GRAND CANYON TRUST *COLORADO PLATEAU*

Advocate

SPRING/SUMMER 2023

THE WALKING ISSUE

Walking in the Footsteps of Our Ancestors

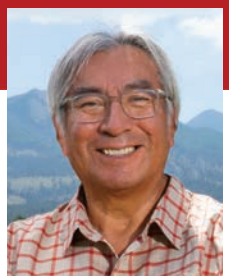
an intertribal, intergenerational river trip through the Grand Canyon

PLUS

Indigenous Gardens: Cultivating Agave in the Grand Canyon

Walking in Two Worlds: Native Artists and Entrepreneurs at the Grand Canyon

A Turning Point for the Colorado River



DEIDRA PEACHES

Letter from the BOARD CHAIR

JIM ENOTE

Greetings Friends,

These are exceptionally fractured times worldwide, and debates about right or wrong leave no stone unturned. And it seems even caring for nature has issues to resolve.

The conservation field, generally speaking, over past decades, pushed well-intentioned agendas that often separated people from nature, treating nature like artifacts in a museum that should be "untrammeled by man." So where does the Grand Canyon Trust sit in the discourse about the rightful way to protect nature, particularly during this time of social reckoning about justice, equity, diversity, and inclusion?

The Trust works within an enormous environmental landscape where the interests of tribal nations are significant. Add economies reliant on recreation, tourism, and extractive energy. Meanwhile, there are the rising voices of youth with their power of a million new ideas and the nation's more widespread recognition of gender, history, and the many different ways of knowing the world.

For decades, the conflict between preserving conservation traditions and cultivating world relevance has been the subject of intellectual, cultural, and political debate. Now we know protecting nature requires a transformation of ideology and, in some cases, eliminating old customs. We cannot maintain the protection of nature using only the tools in our aging toolbox.

I am proud that the Grand Canyon Trust applied inclusivity in its conservation strategy over a quarter century ago. Solving complex problems requires employing a broader spectrum of perspectives and experiences. It just makes sense.

We know nature and people are inseparable, and sharing stories of people in nature is essential. In this edition of the Advocate, Daryn Akei Melvin writes about the first-ever Emergence Intertribal Economic Summit at Grand Canyon National Park. Amber Benally shares her experience facilitating the inaugural RIISE river trip (only the third-ever all-Indigenous youth river trip to run the Colorado River through the Grand Canyon). Jen Pelz reflects on the Trust's emerging Water Program, the future of the Colorado River, and water use in the West. And Vincent Diaz, Carrie Cannon, and Wendy Hodgson share the fascinating history of Indigenous cultivation of the Grand Canyon agave and how Native people have shaped nature and culture in the region since time began.

While we all learn to walk straight on an ascending and sometimes crooked path, thank you for your continuing support of the Grand Canyon Trust.

Jim Enote

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
Kendra Hastings (Diné and White Mountain Apache) at Stone Creek in the Grand Canyon.
AMBER BENALLY

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

MARIE READ

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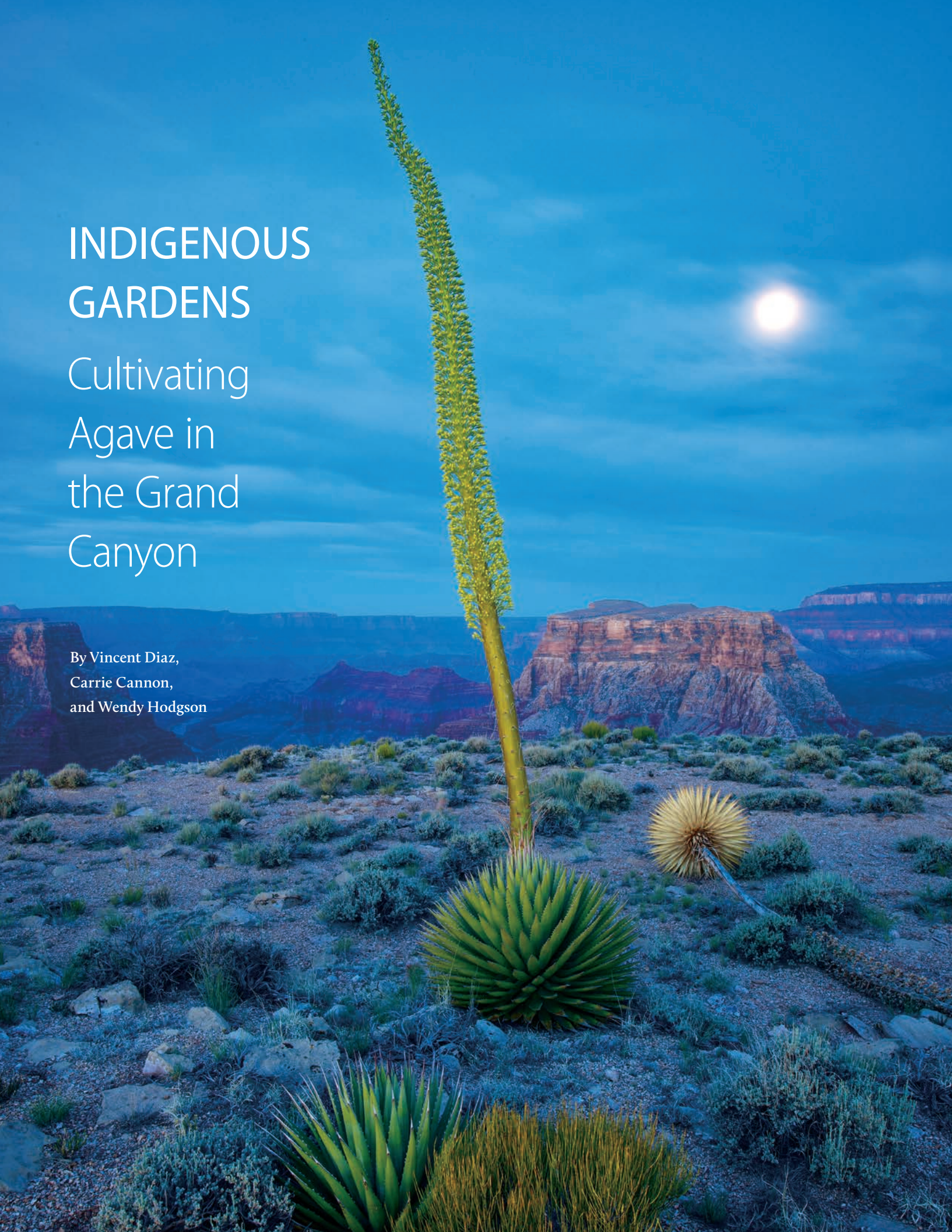
contents

PLUS



INDIGENOUS GARDENS

Cultivating Agave in the Grand Canyon

By Vincent Diaz,
Carrie Cannon,
and Wendy Hodgson

> We found an Indian camp today with gardens made with considerable care…We took several squashes…Wish we had taken more of them.
>
> —George Bradley, one of John Wesley Powell's men, describing stealing squash from a Shivwits Paiute garden at Whitmore Wash, August 26, 1869.

Writers often cite John Wesley Powell and his crew as the first men to explore the Grand Canyon. But Indigenous communities have been living, farming, trading, and traveling through the canyon since time immemorial, long before Powell's boats floated downriver. In fact, Indigenous peoples had observed and studied the canyon's plants, animals, waters, weather, and geology for generations. Powell Expedition member George Bradley's account of looting a garden at Whitmore Wash, along the Colorado River in the heart of the Grand Canyon, speaks not only to the long history of Indigenous cultivation in the canyon, but to the taking of Indigenous resources.

Thankfully, as a nation, we continue to move beyond the notion that Columbus "discovered" America, since millions of people already called this place home in 1492. Similarly, Western science is slowly acknowledging that early cultures already knew very well the plant species later "discovered" in the canyon. Indigenous peoples had their own names, uses, and highly sophisticated classification systems for them. One such plant is the Grand Canyon agave, Agave phillipsiana, a species whose remarkable story reveals Indigenous peoples' extraordinary understanding of cultivation and domestication. Indigenous peoples in the Grand Canyon may well have cultivated agave for centuries, selecting and maintaining favorable traits in a plant vital to Indigenous economies and lifeways across the region.

Agave phillipsiana is one of 250 kinds of agave that occur from the Southwest and Florida all the way into northern South America. Agaves produce short, thick stems and succulent leaves that form a rosette ranging from four inches to eight feet tall. The sword-shaped leaves often bear small teeth or fibers on their margins. Once agaves flower—which can take anywhere from eight to 40 years depending on the species—most produce fruits and seeds, and then die. The common name "century plant" comes from the erroneous assumption that agaves can take 100 years to bloom. Many agaves also reproduce by creating little rosettes from underground stems (called "pups"), or from the flower stalks (called "bulbils").

Agaves have been of great economic and social importance to Indigenous peoples in the Southwest and Mexico for at least 9,000 years. Parts of the agave plant provide food, fiber for sandals, rope, and other necessities, are fermented into beverages, and used in ceremonies to this day.

As a food, agave was one of the main carbohydrate sources before Indigenous peoples began cultivating corn. From about 8,000 B.C.E. to A.D. 500, the earliest hunting and foraging peoples in the Grand Canyon no doubt harvested the two varieties of Utah agave (Agave utahensis) that grow in the canyon for food. Indigenous peoples of the Grand Canyon region harvested wild and cultivated agave in the spring when the plants began to develop a flower stalk, accumulating carbohydrates. The plants need the carbohydrates to produce their large stalks, which can grow up to 15 feet tall. After selecting agaves to harvest (ones with emerging flowering stalks), Indigenous people pried them from the ground with a digging stick and cut off the leaves, leaving the inner white core—the

An Agave utahensis in bloom in the moonlight near the south rim of the Grand Canyon. SHANE MCDERMOTT

TOP: Hualapai elder Frank Mapatis, an instructor with the Hualapai Ethnobotany Youth Project, harvesting agave with Phyna Cook, part of the next generation of Hualapai youth agave harvesters. CARRIE CANNON MIDDLE: An unbaked agave head trimmed of its leaves. CARRIE CANNON BOTTOM: Agave phillipsiana with several pups near Deer Creek in the Grand Canyon. WENDY HODGSON

Similar to artichokes in how they are eaten and what parts are edible, roasted agave heads are golden brown, with a sweet, molasses-like flavor, the center having a texture like baked squash.

"head" or "cabeza" of the plant—then roasted them in an underground pit for one to three days. Once the agave heads were cooked, they were ready to extract from the pit and eat.

Similar to artichokes in how they are eaten and what parts are edible, roasted agave heads are golden brown, with a sweet, molasses-like flavor, the center having a texture like baked squash. The baked leaf-bases and center are rich in calcium, iron, and fructans—complex carbohydrates. In agave, fructans not only provide energy for the rapid growth of the flower stalk but also protect the plants against freezing temperatures, heat, and drought. Fructans can also help treat diabetes and obesity as they lower glycemic levels and slow food absorption. Today, tribal communities in Arizona continue to harvest and roast agave at social occasions where stories are shared that help build and strengthen cultural ties.

Agave plants have many other uses. Indigenous peoples used the fibrous leaves for hairbrushes, paintbrushes, sandals, bowstrings, and hats, and wove them into cords or ropes. The Hualapai used agave flower stalks to make quivers for arrows and wove the stalks into drying racks to dry roasted agave into cakes similar to fruit leathers. The Hualapai often shared agave plants and parts among the tribe's different bands throughout their ancestral lands as well as with other tribes. According to anthropologist H.F. Dobyns, "The Chloride Walapai once traded [agave] to the Utes . . . at Milkweed Springs. They received

hatchets and knives in exchange." The Pine Springs Band of Hualapai traded with the Hopi, as did the Havasupai.

Many Indigenous peoples, including the Hualapai, still follow this time-honored tradition of processing wild Utah agave as a valuable food source. The late Malinda Powskey of the Hualapai Tribe grew up learning how to harvest and process agave and was vital in keeping this tradition alive. Thanks to her, young people participating in the Hualapai Ethnobotany Youth Project have conducted an annual agave harvest and roast for the last 17 years. Tribal elders describe the program as a way to connect tribal youth to the land and to plants, keeping traditional knowledge alive and vital.

Because agave was so important to many tribes of the Southwest, archaeologists speculated that Indigenous people might have cultivated it, since relying solely on the wild species in the Grand Canyon or elsewhere might have been hit or miss. Agave cultivation may have begun as early as 6,000 to 5,000 B.C.E. in Mesoamerica. However, in the American Southwest and northwestern Mexico, early colonial explorers only noted wild agaves that Indigenous peoples collected or traded. The gardens where agave grew were overlooked not only by early explorers —though evidence supports that agave cultivation had waned by the time early explorers made it here—but by later archaeologists and most botanists. Evidence that Indigenous peoples cultivated agaves in the Southwest on a grand scale wasn't understood until the 1980s, when archaeologists revealed remnants of large-scale agave farming by the Hohokam in southern Arizona. Until then, hardly any researchers even fathomed that people would cultivate agaves north of the border. Still, who grew what agaves and where?

Hualapai elder and teacher Malinda Powsky harvesting mescal agave in Peach Springs Canyon in 2006. CARRIE CANNON

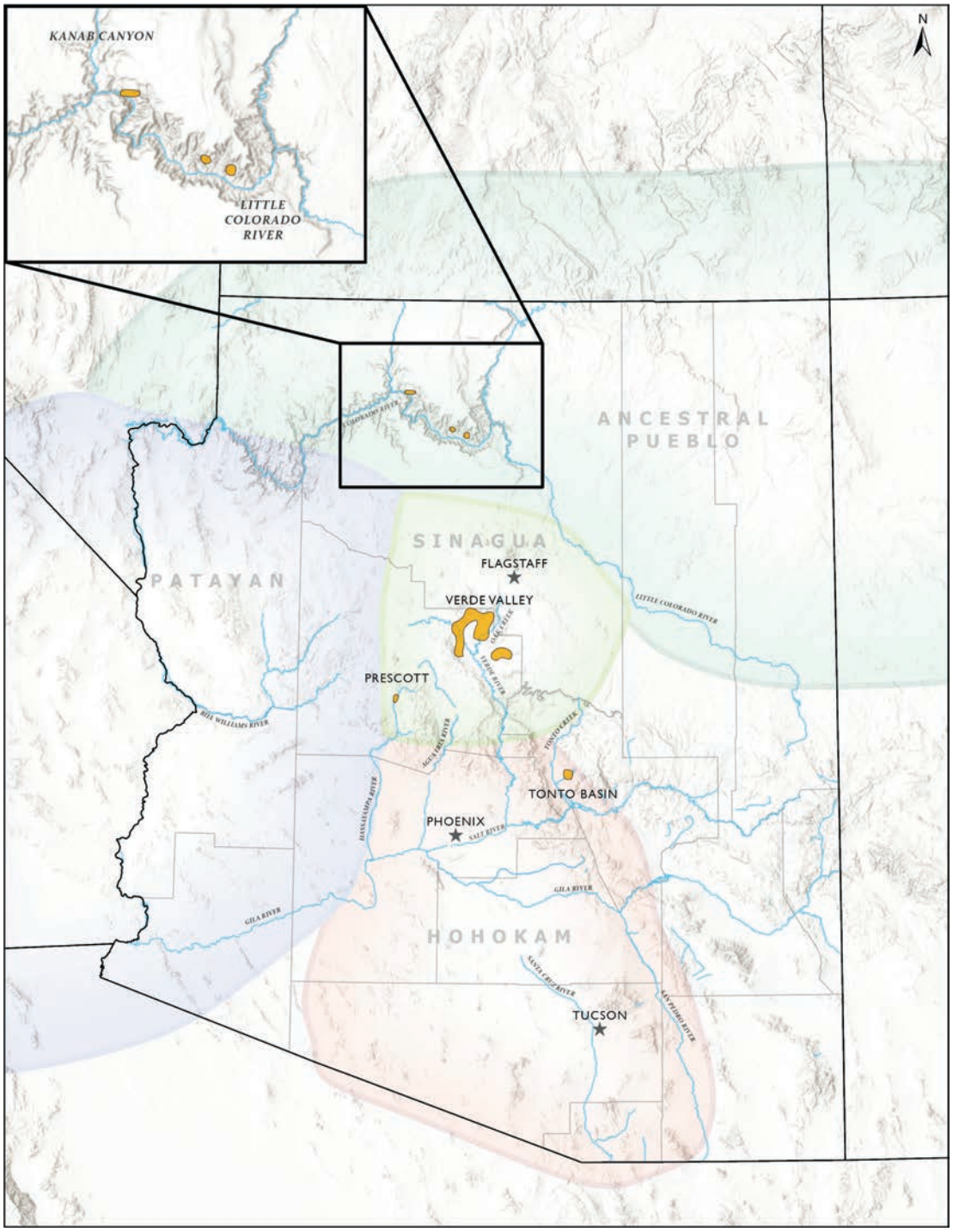
In the 1930s, Grand Canyon National Park's first hired botanist, Rose Collom, a self-taught botanist from Georgia, set out to document plants for the canyon's fledgling herbarium. She found a small group of agaves in Clear Creek Canyon (a few miles upstream of Phantom Ranch), just downcreek from a major archaeological site. Collom knew it was different from the other agave species in the canyon. However, lacking evidence, such as flowering parts for documentation, she never described it as a new species.

Nearly 60 years after Collom's observations at Clear Creek, botanist Wendy Hodgson, one of our coauthors, found the same population thanks to the plant's ability to make clones of itself. These plants matched agaves growing along Deer Creek, first rediscovered by Grand Canyon plant expert Arthur Phillips III and later documented by Hodgson who formally described and named the plants Agave phillipsiana, in honor of Phillips.

Today, Agave phillipsiana occurs in four places in Arizona: the Grand Canyon, the Verde Valley, the Tonto Basin (east of Phoenix), and south of Prescott. In the Verde Valley and the Tonto Basin, it grows with other pre-contact domesticated agave species farmed by the Sinagua and Hohokam peoples, respectively. Such a broad range is the result of the widespread trade of this agave among four different cultures growing it in different ecological zones, climates, soils, and elevations. Such extensive trade attests to how important the plant was for food and cultural use.

What makes this agave so special? Like five other early agave species domesticated by Indigenous peoples that still grow in Arizona today, Agave phillipsiana isn't found in natural vegetation stands, but instead grows in clonal clusters within ancient fields where it was once farmed. Within the canyon, we find it growing close to habitation sites, granaries, and roasting pits. Outside of the canyon, we also find it growing near petroglyphs and rock mulch features such as rocks arranged in lines and rock piles that help direct and retain water and nutrients. Wherever you see the Grand Canyon agave today, you are looking at the descendent of plants carefully domesticated and tended by Indigenous horticulturists. How is it that we see today the same plants, in the same setting, as those grown hundreds of years ago? The answer has to do with how the plant makes more plants.

Agave phillipsiana flowers, but does not produce seeds, relying on the relatively fast production of several pups from its underground stems. These small pups not only



The orange spots on this map indicate places where the domesticated Grand Canyon agave, Agave phillipsiana, is still found today. MAP BY ARYN MUSGRAVE, DESERT BOTANICAL GARDEN, BASE MAP BY CATHERINE GILMAN, ARCHAEOLOGY SOUTHWEST

kept the plants growing over centuries, but more importantly, made it easy for early farmers to grow, transport, and trade them. In addition, the fact that the plant produces so many pups also made it easier for Ancestral Puebloan, Sinagua, Hohokam, and Patayan horticulturalists to select for and keep desirable traits, such as easy-to-cut leaves, requiring fewer years to mature, different flowering times (and harvest times), and of course taste—Agave phillipsiana is the best-tasting of several Arizona agaves. Over time, as Indigenous people planted and harvested agaves, selecting for preferred traits, a new species of agave developed different from its (thus far) unknown progenitor. Agave plants grew in agricultural fields of varying size and required human care for their long-term survival such as weeding, providing water and nutrients, removing and replanting pups, and other unknown activities that encouraged the survival of plants having favorable attributes.

But who was the first to domesticate and grow this agave and when? Preliminary studies suggest Agave

phillipsiana may have originated in lands inhabited by the Hohokam in southern Arizona, rather than in central Mexico and South America where many early domesticated species such as maize, beans, and squash first appeared. Agave phillipsiana and five other known Arizona pre-contact agave domesticates represent the remnants of crops once grown in agricultural fields. For hundreds of years, human hands have tended and harvested these plants in what we see today as bio-cultural—not natural—landscapes. Their continued survival in their bio-cultural context now depends on the collaboration between Indigenous peoples, land management agencies, and researchers including botanists, ethnobotanists, and archaeologists.

The Grand Canyon has always been an important economic crossroads for Indigenous peoples. The Colorado River corridor and its tributaries are a venue for Indigenous commerce, connecting communities along the river. In addition to the many routes along the river corridor, in some places, pre-dam conditions meant seasonal river flows would be so low that people could cross the Colorado River on foot. Sadly, many trade routes are now cut off or forgotten. Still others are preserved by Indigenous knowledge keepers and kept private.

The Rio Grande-Pacific Trail, a major Indigenous trade route connecting New Mexico to California, parallels the present-day railroad built by the Santa Fe Railroad Company. This route connected many villages in the inner canyon, including communities in Peach Springs Canyon, Spencer Canyon, Cataract Canyon, Mohawk Canyon, and the present-day Flagstaff area. This trail is significant for Pai commerce with Mohave, Chemehuevi, Hopi, and other Indigenous groups. The Colorado River network has geographically connected the Hualapai, Havasupai, and Yavapai to other Pai communities, including the Pai Pai and Kumeyaay (Ipai and Tipai) in Mexico and southern California.

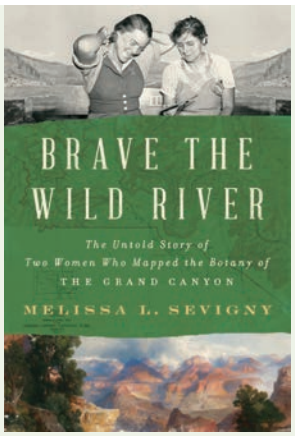
To examine the role of Native people in the landscape is to understand how the Grand Canyon ties into much larger networks of traditional commerce in the region. People often overlook Indigenous trade in favor of the towering rock walls, roaring rapids, soaring California condors, colorful sunsets, rock art, cliff dwellings, and granaries the Grand Canyon offers. Yes, park rangers, river and backpacking guides, and books may mention Indigenous trade networks in passing, but how Indigenous commerce influences the environment and continues to shape our understanding of traditional ecological knowledge is a much bigger story of human ingenuity and cooperation. Agave phillipsiana sheds light on one example of Indigenous cultivation and commerce, and shows how Indigenous science, economics, minds, and hands shaped culture and nature, spreading this nutritious, useful, and important plant in the Grand Canyon and throughout much of Arizona.

Vincent Diaz is a Hualapai tribal member, a descendant of the Washoe Tribe, and a graduate student at Northern Arizona University.

Carrie 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.

Wendy Hodgson is herbarium curator emerita and senior research botanist at the Desert Botanical Garden in Phoenix, where she has worked for nearly 50 years.

ON THE TRUST
BOOKSHELF



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In the summer of 1938, botanists Elzada Clover and Lois Jotter set off to run the Colorado River to survey the plant life of the Grand Canyon. With its churning waters and treacherous boulders, the Colorado was famed as the most dangerous river in the world. Journalists and veteran river runners boldly proclaimed that the motley crew would never make it out alive.

"Melissa L. Sevigny unfurls one of the finest river stories of the Grand Canyon while presenting a long overdue, richly deserved, and beautifully written tribute to a pair of legendary botanists."

—Kevin Fedarko, author of "The Emerald Mile"

AUTHOR TALK

ALEXIS KNAPP

Science writer Melissa Sevigny will join Grand Canyon Trust members on Zoom to talk about her new book on **May 23, 2023 at 5 p.m**.

Contact Kimber at **kimber@grandcanyontrust.org** or **928-286-3375** to reserve your spot.

Walking in the Footsteps of Our Ancestors

Young Indigenous Leaders and Knowledge Holders Raft the Colorado River through the Grand Canyon

By Amber Benally

THE SKY IS GLISTENING A GOLDEN ORANGE and the sounds of the Colorado River are roaring, a steady echo in the background. The day is coming to a close, and I'm about to spend my final night within the walls of the Grand Canyon. As we sit at Pumpkin Springs, there is magic in the air. We've just completed a historic trip. The seasoned river guides who have accompanied us on this journey say the power of this trip is unlike any other they've led. Where is that power coming from? It's exuding from the 14 young Indigenous leaders who sit in a circle around me.

The Rising Leaders Program at the Grand Canyon Trust mobilizes young people to act on environmental and social issues within their communities. In 2019, I sat at the table with five other women as we dreamed up a river trip through the Grand Canyon that has long been needed. In a collaboration with Grand Canyon Youth, we organized an eight-day motor trip through the Grand Canyon. Our goal was to connect young Indigenous leaders from the 11 associated tribes of the Grand Canyon region with their elders. We called the trip Grand Canyon RIISE, short for Regional Intertribal Intergenerational Stewardship Expedition. It would be only the third-ever all-Indigenous youth river trip through the Grand Canyon.

The creation myth of the National Park Service is that it cordoned off wild, pristine, uninhabited natural spaces and gave everyone the opportunity to interact with them. However, in reality, Indigenous people were often forced from their homelands to make room for national parks.

Tyler Nez (Diné) under the warm waters of Stone Creek. AMBER BENALLY

The establishment of Grand Canyon National Park removed Indigenous people from the landscape and from their ancestral spaces. The truth is Indigenous people have been excluded from the Grand Canyon since the park's creation in 1919, excluded from a landscape they were originally part of and that they stewarded.

Growing up a short one-hour drive from the Grand Canyon in Tuba City, on the Navajo Nation, my interaction with the park was limited. Each fall season, my family would load up in my grandmother's pickup truck and drive toward the Grand Canyon to collect firewood for the upcoming winter. After wood hauling, we would eat sandwiches and gaze out across the canyon while we dreamed about how our ancestors interacted with this place.

> The power of the canyon was not only bringing us together, but healing some parts within each of us.

Later I moved away and attended my tribal college, Diné College in Tsaile, Arizona, where I met my new friends. It was then, when I organized a camping trip, that I learned a majority of my friends had never even seen the Grand Canyon. This fact astonished me because living in Tuba City, thousands of tourists traveled through my hometown each summer as they made

RIISE river trip participants during a stop at Stone Creek, in the Grand Canyon. AMBER BENALLY

Shaileen Gonzalez
Hualapai

My favorite memory from RIISE was when we hit the Hualapai boundary and camped. It was a cold and stormy night and I had two tents up where all the women on the trip got to talk while the boys all talked in the structure they built.

TOP: An afternoon on the river. AMBER BENALLY BOTTOM LEFT: Listening to stories about the proposed Escalade tramway project near the confluence of the Colorado and Little Colorado rivers. AMBER BENALLY BOTTOM RIGHT: Sequoyah Wakayuta (Hualapai and Hopi) sketches during art night when participants shared their favorite scenes from the canyon. AMBER BENALLY SIDEBAR: Shaileen at Stone Creek. AMBER BENALLY

their way to the Grand Canyon from across the United States and around the world. Whereas my friends, who lived mere hours away, had never made the journey. When I asked why, they all shared similar answers.

"There's no reason," they said. Or, "I don't belong there."

This narrative weighed heavily on my mind, and helped direct me on my path to increasing Indigenous access to different spaces. It is the moment that led me to the Grand Canyon Trust. Three years after I started at the Trust, we came up with the idea for the intertribal, intergenerational Grand Canyon river trip to bring young Native leaders back to their ancestral lands to learn from their elder tribal relatives the histories and stories of the region.

After three years of planning and navigating a worldwide pandemic, the need to get young Indigenous people together was even more urgent. During the COVID-19 pandemic, the Navajo Nation was disproportionately affected and lost countless community members. What was even more disheartening was realizing that we were losing knowledge holders who held our traditional stories and sacred teachings. The time to learn from our elders was becoming much more finite than I had previously imagined.

So, we put out the call for young Indigenous leaders from the Grand Canyon region to float down the Colorado River with Indigenous knowledge holders. We received over 150 applications from across Native America, from relatives in the Southwest to those near the Great Lakes. The selection process was challenging as we could bring only a fraction of these young leaders downriver. In the end, we selected participants based on essays they wrote sharing what made

Alexiana Mitchell
Diné

RIISE is a part of my everyday thoughts. I still think about my friends from then, and I hope we always keep each other in mind. I think of the places we've seen, the stars we laughed under, the stories we shared, and the love we gave to the canyon. I'm thankful every day that we all endured a July in the Grand Canyon and I still take the chance to think and talk about it.

Darren Castillo
Diné

The RIISE trip was like a rebirth or a cleanse of sorts. I went in with negative thoughts and bad emotions and came back out a new man. My confidence was better than ever, and I saw the world differently.

SIDEBAR: Darren Castillo, Diné, (left) and Alexiana Mitchell, Diné, (right) behind Elves Chasm. AMBER BENALLY ABOVE: Alexiana Mitchell (left) was surprised to run into friends who were on a separate river trip, at Elves Chasm. AMBER BENALLY

them good representatives for their tribes and communities.

On July 11, 2022, I unloaded my bags at the Grand Canyon Youth office and met the 14 young people who would be joining me downriver. Additionally, I met the other three knowledge holders: Autumn Gillard (Cedar Band of Paiutes), Bennett Wakayuta (Hualapai and Hopi), and Sarana Riggs (Chishi Diné). The room was filled with emotions, ranging from nervousness and shyness to excitement. Folks fiddled with their bags or made sure they had the right number of carabiners. That night at the Lees Ferry Campground, the air remained hot even after sunset while participants slowly began to chat amongst themselves.

The following day, we all gathered on the shores of the Colorado River. This trip was designed to connect young Indigenous leaders with the land, the river, each other, and the histories and knowledge of the canyon. But before even stepping foot in the river, myself and the three knowledge holders shared a prayer with the young people, asking each of our own deities to protect us, to nourish us, to help us understand and be brave, and

Tryston Wakayuta
Hualapai/Hopi

"The comfort of being with other Native American people in our home built confidence in myself and motivated me to be great through my culture and traditions. It was really coming together through the art of bringing Native youth together.

TOP LEFT: Shaileen Gonzalez (Hualapai) sketches during art night above the confluence. AMBER BENALLY CENTER: Hiking near Tapeats Creek. AMBER BENALLY BOTTOM LEFT: (from left to right) Shaileen Gonzalez (Hualapai), Phoebe John (Diné), Samuel Toledo (Diné), Autumn Gillard (Cedar Band of Paiutes), and Sequoyah Wakayuta (Hualapai and Hopi) converse during a stop at Stone Creek. AMBER BENALLY SIDEBAR: Tryston Wakayuta (right) with his uncle, knowledge holder Bennett Wakayuta (center) and Sequoyah Wakayuta (left). AMBER BENALLY

to guide us as we made our way down the Colorado River.

Each day on the river was full of new stories to tell and new teachings to learn. Out of the 14 young people, only two had been down the river before. Our first day was filled with adrenaline and maybe some feelings of homesickness. Exhausted, we trekked up the side of a sandy hill and eased into the silence of the canyon. It had been a hard first day. It was the middle of July and temperatures stayed around 105 degrees, even as the sun set. That first night everyone heaved their tents up the hill, but no one bothered to put one up. Just after sunset, the thunder crackled above us, and a huge rainstorm poured down on our campsite. Everyone scrambled through the pounding rain to fit tent poles together and battle the raging wind to get rain flies on or secure tents with anything they could find. In my 10 years of working with young people, that frantic and drenching tent-assembly was the best teambuilding exercise I have ever been a part of.

The next few days were filled with emotion and rawness as we journeyed through sacred places like the confluence, where the Colorado River meets the Little Colorado River, or heard about the injustices that Diné (Navajo) people faced at the site of the proposed Escalade project, where outside developers wanted to build a resort and tramway to ferry up to 10,000 tourists a day to the sacred confluence. But on the fourth day, as we journeyed up the steep cliffs to Nankoweap, the feeling of spiritual connection was at its peak.

That night, we joined each other in our nightly talking circle, and one of our young seasoned river runners, Tryston Wakayuta, spoke. The day quickly turned to night, until the stars were the only thing that lit up our

Wenona Tonegates
Kaibab Band of Paiute Indians

My favorite memory is hearing stories from my peers. Whether it was a cultural story or a life story, some of the conversations with others I will never forget. The river trip, I think, has really opened up my eyes to how I view life, such that I view it in a new light, learning from how far our people have come.

CENTER: Hiking up to Nankoweap. AMBER BENALLY TOP RIGHT: Building a shelter out of driftwood in the rain on one of the last days in the canyon (they slept in it that night). AMBER BENALLY BOTTOM RIGHT: Sam Toledo (right) snaps a selfie with new friends Phoebe John (center) and Alexiana Mitchell (left). SAM TOLEDO

talking circle. Tryston expressed the power of the day by saying, "We are walking in the footsteps of our ancestors." He shared that he had been down the river multiple times, but that this was the first time, with his peers, that he'd really felt the power at Nankoweap. We all took that moment in, and reflected about how the power of the canyon was not only bringing us together, but healing some parts within each of us.

There were many stops on this river trip that will live in my heart as among the most transformative moments that I've experienced. I'm sure those stories, teachings, and lessons will stay with these young Native leaders too. But the one I will always hold onto is that final evening sitting at Pumpkin Springs. As the sky glimmered golden, knowledge holder Bennett Wakayuta sang two melodic songs in his native Hualapai language. As a group, we had heard the songs at least twice each day, and they were the kind of melodies that stay in your brain, even later, when you're falling asleep.

That final evening Bennett invited everyone—the young people, the guides, and his fellow knowledge holders—to sing his songs with him. He said that he had heard the young people humming his songs or singing them while they set up camp every evening. He began singing, deep and low, and progressively louder, and all around him we hummed, or sang the words that we knew. As he continued to sing, he raised his hand higher in the air, encouraging everyone to sing louder. In that moment, the group's voices reverberated off the canyon walls, and as the sun set, it was the most beautiful closing to a time spent together. A time that was focused on healing, sharing, hard truths, reflecting on trauma that might not

On the Colorado River during the first few days of the river trip. AMBER BENALLY

In that moment, the group's voices reverberated off the canyon walls, and as the sun set, it was the most beautiful closing to a time spent together.

have been brought up in any other setting, and wholly being there for each other.

As I sit at my screen and reflect on that journey, I am excited to know that the future is bright for the inclusion of Indigenous peoples of all ages within the Grand Canyon. Advocacy efforts like the Save the Confluence grassroots movement to protect the confluence of the Colorado and Little Colorado rivers, the education of river guides within the canyon, the education of visitors above the rim, and the overall push for Indigenous presence and truth-telling at Grand Canyon National Park are what young people should be learning and one day leading.

Amber Benally (Diné/Hopi/Zuni) manages the Rising Leaders Program at the Grand Canyon Trust.

Volunteer Trips

BLAKE MCCORD

Eat good food.
Meet good people.

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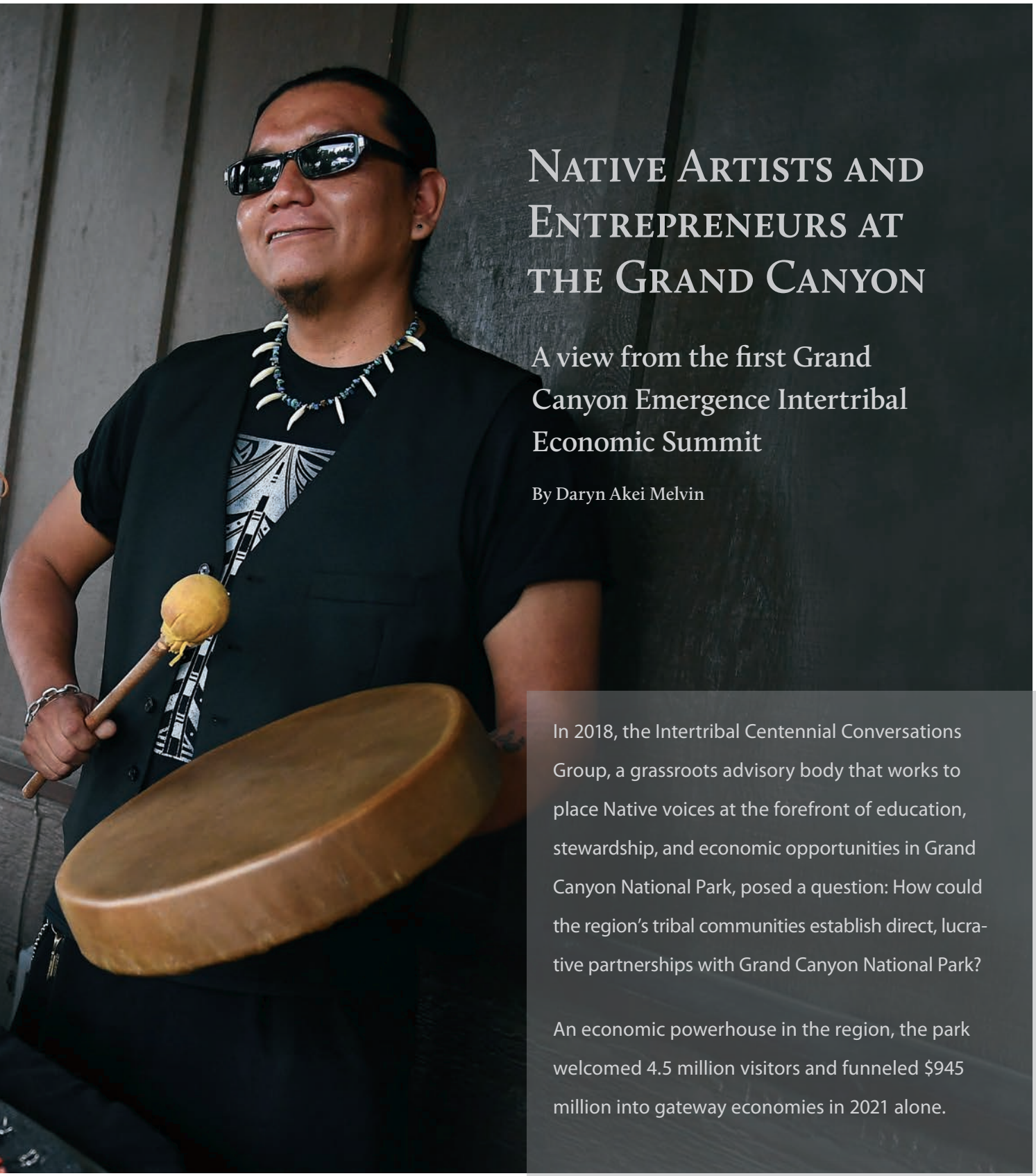
The Grand Canyon Trust offers a variety of day trips and overnight opportunities to fit your lifestyle, interests, and skills.

Trips usually run from April to October and are between one and five days long.

Find your trip at **grandcanyontrust.org/volunteer**

A vendor selling handmade jewelry and instruments greets customers at Grand Canyon National Park. JAMIE ARVISO

Walking in Two Worlds



Native Artists and Entrepreneurs at the Grand Canyon

A view from the first Grand Canyon Emergence Intertribal Economic Summit

By Daryn Akei Melvin

In 2018, the Intertribal Centennial Conversations Group, a grassroots advisory body that works to place Native voices at the forefront of education, stewardship, and economic opportunities in Grand Canyon National Park, posed a question: How could the region's tribal communities establish direct, lucrative partnerships with Grand Canyon National Park?

An economic powerhouse in the region, the park welcomed 4.5 million visitors and funneled $945 million into gateway economies in 2021 alone.

The author facilitates a discussion on the need for a regional Native economic tourism alliance at the Emergence economic summit. JAMIE ARVISO

To answer and generate discussion around this question, the idea for an intertribal economic summit was born. August 16-19, 2022, with support from the Grand Canyon Trust, Grand Canyon National Park, the Grand Canyon Conservancy, and others, the inaugural Emergence Intertribal Economic Summit took place on the south rim of Grand Canyon National Park.

The four-day mix of panels, brainstorming sessions, and field tours brought together approximately 75 Native entrepreneurs, artists, community leaders, governmental support staff, and National Park Service employees for facilitated discussions around building a more inclusive and equitable economy.

Yet building a more inclusive and equitable economy, especially one that centers, advances, and respects Native cultural values, traditions, customs, and principles is no easy task, for it means not only rectifying historical inequities but also reckoning cross-culturally with concepts of sustainability, use, and commerce that are often quite different from current economic paradigms.

In the fall of 1998, when I was 13, my tupko and I accompanied my father and uncle on our first-ever hunting trip. Culturally this outing marked a particular rite of passage for my younger brother and for me, yet personally it also served to demonstrate a key facet of Hopi culture and society that, until then, I was not fully aware of. While we were fortunate enough to make a kill on the second day of our outing, the most informative part of this venture happened after. In dressing our kill, my uncle, who had made the shot, divided the game and shared it with the next two individuals to arrive: my father and me. In accordance with Hopi custom, to my father was given the left foreleg and

right hind leg, and the opposite pair were given to me.

Upon returning home, additional parts of the game were further divided up and shared with particular members of the family, clan, and ultimately with the religious authority of the village who, in turn, took of this food, and prepared an offering as a gift to be given back to the Earth and the creatures therein. Through this act, in Hopi belief, the Earth would be made more abundant. At each point in this process my uncle ensured that my tupko and I understood exactly why we gave this naakwayi as a gift of sustenance to various individuals within the village.

"Yan itam it naakwayit akw naanami wiwyungwa—Through this naakwayi we are connected," he said, "this is our Hopi economy."

Such was my introduction to the Hopi concept of economy and the idea that whatever has been given should be given away again, so that it is sowanìlti—used up or consumed.

Mae Franklin, Diné

Community advocate and Grand Canyon National Park Inter-Tribal Working Group member

JAMIE ARVISO

"I've really enjoyed the gathering at Emergence, learning about the agencies and what they can do for tribal members to access economic development. With that new knowledge, it seems like we can go forward and start doing the infrastructure work in our communities.

For so long, we've just been able to sit along the side of the road and sell our wares. But being able to connect with people coming into the park would open up a lot of opportunities for tribes.

The younger generation has the know-how and language to make things happen. And that's all for the better, and all for creating these opportunities for all of us to come back to our home.

LEFT: Director of the National Park Service Charles "Chuck" Sams III traveled from Washington D.C. to offer opening remarks at Emergence. Sams (Cayuse and Walla Walla, of the Confederated Tribes of the Umatilla Indian Reservation) is the first Native American to lead the National Park Service. JAMIE ARVISO
RIGHT: Jessica Stago (far right) moderates a panel featuring speakers Nicole Roque of Hueco Tanks State Park (left), Mayor of Tusayan Clarinda Vail (center), and Cameron community member Mae Franklin (right) at Emergence exploring trends in gateway communities and cultural tourism. JAMIE ARVISO

JAMIE ARVISO

Richard Graymountain Jr., San Juan Southern Paiute

Tribal council member

I believe economic stability is having all the tribes included. Not just in the conversation, but with the building of venues or vendor spaces. We need to include all the tribes that call Grand Canyon home so we can collectively move forward, not only at the South Rim, but at the North Rim as well.

Our economies were with us back in the days. That's part of the tribes' heritage or culture or knowledge. So we have to regenerate and figure out how to develop stable economies that evolve in economic thought at the Grand Canyon. And as my elderlies would say, we have to help each other. We cannot say, 'you're a different tribe.' We all come from one place.

TOP: Emergence participants take in an afternoon session amid rain showers on the south rim of the Grand Canyon. JAMIE ARVISO BOTTOM: Diné chef Carlos Deal and his catering team at AlterNativEats served delicious fresh meals to Emergence participants. JAMIE ARVISO

As I grew older, I came to understand what he meant by the phrase "used up," for in any kind of gift exchange, the transaction itself consumes the object. While it is true that something often comes back to you when a gift is given, if this return were made an explicit condition of the exchange, it would not be a gift, but rather a sale or barter.

In the Hopi language there are two distinct terms that relate to each of these very different types of exchange: Naakwayi is a gift exchanged, usually in the form of food, presented to another to acknowledge a special relationship, and huuyani is good(s) for sale.

The key difference between the two is that naakwayi, as a gift, binds through emotion, because it is given as an act of social faith with no calculated value, while huuyani, as a commodity for sale, has a value that is predicated on a calculated price and leaves no necessary connection.

Because of these cultural and linguistic distinctions, I always imagined Hopi as a tribe with a boundary drawn around it, and within this circle our tribal goods circulated as gifts, with reciprocity, while outside of this circle, tribal goods moved through purchase and sale, with value reckoned comparatively, and without reciprocity.

Yet in reviewing the feedback from one of the sessions at the Emergence Intertribal Economic Summit, which posed the question, "How can concessionaires [private companies that hold contracts to sell goods in the park] support Native representation in arts and vending?" it was clear that I was not the only one who recognized the tension that seemed to result from these different ways of determining value. When it came to the value of Native arts and crafts, one participant pointed out "there is an unequal power dynamic which allows concessionaires

to economically benefit from the commodification of Native culture."

The sentiments expressed during this session resonated with me. Throughout much of my childhood, my father, like a large portion of the Hopi public, relied primarily on the selling of Hopi arts and crafts (particularly Katsina dolls) for his livelihood and often expressed his discomfort at having to sell his art—things that were given as gifts (na'mangwu) within Hopi culture but were seen as commodities within the external market system. Over the years his discomfort with this practice grew until he stopped creating art altogether, telling me on numerous occasions, "Never do what you love for money, and never do something you're good at for free." What he truly meant by this I can only guess, yet I assume that doing what he loved—creating cultural pieces of art largely in response to the demands of the market—eventually resulted in the work having no meaning for him, both culturally and personally. Sadly, this is the reality many Native artists find themselves in. As Native people, we often talk about our cultural values and what they mean to our tribal identities, and to our communities as a whole, yet seldom are our cultural sensibilities and values able to be woven back into the choices we make economically. As one participant at Emergence put it, "We are a community that deals with strangers; we are artists living in a market economy and so we have to learn to live and walk in two worlds."

From this, perhaps the question is not "Can a gift and commodity coexist?" but rather "To what degree may one draw from the other without destroying it?" As another participant said, "a lasting economic alliance must extend beyond tourism and arts to include other types of commerce that

Dorothy Denetsosie Gishie, Diné

Economic development program manager at Native Americans for Community Action

JAMIE ARVISO

For the past 33 years, I've worked for Native Americans for Community Action. I oversee a vending program, which allows Native Americans to sell their arts and crafts. We have over 200 vendors and a vending site at the top of Oak Creek Canyon. We do this in partnership with Coconino National Forest under a special use permit.

We need to create partnerships and be given more. If the park service is able to give us more selling locations, I think that would really benefit the economic resiliency and survival of our people. The majority of my vendors are single parents. They always say being able to sell is the only way to keep off the welfare rolls.

The idea of being given an opportunity to have selling spaces is music to our ears. We don't want to be pushed to the back. We want to be pushed to the front. My vision is to have retail stores, where our people can set up and rotate out on a consistent basis, and to include our elders and our youth. It's so neat to see talent being passed down to our younger people. I'm seeing the fourth generation beginning to sell. I think this idea of being businesspeople or being entrepreneurs is a new concept for them, even though they've done it their whole lives.

So I'm always looking for secure spaces to vend, to give our people opportunities for economic development.

Amber Benally takes notes while facilitating one of the dozens of breakout discussions at Emergence that allowed Native artists and entrepreneurs to share their ideas and visions for a more inclusive Grand Canyon economy. JAMIE ARVISO

JAMIE ARVISO

Monica Nuvamsa, Hopi

Executive director of the Hopi Foundation

"As we're looking at building a regional economy around the Grand Canyon, we have to think about how we create equity for tribal entrepreneurs. We must examine what the environmental and geographical challenges are and the barriers that tribes are facing in their own backyards. Based on these factors, I believe there will remain a lot of equity-building that's needed for us to have true engagement and relationships with economic partners like Grand Canyon National Park.

I think tribes are often timid or reluctant to come to the table only because we've often been in situations where the relationship wasn't what we thought it was going to be, or the intentions of the partnership change to benefit someone other than tribes. There's a long history of distrust, so in trying to build partnerships, we automatically come with that sense of, 'ok, when's the other shoe going to fall?'

I think it becomes a game changer when we ask for what we want, and most importantly, what we need. Because we've always given over to somebody else's power, and that's never worked toward giving equal partnership to tribes and tribal business owners.

If the parks and the nation want to see this place sustainable, they should invest in tribes to do that—so that we incorporate not just the economic picture, but help to lead stewardship and protect the spiritual values of the tribes that consider the canyon a space of great meaning and heritage. When tribal leadership, perspectives, history, and spirituality are absent from that picture, the canyon becomes just a very big hole in the ground or simply a playground for recreationists."

I appreciate the commitment I'm hearing from the National Park Service to begin going down this path, and I feel that there will be a genuine commitment toward meaningful partnerships with tribes and tribal entrepreneurs. I'm really happy to be alive in this time where we're having a conversation like this under the new leadership of Chuck Sams.

each Native community must define for itself. The two most important questions that we each must answer are: 'What does each community want to share?' and 'Where does each community want visitors to be?'"

While definitive answers to the many questions posed have not yet materialized, in my estimation perhaps the greatest benefit of Emergence was in the collective endeavor to articulate the degrees of reciprocity between tribal nations and Grand Canyon National Park, and the earnest attempts to define what equitable partnerships, both economic and otherwise, look like across the region.

In the end, the 2022 Emergence Intertribal Economic Summit demonstrated enormous potential for collaborative, inclusive economic opportunities. It created a continuing forum in which tribes can assert their inherent authority as governments and chart their own courses for economic development, and perhaps end up with sustainable and healthy economies that truly reflect the values and sensibilities that they espouse.

The next summit is scheduled for October 2023 and will seek to expound on these community-generated ideas, translating them into tangible courses of action.

Daryn Akei Melvin works as a Grand Canyon manager for the Grand Canyon Trust with a focus on addressing issues related to the Little Colorado River.

Roasting marshmallows after dinner at Emergence. JAMIE ARVISO

ENTREPRENEUR SPOTLIGHT

JAMIE ARVISO

Colton McClellan, 19

Diné dancer and silversmith

I've done hoop dancing and grass dancing most of my life. I used to do performances with my grandfather, James Peshlakai, in Tusayan every weekend in the summers for about 12 years.

I picked up silverwork when I was 10, taught by my father, and I sell through our family business. We go to different locations to sell—Sedona, the Tusayan Museum here in Grand Canyon, and the Oak Creek Canyon Overlook. During the fall, there's outdoor markets and powwows in the metropolitan areas. So, we're constantly going to different places to show and teach about our arts.

The designs in our jewelry, like our different styles of dancing, all have different meanings. I want to pass down the cultural teachings I've been taught when I have kids of my own. That's how we can keep our culture and traditions alive.

Call of the Canyon Wren

By Jen Pelz

As I walked along the bank of the Colorado River in Marble Canyon, I noticed a tiny bird fluttering around the brush. We locked eyes for a long moment as it bobbed up and down in a curious dance, but before I could take in a long breath, it disappeared into the canyon wall.

LEFT: Canyon wren. J.N. STUART
ABOVE: The author on the banks of the Colorado River in the Grand Canyon. AMY S. MARTIN

the future of water use in the West

Rio Grande del Norte National Monument, New Mexico. BOB WICK, BUREAU OF LAND MANAGEMENT

Over the past 22 years, the Southwest has experienced the driest conditions in 1,200 years.

It wasn't until later that I realized that I'd just come face-to-face with the elusive canyon wren—a tiny creature that is famous for filling desert canyons with song.

I first heard the wren's cascading melody in Boquillas Canyon on the Rio Grande along the U.S.-Mexico border. At that time, I thought this sound was just a souvenir unique to that place and that moment.

A year later and over 800 miles to the north, the same song skipped off the canyon walls of the Rio Grande Gorge in northern New Mexico. I had lived there or ventured home to explore for decades, and yet this experience, this encounter, had eluded me.

My serendipitous reunion with the wren in Rio Grande del Norte National Monument in 2019 was a lucky one indeed. A long-time river guide and friend from Taos, New Mexico who had floated the river thousands of times over half a century told me he had only floated this reach once before—the water was always too low. When we entered the canyon, in that year of unusually high flows that extended into June, the challenge was finding a place to camp, not walking our kayaks for miles in ankle-deep water.

I reflect on these experiences because it is not actually the canyon wren that is scarce and fleeting, but the waterways that carved these canyons (and others all over the West) that are wilting under the stress of overuse and the reduction of flows into the rivers each year due to climate change.

Since the late 1800s, the Rio Grande has faced extreme water shortages and extensive drying. A 200-mile section of the river south of El Paso, Texas—commonly referred to as the "Forgotten Reach"—is nearly always dry unless there is a significant rainstorm. Other sections of the river only flow for a few months each year when water is transferred to irrigators downstream. The river just south of my childhood home in Albuquerque, New Mexico dries nearly every summer.

For the past decade, I roamed the banks of the Rio Grande as a part of my work at a nonprofit to find solutions to help reconnect this disappearing river and others in the West, hoping the rivers available to me as a child would exist for my young daughters and future generations. It was personal, it was inspiring, and it was also incredibly sad.

If you have not seen a dry river, it is unreal. I have walked through sand and seen cracked and dry earth where muddy water used to flow. I've encountered dead and dying fish in tiny pools of water left behind. I've heard the stories of young people in El Paso, Texas who only know that there was a river in their community because of stories their parents or, more typically, their grandparents told. It is a loss to multiple generations

Glen Canyon Dam in the Grand Canyon and the visible bathtub ring around the reservoir of Lake Powell, where water levels have dropped precipitously.

ALL PHOTOS ON THIS PAGE BY AMY S. MARTIN

In 1999, Lake Powell and Lake Mead combined were 92 percent full. Lake Powell was only 19 feet from the top of the dam. Since that time, the combined storage in these reservoirs has decreased by nearly 70 percent to only 26 percent of capacity.

that is hard to piece back together once the river and all that it brings with it are gone.

These accounts exist in the Colorado River Basin as well, including the drying of the Colorado River Delta as the river failed to reach the sea after Glen Canyon Dam was built and Lake Powell began filling in the 1960s. This was just one of the first signs of the river's imbalance. What lies ahead for the whole basin is equally as dire if we don't find a path forward.

Over the past 22 years, the Southwest has experienced the driest conditions in 1,200 years. As a result, Colorado River flows have declined by 20 percent. Half of this reduction is attributed to climate change, and scientists predict additional reductions in Colorado River flows by the end of the century. As temperatures rise, we see snowpack melting more quickly, and more runoff evaporates or is absorbed by drought-stressed plants. Before this mega-drought, the basin was insulated by the sheer volume of water that flowed into the Colorado River and by the ability to store that water in the two largest reservoirs in the United States—Lake Powell and Lake Mead. Less water is stressing the fabric of the system developed to allocate, distribute, store, and manage water in the West and is speeding up and amplifying the effects of overuse.

For example, in 1999, Lake Powell and Lake Mead combined were 92 percent full. Lake Powell was only 19 feet from the top of the dam. Since that time, the combined storage in these reservoirs has decreased by nearly 70

On Highway 89 headed out of Flagstaff toward Cameron, dying juniper trees, stressed by drought, stretch out as far as the eye can see.

percent to only 26 percent of capacity. Lake Powell has dropped 160 feet in elevation and the water in the lake is now 179 feet from the top of the dam. The decline is visible in the bathtub ring around the perimeter of the lake. This precipitous drop in water level is essentially the result of the basin using not only the water available each year, but also tapping its savings account—its reservoirs—in ways that are unsustainable. The West is using more water than the river can provide.

The stakes could not be higher. The Colorado River provides water to 40 million people, nearly 5.5 million acres of farmland, a robust recreation economy, seven states (Arizona, California, Colorado, Nevada, New Mexico, Utah, Wyoming), 30 tribal nations, and Mexico. Power plants at both reservoirs serve more than 7 million households in the West. The river also has its own intrinsic value as a waterway with ecological, spiritual, and cultural significance. Nowhere is this more evident than where the Colorado River flows through the Grand Canyon.

If Lake Powell falls another 31 feet from March 2023 levels, the dam will no longer be able to produce power and may not be able to release water safely through the existing structure to downstream states, tribes, and Mexico. This would mean no or very little water flowing through the Grand Canyon, which would create economic hardship in addition to cultural and spiritual losses for tribes, harm the imperiled humpback chub (a protected fish found only in the Colorado River and its tributaries), hurt recreation in the canyon, and affect water users downstream in Arizona, Nevada, California, and Mexico. There is a lot to lose.

Another vital resource that becomes increasingly threatened as water in rivers and reservoirs declines is groundwater. As rivers no longer supply all the water demanded by farms, cities, industry, and development, those water users dig wells to intercept and pump groundwater to the surface to satisfy their unmet needs. Although groundwater is invisible to most, when it does reveal itself, it is vital to the environment, surface river flows, cultural and spiritual practices and uses, and as a key source of drinking water for communities.

Of particular concern is Arizona groundwater, which makes up 85 percent of all groundwater in the Colorado River Basin. Arizona allows water users to pump unlimited quantities of groundwater in 88 percent of

This time around, any solution must be centered in equity, both for the environment and for Native communities in the basin.

TOP: A petroglyph panel along the Colorado River in the Grand Canyon hints at the continuous presence of Indigenous peoples in the region since time immemorial. However, tribes have long been excluded from decision-making about the river. AMY S. MARTIN
ABOVE: Rowing in the Grand Canyon. TIM PETERSON
RIGHT: Stone Creek, in the Grand Canyon. TIM PETERSON

the state, only excluding urban areas that are subject to the state's Groundwater Management Act of 1980. This groundwater is the sole source of drinking water for some tribal communities along the south rim of the Grand Canyon. Through springs and seeps along the walls of the canyon and its tributaries, groundwater contributes about 8 percent of the water that enters the Colorado River below the dam.

Given the importance of the Colorado River, its tributaries, and groundwater in the basin, the choices the West makes over the next several years will determine if the river and groundwater can be sustained long-term along with life and cultures in the region. Now is a critical time to engage and advocate for responsible water use in the Colorado River Basin. It's also a critical time to listen to Indigenous perspectives long excluded from decision-making about the river as Indigenous people have stewarded the river since time immemorial.

This time around, any solution must be centered in equity, both for the environment and for Native communities in the basin. It's time to prioritize water security for the 30 basin tribes and ensure meaningful opportunities for the tribes to fully participate as equal sovereigns with the states, Mexico, and the federal government.

Enough water must continue to flow through the Grand Canyon to maintain the canyon environment and support the cultural and spiritual practices and resources of the affiliated tribes. Additionally, we must significantly reduce water use in the basin so that water levels in the reservoirs can stabilize in the short term and a more sustainable balance between what flows into the river and what the West uses (supply and demand) can be reached long-term. This includes using groundwater more cautiously in Arizona, which will require reforming groundwater law and policy to ensure that aquifers can support rural communities and the environment long into the future. The Grand Canyon Trust has started a new Water Program to advocate for these changes in the context of the Grand Canyon region and to stand behind tribes and tribal communities as they advocate for their own needs and interests.

My story in this basin is just beginning, but the call of the canyon wren is a familiar thread that connects the tapestry of rivers, people, and landscapes that have sparked my curiosity and fueled my advocacy for decades.

As I embark upon this new journey, I long to learn from new encounters, join others in helping to solve intractable problems, and, if I'm lucky, hear the wren's cascading call echo above the ripple of water passing through many new canyons with many new people.

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

Deer Creek Falls, Grand Canyon National Park. TIM PETERSON

Before the Grand Canyon was a national park, it was the ancestral homeland of Native peoples. Hear voices of the Grand Canyon speak.

Experience the Grand Canyon alongside Nikki Cooley (Diné), Jim Enote (Zuni), Loretta Jackson-Kelly (Hualapai), Coleen Kaska (Havasupai), and Leigh Kuwanwisiwma (Hopi) as they share what the Grand Canyon means to them and what they know in their hearts to be true.

Director + Editor + Camera: Deidra Peaches Music by: Kino Benally

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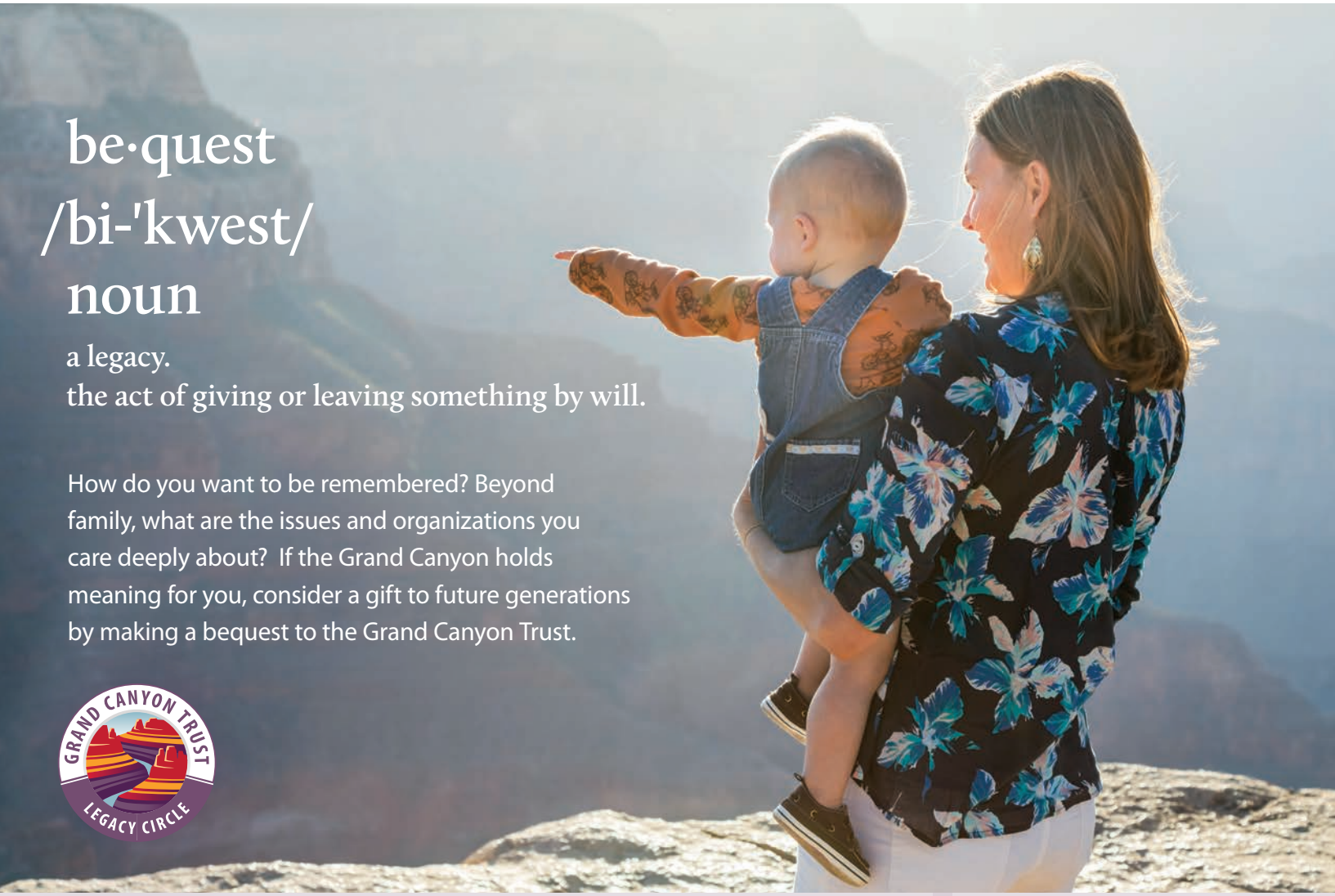

be·quest /bi-'kwest/ noun

a legacy.
the act of giving or leaving something by will.

How do you want to be remembered? Beyond family, what are the issues and organizations you care deeply about? If the Grand Canyon holds meaning for you, consider a gift to future generations by making a bequest to the Grand Canyon Trust.

GRAND CANYON TRUST LEGACY CIRCLE

AMY S. MARTIN

Making a bequest is less complicated than it might seem. In your will, you may designate a percentage or a specific amount to the Grand Canyon Trust and simply include our name and tax ID.

If you have already named the Grand Canyon Trust in your will or as a beneficiary of an IRA or retirement plan, please let us know. We would like to thank you and welcome you to our Legacy Circle.

For information or to share your intentions, please contact **Libby Ellis** at **928-286-3387** or **lellis@grandcanyontrust.org**