

Journal #5626 from sdc 1.2.24 (yea, thanks to SD-K I know its 2024)

Aboriginal Rock Art

GrantStation

Native Forward Scholars Fund

Native Community Reads 2024 Book List

“Wandering Stars” to be published by author Tommy Orange

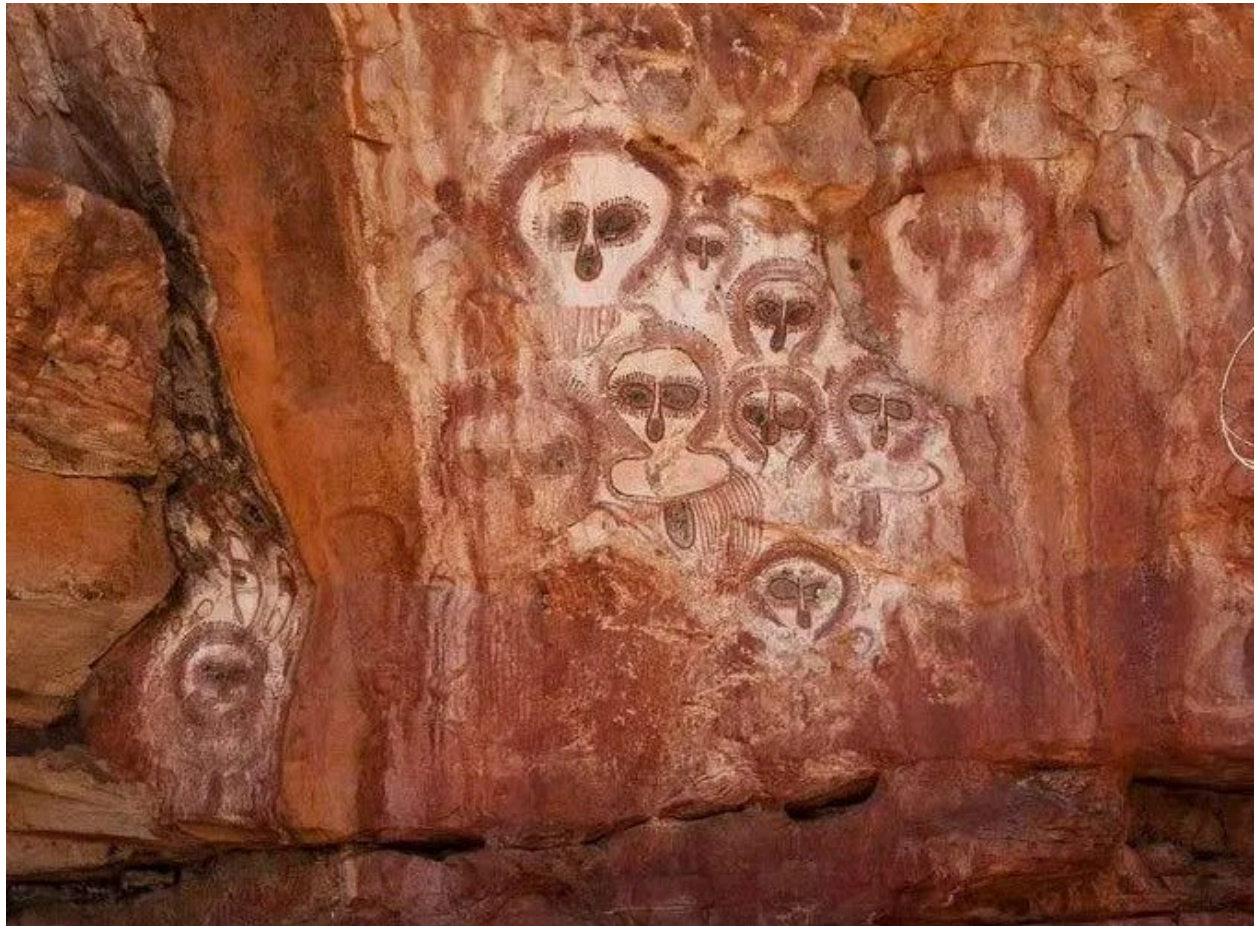
A legend of Devil's Tower

Amanda Gorman’s New Year’s Poem

“We are called hollow bones for our people.....”

Bison herd makes a powerful return to Shakopee Mdewakanton Sioux land in the south metro

In Memorium - The Dakota 38



[Ancient & Egypt Facts](#)

Aboriginal Rock Art (2000-4000 years old) on Barnett River, Mount Elizabeth Station, Australia. Art depicts Wandjina which are mythical spirits from Australian Aboriginal mythology. These are found in Kimberley region of Australia.

GrantStation

Open Request for Proposals

[Washoe County Affordable Housing Trust Fund \(Due February 1, 2024 at 5 pm PST\)](#)

Annual Grant Cycles

- Truckee River Fund (opens in January and June)
- Nevada Dream Tags (opens in January and June)
- Northern Nevada Endowment Fund (opens in January)
- YES (Youth Engaged in Service) Fund (opens in April)

<https://nevadafund.org/nonprofits/request-proposals>

~~~~~  
The **National Preservation Awards**, presented annually at the [PastForward](#) conference, are bestowed on distinguished individuals, nonprofit organizations, public agencies, and corporations whose skill and determination have given new meaning to their communities through preservation and sustainability of our architectural and cultural heritage. These efforts include citizen attempts to save or retrofit important landmarks; companies and craftsmen whose work restores the richness of the past using modern techniques; the vision of public officials who support preservation projects and legislation in their communities; and educators and journalists who help Americans understand the economic, environmental, and educational value of preservation.

### Key Dates for 2024

- November 8, 2023: [Nominations open](#).
- January 12, 2024: Nomination deadline.
- June 2024: Nominators and award recipients notified. The nominator will be notified for those not selected.
- October 28-30, 2024: The award ceremony is currently scheduled to take place at [PastForward 2024](#) in New Orleans, Louisiana.

### Award Categories

- [Richard H. Driehaus Foundation National Preservation Awards](#)
- [Louise du Pont Crowninshield Award](#)
- [Emerging Leaders in Historic Preservation Award](#)
- [Trustees' Award for Organizational Excellence](#)
- [Trustees Emeritus Award for Historic Site Stewardship](#)
- [National Trust/Advisory Council on Historic Preservation Award for Federal Partnerships in Historic Preservation](#)

### 2023 National Preservation Awards: [Preservation Excellence](#)

The 2023 National Preservation Awards, presented in Washington, D.C. during Pastforward 2023, honor inspirational projects, individuals, and organizations that have demonstrated excellence in the field of preservation [See the List](#)

## **Preserve Route 66 Legacy Business Grant Fund: Guidelines**

The Preserve Route 66 Legacy Business Grant Fund provides financial support to businesses to preserve historic places and spur economic development along the Route 66 corridor, with an emphasis on projects that illuminate the narratives of communities whose places and stories have been historically underrepresented.

Grants from the Preserve Route 66 Legacy Business Grant Fund are designed to help business owners advance projects in the following three categories: (1) capital improvements, (2) planning, and (3) marketing and outreach. Eligible projects will be located in the broader Route 66 corridor including communities and neighborhoods along Route 66. Grants will generally range from \$5,000 to \$10,000, and no match is required.

<https://savingplaces.org/preserve-route-66-legacy-business-grant-fund>

## **National Trust Preservation Funds: Guidelines & Eligibility**

Grants from National Trust Preservation Funds (NTPF) are intended to encourage preservation at the local level by supporting on-going preservation work and by providing seed money for preservation projects. These grants help stimulate public discussion, enable local groups to gain the technical expertise needed for preservation projects, introduce the public to preservation concepts and techniques, and encourage financial participation by the private sector. A small grant at the right time can go a long way and is often the catalyst that inspires a community to take action on a preservation project. Grants generally start at \$2,500 and range up to \$5,000.

For the February 1, 2024 grant round, the National Trust Preservation Funds grant program has dedicated funding to award in the following states: Alabama, Alaska, Arkansas, California, Delaware, Hawaii, Idaho, Kentucky, Louisiana, Maryland (Annapolis only), Massachusetts, Minnesota, Montana, Oklahoma, Oregon, South Dakota, Texas, and Washington.

If your project is located in a state not listed above, we encourage you to contact us at [grants@savingplaces.org](mailto:grants@savingplaces.org) to discuss other National Trust grant opportunities that might be available. <https://savingplaces.org/preservation-funds>

## **APPLY FOR A TRIBAL HERITAGE GRANT**

The National Park Service's [Tribal Heritage Grants Program](#) (THG) is now accepting applications for competitive grants. National Park Service's Tribal Heritage Grants Program focuses on protecting oral histories, plant and animal species important in tradition, sacred and historic places, and enabling the establishment of Tribal Historic Preservation Offices. Congress has appropriated \$720,000 for the THG Program. Applications are due February 20, 2024.

Others:

- [ERIF Tribal Assistance Program](#)  
*Deadline: Rolling*
- [SAA Scholarships for Native American Students and THPO Employees](#)  
*Deadline: Dependent on Scholarship.*

- [Undergraduates](#)
- [Graduates](#)
- [Employees Of Tribal Cultural Preservation Programs](#)
- [Bipartisan Infrastructure Law](#): The Bipartisan Infrastructure Law offers a significant opportunity to secure resources to build, repair, and improve infrastructure relating to transportation, climate, energy, the environment, and broadband on Tribal lands and in Tribal communities. *There are over 375 programs in the law* - program descriptions, agencies, funding amounts, periods of availability, who can apply, eligible uses, and key dates/upcoming milestones can be found using links below.
  - Deadline: Dependent upon program*
  - [PDF of Guidebook](#)
  - [Downloadable, searchable spreadsheet](#)
  - [Bipartisan Infrastructure Law and National Oceanic and Atmospheric Administration \(noaa.gov\)](#)
- [U.S. Economic Development Administration: Travel, Tourism & Outdoor Recreation Program](#)
  - Deadline: Rolling*
- [Potlatch Fund for Native Communities Resilience Project](#)
  - Deadline: Rolling*
- [Bush Foundation: Community Innovation Grants](#)
  - Deadline: Open*
- [Adobe Stock Artist Development Fund](#)
  - Deadline: Rolling*
- [USDA: Economic Impact Initiative Grants](#)
  - Deadline: Ongoing*
- [USDA: Rural Microentrepreneur Assistance Program](#)
  - Deadline: Open*
- [Nevada Arts Council: Folklife Community Grant](#)
  - Deadline: At least 30 days before the proposed project*
- [AmeriCorps State and National Competitive Grants](#)
  - Deadline: 04 January 2024*
- [Southern Prize and State Fellowships for Visual Arts in Nine Southern States](#)
  - Deadline: 08 January 2024*
- [NEH: Media Projects Grants](#)
  - Deadline: 10 January 2024*
- [NEH: Digital Humanities Advancement Grants](#)
  - Deadline: 11 January 2024*
- [NEH: Public Humanities Project Grants](#)
  - Deadline: 11 January 2024*
- [NEH: Preservation Assistance Grants for Smaller Institutions](#)
  - Deadline: 11 January 2024*
- [NPS: Conservation and Outdoor Recreation Challenge Cost Share Award Program](#)
  - Deadline: 12 January 2024*
- [Preserve Route 66 Legacy Business Grant Fund](#)
  - Deadline: 12 January 2024*

- [Farm to Schools Grant Program](#)  
*Deadline: 12 January 2024*
- [Indian Education Discretionary Grants Programs](#)  
*Deadline: 17 January 2024*

### **\$4,000 Grant to Grow Your Small Business**

Welcome to this latest NASE Minute. Our Growth Grant program is designed to help small business owners get that extra boost they need to be more successful. Watch this week's NASE Minute to learn more and see how you can apply.

### **Native American Language Program Pre-Application Meeting Dates**

Pre-Application meetings will be held on January 9 and January 16, 2024

[Register here](#) for the January 9 session.

[Register here](#) for the January 16 session.

The purposes of this program are to (1) support schools that use Native American and Alaska Native languages as the primary language of instruction; (2) maintain, protect, and promote the rights and freedom of Native Americans and Alaska Natives to use, practice, maintain, and revitalize their languages, as envisioned in the Native American Languages Act of 1990 (25 U.S.C. 2901, et seq.); and (3) support the Nation's First Peoples' efforts to maintain and revitalize their languages and cultures, and to improve educational opportunities and student outcomes within Native American and Alaska Native communities

For more information about the program, [click here](#)

### **Workforce Grantmaking in Native Nations and Communities (WGNNC)**

A Workforce Matters initiative is sharing their inaugural [Request for Proposals](#) (RFP) to support Native-led workforce initiatives. WGNNC will issue 7 to 9 awards ranging from \$50,000 to \$70,000 with grant award terms up to 24 months. These grants are designed to enhance the capacity of Native-led workforce development entities to design, implement, refine, and/or expand programmatic systems and solutions that cultivate the skills, knowledge, and readiness of Native people to enter, thrive, and advance in their chosen career fields.

WGNNC will be hosting a webinar to help answer questions about the application. It will be held Friday, January 12th at 1:00 pm ET. You can register [here](#), and a recording will be available on their website afterward. You can also submit questions to [nativenations@workforce-matters.org](mailto:nativenations@workforce-matters.org).

A Letter of Inquiry (LOI) must be submitted via our [online portal](#) by Friday, January 19th by 11:59 p.m. CT. More information and links to the full RFP can be found [here](#)

---

### **Justice Department Announces Funding Opportunities to Support Public Safety in Tribal Communities**

The Justice Department announced the opening of the 2024 Coordinated Tribal Assistance [Solicitation](#) (CTAS) period for comprehensive funding to American Indian and Alaska Native Tribes. CTAS funding supports crime prevention activities, victim

Administered by the department's Office of Justice Programs (OJP) and Office of Community Oriented Policing Services (COPS), the solicitation includes guidance on how federally recognized Tribal governments and Tribal consortia can apply for funding to aid in the development of a comprehensive and coordinated approach to public safety and victimization. These include enhancing law enforcement, advancing fair and effective adult and juvenile justice systems and reducing juvenile delinquency and improving youth outcomes. In addition, the grants serve American Indian and Alaska Native victims of child abuse, sexual assault, domestic violence, and elder abuse.

### **California Launches First State-Funded Guaranteed Income Pilot Programs**

California has launched two state-funded Guaranteed Income Pilot Programs to help former foster youth. The two pilots will provide 150 recipients \$1,000 in Ventura County and 150 recipients \$1,200 per month in San Francisco.

Recipients will also receive benefits counseling to evaluate the impact of guaranteed income payments on their eligibility for various public benefits. For more information, [click here](#).

### **One Door to Work Act Introduced to Pursue Workforce Innovations**

Higher Education and Workforce Development Subcommittee Chair Rep. Burgess Owens (UT-04) introduced the [One Door to Work Act](#), legislation to establish a state innovation demonstration authority in the Workforce Innovation and Opportunity Act (WIOA). This legislation empowers states and local workforce boards to pursue innovative reforms to their workforce systems in pursuit of better outcomes for job seekers, employers, and taxpayers.

“Despite millions of job openings, our nation’s workforce participation rate has drastically dropped, and many Americans remain out of the workforce,” said Rep. Owens. “The disconnect between workforce and temporary assistance programs, because of flawed federal law, makes it difficult to monitor success and navigate available options. My bill, the One Door to Work Act, tackles this issue head-on by empowering states and local workforce boards to reform their systems and create integrated one-stop shops for social and workforce services. This approach has proven successful in Utah, where the state integrated its system and rebounded quickly from job losses. Utah is leading the nation, and I look forward to seeing similar success replicated across the country.”



**[Native Forward Scholars Fund](#)** Are you passionate about Native higher education and impacting Native students' lives? Apply for a career at Native Forward Scholars Fund! We are looking for individuals invested in helping to meet the unmet need of every Native student seeking higher education. We are seeking individuals looking to make an impact on Native students' lives. Visit our website to explore all open opportunities! For more information, visit <https://tinyurl.com/2j48mmkx> [#NativeForward](#) [#IndianCountry](#) [#NativeHigherEducation](#)

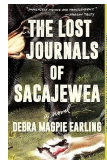
## Native Community Reads 2024 Book List

Noowuh Knowledge Center is gearing up for another year of Native Community Reads book discussion group. We meet the last Sunday of every month at 2:00 PM (PST) via Zoom.

Everyone near and far is welcome to join. Our first session of the year will be January 28, 2024.

We will be reading the book, *The Lost Journals of Sacajewea* by Debra Magpie Earling. If you are interested in joining the group contact me at (207) 504-6765 for the recurring Zoom invitation.

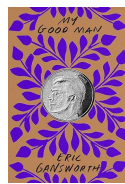
### 2024 Native Community Reads | Last Sunday of the Month | FMI: (207) 504-6765 M. Gibson



#### January

##### **The Lost Journals of Sacajewea** by D.M. Earling

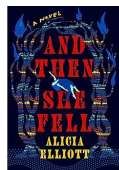
In this visionary novel, Debra Magpie Earling brings this mythologized figure vividly to life, casting unsparing light on the men who brutalized her and recentring Sacajewea as the arbiter of her own history.



#### February

##### **My Good Man** by Eric Ganworth

Brian, a 20-something reporter on the Niagara Cascade's City Desk, is navigating life as the only Indigenous writer in the newsroom, being lumped into reporting on stereotypical stories that homogenize his community, Tuscarora reservation.



#### March

##### **And Then She Fell** by Alicia Elliott

A mind-bending, razor-sharp look at motherhood and mental health that follows a young Indigenous woman who discovers the picture-perfect life she always hoped for may have horrifying consequences



#### April

##### **Wandering Stars** by Tommy Orange

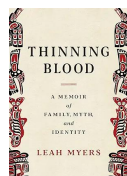
Colorado, 1864. Star, a young survivor of the Sand Creek Massacre, is brought to the Fort Marion Prison Castle, where he is forced to learn English and practice Christianity.



#### May

##### **Powwow Summer** by N. Shingoose

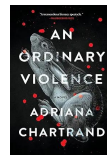
Part Ojibwe and part white, River lives with her white mother and stepfather on a farm in Ontario. Teased about her Indigenous heritage as a young girl, she feels like she doesn't belong and struggles with her identity.



#### June

##### **Thinning Blood: A Memoir of Family, Myth and Identity** by Leah Myers

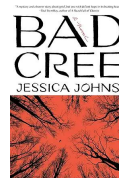
Leah Myers may be the last member of the Jamestown S'Klallam Tribe in her family line, due to her tribe's strict blood quantum laws.



#### July

##### **An Ordinary Violence** by A. Chartrand

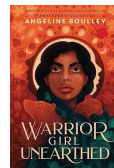
Dawn hasn't spoken to her brother, Cody, since he was sent to prison for a violent crime seven years ago. But when Dawn's seemingly perfect life in the big city implodes, she is forced to return to her childhood home.



#### August

##### **Bad Cree** by Jessica Johns

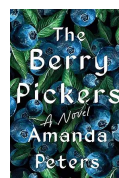
In this gripping, horror-laced debut, a young Cree woman's dreams lead her on a perilous journey of self-discovery that ultimately forces her to confront the toll of a legacy of violence on her family, her community and the land they call home.



#### September

##### **Warrior Girl Unearthed** by A. Boulley.

This book is described as a Native American Lara Croft, but where our heroine, Perry Firekeeper Birch is trying to rescue these bodies and artifacts from the museums themselves.



#### October

##### **Berry Pickers** by Amanda Peters

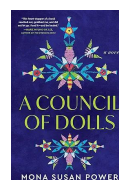
A four-year-old Mi'kmaq girl goes missing from the blueberry fields of Maine, sparking a mystery that will haunt the survivors, unravel a family, and remain unsolved for nearly fifty years



#### November

##### **Blood Sisters** by Vanessa Lillie

A visceral and compelling mystery about a Cherokee archeologist for the Bureau of Indian Affairs who is summoned to rural Oklahoma to investigate the disappearance of two women...one of them her sister.



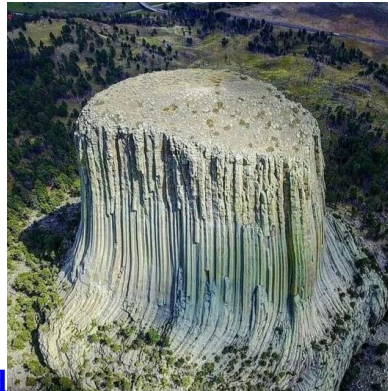
#### December

##### **A Council of Dolls** by M. S. Power

From the mid-century metropolis of Chicago to the windswept ancestral lands of the Dakota people, to the bleak and brutal Indian boarding schools, *A Council of Dolls* is the story of three women, told in part through the stories of the dolls they carried.

Coming up in February, on the 27th, is “Wandering Stars” (Knopf, \$29, 336 pages) from “There There” author and Oakland native **Tommy Orange**, who is continuing to explore the complexities of Native heritage. Set both in 1864 Colorado and Oakland in 2018, the novel follows a young survivor of the Sand Creek Massacre who is forced into a Christian school and a modern Cheyenne woman who is struggling to hold her fractured family together.

~~~~~



[Native American Blood](#)

[A legend of Devil's Tower](#)

Brule

Out of the plains of Wyoming rises Devil's Tower. It is really a rock, visible for hundreds of miles around, an immense cone of basalt which seems to touch the clouds. It sticks out of the flat prairie as if someone had pushed it up from underground.

Of course, Devil's Tower is a white man's name. We have no devil in our beliefs and got along well all these many centuries without him. You people invented the devil and, as far as I'm concerned, you can keep him. But everybody these days knows that towering rock by this name, so Devil's Tower it is.

No use telling you its Indian name. Most tribes call it bear rock. There is a reason for that - if you see it, you will notice on its sheer sides many, many streaks and gashes running straight up and down, like scratches made by giant claws.

Well, long, long ago, two young Indian boys found themselves lost in the prairie. You know how it is. They had played shinny ball and whacked it a few hundred yards out of the village. And then they had shot their toy bows still farther out into the sagebrush. And then they had heard a small animal make a noise and had gone to investigate.

They had come to a stream with many colorful pebbles and followed that for a while. They had come to a hill and wanted to see what was on the other side. On the other side they saw a herd of antelope and, of course, had to track them for a while.

When they got hungry and thought it was time to go home, the two boys found that they didn't know where they were. They started off in the direction where they thought their village was, but only got farther and farther away from it. At last they curled up beneath a tree and went to sleep.

They got up the next morning and walked some more, still headed the wrong way. They ate some wild berries and dug up wild turnips, found some chokecherries, and drank water from streams.

For three days they walked toward the west. They were footsore, but they survived. Oh, how they wished that their parents, or aunts or uncles, or elder brothers and sisters would find them. But nobody did.

On the fourth day the boys suddenly had a feeling that they were being followed. They looked around and in the distance saw Mato, the bear. This was no ordinary bear, but a giant grizzly so huge that the two boys would only make a small mouthful for him, but he had smelled the boys and wanted that mouthful. He kept coming close, and the earth trembled as he gathered speed.

The boys started running, looking for a place to hide, but there was no such place and the grizzly was much much faster than they. They stumbled, and the bear was almost upon them. They could see his red, wide-open jaws full of enormous, wicked teeth. They could smell his hot, evil breath. The boys were old enough to have learned to pray, and they called upon Wakan Tanka, the Creator:

"Tunkashila, Grandfather, have pity, save us."

All at once the earth shook and began to rise. The boys rose with it. Out of the earth came a cone of rock going up, up until it was more than a thousand feet high. And the boys were on top of it.

Mato the bear was disappointed to see his meal disappearing into the clouds.

Have I said he was a giant bear? This grizzly was so huge that he could almost reach to the top of the rock, trying to get up, trying to get those boys. As he did so, he made big scratches in the sides of the towering rock. But the stone was too slippery; Mato could not get up. He tried every spot, every side. He scratched up the rock all around, but it was no use. The boys watched him wearing himself out, getting tired, giving up. They finally saw him going away, a huge, growling, grunting mountain of fur disappearing over the horizon.

The boys were saved. Or were they? How were they to get down? They were humans, not birds who could fly.

Some ten years ago, mountain climbers tried to conquer Devil's Tower. They had ropes, and iron hooks called pitons to nail themselves to the rockface, and they managed to get up. But they couldn't get down. They were marooned on that giant basalt cone, and they had to be taken off in a helicopter. In the long-ago days the Indians had no helicopters.

So how did the two boys get down? The legend does not tell us, but we can be sure that the Great Spirit didn't save those boys only to let them perish of hunger and thirst on the top of the rock. Well, Wanblee, the eagle, has always been a friend to our people. So it must have been the eagle that let the boys grab hold of him and carried them safely back to their village.

Or do you know another way?

- Told by Lame Deer in Winner, Rosebud Sioux Indian Reservation, South Dakota, 1969

Note. Mathó Thípila, Bear Lodge in Lakota The Great Mystery Wakan Tanka.

*May this be the day
We come together.
Mourning, we come to mend,
Withered, we come to weather,
Torn, we come to tend,
Battered, we come to better.
Tethered by this year of yearning,
We are learning
That though we weren't ready for this,
We have been readied by it.
We steadily vow that no matter
How we are weighed down,
We must always pave a way forward.
We heed this old spirit,
In a new day's lyric,
In our hearts, we hear it:
For auld lang syne, my dear,
For auld lang syne.
Be bold, sang Time this year,
Be bold, sang Time,
For when you honor yesterday,
Tomorrow ye will find.
Know what we've fought
Need not be forgot nor for none.
It defines us, binds us as one,
Come over, join this day just begun.
For wherever we come together,
We will forever overcome.*

Amanda Gorman, first youth poet laureate and youngest inaugural poet in U.S. history,

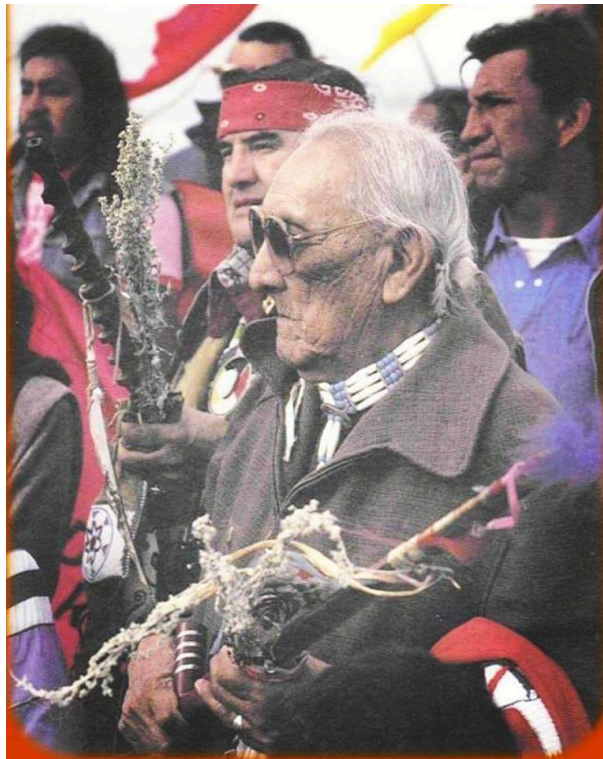
[Sharyl WhiteHawk~ HOLLOW BONES ~](#)

“We are called hollow bones for our people and for anyone else we can help, and we are not supposed to seek power for our personal use and honor.”

–Fools Crow, LAKOTA

In order for us to use our power well, we must become a hollow bone. We must prepare ourselves to become a channel. Our channel must be clean before we can use our power well. We must be free of resentments, guilt, shame, anger, self pity and fear. If these things are in us, we cannot be hollow bones. These things block us from our power. The cleaner we are, the more power we move. We must become a hollow bone so the Creator can use us to do what he wants us to do.

My Creator, remove from me today all resentment, anger, fear, guilt and selfishness. Do not let my weaknesses stand in the way of my usefulness to You. Make me a hollow bone so Your power can flow through me.



Bison herd makes a powerful return to Shakopee Mdewakanton Sioux land in the south metro

<https://www.startribune.com/bison-herd-makes-a-powerful-return-to-shakopee-mdewakanton-sioux-land-in-the-south-metro/600331229/>

Dakota Indians Hung at Mankato.

Friday, December 26th, 1862.

- 1 Tipi-hdo-niche.—Forbids his dwelling
- 2 Wyata-tonwan—His people
- 3 Taju xa—Red otter
- 4 Hinhan shoon koyag mani—Walks clothed in an owl's tail.
- 5 Maza bomidu—Iron blower
- 6 Wapa duta—Scarlet leaf
- 7 Wahena—(Meaning unknown)
- 8 Sna mani—Tinkling walker
- 9 Rda inyanke—Rattling runner
- 10 Dowan niye—The singer
- 11 Xunka ska—White dog
- 12 Hepan—Family name for second son
- 13 Tunkan icha ta mani—Walks with his grandfather
- 14 Ite duta—Scarlet face
- 15 Amdacha—Broken to pieces.

- 16 Hepidan—Family name for third son.
- 17 Marpiya te najin—Stands on a cloud (Cut nose)
- 18 Henry Milord—(French mixed-blood)
- 19 Chaska dan—Family name for 1st son—dan little)
- 20 Baptiste Campbell—(French mixed blood)
- 21 Tate kage—Wind maker
- 22 Hapinkpa—Tip of the horn
- 23 Hypolite Auge—(French mixed-blood)
- 24 Nape shuha—Does not flee
- 25 Wakan tanka—Great Spirit
- 26 Tunkan koyag i najin—Stands clothed with his grandfather
- 27 Maka te najin—Stands upon earth
- 28 Pazi kuta mani—Walks prepared to shoot
- 29 Tate hdo dan—Wind comes back
- 30 Waxicun na—Little Whiteman
- 31 Aichaga—To grow upon
- 32 Ho tan inku—Voice heard in returning.
- 33 Cetan hunka—The parent hawk
- 34 Hda hin hda—To make a rattling noise
- 35 Chanka hdo—Near the woods
- 36 Oyate tonwan—The coming people
- 37 Mehu we mea—He comes for me
- 38 Wakinyan na—Little thunder

[Hinhan Cetanhotanka: Remembering the Dakota 38+2 today. I usually am on the run. But not this year](#)
[Colin Robertson: The Minneapolis Institute of Art has their names posted on signs throughout the museum.](#)