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controversial “science” of orgonomie—the study of the link between human sexuality and emotions. It is a “science” built upon the notion of “orgastic potency” (as in orgasm) and the supposed discovery of a form of energy called *orgone* that permeated the atmosphere and all living matter. Lee Klinger’s chapter is similarly rooted in the quasi-mystical, 1960s “science” of the Gaia hypothesis, and David Gibb’s chapter seems to come straight out of a Students for a Democratic Society (SDS) or Weathermen Underground handbook, essentially articulating a conspiracy theory that the CIA and academia are one and the same. Although, by comparison, Chet Bowers’s “The Language of Conquest and the Loss of the Commons” is more academically grounded, it is the only chapter that doesn’t provide a single footnote or reference. This seeming divide between the scholarly works of the Native authors and questionable contributions of the non-Native authors raises a serious question of whether and why these two groups of authors were held to different standards.

It’s unfortunate that such an ambitious and worthwhile project ultimately gets bogged down by some of the more problematic contributions. They not only overshadow the excellent work of some of the Native scholars, but also serve to replicate the uneven playing field in academic publishing. Aside from the issue of content, other aspects of the text detract from its potential strength. Due to the vast diversity among authors and contributions, it would have been a worthwhile organizational device for Jacobs to group chapters under broader subheadings such as the environment, worldviews, and language. The text would have also fared better if Jacobs exercised a bit more of a hands-on approach to his editing, achieving more uniformity of style. Some offerings were written in an accessible language and style open to a wide audience while others were quite esoteric and seemingly intended for a more specified audience. Finally, the italicized introductions written by Jacobs before each chapter were interesting but cumbersome. It would have made more sense to place all comments in the introductory chapter.

In the final analysis, *Unlearning the Language of Conquest* is a book that begins with a great idea but falters on execution. Though problematic on the whole for reasons cited, some of the individual contributions are quite insightful and interesting. Certainly some of the pieces are far greater than the sum of the whole. In the end, I don’t think it achieves its goal—to offer a cogent critique of the grammar of empire.

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The Unquiet Grave: The FBI and the Struggle for the Soul of Indian Country.
By Steve Hendricks. New York: Thunder’s Mouth Press, 2006. 490 pages.
\$27.95 cloth; \$15.95 paper.

The title of this book, *The Unquiet Grave: The FBI and the Struggle for the Soul of Indian Country*, while very descriptive of content, hardly covers the breadth of the author’s research and writing. *The Unquiet Grave* focuses primarily on

the 1975 American Indian occupation of Wounded Knee South Dakota, the death (murder) of Anna Mae Pictou Aquash in 1976, and the Federal Bureau of Investigation's (FBI's) persecution of the American Indian Movement (AIM) beginning in 1973 and continuing to the shoot-out at the Jumping Bull compound on 26 June 1975 that left two FBI agents, Ron Williams and Jack Coler, and one American Indian, Joe Stuntz, dead. Hendricks also provides insightful analysis and narrative associated with the legal process and persecutions of AIM leaders that ultimately bankrupted AIM.

This is a much broader history than these three events. The author, Steve Hendricks, a freelance investigative reporter, provides an intriguing and insightful history into the 1972 Trail of Broken Treaties March on Washington, DC, the sixty-one-hour occupation of the headquarters building of the Bureau of Indian Affairs (BIA), the occupation of Wounded Knee, and the shoot-out at the Jumping Bull compound that resulted in Leonard Peltier, Lakota Sioux, serving two concurrent life sentences for the deaths of FBI agents Coler and Williams. Hendricks also provides the historical backdrop that led to all of these events, including the beating and death of Raymond Yellow Thunder and Wesley Bad Heart Bull, which were precursors to the culmination of the unrest on the Pine Ridge Reservation that led to the occupation of Wounded Knee on 12 July 1975.

Equally important, Hendricks's writing places the reader on the Pine Ridge Reservation during the terror reign of Richard "Dickey" Wilson, the Indian Reorganization Act (IRA) tribal chairman of the reservation. The author traces the events that culminated in the elders of the Oglala Nation calling upon AIM to come to Pine Ridge to protect them from Dickey Wilson's callous disregard of traditional Indian people in favor of nepotistic appointments of family and friends to tribal offices, and a refusal of basic health and human services to tribal members outside of his circle of followers.

All of the preceding is set during the period that followed the passage of the IRA, which imposed an Anglo form of government on Indian reservations. Although Hendricks writes around the edges of the IRA and the authority that Wilson held over the Pine Ridge Reservation, he fails to provide the reader with a clear understanding of the implementation of the IRA and how this plenary power fell into the hands of a single individual: Richard Wilson. The IRA was passed into law on 18 June 1934. Titled the Wheeler-Howard Act, the preamble to the act stated that the intent was to conserve and develop Indian lands and resources; extend to Indians the right to form businesses and other organizations; establish a credit system for Indians; grant certain rights of home rule to Indians; provide for vocational education for Indians; and so forth. Although high-sounding in purpose, the outcome was much different.

One of the primary problems with the IRA was how it came to be adopted by Indian people and, therefore, Indian tribes. The process appeared to be simple. An election was held under the supervision of the secretary of the Interior or his representative. If a majority of the enrolled Indian adults voted in favor of an IRA government it became law. The government subterfuge is evident when viewed from afar, however, as a no vote was considered a vote in favor of adoption of the act. Taken in the context of the Indian tradition

of consensus government rather than majority rule, many or perhaps most Indian people did not vote, their failure to vote was counted in the affirmative, and the IRA became law. Simply stated, Indian people did not believe in or trust the ballot process.

IRA governments took the place of the tribal chief, tribal counsels, and wisdom of tribal elders. If a person was not a relative or close friend of the IRA tribal chairman, he or she was outside of the closely guarded circle of the privileged. Prior to the IRA, Congress allocated funds for Indian tribes, passing the money to the BIA. The BIA, after taking the larger cut in order to sustain itself, allocated the remaining funds to the tribes in the form of block grants or subsidies. After passage of the IRA, the BIA funded with the IRA tribal chairman and his counsel directly. Indian persons living on the Pine Ridge Reservation who fell outside of the IRA circle were severely, if not totally, cut off from funds for basic essentials such as assistance for food, electricity, running water, housing, medical assistance, and so forth. If these people complained to the BIA, the BIA would simply refer them back to the tribal chairman. Disenfranchised traditionalists who resented the power held in the hands of a few individuals, such as Dickey Wilson, were the ones who invited AIM onto the Pine Ridge Reservation in an attempt to restore law and order and reinstitute the traditional tribal structure. This is the atmosphere in which Wilson instituted his own private police force, the Guardians of the Organized Oglala Nation (GOON) squads (funded by the BIA), to harass, intimidate, and some would say murder those opposed to Wilson and his IRA cronies.

Hendricks is correct in his assertion that the FBI carried out a focused program to infiltrate AIM and destroy it from within through use of the government's Counter Intelligence Program (COINTELPRO). This was a program honed to near perfection during the Black Power Movement when the FBI would make deals with African Americans who were facing prison sentences. In return for dropping all charges, the individual was inserted back into the movement as an intelligence agent to spy and report on the activities, plans, finances, and leadership of the organization. It had worked well during the Black Power Movement and therefore was duplicated and used against AIM. Douglas Durham and Virginia DeLuce were two such plants. Many, if not most people, would argue that Anna Mae Aguash was intentionally "badjacketted" (falsely identified) as a COINTELPRO agent and paid with her life in a lonely gully alongside Highway 73 on the Pine Ridge Reservation.

In my mind, a major problem emerges from Hendricks's agreement with Chad Smith and Robert Warrior's assessment that the occupation of the Washington BIA headquarters building in 1973 "was the most important act of Indian resistance since the defeat of Custer at Little Big Horn" (41). This assessment might be correct if one considers the demise of AIM as a positive outcome. In 490 pages of text and references, Hendricks gives only passing comments and little if any praise to the nineteen-month American Indian occupation of Alcatraz Island (1969–71). President Nixon ordered the General Services Administration (GSA) and the FBI to leave the Indians alone on Alcatraz because they were unarmed and occupying an abandoned prison. The difference with the BIA headquarters occupation (sixty-one hours) and

the occupation of Wounded Knee (sixty-one days) was that the Indians on Alcatraz were unarmed and nonconfrontational. Armed AIM members, who were not hesitant to show force, including armed resistance that led to deaths, carried out the BIA building takeover and the Wounded Knee occupation. Thus, the BIA occupation can be seen not as some highlight of Indian activism but as the beginning of the end for AIM, as the federal government moved forcefully to end what was now viewed as a domestic terrorist organization. The only other shortfall to this otherwise excellent book is Hendrick's failure to explain fully the lines of authority of the various police forces present on the Pine Ridge Reservation, specifically the FBI. A short explanation of the Major Crimes Act would have provided the reader with a clearer understanding, for instance, of the shoot-out on the Jumping Bull compound.

Evidence points to Williams and Coler having been executed or shot in the back of their heads. The three deaths were, and remain, tragic. The first question, however, should have been, what were two FBI agents doing on an Indian reservation? The obvious answer would be to enforce the law. But that is not the law. The FBI has authority on an Indian reservation when a major crime has been committed. As Hendricks correctly points out, the FBI agents were in hot pursuit of a red truck they suspected of harboring Jimmy Eagle who was wanted for stealing a pair of cowboy boots. This is hardly a major crime. What is even more telling is the close proximity of other FBI agents who were looking for an excuse to enter the Jumping Bull compound to search for a supposed cache of weapons. What is clear is that prior to the firing upon the FBI agents, or the firing upon the Indians, no major crime had occurred, and the FBI should not have been present on the reservation. Had the FBI followed the law there would have been no shoot-out.

I applaud the effort and expenses that Hendricks went through to obtain previously protected materials. The author mined the resources of the FBI files through the use of the Freedom of Information Act and brought lawsuits when the Justice Department refused to release documents. Hendricks also conducted interviews with numerous residents of the Pine Ridge Reservation and AIM members. As a result, *Unquiet Grave* answers many questions about the tenacious and dogmatic pursuit of AIM by the FBI. Hendricks answers many questions and raises still more.

One final word of caution: The author acknowledges that the secrecy of the government and AIM forced him to use qualifiers such as *may*, *perhaps*, and *possibly* more often than he would have liked. The frequent use of these terms has resulted in a book that is less than it could be but without a doubt the most comprehensive and accurate to date. I highly recommend this book for everyone who has an interest in American Indian affairs and the failure of the American justice system to protect Indian lands and Indian people.

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