

**CLERK OF THE BOARD OF SUPERVISORS
EXHIBIT/DOCUMENT LOG**

MEETING DATE & AGENDA NO. 07/22/2025 # 10

STAFF DOCUMENTS (Numerical)

No.	Presented by:	Description:
1.	District 3	https://www.youtube.com/watch?v=_fF1BIU1q3M
2.		
3.		
4.		

PUBLIC DOCUMENTS (Alphabetical)

No.	Presented by:	Description:
A.		
B.		
C.		
D.		
E.		
F.		
G.		

Video for Item 10

[https://www.youtube.com/watch?v= fF1BIU1q3M](https://www.youtube.com/watch?v=fF1BIU1q3M)