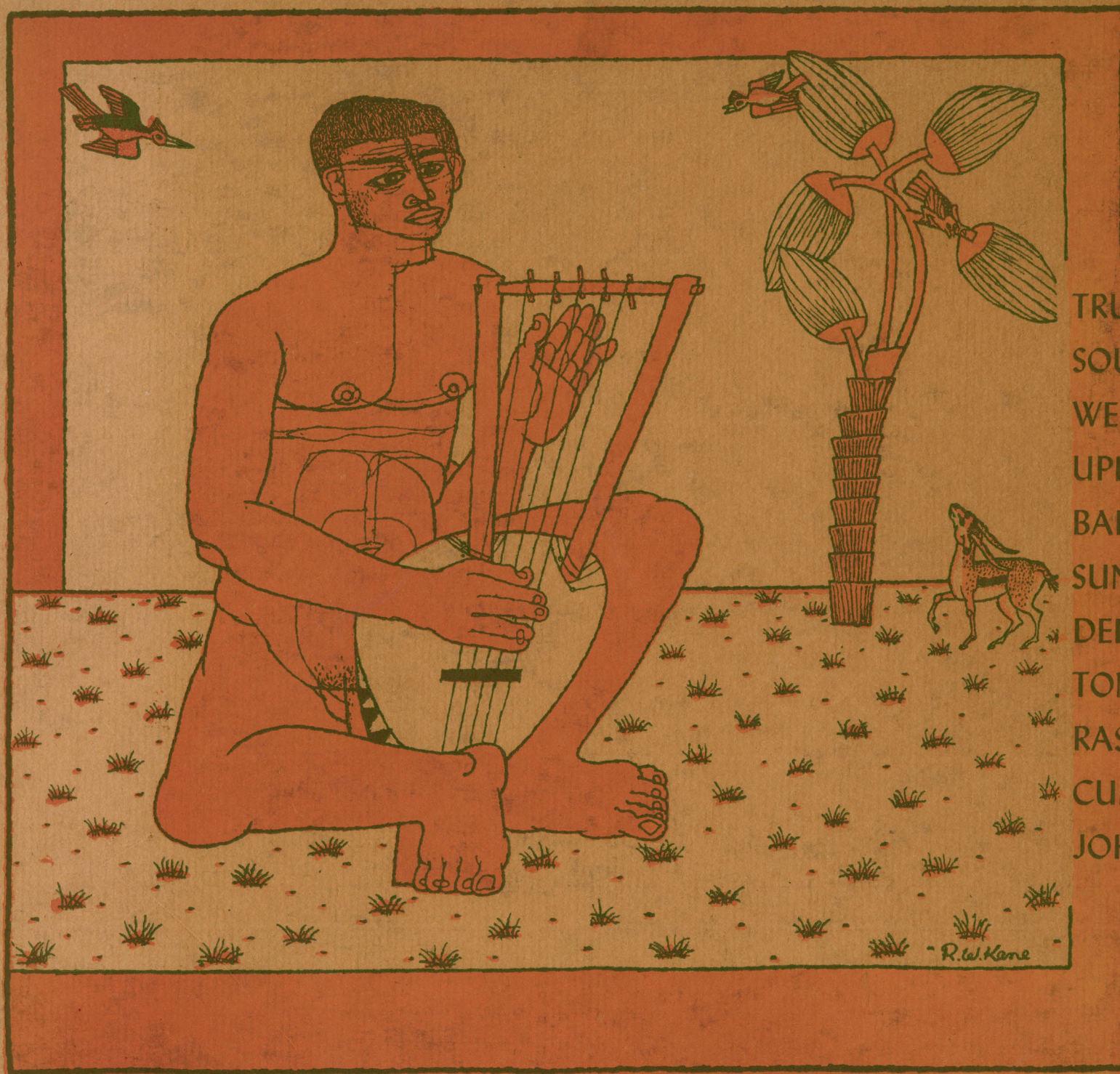


4461



TRUMPING  
SOUNDING  
WEEK-DAY SERVICE  
UPLIFTING TABLE  
BAPTISM TABLE  
SUNDAY SERVICES  
DEDICATION SERVICE  
TONGUES  
RAS TAFARI SONGS  
CUMINA DRUMMING  
JOHN CANOE

# JAMAICAN CULT MUSIC

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P 461, I-12" 33 $\frac{1}{3}$  RPM Long Play

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# JAMAICAN CULT MUSIC

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## SIDE I

- Band 1: UPLIFTING TABLE (Revival Zion)
- Band 2: UPLIFTING TABLE (Revival Zion)
- Band 3: UPLIFTING TABLE (Revival Zion)
- Band 4: PREPARATION FOR BAPTISM TABLE (Revival Zion)
- Band 5: PREPARATION FOR BAPTISM TABLE (Revival Zion)
- Band 6: PREPARATION FOR BAPTISM TABLE (Revival Zion)
- Band 7: CHURCH DEDICATION SERVICE (Cavaliers Church)

## SIDE II

- Band 1: REVIVALIST WEEK-DAY SERVICE
- Band 2: REVIVALIST WEEK-DAY SERVICE
- Band 3: SUNDAY EVENING SERVICE
- Band 4: SUNDAY NIGHT SERVICE
- Band 5: RAS TAFARI YOUTH GROUP (We Are Going Home)
- Band 6: RAS TAFARI YOUTH GROUP (King So High)
- Band 7: CUMINA DRUMMING
- Band 8: JOHN CANOE MUSIC

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# JAMAICAN CULT MUSIC



Introduction and Notes by  
George Eaton Simpson, Oberlin College

Twenty-five or thirty thousand people living in an economically depressed area known as West Kingston form the group from which Jamaican Cult Music is taken. Many of the residents of western Kingston and eastern St. Andrew are recent arrivals from the country districts, and almost all of them live in crowded one-room houses in a hot, dusty, dreary physical environment. Many of the men are unemployed or underemployed; the others are engaged in low-paid, unskilled or semi-skilled work. Women of the area find employment as domestic servants, street merchants, and shop-keepers. Those who are not fully employed "scuffle" for a living. This expressive term means: doing odd jobs, running errands, selling firewood, making baskets or other craft products for sale to tourists and Jamaicans, begging, gambling, stealing, pimping, prostitution; in short, doing almost anything that enables one to keep alive. Family life is unstable, recreation facilities are almost non-existent, and educational accommodations are inadequate.

West Kingston has many divisions, including: Hannah Town, Denham Town, Rose Town, New Town, Trench Town, Greenwich Town, Admiral Town, Delacree Pen, Jones Town, Majesty Pen, Cockburn Pen, and Tower Hill. Of these sections, Trench Town, the largest in size and in population, proved to be the best source of material on cults, although Denham Town, Jones Town, and Delacree Pen also provided excellent data.

Most of the cult groups in West Kingston are of a strictly religious nature and represent some type of Revivalism, but there is one important exception, the Ras Tafari movement.

\* This study was made with the support of the American Philosophical Society. The author is indebted to Professors M. J. Herskovits and William R. Bascom of Northwestern University, to Harold Courlander, Editor of Ethnic Folkways Library, and to Dr. Joseph G. Moore of Evanston, Illinois for advice and suggestions, and to Arthur Bethune of Kingston, Jamaica for valuable assistance in the field. Special thanks are due Leader Malachi Reynolds of Trench Town, Kingston, Jamaica. The photographs were taken by Dr. Gerrit Bras, Murray Moo Young, and George Eaton Simpson.



Revivalist Leader with Staff

### REVIVALISM IN JAMAICA

Jamaica was swept by an emotional religious revival in 1862. At first, the Great Revival brought delight to many of the orthodox ministers, especially those in the Baptist and Methodist faiths. Large numbers of men and women were overcome with religious fervor, and prayer meetings were held at all hours of the day and night. The supply of ministers was too small to meet the demands of all those who wanted religious leadership and inspiration. New leaders, usually persons without theological training or, in fact, any considerable amount of education of any kind, founded "churches." Preachers in the established churches, and many others, soon were dismayed at the excesses which characterized the worshipping done in some of the new sects. The Revivalism of today is descen-

ded mainly from the Baptist fundamentalism of the nineteenth century, plus some African religious and magical beliefs which have been handed down by the folk. Another element of some importance in the cultural blend which these cults represent is the line of magical books published by the de Laurence Company of Chicago. Although the importation, sale, and possession of these books are forbidden in Jamaica, many copies of them are secreted in the Island.

Judging from the author's observations and informants' information, there are between sixty and eighty Revivalist cults, ranging in size from twenty-five to two hundred, in West Kingston. These cults come and go, and their fortunes vary from month to month, as leaders move from one neighborhood to another or increase or decrease in popularity. The present writer had some association with fifteen of these Revivalist groups, but the number and intensity of the contacts varied considerably. Among these cult groups were: St. Michael's Tabernacle, Labour Missionary Society, St. Matthew's Baptist Church, Mount Hope Baptist Church, United Bethel Baptist Church, Berean Baptist Church, Baptist Church of God, and Bethlehem Baptist Church.

Most of the cults have insubstantial church buildings, and many of these structures are simply half-completed sheds. Few are more than thirty feet long and twenty feet wide, and nearly all have dirt floors. Ritual paraphernalia includes various combinations of the following: altar; consecrated water (cement pool, earthen jar, galvanized pail, glass jar, etc.); seal (a pole in the yard, often with a box on top and a flag flying from it); banners, flags, and placards bearing the name of the church, mottoes, or Bible verses; vases of flowers; vases of leaves; Bibles; stones which are believed to have magical powers; pictures of Christ, the Virgin Mary, the Saints, and Queen Elizabeth; crucifixes; candles; wooden crosses; incense; food and drinks; shepherds' crooks; swords; machetes, scissors; keys; whistles; bells; staffs. Ritual clothing varies from the elaborate, multi-colored robes and crowns which are worn by the leader, to the simple white, red, or blue dresses and turbans of the women members and the white suits, or white trousers and shirts, of the men.

A Revivalist leader is called Shepherd, Leader, Captain, Reverend, or, in the case of a female leader, Mother; nearly all of these leaders are authoritarians in handling the affairs of their churches. They appoint and remove officers, take sole charge of collections, give orders to their followers, and often try to control the secular affairs of the faithful. At least four-fifths of the members of the religious cults observed by the

writer were women, and the majority were middle-aged or older persons.

If one thinks of a religious continuum for Jamaica, the Roman Catholic, Church of England, Presbyterian, Methodist, Baptist, Moravian, Congregationalist, and Adventist churches would be ranged in some order or other at one end of the scale. Such groups as Jehovah's Witnesses, Gospel Hall, Church of God, and the Salvation Army would fall in the center, and the Revivalist groups would constitute the other end of the continuum. This rough categorizing is done, at least in the case of the Protestant denominations, on the basis of the demonstrativeness of their services and the degree of fundamentalism in their doctrines. In terms of numbers, the Anglicans had, according to the Census of 1943, 28% of the church members in the Island's population of 1,237,063. Percentages for other denominations were: Baptist, 25; Methodist, 9; Presbyterian, 7.5; Roman Catholic, 5.7; Moravian, 4; Church of God, 3.5; Adventist, 2.2; Congregationalist, 1.7; Salvation Army, 1.1; Pocomania (Revivalist), .3. The present writer thinks that the .3% for the Pocomania group is very likely an undercount because the term Pocomania is not acceptable to most Revivalists, and because many Revivalists regard themselves as Baptists.

It is difficult to draw a sharp line between different varieties of Revivalism. For the groups the writer worked with, there seemed to be no real distinction between Revival and Revival Zion people. Joseph Moore distinguishes between these groups in the Morant Bay region. In West Kingston, the differences between Pocomania and Revival Zion are, more often than not, hard to discern. Nearly all upper class and middle class Jamaicans, Englishmen, and Americans consider all Revivalist groups as Pocomania. One lower class informant maintained that wherever one finds "jumping", that is, "laboring in the spirit" to bring on possession, one finds Pocomania. Joseph Moore (Ph.D. Dissertation in Anthropology, Northwestern University, 1953) has pointed out that in the Morant Bay area, the Pocomania people set altars on the ground for a ceremony which is intended to "cut and clear" evil spirits away. Moore also suggests that Revival Zion people use neither rum nor ganja (marijuana), while Pocomania believers, especially the leaders, are likely to make use of both. I found no one who would unequivocally admit belonging to a Pocomania group; all claimed to be Revivalists of one kind or another. A number of informants designated men and women whom they said were well-known Pocomania leaders. These persons, however, insisted that they are Revivalists or Baptists. The writer thinks that the most important distinctions in West Kingston are: less emphasis on preaching and Bible explanations and more emphasis on singing



and "spiritual" dancing; greater use of witchcraft; more extreme techniques of healing; and, perhaps, more emotional instability among the leaders, in Pocomania than in Revival Zion. These are not infallible criteria because Revival Zion leaders sometimes "put duppies on" (use the evil spirits of dead persons against) their rivals or those who are causing trouble for their clients, and their healing activities are not always limited to the laying on of hands, reading the Bible, praying, singing, offering the sick person a glass of consecrated water, and lecturing him.

The "spirits", which include both the angels and the dead, are of great importance to Revivalists. While a few believe they are protected by Jehovah God Himself, and others see Christ in dreams and visions, most of the believers seem to receive their messages and protection from lesser figures. Gabriel, Michael, and Raphael are among the most respected and frequently mentioned "spirits." One often hears about Miriam, Jeremiah, Samuel, Ezekiel, Solomon, Moses, David Joshua, Matthew, Mark, Luke, and John, and occasionally about Daniel, Uriel, Casuel, Caleb, Nathaniel, Shadrach, Meshach, Abednego, Seraph, Tharsis, Melshezdek, and Constantine. The people believe that there are

some who rely on Satan and his chief assistant Rutibel, for assistance, especially in a serious matter like a court case. Satan and the dead are used mainly to injure others, but they can be helpful to a man if proper procedures are followed. Good spirits will not stay around to protect one unless they are entreated regularly through prayer, fasting, and "concentration" (thinking about them and about spiritual matters). Special magical rituals make it possible to command a dead person to perform specific services; likewise, there are formulas for exorcising the evil spirits of the dead.

The ordinary Sunday night "divine worship" service of the Revivalists begins with vigorous drumming on one or two "rattling" (snare) drums and a bass drum. This drumming, like the drums, is European in type, and is played with two drumsticks on the smaller drums and with one for the large drum. Almost all of these double-headed drums are homemade. The drumming is accompanied by tambourines, rattles, handclapping, and singing. As a rule, the leader does not appear until about an hour after the drumming and singing have started. His appearance is the signal for renewed musical efforts; the singing increases in tempo and volume, and his voice can usually be heard above all other voices. The leader moves easily and confidently through the

early stages of the service as he (or she) asks the members and visitors to "sound another chorus" or to "sing that good old Baptist hymn," leads in prayer, calls upon members to pray simultaneously and aloud, reads a chapter from the Bible or has it read, and, sometimes, asks for public testimonials. His sermon, always an impromptu message, is given in installments frequently interspersed with songs which he leads. Announcements of coming services, baptisms, and funerals, together with the taking of the collection, are fitted into the hours-long evening of worship. Halfway through the service the leader may begin to circle counter-clockwise the altar, or a table inside the church, or the "seal" in the yard outside the church. The officers and leading members of the church, often up to twenty people, fall in behind him as all of them "labor in the spirit." This term refers to a combination of (a) "trumping" and (b) "sounding." "Trumping" is the trampling of evil spirits underfoot, and consists of stamping hard with the right foot while the body is bent forward from the waist and breath is expelled, and stamping more lightly with the left foot as the body straightens up and as the maximum amount of air is breathed in. Revivalists groan as they over-breathe on the up-swing, and this is called "sounding." This "spiritual" dancing ("laboring in the spirit") is believed to increase the religious understanding of the participants. The over-breathing, or hyper-ventilation, produces dizziness and other effects in some persons and thus facilitates the onset of spirit possession, that is, possession by one of the Old Testament prophets such as Jeremiah or Isaiah, or by an archangel such as Michael or Gabriel, or by one of the New Testament saints. The leader may or may not become possessed by a spirit, but a service never fails to occasion some possessions. The possessed person may scream, whirl, leap, moan, tremble, cling to other worshippers, run, crawl, fall to the ground, or roll on the ground. Special officers called armor bearers are charged with protecting the possessed persons from injuring themselves or others. Not everyone becomes possessed at a service; in fact, the majority are not visited by a spirit. Possessions tend to decrease in number and intensity as time passes. The leader may or may not conclude or follow the service around midnight with a period of public healing. Similar meetings are held by each group on at least two other nights during the week.

In addition to the usual evening meetings, a Revivalist group holds many other services, including the baptism cycle, the services for the dead, and "tables." New members who have been baptized in

another church need not be baptized again; other candidates must be immersed. Baptism begins with a "vowing" service in the church on Saturday night. At midnight, officers, members, and candidates begin the seven-mile march to the Hope River. The hours between arrival and dawn are spent in singing and resting. All of the participants are dressed in white clothing, including turbans, and the candidates carry lighted white candles. At dawn, the Leader, assisted by the "Water Mothers," wades into a dammed-up pool and proceeds with the baptisms. Following the ceremony at the river, all return by bus to West Kingston and rest until the communion service for both old and new members begins in the evening.

The dead must be treated with respect so they will not return to torment the living. A "setup" or wake is held the first night, with the funeral coming on the second or third day. The "Nine Night" service comes on the ninth night after death. Doleful singing led by a chairman is followed by a Revivalist leader's words of condolence, and, sometimes, the reading of the will. More singing, the distribution of food and drinks, and the playing of games prolongs the "Nine Night" until early morning. A "Forty Day" table may be given for the leader or a prominent officer of a cult. Relatives may arrange a "Memorial" service for a person one year, or every year, after his death.



"Armor Bearer" assisting Possessed Woman (Revival Zion Meeting)

A "table" is a combined religious service and feast. Tables are given for a variety of reasons, the most important being: thanksgiving, uplifting, destruction, and mourning. A thanksgiving table is sponsored by a cult member to show his appreciation for deliverance from sickness or trouble, while an uplifting table is given to "cut and clear" (to remove) evil spirits which are still troublesome. The mourners' table is provided for a "Memorial" service; and the destruction table is designed to bring about injury to an enemy. The religious part of a "table" service does not differ in any important way from ordinary worship rituals, but the long, narrow, white-clothed table is "broken" at midnight and its contents are distributed among the participants. In addition to the variety of foods and drinks, the table is set with numerous candles, flowers, leaves, glasses of pure water, flags, pictures, and other ritual paraphernalia. A destruction table is set with black candles, the "spiritual" dancing on such an occasion proceeds in clockwise direction, and the participants stamp first, and more heavily, with the left foot. A memorial table usually has on it some favorite article of clothing of the deceased person and, perhaps, a photograph of this person.

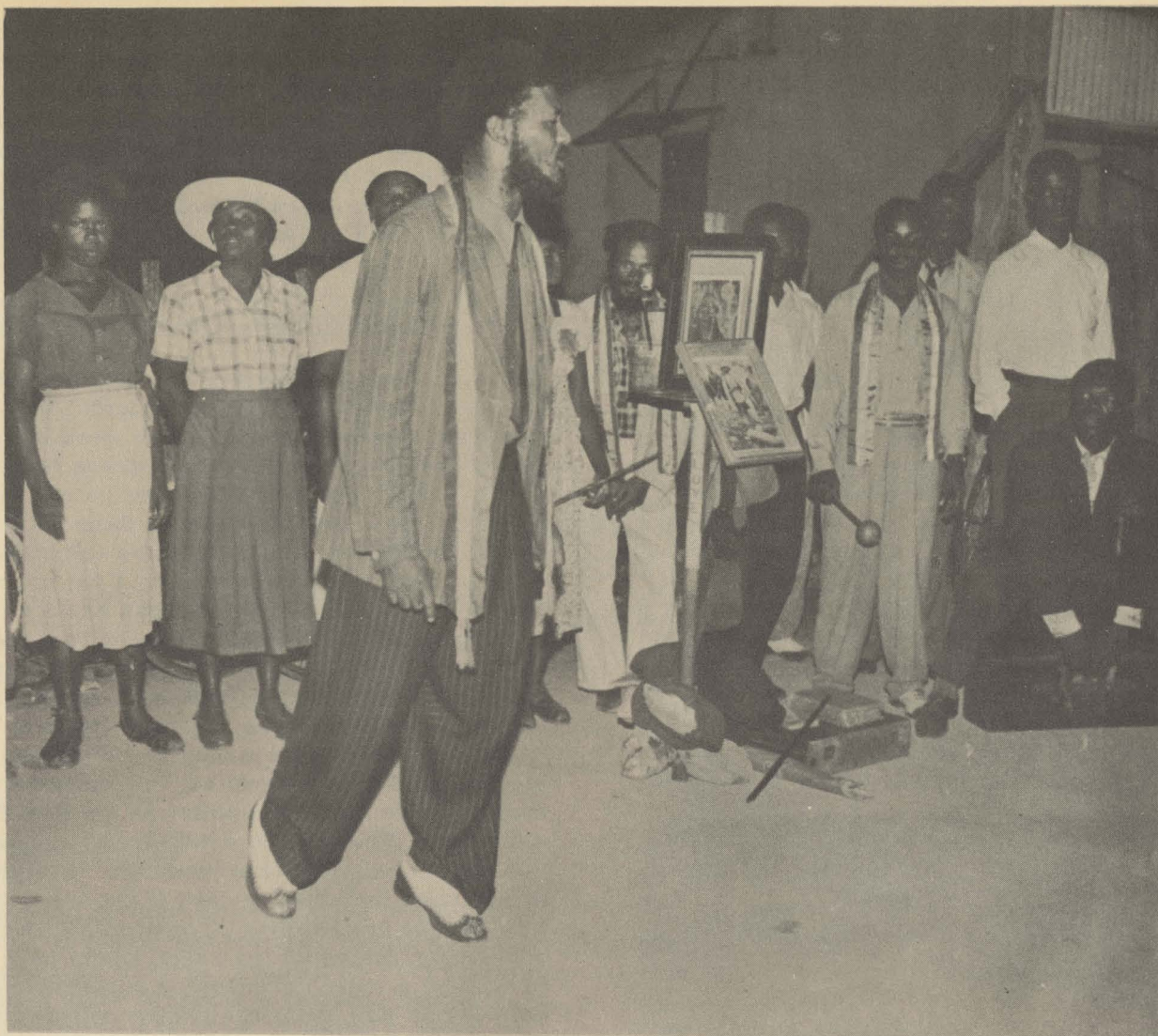
Other Revivalist services are concerned with fasting, the ordination of leaders or other officers, healing, christening, the dedication of a new church, prayer, and, in some cases, an annual "Sacrifice" service.

### ACCULTURATION

As a result of the acculturation studies thus far made of Negro groups in the New World, it appears that there are fewer retentions of Africanisms in Jamaica than in Dutch Guiana, Haiti, Cuba, and parts of Brazil. Nevertheless, such magico-religious traits as: the use of drums and rattles; spirit possession; dancing; the multiple soul concept; respect for serpents; the ritual use of blood, stones, and leaves; the numerous associations of water with sacred ceremonies; the importance of dreams and visions; the pouring of liquor and the tossing of morsels of food on the ground as offering for the dead and the gods, indicate the continuation of segments of West African traditions and rites. Most of these traits have undergone re-interpretation in Jamaica, but all of them are recognizably African.



Revival Zion Drummers at Church Dedication



Ras Tafari Street Meeting

### THE RAS TAFARI MOVEMENT

The Ras Tafari cult had its beginnings about 1930. Marcus Garvey, founder of the Universal Negro Improvement Association, is regarded as the forerunner of the movement. In 1953 there were twelve or fifteen Ras Tafari groups in West Kingston, with additional bands in other parts of the Island. Each group, in contrast to Revivalist organizations, is very democratic. Representation of the sexes in the Ras Tafari groups, unlike that of the Revivalist bands, is either about equal or is preponderantly male. Also, the age distribution is wider, and a few organizations are made up entirely of persons under twenty-five. Names of these groups include: United Afro-West Indian Federation, United Ethiopian Body, Ethiopian Youth Cosmic Faith, Ethiopian Coptic League, and African Cultural League.

Ras Tafari means Haile Selassie, Emperor of Ethiopia, the King of Kings, and the Lion of Judah. According to the member of this cult, God (Haile Selassie) is black, Christ is black, Solomon was black, and black men of today are reincarnations of the ancient Israelites. They believe that black men, now scattered over the world in punishment for their transgressions, have suffered enough and that it is time for them to return to Africa, the Homeland. Ras Tafarians stress the wickedness of the white man and the superiority of the black man. At every meeting their leaders denounce preachers, teachers, politicians, and the police.



Ras Tafari Leader  
with picture of Haile Selassie

Despite the fact that they have the same general socio-economic status, Revivalists and Ras Tafarians are enemies. Revivalists often take an interest, outside their church meetings, in Cumina drumming and John Canoe music. Members of the Ras Tafari cult spurn both of these activities, as well as Revivalism, and regard them all as "backward."

#### CONCLUSION ON WEST KINGSTON CULTS

Religion is the most important aspect of life for thousands of people in West Kingston, and cult devotees spend many hours each week in their churches. The struggle for existence is hard, family life is unstable, and these people are treated with disdain by middle-class Jamaicans, Europeans, and Americans. The cults are undoubtedly dysfunctional for some because of the intensification of fears, the use of injurious healing practices, financial drain, and interference with work. But for most, because of the compensations for frustration, the excitement, recognition, and opportunities for self-expression, the religious cults of West Kingston appear to be more functional than dysfunctional. Some, but not all, of the same points may be made for participation in the Ras Tafari movement. There is no witch-craft associated with Ras Tafari beliefs and procedures, but constant stress upon the hopelessness of the Jamaican situation and the desirability of returning to Africa may reduce any desire an individual might have to try to achieve a more satisfactory adjustment for himself. While Ras Tafari activities relieve the tensions of some, it seems likely that they contribute to the deepening of the anxieties and to the paranoid and schizoid tendencies of others.

Sunday night meetings are held at the headquarters of a group, and two street meetings for proselytizing purposes are held on week nights. During these meetings the main Ras Tafari doctrines are expounded and these themes are validated through the reading and interpretation of passages from the Bible. Speeches by members are interspersed with the singing of original songs and of modified Sankey and Methodist hymns. Meetings end with the singing of the "Ethiopian National Anthem" and the recitation of the "Ethiopian Prayer," both composed in West Kingston.

It is of interest that the Ras Tafari groups replace drums with a "rhumba box," a medium-sized wooden box which has five or six strips of metal fastened at the bottom of an opening on one side of the box. This instrument is the same as the "marimba" of Haiti, and both are lineal descendants of the "sansa" (thumb piano) of West Africa. Rattles, tambourines, and even a saxophone, complete the Ras Tafari orchestra.



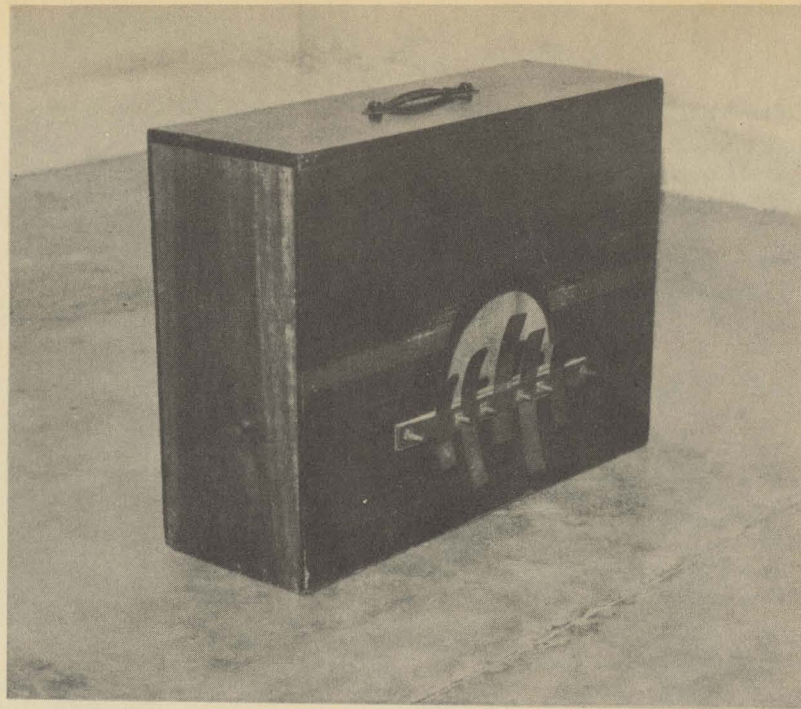
Cumina drums

### CUMINA DRUMMING

A Cumina band in West Kingston uses two African type drums, a double-headed bass drum, gourd rattles, and a scraper (a flattened coconut grater over which a piece of metal is drawn). In some parts of the Island a triangle is added to these instruments. The Cumina drums seen by the writer are made of kegs and have only one drum-head. The higher-toned drum is a keg made smaller by the removal of a few staves. The goat-skin head is rolled over the edge of the keg and is fastened and tightened with iron clamps and bolts. A Cumina drum is held between the knees and is played with the hands; the bass drum is beaten with a thick drum stick, one end of which is wrapped with a piece of cloth or skin.

Cumina drumming is seldom used in the religious ceremonies of Revivalist groups. Informants refer to this drumming as "African," and this appears to be an accurate characterization. The rhythms differ greatly from those of both Revivalist and John Canoe drumming. Usually the members of a Cumina band sing as they play, and hand clapping and bodyswaying, as well as drumming, accompany the singing.

The rituals associated with Cumina drumming in some of Jamaica's country areas seem to have disappeared in the urban fringe. Joseph Moore found Cumina cults in the Morant Bay area, and Cumina drumming and dancing were observed by Edith Clarke and her staff during the West Indian Social Survey of 1948. Madeleine Kerr (*Personality and Conflict in Jamaica*, p. 144) states that Cumina is a memorial feast for some important person of African descent. In West Kingston, the occasions for Cumina drumming are: the celebration of some one's release from prison, a "day of sport" in the country, Emancipation Day (August 1st), a big gambling game, and rites marking recovery from a serious illness. Since it is regarded as "rejoicing" music, it is not used in ceremonies connected with the dead (wakes, funerals, Nine Nights, Forty Day services, or memorial services). Regular dance tunes, rather than Cumina drumming, are played at Saturday night dances in West Kingston.



Rhumba Box  
(Ras Tafari Group)

### JOHN CANOE MUSIC

John Canoe is not a cult, but a name given to a traditional type of masquerading, drumming, and dancing which takes place during the Christmas season. A John Canoe band consists of two drummers and one fife player. In some cases a man with a scraper may be added, and such a group always includes a dancer.

One of the drums is slightly larger than a "rattling" (snare) drum, the other drum is of the same type except that it is smaller in diameter and taller. The second drum is approximately twelve inches across and eight inches high. Neither drum is factory made.

The oxhead maskers, as well as the horsehead and house maskers, reported by Martha Beckwith (Black Roadways, pp. 150-151), still appear in Christmas mummings in West Kingston and in many other parts of Jamaica. Also, an animal's jawbone is still used for a scraper.

The exact meaning of "John Canoe" is not known. In 1774 Edward Long (The History of Jamaica, vol. 2, pp. 424-425) wrote: "In the towns, during Christmas holidays, they have several tall robust fellows dressed up in grotesque habits, and a pair of oxhorns on their head, sprouting from the top of a horrid sort of vizor, or mask, which about the mouth is rendered very terrific with large boar-tusks. The masquerader, carrying a wooden sword in his hand, is followed with a numerous crowd of drunken women, who refresh him frequently with a cup of aniseed-water, whilst he dances at every door, bellowing out John Connu! with great vehemence; so that, what with

the liquor and the exercise, most of them are thrown into dangerous fevers; and some examples have happened of their dying. This dance is probably an honourable memorial of John Conny, a celebrated cabocero (tribal head) at Tres Puntas, in Axim, on the Guiney coast; who flourished about the year 1720. .... In 1769, several new masks appeared; the Ebos, the Papaws, etc., having their respective Connus, male and female, who were dressed in a very laughable style." In addition to citing Long's derivation of "John Canoe," J. M. Belisario (Sketches of Character in Illustration of the Habits and Customs of the Negro Population of the Island of Jamaica, Kingston, 1838) adds two other possible derivations: first, ".....the circumstance of Negroes having formerly carried (worn a mask topped by) a house in a boat, or canoe," and, second, ".....a corruption of Gens inconnus, signifying, unknown folks, " from their always wearing masks." On the latter point of view he says, "We are strengthened in this opinion, by the frequent occurrence of foreign appellations being attached to the various grades of colour, fruits, etc. in this Island."

Belisario gives the following interesting description of the John Canoe band. "The gayest and most glittering effect of all this finery (that is, of the dancer), is produced at night, when by the light of candles, fixed on a large square frame of wood, supported by men, the hero of the scene being in the centre, parades the town, the enclosure acting as a protection to him against the pressure of the crowd from without. When these Christmas amusements were more in vogue, sums amounting to ten or twelve pounds per day, were collected by the Actors."

## NOTES ON THE RECORDINGS

Side I, Bands 1-3: **REVIVAL ZION UPLIFTING TABLE.** An "uplifting" table, that is, a combined religious service and feast given on November 16, 1953 to counteract the harmful influences of a Leader's enemies and to restore harmony and unity in the band. Typical Revival Zion drumming and singing. The rhythmical groaning, or "sounding", is a part of the "laboring in the spirit" mentioned in the introductory notes. The unintelligible sounds uttered by the Leader and responded to by those who are "laboring" with him are parts of the "unknown tongues" spoken by knowledgeable Revivalists. A person may also speak in "tongues" when possessed by a spirit. Joseph Moore has shown that some African words are included in the "unknown tongues" spoken in the Morant Bay region of Jamaica. The Leader's voice is heard above the drumming and singing at the end of this selection.

Side I, Bands 4-6: **PREPARATION FOR BAPTISM TABLE.** A "preparation for baptism" table on July 5, 1953 given primarily to raise funds for the coming baptism rites. At the beginning of this service, the Leader twirled his conjurer's rod and then chopped the air with a machete while an assistant waved a red flag. These acts were performed to drive evil spirits away. After the regular offering was taken, the participants were invited to pay for the privilege of lighting candles on the table and the altar. The Leader read the 65th Psalm and Revelation 7 and added brief comments. During the "trumping"-"sounding" routine, the Leader whirled several of the officers around to hasten spirit possessions. See notes on previous selection concerning "sounding" and "unknown tongues."

Side I, Band 7: **CHURCH DEDICATION SERVICE.** The dedication of a new Revival Zion church in a mountain village about ten miles from Kingston in November, 1953. The Leader of this group is a young "Mother" in her early twenties (Mother Vi Brown). A tall bamboo flag pole was set in the ground during this ceremony, with the guest Leader saying: "Some put down poles with dead men's bones, but this pole is put down with clean hands and pure hearts." Two "rattling" drums, one bass drum, tambourines, and rattles accompany the singing.

Side II, Bands 1-2: **REVIVALIST WEEK-DAY SERVICE.** A typical week-day service on December 1, 1953 at another Revivalist church. Two drums, rattles, tambourine, and triangles accompany the singing. Songs of the type of "Where Shall I go?" are sometimes sung repeatedly for a period of fifteen or twenty minutes.

Side II, Band 3: **SUNDAY EVENING SERVICE.** The Leader of this Revivalist group is Mother Gardner, a dignified, impressive woman in her sixties. The "rattling" drums, triangles, and rattles accompany the singing of hymns during the early part of a Sunday evening service in December, 1953.

Side II, Band 4: **SUNDAY NIGHT SERVICE.** The Revival Zion Leader who presided over the "tables" in this record, here conducts a regular Sunday night service (December 13, 1953). Three drums, rattles, and tambourines accompany the singing.

Side II, Bands 5-6: **RAS TAFARI YOUTH GROUP.** Two songs, "We Are Going Home" and "King So High", are sung by seven men and women under twenty-five. The singing is accompanied by a "rhumba box" and one rattle. "Home" is Ethiopia, and Haile Selassie is the King. See introductory notes on the Ras Tafari movement. Recording made in December, 1953.

Side II, Band 7: **CUMINA DRUMMING.** Recorded in Trench Town, West Kingston. See introductory notes on this type of drumming.

Side II, Band 8: **JOHN CANOE MUSIC.** Recorded in Trench Town during rehearsals for the Christmas season. These bands practice for three or four months before the Christmas holidays. See introductory notes on this music.

Harold Courlander, Editor  
Moses Asch, Production Director

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