

with the blood clot. The blood of the Ka-la-nu' splattered in his face and eyes. "That's the reason he has red eyes," says the old man who lived long ago. The Turtle had become very angry because the wood creatures had broken his bow. That's the reason even today why he will still become angry easily and snap at you. He is still angry about the bow that was broken. That's what was said by the people who lived long ago. That's all about the Turtle." (laughter) We have some other collections. Martin, would you like to tell about your collection?

Martin: Yes, our collection you speak of is in University of Indiana. There's a library of native American sounds. These particular sounds were taken off of some tapes there that were taped to the Cherokees in North Carolina back around about 1910, 1912, or somewhere around that period on the old records. Then, they put on the old wire and, then, put on this. This is where these came from. I think that the only thing of particular significance about these is the rhythm and beat that you find the off--I am not--is there a musician in the house? If there is, please correct me. It's some sort of beat in here that is present in most primitive dance music or dance chants. (A record is played.)

Anna: Now, that sounds a little bit like the stomp dance.

(Music is played again for about one minute.)

Martin: Sounds like he is talking about corn bread. (laughter) (Another short song is played. Then, a man announces the Beaver Dance.)

(End of Side A)