

# As Long As The Grass Shall Grow

## PETER LA FARGE SINGS OF THE INDIANS

CUSTER  
VISION OF A PAST WARRIOR  
DAMN REDSKINS  
LOOK AGAIN  
COYOTE  
ALASKA  
THE SENECAS (AS LONG AS THE GRASS SHALL GROW)  
TECUMSEH  
TAKE BACK YOUR ATOM BOMB  
THE TRAIL OF TEARS  
HEY, MR. PRESIDENT  
THE TOURISTE  
LAST WORDS

FOLKWAYS RECORDS FN 2532





Cover photograph of Vincent Myers, Comanche Indian of Apache, Oklahoma, winner of the 1960 Interior Department Conservation Award, working on his 160 acre farm. He holds the distinguished flying cross and air medal as a Major in World War II. He has been president of the Apache board for seven years, and is president of the local Indian Soil Conservation Association.

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COVER DESIGN BY RONALD CLYNE  
 DESCRIPTIVE NOTES ARE INSIDE POCKET

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# AS LONG AS THE GRASS SHALL GROW

PETER La FARGE  
sings of the  
Indians

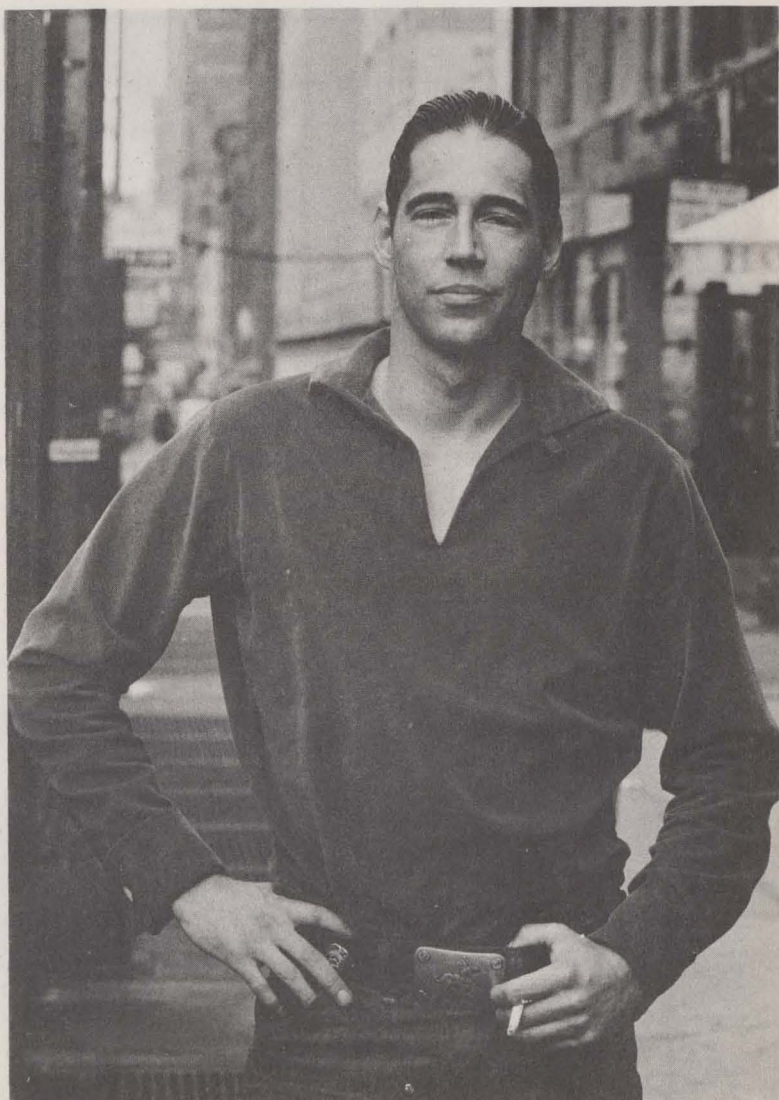
Notes from: John Collier Sr.  
John La Farge  
War of 1812 Documentary  
Moses Asch

Peter La Farge comes from Fountain Colorado, where he was raised as a cowboy on the Kane Ranch. His second home is Santa Fe New Mexico, where his father Oliver La Farge resides. The thirty two year old folk musician whose tribe, the Nargasets were wiped out was adopted, with his sister Povy, by the Tewa Tribe of the Hopi Nation, whose reservation is near Santa Fe.

Peter left school when he was sixteen, to sing and rodeo. He had his own radio program when he was fourteen. Peter was dancing the Hopi eagle dance with his father playing drums before he was ten, on his first appearance in New York. In 1946 Josh White came through Petes' country, and stopped off to work with him. This was the beginning of his apprenticeship to the greats of folk music. Much work with Josh, Big Bill Broonzy and a close friendship with Cisco Houston followed with the years.

Peter went to Korea and returned to sing and rodeo, collecting the cowboy songs which are his birthright, collecting a broken nose in the ring as a professional boxer, collecting the USA. He took his eyes off a brahma Bull at a rodeo in '56, and saw that the resulting injury, (through which he almost lost a leg) spelled the beginning of the end of his athletic career. He then took himself to the Goodman School of Theatre in Chicago. After appearing in New York City in the highly successful revival of "Dark of the Moon," he made a comeback on the Rodeo circuit. In '59 he found himself riding at Madison Square Garden with his right foot in a cast, and a spur set into the cast; at the same time he was cast in the Shakespearwrites New York Production of King Lear. Pete has had a broken wrist, a mangled, surgically saved knee, a broken (but healed) leg, a crushed ankle and other injuries from rodeo. He retired.

Working closely from this time on with Cisco, who believed Peter could contribute much as a performer-writer, composer, he began to concentrate entirely on the folk field. This album, the answer to a long dream and the other Folkways releases are the result.



PHOTOGRAPH BY DAVID GAHR



## Introduction

In the year 1616, Pocahontas was brought to and introduced in the Court of England where she was treated as a Princess. This established peace between the Indians and the Colonists at Jamestown. Between 1630 and 1677 advancing New Englanders isolated Indian tribes. The Pequot war and King Philip's War resulted. The Indians were nearly extinguished. In 1676 one Nathaniel Bacon, a settler, with a band of men wiped out the Susquehannocks.

A report by a Frenchman, Samuel de Champlain, in the early 17th Century on the treatment of the Indians by the Spanish had this to say: "At the commencement of his (Spanish King) conquests . . . established the inquisition among them (the Indians) and enslaved them or put them to death in such numbers that the mere account of it arouses compassion for them . . . all these Indians are of a very melancholy disposition."

Champlain himself became the enemy of the Five Nations when he took arms against the Iroquois to appease the Algonquins.

The Englishman, Ogelthorpe of Georgia established and maintained (173-) friendly relations with the Lower Creek and Choctaw Indians. (Georgia was used as a buffer by the English against the Spanish and French along the southern frontier.)

The Indians in the Treaty of Logstown, between Virginia, and the Iroquois and Delaware, ceded to Virginia, lands south of the Ohio, permitting the settlement on Red Stone Creek.

The French who claimed this territory resented the intrusion and built a series of forts. George Washington was sent to warn away the French. The Indians abrogated the Treaty and sided with the French. This started off the "Seven Years War" (1754-63) (known as the French and Indians Wars). The Treaty of Paris (1763) gave the Indians "a dividing line" between the settlers and an Indian Reservation. The Indians revolted and Pontiac's rebellion followed.

The settlers were compensated for losses "suffered at the hands of the Indians." A commissioner was appointed in 1764 and in 1768 the English cabinet passed a law stating that the "Proclamation Line is to be moved west by Treaties with the Indians."

The Treaty of Lochaber between the Indian Commissioner Stuart and the Cherokee (October 18, 1770) modified the line by pushing the border westward. During the surveying of the line, it was tripled in acreage (with the connivance of Indian companions).

In 1774 an agreement was reached on (connived, by means of interpreting the law to omit "accumulate") six million acres. (Grand Mogul)

In 1784 the Six Nations of the Iroquois ceded to the United States all lands west of the Niagara River.

In 1794, after the Battle of Fallen Timbers, General (Mad) Anthony Wayne wrested the Northwest Frontier from the Indians.

The Treaty of Greenville signed by twelve tribes set a definite boundary in the Northwest Territory between the Indian lands and those available to the United States.

In 1798 with the development of the Mississippi Territory, the old Southwest was open to colonization by "pacification" of the Georgia Indians and the "elimination" of Spanish control.

In 1810 Tecumseh said to William Henry Harrison, Governor of the Indiana Territory, "The whites have driven us from the Salt water, forced us over the mountains and would shortly push us into the lakes. . . but we are determined to go no further."

In 1813 (Battle of the Thames, Canada) the United States, (Harrison) broke the control of the British and the Indians up to the Northwest (Tecumseh lost his life in this battle).

In 1826 a treaty was signed with the Creek Indians, removing them from Georgia to beyond the Mississippi.

In 1830 Congress enacted a Bill empowering the President to "transfer any Eastern Indian tribes to trans-Mississippi areas."

In 1835, with the Treaty of New Echota, all Cherokee lands became U.S. property and the Cherokee were "transported" to areas beyond the Mississippi.

By 1846, after the Black Hawk War, the removal of the Indians from the Old Northwest was completed.

In 1842-3 the great "Oregon fever" took place and settlers went out on the Oregon Trail, heedless of the fact that this was "an invasion of a country that only a few years before had been earnestly pledged by the United States Government to the Indians as their inviolable preserve."

In 1834, through the Indian Intercourse Act, the Indian Territory was set up. "This particularly applied to the territory which the Five Civilized Tribes (Cherokee, Creek, Seminole, Choctaw, Chickasaw) were removed to. By treaties between 1820 and 1845, the land belonging to the Indians were further delineated by the creation of Kansas and Nebraska territories in 1854, and by continuous white settlement."

The eastern part of Oklahoma north of the Red River became known as the "Indian Territory" as the Indians were gradually forced to move there, including Tribes other than the original Five. With the admission of Oklahoma into the Union (1907) the way was prepared for the elimination of the Territory.



... The people lived in small villages of rectangular bark-covered houses instead of the usual dome-shaped wigwams of other Algonkians. They were hunters but raised corn and other vegetables. In keeping with their greatness, they cherished a systematic philosophy and mythology, according to which there was one great power over the universe, but subject to it were four gods—the four directions, from which came the four winds—...

### LOOK AGAIN TO THE WIND

Words and Music by Peter La Farge

#### CHORUS:

Look again, look again to the wind,  
My brother, look once more to the wind

Now we shall go forward,  
Now we shall shake hands,  
But we shall remember,  
That once we owned this land...

The greatness of our past,  
The nations and the tribes,  
Let it not be forgotten  
Let it be our pride

But we must go forward,  
Forget what might have been,  
Greatness lies before us,  
As cloudsride on the wind

#### Band 2: THE SENECAS

... the white people demanded that every Indian cross the mighty river and forever leave the forests, which in turn were to give way to farms and cities. True, some white men talked about how the Indians once out in that far country could have a land to themselves, to live in peace and feast upon buffalo forever. One thing always palls upon us when we read the texts of Indian treaties and the speeches made in their defense by the white negotiators, and that is the naïve faith that each treaty was to stand forever. We are kind enough to believe that these white speakers were sincere. That is why we are depressed. No known Indian treaty lasted very long, many less than twenty years. The most intelligent Indians suspected that they were little more than scraps of paper, for nothing had as yet been able to check the westward flood of white men. So one wonders if we, in this generation, are not just as blind and stupid—not about Indians with whom we make no more vain bargains, but about our own ways of life, in thinking they are to go on forever. ...

## The New York Times

New York, Oct. 2, 1962.

### Pride of the Senecas

TO THE EDITOR OF THE NEW YORK TIMES:

As a member of the Seneca Nation of Indians I am pleased with the coverage given the Kinzua Dam issue by The Times. I am not pleased, however, by the recent editorial reference [Sept. 20] to straggling members of a once proud tribe.

May I inform you that the Seneca residents of the Allegany Indian Reservation are a strong and still proud group of people, in spite of the continued bad treatment received from the United States Government. That they have survived at all is evidence of the strength of their culture. BETTE CROUSE MELE.  
Princeton, N. J., Sept. 27, 1962.

### THE SENECAS

(As Long as The Grass Shall Grow)

Words and Music by Peter La Farge

The Senecas are an Indian tribe,  
Of the Iriquios nation,  
Down on the New York Pennsylvania line,  
You'll find their reservation,  
After the U-S. revolution,  
Corn planter was a chief,  
He told the tribe these men they could trust  
That was his true belief,  
He went down to independence hall,  
And there a treaty signed,  
That promised peace with the USA,  
And Indian rights combined,  
George Washington gave his signature,  
The Government gave it's hand,  
They said that now and forever more,  
This was Indian Land.

As long as the moon shall rise,  
As long as the rivers flow,  
As long as the sun will shine,  
As long as the grass shall grow.

On the Seneca reservation,  
There is much sadness now,  
Washington's treaty has been broken,  
And there is no hope, no how,  
Across the Allegheny River,  
They're throwing up a dam,  
It will flood the Indian Country,  
A proud day for Uncle Sam,  
It has broke the ancient treaty  
With a Politicians grin,  
It will drown the Indians grave yards,  
Cornplanter can you swim?  
The Earth is Mother to the Senecas,  
There're trampling sacred ground,  
Change the mint green earth to black mud flats,  
As honor hobbels down...

The Iriquois Indians used to rule,  
From Canada way south,  
But no one fears the Indians now,  
And smiles the liars mouth,  
The Senecas hired an expert,  
To figure another site,  
But the great good army engineers,  
Said that he had no right,  
Although he showed them another plan,  
And showed them another way,  
They laughed in his face and said no deal,  
Kinzuza dam is here to stay,  
Congress turned the Indians down,  
Brushed off the Indians plea,  
So the Senecas have renamed the dam,  
They call it lake perfidy...

Washington, Adams and Kennedy,  
Now hear their pledges ring,  
The treatys are safe, we'll keep our word,  
But what is that gurgaling?  
It's the back water from perfidy lake  
It's rising all the time,  
Over the homes and over the fields,  
Over the promises fine,  
No boats will sail on lake perfidy,  
In winter it will fill,  
In summer it will be a swamp,  
And all the fish will kill,  
But the Government of the USA,  
Has corrected Georges vow,  
The father of our country must be wrong,  
Whats an Indian, anyhow...



...Not long before the first white men came to North America, the Five Nations of the Iroquois organized their famous League, which they called "The Great Peace." The idea seems to have started with a prophet named Degandawida, who had a vision of a great spruce tree with its top reaching through the sky to the land of the Master of Life. The tree was the sisterhood of all tribes, and its roots were the five Iroquois tribes. An eagle perched at its top, keeping watch against any enemy that might come to break the peace.

The idea of the Great Peace was a sort of League of Nations, headed by the Iroquois. It involved three principles, each in turn a pair—health of body and mind, and peace between individuals and between tribes; right conduct and thought, and justice and respect for human rights; preparedness for defense, and maintaining and strengthening the spiritual power called orenda.

Degandawida inspired a somewhat more practical man, Hiawatha, who probably had the main share in setting up the actual workings of the League. There is great confusion about Hiawatha, because Longfellow wrote a poem of that name that many of us had to read in school. Longfellow got hold of some legends of the Chippewas, an Algonkian people who were quite unlike the Iroquois, prettied them up, and centered them upon a fictional hero whom he called Hiawatha. This fictitious character has nothing to do with the real Iroquois statesman.

It was typical of Iroquois daring and Iroquois high-mindedness to conceive of the confederacy as something that should embrace all of the world they knew. It is probable, nonetheless, that the League came into being largely because of the hard necessity of stopping fighting among the five tribes, so that they might better use their strength against the enemy aliens who surrounded them.

The League lasted a good three hundred years, and is not entirely dead today. It is often claimed that ideas were drawn from it in the framing of our own Constitution. This cannot be proven, but a number of the main writers of the Constitution were thoroughly familiar with the League. It had in it one idea, at least, that could have been helpful to the founding fathers, who had to work out a strong union of sovereign states that the states would accept. The League dealt with war and foreign relations, but had no power to interfere in the internal affairs of any of the member tribes. If there was a quarrel between tribes, they might ask the League to arbitrate.

The council of the League was made up of fifty sachems from the Five Tribes. These were the same men who were selected by the matrons to govern the individual tribes; thus the power of the women reached to the very top. When a new sachem came onto the League council, he received the name of his predecessor, which was the name of one of the fifty original councilors. In addition to these officials, drawn from the "noble" lineages only, there grew up a group of people called "Pine Trees," a title that any outstanding men or women could earn, regardless of his descent. Because one of the easiest ways for a man to become outstanding was as a warrior, the Pine Trees tended to be a group of war leaders. They came to form something like a separate house of the League's congress but without the vote.

The League council met in the Onondaga country in summer. Only Pine Trees and sachems spoke at the council. Others listened in, and might ask their sachems to speak for them. When a matter had been thoroughly debated, the sachems of each tribe withdrew and held a caucus, as in the end each tribe had one vote. If the vote was not unanimous, the sachems went on discussing until they reached a unanimous agreement....

DAMN REDSKINS Words and Music by Peter La Farge

CHORUS:

Oh, it's trouble trouble, trouble,  
Botheration on the double,

It's trouble trouble trouble,  
With those damn red skins,  
From those damn redskins,  
From those damn redskins,  
It's trouble trouble trouble  
From those damn redskins...

We gave them reservations,  
We let them use the sun,  
And what did they ever give us  
In return for what we've done,  
Just the small potatoe,  
And only chewing gum,  
Cigarettes and rubber  
After all it's us who won

They only gave us Cocaine,  
And brain surgery,  
Hot chocolate and cocoa,  
What does that mean to me.  
Just thanks giving dinner,  
And the fat turkey  
That is all they gave  
Away to you and me

They only gave us peanuts,  
And quinine  
But we gave them civilization,  
A gift so fine,  
They fought in all our wars,  
They dug in all our mines,  
They were on the nickel,  
But never on the dime

We patterned our Government  
After the eastern tribes,  
They had federated nations,  
The first that were inscribed,  
But what do we owe them,  
Hey John, Move along,  
You can see we owe you nothing  
If you listen to this song

Band 4: TECUMSEH

from Page 128 in the Mentor Edition  
of THE INDIANS OF AMERICAS by  
John Collier Sr.

To the Indian...

...tribal society and the communally possessed land were two aspects of a single fact. The earth lived; individuals of the tribe were members of one another and part of the earth. Individuals had no wish to own some one, detached piece of the land; they were co-owners of it all. But they were not even co-owners; they were co-operators with the land, defenders of it, at once its guardians and its children. "What," the famous Tecumseh had exclaimed, "Sell land! As well sell air and water. The Great Spirit gave them in common to all."...

In history he is known as Tecumseh, born near what is now Springfield, Ohio. He was a man of brain and ideas who visualized a great Indian state in the Ohio Valley and the Lake region, which should live in peace and harmony with its white neighbors to the east and English Canada on the north. It was an idea often entertained by white men, who should have known better. Had Tecumseh lived as a European, experienced the education of a Jefferson or an Adams, he would have realized the fallacy of the arguments in support of his vision; but he was conditioned by his Indian outlook, knew nothing of European history, could not understand the power and drive of white nationalism, which not even the good intentions of its devotees could stay, let alone induce to tolerate an Indian state in its wake.



... Suddenly they confronted a new nation of hardy people who were interested only in the land the Indians occupied. The Americans kept pressing westward, demanding and taking ever more land. All along the line west of the white men's frontier, from the Great Lakes to the Gulf, the Indians began to realize that they were in danger, and that no words, spoken or written, would stop this new, unbelievably powerful tribe.

They had not yet reached the stage of really uniting. In what white men then called "the Northwest," the great Shawnee leader, Tecumseh, had the vision of uniting all the tribes, and to this end traveled everywhere among them. The Cherokees and Choctaws would not make war; the Chickasaws held back. The Creeks were divided; they would not join him. Nonetheless, many of the towns started war against the white men on their own, until, in 1814, Andrew Jackson crushed them.

A little later the Seminoles went on the warpath, and Jackson marched against them. It was always one tribe at a time. The Seminoles were led by the famous Osceola, and under him put up a terrific resistance. Eventually their main strength was broken, but bands that refused to give up freedom held out in the swamps and forests of Florida. For a time the United States Army and Navy joined in a simple plan, which was to exterminate all the free Seminoles. They used thousands of men and spent millions of dollars, murdered a lot of Indians—and finally had to give up. To this day in Florida there are bands of Seminoles who claim, truthfully, and proudly, that they have never surrendered to the United States. ...

#### TECUMSEH

Words and Music by Peter La Farge

Crouching Panther made the fine old stand  
Of Eastern Indians for Eastern land.  
Now he was human, he wouldn't torture prisoners  
But he sure could fight.  
And he gathered all his tribes into dynamite.  
He said the Ohio River was the boundary line.  
But his followers were too eager  
And to folly were inclined.  
Before he got them organized  
And had them set,  
They went out and they got defeated  
And we ain't seen them yet.  
So he joined the British army  
And he fought with British arms,  
But the British lost the battle  
But it didn't do us much harm.

And he lost the Ohio River  
But he made a great name  
Tecumseh and Crouching Panther  
These men two are the same.

#### SIDE I, Band 5: TAKE BACK YOUR ATOM BOMB

Words and Music by Peter La Farge

Chorus:

Take back your atom bomb  
Give us back the arrow  
God's eye is on the neutron  
As well as on the sparrow.

Take back your fallout  
Give us back the bow  
You whites are always in a hurry  
But we don't want to go.

Take back your atom bomb etc.

Take back your heavy rains  
Give us back the sky  
We liked it clean  
We don't want to say good-bye.

Take back your atom bomb etc.

Take back the megaton  
Give us back our lances  
We will make our own wars  
And we will dance our dances.

Take back your atom bomb etc.

#### Band 6: VISION OF A PAST WARRIOR

... but at last the Southern Cheyenne yielded to the inevitable and settled down on a reservation. They had lost most of their horses, many tents and much personal property, not to mention many lives. They were fairly peaceful until 1874, when all the Indians in the southern part of the plains began to feel the pinch of encroaching settlements and observed increasing violations of their treaties with the government. A Comanche leader, a new prophet as it were, began to preach an uprising. The Southern Cheyenne were easily drawn into this conspiracy.

The chief concern of the Indians at this time was the depletion of the buffalo, because professional white hunters were killing them for their skins. The Indians were intelligent enough to see that the end was in sight, and no people of fighting traditions will take a threat of starvation lying down. However, by this time the military strength of the United States was far superior to that of earlier days. Breech-loading rifles, Gatling guns and light artillery were on hand. The Indians began with an attack on a trading camp in northern Texas at a place known as Adobe Walls, but were beaten off. This brought out the military, shortly thereafter the main camps of the Southern Cheyenne, together with those of the Kiowa and Comanche, were attacked by Colonel Mackenzie. Most of the Cheyenne escaped, but they lost their horses and personal property. ...

#### VISION OF A PAST WARRIOR

Words and Music by Peter La Farge

I have within me such a dream of pain  
That all my silver horseman hopes rust still,  
Beyond quick silver mountains,  
On the plain,  
The Buffalo are gone,  
None left to kill,

I see the plains grow blackened with that dawn,  
No robes for winter warmth  
No meat to eat,  
The ghost white buffalos medicine gone,  
No hope for Indians then,  
I see defeat.

Then there will be changes to another way,  
We will fight battles that are legends long,  
But of all our glory  
None will stay,  
Who will remember  
That I sang this song.

#### SIDE II, Band 1: COYOTE, MY LITTLE BROTHER

Words and Music by Peter La Farge

Coyote, Coyote  
What have they done,  
Little Brother where,  
Oh where do you run



They strychnined the mountains,  
They strychnined the plains,  
My little brother the coyote  
Won't come back again.

When you hear him singing,  
The few that are left,  
He is warning the human race,  
Of his death...

Don't poison the mesas,  
Don't poison the skies,  
Or you won't be back,  
Little Brother goodbye...

There will be no one to listen,  
And no one to sing,  
And never and never,  
Will there be spring,

Coyote, Coyote,  
What have they done,  
Little Brother where,  
Where do you run...



SIDE II, Band 2: ALASKA

Words and Music by Peter La Farge

Alaska got to be a State, took a little time and  
they made it late.

But they messed it up in lesser time,  
They made their state something less than sublime.

It did not take them long to be mean and low  
To dispossess the Indian they sure weren't slow

They have a reputation and it rapidly comes forth  
Alaska has become the Georgie of the north.

The Indian isn't hired, they import white skins,  
The Indian can't hunt being they are first with  
the original sin

They can't hunt the moose without an expensive card  
And when a town tries to dig a well  
They find it was in the white man's yard.

The biggest state in the union, it's got the biggest  
shame

Mistreating its minority they're mistreated their  
name.

Alaska got to be a state took a little time and they  
made it late

But they messed it up in lesser time  
And they have got their state something less than  
sublime

For Alaska got a reputation that rapidly comes forth  
Alaska has become the Mississippi of the North.

After Wounded Knee, 1890. Sitting Bull, the great leader and organizer, had been coldly murdered by the authorities. Frightened, hungry, ragged, desperate groups of Sioux fled the reservations. One large group was gathered up and surrendered, to be slaughtered, men, women and children, by soldiers' rifles, artillery, and bayonets, their tents destroyed, their bodies plundered. This picture is drawn from a photograph; the photographer placed his camera where dead women and children would not show—or the copyist corrected his error. It is typical of white men's thinking of the time that when General Custer and his cavalry were wiped out because they attacked superior numbers, it was called "The Custer Massacre," but when these Sioux with their women and children were murdered in their tents, it was called "The Battle of Wounded Knee." *Smithsonian Institution.*

... Our routes from the east to the growing settlements of the Pacific coast ran through the Plains territory. The tribes knew no reason why foreigners should trespass on their land, kill game, and build forts without permission. They raided the intruders to teach them manners, and the intruders struck back with armies.

There were minor wars and then treaties. Gold was found in the sacred Black Hills of the Sioux, so their treaty went out the window and war flamed. In the east, a great demand developed for buffalo robes. In those days, most people in winter went about in sleighs or in unheated wagons, and buffalo robes were ideal to keep out the cold. The buffalo hunters appeared, professional killers who slaughtered the herds from a distance with .50 caliber rifles, solely for the skins. The wholesale, wildly wasteful destruction of the animals profoundly shocked and angered the Indians.

They fought, and soon learned the kind of enemy they confronted, armed with powerful weapons, great in numbers, cold-blooded in killing. There were sporting types such as the notorious General Custer, who won a great victory by leading a charge into a Cheyenne village that had made peace and killing large numbers of Indians of



all ages. Custer, a braggart, a poor soldier, a lecher, but excessively brave, finally led his troops into Sitting Bull's trap at the Little Big Horn and subjected them to the Custer Massacre.

That victory was one of the last great flares of Indian power. One by one the tribes were broken. A great many were concentrated in Oklahoma, which we still thought was territory we would not want. Some, like the various Sioux tribes and the Crows, received reservations in parts of their own country. The buffalo were wiped out in a few years of the white man's commercial hunting, leaving the Indians starving until Uncle Sam issued them rations enough to keep them on the edge of life. Cattle ranchers took over the once free Plains. (Later, many of them in turn felt much as the Indians did when farmers pre-empted the public domain and fenced them in.)

The fighting tribes did not give in readily. There were uprisings, raids of hunger and desperation. Briefly, they had known a wonderful life and had started a new culture that might have evolved greatly had it been given a little time. They tried to hold to that new life, struggling against hopeless odds until everything ended in the massacre at Wounded Knee.

### CUSTER

Words and Music by Peter La Farge

Now I will tell you "busters"  
I'm not a fan of Custer's  
And the general he don't ride well any more.

To some he was a hero,  
But to me his score was zero  
And the general he don't ride well any more.

Now George, he'd had victories,  
But never massacres;  
And the general he don't ride well any more.

Old George had done his fightin'  
Without too much excitin'  
And the general he don't ride well any more.

When the men were away at huntin',  
Old Custer would come in pumpin'  
And the general he don't ride well any more.

He kill children, dogs and women  
With victories he was swimmin'  
And the general he don't ride well any more.

Now the Sioux were gettin' tired  
And their temperatures were fired,  
And the general he don't ride well any more.

Crazy Horse sent out the call  
For Sitting Bull and Gaul  
But the general he don't ride well any more.

Twelve thousand warriors waited  
They were unanticipated  
And the general he don't ride well any more.

Thus the Little Big Horn  
Massacre was born.  
And the general he don't ride well any more.

The Cheyenne and the Sioux  
Had quite a lot to do  
And the general he don't ride well any more.

Old Custer split his men  
Well he won't do that again  
'Cause the general he don't ride well any more.

The proud 7th Cavalry  
It got plumb massacred  
And the general he don't ride well any more.

Custer made his stand  
With his little band  
And the general he don't ride well any more.

But he wasn't fighting women  
The Indians left them hidden  
And the general he don't ride well any more.

Custer got eliminated  
And his legend uncreated  
And the general he don't ride well any more.

It's not called an Indian victory  
But a bloody massacre  
And the general he don't ride well any more.

There would have been more enthusin  
If them Indians were losing  
But the general he don't ride well any more.

General George A. Custer  
His yellow hair had lustre,  
But the general he don't ride well any more.

He got bombarded violent  
And now old George is silent  
And the general he don't ride well any more.

The following text from pp. 121-125 in the Mentor Edition of the INDIANS OF AMERICAS by John Collier Sr. and is copyrighted by the author, published in 1947 in NYC by W. W. Norton and from 1948 thru 10th printing 1963 by New American Library Edition, NY.

#### Band 4: THE TRAIL OF TEARS

More than any other tribe, the Cherokee Nation furnished the crystallizing thread of United States government policy and action in Indian affairs. The Cherokees were the largest of the Iroquoian tribes; but they never joined the Confederacy, and we never think of them as being Iroquois. In the years before Great Britain's power ended, the British Crown had intervened repeatedly to check the seizure of Cherokee lands by the "borderers." Thus it came about that in the war of the Revolution the Cherokees allied themselves with the British.

Not until 1794 did they stop fighting. The treaty which they then made with the United States was kept by them as a sacred thing.

The Cherokees met every test of peacefulness, of practicality, of Christian profession and conduct, of industry and productiveness, of out-going friendliness to the whites, of "progress" in domestic order and in education. They even offered little resistance to marriages between young men of the whites and their young girls. One of their great men, whom we know as Sequoia, and whom we have idealized, invented an alphabet considered second only to our European system in the various schemes of symbolic thought representation, and the tribe



quickly became literate in our European sense. The Cherokees wrote a constitution of the American white man's kind. They established a legislature, a judiciary and an executive branch. A free press and public schools were set up. Again and again the tribe surrendered great areas of its treaty-held land. Over and over again, however hard pressed, it kept the faith.

Yet, in the years that followed, the treaty was breached both in the letter and in the spirit by the United States over and over again. And it is clear that nothing the Indians could have been or not been, could have done or not done, would have changed the white man's heart and will. The remnant of their lands included seven million acres, mostly mountain country in the region where Georgia, North Carolina and Tennessee converge, what is now called the highland country. The Cherokees had to be removed even from these last fastnesses.

In 1828 Andrew Jackson was elected president. He was a "borderer" and had been a famous Indian fighter. Immediately he put through Congress an act called the Indian Removal Act which placed in his own hands the task of leading or driving all Indian tribes to some place west of the Mississippi River. At about the same time gold was discovered in the Cherokee country. The Georgia Legislature passed an act annexing—confiscating—all Cherokee lands within the state, declaring all laws of the Cherokee Nation to be null and void, and forbidding Indians to testify in any state court against white men. The Cherokee lands were distributed to whites through a lottery system.

In 1830, through John Ross, its chief, the tribe vainly appealed to President Jackson. Then it appealed to the Supreme Court. The Court refused to take jurisdiction; the tribe, it ruled, was not a foreign nation. "If it be true," said the Court, "that the Cherokee Nation has rights, this is not the tribunal in which these rights are to be asserted. If it be true that wrongs have been inflicted, and that still greater are to be apprehended, this is not the tribunal which can redress the past or prevent the future."

The conscience of the Court was troubled by this Pilate-like decision. Two years later, it had an opportunity to reconsider. Three white missionaries refused to swear the oath of allegiance to Georgia while resident in the defined country of the Cherokee Nation. They were arrested, chained together, and forced to walk twenty-one miles behind a wagon to jail. Two Methodist preachers intervened against the brutality; they were chained with the others and thrown into jail with them. The missionaries were tried and sentenced to four years' hard labor in the state penitentiary. The case came up before the Supreme Court, and the Court, in effect reversing itself, ruled that Indian tribes or nations "had always been considered as distinct, independent, political communities, retaining their original natural rights . . . and the settled doctrine of the law of nations is, that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger, and taking its protection.

"The Cherokee nation, then, is a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force, and which the citizens of Georgia have no right to enter, but with the assent of the Cherokees themselves, or in conformity with treaties, and with the acts of Congress."

President Jackson retorted to the Court: "John Marshall (the Chief Justice) has rendered his decision; now let him enforce it."

So Georgia, and the whole of the Federal Government apart from the helpless Court, continued their policies toward the Cherokees. The whites could prospect for gold anywhere, the Indians not at all, though the land was their own. The President's commissioners harried some of the Cherokees into signing a treaty giving up the 7,000,000 acres still theirs for \$4,500,000 which would be deposited "to their credit" in the United States Treasury. The leaders and people had been immovable, but in an arranged meeting attended by some 400 of the tribe's 17,000 members, the fictional treaty was extorted. The Senate quickly ratified this "treaty."

Three years passed and the Cherokees were still upon their land. Then came General Winfield Scott with 7,000 troops and a non-military rabble of followers to invade the Cherokee domain. Cherokee men, women and children were seized wherever found and without notice removed to concentration camps. Livestock, household goods, farm implements, everything went to the white camp-followers; the homes usually were burned. After this the long trek to Arkansas in mid-winter was begun. An eye-witness in Kentucky reported: "Even aged females, apparently nearly ready to drop into the grave, were travelling with heavy burdens attached to their backs, sometimes on frozen ground and sometimes on muddy streets, with no covering for their feet.

Of about 14,000 who were herded onto this "trail of tears," as it came to be called, 4,000 died on the way. While a hundred Cherokees a day were perishing of exhaustion and cold on that dreadful road, President Van Buren on December 3, 1838 addressed Congress: "The measures [for Cherokee removal] authorized by Congress at its last session have had the happiest effects . . . The Cherokees have emigrated without any apparent reluctance." The financial costs of the trail of tears were charged by the government against the funds credited to the tribe pursuant to the fraudulent treaty.

As the final company of the Cherokees started on the long trail, their leaders held the last council they would ever hold on their home ground. They adopted a resolution which ought to be remembered forever. They did not ask pity for their people, because they knew there would be no pity, and asking pity was never the Indian's way. They did not reproach or condemn Georgia or the United States Government. They did not quote John Marshall's decision, since that decision, for them, had been written on water. To the violated treaties and fraudulent treaties they made no reference; for they had now learned that which General Francis C. Walker was to phrase immortally when, in 1871, writing as Commissioner of Indian Affairs, he described the white man's view concerning honor toward Indians: "When dealing with savage men, as with savage beasts, no question of national honor can arise. Whether to fight, to run away, or to employ a ruse, is solely a question of expediency." Their treaties, the Cherokees had learned, had been "ruses" of the white man. So the resolution, passed in what then seemed to be their final hour, was addressed to no man, and leaned on no consideration, except the principle of justice which they believed was undying:

"The title of the Cherokee people to their lands is the most ancient, pure and absolute known to man; its date is beyond the reach of human record; its validity confirmed by possession and enjoyment antecedent to all pretense of claim by any portion of the human race.

"The free consent of the Cherokee people is indispensable to a valid transfer of the Cherokee title. The Cherokee people have neither by themselves nor their representatives given such consent. It follows that the original title and ownership of lands still rests in the Cherokee Nation, unimpaired and absolute. The Cherokee people have existed as a distinct national community for a period extending into antiquity beyond the dates and records and memory of man. These attributes have never been relinquished by the Cherokee people, and cannot be dissolved by the expulsion of the Nation from its territory by the power of the United States government."

That was all. Then these men of true greatness, through fraud and violence stripped of everything, set forth on the bitter trail to a place which was to be no lasting home.

To this point the Cherokee narrative, with changes only of detail, is the narrative of all the tribes east of the Mississippi from 1800 to 1840. All, within varied but always amply structured and consecutive societies, held anciently owned lands under treaty guarantees. Always, the treaties were nakedly violated by the United States, or changed or nullified through statute or proclamation, or whittled down or annulled through fraudulent deals by commissioners.



## THE TRAIL OF TEARS

Words and Music by Peter La Farge

Chorus:

Who are those ghosts that pass on the plains  
Why do they limp, why are they maimed.  
It's the trail of tears  
It's the trail of tears.

They called it the Cherokee removal  
But the contractors did not care  
And they rode in wagons and they walked barefoot  
And they walked in the winter air.

Who are those ghosts that pass on the plains  
Why do they limp, why are they maimed.  
It's the trail of tears  
It's the trail of tears.

They moved an entire Indian nation  
From Tennessee and the south

Taking them west to new reservations  
And Oklahoma drought.

Who are those ghosts that pass on the plains  
Why do they limp, why are they maimed.  
It's the trail of tears  
It's the trail of tears.

The contractors did not care how they moved them  
So they herded them like cattle

Mile by mile the women and children died  
And instead of drums, death rattles.

Who are those ghosts that pass on the plains  
Why do they limp, why are they maimed.  
It's the trail of tears  
It's the trail of tears.

They died by tens and hundreds and thousands  
Still the march went on

The contractors were going to make a buck  
So they forged on.

They got them to Oklahoma  
And they settled them down.

And when they got them settled  
On Oklahoma's arid soil

There were only a few that had begun  
And then that few struck oil

(Tell me) Who are those ghosts that pass on the  
plains  
Why do they limp, why are they maimed.

Why do they wander  
Why are they lost  
How much America,  
Has this betrayal cost.

SIDE II, Band 5: HEY, MR. PRESIDENT

Words and Music by Peter La Farge

Hey, Mr. President, we're going to charge you rent  
For every treaty broken for every treaty bent.

We are making reservations  
That will be just for whites

We will be honest about the white man's rights

Hey, Mr. President we're going to charge you rent,  
etc.

We are going to be the tourists,  
We'll come to see you dance.  
You'll let us know the reason  
Why you prance.

Hey, Mr. President, we're going to charge you rent,  
etc.

We're not unpatriotic  
We just like to see  
Like to see your culture  
How intriguing it will be.

Hey, Mr. President, we're going to charge you rent,  
etc.

You get out your medicine men  
You get out your squaws  
And we will give you justice  
Under Indian laws.

Hey, Mr. President, we're going to charge you rent,  
etc.

## STORIES

SIDE II, Band 6: THE TOURISTE

Out on the Navajo reservation there was a touriste, fellow hung all over with cameras and he was wearing one of these bright sport shirts and he stopped out there in that Navajo reservation and he went up to a hogan. There was an old man sittin' there and he said to him: "Are you an Indian?" And the Old Man said: "Yes". And he said: "Why don't you teach us some Indian words. For instance, what is that?" "That is a woman". "I know that". "What is that" "That is a rabbit." What about that mountain over there" "That is a sacred mountain." And the touriste said: "What about those little fuzzy things out there." And the old man said: "Those are sheep". "What about that fellow who's taking care of those sheep". He said: "That's my son." And the touriste said: "I can't learn from you here. At least I know what Navajo means. It means Indian."

And the old man said: "You're wrong there, Navajo means people."

SIDE II, Band 7: LAST WORDS

I knew an Indian bronc rider who died -- he broke his neck - and I happened to be with him (he was a very good friend of mine) Just before he died. He died right in the arena. And his last words were: "Peter Bucking Horse", I don't even know where the girls are now."



# THE SENECAS

Handwritten musical score for 'THE SENECAS'. It consists of three staves of music in G major, 4/4 time. The first staff has a treble clef and a key signature of one sharp (F#). The second and third staves have a bass clef. Chords are written above the notes: E, B7, E, E, E on the first staff; B7, E, E, A, A, E on the second staff; and E, A, B7, E, E on the third staff.

Continuation of the handwritten musical score for 'THE SENECAS'. It consists of three staves of music. The first staff is marked 'VERSE' and the second staff is marked 'TO CHORUS'. The music continues in G major, 4/4 time.

# LOOK AGAIN

Handwritten musical score for 'LOOK AGAIN'. It consists of four staves of music in G major, 4/4 time. The first staff has a treble clef and a key signature of one sharp (F#). The second, third, and fourth staves have a bass clef. Chords are written above the notes: G, D7, G on the first staff; C, G, C, G on the second staff; C, C, G on the third staff; and C, G on the fourth staff.

# TECUMSEH

Handwritten musical score for 'TECUMSEH'. It consists of three staves of music in G major, 4/4 time. The first staff has a treble clef and a key signature of one sharp (F#). The second and third staves have a bass clef. Chords are written above the notes: E, E, E on the first staff; B, E, Am on the second staff; and B7, B, E on the third staff.

# DAMN REDSKINS

Handwritten musical score for 'DAMN REDSKINS'. It consists of three staves of music in G major, 4/4 time. The first staff has a treble clef and a key signature of one sharp (F#). The second and third staves have a bass clef. Chords are written above the notes: Bb, Bb, F, F on the first staff; F, F, Bb, Bb, Eb on the second staff; and Eb, Eb on the third staff.

# TAKE BACK YOUR BOMB

Handwritten musical score for 'TAKE BACK YOUR BOMB'. It consists of three staves of music in G major, 4/4 time. The first staff has a treble clef and a key signature of one sharp (F#). The second and third staves have a bass clef. Chords are written above the notes: G, G, D, D, D7 on the first staff; C, D, F, D on the second staff; and C, D7, G, G on the third staff.

10



VISION OF A PAST WARRIOR

*DAWN*

Handwritten musical notation for 'VISION OF A PAST WARRIOR'. It consists of five staves of music in G major. The first two staves are a rhythmic pattern of eighth notes. The third staff begins with a first ending bracket labeled 'A'. Chord markings include Fm, C, and Fm.

COYOTE

*AD-LIB*

Handwritten musical notation for 'COYOTE'. It consists of three staves of music in D major. The first staff has a first ending bracket labeled 'AD-LIB'. Chord markings include D, G, and D.

ALASKA

Handwritten musical notation for 'ALASKA'. It consists of three staves of music in C major. Chord markings include Cm, G, and Cm.

CUSTER

Handwritten musical notation for 'CUSTER'. It consists of three staves of music in C major. Chord markings include F, Bb, and F.

TRAIL OF TEARS

Handwritten musical notation for 'TRAIL OF TEARS'. It consists of three staves of music in E major. Chord markings include A7 and E7.

HEY! MR. PRESIDENT

Handwritten musical notation for 'HEY! MR. PRESIDENT'. It consists of four staves of music in G major. Chord markings include G, D, and G. The final staff is labeled 'CHORUS'.



# THE AMERICAN INDIAN ON FOLKWAYS RECORDS

FM4003 SONGS AND DANCES OF GREAT LAKES INDIANS, recorded on location in Iowa, Wisconsin, Michigan and New York State by anthropologist Gertrude P. Kurath. Notes and song texts in full description of the music of the Algonquins and Iroquois. Included are animals, medicine, pow wow, peace, hunting songs and dances; eagle, bear and deer songs and dances, flute melodies.  
1-12" 33-1/3 rpm longplay .....

FE4251 HEALING SONGS OF THE AMERICAN INDIANS From the Smithsonian-Densmore Collection of the Archive of Folk Song, Library of Congress. Recorded on location by Dr. Frances Densmore. Edited by Charles Hofmann. Chippewa: The Approach of the Thunderbirds, Going Around the World, Sitting with the Turtle. Sioux: A Buffalo Said to Me, Song of the Bear, Behold the Dawn. Yuman: Second song when treating the sick (insect), Third Song When Treating the Sick (Buzard). Northern Ute: Healing Song of the Little Green Man, Healing Song of the Eagle Spirit. Papago: Sandy Loam Fields, Out of the Mountains, Song to the Little Yellow Wasp, Song of the Dawn. Makah: A Path on the Mountain Peaks. Menominee: Song of the Juggler, Healing Song from the Spirit Women, I Am Rewarding You, The Heaven Help You. 19 songs with descriptive notes from seven tribes.  
1-12" 33-1/3 rpm longplay record .....

FE4381 WAR WHOOPS AND MEDICINE SONGS. The Music of the American Indians Including songs of the Winnebago, Chippewa, Sioux, Zuni and Acoma, Collected and edited by Charles Hofmann. Song of Welcome, Friendship Song, Riding Song, Flag Song, Friend's Song, Buffalo Feast Dance Song, Moccasin Game Song, Game Song of Derision to Losing Side, Morning Song, Love Song (Flute melody), Song of Unfaithful Woman (Flute melody), Second Love Song (Flute melody), Medicine Song, Second Medicine Song, Old Medicine Society Song of the Initiation to the Lodge, War Song, Second War Song, Opening-Song of the Rain Dance, Corn Grinding Song, Lullaby, Second Lullaby, Buffalo Feast Dance Song, Second Buffalo Feast Dance Song, Wedding Song, Two Sun Dance Songs, Dog Feast Dance Song, Travel Song in Wartime, War Song, Love Songs and Flute Melodies.  
1-12" 33-1/3 rpm longplay .....

FE4394 HOPI KATCINA SONGS. Historical documentary collection recorded under the supervision of Dr. Jesse Walter Fewkes in Arizona, 1924. The Singers: Honyl, head of the Antelope Priesthood, Walpi Pueblo; Kutka, chief of the Walpi tribe of Hopi; Honauuh, head priest of the snake ceremony, Walpi Pueblo and Kakapli, Hopi priest--Bean Harvest; Buffalo Dance; Beard Dance; Mud-Head, or Clown Song; Second Mud-Head Song; Rain Dance; Rabbit Hunt; Duck; Rain Song from Zuni; Rain Song from Navaho; Rain Song from Jemez. Four Hopi Songs sung by Peter Timeche and Group accompanied by drum, gourd rattles and bells--Mud-Head Katcina; Butterfly Dance; Hoop Dance and Buffalo Dance. Two Hopi Songs sung by Hopi Chanters supervised by R. W. Billingsley: Eagle Dance Song; Snake Ceremony Song. Edited by Charles Hofmann. With descriptive notes.  
1-12" 33-1/3 rpm longplay record .....

FE4401 MUSIC OF THE SIOUX and the NAVAJO, recorded in Indian communities by Willard Rhodes in cooperation with the U.S. Office of Indian Affairs. Sioux recordings include: Rabbit Dance, Sun-Dance, Omaha Dance, love songs, cult songs, honoring song, Navajo recordings include: Squaw Dance, Night Chant, riding song, corn-grinding song, silversmith's song, spinning dance, song of happiness (children). Notes.  
1-12" 33-1/3 rpm longplay .....

FE4445 FLATHEAD INDIAN MUSIC, recorded by Alan Barbara Merriam in Montana in the summer of 1950. This music was selected from the most complete study of the musical culture of these people. Includes: Wake-up, Scalp Dance, Owl Dance, Love, Gift Dance, Jumpin' Dance, Snake Dance, Sweathouse and Lullaby songs, Stick games, flute and drum music. Illustrated notes included.  
1-12" 33-1/3 rpm longplay .....

FE4464 INDIAN MUSIC OF THE CANADIAN PLAINS, recorded by Ken Peacock for the National Museum of Canada. Recordings of the Blood, Cree, Blackfoot and Assiniboine Indians made on the reservations. They include war songs, greeting songs, stick games, Chicken Dance, Grass Dance, Owl Dance, Sun Dance, Crazy Dog Dance, and others. Notes.  
1-12" 33-1/3 rpm longplay .....

FE4420 MUSIC OF THE AMERICAN INDIANS OF THE SOUTHWEST, recorded by Willard Rhodes, in cooperation with the U.S. Office of Indian Affairs. Including the Navajo, Zuni, Hopi, San Ildefonso, Taos, Apache, Yuma, Popagao, Walapai and Havasupai peoples music. Pueblos, South Athabascans, Rancheria tribes, Plateau Yumans, Notes by Harry Tschopik Jr. and Willard Rhodes.  
1-12" 33-1/3 rpm longplay .....

FE4444 ESKIMO MUSIC OF ALASKA and the HUDSON BAY. Johnnie Bull Song, Before We Came to This Region, Girls' Game, Children's Game, Bird Imitations, Animal Stories, Hunting Song, Dance Songs, Story Songs. Record and notes by Laura Boulton.  
1-12" 33-1/3 rpm longplay .....

FD6510 AMERICAN INDIAN DANCES. Rabbit Dance (Sioux), Sun Dance (Sioux), Omaha Dance (Sioux), Devil Dance (Apache), Eagle Dance (San Ildefonso), Harvest Dance (Zuni), Rain Dance (Zuni), Squaw Dance (Navaho), War Dance (Plain Indians), Snake Dance, Pow-Wow Dance, (Flathead), Dog Dance (Plains).  
1-12" 33-1/3 rpm longplay record .....

FW8850 INDIAN MUSIC OF THE SOUTHWEST recorded by LAURA BOULTON. This famous album is now reissued on Long Play. Hopi, Zuni, Navajo, Taos, San Ildefonso, Santo Ana, Mohave, Papago Pima, and Alache music recorded on location. Instrumental and vocal solos and choruses. Kachinas, Harvest songs, Squaw dances, Night Chant, Corn Dance; Horse song, bird songs, Medicine songs, Social dances. Descriptive notes.  
1-12" 33-1/3 rpm longplay .....

FN2532 AS LONG AS THE GRASS SHALL GROW. Peter La Farge sings of the Indians. Look Again to The Wind, The Senecas, Damn Redskins, Tecumseh, Take Back Your Atom Bomb, Vision of A Past Warrior, Custer, The Trail Of Tears.  
1-12" 33-1/3 rpm longplay record .....

FR8975 Mushroom Ceremony of the Mezatec Indians of Mexico recorded in Mexico by V. P. and R. G. Wasson. The incantations of a curandera to rout evil spirits of the mind and body under hypnotic circumstances induced by the eating of mushrooms. Dr. Wasson and her husband, who have spent many years in research and documentation were recently rewarded with world-wide publicity and recognition of their work. Life Magazine Time News-week, the New York Times. This Week, The Saturday Review and many other newspapers and magazines have reported on, pictorialized and reviewed their voluminous and handsome new book publication on this subject. This 12" longplay record album is accompanied by detailed notes and photographs.  
1-12" 33-1/3 rpm longplay record .....

FW8851 MUSIC OF INDIANS OF MEXICO, recorded in Mexico by Laura Boulton. Reissue of her famous 78 rpm record originally made for R. C. A. Victor, includes: Zapotec Otami, Yugui Mayan Music; Fireworks, Flying Pole, Deer, Pascolas, Matachines and Rhythm Music with demonstration of ancient instruments. Notes  
1-12" 33-1/3 rpm longplay record .....

FW6957 YAQUI DANCES. The Pascola Music of the Yaqui Indians of Northern Mexico, recorded by Samuel B. Charters. Notes by Jean Zelger. Includes: Heragua, Papusa, Mundo, Aguedad, Paloma, Maria Loreta, Dance Song with harp, violin and rattle accompaniment.  
1-10" 33-1/3 rpm longplay record .....

FE4413 INDIAN MUSIC OF MEXICO, recorded in Mexico by Henrietta Yurchenco. Examples of the folk music of the Yaqui, the Seri, the Huichol, the Cora and the Tzotzil Indians. Fiesta music, Deer Dance, festival songs, etc. Drums, rattles, harps, guitars, flutes, violins. Notes by Gordon Ekholm.  
1-12" 33-1/3 rpm longplay record .....

