

they too may feel free, and be clean in spirit when they reach the home of Our Father.

(This is a prayer that the class is beginning to translate in to the Cayuga language.)

Mrs. Diebold: That's where we started about the time that--and we just had a--

(Mrs. Diebold, I once asked you the Cayuga word for cradle board--do you have it now?)

Mrs. Diebold: The Cayuga word for cradle board is ga hons ra (?). So I was told by Mr. George Buck, who attended the Six Nations Meeting in the Allegheny Reservation in New York, in October. And he was there and he talks the Cayuga language very good. And he told me that it was called ga hons ra. (Ga hons ra?)

(With reference to this tape we have just made, I think these points will be of interest. In 1912, Dr. Marias Barbold who recently died, came to Oklahoma to study the Wyandots and the Senecas and the Cayugas. At that time, he grouped the Cayuga songs under three headings: Ritual; the Stomp or Social Dance, and a few lyric songs. The ritual songs of which the Seed Dance Song is one, all pertain to ceremonials. One of the songs you've heard included in Dutch White's tape, included the Bean Dance Song. It pertains to the spring planting ceremonies, and was always sung at night--and still is for that matter. The Sun Dance has twelve songs. The Blackberry Dance begins at night on the first full moon in July. And in the morning--ends in the morning, with three calls to the moon. Senecas and Cayugas incidentally, call the moon their grandmother. They call earth their mother. There are some 36 songs in the moon ritual. After 137 years of separation from the parent tribe, it is remarkable that these people have retained such a considerable amount of the Iriquois culture. The past few years, some of them have been going back to the Allegheny Reservation in New York, and to the Six