

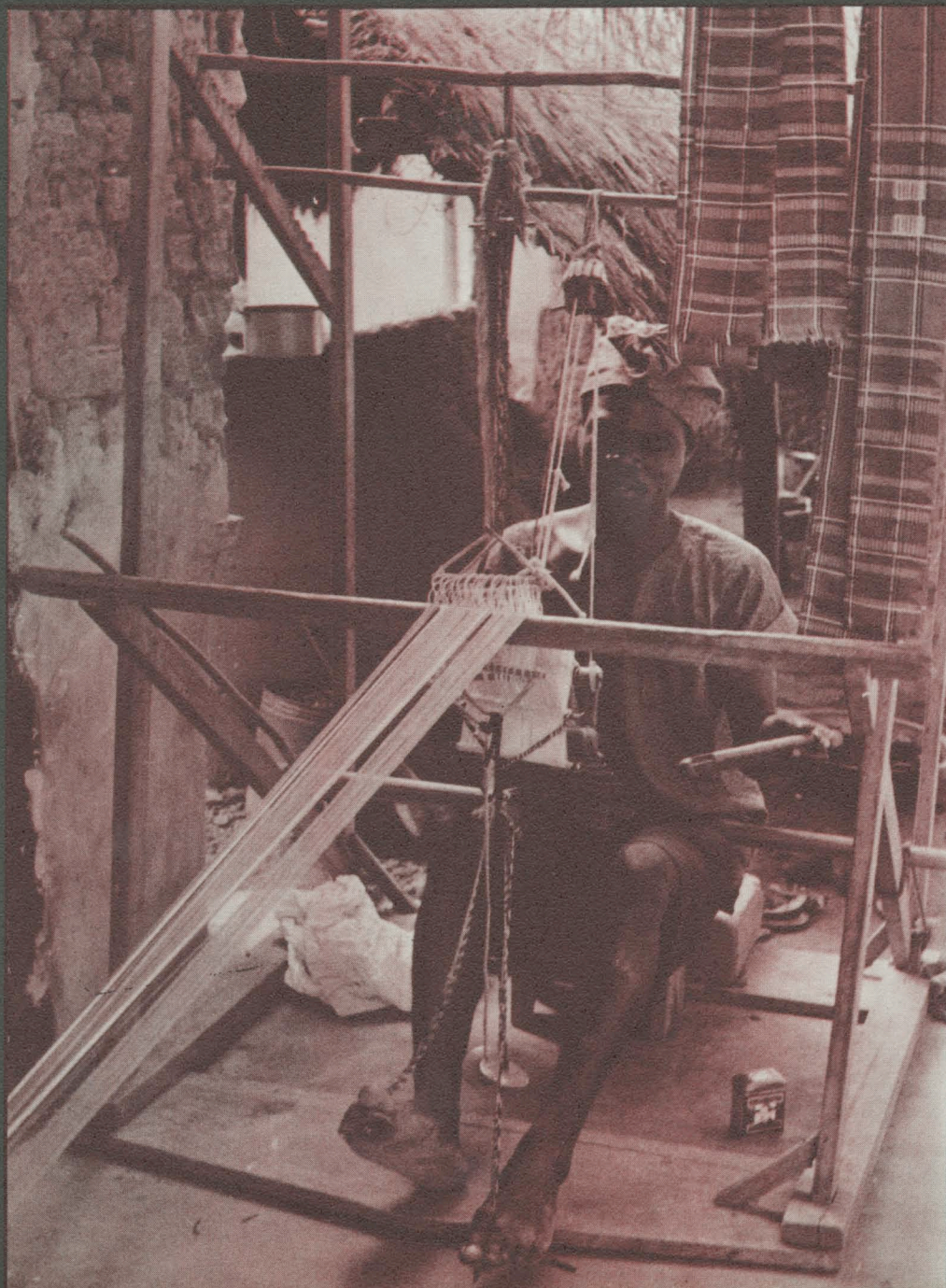
THE WORLD OF MAN

VOLUME ONE:

HIS WORK

The story, music and natural sounds of people at work...
their animal calls and hunting cries, their timbering,
weaving, digging, stonecutting and housebuilding songs.

STORY AND NARRATION BY HAROLD COURLANDER



FOLKWAYS RECORDS FC 7431

M
1627
W923
1956
v.1

MUSIC LP

Cover design by Ronald Clyne

Bapindi Hunting Calls — Kayahí Hunting Call — Eskimo Walrus Call
 Canadian Moose Call — Hanunóo Pig Call — Norwegian Cattle Call
 Kpelle Bush-Clearing Song — Hanunóo Tree Cutting — Timber Cutting Song
 Bulu House Building Song — Japanese Stonecutters — Black Caribs' Housebuilding Celebration
 Navajo Silversmith's Song — Japanese Spinning Song — Hebrides Waulking Song
 Haitian Work Song — Badouma Paddler's Song — Haitian Mortar Song

THE WORLD OF MAN

DOCUMENTARY EXAMPLES FROM THE ETHNIC FOLKWAYS LIBRARY

DESCRIPTIVE NOTES ARE INSIDE POCKET

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THE WORLD OF MAN

I. HIS WORK

Script and voicing by Harold Courlander

Recordings from the archives of the
Ethnic Folkways Library

WORKSONG MUSIC (LIBERIA) UP AND UNDER

The world of man...

MUSIC UP AGAIN, THEN FADES ONCE MORE UNDER VOICE

Wherever man lives, he is destined to work, whether with the digging stick, the plow, or the tractor...the bush knife, the ax or the power saw...with camels, oxen, horses or diesel engines. He must produce food from the earth, transport it, store it. He must build his shelter from the elements. It makes no difference whether he is born in the lush forests of the Amazon, the barren steppes of Central Asia, or the fertile grass-growing plains of the Ukraine. It makes no difference whether his color is dark or light, whether he lives in the Artic tundra or on the warm atolls of the Pacific. Nor does it matter whether he knows the art of writing or is without it, whether he is machine-age man or stone-age man. For all mankind shares the common struggle to continue living, to survive hunger, winter, desert-sand, storm, famine and drouth. To survive, he makes strong and hard tools, and builds with the materials he finds around him. He must constantly replenish the food he consumes. He hunts for game, domesticates livestock, gathers wild fruits or the fish from the sea, and makes grain sprout in fertile places of his own choosing. The Boer farmer, the Navajo Indian, the Naga tribesman, and the French peasant...each has found his way of coping with nature.

In the folk music of the world is to be found part of the story of man's work. Some music belongs to the housebuilder, some to the woodchopper, some to the mother, some to the hunter, some to the craftsman, some to the laborer in the fields.

MUSIC UP, THEN FADEOUT

In the Western Congo, in the valley of the Kwango River, lives a tribe called the Bapindi. Like many of their neighbors, the Bapindi secure their meat through hunting and trapping. Like our ancestors of earlier days, they use bows and arrows for weapons. Like the modern hunter of Europe and America, they have trained hunting dogs to help them. They urge the dogs forward by calls, and blow wooden horns to lure their game -- the antelope....

BAPINDI HUNTING CALLS

Far to the West, across the Atlantic in the deep forests of Brazil, a Kayabi Indian hunter searches for otter, luring the animal by imitating his cry....

KAYABI HUNTING CALL

Thousands of miles northward, on the fringes of the Arctic on Hudson Bay, an Eskimo is out hunting walrus, which he lures with an imitation of the animal's voice....

ESKIMO WALRUS CALL

And a few hundred miles away, the French-Canadian woodsman hunts his meat with a rifle, calling the great moose with a carefully-learned imitative cry....

CANADIAN MOOSE CALL

Even where man is no longer dependent on hunting he still uses animal calls. In the mountainous interior of the Phillippines a Hanunóo tribesman calls his pigs together at feeding time....

HANUNÓO PIG CALL

And in the mountains of Norway, halfway around the world, a woman calls the cattle to the barn to be milked....

NORWEGIAN CATTLE CALL

Throughout the many thousands of years of man's presence on the earth he has turned more and more to the land for his food. Once he wandered about picking wild berries and digging roots. He migrated where the wild food was most plentiful. When he learned to tame wild cattle, he migrated from grassland to grassland so that his cattle could eat. But slowly, as he learned to make the earth produce more and more of the food he needed, the migrations came to an end. Now his prime work was the tilling of the ground. In Asia, Africa, Europe and America, man works perpetually with the soil.

In the interior of Liberia, men of the Kpelle tribe come together with their bush knives to clear the land of brush and trees so they can plant their life-giving rice....

KPELLE BUSH-CLEARING SONG

Halfway around the world, back in the mountains of the Philippines, Hanunóo men are also cutting brush and felling timber with tools of their own making....

HANUNÓO TREE CUTTING

But man does more than merely clear away timber. He uses it to build shelters for himself and his cattle, fences for his tilled fields, public meeting places, and storage bins for his crops. In southern United States a gang of men are cutting trees that will be sent to the mills to be made into boards....

TIMBER CUTTING SONG

The African builds too. Men of the Bulu tribe in the Cameroons sing a worksong as they set up the frame and roof of a neighbor's new house. They have cut trees in the forest for the timbers, and set up strong posts in the ground. Now they are tying the timbers in place and preparing to cover the roof with grass that will keep out the rain....

BULU HOUSE BUILDING SONG

Man has always been inventive in using the natural resources around him for building his shelter from the elements. In different regions of the world he has built not only of wood but of sod, mud, baked clay, blocks of snow, and the skins of animals. And, of course, stone. On the small island of Kitaki, in the sea of Japan, Japanese stone cutters sing as they cut stone blocks that will be used for the building of houses. Their song is about beautiful women and the stones they are cutting. "From early morning until the end of the day," they sing, "the stonecutter sounds his hammer."

JAPANESE STONECUTTERS

In building with the materials of the earth, man is always aware of his closeness to the forces of nature which have provided him with his wood, his clay, his stone, or his steel. And throughout the ages he has celebrated the completion of his buildings, partly in honor of his own accomplishments, partly in recognition of the natural forces themselves. In some regions of Europe a green bough or a small tree is fastened to the ridge of a newly completed roof. In the United States an American flag is hoisted over the topmost steel beam of a new skyscraper. In Africa the building of a new house may be signalized by a feast.

So, too, among the Black Caribs of Honduras in Central America a people descended from Indians of the Caribbean and Africans escaped from slave ships in the 17th century. A new house has been built, and the workers and their families are celebrating....

BLACK CARIBS' HOMEBUILDING CELEBRATION

There is music for the craftsman, too. The Navajo Indian silversmith sings as he hammers wire and coins into beautiful buckles, belts and pins. These fine objects will be worn by the Navajo themselves, or sent away for sale in faraway cities of the world....

NAVAJO SILVERSMITH'S SONG

There is thread to be spun, cloth to be woven, and clothes must be fashioned out of the cloth. In a small village in Japan, a woman sings and spins thread to the whirl of her spinning wheel....

JAPANESE SPINNING SONG

Around the world in the Hebrides, tiny islands lying in the bleak Atlantic off the coast of Scotland, men and women work together at the shrinking of woolen cloth which they have made. The shrinking is accomplished by wetting, pulling, and pounding, to the accompaniment of gay singing....

HEBRIDES WAULKING SONG

The things people make with their hands sometimes have to be transported great distances to towns or markets. In the modern world, that means that roads have to be built. On the island of Haiti, in the West Indies, a gang of laborers sing as they work on a road with picks and shovels....

HAITIAN WORK SONG

In many parts of the world, the rivers and lakes remain the most important highways for travel from one place to another, and food or trade goods are carried from one place to another in boats. In Equatorial Africa, the Badouma boatmen sing as they send their long dugout canoe through a swift-flowing river....

BADOUA PADDLERS' SONG

Work and the music of work do not end when the meat has been taken from the forest, when the corn has been grown, or when the food has been transported to the village. Grain, for example, must be dried and stored, or processed or ground into meal. In Haiti, two men wielding long poles or pestles pound maize kernels in a large wooden mortar to make a course flour that the women will prepare for eating....

HAITIAN MORTAR SONG

Wherever men are, whatever their language, and whatever their customs, they share the human task of producing food, building out of the stones and minerals of the earth, and making life more secure.

DISCOGRAPHY

"Calls" and musical examples used are from FOLKWAYS Records albums:

- P 427, Folk Music of the Western Congo, recorded by Leo A. Verwilghen
- P 407, Folk Music of Haiti, recorded by Harold Courlander
- P 446, Music from Mato Grosso, recorded by Edward Weyer, Jr.
- PI006, Folk Music of Nova Scotia, recorded by Helen Creighton
- FP 60, Millions of Musicians, recorded by Tony Schwartz
- P 451, Bulu Songs from The Cameroons, recorded by Edwin Cozzens
- P 429, Folk Music of Japan, recorded by Edward Norbeck
- P 435, The Black Caribs of Honduras, recorded by Peter K. Smith
- P 401, Music of the Sioux and Navajo, recorded by Willard Rhodes
- P 430, Songs and Pipes of the Hebrides, recorded by Polly Hitchcock
- P 407, Folk Music of Haiti, recorded by Harold Courlander
- P 402, Music of Equatorial Africa, recorded by Andre Didier

PRODUCTION DIRECTOR, MOSES ASCH

LITHO IN U.S.A. 