THE VEUL OST CITY Ramblers MIKE SEEGER, TOM PALEY, JOHN COHEN FOLKWAYS RECORD FA 2396



THE NEW LOST CITY RAMBLERS MILESONIAN INSTITUTE Descriptive notes are inside pocket

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ABOUT THE MUSIC AND ITS TIMES

by Mike Seeger

The songs on this album were recorded by commercial companies and the Library of Congress in the southeastern mountains between 1925 and 1935, and show the first attempts of the hill musicians to "make a hit" with old traditional songs that had been in the mountains since pioneer days.

Until this time, the performance of this music was limited to small dances, around home, and contests held by local groups. The instruments used were mostly fiddle and banjo, and the singing of the old songs was often unaccompanied, since the guitar was a later addition. Away from the home the music tended to instrumental, for dances and contests. The musicians were rarely paid money for their effort although favors of food and drink and just a chance to "play out" were considered sufficient. Naturally the musicians wanted to please their audience be it one or 100 and they played what they thought would be well received. And each had a different idea of audience demand with an accompanying different idea in carrying it out. Their fame was limited to the immediate area in which they lived and worked, where people could see and hear them at local parties and cornshuckings. Away from music these men were a good cross section of the population with occupations ranging from miner and moonshiner to farmer and

With the advent of automobiles, radio, disc recording, conscription and even prohibition, the communication between city and country grew tremendously during the early 20th century. The guitar, mandolin, mouth-harp autoharp, and double bass became popular in the 20's, and the mountain people developed styles of playing them that suited the old tunes and songs, as well as picking up new songs that came with the instruments. Disc recording companies discovered the commercial possibilities of country music and set up field studios in furniture stores and trailers at southern cities where musicians flocked to them to be recorded. Radio stations initiated the instantly successful barn dances with live performers, such as the Grand Ole Opry and the National Barn Dance, which had a tremendous and enthusiastic air public.

This was a period of great experimentation, when country people were learning new instrumental and vocal techniques, affected sometimes by urban or Negro music, and where there was small similarity between any two performers or groups. They were gradually hearing by way of radio and records more of what other musicians in the country were playing, which inevitably affected their style, and their fame spread so that they could earn a living by performing for an eager public in schools, theatres, and amusement parks.

From this unique time came some of the most diverse recordings of traditional American folk music.

About Us

by John Cohen

There is a side of us all which goes about trying to make the world over in our own image.

There is another side -- where one searches to encounter his own image in the world. In this process one examines all kinds of elements which come in his path.

The three of us who sing on this record come from different backgrounds and know many separate worlds. Tom is a mathematician and has studied and taught in universities all over the East coast. Mike has worked in hospitals, the civil service, as a radio technician and has played in the bluegrass bands around Baltimore. I'm a photographer and painter and have seen something of the world from Morocco to Peru.

Yet it seems inevitable that we should have met at the songs presented on this record -- for we can recognize something of our own images here.

Mike is from a folk-musical family; Tom has been playing for about 15 years; I've had entanglements with "Greensleeves" songs, blues and backwoods ballads -- and have enjoyed the historical songs and the wandering old ballads.

FOLKWAYS RECORDS Album No. FA2396 Copyright ©1958 by Folkways Records & Service Corp., 165 W. 46 St., NYC, USA I've introduced these songs to others as these songs were introduced to me. To a beautiful long-haired girl I knew -- I gave my beautiful long-haired songs -- and now she sings them nicer than I ever could, for she looks like these old songs and they suit her fine. Another friend got the blues and they have become his way.

A person sings the songs as they look like him.

In the old-time music we sing on the record, we have found a place where we can bring together our separate experiences in picking and singing. We have found that many of our individual styles, arrived at independently, fit together. This is probably because we have been hearing and singing similar songs and listening to similar records -- and the same image has been in the backs of our heads all the time.

It is still another question as to where this image came from. It has something to do with an idea that Moe Asch, the Lomaxes and the Seegers have been presenting for a long time -- and farther back it is connected with the expression of the singing people in this country.

We call ourselves the New Lost City Ramblers. This is the kind of name used by the old bands from whom we learned our songs. There were The Fruit Jar Drinkers, The Buckle-Busters, The Skillet Lickers, The North Carolina Ramblers, The Piedmont Log Rollers and Dr. Smith's Champion Horse-Hair Pullers. In these names, they had a humorous, almost satirical, way of looking at themselves.

It is regrettable that these kinds of names have disappeared from popular use -- as is the disappearance of the spirit in which they were used. There is a straight-forward vitality in this old way, which has its sophistication in its directness.

There is a tendency among city folk singers to take these old tunes and make them "more musical" with the addition of complicated chord transitions. This intrusion of Art (capital A) is done with the intent of making the music more palatable, so that the folk songs can fit in with the decor of the living room or what have you. But this becomes the death of these songs and returns us to a point which we were trying to avoid in the first place.

But despite the watering-down and smoothing off, there is something terrifically strong about folk music -- so strong, in fact, that it is able to shine through the veneer often applied upon it. The folk, somehow, can never become sufficiently smoothed off to be considered commonplace. Throughout history, the folk have been generally held in contempt by the middle class -- for reasons clearly understandable. Perhaps the vitality of the folk comes in their reaction to this contempt as well as in their reaction to the problems of everyday survival.

In the music of this record, the voice often serves as another instrument, with the function of carrying certain literal ideas with the tune. The instruments have an importance of their own, which they communicate in their own language. This music is at its best when the instruments and voices are working well together.

It is our hope that our pleasure in singing will carry to you who listen. I don't believe there is any attempt to impart an emotional message or to interpret the songs. Rather, our effort is to present these songs as well as we are able.

ABOUT OUR SINGING STYLE

by Tom Paley

Our principal reasons for playing together are a liking for the sound of old-timey string bands, perhaps best exemplified by The North Carolina Ramblers and Gid Tanner's Skillet Lickers, and a feeling that this sound has just about disappeared from the current folk music scene. There are many fine individual performers about and quite a number of good groups; too, but the groups have virtually all followed either the Bluegrass trend of Scruggs and Flatt and Bill Monroe or the slick, modernized, carefully arranged approach of The Weavers and The Tarriers. We have no objections at all to either of these schools (Mike, for instance, is an active Bluegrass musician) but the older style seems deserving of resurrection.

This style bears about the same relation to some of the later fashions that New Orleans jazz, with its ensemble improvisation, bears to later Dixieland, which emphasizes solo breaks. In many of our numbers each instrument and voice is carrying a melodic line of sorts, resulting in a contrapuntal feeling, whereas the more modern approaches generally have the instrument (or voice) carrying a solo line with everything else filling in with rhythm and chords.

One result of this is that, though the words do not lose all their importance, the instruments do not subside completely when the voices commence. Instead, they become almost equal partners with the voice. Actually, in some numbers, usually dance tunes, the words do become secondary, being reduced to one or two verses which are injected at various times into an essentially instrumental performance. "Davy" is a case in point.

Of course, we do some numbers outside of the "string band" style. The influences of hymnsinging, jazz, Negro blues-picking and older traditional ballads can be discerned in our performances. The music on this record and the performance styles, too, give a sample of what was being done on the broad front along which folk music was coming into contact with commercial performances and the mass media. Of course, we don't touch all facets; for instance, we avoid the most commercial aspects and try to stay fairly close to genuine "folk" material. In any case, we only utilize those parts of the available music which we enjoy, our purpose not being scholarly but musical and personal. In this, too, lies one of our differences with some of the original performers of this music. To wit: we are performing what we like best, rather than tailoring the music to the available market, while many of the earlier performers adapted the music to the expected tastes of their audiences; and, as the audiences were enlarged through radio and recordings, they became even more commercial. Those who refused to adapt or who couldn't adapt successfully soon faded from the entertainment scene (with few exceptions).

Now that there is renewed interest in folk music, there may be a new audience for this music of the borderline.



The Songs

Forked Deer is a dance tune about which we know very little except that it is bouncy and was recorded several times in the late twenties and early thirties.

Mike - fiddle Tom - guitar John - banjo

Don't Let Your Deal Go Down shows the influence of jazz and sophisticated "popular" songs, particularly in its chord progressions.

DON'T LET YOUR DEAL GO DOWN

Well I've been all around this whole round world I've done most everything I've played cards with the king and the queen The ace the deuce and the tray

Don't let your deal go down Don't let your deal go down Don't let your deal go down For my last gold dollar is gone

Well I left my little girl a-crying Standing in the door She threw her arms around my neck Saying honey don't you go

Where did you get your high-top shoes And the dress that you wear so fine I got my shoes from an engineer And my dress from a driver in the mines

John-banjo & lead voice Tom-guitar & tenor voice Mike-fiddle

TRULY UNDERSTAND YOU LOVE ANOTHER MAN

I wish to the Lord I'd never been born Or died when I was young Before I'd seen your two brown eyes Or heard your flattering tongue my love Or heard your flattering tongue

CHORUS

I truly understand you love another man And your heart shall no longer be mine I truly understand you love another man And your heart shall no longer be mine

Oh who's going to shoe your pretty little foot And who's going to glove your hand And who's going to be your own true love When I'm in the foreign land my love When I'm in the Foreign land

(CHORUS)

Oh poppa's going to shoe my pretty little foot And momma's going to glove my hand And you'll still be my own true love When you're in the foreign land love When you're in the foreign land

(CHORUS)

I'll never listen to what no other woman says Let her hair be either black or brown But I'd rather be on the top of some hill With the rain a-pouring down down With the rain a-pouring down

(CHORUS)

John-Bass Tom-Banjo & lead voice Mike-Tenor

DALLAS RAG

(instrumental)

John - guitar Tom - banjo Mike - mandolin

Tom Cat Blues is best described as a "white folk blues," a kind of meeting ground of white folk singers with the Negro blues style. Whatever the attitude of the white singers towards Negroes as people, they seem to have been impressed by their singing and guitar-playing, for these have been strong influences in the white singers' music. This number is typical of a large portion of the recorded repertoire of Jimmy Rodgers, The Callahan Brothers, The Allen Brothers, The Carlisle Brothers and other brothers.

TOM CAT BLUES

I got an old Tom Cat,
When he steps out
All the pussy-cats in the neighborhood,
They begin to shout,
"Here comes Ring-Tail Tom, he's boss around the
town,
And if you got your heat turned up you better
turn your damper down."

Ring-Tail Tom on a fence,
The old pussy cat on the ground,
Ring-Tail Tom came off that fence,
And they went round and round.
Lord, he's quick on the trigger,
He's a natural-born crack shot,
He got a new target every night,
And he sure does practice a lot.

He makes them roust about,
He makes them, roll their eyes,
They just can't resist my Ring-Tail Tom,
No matter how hard they tries.
You better watch old Ring-Tail Tom,
He's running around the town,
He won't have no pussy cats
Come a-Tomcattin' around.

Ring-Tail Tom is the stuff,
He's always running around.
All the pussy cats in the neighborhood
Can't get old Ring-Tail down.
He's always running around,
Just can't be satisfied,
He goes out every night
With a new one by his side.

Tom - voice and Hawaiian guitar John - guitar Mike Seeger



RAILROADING AND GAMBLING

What your mamma done told you Six months ago, Keep on your hat and coat, Be ready to go.

CHORUS:
Railroading and gambling,
Picking up chits for a madman,
Lord, Lord, Lord.

Been in the State House, Been in that yard, Been in the coalhouse, Worked least of all.

(CHORUS)

Said that preacher, Golly ain't it a sin, Johnny get your britches 'Cause here comes the wind.

Out on the railroad Down on the track. Lost all my money, Lord, No way to get back.

John - banjo and vocal

COLORED ARISTOCRACY

(instrumental)

Mike - fiddle John - guitar Tom - banjo

Sailor on the Deep Blue Sea, sometimes appearing in rather different form as "Captain, Captain, Tell Me True" and "The Piney Boy" tells of the girl left behind when her darling goes to sea; she waits for his ship only to find that he has drowned.

SAILOR ON THE DEEP BLUE SEA

It was on one summer's evening Just about the hour of three When my darling started to leave me For to sail upon the deep blue sea

Oh he promised to write me a letter He said he'd write to me But I've not heard from my darling Who is sailing on the deep blue sea

Oh my mother's dead and buried My pa's forsaken me And I have no one for to love me But the sailor on the deep blue sea Oh captain can you tell me Where can my sailor be Oh yes my little maiden He is drownded in the deep blue sea

Farewell to friends and relations It's the last you'll see of me For I'm going to end my troubles By drowning in the deep blue sea

Mike-autoharp & lead voice John-banjo & bass voice

EAST VIRGINIA BLUES

I was born in East Virginia North Carolina I did go There I met the fairest maiden Whose name and age I do not know

Her hair was dark in color And her cheeks a rosy red On her breast she wore a white lily That's where I long to lay my head

Many a time we strolled together Down beside the deep blue sea Now in your heart you love another In my grave I'd rather be

Papa says we cannot marry Mama says it'll never do If you ever learn to love me I will run away with you

At my heart you are my darling At my door you're welcome in At my gate I'll always meet you For you're the girl I long to win

I'd rather be in some dark holler Where the sun would never shine Than to see you with another And to know that you'd never be mine

I don't want your greenback dollar I don't want your watch and chain All I want is your heart darling Say you'll take me back again

Mike-guitar, mandolin & voices

The Battleship of Maine: This version of the song leaves little doubt as to the time and locale of the events. The recording by Charlie Poole is not nearly as specific, including only two stanzas of this version and omitting all reference to "The Battleship of Maine," substituting a refrain about gambling, rather like Furry Lewis' Stackerlee.

BATTLESHIP OF MAINE

McKinley called for volunteers
Then I got my gun
First Spaniard I saw coming
I dropped my gun and run
It was all about that Battleship of Maine

At war with that great nation Spain
When I get back to Spain I want to honor my name
It was all about that Battleship of Maine

Why are you running
Are you afraid to die
The reason that I'm running
Is because I cannot fly
It was all about that Battleship of Maine

The blood was a-running
And I was running too
I give my feet good exercise
I had nothing else to do
It was all about that Battleship of Maine

(CHORUS)



When they were a-chasing me I fell down on my knees First thing I cast my eyes upon Was a great big pot of peas It was all about that Battleship of Maine

The peas they was greasy
The meat it was fat
The boys was fighting Spaniards
While I was fighting that
It was all about that Battleship of Maine

(CHORUS)

What kind of shoes
Do the rough riders wear
Buttons on the side
Cost five and a half a pair
It was all about that Battleship of Maine

What kind of shoes Do the poor farmers wear All broke in Cost a dollar a pair It was all about that Battleship of Maine

(CHORUS)

John-guitar & voice Mike-fiddle Tom-banjo & lead voice

DAVY

Davy, Davy, where is Davy
Down in the hen house eating up the gravy
Davy, Davy, where is Davy
Down in the hen house eating up the gravy

Davy, Davy, poor old Davy
Down in the chicken yard sick on the gravy
Davy, Davy, poor old Davy
Down in the chicken yard sick on the gravy

Mike-fiddle Tom-banjo & voice

The Roving Gambler seems to have been a pretty popular number at one time. Some of its verses show up in songs like Cindy. Many recordings have been made of it, but it does not have much currency at present. The Dying Gambler, which utilizes the same theme usually found in this song, tells of the death of a poor young man who wasted his life with gambling.

ROVING GAMBLER

I am a roving gambler, I've gambled all around Any place I find a deck of cards I lay my money down Lay my money down, lay my money down
Any place I find a deck of cards I lay my money
down

I hadn't been in 'Frisco many more weeks than three

Til I fell in love with a pretty little girl, she fell in love with me

She took me to her parlor she cooled me with her fan She whispered low in her mother's ear, I love

the gambling man

Love that gambling man, love the gambling man Whispered low in her mother's ear I love that gambling man

Oh daughter oh dear daughter how can you treat me so

To leave your dear old mother and with the gambler go

Oh mother oh dear mother you know I love you well But the love I have for the gambling man no 'human tongue can tell

Human tongue can tell, human tongue can tell The love I have for the gambling man no human tongue can tell

I've gambled out in 'Frisco, I've gambled up in Maine Heading back to Georgia to gamble my last game

Gamble my last game, gamble my last game
Heading back to Georgia, boys to handle my last
game

Mike-banjo, mouth harp, and vocal

Take A Drink On Me is more familiar as Take A Whiff On Me, which deals with cocaine instead of liquor, and this in turn ties in with several cocaine-blues songs of Negro origin, usually including the verse:

Cocaine's for horses, not for women or men, The doctor said it'd kill you, but he didn't say when.

TAKE A DRINK ON ME

Now what did you do with the gun in your hand You give it to a rounder and he shot a good man Oh, Lord, honey take a drink on me

CHORUS

Take a drink on me, take a drink on me All you rounders take a drink on me Oh, Lord, honey take a drink on me

If you keep on stalling, you'll make me think Your daddy was a monkey and your mama was an ape Oh, Lord, honey take a drink on me

(CHORUS)

You see that gal with a hobble on She's good looking as sure as sure's your born Oh, Lord, honey take a drink on me

(CHORUS)

Repeat first verse

(CHORUS)

Mike-fiddle & tenor voice John-banjo & lead voice Tom-guitar & bass voice

LIKES LIKKER BETTER THAN ME

Oh I'm in love with a brown-eyed boy And he's in love with me But he's in love with a whiskey jug Likes likker better than me

CHORUS:

Oh bring me back my brown-eyed boy Oh bring him back to me Oh bring me back my brown-eyed boy Likes likker better than me

Last night he came to see me Last night he smiled on me But tonight he smiles on a whiskey jug Likes likker better than me

(CHORUS)

Sometimes I think I'll marry him For I love him dearer than life But oh it's all so hard to bear As a whiskey drinker's wife

(CHORUS)

Mike-autoharp & lead voice John-bass voice Tom-tenor voice

IT'S A SHAME TO WHIP YOUR WIFE ON SUNDAY

It's a shame to whip your wife on Sunday (2)
When you've got Monday, Tuesday, Wednesday,
Thursday, Friday, Saturday
It's a shame to whip your wife on Sunday

It's a shame to play cards on Sunday (2)
When you've got Monday, Tuesday, Wednesday,
Thursday, Friday, Saturday
It's a shame to play cards on Sunday

It's a shame to get drunk on Sunday (2) When you've got Monday, Tuesday, Wednesday, Thursday, Friday, Saturday

Repeat first verse

Mike-fiddle, mandolin & lead voice John-guitar & bass voice Tom-banjo & tenor voice

Brown's Ferry Blues again shows the influence of Negro blues and jazz, but this time in a more professional minstrel-like form. This seems to be the result of the efforts to be humorous of professional entertainers with a strong folk background and also a considerable familiarity with Negro music.

BROWN'S FERRY BLUES

Hardluck poppa counting his toes
You can smell his feet wherever he goes
Lord, Lord, got those Brown's Ferry blues
Hard luck poppa can't do his stuff
The trouble with him he's been too rough
Lord, Lord, got those Brown's Ferry blues

Two old maids a-sitting in the sand Each one wishing that the other was a man Lord, Lord, got those Brown's Ferry blues Two old maids done lost their style If you want to be lucky you got to smile Lord, Lord, got those Brown's Ferry blues

Early to bed and early to rise
And your girl goes out with other guys
Lord, Lord, got those Brown's Ferry blues
If you don't believe me try it yourself
Well I tried it and I got left
Lord, Lord, got those Brown's Ferry blues

Hardluck poppa standing in the rain
If the world was corn he couldn't buy grain
Lord, Lord, got those Brown's Ferry blues
Hard luck poppa standin' in the snow
His knees knock together but he's raring to go
Lord, Lord, got those Brown's Ferry blues

John-guitar & lead voice Tom-guitar & tenor voice

THE OLD FISH SONG

Now buddy get up and come here to your pap I'll tell you a story climb up in my lap Tis better than the story of Daniel or Ruth Although it is fishy it's every bit true

Now listen right good while I tell you this tale How Jonah the prophet got caught by a whale That whale caught poor Jonah and bless your dear soul

It not only caught him it swallered him whole

Now part of the story is awfully sad Tis about a great city that went to the bad The Lord saw them people with such wicked ways He says I can't stand them but forty more days

So He spoke to old Jonah then said go and try To the wicked old city and tell them that I Give them forty days more to get humbled down And if they don't do it I'll tear up the town

When he heard the Lord speaking old Jonah said no I'm a true hard-shell Baptist and so I won't go The Ninevah people are nothing to me And them I won't give for a nickel to see

So he went down to Joppa, twas there in great haste That he boarded a ship for a different place The Lord looked down at him and said He Old Jonah's a-fixing to run off on me

So He set the wind a-blowing with its squeaks and its squeals The sea then got rowdy and kicked up its heels Poor Jonah confessed it was caused by his sins So the crew threw him out and the whale took him in

Well the whale said to old Jonah old feller don't fret

I'm sent here to take you in out of the wet So he opened his mouth and poor Jonah went in You're going to get punished right much for your

What a funny sight bud that ever was seen When Jonah rode off in his new submarine The Nineveh people did not repent For the message of warning to them was mis-sent

On a bed of green seaweed that whale tried to rest He said now I'll sleep while my food'll digest But he grew mighty restless and sore afraid For he rumbled inside as the old prophet prayed

Now you see how God's letter to Nineveh lay In a dead letter office for three nights and days The old prophet shut in as tight as a lock But all things will be opened as sure as you knock

The third day the old fish arose from his bed With his stomach tore up and a pain in his head He said I must get to the air mighty quick This filthy old sinner's a-making me sick

So he winked his big eyes and he wiggled his tail Set out for the shore to deliver his mail He came near the shore and he looked all around And vomited Jonah clear out on the ground

Old Jonah thanked God for His Mercy and grace Then turning to the whale and then he made a face He said after three days and nights you have found A good man old sucker you can't keep down The old prophet stretched up with a yawn and a sigh Set down in the sun for his clothing to dry He thought how much better his preaching would be Since from a whale's seminary he'd had a degree

Having rested himself and dried well in the sun Set out for Ninevah almost in a run He said I must hurry and try not to sin I'm sure I don't want to be swallered again

He arrived at the city about a week late
And he preached from the time that he entered the gate
And the whole population repented and prayed
And the great hand of justice at length it was stayed

When you disobey mammy remember this tale
When you run off from home just look out for a whale
There's varmints to get you on sea and on land
And a boy can be swallered lots easier than a man.

Mike-fiddle and voice

CROSSED OLD JORDAN'S STREAM

Good old neighbor's gone along Gone along, gone along Good old neighbor's gone along Crossed old Jordan's stream

CHORUS:

Thank God I got religion and I do believe
And I do believe, and I do believe
Thank God I got religion and I do believe
Crossed old Jordan's stream

Good old mother's gone along Gone along, gone along Good old mother's gone along Crossed old Jordan's stream

(CHORUS)

Good old Christian's gone along Gone along, gone along Good old Christian's gone along Crossed old Jordan's stream

(CHORUS)

Mike-mandolin & tenor voice John-guitar & lead voice Tom-Hawaiian guitar & another voice

DISCOGRAPHY

Forked Deer:

Dykes Magic City Serenaders (with calls); Charlie Bowman & his Brothers, Col. 15387; Hills Va. Mountaineers, Supertone 9170; Kessinger Bros. (Charles & Lucas), Brunswick 247; Jilson Settlers (J.W. Day) Vi 21407; Uncle "Am" Stuart Voc. 14846 (as "Forki Deer") H.L. Maxey, fiddle, Ferrum, Va., recorded by Herbert Halpert in 1939 for the Library of Congress, IC #2742a3 (as "Forky Deer")

Don't Let Your Deal Go Down: Charlie Poole, Col. 15038; Bob Wills, Col. 137739; Lester Flatt & Earl Scruggs, for Col. Crying Ellen ("Black Dog Blues") Ernest Stoneman, Folkways Fa2315

I Truly Understand You Love Another Man: Shortbuckle (G.) Roark and Family, Vi. 40023 George Roark, Pineville, Ky., recorded for the Library of Congress by Mary E. Barnicle.

Dallas Rag: Dallas String Band, Col. 14290

Tomcat Blues: Bob Clifford (Cliff Carlisle) Vocalion

Railroading and Gambling: Uncle Dave Macon, Bluebird 8325 Colored Aristocracy: Sanford & Harry Rich on fiddles, Hensel Rich on Guitar, Elmer Rich on mandolin. Recorded at Arthurdale Fiddler's Convention, Arthurdale, W. Va., 1936, by Charles Seeger for the Library of Congress. IC #3306b2

Sailor on the Deep Blue Sea: Carter Family, Montgomery Ward 4320 (as "My Lover's On The Deep Blue Sea") Lilian Napier, Pine Mt. Ky., recorded for the Library of Congress by Alan & Ellzabeth Lomax.

East Virginia:
Ashley & Foster, Voc. 02576;
Buell Kazee, Brunswick 154;
Carter Family, Vi. 2749
Carter Family, Oriole Rec. (as "East Va. Blues" No. 2)
Stanley Bros., Blue Ridge label.
Recordings also by Harry & Jeannie West,
Pete Seeger, The Tarriers and a number of versions
for the Library of Congress.

Battleship of Maine:
Red Patterson's Piedmont Log Rollers, VI 20936;
Jimmy Yates' Boll Weevils, Vi 40065 (as "Bloody War")
Lulabelle and Scotty, Okeh 06103 (as "That Crazy War")
Charlie Poole & North Carolina Ramblers (as "If I
Lose")

Davy, Davy: Weems String Band, Col. 115300

Roving Gambler:
Welby Toomey, Gennett 6005;
Harkreader & Moore, Paramount 3025 (as "The Gambler's Dying Words")
Bennie and VallieCain;
Ernest Stoneman, Victor.

Take A Drink On Me: Charlie Poole, Col. 15193 Woody Guthrie & Cisco Houston, Stinson Leadbelly and Blind Jesse Harris on Library of Congress recordings

Likes Likker Better Than Me: Woodie Bros., vi. 23579 (Also see "Beautiful Brown Eyes")

It's A Shame: Fiddling John Carson, Okeh 45122 Leadbelly, Asch Rec. (as "Ain't It A Shame")

Brown's Ferry Blues: McGee Bros., Decca Delmore Bros., Bluebird B5403

Old Fish Song: Blind James Howard, Harlan, Ky., recorded for Library of Congress in 1933 by John and Alan Lomax. LC #74a.

Crossed Old Jordan's Stream: Bird's Kentucky Corn Crackers VI 23608

Photo Credits:

Cover - Russell Lee, Farm
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Concert Pictures - Photo-Sound
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FOLKWAYS RECORDS NUMERICAL LISTING

AMERICANA 10"

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FA0002 Xmar Carols, Summers
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FA0004 Take This Ham., Leadelly 1
FA0004 Take Songs, Van Wey
FA0004 Take Songs, Houston
FA0005 Take Songs, Houston
FA0006 Take Songs, Hall, Reed
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AMERICAN HISTORICAL # 10"
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PRI2518 Facility 12 (A Point 1)
PRI2518 Frontier, Serger 1
PRI2164 War 1812 2, Priouse
PRI2165 Frontier, Serger 1
PRI2165 Frontier, Serger 2
PRI2166 Civil War 2, Nev
PRI250 Livil Proces, Serger, Terry
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PRI250 Livil Proces, Serger, Terry
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PRI250 Livil War 2, Nev
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