

Remember My Name

Presenter: *Emily Washines*



Photo by Teiorhathe Esquivel at Chief at Chief Leschi Schools 2019

Remember My Name

This workshop examines systems and patterns of historical and present-day Missing and Murdered Indigenous Women (MMIW). Emily will share information from her War Cry Case study. From her perspective: War Cry is a balance of strength and vulnerability to bring both history and justice forward. There is an erasure of the violence of Native women in the historical record. What tools can we utilize to 1) help us process the information and 2) bring our history and present-day cases forward? This workshop will show a model for others to research the history and patterns of violence in their tribes and communities. Examples will be given of strength and endurance of the people in the Northwest. Remembering and sharing the names.

War Cry: Will Crossing Historical Boundaries in Indian Wars help Yakama Women?

By Emily Washines



Figure 1 - Beadwork by Stella Washines, photo by Emily Washines

THEY SANG A WARRIOR SONG FOR HER

This teenage girl stands with a new crown
Side-by-side her elders
Step on stage with hopes and dreams
Hundreds of tribes watch
They sang a warrior song for her
Her heart goes Boom! Boom!
Her breath slows
As she wonders what it means
When the elders sing you a warrior song
Questions ring through her head
They joke - we heard pageants are tough
Like battlefields of our people
She smiles and releases the question
They lean closer
There is another reason to be told
Never forget the role of women in this tribe
She braces herself for cooking lessons
For how to find a good ám
They say - Yakama women were in the wars
She blinks
They continue on
We want you to remember this message
She carries this with her crowns
How should she talk about war?
Is this why pageant girls say world peace?
Years have passed
These elders have too
Even though she has more to learn
She uses her voice
They sang a warrior song for her
And women who lack ancient acknowledgement

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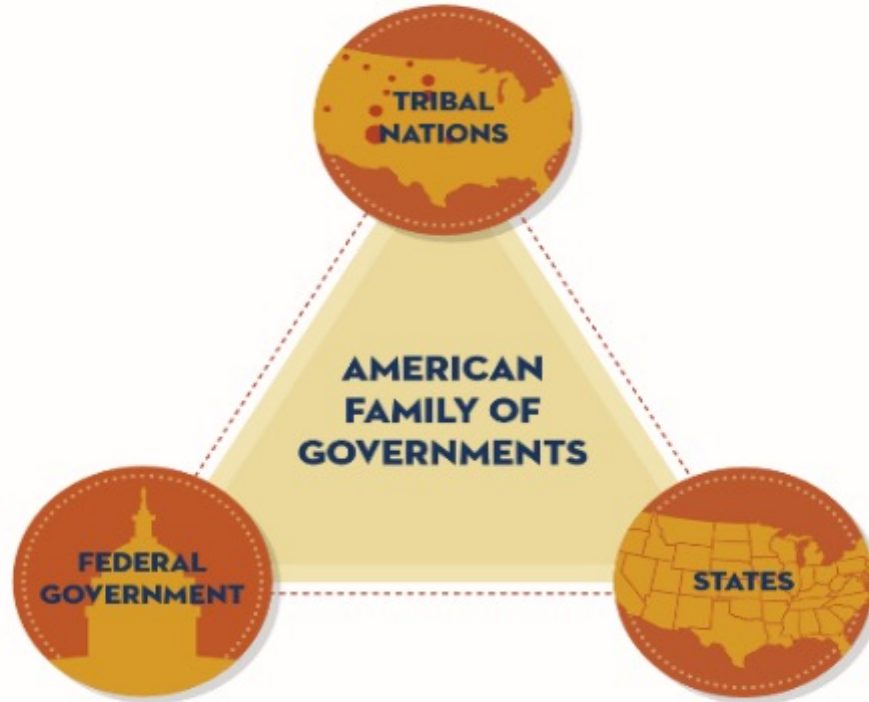
Humor and History

I add humor within my work, including the short film “Yakama War: Ayat.” I used this approach in order to address the stereotype that exists that natives are *evil* and *hostile*. Initially, I struggled to find the pathway to address this through film. The final conclusion came when I thought of a time when I was *evil*. As seen I used my Maleficent picture from Halloween. This is how I finally settled addressing this stereotype. There are numerous ways to address other people’s bias in history. We should find one that gives us a sense a peace, which is important when revisiting war.



Tribes, State, Federal Govt

TRIBAL NATIONS AND THE UNITED STATES



It is the obligation of the federal government to protect tribal self-governance, tribal lands, assets, resources, and treaty rights, and to carry out the directions of federal statutes and court cases.

DATA A NATIONWIDE CRISIS: MISSING AND MURDERED INDIGENOUS WOMEN & GIRLS

In November 2018, Urban Indian Health Institute (UIHI) released a first-of-its-kind report that provides a comprehensive snapshot of the missing and murdered indigenous women and girls (MMIWG) crisis in urban areas throughout the United States. UIHI identified 506 cases of missing and murdered American Indian and Alaska Native women and girls in 71 cities across 29 states throughout the United States.

Due to the poor data collection by numerous cities, the 506 cases identified are likely an undercount of missing and murdered indigenous women and girls in urban areas.

The Data

506 MMIWG cases were identified across 71 selected urban cities

128 were cases of missing Indigenous women

280 were cases of murdered Indigenous women

98 were cases with an "unknown status"

29 The median age of MMIWG victims



To read the full MMIWG report, visit uihi.org.
*contents in the report may be triggering

How you can help

UIHI's report has influenced legislation throughout the country and helped bring national attention to the issue.

Here are some ways you can help keep the conversation going:

- Hold MMIWG awareness events in your area.
- Hold police departments accountable by ensuring they are taking the necessary steps to collect information on MMIWG cases.
- Educate and inform policymakers—city council members, representatives, senators, governors, mayors, and tribal officials—with data from UIHI's report or other relevant information.
- Advocate for more funding to address MMIWG in your area

The research and development of UIHI's report were done with only \$20,000 and two researchers. **Even with the small budget and limited resources, UIHI was able to find 506 MMIWG cases, 153 of which were not even in law enforcement records.**

There is much more work to be done to make sure Native women and girls are safe. You can help by **donating at sihb.org/donate and make a note that you are donating for MMIWG research.**

Bringing to light the stories of these women through data is an integral part of moving toward an end to this epidemic of violence.

Our mission is to decolonize data, for indigenous people, by indigenous people.

5,712

cases of MMIWG
were reported
in 2016

ONLY 116
of them were logged
in DOJ database

The Yakima-Herald Republic Project



Do you have information about one of these cases? Have you lost a friend or relative? Email reporter

Tammy Ayer at tayer@yakimaherald.com

THOUGHTS?

- How are Natives portrayed in history?
- Describe how State leaders addressed this.



Who Started the Yakama War?

**“PA’IYATNANAYA AYAT KU
AYATMIYANASH KU IKSIS PU
WANI MIYANASH MUSHIILNAN.”**

**“KU KUUK, MUSHIIL KU NAPU
XAYIN PA’IYATNANA KUMANAK
PASHTENMAAMAN.”**

**- Atwai Alex Saluskin
Yakama War Historical Account**

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**THEY HAVE KILLED THE WIFE
AND HIS DAUGHTER AND THE
BABY IN A BOARD OF MUSHIIL.**

**AND THEN MUSHIIL AND TWO
OF HIS FRIENDS, KILLED THOSE
WHITE PEOPLE [MURDERERS].”**

**- Atwai Alex Saluskin
Yakama War Historical Account**

www.nativefriends.com



Indian Agent BOLON, and some twenty other whites, should act as an incentive to justify no leniency or quarters to be shown to the adult male members of the tribe, by the force sent out against them. We trust they will be *rubbed out—blotted from existence* as a tribe—and that and abettors, will by being forever good result by the measures—the old free and full force.

YAKAMA WAR

AFTER DEFENDING ATTACKS ON OUR YAKAMA WOMEN IN 1855, THE OLYMPIA PIONEER AND DEMOCRAT SAID, "YAKAMAS SHOULD BE RUBBED OUT-BLOTTED FROM EXISTENCE."

Citations: Alex Saluskin, Historical Account of Yakama War, Olympia Pioneer and Democrat and Captain Cram Report, and Hang Them All, by Donald L. Cutler

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*IN 164 YEARS, OUR
LOCAL PAPER HAS
QUOTED THE YAKAMA
HISTORICAL ACCOUNT
OF THE YAKAMA WAR 5
TIMES.*

Local

- September 2018
- October 2018
- November 2018
(2)
- Jan. 8, 2019

Regional

- August 2017
- November 2018

National

- June 2018

1856 Haller Journal

- Lists Yakama Women Violated as the start of the Yakama War
- His record is rarely cited in history books
- Jo Miles, Kamiakin Country cites Haller

1856 MMIW Report to Governor Stevens

National Archives microfilm M5 Roll 17

Letters from employees assigned to the Columbia River or southern district and Yakima Agency 1854-1861

H. Field, Indian Agent to Governor I.I. Stevens

“About the 6th April a party of friendly Indians belonging to this place consisting of the Father, wife & child of Spencer, a friendly chief and two others - a man named Scowites and a daughter of Umtux were murdered on the portage at the Cascades by some unknown persons while on their way down to take the Steamer for this place. They procured a pass from Col Wright the commanding officer and started by themselves for the Steamboat landing. Sometime after leaving they had not got through to the Steamer a search was made and their bodies found.”

H. Field

Local Ind Agt

Vancouver W.T.

May 12th 1856

INDIAN HOSTILITIES IN OREGON AND WASHINGTON
TERRITORIES.

MESSAGE

FROM

THE PRESIDENT OF THE UNITED STATES,

TRANSMITTING

*The correspondence on the subject of Indian hostilities in Oregon and
Washington Territories.*JULY 8, 1856.—Referred to the Committee on Military Affairs, and ordered to be
printed.*To the House of Representatives:*I communicate herewith a report of the Secretary of War, in reply
to a resolution of the House of the 25th ultimo, "on the subject of
Indian hostilities in Oregon and Washington Territories."

FRANKLIN PIERCE.

WASHINGTON, July 8, 1856.

WAR DEPARTMENT,
Washington, July 7, 1856.SIR: I have the honor to submit herewith the correspondence
called for by the resolution of the House of Representatives of the
25th ultimo, on the subject of Indian hostilities in Oregon and
Washington Territories.

Very respectfully, your obedient servant,

JEFFERSON DAVIS,
Secretary of War.

To the PRESIDENT.

TERRITORY OF OREGON, HEADQUARTERS,
Portland, May 13, 1856.SIR: The operations of the Oregon volunteers on the northern
frontier have been attended with additional and satisfactory successes
since the date of my last communication. Having made the entire
circuit of the hostile Indian country, the first regiment was concen-1856 MMIW Report to
Congress

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INDIAN HOSTILITIES IN

CAMP, LOWER CASCADES, W. T., April 18, 1856.

SIR: The bodies of the parties of Indians supposed to have been
murdered, on or about the 4th of this month, were yesterday discovered
a short distance from the road leading from the camp to the block-
house, by a party sent from this camp under charge of Lieutenant
Harvie.To-day, in obedience to your instructions, I buried the bodies, and
made an examination of the manner in which they came to their
death, and of the ground in the vicinity. The *Indian chief Spencer*
identifies the bodies of his *father, wife, child, and niece*, and two young
men, Vancouver Indians—six in all. The men had their hands
tightly lashed behind their backs, and were then strangled to death,
by short cords tied around their necks with slip-knots, and then drawn
tight by pulling at both ends. The hands of the women were not
tied, but they were strangled to death in the same manner; a silk
handkerchief was used to strangle the child, a boy three years old.
The person of the young woman, from the position of her body and
dress, was undoubtedly violated. I did not see her until she had been
moved, but when first seen by the interpreter, Mr. Haines, her body
was in such a position as to leave no doubt that the above was the
case. I feel satisfied that the party were murdered by white men. I
send you, with this report, a buckskin gauntlet found near one of the
bodies.The day on which the Indians were seen passing the block-house,
it was reported at this camp, by *Colonel J. Meck*, that a party of six
men armed with rifles had followed them, saying that that party of
Indians would never reach the lower end of the portage. I think all
their names were known by him.A party of the same size, well armed with rifles, reached this camp
the same day. In the accompanying letter I give you some of their
names.

I am, sir, your obedient servant,

P. H. SHERIDAN,
*Second Lieut. Ath Infantry, Commanding Camp,
Lower Cascades.*Colonel G. WRIGHT,
9th Infantry, Commanding District.

True copy:

RICHARD ARNOLD,
First Lieut. 3d Artillery, Aid-de-camp.

1904 Article

HIRAM CRABTREE DEAD.

**An Old Timer in This Valley, Whose
Father Started Indian War.**

A special dispatch from Miles City, Mont., last Wednesday, says:

Word has been received here from Hathaway that Hiram Crabtree has been found dead in his cabin at that place. He was one of the noted Crabtree brothers who recently were allowed pensions for service in the Yakima Indian war of 1853. This war was started by Hiram Crabtree's father, who, upon being ordered by the Indian chief to vacate his farm near North Yakima, Wash., refused. The two men were engaged in a general quarrel, Crabtree hitting the chief with an axe handle, killing him instantly.

Incorrect information about the start of the Yakama (Yakima) War is still on cited as fact. However, his father never lived in Yakima, or Washington. This further contributes to the erasure of MMIW and our Yakama women violated.

How did we get to the place where Natives are depicted as blood-thirsty in history books?

- Once gold was found, Governor Stevens refused to wait for the Treaty of 1855 to be ratified by Congress before opening the land to settlers. Simultaneous with opening the land, Stevens announced that Non-Natives had the option to file “Claims for Damages by Indians (Cutler 2016).” Stevens also refused to offer any protection and process for Native Americans, including Yakama people that would face violence by gold miners. Cutler further discusses this dynamic and deadly cost for Native people in the Washington Territory:
 - The first is the assertion that a “nation or tribe” is responsible for the actions of a member. The same did not apply to non-Native groups. Second, no process was set forth for the assessment of guilt or innocence of the targeted party.... When it came to alleged property damage or theft, Indians were assumed to be guilty unless proven otherwise. Third, no laws were established to allow Indians due process... Thus, George Wright, or any other commander, could draw from a wide range of punishments based on opinion, rather than law (2016, p. 73).
- The extraction of resources is connected to tragedies for Native people in the Northwest.

1910 Targeting Yakama Women

DUSKY MAIDENS ARE IN DEMAND

Toppenish Half-Breed
Brings White Husband
Fifty Thousand.

Portland, Ore., Dec. 10.—(Special.) — Dusky maidens of the Yakima Indian reservation are receiving no end of attention from white suitors. Many a mixed blood marriage has been made lately because of the money that Indian maids bring their husbands.

A Toppenish quarter-breed was recently married to a white man after a two weeks' courtship. She owns a well placed allotment of Indian lands and her mother's real estate is figured at \$50,000.

A very pretty Indian belle, who is still heart whole and fancy free, although she has many admirers among the pale-faces, as well as among the redskins, is the daughter of Josephine Lillie.

The mother is a really remarkable Indian woman, whose allotment of land was within the present town of Toppenish. She conducted a real estate business there and has just put up a fine stone apartment house and is said to own one of the Toppenish weekly papers. She has been twice married to white men and her daughter has been brought up in a Portland convent.

Thoughts?

- Are we able to face this historical violence against Natives in the Northwest?
- Can we have a movement with historical and present cases of missing and murdered Native women?

NATIVE FRIENDS



Operation Lady Justice: NW Listening Session

June 3, 2020

Comments and Questions (under 3 min)

Hello,

My name is Emily Washines, a Yakama Nation tribal member and scholar in the Northwest. I am the founder of Native Friends and a community project fund: Native Women in Action. I'm also hosting the War Cry Podcast.

From March 2020- June 1, 2020- Yakama reservation had 6 homicides. These are 3 different cases with 3 different suspects. 4 of those 6 victims are Native, 3 of the 6 are women.

We have over 40 cases of MMIW since 1855. In fact, our first murder report to the United States was in 1855 and the United States' response was a 3-year war.

Our second report about murdered Yakamas went to the President and Congress in 1856. Those reports have yet to be responded to by the federal government.

Still, I remain a part of the process and appreciate this Taskforce listening session.

3 Questions:

1. How many homicides have occurred on reservations throughout the U.S. and in the Northwest specifically in 2020 in which Natives are involved?
2. NCIC had 56 Native missing Native women in Washington with 20 of those on the Yakama Reservation. I don't have access to those names, only law enforcement does. If we are trying to find these women, then why are their names withheld from the communities? [Keeping in mind that some of the local, tribal, or state law enforcement may not be sharing those missing names with the community either].
3. We have one woman from the Yakima Valley that was found in the 1980s and she hasn't had DNA taken. That technology did not exist at that time. In order to take DNA, it will cost at least \$5,000 to exhume her. The Yakima County Sheriff has considered this a priority. however, they have listed cost as a barrier to collect that DNA. Is there a federal process or mechanism to support this process? It will mean justice.

Thank you and that is all I have to say and ask today.

Community Methodology

- Researching the war, I became curious about the descendants of the Yakama War on the other side (militia and military). I asked many people if they knew anyone. People, asked why I was searching. This is why it's important to know your purpose and themes.
- This type of search needs community involvement. For that to occur, there is exposure which can surface vulnerability.

DESCENDANTS

OF THE YAKAMA WAR 1855-1859



Steve Plucker

Great grandfather, Private Charles Plucker, 9th
US Army Infantry, Fort Simcoe, 1857-1859.

Emily Washines

Yakama Tribal Member, Descendant of Yakama
Treaty signer Meninick

Suplina Hamilton, Militia in Yakama War

Courtesy Glen Hamilton, his great-great-grandson



Where should we go from here?



Photo by: Lay Conn

WAR CRY PODCAST



I wish you strength

- We each have our pathway in this. Research sessions will range from exciting to exhausting. The shame and silence in systems within the tribal, local, state and federal governments may further perpetuate lack of answers and justice. Maybe this will cause confusion, sadness, or anger.
- When this point is reached, I share four words that were given to me when I considered pausing this work. In June 2018, I had just met Tara Gatewood (Isleta Pueblo), of Native American Calling, she hosting a powerful panel of Native women at the Women are Sacred Conference. During the Q&A, I had the opportunity to share my research with the Indian Wars. My voice shook because I feel accountable to the women. Yet, I was not sure if I could continue. The panel was supportive (Hughes, 2018). Afterward, Tara shook my hand and said: *I wish you strength.*

END