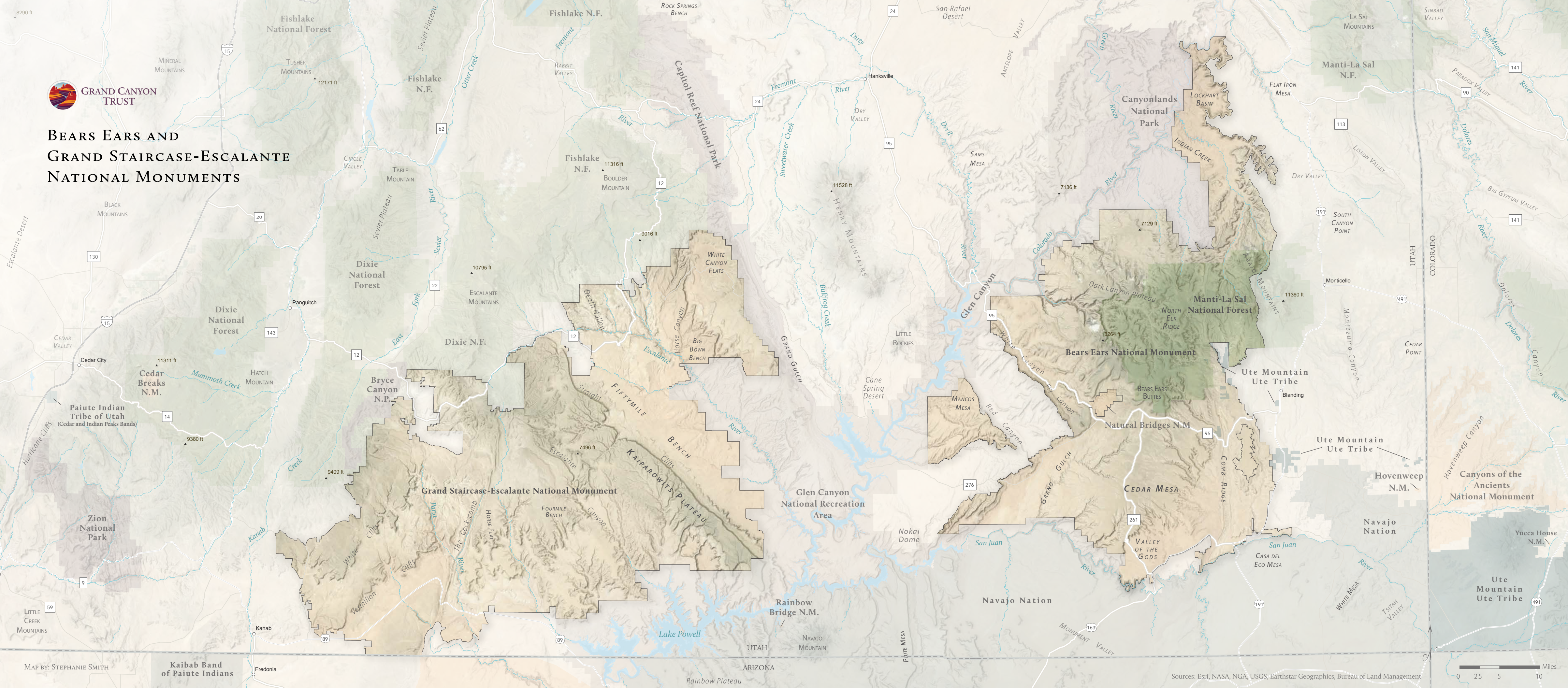




GRAND CANYON
TRUST

BEARS EARS AND GRAND STAIRCASE-ESCALANTE NATIONAL MONUMENTS



MAP BY: STEPHANIE SMITH

Kaibab Band
of Paiute Indians

Sources: Esri, NASA, NGA, USGS, Earthstar Geographics, Bureau of Land Management





Leave all artifacts

These places are still very much part of our homelands. And when we hear about petroglyphs being damaged, or archaeological sites being damaged, it is in a sense like taking a chapter out of a book. So when parts of those are disturbed or missing, then we're not able to connect the dots as effectively as we ought to be allowed to.

— Jim Enote, Zuni



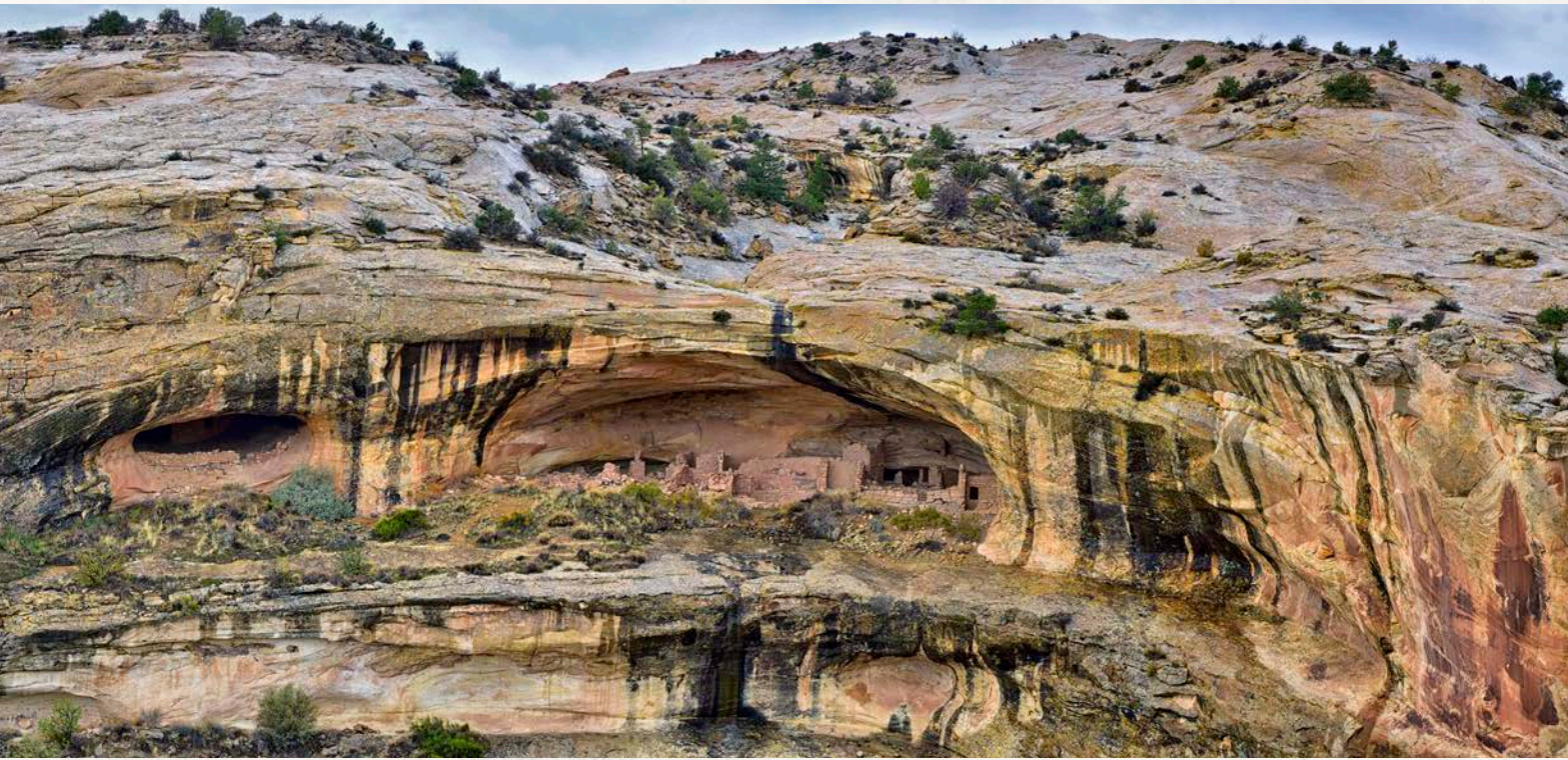
MARC COLES-RITCHIE



See archaeological sites as living landscapes

What you see out there archaeologically are our footprints. The evidence that we see out there—the pottery sherds, the burials, everything that was a part of their community—that's the footprints of our ancestral people. The Hopi don't see ruins as being 'abandoned' because the spiritual people still reside there. They're still in our memory, still in our ceremonies. So we don't see the ruins as being just cultural resources. They were a part of our lives. Grandmothers were there, kids were there, everything was very vibrant. Perhaps harsh, but people lived there.

— Leigh Kuwanwisiwma, Hopi



TIM PETERSON



Enter sacred spaces with good intent

The energy you bring effects sacred spaces. You have a continuum of positive and negative energies within you, so you have to be in conscious control of how you want to be present. If your intent is good, then take it in that way, and thank whatever is in your presence. If you have to lean against a tree, say, 'Thank you tree for allowing me to lean my back on you. Thank you for taking the stress or the pain out of me and grounding me back again.' So when we talk about being in a sacred space, it's actually any space that you have around you. Wherever you find yourself to be, that's a sacred space and it should be addressed as such, even though others might not perceive it as that. But you are who you are, and so you project that goodness around you.

— Kathy Sanchez, San Ildefonso Pueblo

THE RESTORATION OF BEARS EARS AND GRAND STAIRCASE-ESCALANTE NATIONAL MONUMENTS

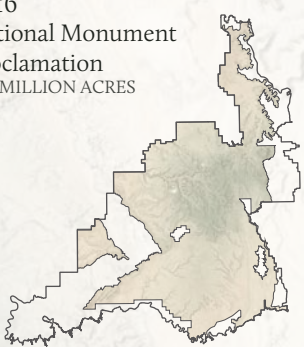
2015

Bears Ears Inter-Tribal Coalition Proposal
1.9 MILLION ACRES



2016

National Monument Proclamation
1.35 MILLION ACRES



2017

Shrunk National Monument
0.2 MILLION ACRES



2021

Restored National Monument
1.36 MILLION ACRES



RISING FROM THE CENTER of the southeastern Utah landscape and visible from every direction are twin buttes so distinctive that in each of the native languages of the region their name is the same: Hoon'Naqvut, Shash Jáa, Kwiyaatu Nukavachi, Ansh An Lashokdiwe, or 'Bears Ears.' For hundreds of generations, native peoples lived in the surrounding deep sandstone canyons, desert mesas, and meadow mountaintops, which constitute one of the densest and most significant cultural landscapes in the United States. Abundant rock art, ancient cliff dwellings, ceremonial sites, and countless other artifacts provide an extraordinary archaeological and cultural record that is important to us all, but most notably the land is profoundly sacred to many Native American tribes, including the Ute Mountain Ute Tribe, Navajo Nation, Ute Indian Tribe of the Uintah Ouray, Hopi Nation, and Zuni Tribe.

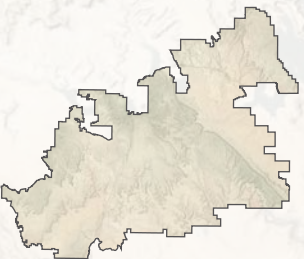
The area's cultural importance to Native American tribes continues to this day. As they have for generations, these tribes and their members come here for ceremonies and to visit sacred sites. Throughout the region, many landscape features, such as Comb Ridge, the San Juan River, and Cedar Mesa, are closely tied to native stories of creation, danger, protection, and healing. The towering spires in the Valley of the Gods are sacred to the Navajo, representing ancient Navajo warriors frozen in stone. Traditions of hunting, fishing, gathering, and wood cutting are still practiced by tribal members, as is collection of medicinal and ceremonial plants, edible herbs, and materials for crafting items like baskets and footwear. The traditional ecological knowledge amassed by the Native Americans whose ancestors inhabited this region, passed down from generation to generation, offers critical insight into the historic and scientific significance of the area. Such knowledge is, itself, a resource to be protected and used in understanding and managing this landscape sustainably for generations to come.

President Barack Obama

Presidential proclamation establishing Bears Ears National Monument
December 28, 2016

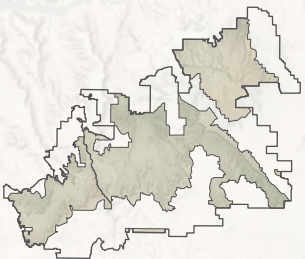
1996

Grand Staircase-Escalante National Monument Proclamation
1.8 MILLION ACRES



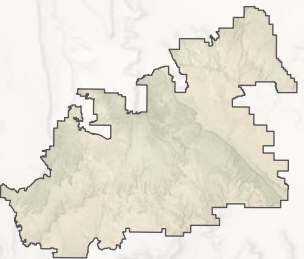
2017

Shrunk National Monument
1 MILLION ACRES



2021

Restored National Monument
1.8 MILLION ACRES



HOW TO Visit Cultural Sites with Respect



TIM PETERSON



Greet the landscape

For me when I go to sacred places the first thing I do is greet the landscape. Always remember to show respect and give offerings like cornmeal. Bears Ears is powerful. We come here for ceremonies, guidance, and inspiration. Acknowledge all life within the landscape, this is their home. Wherever you are, whoever you are, make sure you show respect. We must never abuse our privileges. It's important to understand that this is our home and will continue to be so long as we take care of it.

— Gary Keene, Acoma Pueblo and Diné



TIM PETERSON



Look but don't touch

My elders always told us to stay away from those structures and to leave the artifacts where they are. Out of respect, we were always told not to go climbing into the structures, and to leave everything that belonged to our ancestors. That's our history on the walls...That's our history for our future generations to know about Bears Ears and learn about how our ancestors lived and what their culture was like, which we still carry on to this day. We need to respect those structures and just leave them alone. We can look but don't touch them. They're there for our history and tell people that we were there.

— Mary Benally, Hopi and Diné



TIM PETERSON