

ceremonies, it is passed around to those participating there. As we always invite and welcome anyone that wants to come and participate in those ceremonies with us.

PICTURES AND RECORDINGS NOT PERMITTED IN CEREMONIALS

(Mrs. Diebold, I've been to a number of the Seneca ceremonies, and I noticed that you don't permit any pictures, you don't permit any recordings in the Long House and I'm also interested in the use of tobacco. Could you explain these?)

The older people of our tribe have always objected to the taking of pictures and recordings of songs. To us, as they have spoken many times that so many times songs are commercialized. Pictures are also. To them this is a very sincere belief. And it is, and I believe, that they were sincere in their belief of thankfulness to God. I imagine that their way of thinking in forbidding pictures and recordings, were that you come there, you participate or you only come as a visitor. And whatever you see, remember it within in your heart and in your mind of how this was--or how you saw this and understood it. I suppose that is the reason why that they have never accepted anyone taking pictures or recordings.

TOBACCO SACRED IN CEREMONY

The tobacco is sacred. In the talks made by the older Indians--my uncle was a speaker for many many years. The sacred tobacco is one of the leaders that God had given to us as Indians. As their speaker makes his talk and preparation for a prayer, they always say that the tobacco is the leader. If you are in need, if you are in doubt, if you are sincere and want help, the sacred tobacco is your way. And that is what we call Ya-in-guawa (?). The names that we have for God, the first one would be Ha-wan-e-u (?). The word Ha-wan-e-u (?) means "Many Voices." As we know when God created the earth, there are many nationalities--there are many races of people, everyone