. While the central theme of the book is the tribal gaming movement from a Cahuilla standpoint, it is also a book about the nature of tribal sovereignty in the United States and self-determination in Indian Country. Further, the book takes what the author deems an anthropological “blind spot” and expands the literature on tribal gaming in California and the United States more broadly (16).

Throughout the book, Gordon argues that the Cahuilla people are and have been resisting and adopting methodologies from settler society to assert sovereignty and self-determination since the beginning of Spanish, Mexican, and American colonization in California. “In the face of settlers who were intent on exterminating or enslaving California Indians, the Cahuilla and other native nations developed strategies to maintain their capacity to self-determination” (42). The book begins with Cahuilla creation stories as an important intervention in settler colonialism and the Cahuilla peoples’ understanding of the land in which they are situated. Gordon traces the way in which Cahuilla nations have understood colonialism, arguing that the Cahuilla knew of Spanish colonizers long before they came to California, based on long-standing relationships with other tribal nations, and actively responded to colonization through resistance efforts.

Resistance and advocacy are an important grounding theme for the text. Gordon foregrounds the genocide of California Native people with the ongoing Cahuilla survival and resistance. The Smiley Commission Report of 1891 aided the San Manuel Band of Mission Indians (Serrano-Cahuilla) with the formation of an Indian reservation, despite settler resistance to the development of reservation lands in Southern California. The text argues that the violence the Cahuilla experienced through American militia-based genocide and land dispossession was not enough to quell Cahuilla and Southern California tribal self-determination. Gordon notes that the San Manuel Reservation is situated near settler populations, which enabled settlers to reform their ideas about Cahuilla and other Native nations around them. “Increased visibility can challenge simplistic cultural assumptions. The stereotype of lazy Indians and violent savages becomes increasingly untenable for those who live next to and employ Indians” (70).

Gordon makes this claim repeatedly, and while he attempts to justify it using the historical record, it does not match the lived or historical experience of Native people in California. Anti-Indian racism occurs despite proximity to Native nations, and settler populations living near Native peoples continue to express anti-Indian racism to the present day.¹ This is demonstrated in the history of California military forts—such as Fort Gaston, Sutter’s Fort, and Fort Tejon—that were situated near Native populations for the expressed purpose of controlling Indian people. In the present, Native people still experience anti-Indian racism through environmental destruction, sexual violence, inadequate health care, and food insecurity waged by nearby settler populations. Settler society’s awareness of Native populations does not upend anti-Indian discrimination and violence.

Gordon’s most compelling argument is in his overview of *California v. Cabazon Band of Mission Indians*, a U.S. Supreme Court case that addressed attempts by California state and county governments to regulate tribal gaming, specifically the operation of a small poker club on the Cabazon reservation, through Public Law 280, which allows for state law enforcement jurisdiction over tribal lands. The Cabazon argued that “P.L. 280 did not grant regulatory jurisdiction on tribal lands” and, given that “California legalized and regulated gambling, it

was not a criminal but rather a regulatory matter” (124). The U.S. Supreme Court agreed with the Cabazon in its decision issued on February 25, 1987. Gordon further details how, after the Cabazon case, a coalition of Cahuilla, Luiseno, Serrano, and Kumeyaay tribes negotiated tribal gambling compacts with the State of California. The coalition was met with anti-Indian discrimination from state regulatory representatives but succeeded in creating compacts through political maneuvering, despite ongoing challenges from Las Vegas casino interests. Gordon argues that this coalition-building is reminiscent of the resistance and advocacy tribes have used to refute settler colonialism and violence. “As tribal gaming has grown, so has the economic and political influence of native nations across the United States, and, in particular, California” (139). Cahuilla advocacy is central to the history of the tribal gaming movement.

While there is much to admire about Cahuilla Nation Activism, the book’s central theme needs to be expanded, something the author readily admits. While Cahuilla sovereignty is foregrounded, settler perceptions of California Indians is often front-and-center in the narrative. The Cahuilla and other California Indian peoples were not merely changing the perceptions of settler society, but explicitly asserting self-determination and sovereignty, something Gordon addresses. The book argues that “collective cognitive dissonance and decreased direct experience can create an environment where certain myths, like the demise or assimilation of native peoples, can thrive” (75). While I agree with this point, I disagree that California Indian people merely needed to be near settler societies to avoid the worst of colonization, or that nearness changes racist attitudes toward Native people. More oral histories with Cahuilla people, allowing the Cahuilla voice to shine through, would have strengthened the author’s central thesis and argument.

Despite these weaknesses, Cahuilla Nation Activism is a good starting point toward understanding the tribal casino movement and its early origins in Southern California. The book situates the Cahuilla experience in broader narratives of Spanish, Mexican, and American colonization and contemporary debates surrounding tribal gaming. Gordon does an excellent job of detailing broader U.S. Indian policy in the context of Cahuilla gaming history. “The Cabazon Band of Cahuilla Mission Indians’ victory before the Supreme Court affirmed the right of native nations across the United State to operate gaming facilities” (118). Framing gaming within the broader tribal sovereignty and self-determination movement uplifts the Cahuilla and neighboring tribes’ advocacy of and commitment to economic and political freedom. The book’s descriptions of tribal solidarities and resistance movements make it a powerful read.

Brittani R. Orona

NOTE

1. Jack Norton, *Genocide in Northwestern California: When Our Worlds Cried* (San Francisco: Indian Historian Press, 1979).

Terri A. Castaneda. *Marie Mason Potts: The Lettered Life of a California Indian Activist*. Norman: University of Oklahoma Press, 2020. 367 pp. Hardcover \$45.00.

Marie Mason Potts, a Mountain Maidu woman from the northern Sierra Nevada mountain region, was one of the most influential and heretofore understudied Native