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SUMMARY KEYWORDS

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00:00

That's a lot of wealth, to



00:03

spread the word about signing up updating your information with the tribal government with Mr. Tony fee, we need to make sure we have emails, not addresses, phone numbers all to be updated. So we can make sure that we can continue to reach membership. And they can people know about current events that are happening within the community. So if you guys have spread that word, let your relatives know, friends know it will update information, they'll be very, very helpful as you continue to spread the message and all the great things that are happening with the executive committee and I will try to Kansas and Nebraska.



00:38

With that all being said, I will stop rambling. And vice chair Lance foster our tip officer give his presentation tonight. And I'm looking forward to learning a lot more. So Mr. Foster foragers? Right? Thank you, David. And if something doesn't come through, or I'm off track or something, please stop me. So tonight, I want to talk a little bit about the tribal Historic Preservation Office for tipo. What it is what it does that kind of thing, as well as Iowa tribal National Park, which was established, and then touch upon some of the tourism, things we're looking at in connection with tribal National Park. So some of you may not know what a th po is, or what it does, or why it is or where the money comes from, and all that. So basically, the tribe started that program in 2012. It was our former

Vice Chair Alan Kelly, who started that and he's, I'm lucky enough to have him as my deputy thp. Oh, now over the last couple of weeks. So we're a team again, getting this stuff done. So the money comes from the National Park Service through their administer the funding every year. It's a it's a program grant. Specifically, it doesn't come from the tribe.



01:53

But it is outside money. I started in 2013. It does, basically under the National Historic Preservation Act. It does compliance reviews. But it's much more than that for tribes. It becomes kind of like the gold drops and waterways too. It looks at any kind of projects through any of our homelands, that use federal money is on federal land or uses federal permits, like wetlands or FCC stuff. Basically, it comes through our office, the only ones that were required to review are the ones actually on our reservation lands. But those other ones are basically footholds for us to go ahead and address concerns on ancestral sites, burials, things like that.



02:40

We also do NAGPRA, we cover Nagpur for the tribe. That's a Native American graves protection and repatriation act, and burials issues. We burials, things like that, and all our ancestral sites.



02:52

We also kind of cover any kind of questions to do with culture and language issues.



02:58

And that's what we do. We also have some exhibits that Sidney and Ruben Noah



03:05

put together for us and the organ building, to kind of enjoy stories by our families and some of the artifacts and things.



03:14

We started that we also have a the museum, which has been closed because of COVID.



03:21

I keep information there for research for tipo. But also, there's some family information. There's artifacts that we take care of, sometimes burials,



03:32

things that are connected with burials we have to kind of watch out for that's why we have to take care of people who enter the building and things like that. So that's where we're very careful about those things respectful.



03:45

So, so what does it tipo do? So that's kind of what we do. And so I've been doing that kind of stuff. But it's changed over this last year, this pandemic. And since I got into office, it's been a huge shift. We, we have two places on the reservation that are special places where we have many special places, but two of them the Larry site, some of you know me know about that, that is at National Historic Landmark. And it has been so since 1966 declared, but it is an old sight. It's from our ancestors from the year 1200 through 1400, before Columbus arrived, and it is kind of an intersection between only Oda culture, which is kind of part of our ancestral culture that started about 1000 years ago, and interacted with the central plains prediction tradition, there is kind of when we were expanding from the woodlands area onto the plains to do trading with the real plains plains tribes. And, and this is like a village in fact, and there's burials up on the mountain behind it burial Hill, and that burial Hill actually goes to the Kansas City Hopewell period, which is a couple 1000 years earlier.



05:00

So it's an old old place. And some archaeologists say that actually maybe paleo Indian,



05:06

way down below the people who hunted mammoths and things like that.



05:11

So that is an ancestral part. And it's, it's a working landscape. So there's still people that farm it and stuff, the tribe only owns roughly about 120 acres of it. It is not entirely owned by us, but continues to suffer erosion because we can continue to do so that's always that kind of contested landscape, kind of the difficulty that we faced on our reservation that somebody has that ancestral connection, and cultural use, but then people need it for contemporary uses to



05:40

the other piece of property is rule of blues. And that has its own history. It is approximately 440 acres, it is a preserve, that the Nature Conservancy transferred to our tribe in two tracks, one in 2016 and one in 2019. And they both are,



06:02

were basically Well, the first track schulenberg track ratio, Limburg was the father of prairie restoration, bought it in the night, late 1940s. And he kind of lived a Henry David Thoreau lifestyle. They're trying to become a man of the woods. And he found that it's really hard to live even on the in the woods without a lot of money. So he ended up getting a job at the Morton Arboretum in Illinois. And he became, like I said, the father of prairie restoration based upon some of the lessons he learned there in in the hollow schulenberg column with Google Plus.



06:39

And then when the Nature Conservancy acquired it in the 1980s, they took another piece of property to kind of on the prairie interest, they could convert into prairie land, because originally, those wooded lands, a lot of them were mostly prairie. And it was maintained by fire before the coming of the settlers, and the dampening of fire. So it was always that kind of a



07:06

issue where the trees and the prairie kind of fought back and forth. And the wildfires were kind of like the referees, really.



07:16

So when we acquired it, we also acquired as part of the agreements on the deeds, that we have to take care of it a certain way we cannot allow motorized traffic, we cannot allow wood cutting, we cannot allow hunting, we allow any kind of damage to this place because he is considered by the state of Nebraska, biologically unique landscape with endangered species like the thruline warbler, and the knotting begonia and the yellow lady slipper. It's a very unique place.



07:52

So we have to take care of it. So we are faced by this, we are faced with the fact that we have these two places, the Larry site and Rila Bluffs, that we have a higher standard of care that we have to take care of these places, in perpetuity forever. And how do you do that when you're dealing with



08:12

a situation where there's different feelings about how that should be used? One thing that kind of came to my mind and I will take the blame for it as the initial idea is that people understand what national parks are, as far as preservation and indigenous people have a history with natural park national parks that isn't really good. The Blackfeet were kicked off of the land that became Glacier National Park, for example, the lot of the Californians were kicked out of Yosemite, to make that National Park. So there's a tension in the history between tribes and national parks. that the reason we call this Iowa tribal National Park is Red Cliff Ojibwe. Up there. They had their very first one that was named that frog Bay tribal National Park. And they call it tribal national, because it is both tribal. But we are also nation in our treaties, we are a nation as well. But that helps clarify things to people while kind of going into the idea of preserving protecting a tract of land, but it's not under the National Park Service is under our tribe. We're the ones who decide how it's going to be using preserved no one else. Brett and I have talked before about the importance of doing traditional ecological knowledge as well as Western science to kind of combine the best of both to maintain that and reconnect our people with their heritage with knowing what plants are there. How do you what foods How do you survive? How do you what are the words for the different trees and plants and things? How do you make medicines, that kind of thing. So while that's part of use as part of our traditions, and we're going to have that's the thing, it's different.



09:54

We have to be careful of overuse because that's how the red elms disappeared. That's how the calamus root destroyed.



10:00

period is that you have to limit your take of things. And so we're gonna have to struggle through that and have people have input. And know that the long term, if you use things up, they won't be there anymore, and it won't be there for your grandkids. So that's the thing we have to try to get through.



10:16

So we declared it Iowa tribal National Park in July of 2020. And basically, as initially established, rule of law was 448 44 acres. While it varies how people want to see the Larry site with the tribal portion is roughly 120 acres. Ultimately, the goal is to connect our people to the heritage history, the land, culture and language. And we try to do language programs, we've tried to do language classes, the participant patient isn't there. So what we need to do then is try to incorporate all those cultural elements in what we do here as an Iowa tribal National Park.



11:02

So the first thing I want to try to do, let's see present now I think, is what I do my entire screen.



11:10

Part. I want to what to record his computer screen. I don't know what to say. And I'll open the system preferences and have to fool with that. So I guess I'll have to say



11:27

what to say. Anyway, sorry about that. I'm not the tech guy. So let's see. Can you see the screen at all?



11:36

Yeah.



11:39

Well, you can't, okay.



11:42

Let's see.



11:44

I cannot figure how to make the screen get shared.



11:53

Privacy general file vault, I'm using the Mac and even knows how to use Mac stuff on this. Hill, lads. If you want to send it to me really quickly by email, I can throw it out for you too. Okay, I'm gonna it's in a Mac keynote. So I'm not the expert to a PDF or, or watch my color.



12:12

Sport as a PowerPoint. You can do PowerPoints, right? Yeah. Alright, we'll have to export it into a PowerPoint, File, Export to PowerPoint,




12:24


and do it that way next.





12:28


To go export, is creating it, debited it, it's created.


 12:36
Okay.


 12:38
And we'll see

 12:42
it I think, I need to file

 12:47
file reister.

 12:52
file, get info, make sure you have to have the right ending, which Mac doesn't put on it. So I have to add that to make sure it's the right one, PPT.


 13:07
Okay, and I'm going to go in there and mail it to David. Which one of your addresses do you prefer?

 13:15
Either ones fine. Last. Okay.


 13:19
I both open.


 13:21
Write compose.

 13:32
PowerPoint.


 13:40
Let's see.


 13:42
Here it is.


 13:43
Open.

 13:50
That's generating it. So should tell a story while it generates it.

 13:56
Once upon a time, there was a little girl who lived with her grandmother.

 14:03
Yes.

 14:06
Yeah, it's it's a it's mailing. It's 17.75 megabytes. So

 14:13
okay, you can kind of share what we're going to be saying here as a previous tour, I can kind of I think kind of give you an outline anyway. So I'm going to look at the mission. So the basic story is we need to connect particular properties places to the story that we

have as a tribe, how we came to be here.



14:35

And the sequence of the story that we are the first thing is of course, every knows 1936 that the



14:43

purchase treaty is what assigned us to our reservation. This Some people think we were always here. We weren't always here now. Okay. Obviously a delivery site for about 200 years when we were expanding moving around, but this is



15:00

generally considered our Aboriginal homelands this land that we're on South of the big name. Uh huh. That's usually Kansa land this call and when Lewis and Clark came up and north of the river was auto land, so that's part of we were part of the Indian Removal Act of the 1830s. We just weren't removed. As far as, say the Cherokee were were went across the river. And we came here in 1837.



15:25

So we established a mission. And the brick mission that people know about Highland was built in 1845 1846. Before that was a log mission. Now, it wasn't really a boarding school kids lived at home. But they went there. And sometimes the orphans stayed there. Lau orphans because of color and social collapse that was going on. But another part that's a little bit different than the boarding school story that you know about is that they use our language they, they didn't prevent us from using our language. In fact, the earliest stuff that is written in our language other than a couple explorer vocabulary list was all by the missionaries, William Hamilton and Samuel urban, wrote about five different publications, clean grammars and things like that in Iowa language in its earliest documentation. So it's actually important in terms of the preservation of our language, the history of doing that. Also, the there was the Oregon Trail, and the the California Gold Rush trail that went through the right by the readmission, you can see it on a path right by the mission there. And like, there was like one little Episode 15 people died. 15 people died there just from color. And we collapse from about,



16:45

I think it was about we came over is like 750 people plus, and then by the, within 12 years, it was only about two or 300 left. So people a lot. And there was a lot of social chaos going on, too, of course.



17:03

Maybe 40.



17:05

I'll say I'll ask you. Are you sure you sent that over? I'm not getting it quite yet. Yes, it's this. That's the problem with these cross platform things. It is that it's being sent, because it had to convert, they had to convert into the PowerPoint.



17:24

So it's not sent yet it is being sent on these stupid things. Like that's why I'm just telling this story.



17:32

So we were there until 1854.



17:38

If you want to talk about something else for a little bit, David till it catches up, that's fine with me.



17:43

So people can see these things. Luckily, all 16 of you pretty much I know. And you're you're you know how to bear with me in my, in my technology problems.



17:54

So maybe you can talk a little more about, you know, what's the future the National Park looks like? In your opinion, what are some of the goals that you would like to see happen?



18:07

Well,



18:10

yeah, okay. It should be on its way. Hey, hey, Lance, real quick. You know, I was out a little bit there for a quick second, but I you know, I didn't know if you had mentioned you know, where reuleaux is located and whitecloud. And, and the, you know, the reservation along with the National Park. Have you already been through all that?



18:32

No, because



18:35

this is an interesting



18:37

part. Pardon? Is that a next week thing, or will this gonna be part of this? Okay.



18:44

I have it as one of the visuals that as soon as it gets Okay, gotcha.



18:51

questions in the meantime, while we're waiting looks like those hand raise. Yeah.



18:59

You're on mute.



19:01

That's one of those high tech mistakes. Sorry, guys.



19:09

No worries. No worries.



19:12

Hey, Lance, you tried to hit that present. Now down at the bottom right hand screen right. I got.



19:18

I got it. I got it. I got it. Okay, cool. The problem is Tim, is it I'm using the Mac. Oh, okay. Gotcha.



19:31

And it has all these protections for security. It won't let me do things. There we go.



19:37

Actually, one second. So do you



19:44

follow you Oh, no.



19:57

Alright guys got one quick snack and that's



20:00

I really did a video.



20:04

I was off of that last year.



20:08

Well, I'll tell you to advance again, hoping we can advance to the next slide.



20:16

So let's go to the one that has the mission. Let's go through a bing bing bing, do we see the mission?



20:24

Do you see the mission now? Is this what?



20:28

It should be like?



20:30

The tree down?



20:36

All right, wetlands. Just the same one that I see.



20:42

I see thp on triway. Tribal. Okay, there we go. There's the mission.



20:47

So does anybody recognize that little doll to the right there. That's the chief James whitecloud. doll that was in the old mission museum. Before the did the read the change of the Native Heritage Museum. And it was made by member tribal members of the tribal family. In fact, Mike Ogden said his amp worked on that. And it's really cool. It's got like a little little claw necklace and all that kind of stuff. So



21:12

but it's very fragile. So they keep it in the Kansas State Historical Society.



21:18

So anyways, but it's really cool. It's got little tiny beadwork on his reach cloth and everything.



21:24

So the mission, as I said was the part that we are in the middle of acquiring the legislation is moving forward, we've got it out of committee is going into the Senate, but it will be transferred to the tribe. And we will tell the story of not only the vision, like I says this is with Highlands, near Highland, Kansas, we work with Highland University, Highland college. And we are going to do a bunch of collaborative work there to tell the story not only of our tribe, from that time period of 1836, to 1854.



21:57

But



21:59

also the story of Highland itself, because we know a lot of these gateway communities like Highland and rouleaux, and whitecloud, they have economic needs to and a lot of the tribal members live in these communities. So if we like to see a rising tide floats all boats, that's what we're trying to do here. And,



22:18

and so anyway, that's moving forward that we'll be able to tell our story. And there's a sequence of the sites, right? That goes from, from the beginning of our being here, which is at the Larry site, to the establishing the reservation, which is the mission and I will point. And then the next one, if you want to flip down to David's, no heart and the NEMA agency site. So at 1854, we see that more land. So originally, our reservation was much larger than it is now. 1854 is preparation for the Kansas Nebraska act is created the two territories.



22:55

There's the seat of the land, they moved away from Highland, they moved away from Iowa point and moved up by the NEMA high River. In fact, that's right, you see the three elders house like Pete and those guys live on the right there on that road. And that kind of deep valley, the partlow cemetery kind of leads off from the right on that little road, just south a pizza those guys. And it connects on the other side of the very deep rooted Valley. And that originally was a road there too. And on each side of the road, there were buildings to buildings like that there from 1855 to 1890, was part of a village called no heart, village, and the NEMA heart agency. There's a school there, there was a jail there, there was all kinds of stuff there store and party was on the Nebraska side. That's why they called Newhart Nebraska, the post office part was on that side. And the rest of it, a lot of it was on the Kansas side, we've done a little testing on the south side, which we haven't had much success with. But on the north side, we found



23:58

cabin foundations, we found broken window glass, we found nails, things like that, and other artifacts. So that area there is part of that agency. And we're doing historic archaeology surveys there to kind of confirm where the different buildings are. But that tells our story in between the move from Iowa, to the allotment period, and the allotment period when the reservation got divided up into the tracks that we are more familiar with today. You can click the next one if you want David.



24:31

That's a map that I'm using as a working map is the allotment original allotment map and it shows how the different families like the blue ones, the red ones, families tended to pick areas to a lot next to each other because it shared labor when they did farming or just see each other or maybe avoid people you didn't really want to see very often. So not that

that ever happened, right? But the allotted period is also associated with the James whitecloud house that we know about. We drive by the Palo Alto



25:00

There, that's a reconstruction of the original house, which was pretty rotten. And so they tore it down in the 1980s and reconstructed it. And that



25:10

meant it's basically the same size, shape appearance of the original house. And the at kind of converting that into a way that the young people can learn how people lived back then, you don't have to learn to cook on a cook stove and iron cookstove. Maybe have an outhouse in the back, whatever we need to do to get, you know, get away from the internet and get away from that stuff to get the experience of our our ancestors lived.



25:37

But part of that story, too, sadly, of allotment is that once they divided it up



25:43

into individual tracks to make us assimilate, become more like white people, instead of living where we wanted to and having villages and things like that.



25:54

We lost the land we lost over time, once it came, fee simple land, and we lost on taxes and mortgages and people sold it because they wanted to move. They did different things. So we by the 1930s, we had lost over 90% of the reservation. That was that's how it ended up where we have this reservation. And yet we don't have it, right. We think we own Whitney Tam, is it maybe a third of our reservation land that the tribe owns something like that?



26:24

I think if I recall, but you're muted. Yeah. Thumbs up? Yep. That's right, Lance, roughly the razzes about, you know, 12,000 acres of those, we're just shy of 5000. So that's, that's

where we're at. The other other pieces of land is owned by tribal, a few tribal members, but the majority of its by non non tribal members, which is part of what makes it complicated for us to do some of the things we need to do because we don't all land.



26:54

And we've tried to acquire it, but that you know, prices are high. So how did this end? Basically, in 1934, there was the Indian Reorganization Act, which was an initial way to kind of do some self governance, take us out from underneath the agent's thumb, and give us our own government, our own constitution. on tribal leadership, you can go the next one, we've watched David. And there was the 1936, there was the Iowa project, which went in and bought a lot of, I think it was like six a lot, then something like that. And a lot menston basically, they were lost, and they became assignments. So you heard the term a lot. And then you've heard the term assignment was recently got the assignment is because at that point, the United States owned it. But the tribe would assign it to different tribal members, mainly to try to get people back into farming. So they could take care of their own families and stuff because it was so hard to rent. People didn't have the money at that time in the 1930s with the Great Depression, of course. So it's almost like a small business incubator. The original idea was that in these assignments, people would get started, the idea was they get to the point where they could buy their own land. But obviously that didn't always happen. So that's the dribbles via allotment in an assignment there are a lot of people owned an assignment people didn't the tribe owns assignments.



28:19

So that building there that everybody recognize, that's first First of all, that's our first tribal council there on the left.



28:27

I'm sure that ancestors of some of the people here there that are watching this, and the building to the right, that's the one that the tipos housing, and now it's the museum as well.



28:38

And it was built from like about 1939 to 1941. James whitecloud, laid the cornerstone chief did and and it's been used by the community. So people call it the Rock Church, because

it's been used at times as a church. But it was built by government funds. It wasn't built as a church was built as a community building. But it was used for a lot of things committed to needed for meetings, to schools, to social events, funerals, church services, all kinds of things. So it was basically a multi use building. And it's on the National Register historic places to now.



29:18

And this kind of led us into the era of sovereignty and self determination where we kind of decided what we want to do as a tribe and what we thought was important. We didn't have to be under the thumb of the agent so much, although sometimes the VA feels like it still.



29:33

Anyway, let's see. So this is a cc ID, if anybody is has heard of the CC see the Civilian Conservation Corps, but in the old days, they talked about the the the guys kind of making these projects that were funded by the government buildings and roads and things. But this was a home. This like the boarding school that we had really wasn't a boarding school. This really wasn't like a labor camp. This was guys would stay at home. They come



30:00

They learn the craft of doing masonry, and learning how to build these things. And it has a mother was just very much like the Donald pottawatomie when we that was a little bit bigger nose because they had the same Superintendent that had these two projects to train tribal members to learn how to do this as a skill, which people didn't think we could, but they did.



30:22

Let's see, so many houses and stuff, of course, are gone. Now. You want to click to the next one, it's fine.



30:31

This is where we talked about Tim what what the building and reuleaux is. So people often

confuse our reservation with the NEMA halfbreed reservation because they're so close to each other. But also, we are most of us have relatives that were a lot of them both reservations. The you can see there, the sacrifice reservation, the Iowa reservation. And the happy reservation, which actually is older than I was reservation i o reservation was established in 1830. Whereas the new contract was established in the treaty period of Shane 1836 years before ours was. And it's north of the reservation. So it's like reuleaux, all the way up to Arbor, basically. And it was a lot in 1860. There's very, I think there's maybe only a couple families who still have their llamas who still live up there as descendants. But that's the story want to tell at rouleau that building there that we acquired this last year will be an Indian store. So we'll be able to sell blankets, bees, tribal products, will help tell the story of the name hot tracked, will tell the story of like, including Omaha people and auto people Sac and Fox, Iowa's all these people who are the children of both French fathers and Indian mothers, you know, because the fur trade, and also what it means to be Indian, because a lot of us are mixed blood, a lot of us have kind of been taken away from our, our roots. And we don't know why we feel sometimes kind of awkward about that. But if we can explore that, that will help a lot of our descendants as well try to understand their connections upstairs. There are different options that we could look at, whether it's from offices to rent, or it could be



32:17

even though small lodge hotel, which people talk about needing more places to rent, you know, as far as short term, hotel type space. So and we've talked even across the street doing a gas station there, so we'll just see what what options there might be, you can click it now again.



32:38

This kind of shows kind of the relationship. The overall green space was where the IOM second Fox reservation was originally in 1836. And you see how it was kind of whittled down to where we are today. In fact, the second Fox reservation today was part of our reservation until 1861. But that's part of the history there. And the purple part is the half retract. So you see there two different reservations.



33:06

You want to I don't know if there's anything left after this. But I will kind of talk a little bit about some of the partnerships that we have. And with the Nature Conservancy, we have some good news today, the National Park System wants to work with this as a sister Park

and international on the international level because this nation and nation status, and it will go with the first tribal park in the United States to be this to have that status. So it's a national level.



33:39

And part of you may have heard about the 30 by 30 goal that 30% of the earth will help to be saved



33:47

by the year, I think is the year 2030. That's the goal. Well, this what we're doing on our reservation will go very far on our land to be able to kind of get in that direction.



34:01

So they're part part of the how is this going to kind of help us economically is part of the interest A lot of people have they're like some people are interested is because they want to connect their land, their language, their history, heritage. And some people you know, they're they're interested in jobs and this provide.



34:21

Let's see, I think even the rural building has like 20 different jobs that that were looked at. We look out for that. One place.



34:31

We will have trails, floating horse trails, we'll have all kinds of camping options. We'll have classes serve survival and culture classes there to help learn the land and learn how to live on the land. I think David has some information on summer ideas with the riverside boat and RV camp to kind of help us help people have options about where they want to have their RV or they want to live it. They want to be in a hotel or they want to be out in the tent. You



35:00

You know, to give people choices is a good thing.



35:03

The total acreage of the park of all of all that is well over 120 acres, if you look at all the places, and that's pretty significant, because the Red Cliff National Park is, is I think, two or 300 acres. So that's pretty big wheel. We are currently the largest tribal national park here in the lower 48.



35:24

And it says that the real goal is not only tourism, heritage, tourism, eco tourism, and agri tourism to tell the story of our farm and what we're doing on the land here,



35:39

to do self sufficiency, have food sovereignty, to do trading networks with other tribes to kind of take hold of our own destiny really.



35:50

But the idea that we've been here for 1000 years, if you count our own Yoda roots here,



35:58

and we plan on being here for 1000 years, where we don't have anywhere else to go. We'll be here 1000 years from now. We're basically trying to manage this land when, so that it will be here for your grandchildren and their grandchildren to be able to connect to the heritage. They tried to erase us before many times, the last time was part of the Kansas Act. The last time was part of termination, the idea that we were not Indian enough, because we didn't have our our language, our culture and everything we have to guard that we have to practice those things. We can't do much about, you know, the fact that we're mixed, and we have different, you know, admixtures of blood now, but we can do everything about connecting with our culture and our language and taking care of ourselves and being able to give opportunities for our people. But we can't forget, not only are we Indian, we're Iowa Indians. That's why I have right now for you.



37:05

Great job, Lance. I see a presentation.



37:10

You guys want to talk a little more maybe Lance kind of about



37:14

the I think some other slides were looking at was



37:20

I think we covered it. Yeah, I already covered this one. Okay.



37:27

David Martinez do we want to talk a little bit about for example, we're a member of the American Indian Tourism Association. And that connects both with the Lewis and Clark trail that we're on, we're part of the glacial hills byway. We are also of course, on the Oregon and California trip, National Historic Trail. We, we have a lot of resources, we have a lot of ways to tell our story. And me, I was you know, some people look at things mainly from a money point of view, and that's good. I look at things I'm primarily a teacher, and I'm an artist and, and that's how I understand the world. You know, I believe in nature, I believe I follow those ways. And our language and everything is really the core for me, if we don't have our language, then we're not really Ailee on a certain level. So we're all struggling, I didn't grow up speaking to you, my grandma gave me a few words here and there, I had to make the effort I had to find it was possible, it is possible to find that. And we all can help each other do that. Even if it's using a few words. Buffalo the buffalo G is what we are maharajji. And we use that word and and anything you can see when arlena Thank you, you know, those kinds of things that that if you just learn a few words, it becomes a change inside and begin to connect with some old old part of you. And I think that's what I that's my message. That's kind of where I come from.



38:59

Thank you for that Lance.



39:03

Yeah, I mean, this is I think this is an important time for everyone. Because you know, last Have you done, you have done some significant work. And you know, preserving the language was in the history. And now with the expansion of the National Park is a big step as well, and also the reuleaux projects. Those are all amazing projects. So a lot of excellent work on all of that. I think it's important to retain culture and heritage as much as possibly.



39:28

We are looking at from an economic standpoint, I'll talk a little bit about that is that we are only an exploratory exploratory phase of different options of how to create the agro tourism, ecotourism to this community. So making sure that people are aware of the importance of the people that we people, but also how beautiful the land is. But you know, there's also a fine balance that we also need to be always aware of, right.



39:56

So it's great to have Lance



40:00

guidance in the law that it gives some different perspectives on that as, as we look at different things, and especially with how COVID has come in a pack in the community, you know, and to continue to move forward all the efforts that you've been doing, as well as executive councils as quite a feat. So, you know, we are looking at ways of sharing culture. But how do you do that in the most



40:24

respectful manner,



40:27

as well as deriving revenues to bring revenues to the economy to that local community is really good, it's what's gonna be key. So, we are making those efforts to do that. And we're looking at ways to making sure we preserve the land and particularly as best as we

can, and I think that's kind of law why there are a lot of reasons why Sherman Sherman talked about smart farm, you know, using best ag practices as we continue to work, during the hemp work, they all kind of tie in. So there's a historical and economic value to all the work that's being done, there is a there's a fine weave that goes on through all those together. So appreciate everyone else. There RTC anything else you want to share regards to agritourism or and also to cover?



41:10

Yeah, I'd love to. And really, I'd say a lot of the work that I'm kind of going on right now, Brett Raimi really kicked off.



41:21

You know, so, for us, we were going to be doing a presentation tonight. It'll be a couple weeks from now, but it was regarding seed production.



41:30

You know, I had read something a couple days ago, which was talking about food sovereignty and thing, it really hits home that there really is no food sovereignty without cede sovereignty.



41:41

And from my perspective, regarding agriculture, and the preservation of our native foods, and native food culture,



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a lot of what we're trying to do is, is preserve some of the the native corns and the native vegetables that are in the area and working with universities to help



42:01

increase the amount of seed that we have, so that we're having new seed being doing developed and that it's growing, and that it's being preserved in a proper way.



42:12

One of the companies we're working with called row seven for seed production this year, one of their vessel breeders, he's, he spent his entire career and corn breeding and works over at Cornell, and is going to be assisting us with expanding and increasing the amount of currency that we have. From that has been saved, I believe from Pete fee. I



42:37

think, Tim, you probably could talk about those those difference, savers. And then outside of that, you know, with the brand show, Jay, you know, we have here, our native hemp cigarette, a lot of the the medicinal herbs that are added into those blends, you know, I and lanthier able to work together for a couple months really kind of developing that that herbal blend that smoking blend, which pulled together a lot of the cultural, smoking herbs that have been used by tribes all along the Missouri region, and by the hotel.



43:15

And so one of the goals on our vegetable farm and our seed production farm and where we're doing some of our more



43:23

native native garden, is bringing in these different herbs and growing that ourselves and having the community come in and become, you know, getting contact and begin touching and learning and growing with these, these these plants again, which haven't been here for a very long time, you know, like I know, one of the plants Lance talked about, at the start calamus you know, you can, you can hardly find calamus around here anymore. But it's something that it does propagate really easily, if you do try, and you leave it alone, and you let it sit there and it can do such and it can do wonders for you know, seed, and for riverbed protection and really going to providing and preventing erosion. So, you know, in our, in my mind, you know, I look at things from both the economic perspective of how we can develop these sorts of businesses, but economics, you know, and the revenue built that we can do that is an accelerant and are protected and kind of protection around developing these these native sea gardens and you know, and in really growing that library of seeds that we have so



44:35

so this year, you know, that's this is, this is the start for us this year. I know for a lot of these different native seeds and vegetables and flowers and herbs, and bringing the back to the reservation and protecting them and gaining that seed sovereignty so that when we say food, food sovereignty, we're really be able to hold that and not rely upon anyone else to provide us the seed to feed the community.



45:00

So,



45:02

yeah,



45:04

PK,



45:06

PK that's well said RTC, I don't have much left to say you took took all the words. So going back to the white corn, you know that the FBI had shared with me years and years ago, we don't have very much of that left.



45:21

We've been trying to salvage it for a number of years. But it's, it's challenging because, you know, we're right here in the Midwest where we're in corn and soybean country. So the cross pollination has crossed over into our white corn. So we are bringing it back, it does take some time. And that's where we made the connection through our keys with row seven to assist us and doing that, you know, the best way that we can so, you know, we roughly have, I think,



45:54

less than I want to say about 10 gallons of seed left,



45:59

I do have another tribal member across the river that does have some of our native white corn as well. So I don't know if it's the same variety.



46:10

But I've got to reach out to them and get some of that as well. So we can have that to our seed bank. And you know, if there's anybody else out there, throughout the whole tribe that you guys know, you know, just spread the word, so we can get some of that old seed back, because it's, it's like our language, it's lost. And, you know, something that I think is forgotten, is the seed and the food that we have, because it's easily accessible in the grocery store. So, but one day, you know, we've seen just in this past year and a half what, what can happen with the food, so you know, we're trying to put in place the things to where, you know, long term, we can provide the food and, you know, other products to our membership, when there isn't any anywhere else. So it's critical that but as Artesia said, you know, it's just as important as food, we've got to have the seed. So please help spread the word, we're trying to get as much seed as we can. And we also, we've been working with Baker Creek heirloom Seed Company, I'm sure a lot of you have heard of them,



47:13

are going to be producing seed for them, and they donated a lot of seed. So correct me if I'm wrong are teas, but there should be some extra seed that we can distribute to the membership, that we will not need all of that entirely, is that correct? We have so much see,



47:32

if anyone wants to grow, like we have, like 116 different varieties of vegetables and flowers, and herbs, if there's interest, if someone wants to, you know have their own their own garden, I mean, we can send it to you, you know, it's a couple of, you know, a couple of quarters, ship out in the mail, you're not local, here, you have access to that, we'll ship it to you.



47:56

And if you are in the area, we're producing 1000s, of transplants. So, and we will not be utilizing all of those on the farm. So if you if you want to grow a really super hot pepper, or

really cool or wacky sweet peppers, or pumpkins or squash, you know, like, we have that.



48:17

And, and you know, more people grow their gardens, the better, right? That's how we that's how we get attachment with our food. And that's how we create healthier communities is when you understand where your food comes from, and you touch the earth.



48:30

You know, and I also want to say, Brett, you, me and him were talking



48:35

like maybe last week, and you shared something around the kind of the difference between regenerative agriculture and indigenous agriculture. I don't know if you wanted to spend a second. I thought it was super impactful. You had to say Brett?



48:52

Sure, I'll try to remember.



48:57

But I think it's kind of similar to what what Lance is talking about with with the idea of parks, right. There's, there's definitely some parallels we might see with national parks and tribal national parks in terms of protecting land and all that. But then once we start to overlay this cultural piece, that's where we see a little bit of divergence with kind of a dominant culture. And what we're talking about is native people. And so I think when it comes to regenerative agriculture, it's that same idea where a lot of the conversation is kind of limited to you know, soil fertility, carbon sequestration, which is like, Yeah, absolutely, it is all that. And then there's this other dimension that is about kind of the responsibility, we have to take care of the land and like more like a spiritual and cultural sense. And to me, those, those might just seem kind of like semantics, but I think it actually really matters when we're when we're approaching these things. And also, as relates to the park, especially, you know, you know, I think tourism is is generally good, I think access to nature is really good.



50:00

And I think we saw a lot this last summer when everybody couldn't go inside. And a lot of parks got loved to death, right. And we probably saw piles of trash and all the national parks just people just recognize because, you know, it's in some cases, there just weren't staff to go out and clean up trash cans, but also people don't necessarily have the ethic over time of living and interacting with lands. And, and so I think that's kind of when we're thinking about this part here, you know, definitely



50:31

wanting all those things to be the case, you know, accurate tourism, for people to learn all the stories and learn what what's going on access to nature, but maybe less of a framing around recreation than it is my observation,



50:46

observing the landscape observing the animals. And then I think most importantly, are one things I'm most excited about is the opportunity, we have to reinstate some indigenous land management practices and have that be kind of a focus of what people are observing, when they visit the park and seeing the ways in which maybe we are bringing fire back and like cultural ways, maybe we are just having like a different management street scheme that does put some of these Western science things into practice. But we also have a sort of cultural spiritual bent that makes sure that we're protecting it for those reasons, as well as, as Lance was talking about. Yeah, I mean, Brett, right, you're saying something good. And that's part of the reason we're getting into all this, you have to face a number of things, we have to face the fact we're going to have to limit some degree of visitation from people, there has to be some sort of a, you know, a permitted system, that as far as creating the numbers of people that come from outside, we don't want it to get trashed, we don't want people to, to abuse the land. But that's why you almost have to have a in Hawaii, they have an orientation, a cultural orientation, before you can actually visit



51:54

the bay with hurdles, or whole new Bay, you have to learn what it is about us culturally, when you see these things. For example, here's an easy one. But it's the plants I really like to call them as they want to go out there and get these things. And he says, My grandma did that, you know, Ching quiz with the Iowa word for his. So they go out there and use

that for the throw pow, things like people don't know, they go out and take it all. But traditionally, for example, you're not supposed to take a plant unless you see at least four of them there. And you only do it, if you really need it, you don't go out and harvest everything for the, for the future, it's when you need it, you should if you see four, you're only supposed to take one well more than one. And you better need it because those plants are living sentient things. And we're learning about trees, were going to end up learning that everything, they everything has a mind and a spirit. And if we do go out there, thinking that if we have, you know, the look with the razor with that, that inner part of us, that will take care of these things that's not going to be there for grandchildren. That's why like you said that traditional ecological knowledge that indigenous ways has to be integral from the beginning. And that language will help with that. But there has to be anyone who goes there has to house to eat, whether they're tribal or not. They have to subscribe to at least respecting it, whether they believe it or not, that's up to them. But they have to respect it.



53:24

is a question follow up for RTS or Tim is no last week, he talked about some some of the smaller garden plots that are kind of on the south edge of the bluffs. Is there? Are they actual do they bought up right against it? And if so, is it kind of opportunity to see, see, I don't know, see some of these traditional varieties kind of growing out kind of adjacent to the the otherwise, you know, kind of wild lands in the bluffs, or you're thinking like that, or?



53:54

Yeah, that I can say that. Yeah, that's absolutely something I mean, it does directly but up to it. So. So yeah, you could walk from the garden plots, and the incubator plots directly into you know, onto the trails.



54:07

And that that is something we absolutely want to invite, you know, is having that directly there. One of our our farm workers kisa spots, he's, he's on the road right now, but amazing, amazing young man and someone who's going to be a really amazing leader here, who's going to be helping us kind of lead that project there and bringing in some of these more indigenous seeds, helping cultivate those and bring that into those gardens because that's not something we get right when I always have that option like bear in in the environment and have that something like you don't you can walk from while you know while the watermelon patch right so we're gonna have some our water on and then

you go from there and this isn't indigenous to the highway, but you know, we'll have the winner, the Navajo winner watermelon, you know, and so bringing



55:00

These these into indigenous seeds, whether that, you know, that should just be directly, you know, related to the Iowa or or, you know, to tribes in general, you know, and helping preserve these seeds and have that grow that network, you know, there's there's a company out there a native seed source are really great, you know, and they're really they're they're providing this this access to, to then, you know, to the world really because it's on the web. But you know, it's it's all about sharing sharing the seeds and sharing this knowledge and this cultural knowledge.



55:31

So yes, yes, absolutely.



55:40

Did you have a question?



55:51

No, thank you. I just wanted, I just sent a couple messages in the chat. And I just wanted to thank Lance, for this great beginning of, you know, together, we'll learn this history and have a better appreciation of where we come from and where we need to go and how we need to go there. I guess I would also say that now that we have this fabulous vehicle of the zoom to bring us all together, regardless of where we are, it would be great. If we had access to language classes, I realized that we cannot rely on Lance to do that, because he has so many other responsibilities at this point. But if there were a way to do that, that was each



56:35

all the chime in on this one a little bit. DeAnn. So do we are that is a part of a project that we are looking at right now.



56:43

So we are looking at language Assessment Program language preservation program,



56:48

we are in contact with a few entities and some international entities and helping do this. And one of the things that we're talking to is actually co owned by native woman, her husband on this business, and she is a Blackfoot, actually.



57:04

So we are working with that currently, and we are working on that as well, because we also understand the importance of that too. So that the overall out here fairly soon, well, we have a hope and a loss and and you know, at the end, there's nothing that says that even though we're all busy and stuff and I you know you have language classes so you start them out and everybody's excited for a few weeks, and then people drop off, that's really always happen. That does not to say that we couldn't have a language event now. And again, where we just kind of out of these kind of like, informal, what do we want to talk about what parts do we want to learn, we want to have conservation, conversational things we'll learn about the members of your family do or learn about foods, we'll learn about things in nature, we can have dramatic kind of meetings like this. So we could do something like that once every month, once a month or so. And then whoever joins join.



57:55

Because my, I learned that learning language is a passive point of learning phrases in school. It is an effort, it takes effort and discipline and are why people are able to do that they take the time. But you can't



58:09

make that impossible for them. You have to connect them somehow. And whatever grabs you whether it's learning a song, or learning animals are whatever grabs you, that's how you engage people. And so will language awareness, language activism in a way to bring that link sleeping back because it's not lost. It's not lost, we know these things, we there are people that know parts of it. So it's not lost. It's we have hope. But it does take effort to to keep with it.



58:40

Thank you.



58:43

This is the back if I say a little bit on that on the language thing last last spring about this time because it was coming into springtime. And it was right when we all went on lockdown the pottawatomie language program, they stood up online classes, family classes, and so they you know, the the family had to commit to doing four weeks of classes and then we take a break for a week or two and then we could commit again for another four weeks, but they would have module so when with the seeds I think it's real timely when you're talking about you know the seeds and then the language too, is because that was what they are first session it was on our garden. So they gave us the seeds to plant and then they would they gave us the words to talk to those plants, you know, with the the, the pottawatomie word for them. And then the pottawattamie words for the rake and the hoe and the pillar, and all those all those things that you use in your garden. But we were only willing to commit for four weeks, you know, anybody can do four weeks and we sit down and you know once was actually twice a week because I would to one the one day they would introduce the words to us and then on Monday and then on Wednesday night then we would have a little culture lesson.



1:00:00

And so this is the, this is the rain and our our grandmothers are



1:00:07

our missions, our grandfathers that, you know, those kinds of things. But I felt like that was a good way to do it. Like we can sit down twice a week as a family for an hour and a half, and then practice our words when we're out working in the garden.



1:00:25

Rebecca, that's great question, Rebecca, because of that, how long did the program last for?



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And they did four sessions or four weeks of peace. And then when they took a break, because then you know, obviously,



1:00:42

like you said, you know, people lose interest, but they were also had to get their grant renewed. So I heard they recently got their grant renewed, and then they were able to, they're getting ready to start back up with the family, the family once again, we're, I think they might be getting ready to do them back my person, again, actually.



1:01:01

The Menominee nation use they had when I was a teenager,



1:01:06

face to have a cold language on site gas or something like that. And they would send us language



1:01:16

of our families and what Rebecca was just talking about.



1:01:22

Give us certain words, like I mean, I speak Menominee I mean, I probably like



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you know, kind of gardening, something like that, but



1:01:34

it helps. Going just a little bit towards that. I think that's what I'm doing is making it into a family, family affair.



1:01:43

Even with cases being up there, we would FaceTime him. So he could be on the on the call with us when we're unwitnessed the language department. We had all the videos going.



1:01:57

Yeah, that was cool that they had it related to something that was happening to like to see plants getting in



1:02:04

contact, contextual, you know, and sort of have to tie that together. And



1:02:10

maybe, you know, you can have things eventually out at the park, right? So we're walking around and like, oh, there's no Cardinal talk, and like, oh, how do you say cart, you know, and then that actually has something real to do grounded in those. It's kind of doing that this winter, a lot, you know, a different just kind of looking out the window, like, okay, there's a squirrel running around and kind of look up the word for squirrel running around or, like, go find this plant to harvest like, oh, how do you say red Willow, and it just makes it more real. Otherwise, you're just kind of trying to memorize stuff. And that didn't really work for my brain, I got it, I gotta be able to touch it a little bit. In another thing, also, I think we can really incorporate you know, some of those, not only the cultural teachings, but the stories. For example, when you talk about seeds and first plantings, you can talk about the buffalo clan, and our responsibilities that we have within our tribe. We could talk about the thunder voice, those first thunders, you know, and how those are such a blessing to us when we get only hear them right that first time, because that is a signal that



1:03:16

Indian, Indian New Year's coming, you know, that's what that that's what my grandpa always called it. He said, You hear those first thunders and we call them the thunder voice. In Menominee it that's what it means. But, but my grandpa, I always would say, what happens when we you know, he would do those little little things when we were younger, say, you know, what happens when we hear those first thunders, you know, and so we you know, we would have to listen to his stories. And that brought into that cultural teaching

that brought into that that foundation, you know, because you can't just speak your language, you have to know the culture, what it means because



1:03:53

and Lance, you know, so much more than I do about this, but I have a friend who's in a master's program right now. Kay, you and he's doing a linguistic track. And so he's he's posting a lot of things on Facebook and breaking down those words. And, and he's just showing, so he breaks down and he'll say, and Shoshone, it means blah, blah, blah, it means the other part of the word means this, but when we put them together, it means this. And you know, and it's those teachings that, you know, make us understand why we have that word for let's say squirrel, you know, why do we have why is that word for squirrel? What's the teaching behind it? What's the story behind it? And you know, and if we can do that kind of thing, just with our young ones, you know, we are we are going to have many, many language speakers if we can do those kinds of things.



1:04:51

Just 111 thought that I had here real quick, you know, it seems like we don't have very many left but you know, the tribal elders, you know,



1:05:00

And Lance, and we've talked about doing this,



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you know, in the past, but, you know, sitting down with them or just giving them a record or just to tell some old stories, you know, because that's, you know, because once they pass on, you know, that they take all that knowledge and everything with them. So, you know, it's a simple, you know, if they're not comfortable with, you know, us being in the room, you know, it's just simply as given a recorder and just letting them have it and, you know, tell whatever story, and that's creating that living document. You know, because once we lose those, you know, it all goes with them. So, you know, that's pretty important. And then, one other thought that I had is, you know, with having some of these events, maybe include some of the powwow committee members, you know, I know, we've got a



1:05:45

younger generation is on there, currently, and, and, you know, I think they could probably bring some value in to assist with helping getting some of these events established and, and go on. So there's a couple little thoughts that I had during the whole conversation that I just wanted to throw out there. So



1:06:07

those are great ideas, Tim. And also, I have a small camcorder I can bring out for you guys, as well. You want to use



1:06:16

Deanna, do you have a question?



1:06:21

Oh, no. Okay, sorry. Hammerstone raise.



1:06:25

Are there any other questions? For anybody on the call today?



1:06:34

SDN?



1:06:36

You're on mute?



1:06:41

I just lowered my hand. Oh, all right.



1:06:51

This is such an adventure.



1:06:54

Right?



1:06:55

Did you have a question?



1:07:00

Becca Jones, did you have a question? No, I don't get a question. Do I get my hand raised to you?



1:07:24

Turn off. That's crazy.



1:07:28

Okay, are there other questions?



1:07:30

or comments?



1:07:36

We actually do want to say I'm so happy to see everybody's grace here. You know, it's just it's, even though we're a small group, I wish you know, I wish we had a lot more people to meet. But the group that we do have, we're loyal, we show up. And we ask questions. And we have things to say. So I think this is a success. You know, we've had, we have I think two or three, maybe four people that are new on the call tonight, and I welcome you, and I thank you for taking your time to sit here with us tonight. It does get sort of goofy, it does

get sort of you know, none of us are high tech it people. So you know, we're just doing all we can do to get this meeting going and get the information out to all of you, because we want you to know the correct information that the tribe is putting out, we want you to know that we are keeping your best interest in our heads at all points, not only just our heads, but in our hearts, because that's what we do as Indian people, right. We keep our hearts strong. We keep our people in our hearts so that we every decision, every thought when I'm sitting around that DC table, I think of everybody's face, I think of those ones that I don't even know. And I just hope that they know that we're doing the best that we can do. And we're we're trying to pull all of us into the 21st century, no matter how hard it takes, right. You know, but it's it's good. It's good to see your faces. to



1:09:08

just have everybody together. This is just real, old, old style type of thing. I mean, we're doing it with new it and, you know, high tech and all that. But this is what our people did before, right? We sat around, we talked about things, we discussed it, we came, you know, we gave each other better decision or better ideas, and we were able to make better decisions for our people because of coming together. So myself. My heart is always full when I see you guys here. You know, I know it's late for some of us a full day but we'll come here I feel you guys all have great things to say. So thank you.



1:09:53

Thank you. I think it's also important



1:09:56

right now that please spread the word love more and more people love



1:10:00

Yeah, let's try to get 50 people in here, let's get more and more people here to understand and learn the facts from the actual committee to know what's actually happening.



1:10:11

We will tell you being an outsider that watching this executive committee



1:10:18

navigate and pivot during one of most difficult times, right to the reservation to this whole COVID. situation. Adapting, evolving, has been quite phenomenal. And they're very dedicated with the people. So applaud to all those eco council members for pushing through making this stuff happen. And sorry, Tim, I think I cut you off a little earlier, you're about to say something, I apologize. So it was no, no worries, Davey did good. And that was, you know, somewhat what I was gonna say, but you know, and, and, you know, just keep in mind, you know, we, we are a small tribe, with a large membership, with a not a lot of, you know, businesses up and going and generating a lot of revenue. So, you know, with that being said, we are working hard and diligently to sell this up. So we are diversifying, but keep in mind, we are small, all of our employees were, you know, many, many hats during the day. And, you know, the administrative,



1:11:11

you know, the challenges that, as David said, when we pivoted, you know, it was challenging, and it was overwhelming, but, you know, the the executive committee and pulled together, and we made it through not only, you know, the tribal operations and everything, but you know, a global pandemic, just, you know, dropped in our lap, and it just, it just turned our whole world upside down as it did, you know, across the whole United States across the whole world. So, you know, it's, it was challenging, but we've made it through it, we're still progressing forward, you know, and we kept our community safe as possible. And we've given over 1000 vaccines so far. So, you know, things are things for, they're coming together, and there's a lot more information to come out and to share that. As I said, in past meetings, it's just the tip of the iceberg. And, you know, it's very rewarding, and to be a part of the journey throughout this whole thing for me, because I've been here since 2007, I've seen how we farm, I've seen, you know, what we had at that time. And you know, that that's where, you know, feels my heart because, you know, I'm able to build upon what previous leadership has built for all of us. And, you know, that's kind of what we're doing now, and, and have been doing is, you know, so we can pass this off to the next generation, so they have something to, you know, improve on and make better, you know, we can hand them



1:12:36

a bunch of messes, and expect them to clean it up. So it's part of our responsibility. You know, and I just want everybody to know that the staff and all the employees and the executive committee, and, you know, everybody has been doing the best that they can

throughout this whole thing. So, bear with us. Keep that in mind. And there will be more information that that comes out in the near future on many, many more projects. So, and, you know, I know, at the end, we have talked a little bit, and I don't mean to call you out, I'm on the carpet here. But, you know, Deanne had expressed some concerns, you know, with a number of projects that we have going on, and I just want everybody to know, you know, that there are a lot of projects, but some of these are, you know, not, they're just at the very beginning, and they've got to be developed, and, you know, the plans got to be put in place, some of them have already been put in place, but, you know, there's a lot more work that has to be done, and we do need more help. And that's what all the membership can do is, you know, bring whatever experience or knowledge that they have into what we're trying to build here. And, and just achieve, you know, anything that we ever want. So, that's, that's kind of my, my little speech spiel this evening. And, you know, I just, it's, it's been challenged, so, but I appreciate everybody, you know, taking time out of their schedules to be on these calls, you know, because we did have a lack of communication, and we're trying to get that built back. So, it's, it's rewarding, and thank everybody for being on the calls and being a part and please spread the word because we've got to get the message and we've got to get reconnected so we can grow this tribe to once you know, to be come that forefront leaders as we once were years ago. So that's, that's, that's what we're gonna do. We're gonna make it happen. So



1:14:34

appreciate each one of you guys. So we'll, we need we need help. So any other ideas, or anybody that you guys know that can, you know, contribute and bring value to this whole thing is gonna be



1:14:48

worthwhile in the long run. So



1:14:51


that's it. I don't have anything else. Thank you. Each and every one of you guys so and Lance, great job. You did a wonderful job as I was.




1:15:00


anticipated so hugs hugs hugs,


 1:15:04
elbows


 1:15:10
and how you pronounce that last thing? I'm glad you all came. But because I agree, I'll say it slow so you can try it out. Okay.


 1:15:18
There we try to

 1:15:20
agree. Three, three. We, we I mean, that means you all came. But I agree we agree with Euro in giro.

 1:15:31
That means I'm glad

 1:15:34
makes me happy. Okay, is this and women say key Of course. So ladies would say like really? In euro key guys who say Gregory year okay, I

 1:15:46
agree we

 1:15:48
get in the row. There we go maybe you all can unmute and try to say

 1:15:59

Will this be on the membership where they can go in and access this you know this part of it because



1:16:06

we're all doing this together. Oh, that's all there. It can be our outtakes funny out, like a blooper tape. Right? We'll see. That's the one thing that's the, that's one of the essential reason there's a lot of reasons that people end up not continuing with their language as being self conscious. It's like we all screw up, we all mess up that there's certain language words in our sounds in our language. It's not easy for English speakers like the the our sound isn't like a love sound. It's like like a rough sounds like a almost a Japanese.



1:16:37

It's like a tap in judo. But I agree we did an English way. So it's hard to get there. I spent like 10 minutes going back and forth with Lance on this thing called Marco Polo, on how to pronounce Mohawks on a camera, which is which is hemp and not for Jay. But it was no call. So like I still sit my like by myself going



1:17:03

off like this is noise my mouth doesn't want to make



1:17:08

sure no



1:17:10

less



1:17:12

that way and always have that nasal which English nasal really



1:17:20

it's nice seeing everybody's faces and smiles and just feeling hugs several 100 miles away. So I really appreciate seeing everybody and feeling family love a lot. So one day we're gonna be able to see each other in person and hopefully that's that's some some time soon. So hopefully, you know, the this powwow will be you know, the biggest event ever and and to bring everybody back in a big gathering like that, you know, I that would just be really huge if we can bring everybody together during an event. So you know, that'd be pretty cool. The Rolling teepees ready to go whenever it happens.



1:18:02

Last



1:18:04

click off because it's almost 830 and I'm about to turn it off.



1:18:10

I'm about to fall asleep myself, you guys so I gotta go see everybody



1:18:17

tonight