GRAND CANYON TRUST *COLORADO PLATEAU*

Advocate

FALL/WINTER 2023

THE Baaj Nwaavjo I'tah Kukveni — Ancestral Footprints of the Grand Canyon National Monument ISSUE

A new national monument protects ancestral lands north and south of the Grand Canyon

PLUS

What One Good Snow Year Means for the Colorado River

A Tribute to Charles Wilkinson

TIM PETERSON

Letter from the EXECUTIVE DIRECTOR

ETHAN AUMACK

Fifty years is a very long time to wait.

Early in the evening of August 8, 2023 on the back patio of Grand Canyon Trust headquarters in Flagstaff, Arizona, under a sweet monsoon rainbow, Havasupai Tribe Vice Chair Edmund Tilousi recounted his family's and the Havasupai Tribe's history of advocacy to protect the Grand Canyon—their homeland—from unfettered uranium mining. Fifty years of impassioned, persistent, and necessarily patient advocacy.

Earlier that day, after five decades of the Havasupai Tribe's work to protect their ancestral lands and waters, President Biden had designated the Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument, protecting nearly 1 million acres of critical Grand Canyon watersheds.

The Grand Canyon Tribal Coalition—which includes representatives of the Havasupai Tribe, Hopi Tribe, Hualapai Tribe, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiutes, Moapa Band of Paiute Indians, Paiute Indian Tribe of Utah, Shivwits Band of Paiutes, Navajo Nation, San Juan Southern Paiute Tribe, Yavapai-Apache Nation, Zuni Tribe, and Colorado River Indian Tribes—had proposed the monument back in April. Mere months later, it is now a reality, the beginning of a new chapter in the Havasupai Tribe's advocacy on behalf of the Grand Canyon region.

The Grand Canyon Trust has been listening to tribes, supporting tribes, and working with tribal members to help lead efforts to permanently protect the greater Grand Canyon region from uranium mining for nearly 20 years—not nearly as long as the Havasupai Tribe's efforts, but long enough to span more than half of our organization's history. The president's actions that day were the result of decades of strategic diplomacy, advocacy, constituency building, communications, and most importantly, sustained support for the Grand Canyon Tribal Coalition leading the campaign.

For the Tilousi family, for the Trust, and for so many others who care for the Grand Canyon, for conservation, and for environmental justice, August 8 was a tremendously powerful day. A day that, as President Biden observed, was "good for the planet...and for the soul of our nation."

This issue of the Colorado Plateau Advocate is dedicated to a place—the Grand Canyon—a newly born national monument, and people who have called this place home since time immemorial. It is a celebration of the decades of work that made an impossibility a reality, and it is a celebration of the work yet to be done.

Here's to the next 50.

OUR MISSION
To safeguard the wonders of the Grand Canyon and the Colorado Plateau, while supporting the rights of its Native peoples.

ON THE COVER
Endangered California condor. ANDREW ORR

EDITOR'S NOTE
The views expressed by the contributors in this issue are solely their own and do not necessarily represent the views of the Grand Canyon Trust.

ONLINE BONUS

RAYMOND CHEE

HOW DO YOU PRONOUNCE BAAJ NWAAVJO I'TAH KUKVENI?

What does the name mean, and how do you pronounce it?

Watch now
grandcanyontrust.org/SayBaaj

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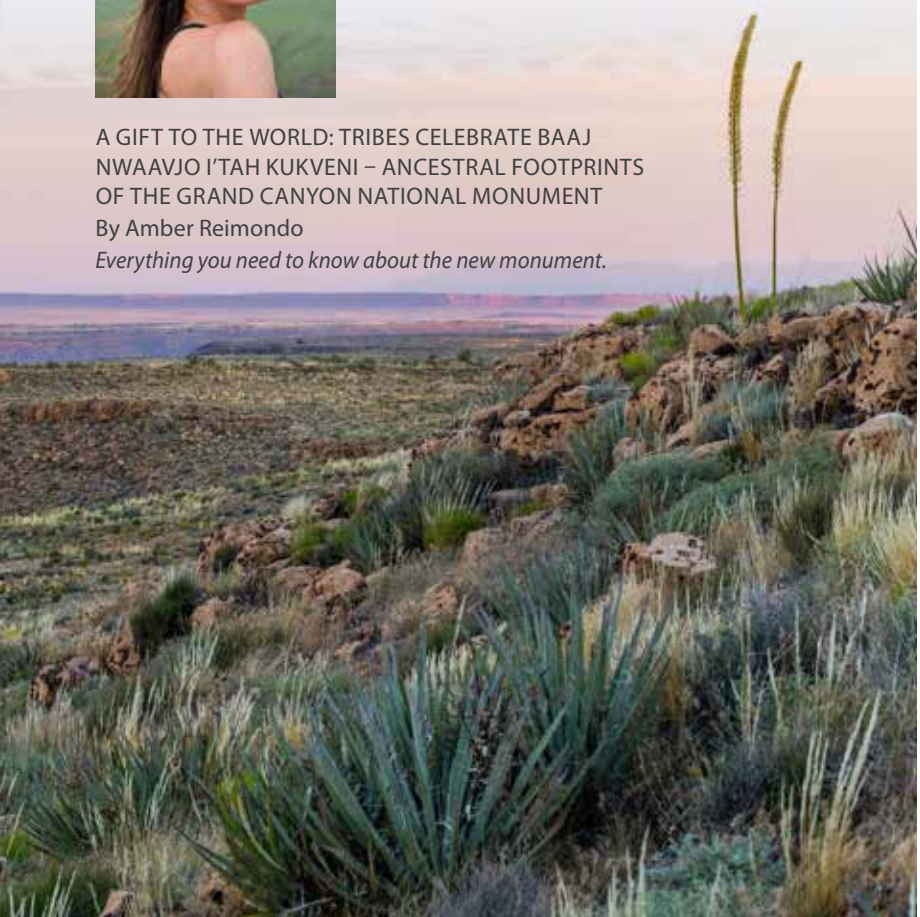
contents

J. BARDEN, NATIONAL PARK SERVICE

AMY S. MARTIN



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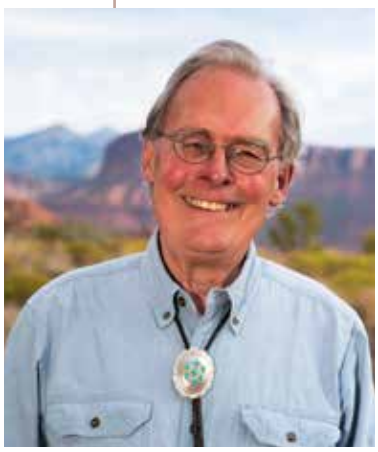


TIM PETERSON

PLUS

One Good Year

The Colorado River's Long Road to Recovery

By Jen Pelz

ABOVE: The Colorado River, running muddy through the Grand Canyon. TIM D. PETERSON RIGHT: The lodge on the north rim of Grand Canyon National Park as seen on April 4, 2023. As of April 7, 2023, the North Rim had received over 250 inches of snowfall. E. SHALLA, NATIONAL PARK SERVICE

The chocolate water churning with snow melting out of the Rockies plummeted downstream as I made my way from western Colorado to Utah's canyonlands this May. This was a good sign. The sight was the same in Glenwood Springs, Colorado, where the Colorado River roared and frothed, so loud it was hard to hear over, and at the Dirty Devil River near Hanksville, Utah. Water coursed in both rivers from bank to bank, thick with sediment, high and fast.

The Colorado River at Glenwood Springs reached its highest flow of the year on June 23, 2023—14,000 cubic feet per second. Picture 14,000 basketballs made of water bouncing downstream with reckless abandon every second. The river was significantly higher than in 2022, but still only half the peak it reached in wet years like 2019 and 2011.

These high river flows are the result of heavy snowfall that blanketed the western U.S. this past winter. By the end of January 2023, the snow water equivalent—the amount of water contained in the snow—was 150 percent of normal in Arizona, Utah, and western Colorado. Snow continued to accumulate throughout the spring and temperatures remained cold, allowing snow to persist late into the season. By April the total amount of water contained in the snow was up to 161 percent of normal across the Colorado River Basin.

Mountain snowpack and water in rivers throughout the basin is vital to replenishing groundwater aquifers and boosting rivers, reservoirs, creeks, and springs that supply homes and farms. Water in rivers also supports cultural uses by Native communities, nourishes plants and wildlife, helps generate power, and supports recreation economies. A good water year also increases soil moisture, reduces the risk of wildfire, allows for dynamic high flows that transport sediment and clear river channels of vegetation, and triggers reproduction in native fish and plants.

But one good snow year does not end a decades-long drought. Despite all the positive effects of the 2023 runoff, it's not enough to make up for the chronically low flows we've seen since 2000, nor to ease unsustainable demands on the Colorado River, for a few reasons.

First, it takes a long time to recover from a 23-year drought intensified by climate change.

The past two decades were the driest period in the past 1,200 years. The January 2023 Drought Status Update report put out by the federal government explained that "the impacts of long-term drought are often slow to build and recover," and that the effects are "compounded by

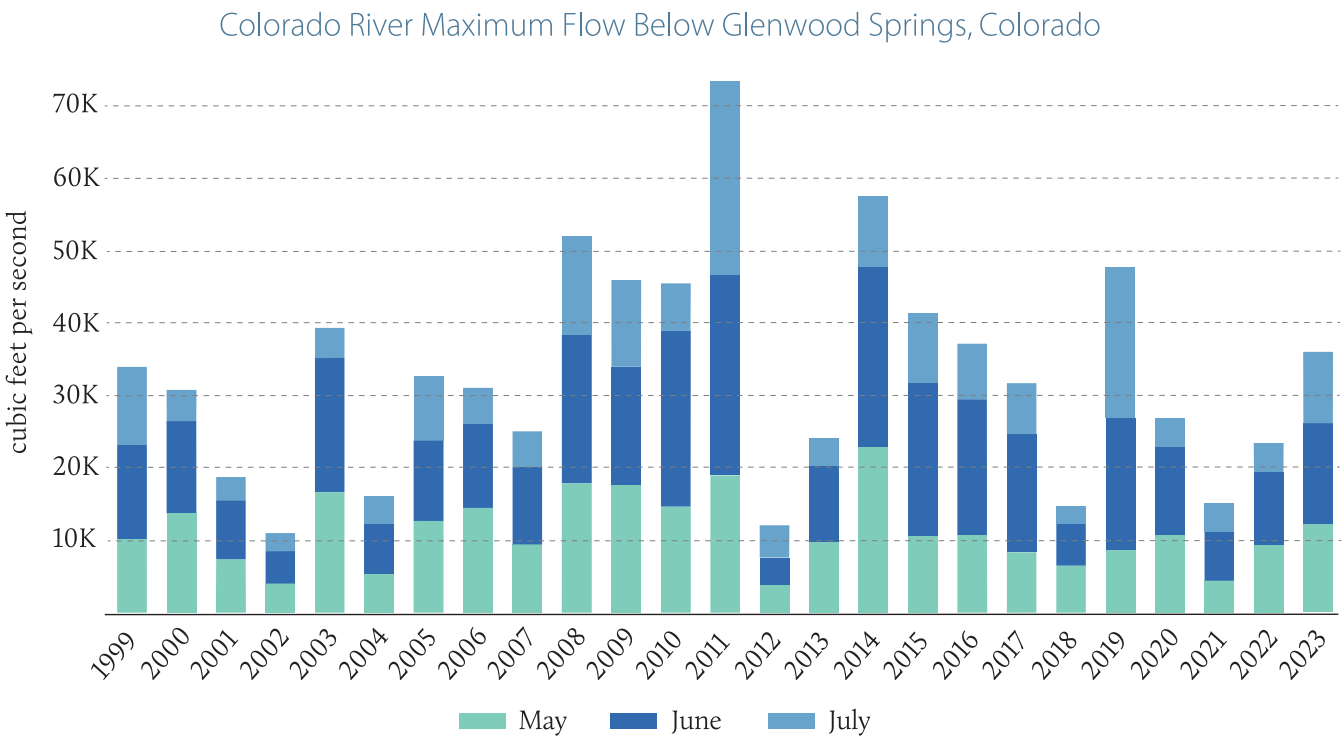
the impacts of warming and aridification." The report also emphasized that water levels remained low in lakes Powell and Mead.

Second, the amount of water in the two largest U.S. reservoirs is massive. Lake Mead and Lake Powell collectively hold more than 16 trillion gallons of water. Six other reservoirs in the upper Colorado River Basin (Fontenelle, Flaming Gorge, Blue Mesa, Morrow Point, Crystal, and Navajo) hold only about 2 trillion gallons of water combined. That means the smaller upstream reservoirs recover from low water levels much faster. You may remember that, after its construction in 1963, it took Lake Powell 17 years to fill. At that time, demands on the river were significantly less than we see today and rain and snowmelt were consistently higher.

Finally, keeping water levels up in lakes Powell and Mead depends on how much water comes in and how much water goes out every year. The reservoirs fill when more water is coming in than is being used or evaporating, and they shrink when more water is used or lost to evaporation than is replenished by river flows. Over the last 23 years, both reservoirs fell because demand is significantly outpacing supply.

As an example, Lake Powell was nearly full in 1999. The water was only six feet from the top of the dam. However, a series of dry years between 2000 and 2004 and high demand dropped the surface of the lake 100 feet and cut its volume in half. This precipitous decline spurred the U.S. Bureau of Reclamation and the seven Colorado River Basin states (Arizona, California, Colorado, Nevada, New Mexico, Utah, and Wyoming) to develop rules, known as the 2007 Interim Guidelines, for operating lakes Powell and Mead and to reduce demand in the lower basin states of Arizona, California, and Nevada. The new rules took effect at lakes Powell and Mead in 2008.

From its low point in 2004, Lake Powell began a slow recovery. Over the next seven years, the lake rose 66 feet and filled up to 72 percent of capacity.

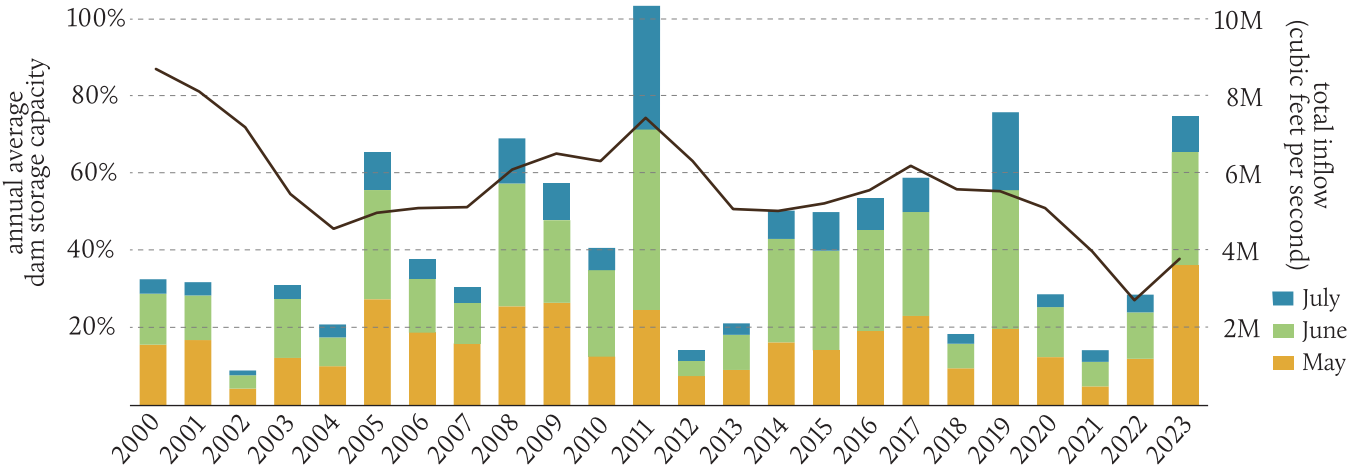


This graph shows the maximum monthly flow recorded in the Colorado River below Glenwood Springs, Colorado from May through July 1999-2023. The different colors on each bar show the highest flow that year during each of the selected months. SOURCE: U.S. BUREAU OF RECLAMATION

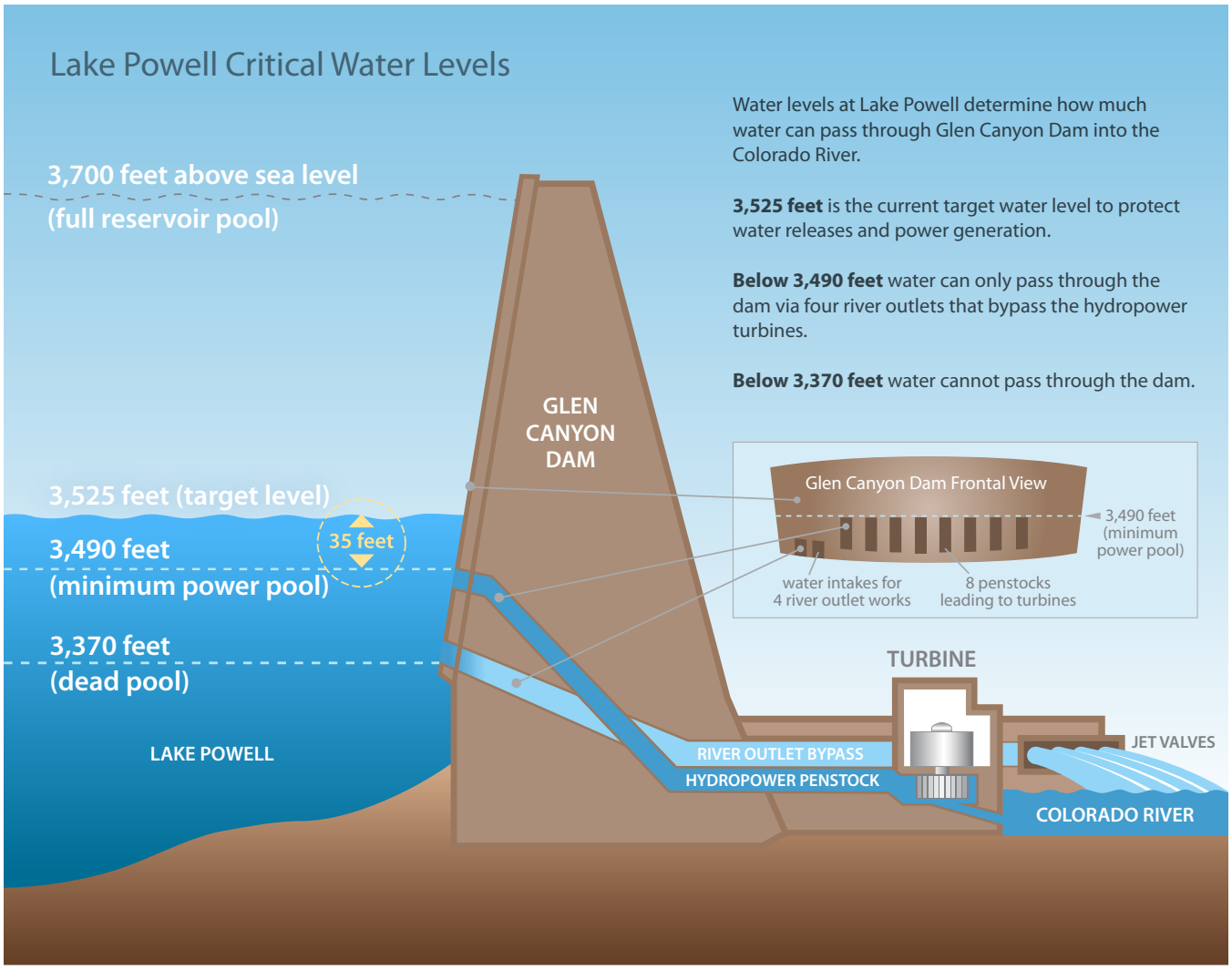
Colorado River Basin 2022-2023 Snowfall

Sources: NOAA, Natural Earth, Esri, HERE, Garmin, FAO, USGS, EPA, U.S. Census

Lake Powell's Monthly Inflow and Average Storage Capacity



This graph shows total monthly inflow into Lake Powell from May through July 2000-2023. The colored bands show the monthly inflow each month. The May-July period was selected to represent the months with the highest flows. The black line shows how full Lake Powell was as a percent of total capacity for each of the years from 2000-2023. SOURCE: U.S. BUREAU OF RECLAMATION



A series of above-average river flows and a wet 2011 helped. However, those gains were short-lived. By 2013, the reservoir had dropped 52 feet and was more than half empty again.

While some modest recovery occurred through 2017, Lake Powell fell 40 percent over the next five years. This was despite the 2007 guidelines and the additional water conservation measures developed by the U.S. Bureau of Reclamation and the basin states in the 2019 Drought Contingency Plans.

On July 4, 2022, water levels dropped to an alarming elevation of just 3,540 feet. Looking down over the edge of the dam, the dark blue surface glimmered 160 feet below—Lake Powell was only about a quarter full. This low water level was within 50 feet of the critical reservoir elevation of 3,490 feet—minimum power pool—below which the dam can no longer generate power and the rate at which water passes through the dam is cut in half. Reclamation warned in August 2022 that Lake Powell could reach this critical level as early as July 2023 if dry conditions continued.

While the wet winter of 2023 is raising water levels in Lake Powell, it's not enough to solve the West's water problem. The Colorado Basin River Forecast Center expects that 2023 flows will reach 146 percent of average. Based on this projection, the predicted water level at Lake Powell at the end of the water year (September 30, 2023) is 3,575 feet (38 percent full).

While the deep snow and rushing rivers of 2023 elicited an audible sigh of relief from water managers, recovering from more than two decades of hot, dry conditions is going to take much more than one good water year. We need big changes, including using less water, to ensure that reservoir levels stabilize and, more importantly, that a healthy river system sustains lands, wildlife, plants, and the 40 million people who depend on the Colorado River.

Jen Pelz directs the Grand Canyon Trust's Water Program.

The Colorado River below Glen Canyon Dam. AMY S. MARTIN

A Gift to the World

Tribes Celebrate Baaj Nwaavjo I'tah Kukveni — Ancestral Footprints of the Grand Canyon National Monument

By Amber Reimondo

About 12 miles south of Grand Canyon National Park, Red Butte rises 1,000 feet above the surrounding forest. This hulk of rock, known as "Wii'i Gdwiisa" to the Havasupai people, forms a rounded silhouette against the dawn sky. In the early morning hours, the horizon burns bright yellow and the first rays splash across the sagebrush sea below the lone peak. Light steadily marches up the slopes of Red Butte, and soon the entire forest glows under the hot sun.

"We've existed here since the birth of the world," says Dianna Sue White Dove Uqualla, a Havasupai Tribal Council member. "Our elders said when the sun comes up, when the sun touches all the land, that is your land."

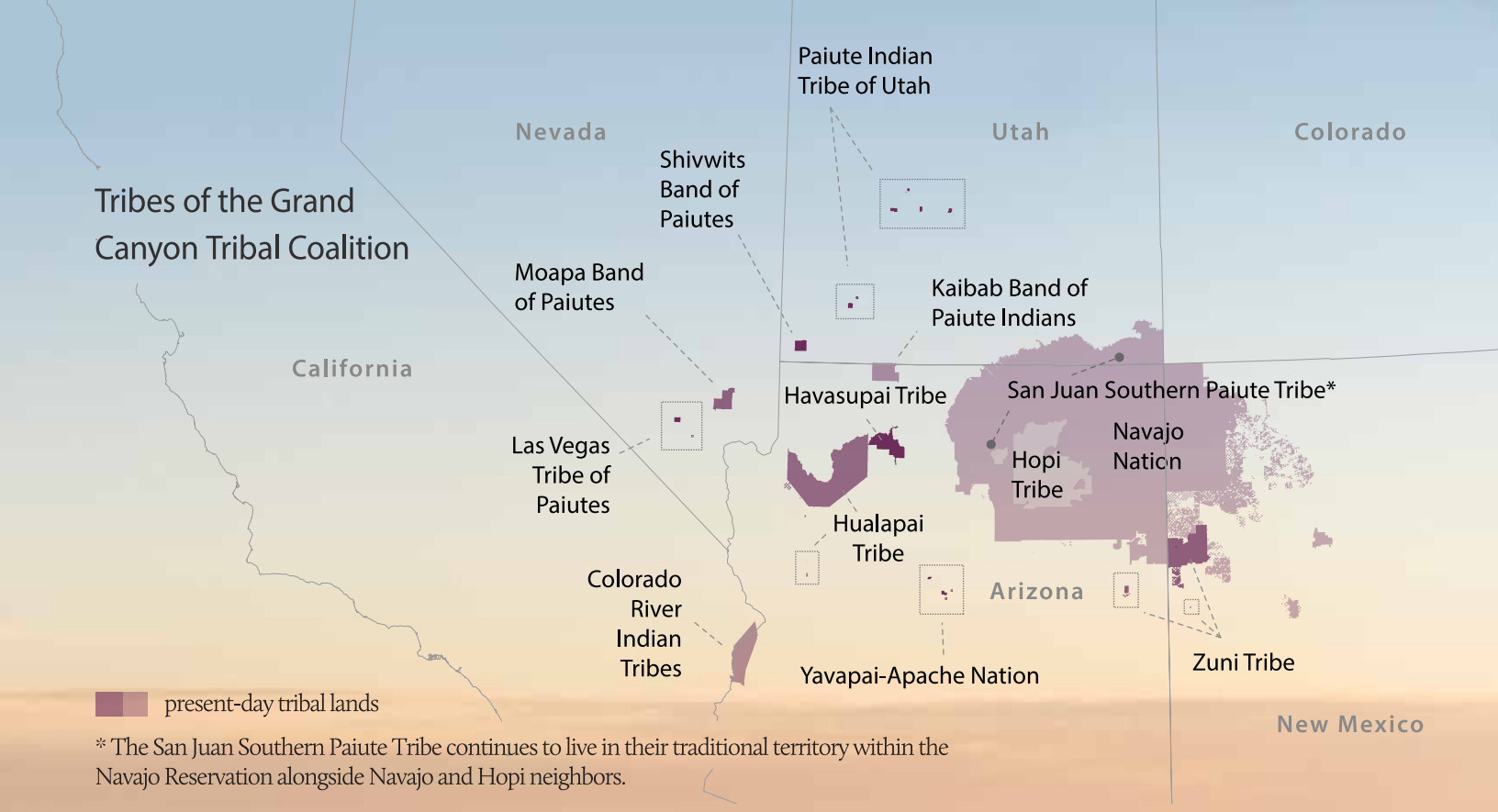
Havasupai Tribal Council Member Dianna Sue White Dove Uqualla at Red Butte. RAYMOND CHEE

Red Butte, the birthplace of the Havasupai people, is one of countless cultural sites on the north and south rims of the Grand Canyon. Since time immemorial, the mile-deep canyon and the high plateaus above it have been a source of life and livelihood for Native peoples. The Indigenous ancestors of tribes today hunted woolly mammoths here at the end of the last ice age. They grew corn, beans, and squash along the Colorado River and its tributaries. They built homes, raised families, and gathered wild plants.

These histories are written across the landscape—etched in stone, painted on ceramics, chiseled into projectile points, mortared into buildings. But they also live in the stories, songs, histories, and ceremonies of modern tribes today.

The Havasupai Tribe, Hopi Tribe, Hualapai Tribe, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiutes, Moapa Band of Paiute Indians, Paiute Indian Tribe of Utah, Shivwits Band of Paiutes, Navajo Nation, San Juan Southern Paiute Tribe, Yavapai-Apache Nation, Zuni Tribe, and the Colorado River Indian Tribes all maintain strong historical, cultural, and spiritual connections to the Grand Canyon region.

As the canyon's original stewards, these tribes called on President Biden to permanently protect their ancestral homelands outside Grand Canyon National Park as a new national monument. And Biden listened. In August, at the base of Red Butte alongside Native leaders and local and state politicians, President Biden signed a proclamation establishing Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument.



* The San Juan Southern Paiute Tribe continues to live in their traditional territory within the Navajo Reservation alongside Navajo and Hopi neighbors.

RICH RUDOW

President Biden signs the proclamation establishing Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument in a ceremony at Red Butte on August 8, 2023 while Secretary of the Interior Deb Haaland, Congressman Raúl Grijalva, D-AZ, Colorado River Indian Tribes Chairwoman Amelia Flores, Navajo Nation President Buu Nygren, Hopi Tribe Chairman Timothy Nuvangyaoma and other tribal leaders look on. Biden was introduced by Havasupai and Hopi youth leader Maya Tilousi-Lyttle (standing immediately behind the president). JIM ENOTE

"Ai'uck (Thank You) President Biden, Secretary Haaland and Secretary Vilsack…for hearing our voices on the importance of protecting and preserving our ancestral homelands and for supporting our tribal efforts to designate the Baaj Nwaavjo I'tah Kukveni as a national monument," says Hope Silvas, chairwoman of the Shivwits Band of Paiutes.

A HISTORIC PROPOSAL

Southwest tribes have been working to secure federal protections for their sacred lands and waters that lie outside reservation boundaries for decades. This spring, with a historic proposal in hand, the Grand Canyon Tribal Coalition urged the president to use his authority under the Antiquities Act to designate Baaj Nwaavjo I'tah Kukveni, which spans traditional hunting and gathering grounds, migration routes, and other culturally important sites around the Grand Canyon.

"The creator gave us a gift, and that gift is in the form of the Grand Canyon," says Timothy Nuvangyaoma, chair of the Hopi Tribe. "That gift is not only to the tribal nations that have that intimate connection with it, but it's a gift to the state of Arizona, it's a gift to the United States, it's a gift to the entire world."

Baaj Nwaavjo means "where Indigenous peoples roam" in Havasupai. I'tah Kukveni means "our ancestral footprints" in Hopi. Together, the name represents a unison of tribes that find the Grand Canyon sacred.

"We felt it was important to include tribal names, because of the connection we have to this region," says Carletta Tilousi, coordinator of the Grand Canyon Tribal Coalition and Havasupai tribal member.

Divided into three units, Baaj Nwaavjo I'tah Kukveni protects nearly 1 million acres of forests and grasslands above the Grand Canyon that have sustained Native people for countless generations. It also protects critical water supplies, animal habitat, rare species, scenic vistas, natural quiet, and dark skies.

"The Grand Canyon region has always provided strength and refuge to the Navajo people. We continue to collect plants, herbs, water, minerals, salt, and other resources in the greater Grand Canyon region, to continue our cultural lifeways and to worship in our traditional ways," says Navajo Nation President Buu Nygren.

The United States took over these ancestral lands in the 1800s, displacing Native peoples. The monument footprint includes only federal public lands managed by the U.S. Bureau of

Land Management and U.S. Forest Service. No state, tribal reservation, or private lands are included in the monument, and the designation does not change land ownership, public access, grazing permits, water rights, or existing rights-of-way. It does prevent new mining claims from being staked and most, if not all, existing mining claims from being developed.

"That very act of preserving the Grand Canyon as a national park was used to deny Indigenous people full access to their homelands," says President Biden in his dedication remarks, adding that the designation of Baaj Nwaavjo I'tah Kukveni helps "right the wrongs of the past and conserve this land of ancestral footprints for all future generations."

Looking ahead, Biden's proclamation of Baaj Nwaavjo I'tah Kukveni lays the foundation for collaborative stewardship of the monument's lands and waters, with a directive for federal agencies to work with tribes to incorporate traditional Indigenous knowledge in the management of the monument.

"Through the designation of the Grand Canyon as a national monument, we continue in [our] ancestor's footsteps of stewardship responsibilities of this important area, from protecting the lowliest of insects to the humans that rely on the life-giving waters," says the Zuni Tribe in a statement.

STORES OF FOOD AND MEDICINE IN THE SOUTH PARCEL

The south parcel of the monument, with Red Butte at its physical and spiritual center, encompasses sprawling forests that are stocked with traditional foods and medicines. Birds flit between pinyon trees; deer bound through tall grasses; rabbits hide in the sagebrush.

Given the stores of resources here, it's no surprise that trade routes and seasonal camps crisscross this landscape. The Havasupai migrated up to these forested lands in the winter. They camped, hunted game, and gathered pinyon nuts ("ko'o" in Havasupai), edible roots, and medicines.

Uqualla, a traditional practitioner, says sage treats respiratory problems and sap mixed with ochre heals wounds.

"This is all-powerful land of medicine," she says. "And not just for the Havasupai people. Other tribes came and took medicine too. We shared this place."

The Hopi gathered pinyon nuts, herbs, and other foods. They would stop at Red Butte, or "Qawinpi," while traveling a trade route between the Hopi and Havasupai communities. Still today, the Hopi Greasewood Clan regards the region between Red Butte and Wupatki as ancestral clan lands.

The Navajo call Red Butte "Tsé zhin Ii'ahi. They have gathering sites, trails, and ceremonial sites across the South Rim. The Zuni make pilgrimages to Red Butte to leave offerings and collect plants.

Today, these tribes continue to collect medicines, hunt wild game, and gather foods on the canyon rims.

Pronghorn on monument lands. RICH RUDOW
Chairman of the Hopi Tribe Timothy Nuvangyaoma (center) and Chairwoman of the Shivwits Band of Paiutes Hope Silvas address federal officials during a public meeting on the intertribal monument proposal, held in Flagstaff, Arizona on July 18, 2023. JOHN BURCHAM

CLOCKWISE: Whispering Falls, in a side canyon off Kanab Creek in Grand Canyon National Park. Groundwater beneath Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument feeds many springs and creeks in the Grand Canyon. PETER HATHAWAY Globemallow. KARIMALA Corrina Bow, chair of the Paiute Indian Tribe of Utah, addresses federal officials during the public meeting in Flagstaff, Arizona on July 18, 2023. JOHN BURCHAM

THE WEST PARCEL, A PLACE OF REFUGE

Over in the west parcel of Baaj Nwaavjo I'tah Kukveni, deep human history traces the contours of cliffs and canyons, leading to petroglyphs, ceremonial sites, and springs. You might know this area as the Arizona Strip, but the Southern Paiute tribes call it "Yanawant," a term for their traditional territories.

"The Grand Canyon is the traditional homelands of the Southern Paiute people. It's a place our people harvested food, fished, and conducted ceremonies. And they still do today," says Silvas. "So you see why it's important for us to protect and preserve this area, as it is our history, our people. It is us."

Kanab Creek, called "Kanare'uipi" or "Kanav'uipi" (Willow Canyon) in Paiute, is the largest tributary on the north side of the Grand Canyon. Its vital waters feed the Colorado River and Southern Paiute cultures. For thousands of years, Native farmers planted crops along Kanab Creek, developing complex irrigation systems. They hunted animals on the high plateaus and gathered plants and minerals. Goods and materials flowed easily along Kanab Creek as a north-south trade route that connected the North Rim to the Colorado River.

In the late 1800s, when gold miners, homesteaders, and white settlers flocked to the Arizona Strip, the Kaibab Paiute sought shelter and refuge in Kanab Creek Canyon. In its safety, they held a world-rebalancing ceremony called the Ghost Dance, which was an Indigenous spiritual movement to restore life to its aboriginal conditions and shift power back to Native peoples.

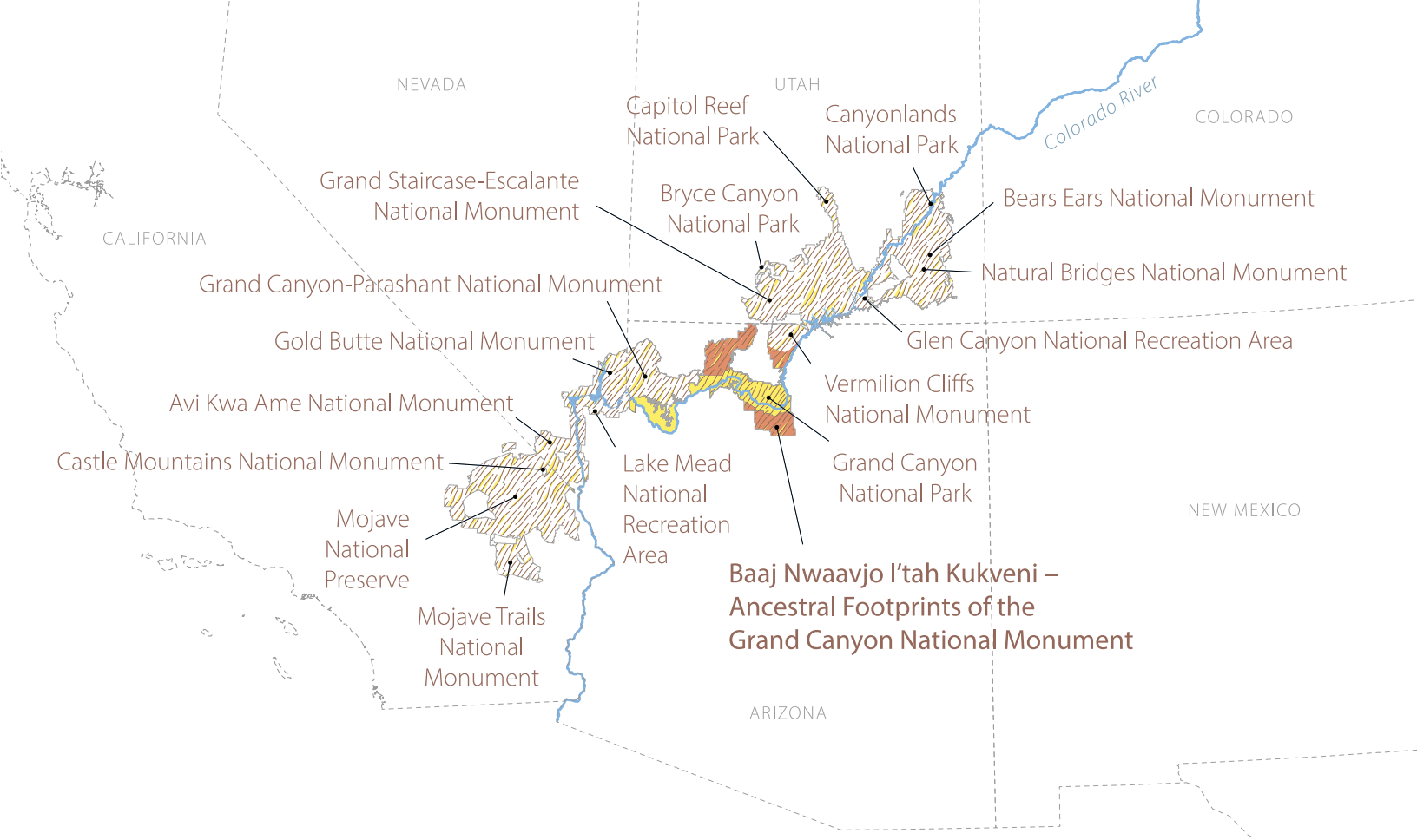
The entire west parcel of Baaj Nwaajo I'tah Kukveni holds cultural, spiritual, and religious significance to tribes today.

"[My grandpa] told me stories about the sacred ceremonies that took place there and the ones who had lived there...if you were lost, confused, this is where you would go, to pray, to meditate, to sing, to talk to the land," says Corrina Bow, chair of the Paiute Indian Tribe of Utah. "I want to believe that you hear and listen to the voices of your Indigenous people and you will help preserve and protect the lands that need to be protected."

THE EAST PARCEL, A BASKET-SHAPED VALLEY

House Rock Valley makes up the east parcel of Baaj Nwaavjo I'tah Kukveni. Wedged between the Kaibab Plateau to the west, the Grand Canyon to the east, and the Vermilion Cliffs to the north, this flat grassland has supported plants, animals, and people for millennia.

"Navajos have crossed the Colorado River for countless generations to access resources north of the canyon... There are sacred places throughout the region, where our ancestors



walked and lived, often guided by the Holy People," says Nygren.

At first glance, these parched lands seem harsh and unforgiving. But look a little closer, and you'll see rare pockets of water and abundant plants and animals. Springs emerge from the base of cliffs, offering rabbits, coyotes, bighorn sheep, and many critters a drink. Ancestral Puebloans built check dams to catch runoff from the Kaibab Plateau. You can see their structures and buildings throughout the valley.

The Southern Paiute call this place "Aesak," which means "basket-shaped." In the spring, globemallow paints the valley orange. A traditional tea made of the plant soothes sore bones. And when the rabbitbrush blooms in the fall, it's time to harvest pinyon nuts. These buttery morsels have been a staple food for Native peoples in the Grand Canyon region for thousands of years.

The San Juan Southern Paiute hunted pronghorn and deer here, gathered Indian ricegrass seeds, and collected medicines and other resources.

"The land of the Grand Canyon region is hailed as a special traditional, spiritual, and cultural place for our Paiute people. Our people have utilized these lands and continue to do so for our cultural and religious practices," says Candelora Lehi, vice president of the San Juan Southern Paiute Tribe. "We are here today as caretakers to these lands, the watershed, and the rivers."

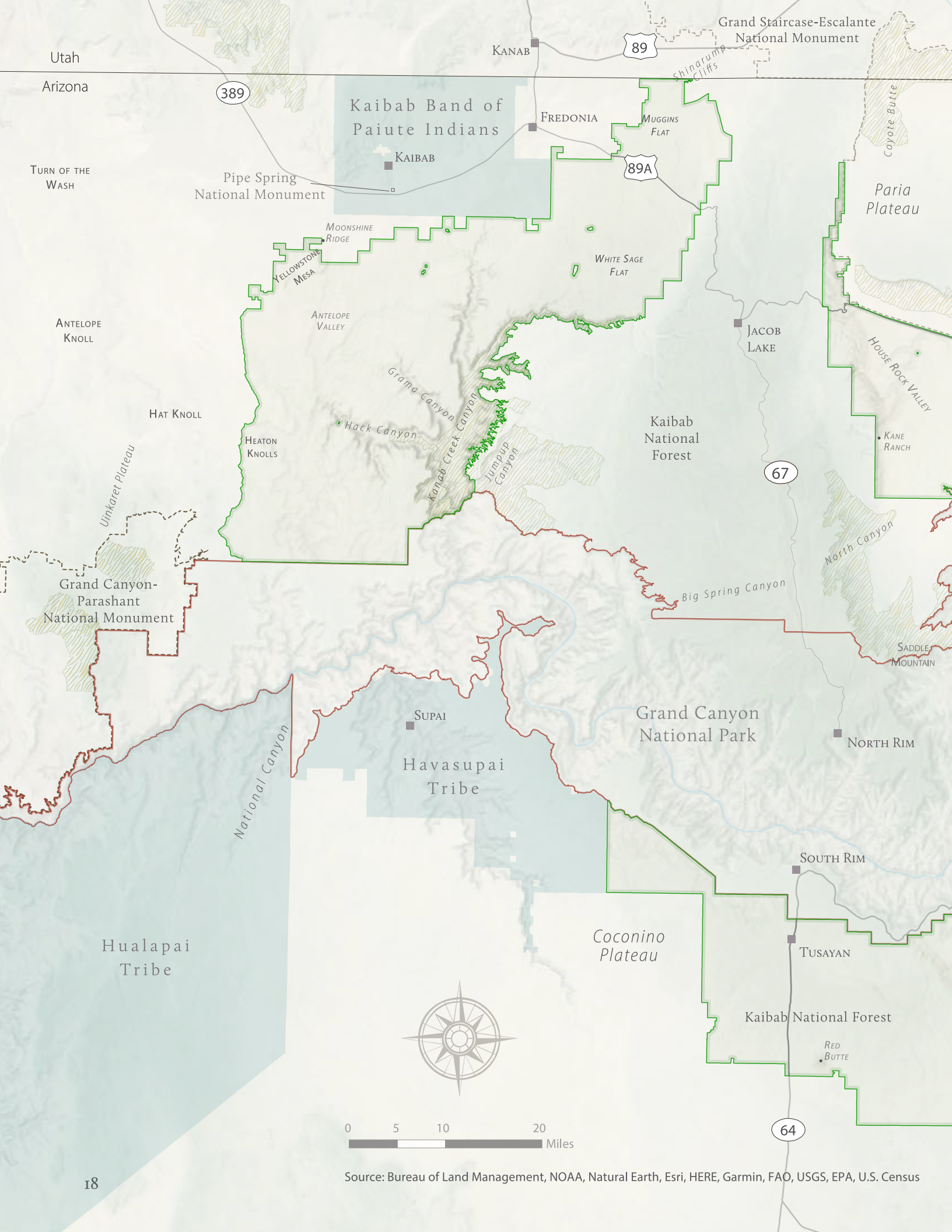
MISSING LINKS OF PROTECTION

The three units of Baaj Nwaavjo I'tah Kukveni are puzzle pieces that fill in missing protections in the greater Grand Canyon region. They bump up against Grand Canyon National Park and Vermilion Cliffs National Monument, and share borders with the Havasupai, Navajo, and Kaibab Paiute reservations.

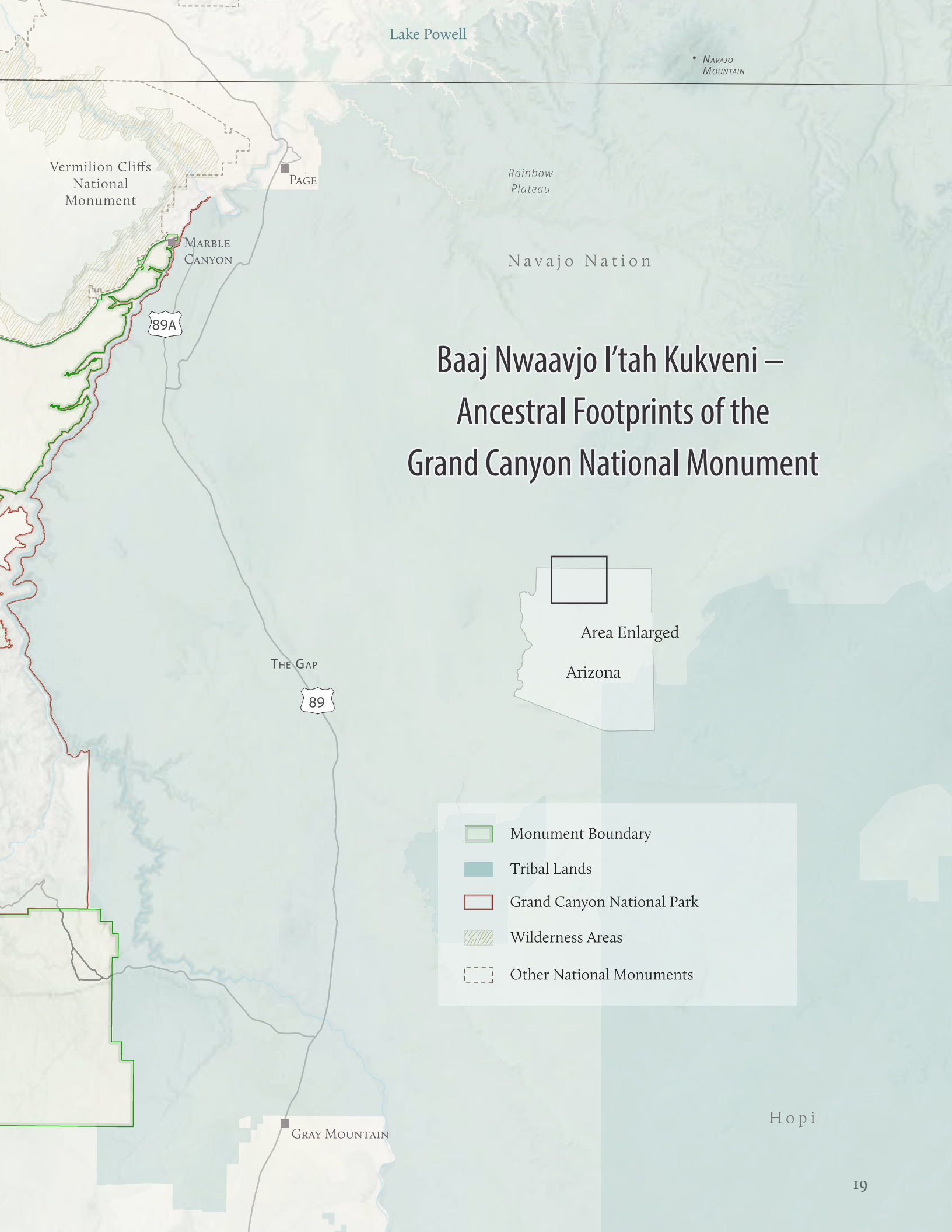
The designation of this tribally proposed monument essentially creates a buffer around the Colorado River and the Grand Canyon, linking 16 other national parks, monuments, and recreation areas across California, Nevada, Arizona, and Utah.

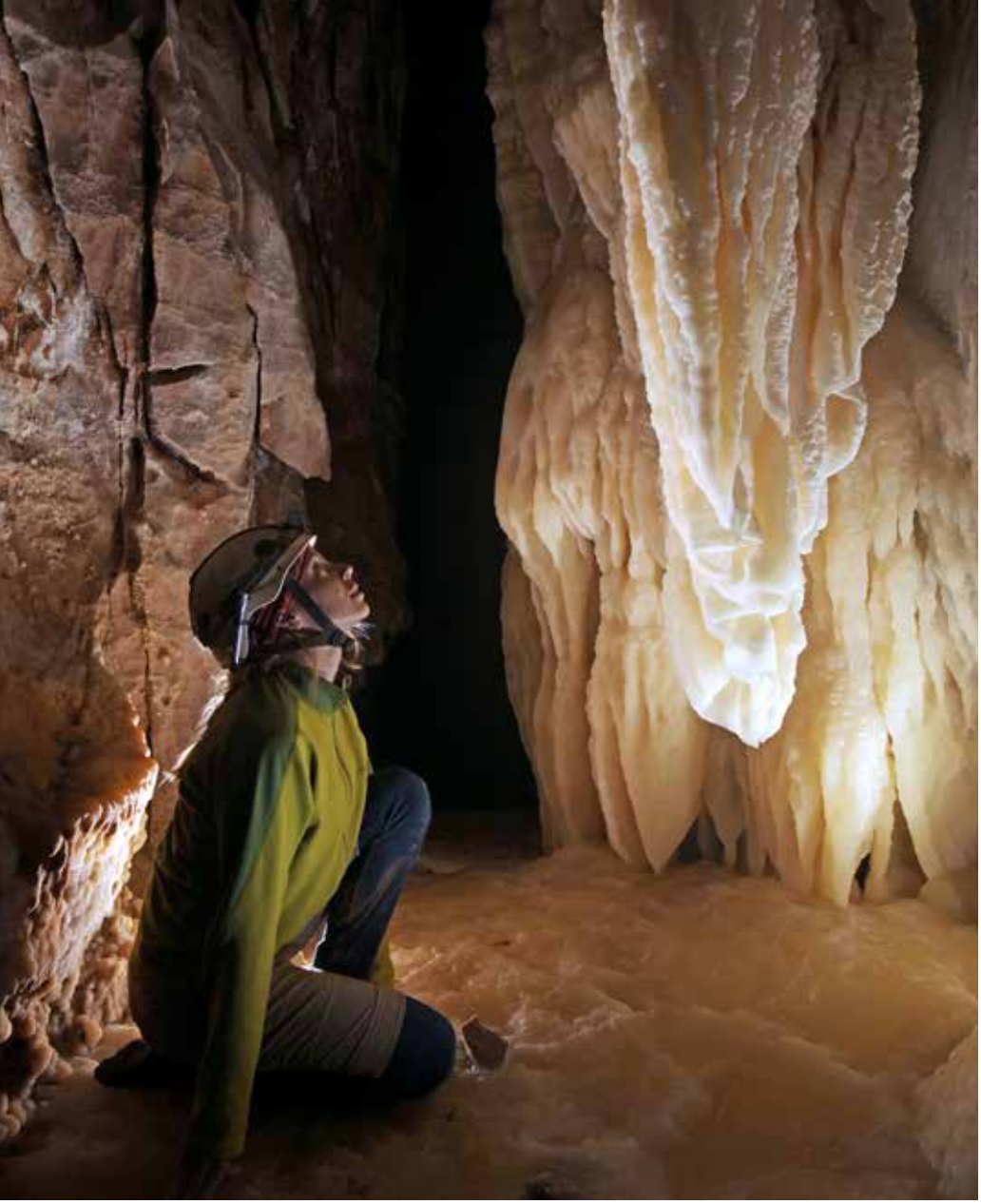
This vast swath of protected land across the Southwest, with the Grand Canyon at its heart, will help guide wildlife migrations, preserve sensitive habitats, and protect precious water resources in a region that's famously dry and already facing a stressed future under the weight of climate change.

Plants and animals have evolved to thrive here, like the endangered Brady pincushion cactus that retracts into the soil during times of drought and grows only as large as a golf ball, and the House Rock Valley chisel-toothed kangaroo rat that survives without drinking water. Instead, the hopping rats use razor-sharp teeth to strip moisture off desert shrub leaves. They bathe in sand and are found nowhere else on the planet.



Source: Bureau of Land Management, NOAA, Natural Earth, Esri, HERE, Garmin, FAO, USGS, EPA, U.S. Census


Lake Powell
Navajo Mountain
Vermilion Cliffs National Monument
Page
Rainbow Plateau
Marble Canyon
Navajo Nation
89A
Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument
Area Enlarged
Arizona
The Gap
89
Monument Boundary
Tribal Lands
Grand Canyon National Park
Wilderness Areas
Other National Monuments
Gray Mountain
Hopi



An interconnected system of caves and sinkholes underlies the monument. The cave pictured here is one of the longest known to exist in the Grand Canyon region. Delicate curtain-like structures called draperies form over vast periods of time as water runs down the ceiling and deposits trace particles of calcite. STEPHEN EGINOIRE

California condors, endangered birds with 9.5-foot wingspans, soar throughout the monument. Mule deer nibble their way between summer and winter pastures. Bighorn sheep scramble up steep cliffs. Life, in all shapes, sizes, and colors, abounds.

And what does all life need? Water. You don't see much of it in the monument, except for Kanab Creek and desert springs that bubble to the surface. All other canyons and washes in the monument are dry, until snowmelt and monsoon storms send muddy torrents coursing downstream. All of the monument lands drain into the Colorado River, which provides water to 40 million people and 5.5 million acres of agriculture.

Below Baaj Nwaavjo I'tah Kukveni, water flows through a limestone maze of tubes, sinkholes, and caverns. This subterranean plumbing system collects snowmelt and rain that falls across the Grand Canyon region.

The exact movement of water below the rim is still a mystery, but water pools in large aquifers thousands of feet below the monument. This deep groundwater feeds springs and creeks in the Grand Canyon, including Thunder River, Bright Angel Creek, and Vasey's Paradise, plus hundreds of unnamed drips, seeps, and hanging gardens. At these desert oases, canyon tree frogs sing and monkey flowers cling to mossy walls. Springs support more than 500 times the species compared to surrounding arid lands.

Tribes and local communities rely on these groundwater resources too. The Havasupai and Hualapai tribes; the town of Tusayan; and Grand Canyon National Park all rely solely on the stores of groundwater beneath the monument.

"For millennium, the waters that flow through the Grand Canyon have carried to us the rocks, gravel, sands, and soil that form our homeland. Spring floods carved and then spread the fertile material of the Grand Canyon across the valleys on which we build our homes, raise our children, and grow our food," says Amelia Flores, chairwoman of the Colorado River Indian Tribes.

As the climate warms, and we experience some of the driest conditions in 1,200 years, Baaj Nwaavjo I'tah Kukveni will help keep the Grand Canyon and the Colorado River—and the people, wildlife, and lands that rely on them—healthy for generations to come.

CLEAN, SAFE WATER FOR ALL

Groundwater isn't the only resource below the rim of the Grand Canyon. Uranium deposits sit deep within the canyon's sandstone, siltstone, and mudstone rock layers in geologic features called breccia pipes. For decades, mining companies have looked to the Grand Canyon region, and specifically the lands within Baaj Nwaajo I'tah Kukveni, to make a profit.

And for decades, tribes have said: No uranium mining.

"The benefit to a few does not, in our view, outweigh the risks," says Flores.

"We know from firsthand experience the damage that can be caused by uranium mines, contaminating our water and poisoning our animals and our children," says Nygren.

Uranium mining's toxic legacy has left hundreds of abandoned uranium mines scattered across the Navajo Nation. Since the Cold War era, at least eight uranium mines have operated near Grand Canyon National Park, including the active Canyon Mine (now renamed Pinyon Plain Mine) that is a few miles from Red Butte in the south parcel of the monument.

Tribes, local governments, hunters, anglers, conservation groups, and many others successfully campaigned for a 20-year mining ban around the Grand Canyon in 2012.

"The threat of contaminating our water is real and current…once our water is contaminated, there is no way of restoring it," says Edmund Tilousi, vice chairman of the Havasupai Tribe.

The Havasupai have actively opposed Canyon Mine since learning of the company's plans to mine uranium near Red Butte in the 1980s. They are worried the mine could contaminate the groundwater that feeds springs in their village.

While the designation of Baaj Nwaavjo I'tah Kukveni doesn't eliminate the threat of uranium mining near the Grand Canyon completely, it does provide a layer of much-needed protection. The 20-year mining ban is now permanent. Mines with valid existing rights, including Canyon Mine, are grandfathered in and will be allowed to operate. But most of the nearly 600 mining claims in the monument footprint are unlikely to move forward. And the best news of all: no new mining claims can be staked.

CLOCKWISE: An endangered California condor in what is now Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument. ANDREW ORR Havasu Falls, on the Havasupai Reservation, fed by Havasu Creek, whose blue-green waters come from the Redwall-Muav Aquifer below the monument. ED MOSS Amelia Flores, chairwoman of the Colorado River Indian Tribes, addresses federal officials during the public meeting in Flagstaff, Arizona on July 18, 2023. JOHN BURCHAM

Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument lands offer important habitat for wildlife and are visited by hunters and recreationists, including campers, hikers, and mountain bikers. A section of the Arizona Trail popular with mountain bikers passes through the south parcel of the monument. AMY S. MARTIN

"We all came together because of the water," says Carletta Tilousi. The monument designation, she adds, means that "people can enjoy camping without having a uranium mine nearby. People can go hiking and not be in fear of the water being contaminated."

A GROUNDSWELL OF SUPPORT

Public support for the monument has echoed throughout the Grand Canyon state, to Washington D.C. and beyond. Arizona's governor, both senators, state representatives, county and city governments, local businesses, hunting and angling groups, and faith leaders all solidly support the national monument.

"Arizona is known as 'The Grand Canyon State,'" says Governor Katie Hobbs in a letter to President Biden, "and I can think of no better use of the Antiquities Act than to protect our state's namesake treasure."

Arizona voters agree. Opinion polling consistently shows overwhelming bipartisan support for a Grand Canyon monument, this year by a more than six-to-one margin. Coconino County, the city of Flagstaff, and the town of Payson unanimously passed resolutions in support of the monument.

For neighboring communities and the state, the monument makes economic sense. The Grand Canyon and surrounding public lands draw millions of annual visitors to northern Arizona who stay at hotels, eat at restaurants, and shop at local stores.

"A national monument extends our outdoor recreation focus and further enhances the tourism economy we have here in Coconino County," says Patrice Horstman, chair of the Coconino County Board of Supervisors.

With hundreds of miles of lonely dirt roads, the monument offers visitors a chance to unplug and enjoy the rugged beauty of the north and south rims of the Grand Canyon. Forty miles of the 800-mile Arizona Trail pass through the southern parcel of Baaj Nwaavjo I'tah Kukveni, offering hikers and bikers glimpses of the Grand Canyon, elk, and other forest animals. Sunsets and sunrises in House Rock Valley are some of the best around, and those who venture to the remote west parcel are rewarded with quiet campsites and expansive views.

For hunters and anglers, the monument offers key protections for wildlife habitat.

"The greater Grand Canyon area is wildlife sportsmens' paradise…the hunting and fishing opportunities are exactly what we'd like to take care of and pass on to future generations," says Michael Cravens of the Arizona Wildlife Federation.

The swift proclamation speaks to the overwhelming support for Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument.

April 11

Tribes propose Baaj Nwaavjo I'tah Kukveni Grand Canyon National Monument at a press conference with Rep. Raúl Grijalva, D-AZ, and Sen. Krysten Sinema, I-AZ

May 20

Secretary of the Interior Deb Haaland meets with tribal leaders at the Grand Canyon and tours the proposed monument.

July 18

Federal officials host a public listening session in Flagstaff, Arizona to gauge public support.

August 8

President Biden designates Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument.

President Biden and Secretary of the Interior Deb Haaland have emphasized that conservation only works when it's locally led and collaborative. The tribes' leadership plus the public's overwhelming support for the monument not only embody these values, but also show unwavering commitment to protect the Grand Canyon and its cultural resources, lands, and waters for generations to come.

Baaj Nwaavjo I'tah Kukveni is the third national monument created at the request of tribes to conserve Indigenous history, following President Biden's designation of Avi Kwa Ame in Nevada earlier this year and President Obama's designation of Bears Ears in Utah in 2016.

"Although there is still more work to do, we will sleep easier tonight knowing that our water, sacred sites, and plant medicines are more protected," says Thomas Siyuja Sr., chairman of the Havasupai Tribe, "and that our ancestors' tears are finally tears of happiness."

Amber Reimondo directs the Grand Canyon Trust's Energy Program.

Connected by Earth

By Lyle Balenquah

For the members of the 13 tribes who form the Grand Canyon Tribal Coalition, Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument is recognized as a landscape that contains markers of Indigenous culture and history. We believe we have lived upon these lands since time immemorial, and our connections to them are rooted in the lifeways of our ancestors.

We still see evidence of their lives within the archaeological record as artifacts, which include ancestral settlements, ceramics, stone tools, textiles, and elaborate panels of rock writings. These are the metaphorical "footprints of the ancestors," intentionally left behind as testimony of their time in the sculpted sandstone canyons and mesas. Western archaeologists have designated them with names such as "Archaic," "Cohonina," "Patayan," and "Anasazi." However, from an Indigenous perspective, Western science only tells one part of the story. The tribes maintain their own individual histories and their connections reflect the diversity of the natural landscapes.

Some, like the Hopi and Zuni, trace their origins and migration paths from the Grand Canyon through the surrounding regions to their present locations. For the many Paiute bands and tribes of the lower Colorado River, age-old songs commemorate physical and spiritual journeys undertaken by the ancestors through lands that are now included in the monument. The Diné and Yavapai-Apache tribes continue to journey to these lands to conduct ceremonies of healing. The Havasupai and Hualapai tribes still reside on their ancestral territories within and surrounding the Grand Canyon. It is with this history in

ABOVE: Elk. U.S. FOREST SERVICE, SOUTHWESTERN REGION, KAIBAB NATIONAL FOREST RIGHT: Pictograph panel in Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument. AMY S. MARTIN

The tribes developed lifeways uniquely adapted to the various environments, acquiring knowledge including medicine, technology, architecture, language, and arts.

mind that the tribes recognize these landscapes as part of their homelands, regardless of current reservation boundaries.

The tribes developed lifeways uniquely adapted to the various environments, acquiring knowledge including medicine, technology, architecture, language, and arts. Some tribes followed the seasons, adapting to the availability of food and water across this vast and arid region. Others settled in areas where it was suitable to practice agriculture based around the cultivation of corn, squash, and beans. All of the tribal groups carry knowledge of where to gather and harvest plants, minerals, and other materials, as well as hunting grounds for deer, elk, and bighorn sheep. Many of these areas remain in use by tribal members through their continued traditional practices.

The watersheds of the region, including rivers, springs, and underground aquifers, also hold central importance for the tribes, not only as water sources for themselves, but as a part of a healthy, natural landscape. The Hopi perspective considers springs to be living entities that breathe and exhale moisture, a metaphysical connection between the spiritual world of ancestors and the natural world of their descendants. The phenomena of naturally occurring springs and other water sources are proof that greater forces exist in the physical world we inhabit. The monument designation provides further protection for these watersheds from future impacts of uranium mining, which has a long and harmful history affecting the health of local tribes.

There are also spiritual connections that Indigenous peoples maintain with the land. This often involves journeys back to ancestral homelands

FACING PAGE CLOCKWISE: Deer Creek Falls, in Grand Canyon National Park, is fed by an aquifer that lies beneath Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument. TIM PETERSON Projectile point. U.S. FOREST SERVICE, SOUTHWESTERN REGION, KAIBAB NATIONAL FOREST A bighorn sheep in the east section of the monument. Bighorn sheep climb steep cliffs out of the Grand Canyon onto monument lands. ANDREW ORR Castilleja integra. KAIBAB NATIONAL FOREST ABOVE: The west parcel of Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument. RICH RUDOW

to conduct prayers and meditation among the sagebrush plains, juniper-covered mesas, and high-elevation forests. Many of these prayers seek to maintain balance, harmony, and the well-being of all things in the universe.

It is these histories and traditions that tribal people work to maintain and share, not just within our own communities, but also in broader conservation efforts. While some tribal people may not consider them-selves "environmentalists" in the mainstream sense, our enduring relationship with these lands requires us to advocate for their protection and preservation. From elected tribal leaders engaged in formal government consultation, to the tribal members practicing traditional subsistence ways, the lessons of the land and our ancestors continue to guide our efforts.

As an archaeologist, I am fortunate to have worked in areas of the monument. As I traverse the landscapes of my ancestors, I think often of their presence, and it surrounds me. I see it tucked into alcoves as granaries and dwellings. I find it lying on soft sand as sherds and lithics. I stand before panels of rock writings, intrigued by what messages they relayed to their creators and people of the time. I continue to pay respect to my ancestors. I do so in the hopes that by acknowledging their existence, they will acknowledge mine. I follow these faint "footprints" back in time, eager to experience holy ground where spirits dwell.

Lyle Balenquah works as an archaeologist and outdoor guide throughout the Southwest. Follow his work at ftestudio.wordpress.com.

The Plants and Indigenous Plant Knowledge

of the Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument

By Carrie Calisay Cannon

Mesas, canyons, and badlands—these are part of the charm and beauty of the region known as the Colorado Plateau, which encompasses parts of Arizona, New Mexico, Colorado, and Utah within the Four Corners region.

Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument has great potential to contribute to protecting some of the Colorado Plateau's most fascinating plants, plants of deep cultural importance to many local tribes of the region. It also lies within a region of the world that is botanically distinctive and rare, a home for plants that have become highly specialized to the Colorado Plateau's distinct climate, geology, and topography. In fact, the Colorado Plateau is home to one of the highest levels of plant endemism in the United States, with one out of every 10 plant species being found nowhere else in the world.

Endemic species are those that are found only in a very specific habitat or region, meaning they literally grow nowhere else on the planet. One such plant is the Kaibab plains cactus, known only to occur on the eastern slopes of the Kaibab Plateau and portions of House Rock and Coyote valleys. This Colorado Plateau endemic is only found within an exceptionally narrow habitat range of open areas of the ponderosa pine and piñon and juniper forest, and also in shrubland and chaparral habitats. This tiny cactus is not only endemic to the Colorado Plateau with an extremely limited range, it also retracts into the ground during the dry portions of summer and winter to protect itself from harsh conditions, further contributing to its elusive nature. The cacti will reemerge during the plentiful rains of the monsoon season with flowering times restricted to a narrow window in early spring. Plants like the Kaibab plains cactus are a rare beauty unto themselves, and protecting landscapes where they grow can be crucial to their continued existence.

To the culturally affiliated tribes, the region is a familiar place where the many cherished plants have a name, a story, and a use, knowledge that has been carefully observed, fine-tuned, and handed down throughout the generations, bringing strength and resilience to the people who know this region as an extension of home.

LEFT: An agave blooms in the west parcel of Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument. AMY S. MARTIN ABOVE: Kaibab plains cactus. REBOU, WIKIMEDIA COMMONS

In days gone by, the people knew when to expect a good year; they were tuned in to the subtleties of the specific microregions.

Piñon and juniper forests have and continue to be significant resource-gathering areas for the Hualapai and surrounding tribes of the Colorado Plateau. Harvesting materials like piñon nuts and piñon sap has taken place throughout the years as a time-honored tradition.

"I remember growing up harvesting the nuts in the fall with my paternal grandparents from Havasupai," says Hualapai tribal member Jorigine Paya. "We traveled up the canyon on horseback and mule to the forests on top. It was a big family affair with grandparents, parents, and aunties. We would all camp out for about a week." Paya grew up doing this year after year, and in turn began teaching this practice at the bilingual elementary school on the Hualapai Reservation during the 1970s and 80s. Now Paya continues to teach the next generation of harvesters through the Hualapai Ethnobotany Youth Project on the reservation.

Piñon nut harvests vary with the ebb and flow of the seasons. Good bumper crops occur every three to seven years with mediocre crops in-between, but on average one can expect a good crop about once every four years. In days gone by, the people knew when to expect a good year; they were tuned in to the subtleties of the specific microregions. They looked to the skies in the early autumn, and if the piñon jays flocked to one place in abundance, it was an indication of a good crop of nuts.

There are two methods for harvesting. In September the fresh green cones are carefully harvested before fully opening so that the majority of the nuts can be retained. The right timing is crucial. The green cones must be mature enough so that the nuts within will not burn up when roasted. A knocking pole can be used to reach them, or a young child can climb the tree to rain down the cones which are then roasted in a shallow earthen pit to release the nuts. They don't sell knocking poles at Walmart; Ikea, Lowes, and Home Depot don't have them either. Paya recalls that in preparation for the harvest, her uncle crafted the needed tools for the harvest and roast. Knocking poles can be crafted from the limbs of ash trees by lashing an L-shaped limb to the end of a large stick, which helps to dislodge the cones from the limbs.

The other method is to harvest the nuts that have fallen to the ground in October from the remaining cones that have opened and released their yield. Nuts are eaten fresh, roasted, ground into nut butter, or added as a thickener in deer stew. It is an age-old tradition practiced still to this day by individual families and among the Hualapai Ethnobotany Youth Project, which continues harvesting outings and cooking classes using the traditionally harvested plants.

The sap of the piñon tree too is of great use. It is applied medicinally to cuts and wounds, on baskets to waterproof them, and used as an adhesive for cradleboards and arrows. This year at the Hualapai Tribe's annual Pai Language Immersion Summer Camp,

LEFT TO RIGHT: The late Eva Schrum knocking down piñon cones with students at the Peach Springs bilingual school on the Hualapai Reservation in the 1980s. CARRIE CALISAY CANNON Piñon cones. BLAKE MCCORD Elwynn Havatone making piñon salve at the Hualapai Pai language summer camp. CARRIE CALISAY CANNON Indian rice grass. TONY FRATES Seed beater, used to harvest wild seeds, Nuwuvi (Southern Paiute). NATIONAL MUSEUM OF THE AMERICAN INDIAN

students harvested and boiled the sap from piñon trees. They mixed the boiled and strained sap with beeswax and grapeseed oil, creating a topical salve they could take home and share with their families. Maintaining these harvesting practices reinforces tribal members' connections to the land and culture.

The plateau shrublands, which make up a significant portion of the Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument, host a diversity of grasses and seed-bearing plants that have been crucial food staples among Southern Paiute and Colorado Plateau tribal peoples for millennia. Plants such as Indian rice grass, tansy mustard, deer grass, chia, panic grass, narrow spiked dropseed, sacaton grass, amaranth, and pickleweed were all important edible seed sources during the summer months. Specialized seed beaters and harvesting and storage baskets were all crafted, needed tools and vessels for the harvest. Depending on the seed plant being harvested, some seeds were beaten into baskets with seed beaters woven from sumac or willow plants; other grasses were cut by hand below the seedhead with the shoulder blade bone of desert bighorn sheep from the canyons.

These seeds were nutritional staples that could be eaten and stored for use in winter months. Over a thousand pounds could be harvested and stored in a given season and were still being wild-harvested in the early part of the last century. Shivwits Paiute tribal member Shanan Anderson's grandmother, born in 1915, grew up still harvesting the wild seed plants as her ancestors had done before her. Heavy cattle grazing in the region combined with other colonial stressors caused an end to such food-harvesting traditions that were once a tribal mainstay. In contemporary times some of these native grass species are found most abundantly in protected areas where they have not been wiped out by overgrazing and replaced by non-native species.

The unique landscape and biodiversity in plant species have influenced tribal lifeways for millennia. The area's plants have provided the materials necessary for shelter, food, medicine, clothing, and even transporting water. The story of the Baaj Nwaavjo I'tah Kukveni – Ancestral Footprints of the Grand Canyon National Monument would not be complete without including the peoples who have called this land home since the beginning of time. In order to understand their history, one needs to understand the plants that grow here. Remembering this plant knowledge and having a place to preserve the species is essential, as the plants and tribal peoples are inextricably linked.

Carrie Calisay Cannon is an enrolled member of the Kiowa Tribe and an ethnobotanist employed by the Hualapai Tribe, for whom she has worked for the last 18 years.

Leverage the assets in your IRA to help protect the Grand Canyon

The SECURE Act, with certain exceptions, requires that retirement funds left to non-spousal beneficiaries be distributed within 10 years. Designating the Grand Canyon Trust as a beneficiary of your IRA reduces the tax burden on your heirs while achieving your charitable goals.

If you've already named the Grand Canyon Trust as a beneficiary, please contact **Libby Ellis** at **928-286-3387** or **lellis@grandcanyontrust.org** so we can welcome you to our Legacy Circle.

TIM D. PETERSON

LENA BAIN

VOLUNTEER SPOTLIGHT

Dave Barger

Hometown: Oregon, Wisconsin • Volunteer since: **2009**
Total hours donated: **268**

TELL US A LITTLE ABOUT YOURSELF.
I earned a civil and environmental engineering degree, but ended up in jobs that didn't help the environment. In time, however, I got involved in volunteering to help parks, forests, and wilderness areas. I grew up and now live on a farm in Wisconsin, so the hard work and long hours on the farm were good training for volunteer work. Gathering transect data all day, helping with cooking and cleaning for the evening meal, and later inputting data and pics by headlamp…it brings back fond memories for me.

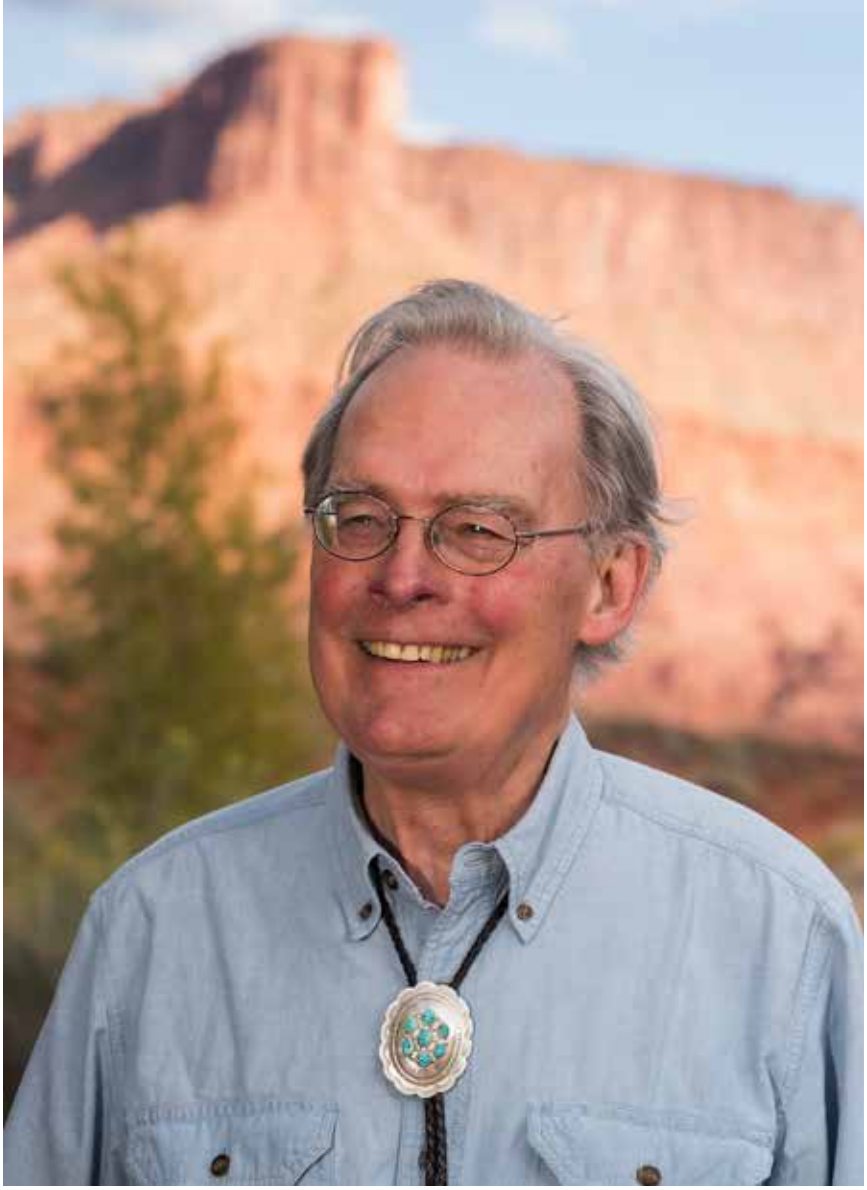
WHAT HAS BEEN YOUR FAVORITE VOLUNTEER PROJECT?
Rebuilding the log fence at King's Pasture. It took a lot of work, tearing down the old fence, hauling new aspen logs from afar and positioning them to create the new fence to keep cows out. Volunteers included some young men from the Jaywalker Lodge treatment center in Carbondale, Colorado. They did a lot of work, and in the evenings they talked about their struggles, failures, and successes with various addictions. I learned a lot and appreciated their work even more. Volunteering isn't just about the work, it's also about the people.

WHAT KEEPS YOU COMING BACK TO VOLUNTEER?
The Colorado Plateau encompasses countless natural and cultural resources. They are besieged in many ways, so I feel it is important to volunteer my time and energy to support the Grand Canyon Trust's efforts to protect and preserve those resources.

Thank you, Dave!

Reflections on the Life and Legacy of Professor CHARLES WILKINSON

by Rebecca Tsosie



TIM D. PETERSON

we are singers thanking day,
praying for dawn;
we are blessed deluge
always overflowing banks;
we are all that happens
when earth meets water;
. . .
that we must let go,
fly to the horizon,
make a new life
and shoulder fearless
a sun that will not set.

From "A Sun that Will Not Set"
by Gord Bruyere (Anishinaabe),
from *Prayer Songs*

Charles Wilkinson left a legacy that is impossible to summarize. He had a lifetime commitment to justice, filled with transcendent moments that united him with those he served. His passing leaves a void in the hearts of those who loved him. Charles was a guiding light for me throughout my career. I benefitted from his wisdom, his deeply reflective spirit, and his gracious and supportive manner. Our organizations and communities benefitted from his courageous and inspired leadership. The world will not be the same without his steady presence. In the spirit of the words above, I am honored to share a reflection with the Grand Canyon Trust's extended family of supporters, giving thanks for Charles, his boundless energy and optimism, his kindness and compassion, his dedication to justice for Native people and the lands that they belong to.

Charles worked tirelessly to protect the lands and waters of the Colorado Plateau. Through his long service as a Grand Canyon Trust board member and his leadership as an attorney and legal scholar, he protected the Grand Canyon and promoted the creation of Grand Staircase-Escalante and Bears Ears national monuments. Charles also worked to promote the growth of tribal self-determination and treaty rights starting in the 1970s, and his forthcoming book on the Boldt decision on tribal fishing rights will chronicle that powerful history, as did his survey of modern tribal legal history, *Blood Struggle: The Rise of Modern Indian Nations.*

Charles was a gifted storyteller and scholar. He had a unique ability to journey through Indian Country, sitting down with Native peoples in each place to learn about their histories, their experiences, their frustrations, and their dreams. Charles's legal career is a testament to creative

possibility and innovations toward justice, whether in the form of litigation, legislation, or policy directives. Charles was respected by policymakers and by tribal leaders. Charles took his guidance from Native people, never presuming to tell them what they ought to do. He worked alongside many inspirational tribal leaders, including Nisqually leader Billy Frank, Menominee leader Ada Deer, and Cherokee leader Wilma Mankiller. Charles was never too busy to sit down, learn, and share perspectives. He brought the voices of Indian Country into the policy discourse, and he would go to great lengths to meet people in the places that they came from. Despite logistical challenges, he would also connect with the organizations he served. I remember Charles phoning into a Grand Canyon Trust board meeting from a distant hilltop, wind in the background, the only place he could get cell phone reception.

Our mutual friend and former board member, Professor Sarah Krakoff, described Charles as "a ceaselessly generous, optimistic, kind, and huge-hearted friend and mentor to generations of students and colleagues." At every board meeting he greeted us with a bear hug and a wide smile. I remember many trips to the beautiful lands of the Colorado Plateau, where Charles hiked with us, pointing out things that I would never have seen (like actual condors flying above the cliffs), as he shared stories of the places, the people, and the histories that often define the destiny of the people.

Charles expected all of us to succeed, despite our perceived limitations. He involved his students in his research and treated them as colleagues. He mentored young faculty in academia. I remember complaining of some stressful event in my early

LEFT TO RIGHT: Walter Phelps, Natasha Hale, Charles Wilkinson, Leland Begay, Mark Maryboy, Carleton Bowekaty, Gavin Noyes, and Tim Peterson outside the White House after meeting with Obama administration officials to advocate for Bears Ears National Monument's designation in October 2016. TIM D. PETERSON

teaching years that I attributed to my gender. Charles shared a story about a noted female tribal leader, whom he had worked with. He said he once asked her if she had ever experienced differential treatment as a woman and her response had been "Every day!" With his famous chuckle and twinkling eyes, he then went on to recount the stories of victory that he had witnessed under her leadership.

Charles was incredibly kind, but he was also incredibly honest. He knew when people in power were abusing their authority and when they were deceptive, continuing the game of exploitation that has characterized this country's history with Native people. Charles carefully documented that history in his many books, which I have and which I continue to treasure. With respect to the impacts of energy development on the Colorado Plateau, *Fire on the Plateau: Conflict and Endurance in the American Southwest*, is a must-read. The story of the land and the Native people intertwines with Charles's own personal journey in a way that is luminous, but sometimes painful. I always admired that Charles could call things as they were, but without anger or bitterness.

I know Charles was heartbroken in 2011, when we unexpectedly lost board member David Getches, who was at that time dean of the University of Colorado's law school and had been like a brother to Charles since they were young attorneys working at the Native American Rights Fund (NARF) during its formative years. I remember the conference at the University of Colorado in Boulder in honor of David, where despite his sadness, Charles told the riveting and hilarious stories of their collective work, including a massive disagreement on a legal brief that culminated in a late evening food fight, involving pizza. We laughed and cried with him that day,

…he inspired us to reach for the horizon and create new life and meaning for the sacred places that we protect.

LEFT: Charles presents Secretary of the Interior Sally Jewel with sage during a visit to Bears Ears in July 2016. TIM D. PETERSON RIGHT: Charles listens intently to tribal leaders during an early meeting of the Bears Ears Inter-Tribal Coalition in the Bears Ears meadow in July 2015. Bears Ears National Monument was designated on December 28, 2016. TIM D. PETERSON

but most of all, we celebrated a brilliant and enduring friendship between two great men and legal giants.

Despite the challenges, Charles was an optimist about the future. He gave the Canby lecture at Arizona State University in 2017, after President Obama issued the proclamation creating Bears Ears National Monument. Charles was an ardent supporter of the monument from the beginning, and he was so pleased that the proposal was tribally driven. Charles envisioned a framework of collaborative management between Indigenous peoples and federal agencies that could instill a new era of public lands policy.

The last time I saw Charles, we discussed the drought contingency plan for the Colorado River, and I remembered how, years before, he shared the powerful cultural history of land and water in the West. His book, ***Crossing the Next Meridian***, was published in the early 1990s, but it foreshadowed the world that we find ourselves in today. The lessons of history provide the necessary context for current policy decisions. Charles will always be present in these discussions because he documented stories so well and because he walked in the footprints of the great Native leaders who are responsible for what we have today.

Charles's incredible body of work is a "sun that will not set." He taught us what happens "when earth meets water" and he inspired us to reach for the horizon and create new life and meaning for the sacred places that we protect. I honor Charles, his beautiful wife Ann, and their children and grandchildren. I am blessed to have known Charles and to have been his friend and colleague for so many years.

Rebecca Tsosie is a Grand Canyon Trust board member and a regents professor and Morris K. Udall professor of law at the University of Arizona.

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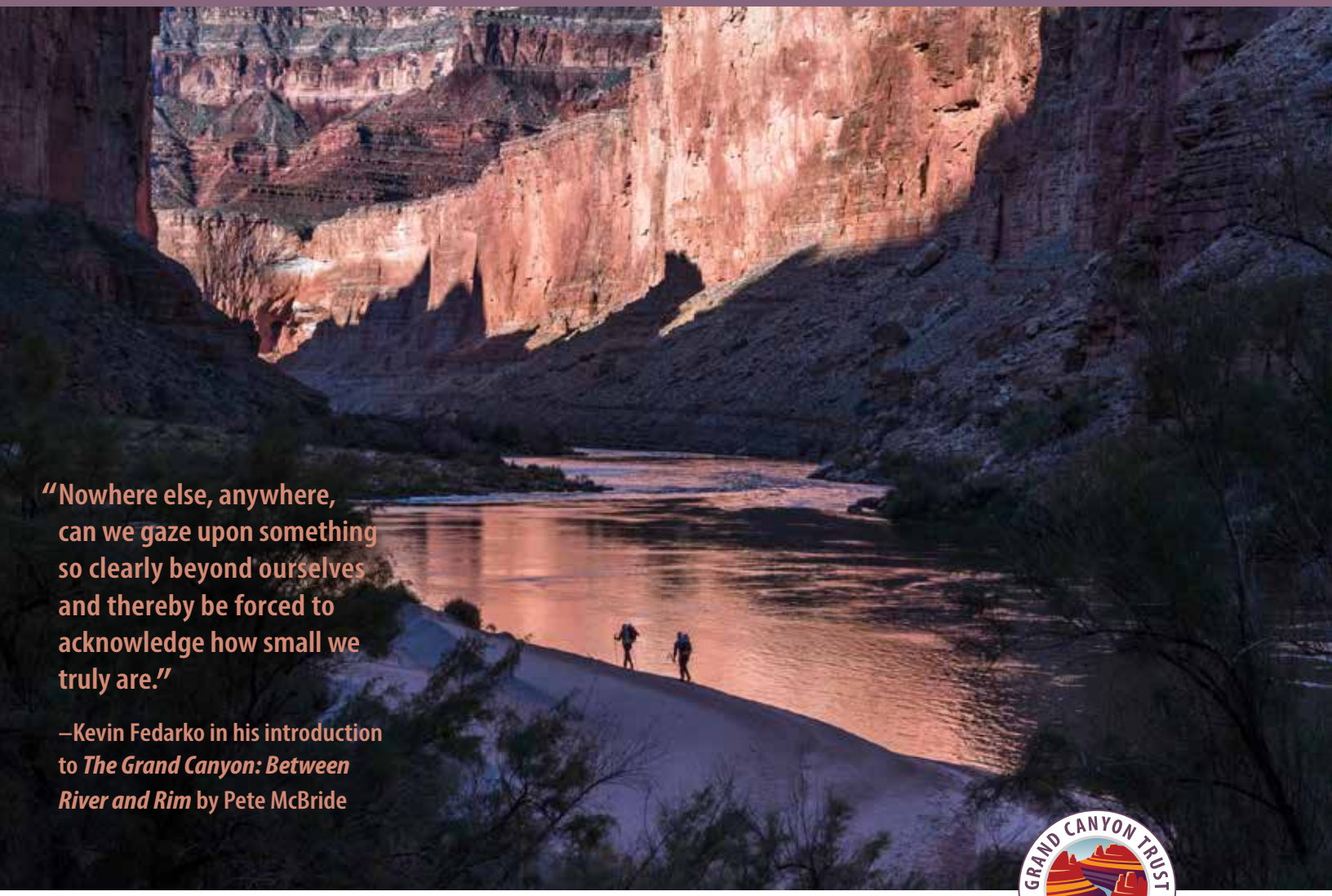

"Nowhere else, anywhere, can we gaze upon something so clearly beyond ourselves and thereby be forced to acknowledge how small we truly are."

–Kevin Fedarko in his introduction to ***The Grand Canyon: Between River and Rim*** by Pete McBride

PETE MCBRIDE

If the Grand Canyon holds a singular place in your heart, help protect this magnificent landscape for future generations by naming the Grand Canyon Trust in your will.

If you have already done so, please contact **Libby Ellis** at **928-286-3387** or **lellis@grandcanyontrust.org** so we can welcome you to our Legacy Circle.