



Wana Tun'unma

Protecting Our Sacred Sites

Various factors have combined to adversely affect important sites and resources along the river. Hydroelectric dams have greatly contributed to the destruction of the sites which are so common along the Columbia River. The proliferation of invasive species and climate change also threaten sites. Despite this and other realities, we have worked together to find solutions to help assure that cultural resources along the river will continue for future generations. We have taken measures to try to restrain and monitor these adverse effects upon the resources.

Our group has been able to address many issues relating to site stabilization and protection along the river. One such important project is the "Petroglyph Canyon" site, which has been an area of much concern for some time. This particular project involved relocating petroglyphs which were moved just prior to the inundation of their original locations along the Columbia River.

Stewardship of the Land

Since the earliest of times our people, as the original inhabitants of this land, have assumed the responsibility of taking care of the land and ensured that the resources remained intact. Today, we share this land with a diversity of people and so we now also share in the responsibility of ensuring that the resources are protected, so that future generations can have the same opportunity that we have enjoyed. Generations before us have acted as stewards for the land, now we should all do our part to share in the responsibility, as well as the appreciation of our valued and indispensable resources.



Acknowledgments:

Wana Pa Koot Koot is comprised of the Confederated Tribes and Bands of the Yakama Nation, the Confederated Tribes of the Warm Springs Reservation of Oregon, the Confederated Tribes of the Umatilla Indian Reservation, the Nez Perce Tribe, U.S. Army Corps of Engineers, the Bonneville Power Administration, Bureau of Indian Affairs, Washington State Department of Archaeology and Historic Preservation, Oregon State Historic Preservation Office, U.S. Forest Service, and the Columbia River Gorge Commission.

Photo Credits: Oregon Historical Society, Portland, Oregon; Nez Perce National Historical Park, Spalding, ID; Dean & Associates Conservation Services; and the Museum of Arts and Culture, Spokane, WA.

This brochure was developed by Wana Pa Koot Koot cultural resource work group and Nakia Williamson-Cloud.

To learn more about Wana Pa Koot Koot and the Federal Columbia River Power System Cultural Resource Program, please visit our website hosted by the Bonneville Power Administration through the following URL: <https://goo.gl/KEqa7c> or scan the QR code:



Wanapa Koot Koot "People working on the River"

The River People

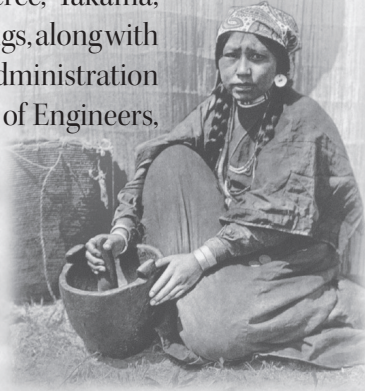
Our people have lived along the rivers from the beginning of time, gathering sustenance from the land. Since the earliest of times, the Nez Perce, Yakama, Umatilla, and Warm Springs people have lived along the Columbia River and its tributaries; taking the salmon and lamprey from the churning rapids, harvesting the various root and berry crops from the slopes and mountains, and hunting the deer and elk which abounded in the plateaus and mountain meadows. Gathering the sacred foods according to the laws and teachings provided to us, was the way we lived upon this ancient land.

The land and the resources continue to shape the lives of our people who still depend upon the river and the land. Throughout this country there are many places which mark this ancient relationship, some of which have been created through natural processes, such as the Two Sisters. Still others have been placed here by our ancestors and serve as reminders to our people about our teachings and our enduring relationship with the land.

Comprised of the Nez Perce, Yakama, Umatilla, and Warm Springs, along with the Bonneville Power Administration and the U.S. Army Corps of Engineers, Wana Pa Koot Koot has worked continually to preserve, protect, and perpetuate the cultural resources along the lower Columbia River system. These efforts have been undertaken in several key areas which are integral to sustaining the many values cultural resources along the river. Included in these are:

- ▶ Inventory of lands along the Columbia River
- ▶ Tribal oral histories
- ▶ Monitoring cultural resource sites
- ▶ Evaluation of sites for eligibility to the National Register of Historic Places
- ▶ Protection and stabilization of cultural resources
- ▶ Repatriation of remains to appropriate tribes

Through these efforts we have initiated important dialogue between the tribes and federal land managing agencies on behalf of the land and the resources.



Consultation with the land managing agencies is an essential aspect of the regulations which implement Section 106 of the National Historic Preservation Act. This law obligates federal agencies to consult with any Indian tribe "that attached religious or cultural significance too historic properties that may be affected by an undertaking".

What are Cultural Resources?

Cultural resources are the elements which are necessary for the continuation of the culture and history of the tribes who inhabited this particular locale. Our people did not separate ourselves from the land, so we are also a part of those resources which are so important to protect. Burial sites, ancient habitation sites, sacred sites, and other cultural use areas are some of the places that are considered most vulnerable.

Cultural and archaeological resources are protected by state and federal laws, and some acts of destruction are felonies and carry with them punishments which include fines and prison terms. Some of the most notable laws protecting archaeological and cultural resources include:

Archaeological Resource Protection Act (ARPA), 1979 (16 USC 470a-470 11), Native American Graves Protection and Repatriation Act (NAGPRA), 1990 (PL. 101-601), National Historic Preservation Act (54 USC 300101).

Examples of illegal acts:

- Defacing a pictograph or petroglyph
- Using a tool to remove an artifact from the ground (A tool being any instrument, even a stick)
- Digging for bottles
- Removing any artifacts
- Digging or probing the ground for historic or prehistoric materials
- Vandalizing historic buildings

Relocating the petroglyphs to Temani Pesh-wa at Columbia Hills State Park

Photo courtesy of Dean and Associated Conservation Services

