Cattelino asserts that casino-generated capital allows for specific kinds of social reproduction—cultural and language programs, for example—but also corporate and tribal structures that are created, expanded, or complicated by a substantial influx of money. This essential discussion critically engages current "rich Indian" critiques, among others that suggest Indian gaming profits necessarily degrade native tradition and civilization. Cattelino raises the important question: "Why might we think that wealth, more than poverty, makes for the destruction of indigenous communities? In what ways do they find valuable and distinct?" (p. 63) If Native American sovereignty does not challenge the politics or distribution of wealth (or dominant systems of race and class) it is allowable. If it does, then sovereignty is focused on as a problem and the caricature of "rich Indians" is used to challenge the authenticity of its practice. In response to such critiques, Cattelino recognizes casino as fundamental to the exercise of Seminole "economic nationalism.

The book offers an engrossing historical overview that gives careful consideration to Seminole economics and income-producing industries, both those allowing for certain realizations of sovereignty and those constrained by their tribe's dominant status. It is in this analysis that Cattelino introduces one of the book's key concepts—the nonsensicality of money, or in ability to be generated in one economic pursuit and reduct in its application to different sets of rules for economic and cultural practices. Casino profits can be "reinvested"—they do not need to stay within the orbit of the tribe's casino or hospitality industry but can be made to perform in a variety of different ways. This discussion is particularly useful in its contribution to the history of Indian gaming proceeds are put to use in different tribal gaming economies—where certain investments are seen as responsible and others as irresponsible. Other critiques cast gaming proceeds as fundamentally tainted.

Financial gains made since the 1990 enactment of NAOPRA drew elements of this conversation into sharp relief—in many instances casino funds allow for practices that confirm the exercise of sovereignty as control over cultural patrimony. While new museums and educational centers were put in use, the exercise of sovereignty is necessary in both directions—the repatriation of objects and in many instances, a new ability to house them and care for them. If anything, this direction may be underappreciated in the book. While the Seminole museum is seen as a space for sharing traditional knowledge with tribal members young and old, and as a site for tourism, Cattelino may speak less directly to its role as a space for repatriation and its function as a national museum, an important component in native nation-building.

But the book's most important contribution centers on its analysis of interdependency as a key function and assertion of sovereignty. High Stake insists on reading sovereignty not as a two-way process of full autonomy or mitigation, but as a tactical exercise of "multiple and shifting relations of interdependency" (p. 188). The ability to forge interdependencies, especially against a legacy of "domestic dependency," is a key exercise of political sovereignty. The concept of interdependency provides the means to critique prevailing notions of dependency as necessarily anti-autonomous; it highlights the interdependency necessary for the practice of sovereignty. As Cattelino suggests, the power to engage in complicated and tribally constructed articulations of dependence is an enormously significant exercise of Native American sovereignty. Indeed, the book's insistence on reexamining the understandings and parameters of Native American sovereignty itself, especially in terms that casino revenues have made more salient or visible, is critically important.

In short, High Stake is an excellent addition to the anthropological literature on Indian gaming and the complex cultural, political, and economic realizations of contemporary Native sovereignty.

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Veterans Day, an annual holiday to honor the military service of men and women in uniform, is fixed on our calendar on November 11. The roots of this commemoration are in the Armistice Day of 1918. This was the day hostilities ceased, marking the end of the Great War, the war to end all wars, the war known to us today as World War I. The five-year European conflict was a bloodbath of enormous proportions. The American Expeditionary Force, the war is 1917, exceeded 2 million men and included more than twelve thousand American Indians. In one decade, we will mark the centennial of this end of this catastrophic conflict, even as its causes and consequences grow ever dimmer in our collective consciousness.

Susan Applegate Krause's recent book sheds light on a relatively obscure component of World War I, the service of American Indians in the U.S. Army and Navy. Krause introduces us to an engaging selection of oral history interviews with American Indian veterans of the Great War. We learn that many of these native warriors wore the uniform of the United States into battle even though they were not U.S. citizens. The original interviews, conducted by Joseph K. Dixon, a minister, amateur photographer, and advocate for American Indians, commenced in 1919 at military hospitals, disinfection camps, as well as tribal Indian communities. While Dixon is himself a fascinating figure, the motivation for his work may be summed up in one word: assimilation. Dixon sought to highlight the service of American Indian veterans in order to advance the cause of American citizenship for American Indians as well as hasten their assimilation into wider American society.

Other works, especially Thomas Birrer's book on American Indians and World War I (Albuquerque: University of New Mexico Press, 1997), deal more fully with the prevailing crosswinds of assimilationist vs. preservationist perspectives on American Indians during the early twentieth century. However, Krause's book is noteworthy for providing readers with direct access to selected transcripts of the Dixon interviews and thus the words of the veterans themselves. Considering that the massacre at Wounded Knee, South Dakota, took