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**SPEAKERS**

Mark Powless, Samantha Majhor

**Samantha Majhor** 00:00

Hello, welcome to this episode of Marquette COVID conversations. I'm Samantha Major. I am an assistant professor in English at the University of Marquette. And I'm joined today by Mark Powless, director of Our Ways at the Indian Community School in Milwaukee. And today we're talking about COVID-19 and the Native American community, especially in Milwaukee and around Wisconsin. We'll talk a little bit more broadly about the Native community response and really talking about sort of the unique position that Native Americans are in with response to the pandemic, their unique perspective and unique concerns. First, let me start with a bit of a greeting here in the Dakota language:

*Mitákuyepi - čhantê waštéya napé čiyuzapi ye. Sam emákiyapi ye. Marquette wóunspe wakántuya ed h’tawani k’a Milwaukee ed watí*

I just wanted to greet you in Dakota language. I am Dakota and Assiniboine and I wanted to say “All my relatives I greet you in a good way. My name is Samantha Major. Again, I work at Marquette and I live in Milwaukee.” This is my first year living in Milwaukee. I'm coming from Minnesota in Minneapolis. That’s my home and my homelands and I'm happy to be here. Mark, if you would please introduce yourself

**Mark Powless** 01:39

*Shekoli swakwek. Watkwanuhelat. Ikelhe aetwatal^ha. Tehalihwa’khasyus niyukyats ukwehuweneha, Wakkwkaho niwakitalot^ okhale On^yote’aka niwakatuhuntsyot. Ne kwi ne wakatsanuni tsi wakkawkeni ne tsi nu yukwayatayelihsthkwa. Ne ok ne yotshanuyaht tsi niyukwetake akakweni ahatitayeline okhale wenihsliyo wennihslat*

And so I introduced myself in Onieda language. I’m Oneida and I’m also Wolf Clan. Tehalihwa’khasyus is my name. Because it's so hard to spell I often go by Mark Powless. As Sam mentioned, I work at the Indian Community School. As the director of Our Ways, we’re asked to make sure we have Native language and culture involved with everything that we do. I've been down here in the Milwaukee area for about 18 years, I think, getting moved up from around the Oneida area, which is next to Green Bay in here in the state of Wisconsin. <<Great>> So it's probably--I forget sometimes not everyone speaks Onieda so I have to translate a little bit. So in addition to introducing myself, I say “I'm very happy to be able to be here and be able to say some of these words, happy for each and every one of you who are able to join us here today, as well and every day I'm thankful to the Creator for giving us another beautiful day.”

**Samantha Majhor** 02:55

Thank you. As I said before, I you know we wanted to have this particular episode to talk about the Native community again, because I think we really have a unique perspective on the pandemic. Maybe we can talk a little bit about the Native history with other pandemics and epidemic disease. But I think we also really want to talk about what's going on right here in our immediate community. And here in Wisconsin, if you're listening to this podcast, if you're from Marquette, if you're in Milwaukee, Wisconsin is home to 11 federally recognized tribes. Of course, many other tribal nations have called this land that we’re on home for many years, for time in memoriam and Indigenous people have always lived here and continue to live here. Just want to sort of recognize--we had a land acknowledgement at the beginning. But really we could expand that land acknowledgement in so many ways, because this place has always been home to Indigenous people and still is. And Indigenous people across those centuries have dealt with situations like the one we're going through now with COVID-19. So again, we have unique perspectives, and also unique concerns. So starting with thinking about our history, I was wondering Mark, what have you heard from the community or maybe from relatives? How are people connecting their family stories and collective histories to what's happening now with this COVID-19 outbreak?

**Mark Powless** 04:34

That's a really good topic because we see ourselves as Native people as being very close together, close to other people as well as close to all the spiritual aspects of creation, historically and currently as well. Certainly, we have been through pandemics before, right, the Spanish Flu time, early 1900s, as well as shortly after time of contact for quite a while and we suffered, you know our numbers, population, suffered greatly as a result of those pandemics. Even thinking about here in the area, the name Milwaukee. Different nation, different First Nations claim, kind of have some claim, to what that means, but we’re mostly familiar with the understanding law and the Milwaukee being such a great gathering place, so to say, and that reminds me all the time that this is a place where our different people came to, for a long, long time to gather here, gather by the shores of the lake, gather to have our meetings or ceremonies, gather in costume and meeting people. It was, you know, much like this Great Lakes region is today. It's a place for commerce and trade and visiting and all those sorts of things. So it was a bustling area here for you know, well, longer time than what it's been the state of Wisconsin or the City of Milwaukee and whatnot. But it is some of the oldest stories, I've heard stories from the older folks kind of how our wisdom gets handed down, right. It's the grandparents who heard it from their grandparents or their grandparents was a story << Yeah >> that when the pandemics came through in the past that really we, we needed to remain close to each other. As family units, we were pretty self-sufficient and independent and able to carry on everything we needed to carry on just within our families. And there's certain responsibilities that we need to do to maintain a positive relationship with everything in creation, the ceremonies and gratitude, things like that that we carried out at that time as well. But it was also a time of social distancing, right? We didn't have--we had medicines that worked, lots of things, but when large pandemics come along, we didn't have medicines that were effective at preventing that. So social distancing was kind of the thing to do at that time as well. And even hearing that again now, like, jeez, we've done this. We have the same stories, we've been through it before and the same with the majority population having been through the Spanish Flu. I'm trying to remember what that was like. The scarlet fever outbreak, or measles was coming around quite a bit and what did our people do at those times, and that's, that's what I've been told quite a bit is it was a time of—really, it's funny now because it's almost the same. So we have conversations at a distance. We didn't maybe stay exactly six feet. But we learned pretty quickly that these things are transmitted from contact with other people. And they kind of keep some distance in there, while continuing on our responsibilities.

**Samantha Majhor** 07:19

Yeah, it's been amazing to see some of those strategies come back into play through story. And to hear some of those family stories that perhaps we don't talk about as often now. As a Lit person, I, when all of this started, and I was teaching, started thinking about all the ways in which Native writers have also addressed this sort of memory of what Native people have gone through. It's especially in that early part of the 20th century waves of disease or epidemics and pandemics, like we're doing now again, that that memory comes up and one of the pieces that immediately comes to mind is just that beginning section of Louise Erdrich, her novel *Tracks*. And now Louise Erdrich famed internationally, nationally, locally Ojibwe writer ... I'm just going to read the first couple paragraphs if I might of her novel *Tracks* here. And just to set it up, it begins in the winter of 1912. And that sort of turn-of-the-century moment from the 19th- into the 20th-century. For Indigenous peoples. This was really the nadir of Native populations where, where our populations were at their lowest point for multiple reasons, including the sort of waves of disease that were compounded by exile, removal from homelands, disrupted trade networks, and lots of hardship during this period. And so these first paragraphs which are really narrated by one of her most famous characters Nanapush, capture that sense of a memory of that time. So again set in 1912. She writes:

*We started dying before the snow, and like the snow, we continued to fall. It was surprising there were so many of us left to die. For those who survived the spotted sickness from the south, our long fight west to Nadouissioux land where we signed the treaty, and then a wind from the east, bringing exile in a storm of government papers, what descended from the north in 1912 seemed impossible.*

*By then we thought disaster must surely have spent its force, that disease must have claimed all of the Anishinabe that the Earth could hold and bury.*

*But the earth is limitless, and so is luck and so were our people once. Granddaughter, you are the child of the invisible, the ones who disappeared when, along with the first bitter punishments of early winter, a new sickness swept down. The consumption It was called by young Father Damian, who came in that year to replace the priest who succumbed to the same devastation as his flock. This disease was different from the pox and fever, for it came on slow. The outcome, however, was just as certain. Whole families of your relatives lay ill and helpless in its breath. On the reservation, where we were forced close together, the clans dwindled. Our tribe unraveled like a coarse rope, frayed at either end as the old and new among us were taken. My own family was wiped out one by one, leaving only Nanapush. And after, although I had lived no more than fifty winters, I was considered an old man. I'd seen enough to be one. In the years I’d passed, I saw more change than in a hundred upon a hundred before.*

I just wanted to share those opening paragraphs of the novel and this novel and then its companion *Four Souls* are well worth reading, I think, especially in this moment, if people are sort of taking some respite and doing some reading, I highly recommend them. Because the story goes on. He's, you know, even in this opening, where he's really talking about large scale destruction due to illness at that time, and a sort of combination of things, the story goes on. He's talking to his granddaughter, and so you get this sense of how the family picks up and continues from this, this low point. And so again, when we think about these histories, even in my own family history, there's the story of very early deaths in the early 20th century where a lot of these sort of family connections, family histories, things are severed by disease and at the same time, beautifully as we see in Native writers like Erdrich’s stories here, there is that sort of resilience, continuation, and we see how those characters draw on traditions and sort of new innovations in order to continue forward. So that's what I really love about literature and sort of what Native literature has to show us right now.

**Mark Powless** 12:34

Yes, I like that too, seems to be a nice balance. I think a lot of our oral history, those aren't stories that we often recount. I think there's kind of a long and amazing history with lots of ups and downs. And in the stories I'm familiar with, we don't spend a lot of time dwelling on the hardship parts of it. It's kind of what has blossomed out of that hardship, like what are the amazing things that have become after that. I find that remarkable and through our oral history, numerous stories, you hear about these great things and kind of the question comes like, well, what was going on before? Like, what were the conditions that got things to be where were, you know, really was this kind of this glorious reawakening or coming back out of it and time and time again, it's out of something that's rather tragic or extremely difficult. I think we see the same kind of things in our oral history about natural pandemics in the past, that not really dwelling on the fact that it happened and went through them and that's living a spiritual life. It's part of life, there's births and there’s deaths and there's hardships. Things to celebrate. Nobody is promised an ideal life in this world as far as I've heard about. So it is really looking at having that—always having that mind turn towards gratitude, so to say. So it's about the survival, who survived, and all of our ways that have continued on and in I find it remarkable. Again, just a common theme that living the life, as I'm understanding was intended by the Creator doesn't protect you from these things of happening. It is really it's a way to continue to live and have gratitude and accept the things that happen. And just continue moving on, doing our part in our life. And I find it remarkable. Just the parts of stories that I remember from some of these things. Those are the things that stand up, right, talking about all this, all these people are passing away and even just a handful of years ago ran across unmarked graves, really an unmarked graveyard, mostly of graves that were of child size, that people didn't even know about. So these things weren't really recorded. But in the newspaper clippings you can see there were pandemics that have gone through [unknown] the community. But those that try to be part of the story isn't the part of story that's told and retold and retold. It's more of the survivors and what we've done in the after those times that we rebuilt and came, were able to come back together and celebrate life more fully, as intended. I love the balance of looking at both sides of it.

**Samantha Majhor** 15:10

Yeah, those strategies and stories of relatives who then carried on, of course, and what's interesting is, you know, early on, when everything shut down, we really started to learn about what COVID-19 might entail for us, that it did become a worldwide pandemic, of course. There were interesting things, how much came out on social media as far as platforms for Indigenous people to share some of those stories and strategies and also continue our sort of normal sense of community in a way using social media platforms. I think about if you look up #socialdistancingpowwow see a lot of people sharing things, but also you'll see a lot of people dancing traditional dances, because of course, the powwow season is really shut down as are most large gatherings like that. And so folks are carrying on those things in a different way right now that's really amazing to see. And part of that is seeing the, not the resurgence, because it hasn't, you know, ever gone away. But the jingle dance tradition that started in that 1919 flu epidemic, you know, that was again, that worldwide influenza in that early part of the 20th century. And in part of response to that, we develop this jingle dress tradition, Ojibwe tradition. I see it more and more and it's being celebrated more and more right now. But it's a healing tradition.

**Mark Powless** 17:00

I think it's a really good point to remember even I think a lot of our people, when we heard the word pandemic, I think took a pretty serious event to another level to survive that in the past. And then it is, I think, pretty quickly, from what I saw with our young people that were the ones that kind of picked us up, not the little, little ones, but our teens and 20s. And, and that kind of that that generation that I’ve started to look to and actually I've been asked to ask the questions by people of that age group, like, “Well, what do we do? Or what do we do when we come out of this? How do we celebrate and mourn things? What do we what our ways around this kind of a thing?” We've seen it before and then the same they try to pick that up and my understanding with the jingle dress dance, that was a gift for the women, it was a man. I don't really know much about that. That wouldn't be my place to speak about it or teach about it. That it came out of that, like you said, that came out of a time of needing healing. So it was gifted to the women, really, but to help all the people to heal from things, that's, that's the power of that, that dress and the power of the song and the power of that dance is for healing. So like you said, you see it on social media quite a bit, more groups getting together, big groups. Big groups, you know, through different platforms. We can connect through a video and see each other and what we're doing. And to me, it's really been amazing to see that. And even the more requests for that, like, hey, we've got more stuff going on, would that healing apply to this, would that healing also apply to something else. And of course, in some ways it wouldn't. We’d need to talk to a woman who kind of keep that medicine to find out more about that. And then to me it also opens the conversation up to other healing ways that we have that may be beneficial in those situations as well. So it's, I mean, it's hard that the positive side of the story comes out of it and yet it’s a lot of tragedy going on. And certainly we're not unaffected by it. Yet, we're able to look to our ways as really the strength of who we are and to carry us forward through this really even at the front end, thinking about and talking about how are we going to come out of this? The other side of it?

**Samantha Majhor** 19:04

Yeah. It's really remarkable because the jingle dress tradition started almost exactly 100 years ago. And so many people in this past year have been, you know, bringing forth their research on it, at least in the in the academic world. I think of Brenda Child's work. I know it's very close to her heart. She's read like Ojibwe, and I highly recommend looking at some of the interviews and articles she's done recently with the onset of COVID-19. But already the work she had been doing with commemorating that hundred years of the jingle dress. It's interesting to me to think about where it started with, you know, again, illness and a spiritual a call to healing and what the dance does, again, something to learn more about elsewhere. But another interesting piece of it is 100 years ago, when that dance ceremony was being performed, it was not legal for Indigenous people to perform religious ceremonies like that. And so very interesting to think about that time versus now. And the ways that Indigenous people are taking back up those healing ceremonies, those healing ways, using our traditional knowledges, traditional ecological knowledges in ways that are, that we’re much more free to do so now, you know, I mean, it's, you see the jingle dress dance being performed, and women coming together in a good way practicing social distance, but coming together to do this dance, for healing for everybody. And it's on social media, it's very visible. Whereas if we think about our relatives 100 years ago, this was very privately even secretly done. Right.

**Mark Powless** 21:01

Yeah, that's a great point. I thought about even in the beginning of our introductions, you're speaking a Siouan-based, you know, family language, I’ve got an Iroquoian family language, there's << yeah >> you know hundreds of different Native languages. And oftentimes people don't know that, they think maybe there's one or we have very simplistic languages based on what you see in media and all the stereotypes and biases. In fact, it's the opposite. Our languages are quite complex, and really within our language, it carries your world with you. Here's how we understand the world, how we interact with the world, what our relationship is, with everything all around us. And in times like this, we're reminded that it's also a unique way to view a problem or an issue with unique ways to solve that, unique solutions. So, you know, our languages have been under pressure for a long time, and some are, some are extinct and on the verge of that we're on various levels of the difficult time of languages. And that's one of the big risks when we lose languages across the world is that we lose really unique ways to understand the world and unique ways to accomplish solutions to large world problems such as Unity Fire. Coincidentally, such as a pandemic, right? Something that affects the entire world, and those words, our things, so all of our religious practices and spiritual ways were outlawed until 1978. So I'm a little bit older than some people, but that's really not ancient history. That's not too long ago, certainly within my lifetime, that those things first became legal. So it was, you know, even something as important and powerful as a jingle dress dance was illegal and had to be done in secret or in hiding, and still was done as carrying out the responsibility of ensuring healing for all people, not just for my family or for Native people, but for all people on the planet. So we've been able to somewhat miraculously keep those ceremonies continuing on to benefit all of mankind. All of humankind << Yes >> as we move through all the troubles throughout the world

**Samantha Majhor** 22:59

Yeah. It's been extraordinary to watch. It also--the point about languages makes me think about another aspect or response to the pandemic that I thought was somewhat unique I was seeing in Indigenous circles, which is thinking about this virus as a living being, that we're in relationship to, and thinking about our relationships to the nonhuman world, and how we really need to rethink some of those relationships in order to combat these kinds of waves of disease. And so again, and I think that, as you're saying, really does come from our languages and even just our—the grammatical structure of our languages, that informs a different way of looking at relationships between human and non-human beings. I know that's true for Dakota language that to me knowing English and being a learner of Dakota, it really stands out that just in the structure of the language’s grammar, there’s just a different perspective on those relationships.

**Mark Powless** 24:13

Yeah, I would agree it's the same process of understanding of it and then also understanding how to heal those relationships when there may have been damage.

**Samantha Majhor** 24:21

Yeah. I wanted to talk also about sort of our response to and perhaps our unique challenges with COVID-19. And one of the things that really stands out to me, and I know we've addressed in some of the other podcasts, issues of race in the response. And one of the things I'm seeing is it's actually really difficult to get good data about how COVID-19 is affecting Indigenous communities in different tribes. And part of that is data collection is actually you know, you would think data collection should be quite straightforward. But reporting about particular communities, reporting ethnicity and race becomes quite its own narrative where a lot of Indigenous people, Native American people, people enrolled in tribes get categorized in hospitals in ways that don't sort of signal what's going on in those particular communities. Sometimes they're marked in other categories, sometimes—often—marked as Other. So, in the reporting by the CDC, Native people are sort of erased from that record at any specific level. And so we kind of know what's going on in certain places, depending on the reporting and what is sort of available to the public, which is not much.

**Mark Powless** 25:51

Yeah, I would agree. I think even historically, like I said, we happen to find a graveyard of a bunch of children's graves, dozens that were not in the record anywhere and we're able to piece together probably what happened based on, on the rates of death recorded in local newspapers around that time pertaining to, you know, a particular reservation area. Otherwise, we weren't able to find any medical records, or any hospital records, or any kind of other public health data at that time. That's probably from the 30s--1930s. Not that long ago. But you know, a while ago, and then it is now too, we started doing more in the community here in the Milwaukee area to address some of these things. Unity Fire was had for several days, people were invited with social distancing and masking. And feasting was done differently, there's no, you know, kind of common food serving line. It’s individual food, individual dishes and didn't care, really kind of more taking care of yourself. In some ways, it's good because there's less waste and it's more ecologically friendly. << Right >> Otherwise it's, we’re adapting to from what we're familiar with. But even there we talked about, there's some zip codes in the Milwaukee area that we don't have data on, even here in you know, in Milwaukee. And those are the zip codes where most of our Native people live, heavily populated with Native people. It's disappointing that we don't have better data to know what the impact is, what the need is, which ones to act on, all those kinds of things. That’d be a whole nother podcast or a series of podcasts << Right >> to get in depth on that kind of stuff. But, you know, I agree with what you're saying and we had talked earlier, there was an article came out not long ago out of Chicago area for their Indian Health Services Office down there, that they just aren’t able to get the numbers you're looking for to make sure that they're serving the population well, and they can't, they can't get access to that data.

**Samantha Majhor** 27:45

Yeah, that was a *Daily Northwestern* article put out on just June 22. And basically, they reported that they needed to do a Freedom of Information Act request in order to reveal sort of the numbers for American Indians within the city. And of course, what they did find once they got the data was that American Indians within the Chicago population, were along with sort of everybody else, the same amount of COVID cases, but they were disproportionately affected in the mortality rate. And this is why data is important, right? And, and perhaps, you know, again, not to go into a whole nother podcast on which it's worthy of, but this is why the data is important because we know that Native American communities historically and today suffer from health and economic disparities. That given what we know about COVID-19 this is a population that will be disproportionately affected by the nature of this virus. And so to not have the data we are not as effective in serving those populations. And so again, you know, it's one of those things that is a point of interest, something to keep an eye on and, and we really need to call for clarity in our data reporting so these communities are served. And just to bring it back around, one of the first things I thought about when we started to learn more about COVID-19 and that it's particularly devastating to elder populations, again, those are our language keepers. Those are our knowledge keepers, we cherish them. And it's, it's, you know, that to me is a very scary part of this. Even though I think we do have so many resources within our community, so much knowledge that we're bringing forth and good practice. It, you know, it is it is a scary time in that regard.

**Mark Powless** 29:49

I agree, I concur.

**Samantha Majhor** 29:51

So as we sort of think about the Native perspective, the unique perspective, drawing on our history, our traditions, and then our contemporary response, you know, again, one of the most enlightening things, interesting things, and one of the things that just personally, I've loved to see has been how people are reflecting through social media and connecting in ways that are a mix of traditional and contemporary. And I wanted to sort of go back to the jingle dress and again, folks in our community here in Milwaukee, have been gathering together to dance with masking with social distancing, the gathering together and to dance not just for healing and with regard to the pandemic, but also with regard to the social and justice issues that have arisen and in my mind go hand in hand. Again, when we talk about that data collection issue, when we talk about health disparities and economic disparities that are having marked reflection in, you know, who's really suffering with COVID-19, they go hand in hand and so it's been really heartening and empowering to see the Native women practicing the jingle dance here in Milwaukee for both of those combined causes and calling for healing and one of those dancers I want to point to is also an internationally, nationally renowned poet Kimberly Blaeser. A White Earth Ojibwe, and I'd like to read one of her poems if I can. It's called “Ikwe-niimi: Dancing Resistance.”

365 jingles in rows upon my dress

turned by the hands of one who deserted

escaped a mandated Pipestone education.

266 miles looking backwards for pursuit

hiding from promised punishments by day

migrating like *maang* relatives by moonlight.

365 ribbons hold the jingles to my dress

colorful strips cut tied and threaded

stitched by the laughing women of my childhood,

women who earned 2 dollars and 25 cents

for piece-stitching geese aprons, pot holders

whose stiff fingers tapped drum beats to sew by.

365 prayers swing and tap one against another

*zaangwewe-magooday*, ancient medicine dress

silver-coned legacy sounding the cleansing voice of rain.

145th White Earth Nation celebration pow-wow

the weight of *Anishinaabeg* history on my back

a dress made light by resistance—this healing an art.

**Mark Powless** 33:01

Yeah, that's really good, profound. There's a lot, there's a lot in there to understand. You want to study all the history there, she’s just—just--amazing.

**Samantha Majhor** 33:11

Yeah, and I think, you know, in this time, things like dance and art and poetry, connect us to all the things that make life worth living. And actually, you know, I always say, love my history friends, but sometimes history and truth are best told by literature and fiction and art. And in that I just really love that she's celebrating, you know, 145 years at White Earth. And that continuing tradition and this idea that through hard times like this, we do persist, we innovate. We continue on and I love that sense of resistance and strength she gives at the end there.

**Mark Powless** 33:55

I also think it's a nice reminder that these are these are current things that we're doing. So a lot of times they’re portrayed as being historical and something that just continues to live in the past. And it's really, to me nothing could be further from the truth, that we continue with our ways, our ways have an incredibly long history. We've been part of this land here for eons, and our ways have been gifted to us and then grown over time, all that over all of that time really. And we continue to carry on our celebrations and continue to carry on our ceremonies even this year. So we're not able to gather like we're used to, yet our leaders continue to carry on our ceremonies. So we continue with our responsibilities, to continue to advocate for all the people really, frankly, that's what we're about is all the people, not just us against them or whatever, we see all—that we're all the people. It’s all that people family, our view is the Creator made things in families and the people are intended to be a family. And I've kind of joked a lot of times, it’s not like modern time where we see these dysfunctional families, right, we're really intended to be there for each other each other's back all the time, advocate for each other all the time, be that really super-strong, tight-knit family community that we’re intended to be. We were people so we forget these ways all the time. And we need to be reminded. That's why we have these ceremonies and different practices to remind us to have that gratitude, to remind us to have that close connection and really be watching out for each other all the time. Not that it's a burden or nothing extra to do. It's just how we live our life, to make sure that we're doing good things and helping, you know, your fellow human kind all around you, to make sure that we continue on with those things. So I really appreciate your reading, that by Kim Blaeser, to me, it really, really kind of hits in that it's not selfish, not about her, not about something protective. It's these are all the elements, those are actually some of the elements, that go into that dress and medicine intentionally thought of ahead of time to ensure survival and celebrations into the future, for generations to come.

**Samantha Majhor** 36:03

Yeah, beautifully said. And I think I just want to say: Wópida thánka ečhíčiyapi ye! I thank you all for listening. I want to thank Mark in particular for having this conversation with me. And I think—I think you're absolutely right. And I think the way forward through this is together and reaffirming those kind of values. So I really appreciate talking to you today.

**Mark Powless** 36:28

Same here, yawʌ’ko. Thank you very much. I appreciate you for sure for helping get this set up and good to go. And that we can do this even at a distance, so it's pretty, pretty cool, the ability to do that these days. And I appreciate everybody who's listening and checked in here at Marquette University as well and making this opportunity. And for everybody who's been taking part in not only recording this but taking out all of our mistakes so we could sound like we’re really, really awesome. So it's a nice benefit to have these things as well.

**Samantha Majhor** 36:57

Pidámayaye!