

Interviewer: This little statement to read...The Department of Religious Studies of the University of Kansas is conducting a research project that seeks to preserve the history of religious experience in Kansas. We would like to record your memories of your experiences with religion and/or religious organizations. We expect that each interview will take about 1 hour. We assume that you are not obligated to participate and may discontinue your involvement at any time. Since we are trying to create a public record of Kansas religious history we are primarily interviewing persons who agree to let their interviews be available to the general public through our website and to be identified by name as the person who is interviewed. Should you have any questions about the project, please contact Professor Tim Miller at 785-864-7263 or [tkansas@ku.edu](mailto:tkansas@ku.edu). If you have any questions about your rights as a research participant you may call the Human Subjects Protection Office at 785-864-7429 or email [mdenning@ku.edu](mailto:mdenning@ku.edu). Alright.

Ed Smith: Alright.

Interviewer: Please state your name and tribal affiliation.

Ed Smith: It's, uh, Ed Smith, and Osage Nation.

Interviewer: Alright. So I know we talked a little bit about this before but what is the traditional territory of the Osage Nation?

Ed Smith: Um, it depends on the time, uh, that you're talking about because they say that we came from down the Ohio River Valley from like the Virginias.

Interviewer: Mm.

Ed Smith: Um, a long time ago, um, kinda settled in the Mississippi River Valley for a few hundred years, um, near St. Louis. Um, and then most recently the area that's um predominantly south of the Missouri River, north of the Arkansas River, east of the Mississippi, and west of the Rockies. Yeah.

Interviewer: Okay.

Ed Smith: So.

Interviewer: And how was contact with Europeans, how did that effect the territory?

Ed Smith: Um...for a lot of years, um, things were fine. Our first contact with Europeans that was recorded, um, there's some debate, but recorded wise was 1673 with Marquette and Joliet, um, they traveled down the Illinois River and met a gro-a group of us, um, somewhere along the Mississippi, um, when they were coming down. And then, um, ya know, we traded with the French quite a bit and later the English. Um, uh, Spanish as well, uh, because we did take trips to trade with the Tallas Pueblo people and so we had contact with the Spanish that way. Uh, some-some suggest maybe earlier, with, um, uh, there's an unknown group of Indian people that Coronado came in contact with when he was up this way and they think they might've been Osages but 'cause they weren't named they don't know.

Interviewer: Mm.

Ed Smith: Um.

Interviewer: And are those coming from European records of contact, or is that-

Ed Smith: Yeah.

Interviewer: Osage-

Ed Smith: Yeah.

Interviewer: Okay.

Ed Smith: So, um, uh, but yeah, we-we had trade relationships, business relationships basically with those folks, um, because we were along the river, major river routs, the Missouri River, um, things like that, we had a pretty strong influence on those trade relations with all the Tribes that were west of what's today St. Louis, um, pretty early on, so we kind of developed, um, a business sense that way with those European countries, um, and kind of kept some of the Western Tribes, um, at bay, um, that way, and with those trade relationships comes power especially when you're talking about things like horses and guns.

Interviewer: Mm.

Ed Smith: Um, and so uh, what you're talking about with your enemies and things like that then yeah, we kept those-kept them from getting guns, kept them from getting horses, um, for a time, so yeah.

Interviewer: Um, how soon after contact, is there a record of when the Mission-Missionaries started coming to proselytize to Osage Nation?

Ed Smith: Um...yeah, uh, if I remember correctly I think it was the Jesuits, um, 'cause actually I think it was uh, Joliet was a Missionary, um, but they weren't establishing Missions amongst us then, um, but, St. Louis was a heavily French area, um, so there would've been a lot of Catholics, um, there \*cough\*, and that's actually who holds a lot of our records...

Interviewer: Mm.

Ed Smith: ...even to this day, is the Church in St. Louis, the Catholic Church in St. Louis, um. Then, um, for a period of time we-we actually asked, um, for Missions to be, um, established among us, because when the Cherokees were moved in the 1800s, we saw how good they were being treated, what kind of preference they were being treated as being considered civilized, and so we asked for the establishment of Missions, um, and some people argue that maybe it was more of a ruse to say 'oh look, we're-we're civilized, we have Missions' because when those Missions were built, then, um, they were boarding schools...

Interviewer: Mm.

Ed Smith: ...um, and a lot of people didn't send their kids to 'em. Or, they'd send 'em for a while and then take 'em back, or, you know, when they take 'em here and there and so there's also an argument that could be made that maybe they didn't understand um, all that, but we-we would send kids to St. Louis, to-to the, to the schools there, um, and later on a lot of Osages sent their kids to, um, boarding schools, private boarding schools, so a lot of the abuses and things that happened in government boarding schools and things like that, we didn't suffer as badly because we sent our kids to private paying, paid to send them to private boarding schools, so they were, conditions were different, they were treated a lot better, and there was even a St. Louis, called the St. Louis boarding school there in Pawhuska where our Tribal seat is, um, now there's just a, like a historic site marker, there's nothing left

of it, but, but um, but it was right there on our Reservation in Oklahoma, but now they're, the sites that I was talking about before are in, um, southwest Missouri and southeast Kansas, um, one of those sites is St. Paul, Kansas now.

Interviewer: Okay.

Ed Smith: Um, but it started out as a Osage Mission.

Interviewer: Okay. And, what was the reasoning behind sending the children to the boarding schools, was it religious, education-

Ed Smith: Edu-yeah, education.

Interviewer: Okay.

Ed Smith: Um, education, and to have that kind of sense of the government. At the time we were dealing with what they call the Osage/Cherokee Wars.

Interviewer: Mm.

Ed Smith: Um, the Cherokees were being pushed through the Trail of Tears this way, and we were having conflicts because it was our land, even the land the Cherokees are on now was part of-was our traditional territory, nobody asked us if they could be there.

Interviewer: Mm.

Ed Smith: Um, they just made Okla-ya know, Oklahoma Indian Territory and 'oh, we're going to put these people here' \*cough\* but that used to be part of Osage land and a group of Tribes known as, uh, Caddoan People, um, that were some enemies of ours, and some relatives of ours, the Quapaws and stuff, that was all their homelands that the Cherokees went to and-\*cough\*-and they'd brought 'em through southern Missouri, um, on that trail, one-one rout of that trail, and so that was our territory and so we, um, had attacked them and they retaliated, and, ya know, back and forth for quite a while and-and of course, um, you know, if they attacked us and we attacked them and they knew how to play the game and they went finger-pointing and crying to the government and 'oh, these Osages attacked us', you know, 'blah blah blah', and knew how to-to play favorites and they're like 'oh, you know, we're civilized and we wouldn't do that, we didn't do this stuff' and it was all this-this, um, kind of two-faced type of stuff and-and they were, ya know, guilty of doin' it too but it was, they knew when to, it's kind of like, uh, I think of it as like you're, you know those times when you're, if you've got a younger sibling and that younger sibling hits you and, when you hit 'em back they go crying to Mom and Dad, that's how I thought about, that's how I kind of pictured it when I was a kid.

Interviewer: Okay.

Ed Smith: And so, you know, they would go crying around and, like 'oh, these mean Osages', so that's when we asked for those Missions, was to-\*cough\*-was to, uh, be like 'oh no we're-look at us, we're asking for these Missions, nobody made us get 'em, nobody did that' so, and then again when the, when the, uh, when they were established and goin' on and everything then, you know, very few Osages actually sent their kids to 'em, so I think that didn't last very long as far as a plan. \*cough\*

Interviewer: So how did the, uh, what you just talked about with the relocation of the other Tribes, and then the Osages asking for Missions, um, how did that effect Osage Tribe's relationship with the federal government?

Ed Smith: Um, well even before that it was, it had gotten strained because William Clark, like from the Lewis and Clark expedition, became a-an Indian Agent after that and uh, this was around the time where we got, we had ceded, between 1808 and 1825 I think it was, uh, we had signed a whole bunch of treaties ceding all of our lands in Missouri, so they moved us to our lands in Kansas. Um, and it used to butt up, there was this strip of-of southern, like southeast Kansas, I can't remember how long it was, something like 400 miles, like 50-50 miles north/south, and 400 miles long, something like that, and, um, but it went all the way to Missouri. What was happening was these settlers were in Missouri where they should be and then they were crossin' that line, you know you-t-to some respect, it's an imaginary line, you can't see it, you don't know where you're at type of thing, but they kept coming over and coming over and of course the Osages were 'you need to get out of here', and then same thing like with the Cherokees, they go runnin' to the Calvary, 'oh, these guys kicked us out of our-off our land, blah blah blah' and, and of course US law bein' what it is, is going to take the side of the settlers and, and say 'well they've been living her seven years', you know, and 'now they-now they own that', 'cause it's squatters rights, right? 'you guys didn't notice that', and so they took a chunk of our Reserve and so the rest of the Reservation was known as the Osage Diminished Reservation and they made that a buffer zone and they still said 'nobody can live here', and that's what established, uh, Fort Scott, Kansas, so, Fort Scott was built to put a army, um, down there in southeast Kansas to deal with not just the Osages but any settlers trying to move into that area. Um, and so um, we-we lived that way for a while but that last treaty, uh, we never went to war with the United States. You know, sometimes we served as scouts for the army, um, when it suited us, for other Tribes, um, but we never went to war and-and giving up our lands in Missouri and stuff, uh, William Clark said that was one of the hardest treaties that he ever had to sign 'cause we-we didn't want to do it and we were still kind of forced to do it, um, it was one of those, you know, 'pennies on the dollar' type of things and 'oh, we'll give you-give you food and stuff like that, and if you don't sign it, well, we're gunna, you know, make you do it', and so because the Osages were the first group of Indians that him and, uh, Meriwether Lewis had met on their trip up, um, the Missouri on that Corps of Discovery, um, they met 'em in St. Louis, we were on our way to Washington D.C. to talk to Thomas Jefferson, um, and so they didn't meet us on the trip, but they met us in the city.

Interviewer: Okay.

Ed Smith: There was a delegation of Chiefs headed to Washington, um, so we always had that relationship, um, of-\*cough\*-with-with the United States, um, or with France, or, you know, these-these entities of doing-doing business and things, we were-we were, uh, for a time major players in that-that game of-of the fur trade and things like that, there's a lot of, there-there's probably too much information out there, um, on the Osage role of the fur trade and kind of that early founding of that part of the country 'cause I think, uh, there's a bunch of books about that and not a lot of books about anything that's happened much after.

Interviewer: Mm.

Ed Smith: \*cough\* so, yeah.

Interviewer: How did the, um, the-the treaties and the army restricting the land that the Osages could be on, how did that effect Osage religious practice?

Ed Smith: Um, certainly it, probably it had an effect of access to sacred sites. Um, and so, so there are some sites that, you know we talk about um, to this day as being-being sacred and some that we've kind of needed to be reminded that are holy places, like we don't do a lot of \*cough\* now we have these- these heritage trips they call 'em, that go get a tour bus and take groups of, like, 25 people like around places we used to live and they'll talk about these, like, springs that come out of the ground and how these were holy places and things like that. But I think for the most part we don't talk to 'em, talk about 'em like the Lakota people talk about the Black Hills or anything like that, um, but it's-it's good to know and there was like a lot of places that, a lot of places that I grew up with as a kid around the St. Louis area that are really kind of sacred sites that-that I was never really taught that they were that way until recently, just kind of reevaluate and re-look at 'em and like, this is a a holy place, like, why did we never told that explicitly, like, that this was that way and \*cough\* and so I'm not-I'm not sure, but then there's-there's medicinal plants that we lose access to because things can change, plant-wise things change in 25-30 miles, so there's things we may not have access to and things like that but, um, even within our-our history we have this saying that talks about a move to a new country, um, it's a saying, it's not always an actual physical movement, it's a social restructuring of the Tribe and so that's happened for us several times throughout our history where we tell the story of-of we made a new move to a new country, maybe we adopted another tribe, um, into us and had to restructure to-to fit that or something of that-of, uh, that sort and so, so um, it happens where we're not a static culture, never have been, um, but I don't know that because some of that was still there, um, we don't talk about a major religious shift until we get to Oklahoma, um, nothing-nothing real-real big happens until we move out of Kansas and get to Oklahoma.

Interviewer: And what was the process of moving from Kansas to Oklahoma, was that a treaty-

Ed Smith: It was another forced move, they were trying to get all the Indians out of Kansas, and we were one of those, um, it was a-another, kind of like leaving Missouri, it was forced but it wasn't type of thing, um, it was through a treaty, they were going to make us leave anyway, um, but instead of giving us land in Oklahoma we sold the government our Reservation here, um, an outright sale, we-they didn't just take it and then give us some other piece of land, we-we sold it to them, put the money in an account, and then we made a deal with the Cherokees and bought, um, \*cough\* bought the land that we have now, plus a little more, actually, um, and some parts of that we had gave away later to a couple other Tribes that needed some land, um, but we-we sold that land, um, and then bought the rest, um, the land that we live on now we actually paid for that, so.

Interviewer: What time period was that?

Ed Smith: Uh, 1872-73, so, um, the way we kind of did it is, um, we were semi-nomadic folks and so a lot of times we can't have permanent villages but we'd go on a buffalo hunt and then come back to our village, and so basically my understanding what we did that year is we went out on a buffalo hunt and then we went to the new place.

Interviewer: Okay.

Ed Smith: And so it wasn't that far, 'cause we were on the southern border of-of, uh \*cough\* I mean it was far if you were walking, um, but we were on the southern border of Kansas/Oklahoma and our Reservation's on the northern border of Kansas and Oklahoma so there's just kind of a, went down, um, from there.

Interviewer: And, what religious changes happened after the move to Oklahoma?

Ed Smith: Um, there was some sicknesses that happened, we had a-we had a complex religious order that involved all our clans and so, a sickness came and took a lot of our people, including some of our clan leaders, and we weren't able to continue to practice that the way we did, and because of that we decided to not do it anymore, um, because we'd not just lost people but the knowledge that they had, um, and so for a while we kind of, um, some people had already converted, um, to Christianity, um, and then there was several movements going on back then, there was uh, you know, some tribes were doing the Sun Dance, some Tribes, um, the Ghost Dance was becoming popular, and so some people kind of checked out those things and we were all like 'eh, it's not for us', um, and the some of our relatives among the Quapaw were hosting a-a man named, um, John Wilson, and he was a Caddo man that, people called him Moon Head, and he was a-a practitioner of this religion called the Native American Church, um, and he was among the Quapaw people, um, teaching them about this and they invited some of the Osages over to hear him talk, and went through his ceremonies and stuff and so they brought that back and it took a while, some families did it, um, some didn't like it, and it took a while and it's kind of, um, but then the people started doing it, um, and so nowadays when we talk about our traditional religion, that's probably the closest thing to what we have, is that Native American Church.

Interviewer: Okay.

Ed Smith: \*cough\* There are parts of the old religion, some will tell you that there's not, but because- because a lot of Native religions aren't, we don't have words for 'religion' a lot of times, and if we do it's a word that we've kind of come up with to translate into a Western thought process because stuff's so ingrained in our culture. There's some of our old ways that didn't get tossed out, that are still part of our-our process and our thinking and stuff that are-are religious in that nature, but some people will tell you that's not true but, um, but for the most part yeah, we-we put that, those old things aside to, because we can't do 'em anymore and it's not safe, and-and everything, and so we have that, those NAC they call it, Church ways, and, and a lot of people are Christian, um, uh, Catholicism's big, we have the only, uh, we have the only church in America, might be the only church in the world, that actually has stained glass images of people that aren't Saints in the, and they had to get permission from the Vatican to do that, there's actually Osages in the stained glass, not just-not just the Saints and stuff. It's pretty cool.

Interviewer: Where is that located?

Ed Smith: It's in Pawhuska. It's pretty awesome, um, y-there's pictures of it online, but uh, yeah, that's pretty cool. \*cough\*

Interviewer: And the, what you were talking about earlier when you were living in St. Louis and looking at, you know, the different sites and realizing what they must've been sacred sites, active sacred sites, is that something that more people in the Osage Tribe are thinking about nowadays?

Ed Smith: Yeah, I think because of the heritage trips, I mean, because we talk, you know, they-they've taken several trips there now over the years, um, and so like I said I mean there's usually 20-25 people go each time and tries to be different and they're going to different places too, so this past year they went to the, what we call the Four Corners, so it's like Missouri, Kansas, Oklahoma, and Arkansas, so they went to, like, some places around that area, and I think the year before they were just in Arkansas maybe, um, and then I want to say next spring they're supposed to come up here to the Kansas City area, so I'm supposed to help with that trip, just coordinate, like, you know, restaurants and getting around, um, help with that if I can, but, um.

Interviewer: When did those trips start becoming a regular occurrence?

Ed Smith: Oh, I'm bad with recent time-

Interviewer: Okay.

Ed Smith: -as I'm getting older, I want to say 5 or 6 years ago?

Interviewer: Okay.

Ed Smith: Maybe. The-it's kind of a joint thing between the uh, because we have a historic preservation office with the Tribe, most Tribes do, and they'll deal with, you know, highway department accidentally comes across a burial or village site while they're putting in a new road or something, or, you know somebody's building a Walmart and they're digging the foundation and 'oh, look, we found a-a body, or an arrowhead, or something' and they kind-they have to stop, it's-it's a law, and they kind of do a deal like that and so, and then we have our culture center, um, and so those are kind of our, our culture keepers there, but you know, the historic preservation people are too, they have to know that stuff, um, a-and, you know, they're picking up pieces of things and have to know the story behind that, and uh, so it's kind of like a joint thing with them and when they go to each site sometimes there's local folks there, maybe they're, uh, anthropologists at a local school, or-or something that's done some research out there they'll share some information. Sometimes it's good information and sometimes we're sitting back going 'this person's...

Interviewer: \*laughs\*

Ed Smith: ...goofy', or you know, like 'man, it's really cool that we got to come here but this guy does not know what he's talking' like, we know the cultural stuff and we're going 'oh my god, this guy', you know, 'this person doesn't know what they're talking about' and \*cough\* I had that experience on the trip to St. Louis 'cause...

Interviewer: Oh

Ed Smith: ...there's a person that I was just like 'oh this guy knows this place so good, he's written all these books about it' and then he started talking and I was like 'really?' like, 'oh my god, this guy doesn't know nothing'

Interviewer: \*laughs\*

Ed Smith: like, here I looked up to this person all this time and-and now, no, like, I-I'm not reading anymore of their stuff anymore, 'cause you're full of it...

Interviewer: \*laughs\*

Ed Smith: ...but, but yeah, that happens sometimes.

Interviewer: Do you ever bother correcting people, or is it good enough that you know that they're-

Ed Smith: No, we're polite.

Interviewer: Okay.

Ed Smith: We, it's not, like, an Indian thing to do to just correct somebody that way, so...I say we're polite but then we talk about them on the bus...

Interviewer: \*laughs\*

Ed Smith: ...but yeah so, so yeah, just kind of \*laughs\* one of things that yeah, we wouldn't-wouldn't do that but, 'cause some of that's our information, um, that they don't need to know anyway, um, and it's not for public knowledge, and so, yeah, so that stuff we just keep to ourselves too, so, we know it, and that's all that needs to know it, and so yeah. Doesn't need to get published in a book and stuff like that, so yeah.

Interviewer: And the-the bus trips, is that, you know, mostly like a youth movement, or is it, um, you know, something that the older generations have established?

Ed Smith: Uh, it's mixed, uh, well, as for who started it I'm not sure, um, but-but there's mixed of groups, um, tends to be a little bit of older people, not-not like itty bitty kids or anything 'cause they're like, a week long, and it's during the school year so um, since they're in school, there are some you know, 20 year old folks and there's some retirees, so there's a pretty good age range.

Interviewer: And would you say, generally speaking, that the youth are interested in Osage culture and practicing Osage culture?

Ed Smith: Yeah.

Interviewer: Yeah?

Ed Smith: Yeah, definitely.

Interviewer: I also wanted to ask, 'cause we were talking about sacred sites, and I know a site can be considered sacred for various reasons, could you talk about what makes a site sacred for you?

Ed Smith: Um, yeah, I mean, there are various reasons, there's religious reasons, there's cultural reasons, you know, things can have cultural significance, so they can be, have-have kind of a deep meaning or a deep connection that way, um, and then-then yeah, then there's like the kind of, what you would consider the religious side of things, um, that are important, um, you know, what-what was I, like what I walked about earlier with the Lakota people with the Black Hills, they came out of those so, you know, when I was talking with somebody the other day, you know, about like, we were talking about the Black Hills and I was like man, you know, I really, you know, we came from, talk about coming like from the Virginias and stuff, and, but we came from out of the sky, and so I was like 'you know, I wish we knew where that place was', and they were like, and it was an older guy, and he was like 'yeah, that would've been, be something we could actually, knew where we came down to the earth' and



something like that, and you know, you have those places where there's stories and you can say it's cultural or religious, or we have stories that are linked to certain areas, um, where there might be culture figures, or you know, things like that, um, uh, so yeah, those things could be considered- considered sacred or whatever.

Interviewer: I'm just, like, so caught up in you talking that I haven't thought of another question to ask you \*laughs\*. Um, so I guess we could talk about, again with the, after they moved to Oklahoma, were Osage people still sending their children to boarding schools?

Ed Smith: Yeah, yeah, still sending to boarding schools, and then like I said, we had that St. Louis boarding school that was on the Reservation there, um, but yeah, they still talk about sending 'em to St. Louis, um, the one there that was named St. Louis, boarding schools, those were run by, uh, oh gosh what was it, there was a group of nuns, and they were out of St. Louis, like, the order of the, that order of nuns was out of St. Louis, I'm trying to think of what their name is off the top of my head, um, uh, might cross my mind in a bit but-

Interviewer: Okay.

Ed Smith: But yeah, and so-so and there were some that went, you know, to Haskell, and so some of the first students at Haskell were Osage, um, so it's just a mix, you know, some went to government boarding schools, some went to private, it just-just depended.

Interviewer: And how did that effect the teaching of culture and tradition to the younger generations that were going to these boarder-boarding schools

Ed Smith: Well, it definitely impacted a lot because they didn't get to come home, um, and that was one of the things why we-where we found ourselves with, um, in the 90s with only 12 fluent speakers, um, because yeah, we lost, um, a bunch of them and it wasn't just, um, you know, some went, some stayed home, it wasn't everybody sending their kids away, so we didn't have the huge problem that some Tribes did where-where you know, you don't just lose culture and language, you-you, you lose parenting skills because nobody brought you up, so who do you learn from? No one. So when you get older and have a child, you don't know how to raise it, 'cause nobody raised you. You don't know how to show it- show a child you care for it or anything because nobody showed, you had a cold upbringing and things like that, so, so yeah, it, that stuff that effects the generation 'cause even when you do manage to raise your own kids, they grew up in a cold household, so, and somewhere along the lines you've gotta, you gotta break that, you know, or if you-you do get lucky enough to where maybe that parent comes back and maybe they're busy working and they need the grandparents to raise 'em then at least the grandparent's there to raise 'em right.

Interviewer: And the-the language, so has there been any sort of revitalization movement?

Ed Smith: Yeah, yeah, they declared a state of emergency, I think it was the 31<sup>st</sup>-31<sup>st</sup> congress I think is who did it, declared a state of emergency, and they established a-a language program, um, started, you know, interviewing the people that still spoke, um, it was really scary too 'cause like, right after they did that, like 6 of those 12 people died, um, and then, um, but now we have, um, we have 3 districts on our Reservation, all 3 districts have, um, language programs, classes, um, they're teaching it in the public schools, Tribe pays for that, um, then they have an immersion school, so they, um, they're working on their accreditation, and it's, they take kids at 6 months, so that they, when they start to develop their

language skills, it's their first language, so they're not waiting until they're in kindergarten, they're taking 'em that early, um, and so it's kind of wrapped up with Head Start and everything else, um, but then it's k-3<sup>rd</sup> grade right now, um, and then my niece is in the top grade, and so each year they go up, they hire another teacher, so, they just keep-keep going with that. And the parents have to take language classes, and so, um, because it's not enough to be in-immersed in language for 8 hours if you're not in it 16, so they have to talk to 'em and they do culture classes, and things like that, so that they're not just learning the language, but they're-they're learning the cultural stuff that goes along with it.

Interviewer: And is that something that a lot of people have been interested in doing?

Ed Smith: Um, yes and no, it's-it was really nice this last election cycle because anybody that voiced opposition to that program did not get elected.

Interviewer: Really?

Ed Smith: Yeah. So I would say that yeah, that most people are for it. Um, only about half the Tribe lives on the-on or around the Reservation and so, um, 'cause some people are like 'oh, do we', and it's always the ones that don't speak the language, you know, it's not-I've never heard anybody that speaks Osage say that we don't need it, um, and it's always the ones that aren't around there, so it's always people living outside or far away that they're like 'oh this-this is costly' this is, you know, um, they don't understand the significance and the impact this is going to have, um, and so yeah, but, but it's-it's, it can be a hot topic at-at meetings, and even a couple people just mentioned, you know, like they were short on money, how much does this cost per-you know, and they were asking, um, normal questions I thought, you know, how much is it per student, and those are questions we ask here at the college and everywhere else but man, as soon as they started asking those questions, people were like 'oh they're-they lied, they're already attacking the school', and no, no, if you want to budget for the future, you need to know these things, not necessarily, not an attack. And so yeah.

Interviewer: Has there been a lot of, um, either movements to preserve culture, or to preserve language with Osages that do not live on or near the Reservation?

Ed Smith: Um, say that one more time?

Interviewer: Just like, you know, 'cause Kansas City, I don't know how many Osage live here, , but like if there's a large population in a certain area, do you know of any cultural or language revitalization movements, um, in, I guess, satellite communities?

Ed Smith: Oh, oh, no, it's mostly-mostly down there. Yeah, yeah, it's, um, there is online classes that we can do and then now they have, um, about, a little after this time last year they've got the...\*shows app on phone\*

Interviewer: I've seen that, yeah.

Ed Smith: Yeah, they have the app. And this is huge. This is huge not just for those that don't live on the reservation, 'cause I taught myself some basic Osage, but it took a long time just with t-the early materials which is just like a book and some tapes. Um, but this is a big deal for the future, for our kids, and there's even times where I'm like, somebody asks me a question and I'm like 'oh, I don't know', and I can just go into this thing and look up a word or if I'm just having just a-a old man moment I can go do that and remind myself, you know, something, you know, and so that's been helpful.

Interviewer: Is that something that your kids are also interested in?

Ed Smith: I made 'em download it, yeah.

Interviewer: \*laughs\* alright. Well, is there anything else that you'd like to add?

Ed Smith: Oh, no.

Interviewer: No? Alright, I'll stop this then. \*stops recording\*