PRESERVING GREAT LANDSCAPES OF THE AMERICAN WEST:

Hispanics and Native Americans Lend Wisdom to, Advocacy for National Conservation Lands

Andrew Gulliford

After almost two centuries of trying to give away public lands, Congress finally decided in 1976 to save them when it passed the Federal Land Policy and Management Act. What remained after decades of mismanagement, extraction, and exploitation amounted to a whopping 270 million acres under the purview of the Bureau of Land Management (BLM), which had been created in 1946 under President Harry Truman. Choice acreage with tourist potential got shifted into the National Park System, like the land that became Canyonlands National Park. On BLM lands it was anything goes. Historically, often, anything went.[1]

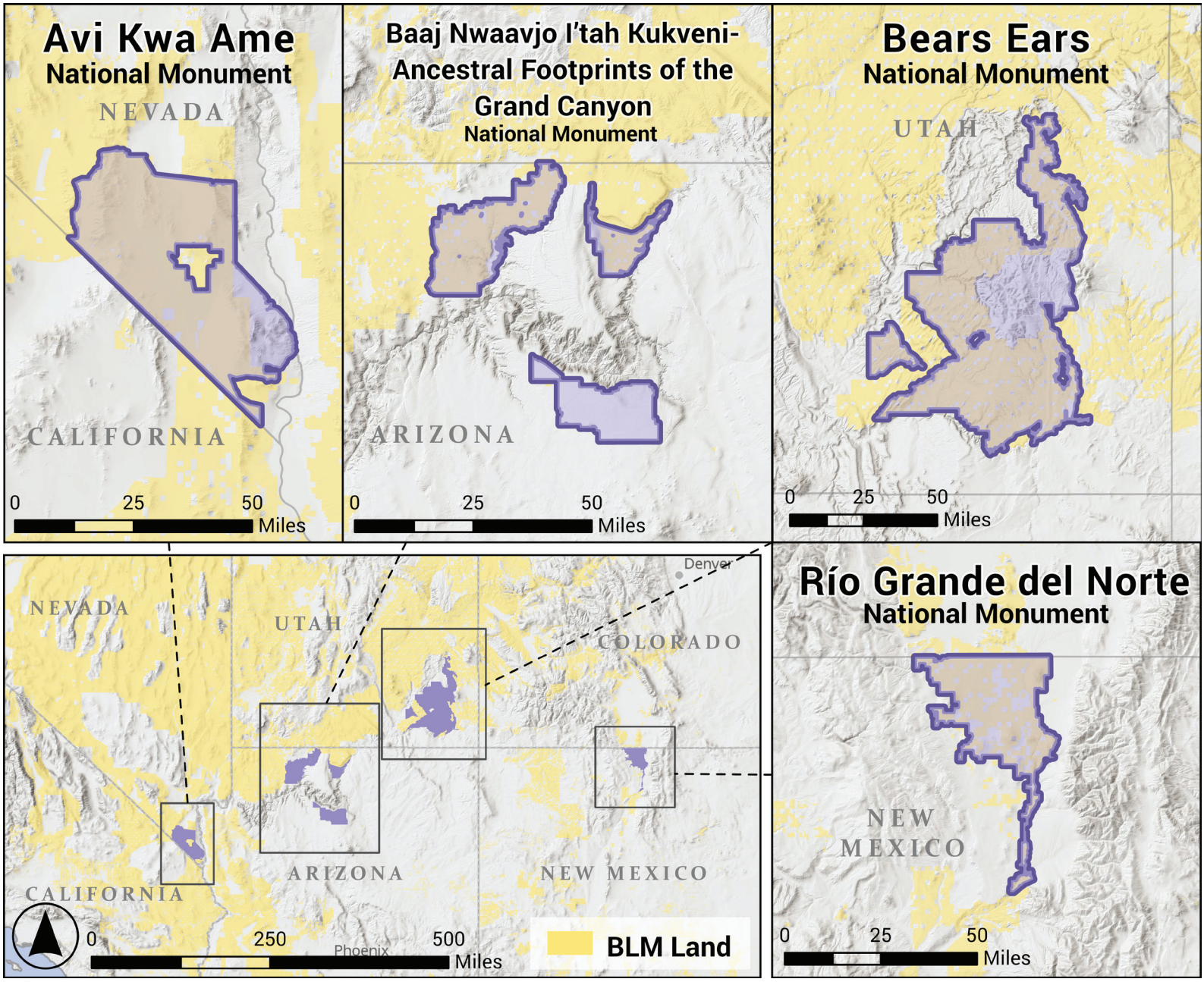
Now BLM is getting ready to celebrate 25 years of National Conservation Lands, which are BLM landscapes preserved and protected by the president and Congress for their outstanding scenic, historic, scientific, and conservation values. While national parks are viewed as tourist destinations, units of national conservation lands are usually advocated for and supported locally. These landscapes enjoy a high percentage of local and regional visitation. This essay, drawn from a forthcoming book, offers case studies of Hispanic and Native American advocacy for landscape-scale conservation in a new, culturally inclusive approach that includes both co-management and co-stewardship.

After the passage of FLPMA) in 1976 and further land ownership changes in Alaska, BLM currently administers 245 million acres, making it the largest land management agency in the United States. Originally focused on grazing, mining, timber cutting, and gas and oil production, under President Bill Clinton's administration Secretary of the Interior Bruce Babbitt had a different idea. He wanted to create a protective system for BLM lands. In the 1990s plans coalesced for a national conservation lands system for BLM similar to the National Park System. The plans were realized in 2000 when BLM created the National Landscape Conservation System.

"In the 21st century, the BLM faces a choice," spoke Secretary Babbitt in that year at a town hall meeting in Phoenix. "The BLM can be the paradigm of the Interior Department's 150th anniversary motto: Guardians of the past, stewards of the future. Or it can become a relic, a historical artifact, its most desirable lands carved up and parceled out." He continued: "In the long sweep of history, the BLM is just beginning to meet the challenge" and described BLM as poised to become steward for "great landscapes of the American West."[2]

With the advent of the National Landscape Conservation System, both the National Park Service and BLM would retain national monuments, but only BLM would have congressionally designated national conservation areas (NCAs).[3] The first NCA was King Range National Conservation Area, created in 1970 on northern California's Pacific coast. The second came 18 years later in 1988 with the San Pedro River NCA in southern Arizona. Then came Red Rocks in Nevada and Birds of Prey in Idaho. Like the original national parks prior to creation of the National Park Service in 1916, BLM's National Conservation Lands began the same way—piecemeal, with few overarching goals.

By passing the Omnibus Public Lands Management Act of 2009 (PL 111-11), Congress made the National Landscape Conservation System permanent. Now the name has been simplified to National Conservation Lands, thanks in part to focus groups and discussions sponsored by the National Conservation Lands Foundation.[4] Local groups promote landscapes that they love in an inclusive approach. For Hispanic and Native American families, designations of



Map of National Conservation Lands units referenced as case studies. ANDREW GULLIFORD

National Conservation Lands preserve centuries of their heritage and ancestral use of public land adjacent to their rural communities.

One of BLM's goals is to connect with local communities, and that goal has been successful. BLM's National Conservation Lands have now grown to over 900 units covering 37 million acres or 15% of BLM lands, including: 6,000 miles of national scenic and historic trails, 2,700 miles of wild and scenic rivers, 24 national conservation areas, 28 national monuments, and close to 27 million acres of wilderness and wilderness study areas. National Conservation Lands offer exceptional opportunities for hunting, solitude, wildlife viewing, history exploration, fishing, traditional uses, and on-going science with an emphasis on Indigenous and local knowledge.

Part of the collaborative conservation with BLM comes from Hispanic and Indigenous communities. Tribal consultation has been going on for decades, but more recently BLM staff co-manage landscapes with local communities. Co-stewardship is occurring under Department of the Interior Secretarial Order 3404. Beginning in 2001 at The 2001 proclamation establishing Kasha–Katuwe Tent Rocks National Monument in New Mexico stated, "The Secretary of the Interior shall manage the monument through the Bureau of Land Management, pursuant to applicable legal authorities and in close cooperation with

the Pueblo de Cochiti to implement the purposes of this proclamation." That cooperation continues.

What follows are short case studies of this community inclusion so vital to Hispanic and Native Americans whose homelands are now BLM conservation lands. As a westerner and college professor of history, I served three terms on the BLM's Resources Advisory Council for southwest Colorado representing conservation and the environment.[5] I live in the mountains near Durango, Colorado, but also have a home in the canyon country of Bluff, Utah. Part of researching and writing this essay has been to visit these BLM landscapes.

CASE STUDY: RIO GRANDE DEL NORTE, NEW MEXICO

Under the slim shade of a kiosk the BLM national monument map showed that Rio Grande del Norte National Monument sprawled on both sides of US Highway 285. Spanish place names echoed across the map, but my *New Mexico Road & Recreation Atlas* listed everything in English. It took a minute to realize that "Cerro del Aire" was the same as "Wind Mountain."

Abandoned homesteads and historic corrals dotted the landscape with plenty of unmarked spur roads. One cabin with a commanding view of the Sangre de Cristo Mountains, had only one window, which faced east, and a south-facing door hinged with the remnants of a leather saddle strap. By mid-morning, I transitioned off the plateau and down to the river itself, hiking Vista Verde Trail between the river and the rim with the occasional buzzing hummingbird and the slow, leisurely drift of Monarch butterflies.

I camped near the historic and vital confluence of the Rio Grande with the Rio Pueblo de Taos and in the morning hiked the Orilla Verde, or The Slide, Trail. I learned about the successful reintroduction of 33 river otters released into the Rio Pueblo, which was cloaked in willows and tall grasses. Gone for 60 years, the playful otters are now keystone predators living up and down northern New Mexican drainages, including the Rio Chama, the Red River, and north all the way to Ute Mountain on the Colorado border.

The six-mile stretch from the Taos Junction Bridge to Pilar, New Mexico, is a well-known bird migration route and offers several campgrounds. In the 1700s Comanches and Jicarilla Apaches pastured their horses near where I hiked. Oral traditions are deep along the Rio Grande, as deep as the gorge itself, with ancient memories passed on by Taos and Picuris Pueblo Elders. I met Eric Valencia, the new national monument manager. "I'm excited about it. It's a new position," he told me with a firm handshake. "I'm an historian and glad to be back in New Mexico. The monument was carved out of public lands in the Taos field office. The proclamation explains why it was set aside." We chatted some more, and Valencia added words dear to my heart when he said, "Histories are a big part of traditional use."

Rio Grande del Norte National Monument, New Mexico, stretches from the Colorado state line south to Taos, New Mexico, and beyond. The heart of the monument is traditional Native lands on both sides of the Rio Grande that have been used for centuries by Native Americans and Hispanic families and sheepherders. This view is of the Rio Grande Gorge. ANDREW GULLIFORD

What he meant was that local families have generations of stories about using what is now BLM land. Back when it was public domain they could have claimed it under a variety of Homestead laws, and a few did, but mainly they used the land in seasonal patterns of transhumance or bringing on livestock and removing those cattle and sheep in regular rounds and patterns.[6] They did the same with hunting, fishing, gathering medicinal plants, and cutting firewood.

Roberta Salazar, founder of the non-profit Rivers and Birds, actively campaigned for Rio Grande del Norte National Monument. Salazar regularly takes hundreds of low income school children hiking in the monument and on short raft trips on the Rio Grande.
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In northern New Mexico, the national monument had been locally supported, but not without initial opposition. I asked the new manager what he thought of the vast monument now under his supervision. He smiled and said that like other National Conservation Lands it is "an unknown gem. When you think of recreation, no one thinks of the BLM."

When it was first proposed, Esther Garcia, the mayor of the village of Questa, was staunchly against it because of fears of losing grazing rights and access to firewood and piñon-nut gathering. Local hunting and fishing guide John Olivas made the difference as a community organizer. He correctly argued, "If the movement didn't happen within the Hispanic leadership, it wasn't going to happen." Now he says, "Hispanics in New Mexico have begun to take their rightful place in the conservation community, becoming more comfortable expressing environmental values on their own cultural terms."[7]

Roberta Salazar is the founder of Rivers and Birds, a non-profit that brings local children into the monument. The group has brought 8,000 children to the Rio Grande River at no cost to schools. She tells me, "The land no one wanted [the Taos Plateau] has incredible places. It was considered wasteland and now it is protected." Her husband Doug Bridgers adds, "Stories just ooze from the land. I'm a native New Mexican, and I love stories from the land."

The Rio Grande flows like stories over stones, and protecting it required unprecedented political cohesion. Salazar explains, "I just wanted my Native American and Hispanic friends to be the leaders—not just the white members of environmental groups. So, we formed our own coalition. We started to get to know people one by one, Taos Pueblo people and the acequia people [who organize and clean historic irrigation ditches]. They almost came to blows so I made a lot of posole and tortillas, and we talked in a circle."

The monument's stories span from the heights of Cerro de la Olla and Ute Mountain, two volcanic calderas, to the No Agua [no water] Peaks, and to Petaca Canyon where Spanish settlers fleeing an Indian revolt buried a *petaca*, or handmade traveling trunk, full of finely made clothes, gold, and jewelry. A flash flood filled the canyon with debris and though many have looked, the trunk has never been found. Stories remain, though, over the centuries. The monument, with its permanent withdrawal from mining and oil and gas leasing, will protect a natural and cultural landscape only lightly settled over thousands of years.

CASE STUDY: BEARS EARS NATIONAL MONUMENT, UTAH

In December 2016 President Barack Obama set aside 1.35 million acres as Bears Ears National Monument in San Juan County, Utah. For the first time in the 110 years of the Antiquities Act (1906), five Tribes had successfully advocated for preserving their prehistoric and historic cultural landscape. The Navajo Nation, the Hopi Tribe, Zunis, Ute Mountain Utes, and Northern Utes had all formally requested preservation and protection of their ancestral lands. President Obama provided that protection for Bears Ears, which includes seven wilderness study areas.[8]

ABOVE **Bears Ears National Monument has thousands of rock art imagery panels like this one, which depicts a Basketmaker II prehistoric Native American procession to a meeting at a Great Kiva.** ANDREW GULLIFORD

BELOW **This elaborate rock art imagery panel in Butler Wash in Bears Ears National Monument has images of a prehistoric trader, a basket, an atatl points, a duck, a crane with open wings, ceremonial lobed circles, and a distinctive wolf print all carved on sandstone.** ANDREW GULLIFORD

Proclaimed as a national monument by President Obama, shrunk by 85% by President Donald Trump, and then restored—and enlarged—by President Joe Biden, Bears Ears continues to be controversial in part because of mandated Tribal co-management. A careful reading of Biden's 14-page Proclamation 10285 reveals paragraph after paragraph that confirms the entire region is one landscape, one "object to be protected":

> The Bears Ears landscape … is not just a series of isolated objects, but is, itself, an object of historic and scientific interest requiring protection under the Antiquities Act. Bears Ears is a sacred land of spiritual significance, a historic homeland, and a place of belonging for indigenous people from the Southwest. Bears Ears is a living, breathing landscape that—owing to the area's arid environment and overall remoteness, as well as the building techniques which its inhabitants employed—retains remarkably and spiritually significant evidence of indigenous use and habitation since time immemorial.[9]

I know the area well. When rain comes to red rock country, canyons become slickrock. We had hiked up a drainage and then skirted around a cliff face angling ever higher. Light rain, the first of summer, scented the sage. Higher we went. Just as we saw a rainbow off to the south, we spied an intricately built rock wall hundreds of feet beneath us. It was a carefully constructed refuge site or sentry point protecting an ancient trail headed toward the top of a rocky ridge—all of Cedar Mesa and Bears Ears beyond.

We stared at the wall with binoculars, admiring the craftsmanship and careful, patient placement of dressed stones set on a narrow ledge. I pivoted 180 degrees and found more ruins, wall segments, and small rooms. Rain cleared and slickrock shone in sparkling light, pools of water in every direction. We would have to come back. As the sun dipped, we turned and began our long walk away from the cliff edge. A turkey vulture circled left, a red tail hawk called from below.[10]

BLM volunteers clean up vandalism at an Ancestral Puebloan site in southeast Utah. BLM welcomes volunteers; they recently devoted over 80,000 hours in a single year to conserve and protect America's public lands. ANDREW GULLIFORD

Five Native American Tribes advocated for Bears Ears National Monument to be proclaimed under the Antiquities Act: the Navajo Nation, the Hopi Tribe, the Zuni Tribe, the Northern Ute Tribe, and the Ute Mountain Ute Tribe. The national monument includes thousands of Basketmaker and Ancestral Puebloan archaeological sites and hundreds of remote cliff dwellings built 800 years ago for defense. ANDREW GULLIFORD

Saddlehorn Pueblo is just one of thousands of Ancestral Puebloan archaeological sites in Canyons of the Ancients National Monument in southwest Colorado. ANDREW GULLIFORD

Bears Ears, like other National Conservation Lands, is a palimpsest of time with multiple layers of prehistoric and historic sites, from Ancestral Puebloan cliff dwellings and kivas to faint remnants of corrals and fire pits from Hispanic sheepherders, and later, Anglo cowboys.

BLM National Conservation Lands often have friends groups funded in part by the Conservation Lands Foundation, the new name of the National Conservation Lands Foundation.[11] Bears Ears Partnership is one such group with Native Americans on the foundation board, including my friend the Zuni basket maker and weaving expert Chris Lewis. He brings his family and relatives to Bears Ears where they walk to ancient sites, quietly discuss rock imagery and petroglyph patterns, understand clan symbols from millennia ago, and sometimes leave offerings of corn meal ground on manos and metates back at Zuni Pueblo. Once at the edge of the Ancestral Puebloan world a thousand years ago, Bears Ears is now at the center of a public lands debate swirling in the American West over states' rights versus federal management, but momentum for preservation continues. Now Tribes are at the table.

CASE STUDIES: AVI KWA AME, OR SPIRIT MOUNTAIN, NEVADA, AND BAAJ NWAAVJO I'TAH JUKVENI–ANCESTRAL FOOTPRINTS OF THE GRAND CANYON NATIONAL MONUMENT, ARIZONA

Avi Kwa Ame is in the Spirit Mountain Wilderness and now 506,000 acres are preserved and protected as a new national monument—more land than the 450,000 acres Tribes had requested. "It's a place of reverence. It's a place of spirituality. It's a place of healing," President Biden reiterated. "Now it will be recognized for the significance it holds and be preserved forever."

Echoing previous presidents, Biden said, "Our country's natural wonders define our identity as a nation. It's a birthright to pass down from generation to generation. That's why our conservation work is so important—it provides bridges to the past and to our future, not just for today but for all ages."[12] That dry, desert area, home to desert tortoises, is also ancestral land for Quechan, Cocopah, Mojave, Chemehuevi, and Colorado River Indian Tribes. It is an origin place for Tribes sharing a common linguistic heritage of Yuman. It is a sacred landscape with Spirit Mountain listed on the National Register of Historic Places.

I wrote about such sites twenty-five years ago in *Sacred Objects and Sacred Places: Preserving Tribal Traditions*. "For traditional native peoples, the landscape includes not only the physical world of rocks, trees, mountains, and plains but also the spirit world," I offered. "Indigenous Native American worship depends on a detailed and particular sense of place that goes back in language and in stories for centuries.…"[13] Native American scholar Vine Deloria described sacred sites as special places that "regenerate people and fill them with spiritual powers." He explained, "People have been commanded to perform certain ceremonies at these holy places so that the earth and all its forms of life might survive and prosper.…"[14]

Sacred landscapes exist across the West on Native lands and also on lands now managed by the Bureau of Land Management. The stories are still there, and we need to acknowledge Tribal connections to ancient sites. Tribes may not own their ancestral lands. Federal agencies often manage them, but after Bears Ears the new administrative model may continue as co-management. "Other national monuments, including Bears Ears, have faced opposition from locals and state and federal politicians," notes Anna V. Smith in *High Country News*. "But the boundaries for Avi Kwa Ame have the support of nearby towns, their congressional representatives and all federally recognized Tribes in Arizona and Nevada."[15] Tribal sovereignty creates effective Tribal coalitions, and the White House has paid attention. Will it do so in the future? Time will tell. "Like democracy and justice—tied, in fact, to them—conservation involves continual struggle, regular setbacks, steady advances, and occasional leaps forward," writes environmental scholar Curt Meine.

On BLM lands, especially National Conservation Lands in the Four Corners states of Colorado, Utah, New Mexico, and Arizona, I often find sherds, or broken pieces, of ceramic pottery. Some are plain grayware, others are corrugated with edges made by fingernails or small pieces of wood, and still others are painted in blacks and whites or a variety of reds. To Native Americans, these ancient artifacts are not just broken pots, mugs, bowls, and jars accidentally or ceremonially broken. Sherds represent ancestral footprints which accurately trace the presence of the Ancient Ones from millennia ago.[16] Baaj Nwaavjo I'tah Jukveni National Monument, Arizona, is also known as "Ancestral Footprints of the Grand Canyon," and across that vast desert landscape a careful hiker may find traces of those who went before.

In May 2023, Arizona Governor Katie Hobbs had urged President Biden to set aside another Native American-proposed national monument, this time close to lands that had been protected by President Bill Clinton as Grand Canyon–Parashant National Monument. Baaj Nwaavjo I'tah Jukveni–Ancestral Footprints of the Grand Canyon National Monument had support "across the political spectrum including sporting groups, faith leaders, outdoor recreation businesses, and conservation groups." Hobbs wrote Biden that she could "think of no better use of the Antiquities Act than to protect our state's namesake treasure."[17] Three months after her letter, on August 8, 2023, President Biden proclaimed the 917,618-acre new monument sprawling across forests and grasslands on both the North and South Rims of the Grand Canyon and protecting cultural and religious sites as well as water sources essential to the Colorado River.

The monument is in three sections: from Marble Canyon southwest to include all of the House Rock Valley and the base of the Paria Plateau; farther west near Fredonia, Arizona, to include Muggins Flat, White Sage Flat, Kanab Creek Canyon, and Antelope Valley; and on the South Rim of the Grand Canyon south of the town of Tusayan, a vast section of Kaibab National Forest. All of this was federal public land, but as a new national monument, it is protected from exploitation by uranium mining and other mining activities. Valuable springs are now preserved. In the House Rock Valley, I've found stunning rock imagery panels on boulders and cliff faces, including the ever-present petroglyphs of desert bighorn sheep, a favorite food of southwestern Tribes and a potent cultural symbol.[18]

Baaj Nwaavjo means "where tribes roam" for the Grand Canyon-dwelling Havasupai Tribe and in Hopi *I'tah Kukveni* translates as "our footprints." This is Arizona's 18th national monument, and it includes the sacred *Wii'I Gdwiisa,* or Red Butte, where Havasupai gathered and hunted during winter before being permanently forced onto a much smaller reservation in the Grand Canyon itself at the village of Supai.[19] For the Havasupai, Red Butte also represents a place of emergence from

the earth and the site is listed as a traditional cultural property on the National Register of Historic Places.

The Grand Canyon Tribal Coalition that advocated for the monument includes both large and small Tribes such as: the Havasupai Tribe, Hopi Tribe, Hualapai Tribe, Navajo Nation, Kaibab Band of Paiute Indians, Las Vegas Tribes of Paiutes, Moapa Band of Paiute Indians, Paiute Indian Tribe of Utah, Shivwits Band of Paiutes, San Juan Southern Paiute Tribe, Zuni Tribe, Yavapai-Apache Nation, and the Colorado River Indian Tribes.

"Many Havasupai Tribal leaders have carried this battle on their shoulders over the decades," explained Chairman of the Havasupai Tribe Thomas Siyuja, Sr. "We are the fortunate ones to experience this unprecedented time in which our historic lands, water, sacred objects, and sites now hold the power and protection, which they rightfully deserve, under the supreme law of the land by the stroke of President Biden's pen."[20] The monument includes 3,000 identified historic and cultural sites and a dozen properties already listed on the National Register of Historic Places. "Although there is still more work to do," noted Siyuja, "we will sleep easier tonight knowing that our water, sacred sites, and plant medicines are more protected and that our ancestors' tears are finally tears of joy."[21] Just like Bears Ears and Avi Kwa Ame, co-stewardship of the Ancestral Footprints monument with Tribal input is critical for co-management with a continuation of hunting, fishing, and livestock grazing.

What are the impacts of Tribal co-management? Secretary of the Interior Deb Haaland explained in *National Geographic* that co-management is "Shared management and decision-making over certain lands and waters—as a uniquely intentional strategy to preserve ancestral homelands and fulfill our trust and treaty responsibilities to Tribes." She adds, "Successful co-stewardship ensures

An Ancestral Puebloan desert bighorn sheep petroglyph shows incised lines where a vandal tried to steal the image from a larger petroglyph panel. The vandal must have left before the bighorn could be removed from the cliff face. Petroglyph in Grand Staircase–Escalante National Monument, Utah.. ANDREW GULLIFORD

that Indigenous knowledge—a deep understanding of the land and wildlife gained over millennia—is put to use as one of the most essential strategies to tackle the climate crisis. Implementing this knowledge can take many forms, from using traditional practices for wildfire management and ecosystem restoration to directing habitat and wildlife conservation." Haaland insists, "Above all else, this work must keep Tribal voices and the expertise they bring front and center."[22]

Tribal consultation to foster sustainable economies in remote, rural areas involving BLM land is a worthwhile but lengthy process. Rural communities across the West will continue to be engaged even as presidential administrations shift and change. The priorities of one administration are usually not the same for subsequent administrations led by different secretaries of the interior and different BLM state directors.

In researching BLM's National Conservation Lands, I had the honor to interview former Secretary of the Interior Bruce Babbitt as well as the opportunity to talk to numerous retired BLM staff and managers. All of them expressed support for BLM's conservation values and the agency's goal to not only preserve landscapes but also to work with local communities.

Perhaps former BLM director Bob Abbey said it best. He told me, "The agency today still faces trying to find that appropriate balance between economic development of these lands with conservation, and the need to protect some of our greatest, our most precious areas of the nation, including some fragile ecosystems important to rare animals and plant species, cultural resources that date back to the beginning of America's Native populations, and historic trails as examples that tell the story of our growing nation." Abbey added, "The one thing the Bureau of Land Management has really struggled with is consistency. Some of it is this multiple-use mandate, because each administration comes in with a new set of priorities. They want to do this or they want to do that, and it's a complete change in the way it's been done before." Abbey believes in "the value of our public lands for meeting the ever-increasing challenges that we have as a society."[23] I agree. Public lands unite us.

Enabling legislation or presidential proclamations in the future may have specific caveats for additions to National Conservation Lands. Hopefully, Indigenous officials will remain at the management table representing descendant communities. Now that Hispanics and Tribes are actively involved, BLM's National Conservation Lands take on new cultural meaning for all Americans.

ENDNOTES

1. The research and writing in this essay draws from my forthcoming book *Lonesome Landscapes: Stories from the BLM's National Conservation Lands* (University of Utah Press, 2026). For understanding BLM land becoming Canyonlands National Park, see Jen Jackson Quintano, *Blow Sand in His Soul: Bates Wilson, the Heart of Canyonlands* (Moab, Utah: Friends of Arches and Canyonlands National Parks, 2014), 17–19.
2. Bruce Babbitt, BLM Interactive Town Hall Meeting, Phoenix, Arizona, March 24, 2000. For other context see Bruce Babbitt, *Cities in the Wilderness: A New Vision of Land Use in America* (Washington, DC: Island Press, 2007) and author interview with Bruce Babbitt, December 15, 2022.
3. BLM's national conservation areas are similar to the National Park Service's national heritage areas because both contain historic sites that may or may not be managed by federal agencies. Some NCAs include state and local historic sites administered by state employees and volunteers. National heritage areas can sprawl across several states while NCAs are usually limited to public land managed by BLM.
4. Stewart Udall sought to call BLM lands "natural resource lands." See Scott Raymond Einberger, *With Distance in His Eyes: The Environmental Life and Legacy of Stewart Udall* (Reno: University of Nevada Press, 2018), 130. For BLM lands with special conservation values, Secretary of the Interior Bruce Babbitt liked the term National Landscape Conservation System (NLCS), and a non-profit foundation was formed with a similar name—the National Conservation Lands Foundation. That foundation funded focus groups across America who found the name cumbersome and kept thinking that "landscapes" referred to urban gardenscapes, not thousands of acres in the American West. Consequently, the BLM term shifted to the shorter "National Conservation Lands" and the foundation shortened its name to the Conservation Lands Foundation. CLF also funded research on signage, and new, colorful BLM signs, which indicate borders and boundaries for National Conservation Lands, have been wildly popular.
5. While a RAC member, I wrote "Canyons of the Ancients National Monument: Interpreting and Administering the Proclamation," which was appended to the Canyons of the Ancients Management Plan, Bureau of Land Management, May 2008.

6. Everybody writes about cowboys and cattle, but few authors write about sheepherders and sheep across the West. See Andrew Gulliford, *The Woolly West: Colorado's Hidden History of Sheepscapes* (College Station: Texas A&M University Press, 2018).
7. Ernie Atencio, "Rio Grande Del Norte National Monument: Come Celebrate Its 10th Anniversary with Us!" *New Mexico Wild*, Spring/Summer 2023, 6. Also see Atencio, "Hispanic Leaders Spearheaded the Rio Grande del Norte National Monument," *High Country News*, April 29, 2013.
8. For context see Andrew Gulliford, *Bears Ears: Landscape of Refuge and Resistance* (Salt Lake City: University of Utah Press, 2022).
9. Joe Biden, Proclamation 10285, October 8, 2021.
10. Gulliford, *Bears Ears: Landscape of Refuge and Resistance*, 386.
11. There are more than 80 friends groups supporting BLM National Conservation Lands, and they are funded in part by the Conservation Lands Foundation, headquartered in Durango, Colorado. CLF receives some support from the Wyss Foundation.
12. Chris D'Angelo, "Biden to Create 2 National Monuments, in Nevada and Texas," *Huffington Post*, March 21, 2023. Also see Coral Davenport, "Biden Creates Two National Monuments in the Southwest," *The New York Times*, March 21, 2023.
13. Andrew Gulliford, *Sacred Objects and Sacred Places: Preserving Tribal Traditions* (Boulder: University Press of Colorado, 2000), 67.
14. Vine Deloria, "Sacred Places and Moral Responsibility" in *God Is Red: A Native View of Religion* (Golden, CO: Fulcrum Publishing, 1994), 275.
15. Anna V. Smith, "A lasting victory," *High Country News*, April 2023, 11–12.
16. Sherd scatters are a vital scientific component of National Conservation Lands. With funding from a series of BLM National Landscape Conservation System grants, Dr. Aaron Wright has been able to map 50 miles of Native American trails in southern Arizona. He works cooperatively with the Gila River, Salt River Pima-Maricopa, and Ak-Chin Indian Communities and the Tohono O'Odham Nations.
17. "Gov. Hobbs Urges Biden to Designate Proposed Monument at Grand Canyon," *Grand Canyon News*, June 7, 2023. Also see Kelly Burke, "Tribes Call for Safeguarding the Life, Lands, and Waters of Grand Canyon," *Boatman's Quarterly Review*, Vol. 36, No. 2, Summer 2023, 26–27.
18. Though there are numerous books on Native American rock imagery, a standard reference is Sally Cole, *Legacy on Stone: Rock Art of the Colorado Plateau and Four Corners Region*, 6th printing (Boulder: Johnson Books, 2001).
19. To understand Havasupai connections to this new BLM and US Forest Service national monument, see Barbara J. Morehouse, *A Place Called Grand Canyon: Contested Geographies* (Tucson: University of Arizona Press, 1996), and Stephen Hirst, *I Am the Grand Canyon: The Story of the Havasupai People* (Grand Canyon: Grand Canyon Association, 2006).
20. "Baaj Nwaavjo I'tah Kukveni-Ancestral Footprints of the Grand Canyon National Monument," press release and maps from Grand Canyon Trust, August 8, 2023. Also see Alexis Waiss, "Tribal Leaders, Lawmakers Want New 1.1 million-acre Monument in Arizona," Cronkite News and *Navajo Times*, April 11 and 13, 2023.
21. Grand Canyon Trust, "Baaj Nwaavjo I'tah Kukveni-Ancestral Footprints of the Grand Canyon National Monument," *2023 Impact Report*, 7.
22. Deb Haaland, "Elevating Indigenous Innovation," *National Geographic Special Issue on Indigenous Futures*, Vol. 246, No. 01, July 2024, 3–41. Also see M. Kat Anderson, *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources* (Berkeley: University of California Press, 2005). and Matt Gilbert (ed.), *The Gwich'In Climate Report* (Denver: University of Alaska Press with the University Press of Colorado, 2023).
23. Robert Abbey, interview with author, September 25, 2023.

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