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Jim Elledge has done a favor for those of us who love to read Native North American mythologies by bringing together the thirty tales originally identified by Will Roscoe as indicating aboriginal acknowledgment of multiple genders and sexualities. The stories rarely glorify the position of the “third” or other gendered persons (elaborate discussions of third and other gender characteristics and roles appears in Jacobs et al 1997, but in that book see especially pp. 156–173 for Wesley Thomas’ “Navajo Cultural Constructions of Gender and Sexuality” for a Navajo’s descriptions of five genders), but neither do they disparage such persons. Elledge’s selection is a balanced representation of the diverse tribal myths that deal with this topic. The implication for contemporary two-spirit (gay, lesbian, bisexual, and transgendered) Native North Americans is quite simply further validation for a customarily (albeit mostly “long ago”) acknowledged presence and importance of the talents of third and other gendered people in the oral literature of The People. As for my picky critical remarks above, especially concerning the taking of elements or whole tales out of cultural context: well, that is part of the scholarship in the social science approach to studies of two-spirit people. We want to keep the cultural context at hand when reading, or studying, or even recording mythological and empirical tales. As part of our work we need to be able to return to original sources to be certain that protocols of cultural context are met, and this includes assessing additional footnoted sources (unfortunately not included in Elledge’s bibliography).

I am very grateful for the research assistance provided by Karen Fieland, Malena Pinkham, and Erin Stanley of the HONOR Project, a National Institute of Mental Health (NIMH)-funded Two-Spirit Wellness Study at the University of Washington, School of Social Work; and to Professor Karina Walters, principal investigator of that project, for making her two-spirit research team available to me for this work.

Sue-Ellen Jacobs

University of Washington

Heart of the Rock: The Indian Invasion of Alcatraz. By Adam Fortunate Eagle and Tim Findley. University of Oklahoma Press, 2002. 215 pages. \$29.95 cloth.

The *Heart of the Rock: The Indian Invasion of Alcatraz*, by Adam Fortunate Eagle written in collaboration with Tim Findley, is another valuable firsthand account of the American Indian occupation of Alcatraz, 1969–1971. Fortunate Eagle is a master storyteller, and Findley is an outstanding writer, and as they were actual participants, this book is a must for any serious student of the Alcatraz occupation. The book is highly recommended and is an easy read. It is a welcome addition to my Alcatraz library even with the concerns I express below.

The title *The Indian Invasion of Alcatraz* itself is a misnomer, since the historical event was initially a nonviolent event. Even Adam Fortunate Eagle’s earlier book on the subject was entitled *ALCATRAZ! ALCATRAZ! The Indian*

Occupation of Alcatraz Island, 1969–1971 (Heyday Books, 1992). The word *invasion*, as defined by the Longman Dictionary of Contemporary English, is “the act of invading, especially an attack in war when the enemy spreads into and tries to control a country.” The word implies that it was a violent event such as when Hitler invaded Poland in 1939, the D-Day invasion of Normandy, or the Bay of Pigs invasion in Cuba. True, Alcatraz was eventually inhabited by a lawless society and many felonies and crimes went unprosecuted, but the original intentions of those who landed in 1964 and 1969 were peaceful. The authors correctly mention that initially “there were no guns or armaments of any kind” (p. 113).

The authors assert that “history should record that it was really the inspiration and dogged determination of Richard McKenzie which led to the first ‘invasion.’ It’s McKenzie, a Sioux from Rosebud, South Dakota, who should be remembered, if not as the ultimate ‘father’ of Indian Alcatraz, then certainly as the grumpy uncle of its motivation (p. 8).” The authors’ troublesome evaluation of the circumstances echoes an undocumented 2001 National Park Service statement in which the occupation is incorrectly called “an invasion.” The 11 June 1971 federal removal by armed force was more of an actual invasion of Alcatraz than the peaceful 1964 and 1969 landings (p. 204). The latter document states that “most importantly” the 1969 occupation was due to Adam and Richard Oakes. Unfortunately, too often in history women have not been given the full credit they deserve. History should record that Belva Cottier, a Lakota Sioux woman with some Irish blood, was as much of a moving force behind the occupation as Adam and both Richards. Belva is the “mother of the occupations,” as she conceived of the first nonviolent Alcatraz occupation in 1964, and later urged Richard Oakes and other students to reclaim the island twice in November 1969, without the use of force. Without her instigation, the Alcatraz occupations might have never happened. In 1964 Belva read in the newspaper that the government had declared Alcatraz Island surplus. She remembered the Fort Laramie Treaty of 1868 that her elders spoke about when she was a child on the Rosebud Reservation. She urged her husband, Allen Cottier, and four other Sioux men to claim the island, based on the treaty which stated that any male Sioux over eighteen years old who was not living on the reservation could claim surplus government land. Belva is perhaps the most significant American Indian woman of the twentieth century as she was behind the Alcatraz occupations.

As a child she was sent to a government boarding school away from her parents. The school was surrounded by barbed wire and the Indian pupils endured forced marches, whippings, and their mouth being washed out with soap when they spoke their Native language. Belva’s Alcatraz action inspired other women to participate in the occupation, such as Wilma ManKiller at San Francisco State College who was to become the chief of the Cherokee Nation later in her life. Belva, who arrived in California in 1943, founded the Sioux Club in the San Francisco Bay Area in 1957. The club offered mutual support, job training, assistance with housing, drug rehabilitation, and an opportunity to share and retain culture through dances and powwows. Belva died at age seventy-nine on 2 May 2000.

There are some minor errors in the book. For example, the book jacket states the “occupation lasted two years,” while it lasted actually nineteen months, not twenty-four. The nineteen-month duration was subsequently correctly mentioned (p. 201). A reference to “A bird like the pelican, which in Spanish is ‘Alcatraz,’” is not exactly correct (p. 4), as the Spanish name was *Isla de los Alcatrazes* (Island of the Pelicans). A cartographer misspelled the Spanish name, dropping off the “es,” and the name Alcatraz stuck.

The photography in the book is a treat, as several photos by Vincent Maggiora, Brooks Townes, and Ilka Hartmann are published for the first time. Perhaps the most valuable part of this book is the detailed account of the Sausalito Halloween party that led to the 1969 occupation. It was that party and the gathering at San Francisco State College that Richard Oakes related in a *Rampart’s Magazine* article, “Why we took Alcatraz,” which spurred the 1969 occupation. In that magazine article Oakes correctly mentioned a woman elder at the back of the room who told them now was time to retake Alcatraz. That individual was Belva Cottier.

It is men like Adam Fortunate Eagle and Tim Findley who have helped us remember this significant event in American Indian history. Adam’s writing style is refreshing. This book is an important addition to the current scholarship regarding the occupation. I hope Adam Fortunate Eagle has inspired other scholars to write more on the subject, as the story is far from complete, and that his work has motivated young people to interview their elders and save their oral traditions on tape and film, before they pass into the spirit world.

John Garvey

Land, Wind, and Hard Words: A Story of Navajo Activism. By John W. Sherry. Albuquerque: University of New Mexico Press, 2002. 246 pages. \$29.95 paper.

Land, Wind, and Hard Words: A Story of Navajo Activism is one of the latest contributions to the growing literature on contemporary American Indian activism. Earlier books such as Troy Johnson, Joan Nagel, and Duane Champagne’s *American Indian Activism: Alcatraz to the Longest Walk* (1997) and Paul Chaat Smith and Robert Allen Warrior’s *Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee* (1996) analyze supratribal activism, while Peter Matthiessen’s *In the Spirit of Crazy Horse* (1992) and Russell Means’ *Where White Men Fear to Tread, the Autobiography of Russell Means* (1995) focus upon individual experiences within that broad social movement. John W. Sherry’s focus is a description and documentation of the environmental-justice efforts and sacrifices of Diné CARE (Citizens Against Ruining our Environment, an all-Navajo environmental organization) activists to protect the people from uranium radiation poisoning, to save sacred land, and to defend the land and forests within the Diné (Navajo) Nation.

Anthropologist Sherry’s original work, albeit far more descriptive than theoretical, provides a new understanding of the relationship of one American Indian nation’s economic development to the imperialistic eco-