



UNBOTTTLING

an epidemic:



MISSING + MURDERED INDIGENOUS WOMEN + GIRLS



JANE DOE EDITION

BY ELIZABETH SKYE

With special thanks to, Bree 'Waabinesiik' Green (Cover art) and Cassia McLoone (photo documentation)



Artist's Statement

From his journals of the First Voyage, Nov. 27th, 1492, Columbus wrote, “When there are such lands there should be profitable things without number.” After they arrived in the Caribbean, Columbus and his crew initiated one of the first known practices of what would later become the brutal enslavement, rape, and genocide of indigenous people. Seen as rightful spoils of conquest, Spanish colonizers were encouraged to forcibly subdue indigenous women, raping, and doing with them what they pleased. This mindset remains prevalent today, showing its presence in different and more nuanced forms, such as deceptive government policies, lack of protection perpetuated by harmful stereotypes, and blatant racism. Indigenous women and girls have been treated as a commodity since the beginning of colonization; their bodies are objectified as resources— violently extracted and exploited.

While we are a long way from first contact, we are still fighting for the autonomy of our bodies, the divine masculine and feminine alike. This violence against indigenous bodies across all nations inherently reflects what is being done to Mother Earth herself. In, “Unbottling an Epidemic: Missing Murdered Indigenous Women and Girls, Jane Doe Edition”, artist fellow Elizabeth Skye created unique bottles that harbor the spirit of sacred Jane Doe cases, which are kept under the protection of SBI’s database. This project explores the use of pottery to bring life to the stories of our unknown stolen relatives, creating an impactful representation of the database. These vessels foster critical dialogue that brings to the surface the importance of every individual’s role in the movement to combat this ongoing epidemic.

The bottles were created using white clay slip poured into several slip-cast-ed, three-part plaster molds. The bottles created in this work are reminiscent of the missing person labels that were often printed on milk cartons to spread the information about missing people. The iconic missing milk carton motif represents the minimal effort—or lack thereof— that settler-colonial law enforcement has historically put forth relating to the investigations of violence against Indigenous women and girls. These bottles as a group call attention to the immensity of stolen relatives to criticize the negligence of federal and local law enforcement’s crude mishandling of MMIP cases. This is to say, “we know this person is missing but we do not want to actively search for them,” putting the brunt of the investigations on the community and the families themselves.

Colonial law enforcement has failed to adequately document or publicize many of these missing person reports and as we delve more into history, we realize this is common practice. What is most disturbing of all facts relating to the irresponsible dereliction of duties, is that most of the perpetrators and murderers who committed these atrocities are still at large and/or were able to live the rest of their lives without facing justice. Some are known to the public, some likely within law enforcement agencies themselves or having personal connections to those who are.

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White supremacy has limbs in all branches of government and as tribal people, we have every right to be critical of their agencies.

Skye has created a few dozen bottles that only depict a small glimpse of the thousands of Indigenous people that have been accounted for by Sovereign Bodies Institute's database. It would take more than one pair of hands to create enough bottles that could accurately encompass the unknown number of stolen and murdered relatives throughout the centuries of the fat taker's attempted extermination, all committed under the guise of 'progress' of their delusionary Manifest Destiny. This project provides viewers with a visual route into the casualties of colonization, spiritual warfare, and environmental terrorism that are at the forefront of an ongoing genocide. The knowledge, stories, ceremonies, and language lost to these tragedies is something that will take centuries to return.

We need not know all the gruesome details relating to these crimes to take meaningful action in our daily lives. Even on a product that many Americans consume, the missing milk carton efforts have historically, and obviously, proven to be ineffective. Without the humanization of our presence, their perverse fascination with our painful, historical, and collective trauma will continue to be treated as entertainment specials. This is reflected in the public's desensitization to the death of Indigenous bodies, so much so that even when given airtime, our plight does not seem to provoke the response it should. And so, we must continue to write our narratives and tell our stories whenever and wherever we can. We must take all opportunities set forth on our paths, to intentionally disturb the ease of colonial spaces, negate white comfort, and make our voices heard.

This project is dedicated to all missing and murdered Indigenous peoples across Mother Earth. Ohininyan Wichunkiksuyapi, We Remember Them Always.

"They say that when mankind became civilized, they began making art... but I believe it is art that which civilized mankind"
– Elizabeth Skye (Lakota Kikyo)

Unbottling an Epidemic: MMIWG, Jane Doe Edition is a Leading Community Researcher project. In these projects, SBI provides support to Leading Community Researchers, who are Indigenous scholars, community organizers, and data visualize engaged in critical, innovative work to help us better understand, address, and prevent gender and sexual violence against Indigenous people. The support we provide to these leading community researchers is designed to support them in the good work they continue to do as leaders; each researcher is provided a stipend, assistance from an RA, financial support for their project, and support and feedback from SBI staff, Board, and partners as needed. We are proud of the interdisciplinarity, diversity, intellect, and heart each one brings to the work they are doing with SBI and for our people.

UNBOTTTLING *an epidemic:* MMIWG Jane Doe Edition



"JANE DOE"

CITY: Fairbanks

STATE: Alaska

COUNTRY: United States

AGE: 14

YEAR: 2005

DATE: 8/31/2005

RELEVANT: Youth

"Little is known regarding the details of Jane Doe's disappearance and potential murder.

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In the name of their ancestors and unknown relatives, may their spirits rest in peace."



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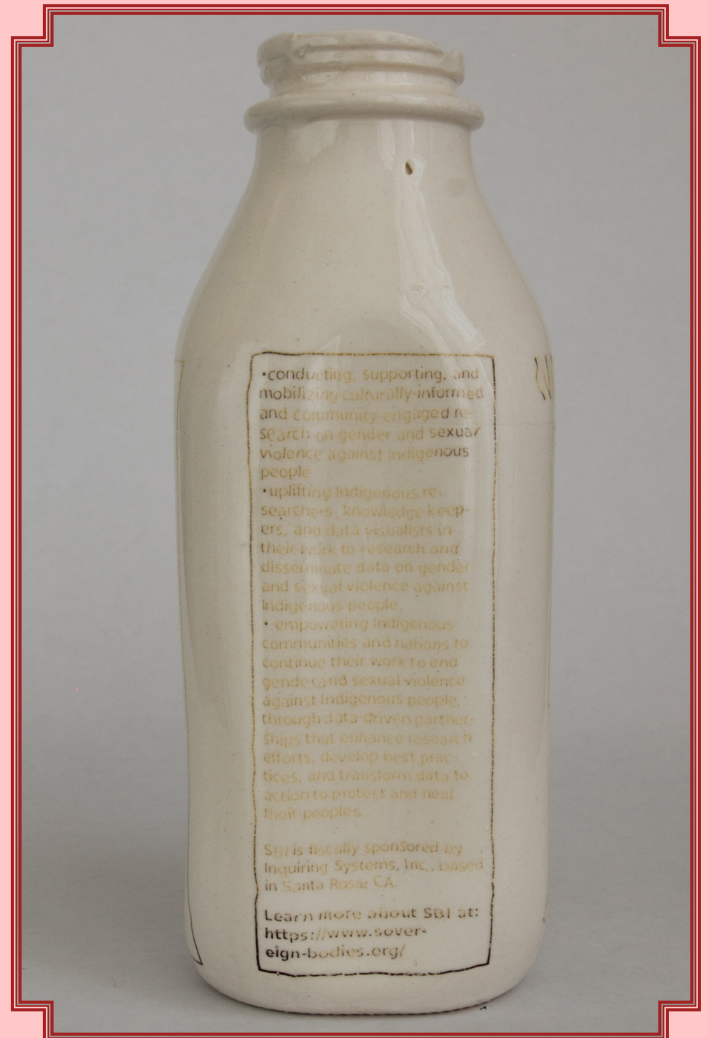


“•Conducting, supporting, and mobilizing culturally informed and community engaged research on gender and sexual violence against Indigenous people.

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UNBOTTLING an epidemic: MMIWG Jane Doe Edition



"JANE DOE"

CITY: Albuquerque

LOCATION TYPE: Urban

STATE: New Mexico

COUNTRY: United States

AGE: 14

YEAR: 1996

DATE: 5/2/1996

RELEVANT: Youth



“ On May 2, 1996, the remains of an unidentified female were discovered near 98th and Tower Road in Albuquerque, New Mexico (Bernalillo County.)

Based on the condition of the remains, the decedent was likely deceased for 2-10 weeks prior to recovery. She was found wearing light blue jeans-size 30?-32?, hemmed up a few inches above the ankles, with a tear in the lower left pant leg (?Levi 550? brand), a pair of pantyhose, and a V-neck ribbed sweater-size small (?In Charge? brand). ”

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“ The unidentified female was likely in her later adolescent years, and was most likely a mixture of White/Hispanic/Native American. She had light brown hair with a bit of red.

Anyone with information should contact the University of New Mexico Office of Medical Investigations, reference case number 1996-2620-596-2 or the Albuquerque Police Department, reference case #96-073223. ”

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"JANE DOE"

TRIBE: Inuit

CITY: Aupaluk

LOCATION TYPE: Inuit Village

PROVINCE: Quebec

COUNTRY: Canada

YEAR: 2014

DATE: 8/15/2014

RELEVANT: Law Enforcement



“Aupaluk woman alleged to have died following an altercation with local police, careless medical attention

The Quebec coroner's office could be called in to investigate the recent death of a woman in Aupaluk in coordination with the Kativik Regional Police Force and assistance from the Surêté du Québec, an SQ spokesperson confirmed Nov. 24.

Kulula said members of Nunavik's regional police force pulled over a snowmobile after they saw an intoxicated passenger who was being driven home by a relative who was

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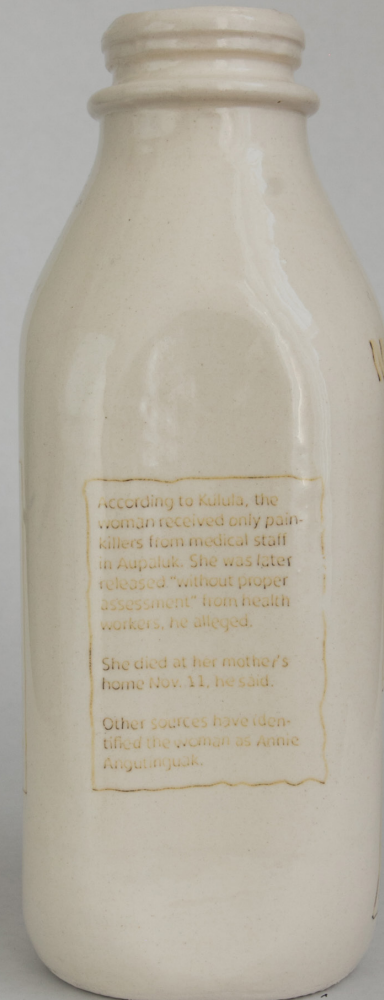
“Kulula said the officers wanted the woman to get off the snowmobile when she was just a few hundred feet from her house — but since she was almost home, she did not want to get off the snowmobile, he said.

Kulula alleged that the KRPF constables then decided to use excessive force, “breaking the arm of the passenger,” and possibly her ribs, and then dragged her to the police car.”

“According to Kulula, the woman received only painkillers from medical staff in Aupaluk. She was later released “without proper assessment” from health workers, he alleged.

She died at her mother’s home on Nov. 11, he said.

Other sources have identified the woman as Annie Angutinguak.”





"JANE DOE"

TRIBE: Navajo

CITY: Bloomfield

LOCATION TYPE: Rural

STATE: New Mexico

COUNTRY: United States

AGE: 36

YEAR: 2011

DATE: 11/4/2011

RULING: Manslaughter

PERP RACE: Native Male

RELEVANT: Domestic Violence

"Fernandez entered a guilty plea Dec. 22, 2014, to a felony information charging him with involuntary manslaughter. During the plea hearing, Fernandez admitted that he killed the victim while defending himself from a physical assault by the victim.

According to court filings, Fernandez and the victim were both intoxicated when the victim began kicking and punching Fernandez because he criticized her."



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“Fernandez, who lost a tooth as a result of the assault, pushed the victim away too hard and caused her to hit her head against the door pillar of a vehicle and die.

In his plea agreement, Fernandez acknowledged that instead of seeking medical attention for the victim or contacting the police, he attempted to conceal his crime by burying the victim’s remains.”

“Jasper Fernandez, 40, an enrolled member of the Navajo Nation who resides in Bloomfield, N.M., was sentenced Jan. 6 to three years in federal prison for his involuntary manslaughter conviction.

Fernandez was arrested Feb. 22, 2012, on a criminal complaint charging him with Nov. 4, 2011, murder of a 36-year-old Navajo woman on the Navajo Reservation.”





"JANE DOE"

CITY: Congress

STATE: Arizona

COUNTRY: United States

YEAR: 1960

DATE: 7/30/1960

RELEVANT: Youth

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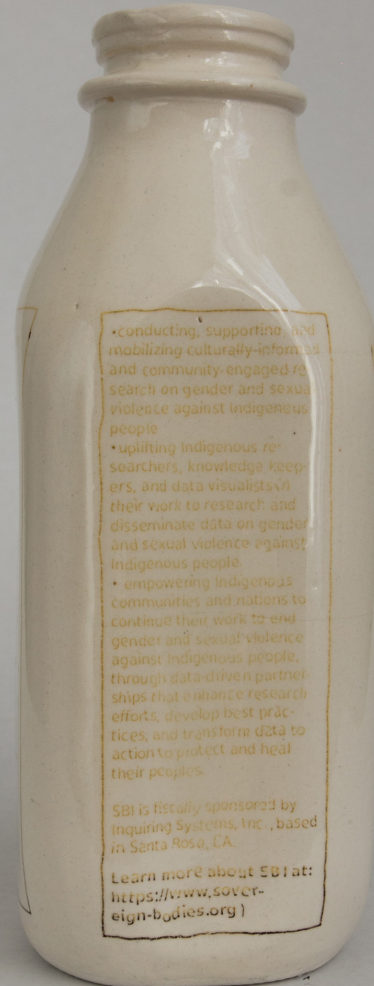
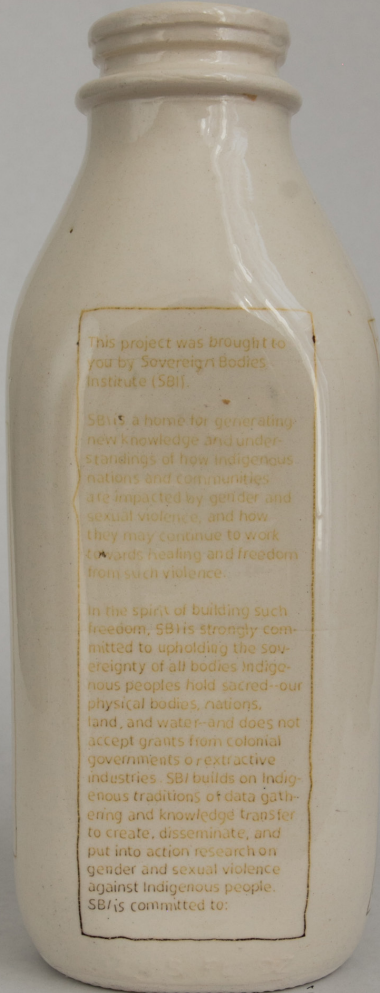
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"JANE DOE"

TRIBE: Inuit

CITY: Coral Harbor

TERRITORY: Nunavut

COUNTRY: Canada

AGE: 6

YEAR: 2016

DATE: 5/29/2016

RELEVANT: Domestic Violence

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"JANE DOE"

CITY: Gordon

LOCATION TYPE: Rural

STATE: Nebraska

COUNTRY: United States

YEAR: 1970

DATE: 10/3/1970

PMV: Mummified

RELEVANT: Sexual Assault

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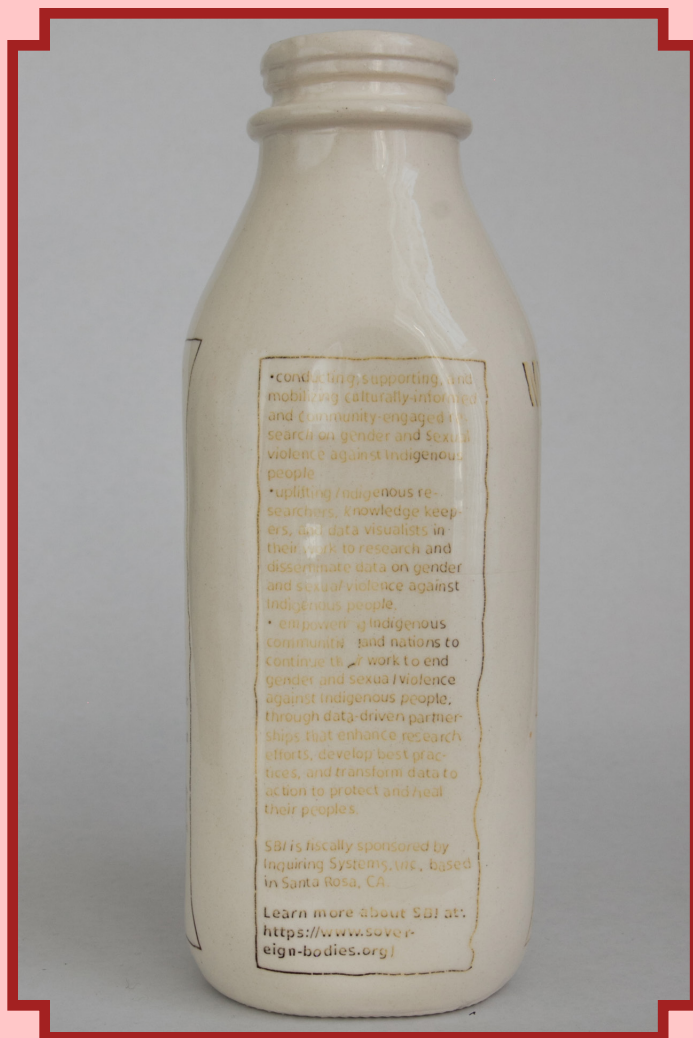
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"JANE DOE"

CITY: Delano

LOCATION TYPE: Urban

STATE: California

COUNTRY: United States

YEAR: 1980

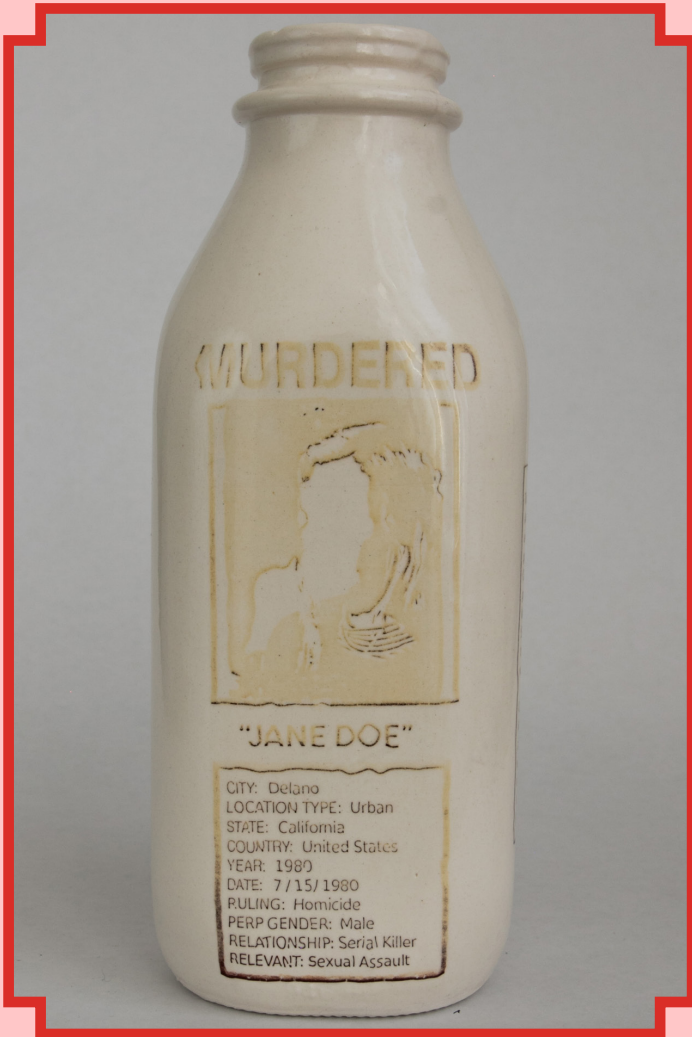
DATE: 7 / 15 / 1980

RULING: Homicide

PERP GENDER: Male

RELATIONSHIP: Serial Killer

RELEVANT: Sexual Assault



“Two 1980 slayings of Native American or Hispanic women in which DNA evidence points to a suspect, Wilson Chouest, who’s already in prison for a 1980 rape and kidnapping in Visalia. The Sheriff’s Department is still trying to identify the two women who were killed.

One woman was a Native American or Hispanic woman, 30 to 35, whose body was found in an orchard near Zeker Road and Merced Avenue in Delano on July 15, 1980.”



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“ She weighed 115 pounds, was 5 feet 4 inches tall, and had a tattoo of a heart with “Shirley” written inside of it and Seattle below and another of a rose with “mother” above and “I love you” below it.

The other woman was found three days later at the Westlake High School parking lot in Thousand Oaks. She was a pregnant Hispanic woman in her 20s or 30s who weighed 110 to 120 pounds and stood 5 feet 2 inches tall. She had brown eyes, and black hair with bleached ends and was four to five months pregnant. Both victims are believed to be from the Central Valley. ”





"JANE DOE"

TRIBE: San Carlos Apache
CITY: Globe
LOCATION TYPE: Reservation
STATE: Arizona
COUNTRY: United States
YEAR: 1930
DATE: 10/1/2006
STATUS: Murdered
RULING: Homicide
PERP: Native male
CONVICTION: Convicted

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"JANE DOE"

CITY: Gowanda

LOCATION TYPE: Rural

STATE: New York

COUNTRY: United States

YEAR: 1918

DATE: 7 / 16 / 1918

RULING: Homicide

PERP GENDER: Male (Native)

CONVICTION: Charged

RELATIONSHIP: Son-In-Law

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"JANE DOE"

TRIBE: Inuit

CITY: Igloolik

TERRITORY: Nunavut

COUNTRY: Canada

AGE: 23

YEAR: 1988

RELEVANT: Sexual assault

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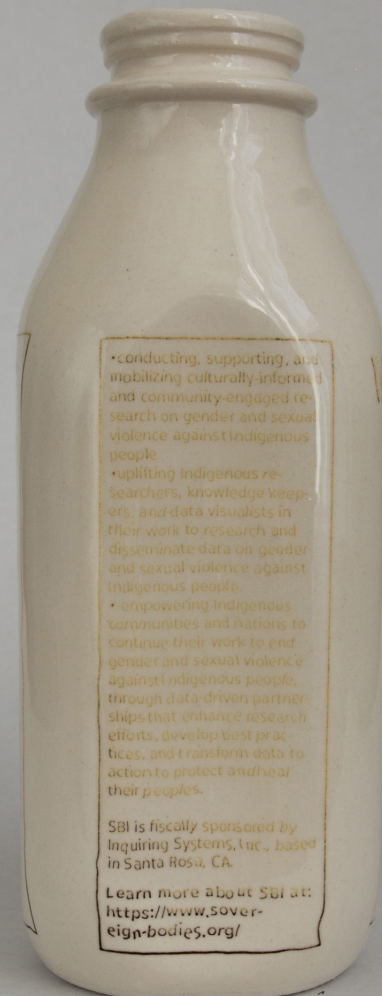
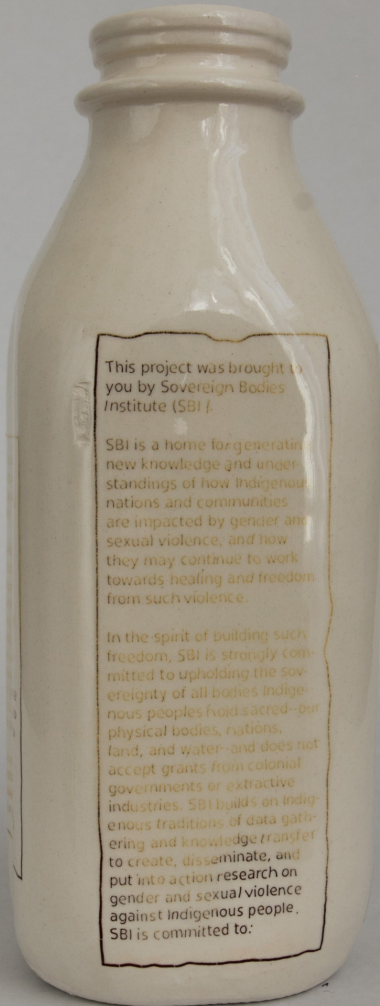
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"JANE DOE"

TRIBE: Inuit

CITY: Igloolik

TERRITORY: Nunavut

COUNTRY: Canada

YEAR: 2014

DATE: 6/9/2014



“ An Igloolik man accused of murdering a young woman earlier this month had a video court appearance in Iqaluit on June 17.

Steven Akittirq, 24, appeared in court via videoconference from Nunavut’s notorious Baffin Correctional Centre.

Akittirq faced one count of first-degree murder.

Police in Igloolik found a woman’s body just outside the community of 1,500 people on June 9.”

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“ Crown prosecutor Marian Bryant said an autopsy had been completed on the body of the Igloodik girl. Bryant also told the judge the RCMP are continuing their investigation in Igloodik.

First-degree murder is the most serious form of homicide in Canada. The charge implies that an accused planned and deliberately murdered another person.

Those found guilty of first-degree murder face mandatory minimum sentence of life imprisonment, with no eligibility for parole until after 25 years of incarceration.”





"JANE DOE"

TRIBE: Inuit

CITY: Inukjuak

TERRITORY: Nunavut

COUNTRY: Canada

AGE: 41

YEAR: 2013

DATE: 3/25/2013

“ A 16-year-old boy from Inukjuak appeared in court in Amos on March 27 to face a charge of murder in connection with the death of an Inukjuak woman, 41.

The Sûreté du Québec provincial police force and the Direction des Services Judiciaires du Nord-du-Québec did not want to provide more information about the exact nature of charges that the teenager, a minor, faces.”



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“ By law, the name of the accused may not be published.

But his arrest came after investigators from the SQ travelled to the Hudson Bay community to investigate the death of the woman, which occurred on March 25 or March 26.

Responding to a call shortly before 1 a.m. on March 26, members of the Kativik Regional Police Force in Inukjuak found the body of the woman in an Inukjuak residence, said Sgt. Marie-Josée Ouellet, spokesperson for the SQ.”





"JANE DOE"

TRIBE: Cote FN

CITY: Kamsack

TERRITORY: Saskatchewan

COUNTRY: Canada

AGE: 20

YEAR: 2016

DATE: 8/15/2016

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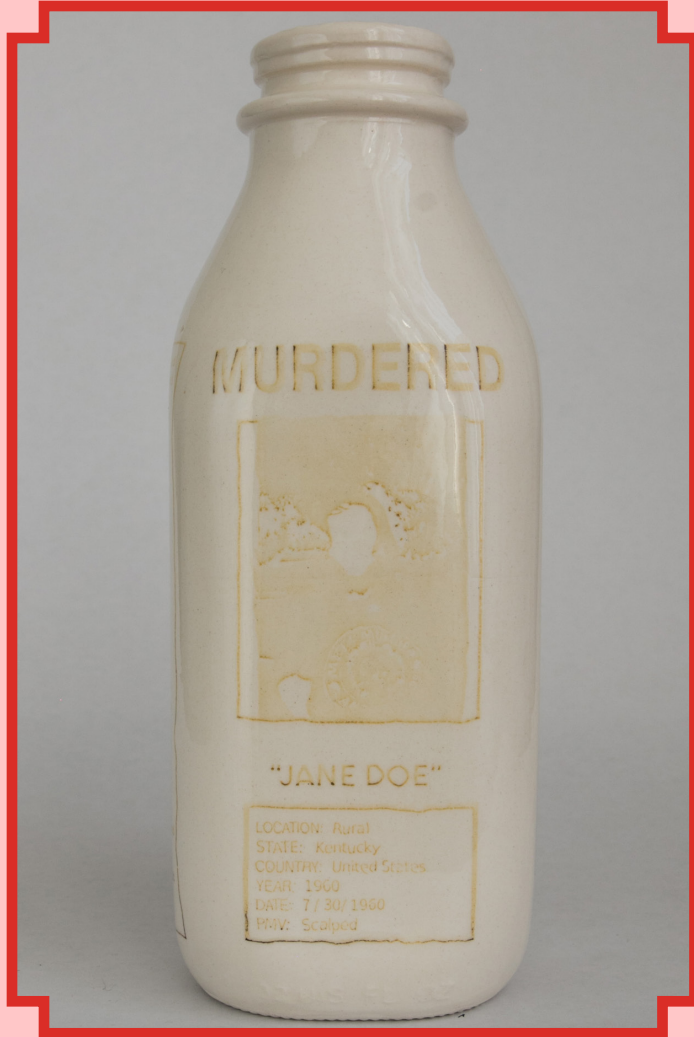


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"JANE DOE"

LOCATION: Rural

STATE: Kentucky

COUNTRY: United States

YEAR: 1960

DATE: 7/30/1960

PMV: Scalped

(Post Mortem Violence)

"Little is known regarding the details of Jane Doe's disappearance and potential murder.

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UNBOTTTLING *an epidemic:* MMIWG Jane Doe Edition

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LOCATION: Rural

STATE: Kentucky

COUNTRY: United States

YEAR: 1960

DATE: 7 / 30 / 1960

PMV: Scalped

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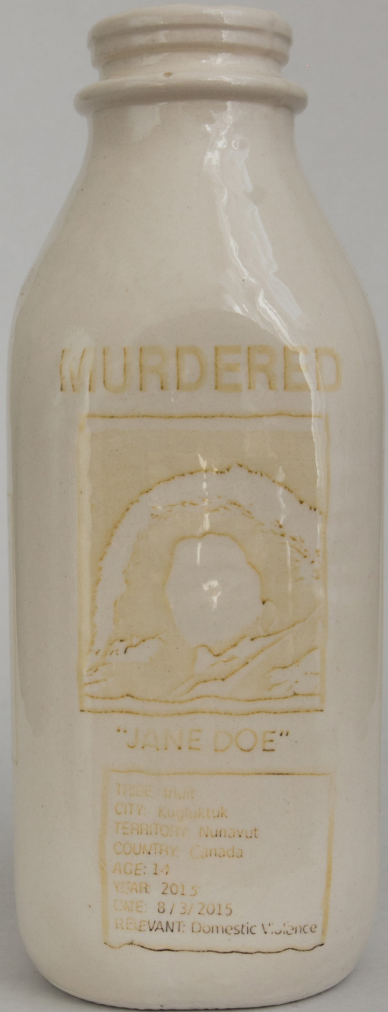


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"JANE DOE"

TRIBE: Inuit

CITY: Kugluktuk

TERRITORY: Nunavut

COUNTRY: Canada

AGE: 14

YEAR: 2015

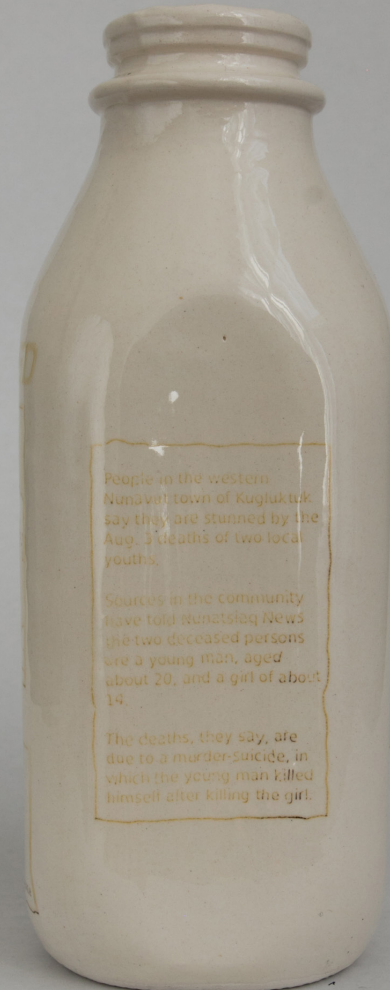
DATE: 8 / 3 / 2015

RELEVANT: Domestic Violence

“ People in the western Nunavut town of Kugluktuk say they are stunned by the Aug. 3 deaths of two local youths.

Sources in the community have told Nunatsiaq News the two deceased persons are a young man, aged about 20, and a girl about 14.

The deaths, they say, are due to a murder-suicide, in which the young man killed himself after killing the girl. ”





“ An Aug. 3 news release from the RCMP in Nunavut confirms that at about 10:15 a.m. Aug. 3, members of the Kugluktuk RCMP responded to a report of a suspicious death at a residence in this community of about 1,500.

At the scene, the officers discovered the bodies of “two individuals,” the police news release said.”



“ The RCMP provided no identification of the deceased persons.

The Kugluktuk RCMP along with the members from the Major Crime Unit and Forensic Identification Section are investigating and continue to work with the Office of the Chief Coroner, police said. ”



"JANE DOE"

CITY: Lake Powell

LOCATION TYPE: Rural

STATE: Utah

COUNTRY: United States

YEAR: 1998

DATE: 4 / 1 / 1998

RULING: Homicide

PERP GENDER: Male

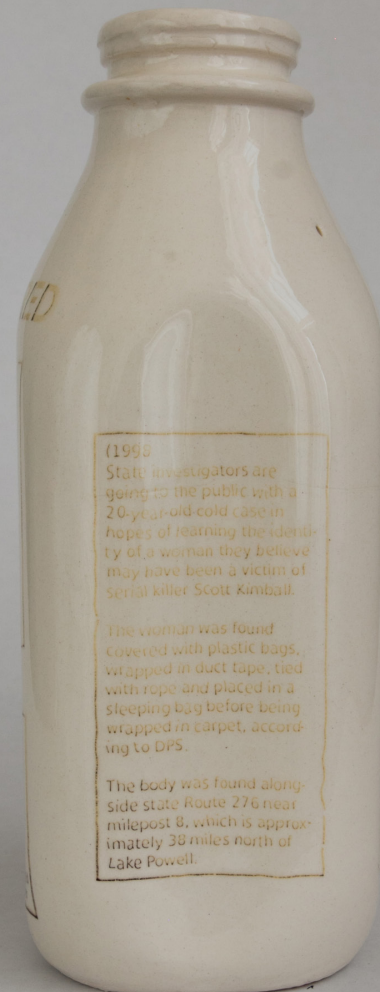
CONVICTION: Never Charged

RELATIONSHIP: Serial Killer

“ State investigators are going to the public with a 20-year-old cold case in hopes of learning the identity of a woman they believe may have been a victim of serial killer Scott Kimball.

The woman was found covered with plastic bags, wrapped in duct tape, tied with rope and placed in a sleeping bag before being wrapped in carpet, according to DPS.

The body was found alongside state Route 276 near milepost 8, which is approximately 38 miles north of Lake Powell. ”



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“The woman is believed to have been between 37 and 45 years old at the time of her death and is of either Hispanic or Native American descent based on DNA testing.

She was around 5 feet tall and weighed 112 pounds with brown hair and brown eyes.

According to a report from KSL.com, there are similarities between the Maidenwater victim and Kimball's victims, including being tied with rope using a unique and complex knot system and being wrapped in a children's play mat similar to the one used by Kimball's 5-year-old son in 1998.”



“In addition, Kimball dumped two of his victims' bodies in the Book Cliffs area, which is just north of where the Maidenwater victim was found. “Initially Scott was somewhat confrontational with us, but eventually became more cooperative. We interviewed him for 2 1/2 hours,” the agent wrote in a Utah State Bureau of Investigation report. “Ultimately, Scott denied any knowledge or involvement with this murder.”

Anyone with information related to the case or the identity of the woman is asked to call the DPS dispatch line at 801-887-3800.”



"JANE DOE"

TRIBE: Gila River Indian
Community

CITY: Laveen

LOCATION TYPE: Reservation

STATE: Arizona

COUNTRY: United States

YEAR: 2006

DATE: 5/7/2006

STATUS: Murdered

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"JANE DOE"

TRIBE: Lumberton

CITY: Lawton

LOCATION TYPE: Reservation

STATE: North Carolina

COUNTRY: United States

YEAR: 2014

DATE: 4/23/2014

RULING: Accidental

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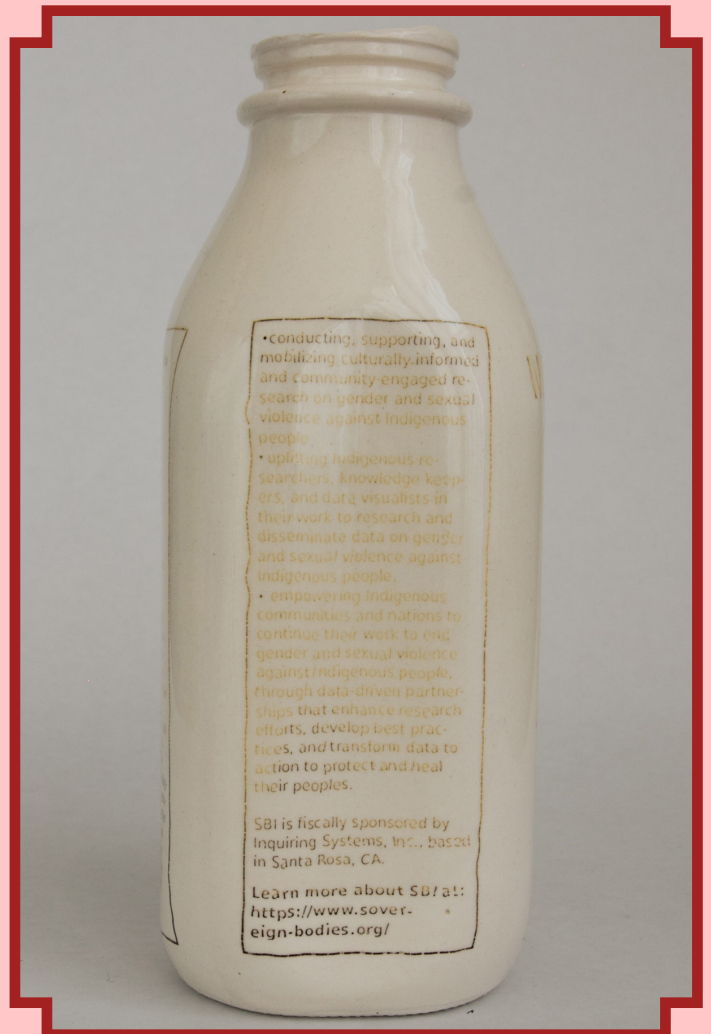
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"JANE DOE"

TRIBE: Muscogee Cree

CITY: Muscogee

LOCATION TYPE: Reservation

COUNTRY: United States

YEAR: 2002

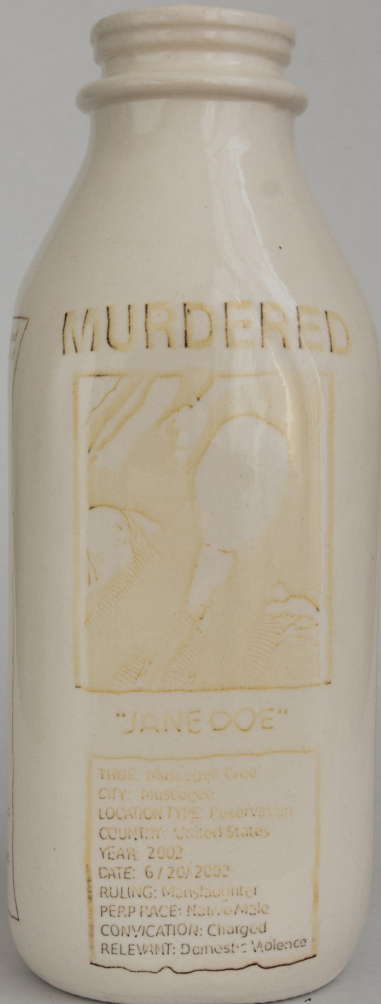
DATE: 6/20/2002

RULING: Manslaughter

PERP RACE: Native Male

CONVICTION: Charged

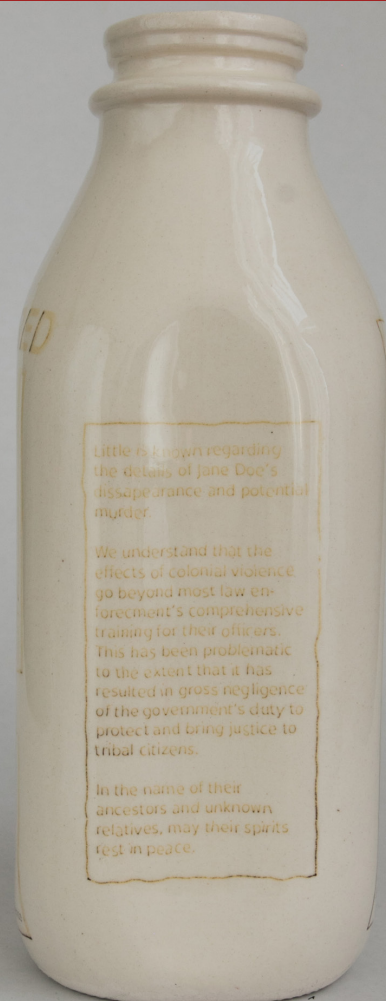
RELEVANT: Domestic Violence



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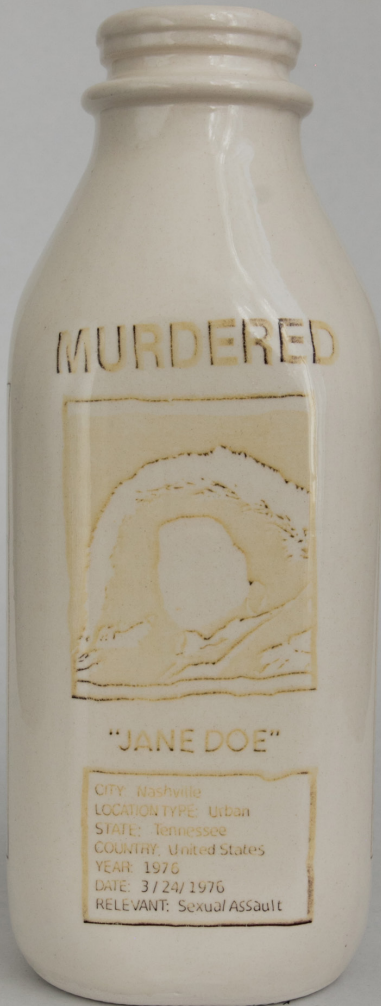


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"JANE DOE"

CITY: Nashville

LOCATION TYPE: Urban

STATE: Tennessee

COUNTRY: United States

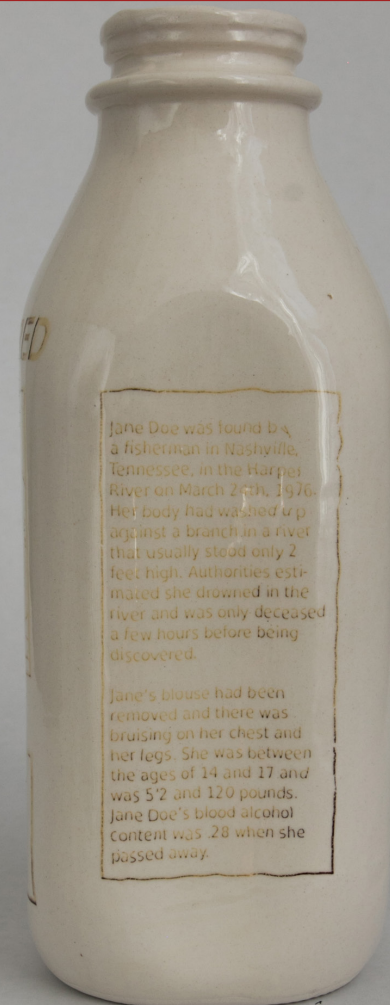
YEAR: 1976

DATE: 3/24/1976

RELEVANT: Sexual Assault

"Jane Doe was found by a fisherman in Nashville, Tennessee, in the Harper River on March 24th, 1976. Her body had washed up against a branch in a river that usually stood only 2 feet high. Authorities estimated she drowned in the river and was only deceased a few hours before being discovered."

Jane's blouse had been removed and there was bruising on her chest and her legs. She was between the ages of 14 and 17 and was 5'2 and 120 pounds. Jane Doe's blood alcohol content was .28 when she passed away."



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“Witnesses who saw Jane Doe before her death stated that she went by the alias Sherry or Cheryl and claimed she and a friend had run away from a chemical dependency and mental health treatment center in St. Paul, Minnesota, and were headed to Haines City, Florida.

The two people questioned admitted to picking Jane Doe up while she was hitchhiking on Interstate 24 on March 15th of that year. They claimed she was accompanied by a white female with blonde hair and wire-rimmed glasses. This companion reported she was at the same treatment center.”

Police don't know if Jane Doe's death was the result of an accident or murder and sexual assault. Police don't believe the motorists who picked Jane Doe and her companion up are responsible for Jane Doe's death.

Jane Doe died before the invention of DNA technology and has been buried in a pauper's graveyard where many of the grave markers have been moved. Exhumation of Jane Doe's body for DNA samples is impossible.

Tribal Information: Jane Doe is believed to be of either Native American or Hispanic descent. As she is unknown, so are her people.





"JANE DOE"

CITY: New Orleans

LOCATION TYPE: Urban

STATE: Louisiana

COUNTRY: United States

YEAR: 1989

DATE: 10 / 17 / 1989

RULING: Homicide



"Jane was discovered on September 17th, 1989, naked and in the bushes by a rest stop along Interstate 55 in Southern Lincoln County, Mississippi near mile marker 26. Charges were filed in her murder but her assailants were unable to provide information regarding her identity. Her killers reported that Jane was a prostitute they picked up in New Orleans, Louisiana. They intended to rob her but ended up murdering her and dumping the body."

UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“Jane was between the ages of 16 and 35 at the time of her death. She was 5'2 and between 135-145 pounds. She had brown hair and brown eyes. She had freckles, a mole on her neck, and a scar on her forehead about 1 cm in length. Dental information is available for this decedent and she remains unidentified.

Tribal Information: Jane is thought to be White with possible Asian or Native American ancestry. As she is unknown, so are her people.”





"JANE DOE"

CITY: Nome

STATE: Alaska

COUNTRY: United States

AGE: 13

YEAR: 2003

DATE: 5 / 27 / 2003

RELEVANT: Youth

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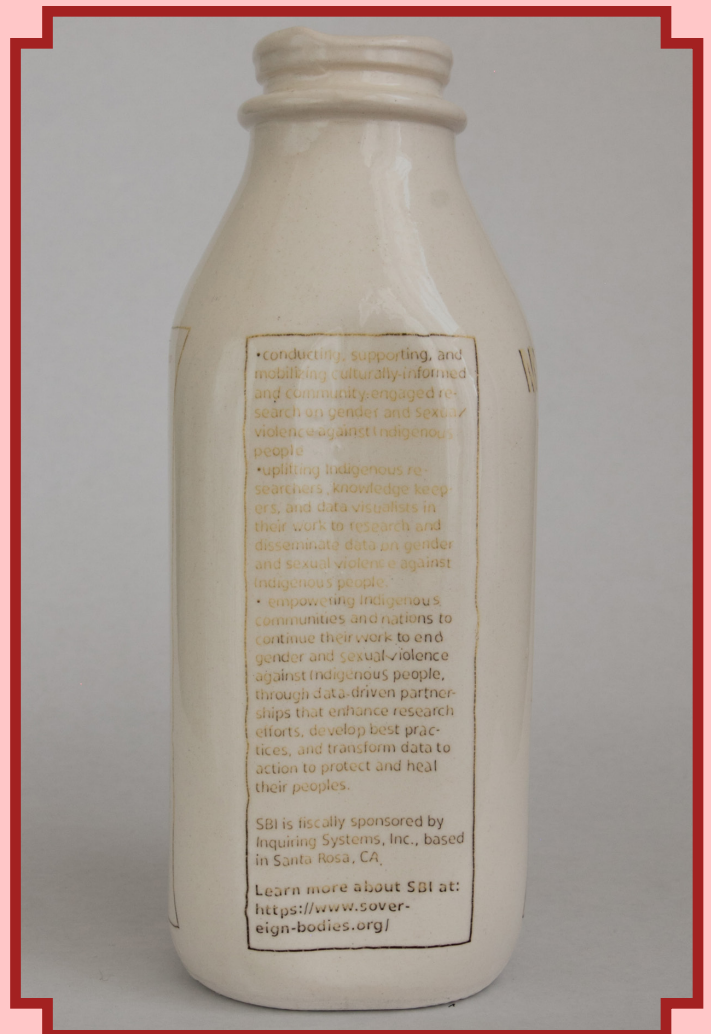
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"JANE DOE"

CITY: Nome

STATE: Alaska

COUNTRY: United States

AGE: 7

YEAR: 2006

DATE: 6 / 12 / 2006

RELEVANT: Youth

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"JANE DOE"

CITY: Omaha

LOCATION TYPE: Urban

STATE: Nebraska

COUNTRY: United States

YEAR: 1946

DATE: 10 / 5 / 1946

RULING: Homicide

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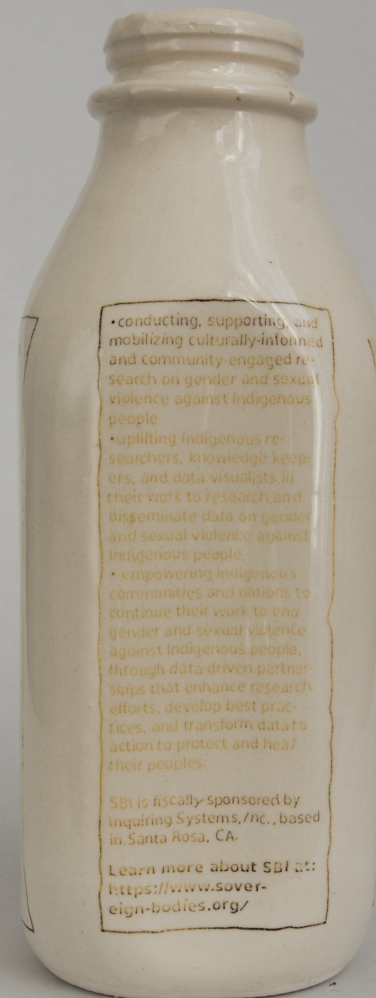
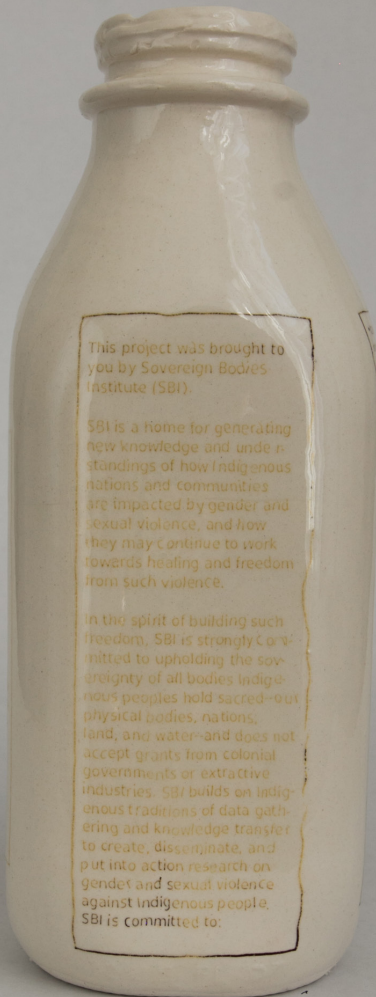
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"JANE DOE"

CITY: Osnaburgh House

PROVINCE: Manitoba

COUNTRY: Canada

YEAR: 1924

DATE: 6/18/1924

RELEVANT: Sex Work

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“JANE DOE”

TRIBE: Salish & Kootenai Tribes

CITY: Polson

LOCATION TYPE: Reservation

STATE: Montana

COUNTRY: United States

YEAR: 1952

DATE: 8 / 10 / 1952

STATUS: Murdered

PMV: Dumped in garbage.



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"JANE DOE"

CITY: Port Richey

LOCATION TYPE: Urban

STATE: Florida

COUNTRY: United States

AGE: 33

YEAR: 2002

DATE: 3/17/2002

RULING: Homicide

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"JANE DOE"

TRIBE: Shoshone-Bannock

CITY: Ross Fork

LOCATION TYPE: Rural

STATE: Idaho

COUNTRY: United States

YEAR: 2008

DATE: 9/23/2008

STATUS: Murdered

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"JANE DOE"

TRIBE: Akimel O'odham

CITY: Sacaton

LOCATION TYPE: Reservation

STATE: Arizona

COUNTRY: United States

AGE: 16

YEAR: 1997

DATE: 8/9/1997

STATUS: Murdered



"Jane Doe's remains were discovered near 51st avenue and Dust Devil Road on the Gila River Indian Reservation in Arizona on August 9th, 1997."

Jane is believed to have died several months before her recovery. Strangely, the remains of a horse were found on top of her.

Tribal Information: Jane Doe is thought to be White with Hispanic or Native American ancestry. As she is unknown, so are her people."

UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“ She is believed to have been between the ages of 17 and 20 when she died.

There is no information regarding the cause of death publicly available. DNA and dental records are available for this decedent.

If you have any information regarding the death or identity of the Gila River Reservation Jane Doe, you are encouraged to contact the Maricopa County Sheriff's Office at 602- 256 -1000 ”





"JANE DOE"

TRIBE: Salish & Kootenai Tribes

CITY: Whitefish

LOCATION TYPE: Rural

STATE: Montana

COUNTRY: United States

YEAR: 2016

DATE: 7/15/2016

STATUS: Murdered

RULING: Homicide

"Little is known regarding the details of Jane Doe's disappearance and potential murder.

We understand that the effects of colonial violence go beyond most law enforcement's comprehensive training for their officers. This has been problematic to the extent that it has resulted in gross negligence of the government's duty to protect and bring justice to tribal citizens.

In the name of their ancestors and unknown relatives, may their spirits rest in peace."



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"JANE DOE"

TRIBE: Navajo

CITY: Sanders

LOCATION TYPE: Rural

STATE: Arizona

COUNTRY: United States

YEAR: 2013

DATE: 1/1/2013

STATUS: Murdered

RELEVANT: Domestic Violence

"Little is known regarding the details of Jane Doe's disappearance and potential murder.

We understand that the effects of colonial violence go beyond most law enforcement's comprehensive training for their officers. This has been problematic to the extent that it has resulted in gross negligence of the government's duty to protect and bring justice to tribal citizens.

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"JANE DOE"

TRIBE: Navajo

CITY: Shiprock

LOCATION TYPE: Reservation

STATE: New Mexico

COUNTRY: United States

AGE: 65

YEAR: 2011

DATE: 11 / 11 / 2011

"Pamela N., 42, an enrolled member of the Hopi Tribe who resides in Shiprock, was sentenced in federal district court in Albuquerque Tuesday to 110 months in federal prison followed by five years of supervised release for her voluntary manslaughter conviction.

Navasie was arrested on Jan. 11, 2011, and charged with killing a 65-year-old Navajo woman at the victim's Shiprock residence. Navasie has been in federal custody since her arrest."

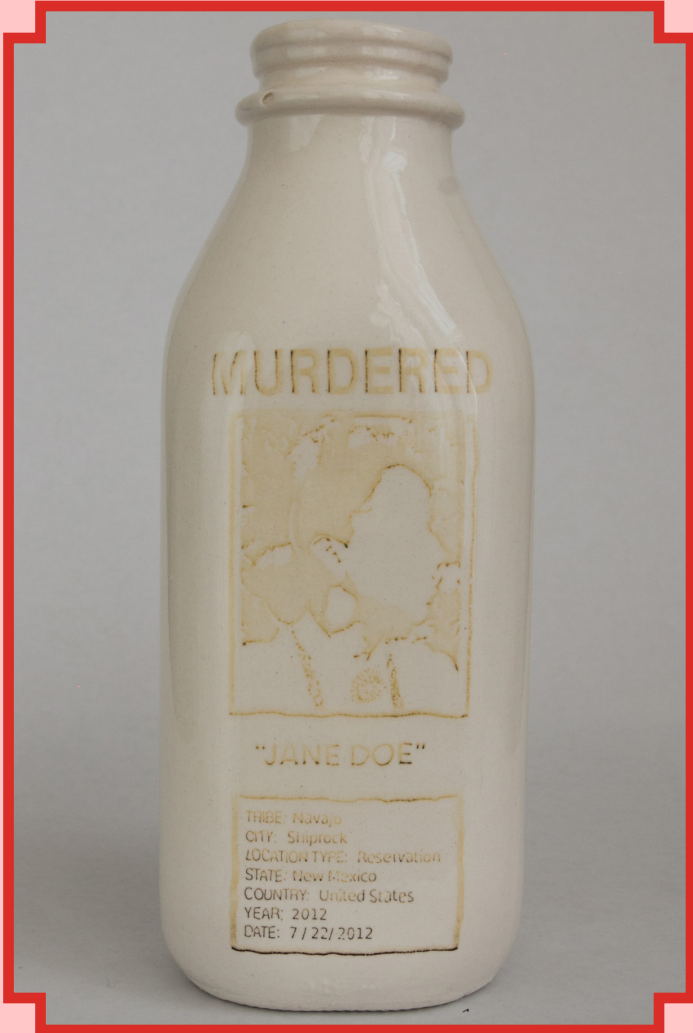


UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“ On Jan. 11, 2013, Navasie pleaded guilty to a felony information charging her with voluntary manslaughter and admitted stabbing the victim in the neck and causing the victim's death. Navasie admitted stabbing the victim in the heat of passion while the two women were quarreling. ”





"JANE DOE"

TRIBE: Navajo

CITY: Shiprock

LOCATION TYPE: Reservation

STATE: New Mexico

COUNTRY: United States

YEAR: 2012

DATE: 7 / 22 / 2012

“ Authorities found a woman’s body in an irrigation canal in Shiprock over the weekend, the FBI said.

The body was found at about 8 a.m. Sunday in the Paradise area of northern Shiprock, Frank Fisher with the FBI said. The woman may have been dead for one or two days when the body was found. ”

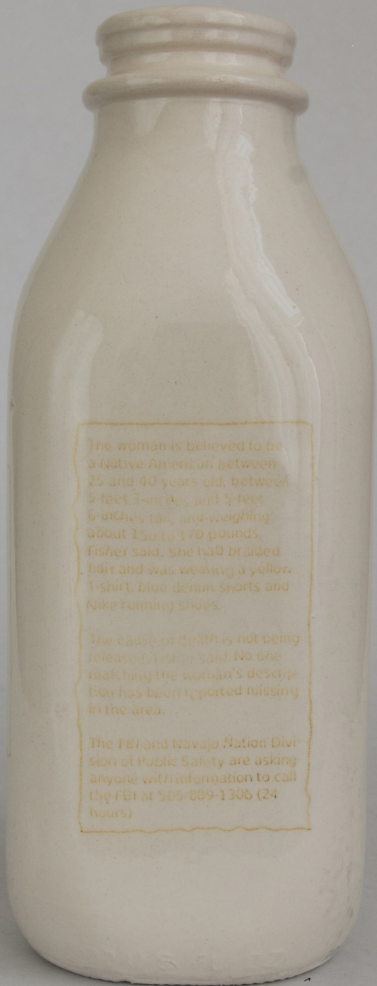


UNBOTTTLING an epidemic: MMIWG Jane Doe Edition

“ The woman is believed to be a Native American between 25 and 40 years old, between 5-feet 3-inches and 5-feet 6-inches tall, and weighing about 150 to 170 pounds, Fisher said. She had braided hair and was wearing a yellow T-shirt, blue denim shorts, and Nike running shoes.

The cause of death is not being released, Fisher said. No one matching the woman’s description has been reported missing in the area.

The FBI and Navajo Nation Division of Public Safety is asking anyone with information to call the FBI at 505-889-1300 (24 hours) ”





"JANE DOE"

TRIBE: Navajo

CITY: Shiprock

LOCATION TYPE: Reservation

STATE: New Mexico

COUNTRY: United States

YEAR: 2013

DATE: 7 / 14 / 2013

"Tillman Naskia Begaye, 33, was sentenced on Friday to 30 years in federal prison for his conviction on three counts of second-degree murder.

Begaye, who resides in Shiprock, was arrested on July 22, 2013, on a criminal complaint charging him with three counts of second-degree murder, and was indicted on the same charges on Aug. 7, 2013.

According to the indictment, Begaye killed a Navajo woman and two of her adult children on July 14, 2013, while driving under the influence of alcohol on the Navajo Reservation."



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“ According to the indictment, Begaye killed a Navajo woman and two of her adult children on July 14, 2013, while driving under the influence of alcohol on the Navajo Reservation.

On May 16, 2014, a federal jury returned a verdict of guilty against Begaye on each of the three counts of the indictment after a five-day trial.

The evidence at trial established that on July 14, 2013, officers of the Navajo Nation Division of Public Safety were called to the scene of a two-vehicle crash on U.S. Highway 491 south of Newcomb, near Sheep Springs, N.M. ”

“ The investigation also revealed that Begaye was driving north-bound on a southbound lane of a four-lane highway at a speed of 75 mph in a 65 mph zone before impact.

Through a stipulation, the jury learned that Begaye had two prior DWI convictions.

According to the stipulation, Begaye was convicted of driving under the influence charge in October 2012 in Colorado. Begaye also was convicted of aggravated driving while intoxicated charge in January 2001 in the Municipal Court in Farmington.”



"JANE DOE"

TRIBE: Navajo

CITY: Shiprock

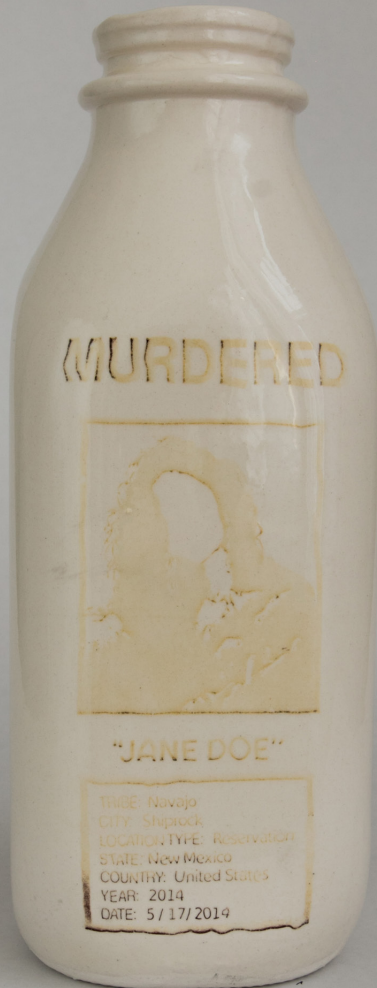
LOCATION TYPE: Reservation

STATE: New Mexico

COUNTRY: United States

YEAR: 2014

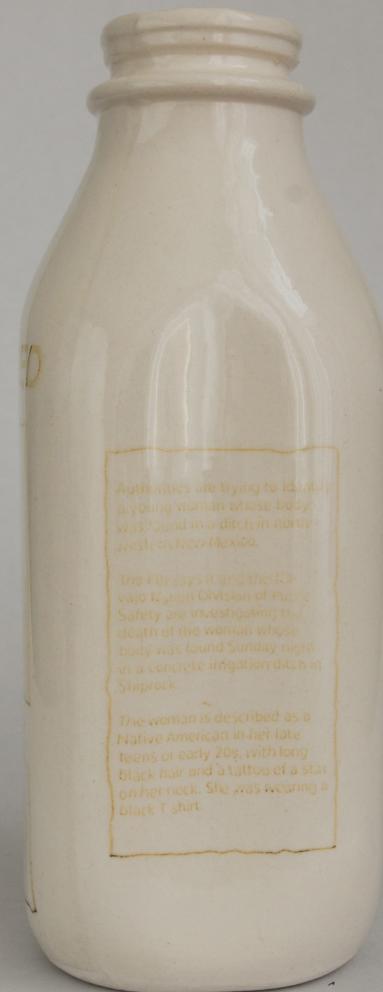
DATE: 5/17/2014



“ Authorities are trying to identify a young woman whose body was found in a ditch in northwestern New Mexico.

The FBI says it and the Navajo Nation Division of Public Safety is investigating the death of the the woman whose body was found Sunday night in a concrete irrigation ditch in Shiprock.

The woman is described as a Native American in her late teens or early 20s, with long black hair and a tattoo of a star on her neck. She was wearing a black T-shirt.”



UNBOTTLING an epidemic: **MMIWG Jane Doe Edition**



UNBOTTLING *an epidemic:* MMIWG Jane Doe Edition



"JANE DOE"

CITY: Tempe

STATE: Arizona

COUNTRY: United States

AGE: 15

YEAR: 2002

DATE: 4 / 27 / 2002

RELEVANT: Youth

“ This teenage female was found behind a business in Tempe but she likely had been picked up hitchhiking near 32nd Street and Greenway Road in Phoenix on 4/26/02. At that time she reportedly told the driver in Spanish that she was kicked out of a house for drug use. Her death was due to a drug overdose. She is possibly Hispanic, Native American, or biracial. ”



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“Approx. 12.5 inches long and is dark and straight

She has several scars, among them a scar on the back of the left hand and a scar on the top of the left shoulder. red tank top, blue jeans with a zipper on side, round eyelets at waistband (“Watch LA” brand).

She had faded purple polish on her fingernails, a purple bracelet, and an elastic hair tie on her right wrist.”





"JANE DOE"

TRIBE: Nisqually

COUNTY: Thurston

LOCATION TYPE: Reservation

STATE: Washington

COUNTRY: United States

YEAR: 2013

DATE: 11 / 9 / 2013

PMV: Dismembered

(Post Mortem Violence)



UNBOTTLING an epidemic: MMIWG Jane Doe Edition



"They had been there for a while. They were skeletal, at that time. From testing on that, we do know that was a female as well. Approx. 25 to 30 years old," Brady said.

Brady said the sheriff's office in In recent years have conducted additional searches around the area, but nothing new has come up.

The second case was opened more recently on Nov. 9, 2013, when a dog brought a human leg to its owner's home on Peter Kalama Drive near the Nisqually Indian Reservation."



"Subsequent searches by the sheriff's office resulted in an arm, pelvis, rib cage, parts of a skull, and jaw bone being found within a square mile of each other on the reservation.

Evidence collected from both these cases will be sent off to a private lab for further tests thanks in part to the tribe's donation.

"Ultimately, our goal is to solve these cases. But in the short term, you have to look at it as (though) you're trying to identify victims and bring closure to their families," Brady said."



"JANE DOE"

TRIBE: Nisqually

COUNTY: Thurston

LOCATION TYPE: Reservation

STATE: Washington

COUNTRY: United States

YEAR: 1979

"The Nisqually Indian Tribe recently donated \$13,000 to the Thurston County Sheriff's Office in hopes of solving two cold case homicides that occurred near the Nisqually Reservation, one of which has gone 40 years without any new evidence.

In October 1981, skeletal remains and other bone fragments were found by pedestrians just off Reservation Road near State Route 510 in a heavily forested area.

Thurston County investigators' initial findings concluded that the victim's remains had been out in the forest for anywhere from two to 15 years. Because of that detail, the case soon went cold."



UNBOTTLING *an epidemic:* MMIWG Jane Doe Edition



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"JANE DOE"

TRIBE: Tohono O'odham

CITY: Papago Farms

LOCATION TYPE: Reservation

STATE: Arizona

COUNTRY: United States

AGE: 14

YEAR: 2010

DATE: 9/29/2010

STATUS: Murdered



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"JANE DOE"

TRIBE: Tohono O'odham

CITY: Cowlic Village

LOCATION TYPE: Reservation

STATE: Arizona

COUNTRY: United States

AGE: 16

YEAR: 2006

DATE: 10 / 1 / 2006

STATUS: Murdered



“ On October 1, 2006, the skeletal remains of an unidentified Hispanic female were located in a desert area west of Cowlic Village on the Tohono O’Odham Nation reservation in Pima County, Arizona.

Based on the condition of the remains, it is believed she could have died 3 to 6 months before recovery. She was approximately 5’1 ”

UNBOTTLING an epidemic: MMIWG Jane Doe Edition



“Clothing items located with the Jane Doe include a brown shirt, blue denim pants (“Lei” brand), a blue denim skirt with flowers stitched on the back pockets, blue shorts (size M), brown shoes with ladybug detail on the tongue (“Raccoon” brand), a blue ball-cap and 2 black hair barrettes.

A black and gray backpack (“Track” brand) and a black shoulder bag (“Maxima Sport USA” brand) were also located.”

“The bag contained 4 “Padrax”, red lipstick, an eye makeup brush, tweezers and 2 scraps of paper with the same telephone number written on them. The number relates to a pre-paid cellular phone registered under the name “[OMITTED for privacy]”.

Anyone with information should contact the Pima County Office of the Medical Examiner, reference case number ML06-1852.
Medical Ex.: 1- 520- 724 -8600
1- 800- THE- LOST® ”





"JANE DOE"

CITY: Tonopah

LOCATION TYPE: Rural

STATE: Nevada

COUNTRY: United States

YEAR: 1924

DATE: 11/17/1924

RULING: Homicide

CONVICTION: (Male) Charged



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"JANE DOE"

CITY: Vancouver

LOCATION TYPE: Urban

PROVINCE: British Columbia

COUNTRY: Canada

YEAR: 1966

DATE: 5/18/1966

RULING: Alcohol Poisoning

PERP GENDER: Male

CONVICTION: Never Charged

RELEVANT: Sexual Assault



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"JANE DOE"

TRIBE: Squamish Nation

CITY: Vancouver

LOCATION TYPE: Urban

PROVINCE: British Columbia

COUNTRY: Canada

YEAR: 2002

DATE: 11/1/2002

STATUS: Murdered

RULING: Drowned



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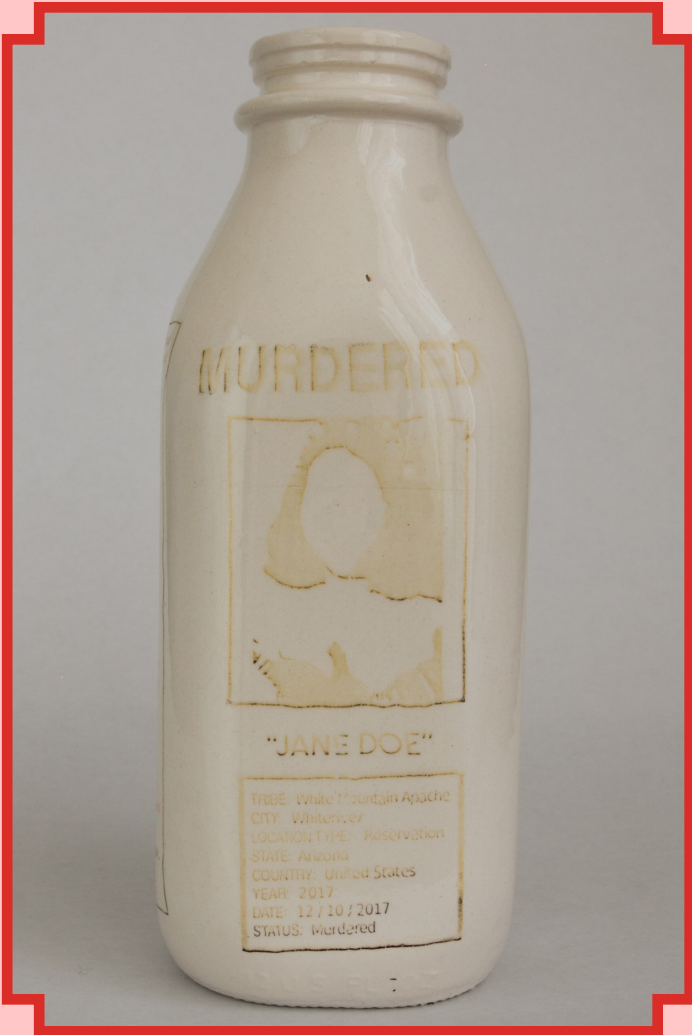


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"JANE DOE"

TRIBE: White Mountain Apache

CITY: Whiteriver

LOCATION TYPE: Reservation

STATE: Arizona

COUNTRY: United States

YEAR: 2017

DATE: 12/10/2017

STATUS: Murdered



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"JANE DOE"

CITY: Winnebago

LOCATION TYPE: Reservation

STATE: Nebraska

COUNTRY: United States

YEAR: 1908

DATE: 8/1/2008

RULING: Manslaughter

RELATIONSHIP: (Male) Partner

CONVICTION: Charged

RELEVANT: Domestic Violence



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"JANE DOE"

CITY: Rapid City

LOCATION TYPE: Urban

STATE: South Dakota

COUNTRY: United States

RELEVANT: Boarding School, Youth

(In light of the recent horrific findings of indigenous residential school children and babies kept for generations in unmarked graves across Turtle Island, the artist would like to note this individual bottle represents thousands more. Wopila Tanka)



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•SBI has changed its fiscal sponsors during this project. At the time the contract began in 2019, SBI was sponsored by ISI, now it is sponsored by Open Collective Foundation as of 2022; we cannot change the print on the bottles, but we want to honor that shift in the text.”



Epilogue

TW: Graphic/Descriptive Reflections of Enduring Colonial Abuse

One day in class I had this epiphany about the correlation between alcohol and the physiological ways its natural properties affect those who consume it. I am a Lakota Winyan, a member of the Očéti Sakówin, and it is my understanding that one of the many reasons our Ancestors followed the Pté Oyáte was because they knew where to go and what to eat, so they followed their lead. They observed the way the Pte seemed to respect the plant nations that nourished them; this was among many ways we modeled ourselves after them. Their teeth were rounded, so whatever they ate was cut above the root, unlike pasture cattle that pull them out. This has destroyed wild prairie grasses over time. Now it is said that when you consume something, you take on its properties or as they say, “you are what you eat”. These plants lived happy lives under Wi, the sun, and so the buffalo is filled with goodness. We are then taking on those happy properties when we receive the sacrifice of the Tatanka after a hunt. This symbiotic cycle is acknowledged in many of our ceremonies and is sacred.

Adversely, alcohol is manmade and created when fermentation takes place—in other words, you seal plant life inside a controlled atmosphere whereby the deprivation of oxygen, undergoes a violent transformation. Oxygen is a necessary molecule for our lives, putting plants through a traumatic process changes their energy and when you consume that energy, it can have a daunting effect on you. Especially if you are a child of generational trauma and have not been educated on any of the language or interventions that can be used to destigmatize and unlearn harmful behaviors. I know it can be hard for some to accept that the U.S. government would intentionally provide liquor rations to their soldiers and native families on reservations for malicious reasons, but we are beyond whether to believe it because it is real history.

Embedding alcohol as a norm for citizens, prisoners of war, and soldiers, was all for the same reason alike; to numb everyone from the crimes against humanity that they were experiencing by their governments in different ways and on all sides. As society has gone on, we can see how the party and drinking culture became the catalyst for millions of cases of violence, sexual assault, and overall crime, and came to be considered an acceptable way to discredit and victim blame those who used it to ensure their subordination at whichever level of privilege they were granted by the

white supremacist patriarchy, i.e., intersectionality. It's because of this I chose to create the vessels for the project out of liquor bottles originally. Because children are the biggest minority subjugated under the patriarchy and its tyranny, are therefore the prime targets for violence and abuse. It should be noted that when you can stunt the emotional and spiritual growth of someone while they're a child and limit their education, you can effectively oppress them for the rest of their lives. Missing child milk cartons became a thing because police department's inaction on part of the search and investigation of child victims. Therefore, by juxtaposing our stolen relatives' images with alcohol, this project mimics this similarly carelessness and disrespectful approach of the police's decision, showing the intentionality of this epidemic concerning historical accuracies regarding genocide.

Due to the offensive and critical nature of my vision, I agreed to change the vessels. This was by request of the SBI board of aunties that felt it was best to trade the liquor bottles for the milk carton shape to avoid exposing relatives and survivors to something that could be hurtful. Throughout my healing during this time and before the completion of this project, I was learning how to think about things like this. No matter how well-intentioned and artistic an idea is, respect for the deceased is more important than the potential impact of some little project that, to me at the time, seemed so big. It was my first sponsored project and I felt like everything was so finite and exact. I became content with this change and was happy about it even though at first, I was pretty devastated I had to make more molds. In the end, it solidified my knowledge of mold making and taught me to be more thoughtful and intentional in my work before taking off into the world. Throughout the making of this project, my relationship with alcohol became debilitating and it made me realize all the ways drinking plays a role in colonial suffering. I have no concrete research to cite regarding my beliefs, but I feel that my experiences, stories, observations of society, and understanding of how colonial violence perpetually oppresses its subjects in every aspect of their lives, are more than good enough.

Humans have always been a resource for those who uphold capitalism, Indigenous people's becoming collateral damage for manifest destiny will always be one of the greatest tragedies endured collectively in this hemisphere. We are exploited under settler colonialism, just as the animal and plant nations, just as their people. To understand how this project came about, you must know that generational trauma can manifest itself in sever

al ways. To heal it and process it, you need to work backward and allow yourself to create a safe space to relive traumatic events. I didn't understand this when I started this project with the help of SBI in 2019. This idea came to me in 2018, the semester before the story I am about to tell that changed my life forever.

In July 2018, my entire life's struggle with alcoholism manifested in the form of a traumatic brain injury (TBI) after a night out with friends. I don't remember much besides what was in the memories on my phone, I drank a little too much and ended up falling off something outside and smacking my head on the concrete. They said I woke up, puked, and then immediately began to snore. They had to carry me home. This is something I would have never attempted that evening had I known it was going to lead me on a path of great pain. I didn't have health insurance; I didn't get proper care for my injury. Two weeks later I went and visited acute care and I was told by the doctor that I was fine after he performed some basic balance tests on me and then refused to scan my brain. He said I just needed to rest in a dark room and do nothing. I also didn't realize it at the time, but this was medical discrimination. His prescription for rest wasn't possible, especially not with proper documentation of my injury and symptoms. I was in college and had many classes, plus this project to work on. And I had to work whenever I had free time, I was struggling to make rent, and I had plenty going on with my family. Everything was compounding and I wanted nothing more than to escape.

Trying to explain myself to some of my professors about my injury was discouraging because they didn't seem to believe me and thought it wasn't an acceptable excuse. I didn't realize it at the time, but one professor even accused me of lying in what can only be explained now as his prejudice. I affirmed that I wasn't lying and that I would continue doing my best in class, so I worked diligently on my final paper which he then graded as an F. My first and only F I have ever received. This made me incredibly self-conscious; this made me feel inadequate which made me want to continue drinking. I had lost my older sister years before a medication and alcohol overdose that caused an allergic reaction, she was schizophrenic, according to local physicians. I remember her as an amazing human being with a big heart. She experienced a great ordeal of abuse and neglect that lead to substance use and reckless behaviors, behaviors I would inherit.

This event sparked a destructive path, going out of my way most days to ensure that I could avoid the events that led to the night of my injury in any way I could. I should mention that I developed intense migraines, vertigo, and overall depression and anxiety after the initial pain from the fall had subsided. It also made me extremely irritable and cold in some ways which gave me even more reason to stay dazed when I could. This daze included marijuana smoking which allowed me to carry on with my day-to-day operations, doing my best to stand strong when I was experiencing racism, sexism, you know, the everyday woman of color things. It gave me peace when I could find none, marijuana was my mental health insurance then. It is worth noting that as I have grown emotionally and spiritually, I have used this method of escapism less and less. The information I am about to try to summarize was very hard for me to accept and be able to reflect on but what happened to my sister was no accident. It was an intentional event orchestrated by generations of abuse from colonial governments and settler occupation that stole my sister's livelihood.

At that time, my sister's death was something I had not yet dealt with, but it should be noted that I was in the ceramics room where I would spend most of my undergrad when I received the call that she had passed on. We got busted smoking marijuana at a park in middle school with two non-native boys, and someone reported us. The cops found a makeshift one-hitter on her, they found weed on the boy. He wasn't ever charged (I knew this because he was my friend) but they gave her one-year probation with weekly urine tests, which led her to use K-2, synthetic marijuana. This induced a psychotic breakdown that caused her to be admitted to behavior health. There they told her she had all these different disorders. She was then prescribed all kinds of medications (that arguably made her worse) that led her to experiencing even more compounding trauma from the side effects, ultimately leading to her death. All of this for some homemade marijuana paraphernalia. She did not deserve that. If that day never happened, I would still have my sister to call when I need her.

That night I went out with that friend who I desperately hoped would accept me. It was with an older native girl who was part of a group of friends I had found myself in. After losing my sister, I hadn't realized how much I missed that connection. My sister and I were much closer

when we were young but during our teen years, we became distant due to many factors including, domestic abuse, having the same peer groups, and substance use. There was betrayal, and jealousy on both sides, and she would bully me, so I never really could trust her. In this way, I had a sister wound from losing her before we got to talk about those things as adults. That night they suggested we drink til we can't walk, I agreed and that's the last memory I have of my life before. Well, that is, until I set out to heal myself because I wasn't going to accept the unpredictable recovery my TBI online research was showing me. Research said it could take anywhere from one year to heal what can't be seen and it was likely I would never fully heal. I was determined to recover from everything that brought me to that day. It also seemed like no matter how badly I loved this project, I couldn't bring myself to finish it until I came to terms with all these experiences.

Those things I mentioned affecting my sister and I's relationship are results of unresolved generational trauma. To not delve too far into the tragic details for those who can infer, the effects of operating within the white supremacist colonial patriarchy imposing its institutions on our people, such as boarding schools, reservations, systematic racism, colonial beauty standards, over-sexualization of our Indigenous bodies, etc., — can have a profound effect on the spirits of the families who endured them, and because of this, we became estranged. Our lack of emotional vocabulary and volatile interactions became too much for us to understand. When you are kids, it can be chalked up to misbehaving or it is laughed off but when you are adults, the dysregulation becomes extremely apparent.

She was in treatment facilities for quite some time, then when she got out, she moved to a town a few hours away and I never saw her. Somehow, she moved back to our hometown a year later and got a studio apartment from a program that helps people in need with disabilities. She was so proud and extremely delighted to have visitors. I visited her there, but I still had trouble coming and going, feeling helpless to save my sister from this cycle that I still didn't understand. It was there in that studio apartment that she was called back to the stars. No one was there to take care of her that night because we were all distracted. My parents were experiencing job insecurity and my mom and little brother were in a homeless shelter. I felt survivor's guilt having housing as a college freshman

and so I dealt with the guilt by ignoring it and focusing on my studies. The partner I had at the time was very supportive and helped me through that time but there was too much broken inside me to be in any kind of relationship. They treated me well but I needed to learn how to care for myself and I departed from that relationship.

After I broke up with my partner, I had told myself that I would never spend significant amounts of time with anybody if I wasn't going to spend it with my family. I had to learn about meaningful, healthy relationships all over again. I was determined to do this because I wanted to be a mother someday and a mentor to youth like myself. I wanted them to know it's possible to make it through and although it takes many tears, lots of self-doubt, sometimes taking one step forward and two steps back, eventually you will get the hang of things. I encourage anyone reading this that resonates with my story, to begin by unlearning white supremacy—starting there will bring you to where you need to go.

If we fast forward a few years, to March 2020, Covid-19 had shut down the university I was attending just two months before I was set to graduate. I couldn't access the studio and was beyond devastated to not have a senior show, to not walk at the commencement ceremony, to not have my moment. It felt like the universe had personally had it out for me as I had been extremely humbled by this invisible virus—what a selfish thought. Even so, I was convinced my life was a never-ending cycle of not being good enough, of always losing out, of constantly “going through it”, and having my special milestones be overshadowed and swept under the rug. This ripped open my childhood trauma and I was able to begin true healing. I needed to be seen, I needed to be validated. Now I know that what I was frustrated with was trying to force my wild spirit into a Western mold that told me my natural way of existing is disrupting to the status quo. I was always upsetting people it seemed. Then I discovered my talent for writing spoken word poetry and became enthralled by the idea of pissing off people who abided by white supremacist society.

It was finally in January 2021 that I was allowed into the studio and able to finish the firings for Unbottling an Epidemic: MMIWG. While I was there, I started to realize that I was never ready to finish it even if I were able to. I was emotionally still attached to the original idea that I had to change so I could finish it within a reasonable time frame. I was always

trying to pack so much meaning into one piece; growing up in scarcity, it's hard to break away and be comfortable with the idea that you can create more, that there will be more art supplies, there will be more opportunities, AND you do not have to be perfect to deserve them. I had to unlearn seeking validation from my peers because I was creating work that was meant to make people uncomfortable and to help them learn histories and hear hard truths. It was a responsibility I accepted as a part of the 7th generation.

Originally, the vessels were to be liquor bottles. I made a few dozen of them with 8 different shapes. It was to criticize the colonial practice of drinking liquor and giving it to enslaved people and Natives in their rations, to keep them from revolting, and to encourage abuses within our communities. This was very effective, and it bled into our kinship systems, compounding our traumas, and introducing alcoholism to alleviate the despair that would naturally become engrained as a staple of our reservation lives. Growing up with alcoholics who are your primary caregivers can create an unhealthy imbalance in children, one that puts them in harm's way, and may lead them down paths that leave them vulnerable to predators and tragedy.

By juxtaposing the missing person information in the style of the iconic missing milk cartons, onto liquor bottles it is to say, when will we be worth looking for? Where must we be seen to matter? If you see us on your liquor bottles, will you think of us then? Will they ever find me? Will they ever find my sisters? Will they ever go looking for my aunties? Our children? Maybe if obtaining alcohol were dependent upon us being found then we would matter. We will never matter to the Non-Native masses based on moral duty or expectations of white saviors; we must intentionally burn down the whole system from which these death institutions operate and whose ashes will nourish the soil under concrete that longs for the sun and begin planting our own seeds of salvation.

-- Elizbaeth K. Skye, 25 years old, written Fall 2022

ATTENTION

Due to unforeseen circumstances of the pandemic, the personal experiences of the artist at the time of creation, and the high emotions caused by the nature of such a project, there may be minor mistakes on the bottles and thus also in the body of the document. It should be noted that these mistakes are in no way meant to upset or hurt the families of the unknown relatives but instead, they reflect the challenges of doing this kind of work, especially the emotional labor for an artist that is also personally affected. At the time of assembly, brain fog caused by post-concussion syndrome led to quality control errors resulting in the following:

- Page 5 – Albuquerque is missing a b
- Page 7 – caption is cut off
- Page 19 – date and year don't match
- Page 43 – Should say Creek, not Cree
- In general – SBI is officially fiscally sponsored by Open Collective Foundation (not ISI)

In addition, SBI has changed its fiscal sponsors during this project. At the time the contract began in 2019, we were sponsored by ISI, now we are sponsored by OCF as of 2023; we cannot change the print on the bottles, but we want to honor that shift in the text.

Thank you for your consideration and grace for the artist.

May the deceased rest in peace.