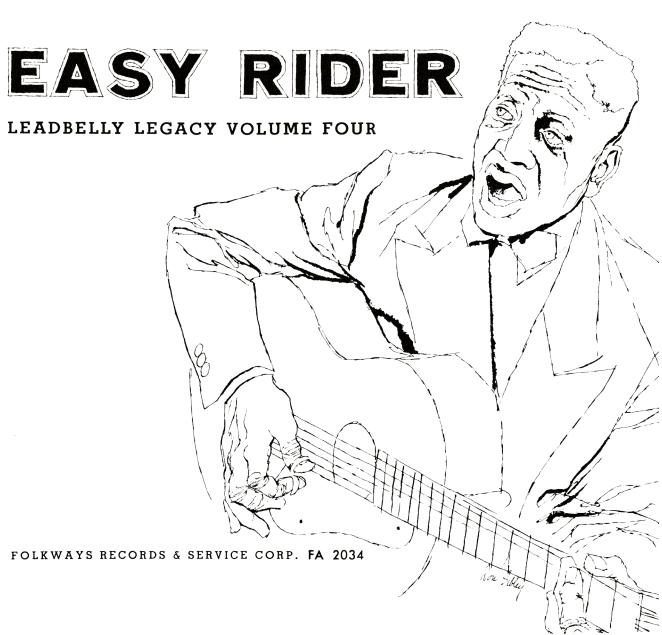
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## SIDE 1

- Band 1. THERE'S A MAN GOING AROUND TAKING NAMES (Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 2. EASY RIDER (Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 3. RED BIRD (arr. Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 4. LINE 'EM (Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 5. T. B. BLUES (Victoria Spivey/Edwin H. Morris & Company, ASCAP)

SIDE 2

- Band 1. JIM CROW (Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 2. BOURGEOIS BLUES (Huddie Ledbetter-Alan Lomax/TRO-Folkways Music Publishers, Inc., BMI)
- Band 3. ARMY LIFE (Huddie Ledbetter/TRO-Folkways Music Publishers, Inc., BMI)
- Band 4. HITLER SONG (Huddie Ledbetter-Alan Lomax/TRO-Folkways Music Publishers, Inc., BMI)

# Introduction by Frederic Ramsey, Jr.

The songs Lead Belly sang were a chronicle, not only of his own life, but of all Americans who lived in his time. This writer once asked him where he got them all. "I just take 'em an' fix 'em," he replied. "But you got to keep your mind together." He went on to explain that he took a melody from any given song, put it with words of another or of his own free rhyming, and then had the piece he wanted.

Not long after, he gave us an illustration of the process. We had been playing Bessie Smith's record of "Nobody Knows You When You're Down and Out." Lead Belly sat quietly, taking in both melody and words. By the time Bessie had got to her second chorus, Lead Belly was humming along with her. Then, as soon as the record came off the turntable, he sang it through. Every word was there, every bit of the melody. But that was just one part of the process. Two weeks later, Lead Belly came back, announced that he really "had" the song, and went through it again. This time, it sounded different---farther from Bessie's style, and closer to Lead Belly's own way of singing.

His method is worth noting, because a great deal of Lead Belly's material was not "original," if we accept the idea that to be original a work must be wholly "created" by an artist. His greatest contribution was his ability and his willingness to perform---to take any words and melody, however hackneyed they might sound coming from other performers, and make something of this material that he "took and fixed." His desire, as far as we can guess, was always that of the professional showman, to give his audience, what it wanted. In the early years, it had been the world of the South---somber spirituals, rough, yet poignant blues; of back searing work on the plantations and prison farms; of the relief that came on Christmas Day; and of a young prostitute who had "the TB," yet whose only complaint was, "TB's all right to have, if your friends didn't treat you so low down."

After 1934, when he was released from the Angola Prison Farm and came north, his audience as well as his life, was different. When he had been singing in the honky tonks and barrel-houses of Fannin Street, in weather gray shanties on the other side of the tracks, up and down the Red River Valley and in and out of the Black Lands of Texas, Lead Belly's audience of negroes had understood every word of his songs. There was no need to say, as he later had to explain to white audiences, that a "Sweetback man" was a pimp **TB Blues**, or that **Line 'Em** was a song about laying down railroad ties. Sterling Brown has told the story of those earlier audiences in his poem about another blues singer, Ma Rainey:

"Dey comes to hear Ma Rainey from de little river settlements,

- From blackbottom cornrows and from lumber camps;
- Dey stumble in de hall, jes' a-laughin' an' a-cacklin'
- Cheerin' lak roarin' water, lak wind in river swamps.

O Ma Rainey, Sing yo' song; Now you's back Whah you belong, Git way inside us, Keep us strong . . .

. . .

O Ma Rainey, Li'l an' low; Sing us 'bout de hard luck Roun' our do'; Sing us 'bout de lonesome road We mus go . . . ."

Here was a direct, intimate knowing and sharing between audience and performer. Lead Belly drew his songs from his people, and he, like Ma Rainey, was one of them. "An Ma lef' de stage," Sterling Brown tells us toward the end of his poem, "an' followed some de folks outside." But when Lead Belly came to sing before undergraduates at Harvard and Bryn Mawr, he couldn't "follow the folks outside" when his "lecture" was over.

The folks, many of them, were if anything confused by his songs, and remote from their meaning. So he made brave efforts. He talked to his audiences, trying to explain as much as possible what it was all about. But the warm pulse of understanding was lacking, and Lead Belly knew it as well as any undergraduate born in New England or Michigan.

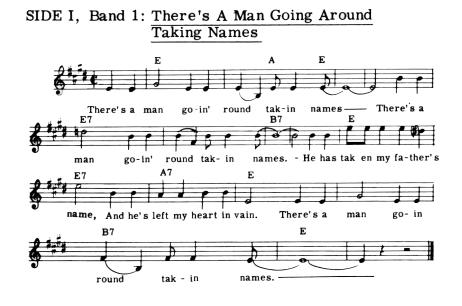
Sensitive as performer, he knew he had to find new words. Out of trial and error came the songs **Jim Crow, Army Life**, and **Hitler Song**. The **Bourgeois Blues** stands midway between them—it is the story of an episode in his northern life, as told by the Lomaxes: "One rainy night in Washington he and Martha were unable to find a room in any of the inexpensive negro hotels and were finally forced to spend the night in the apartment of a white friend. The next morning the white landlord made a scene about the fact that a negro spent the night in his house. Lead Belly overheard the discussion and on his return to New York composed this blues-narrative."

There is a highly personal note of tragedy in this song; in the others Lead Belly set personal tragedies aside, and dealt with larger issues.

Extract from the poem, "Ma Rainey" printed with

kind permission of the author, Sterling Brown. It first appeared in Sterling Brown's *Southern Road* published 1932, by Harcourt Brace and Company, New York.

Sterling Brown reading his poem "Ma Rainey" is also available on Folkways Records in an album of *Negro Poets* edited by Arna Bontemps.



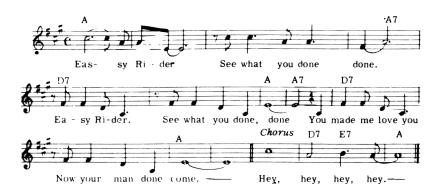
There's a man goin' 'round takin' names,

... He has taken my sister's name...

... He has taken my brother's name...

- There's a man goin' 'round takin' names,
- He has taken my mother's name and has left me here in vain; There's a man goin' 'round takin'
- There's a man goin' 'round' names.

SIDE I, Band 2: Easy Rider



If you catch me stealing please don't tell on me If you catch me stealing please don't

you catch me stealing please don't tell on me

I'm stealing back to my old times used to be.

Hey, hey, hey, hey.

If I was a catfish swimming in the deep blue sea (3x) Hey, hey, hey, hey. I would set all you women diving after me (3x) Hey, hey, hey, hey.

Easy Rider, hear me calling you (3x) You're three times seven and you know what you're gonna do.

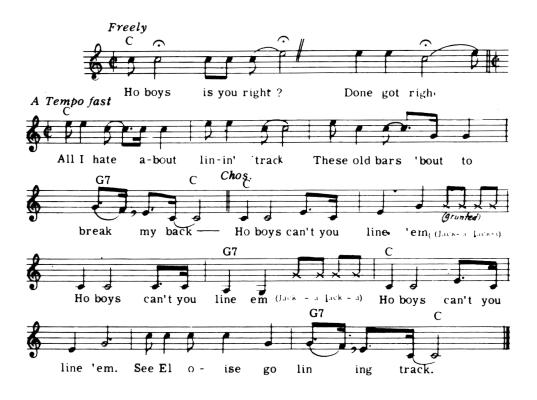


Cat got the red bird soon in the morning,

Hog got the red bird soon in the morning...

- Cat got the red bird soon in the
- morning, Cat got the red bird soon in the
- morning,
- Cat got the red bird soon in the morning.
- Red bird gonna soon in the morning...

# SIDE I, Band 4: Line 'Em



Moses stood on the Red Sea Shore Smotin' that water with a two-by-four. Mary and the baby lying in the shade Thinking on the money I ain't made.

If I could I surely would Stand on the rock where Moses stood.

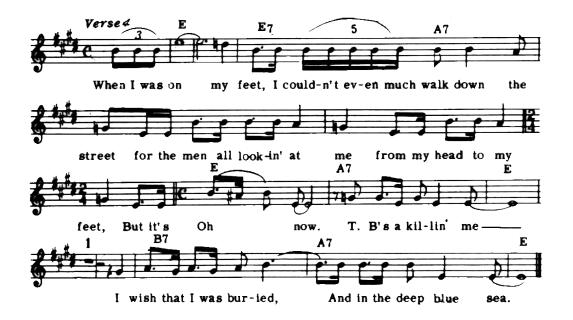
SIDE I, Band 5: T. B. Blues



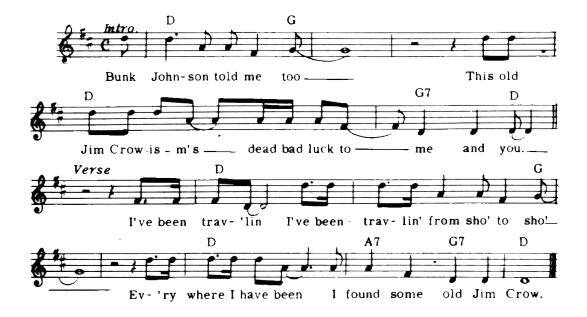
TB is alright to have but your friends treat you so low down

- TB is alright to have but your friends treat you so low down
- Don't you ask them for a favor, they'll even stop coming around.

Mmm - TB is killing me Mmm - TB is killing me My mama I'm like a prisoner, always wishin' I'm free



SIDE II, Band 1: Jim Crow



- One thing people, I want everybody to know
- You gonna find some Jim Crow everyplace you go.
- Down in Louisiana, Tennessee, Georgia's a mighty good place to go. And get together and break up this old Jim Crow.
- I told everybody over the radio Make your mind and get together and break up this old Jim Crow.
- I'm gonna tell you people something that you don't know It's a lotta Jim Crow in a moving-
- picture show.
- I'm gonna sing this verse I ain't gonna sing no More, Please get together - break up this old Jim Crow,



Me and Martha was standin' upstairs, I heard a white man say, 'Don't want no colored up there

#### Chorus

White folks in Washington, they know how

Throw a colored man a nickel to see him bow.

Chorus

Home of the brave, land of the free -I don't want to be mistreated by no bourgeoisie.

#### Chorus

Tell all the colored folks to listen to

me. Don't try to find a home in Washington D.C.

Chorus

# SIDE II, Band 3: Army Life



The shoes that they give you, they say are mighty fine;

Ask for number seven boys, they will give you number nine.

#### Chorus

- The hot dogs that they give you, they
- say are mighty fine; One rolled off the table and it started marking time.

#### Chorus

- The coffee that they give you, they say it was mighty fine;
- It tastes like something else and it's just like iodine.

#### Chorus

The biscuits that they give you, they say are mighty fine; One jumped off the table and knocked

out a pal of mine.

- The money that they give you, they say was mighty fine;
- Ask for fifty dollars and they take back forty nine.

#### Chorus

When you go out to vote tell me who you gonna put on your mind? When you go out to vote just register and take your time.

#### Chorus

- We don't want no more war, boy, and
- I got it on my mind; And when you go out and register you better take your time.

### Chorus

- They food is getting higher getting
- higher every day, But, boy, the money I'm getting it ain't enough to pay.



When Hitler started out he took the Jews from their home When Hitler started out he took the Jews from their home That's one thing Mr. Hitler you know you done wrong. Cho. You ain't no iron and you ain't no solid rock, You ain't no iron and you ain't no solid rock,

But we American people say, 'Mister Hitler, you is got to stop! " Cho-

#### CREDITS

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Smithsonian Folkways Recordings is the nonprofit record label of the Smithsonian Institution, the national museum of the United States. Our mission is to document music, spoken word, instruction, and sounds from around the world. In this way, we continue the legacy of Moses Asch, who founded Folkways Records in 1948. The Smithsonian acquired Folkways from the Asch estate in 1987, and Smithsonian Folkways Recordings has continued the Folkways tradition by supporting the work of traditional artists and expressing a commitment to cultural diversity, education, and increased understanding among peoples through the production, documentation, preservation, and dissemination of sound.

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