

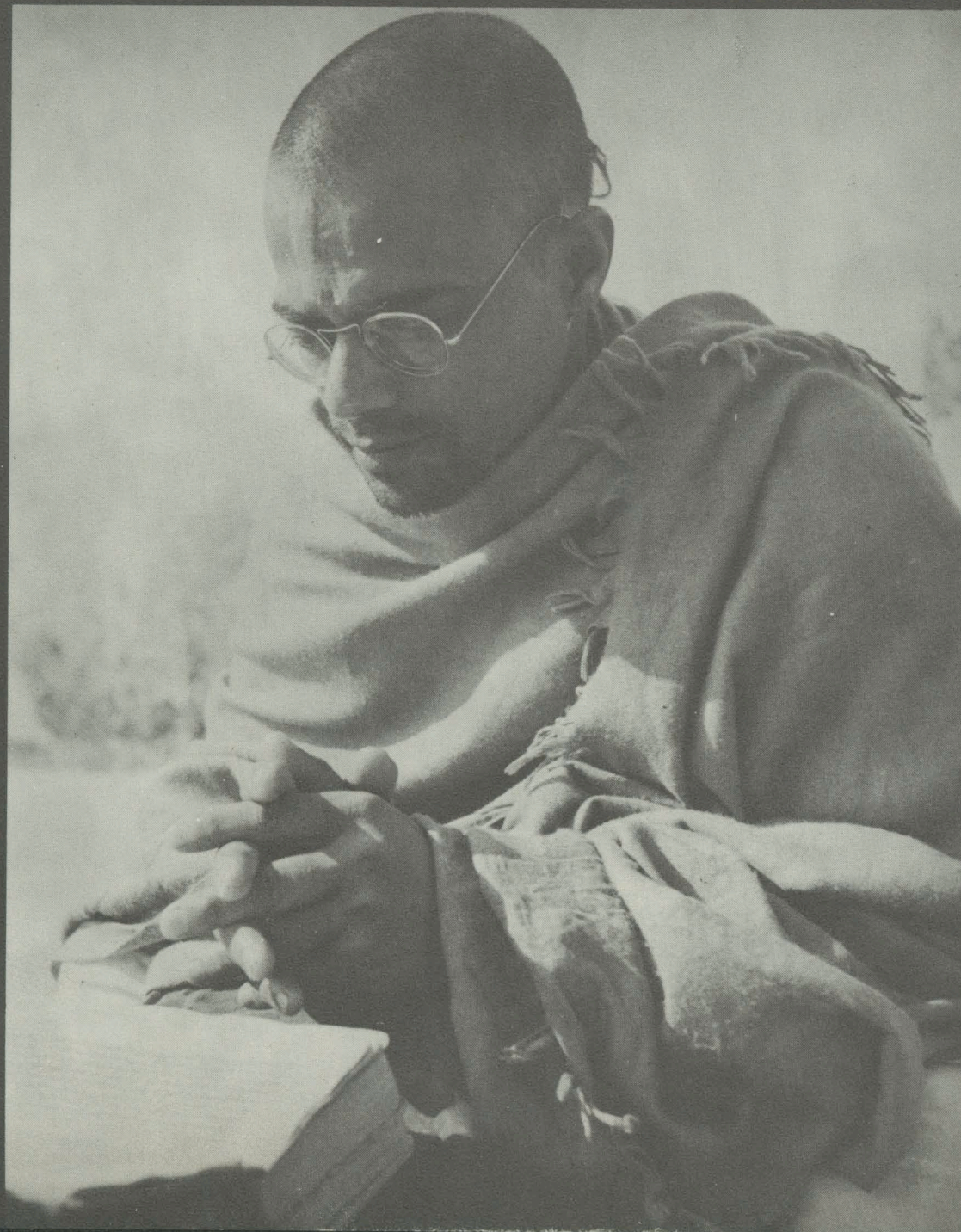
THE WORLD OF MAN

VOL. TWO

RELIGIONS

THE MUSIC AND SOUNDS OF PEOPLES
ROUND THE WORLD AT WORSHIP

STORY AND NARRATION BY HAROLD COURLANDER



Ronald Clyne

FOLKWAYS RECORDS FC 7432

M
1627
W923
1956
v.2

MUSIC LP

THE WORLD OF MAN

FOLKWAYS FC 7432

FOLKWAYS FC 7432

ITURI FOREST PYGMY SONG
TEMIAR SONG
MAORI SONG
SIOUX AND NAVAHO
ALABAMA RELIGIOUS
FALASHA

INDIA RELIGIOUS
YORUBA DRUMS
CUBAN CULT
JAPANESE BUDDHIST
ESKIMO

THE WORLD OF MAN

© 1966 by Folkways Records and Service Corp.
DESCRIPTIVE NOTES ARE INSIDE POCKET

FOLKWAYS FC 7432

FOLKWAYS RECORDS Album No. FC 7432

© 1958 Folkways Records and Service Corp., 701 Seventh Ave., NYC USA

LIBRARY
UNIVERSITY OF ALBERTA

THE WORLD OF MAN

VOL. TWO RELIGIONS

THE MUSIC AND SOUNDS OF PEOPLES
ROUND THE WORLD AT WORSHIP

STORY AND NARRATION BY HAROLD COURLANDER



FOLKWAYS RECORDS FC 7432

Ronald Clyne

M
1627
W923
1956
v.2

MUSIC LP

THE WORLD OF MAN

II. RELIGION

The World of Man

Since the first days of the human race man has probed to understand the power behind the power of lightning, behind birth and death. He has sensed in the existence of animate life a mystery and a force that eludes rational thinking. Primitive man and man of the age of science -- both have made discoveries and deductions about nature, and have learned to employ the forces of nature to their advantage. But lurking in the background of man's day-to-day acceptance of nature there is always the question of the original source of all natural wonders.

Man's awareness of the unknowable, and his formulation of concepts of original forces, have helped him to survive in a world which is sometimes hostile or unpredictable, in which accident must be accounted for, in which drought, famine, sickness and death must be explained. Some religions have priests or shamans to mediate between man and the unseen forces, others have none. Some religions have developed around themselves elaborate human institutions, paraphernalia of supplication, and codified systems of behavior: others have remained without these things.

The ritual of the Buddhist of Tibet, for example, is intricate and complicated, while the Pygmy of the Ituri Forest directly invokes the Spirit of the Forest with reverent songs.

Among almost all the religions known to man, music of one kind or another has an important part. It is interwoven into the rituals of supplication, placation or praise. The Negro spiritual, the chanted prayers of the Tibetans, the katchina songs of the American Indians of southwestern United States -- all seek identification of the worshippers with the force which is the source of life and death. Among some peoples, instrumental music performs the same function, and even dancing may be an expression of acknowledgement, respect and reverence for God.

We hear the Pigmyes of Central Africa singing to the forest spirit. The forest is the Pigmy's home and his world, and its spirit is therefore supreme.

ITURI FOREST PIGMY SONG -- ETHNIC FOLKWAYS RECORD #FE 4457

In the remote jungles of Malaya, among a people known as the Temiar, there is a strong belief in a spiritual world populated by both friendly and unfriendly forces.

The Temiar lean heavily on the support and guidance of benevolent spirits, which are the inner essence of trees, mountains, rivers, wild creatures of the forest, the wind, or ancient ancestors. A spirit may make his presence known to a person while he sleeps or while in a state of trance, giving him a song which is a message of guidance or comfort, or perhaps of warning. Most often the revelation comes to the shaman or priest, and he brings the song to the others of the tribe.

This is the song of the tiger spirit, praising the Temiar for their fearlessness in the jungle, and promising that tigers will not molest them.

TEMIAR SONG -- II, 5 -- #FE 4460

Among the Polynesians of New Zealand -- the Maori -- when a tree is to be felled to make a canoe or a ridge-pole for a new house, the god or spirit of the forest is supplicated to allow the woodcutters to chop down the needed timber.

MAORI SONG -- II, 2 -- #FE 4433

Eastward across the Pacific, among the Sioux Indians of America, the tribe gathers from far and near at the full moon of mid-summer for their traditional Sun Dance. In the ritual of the Sun Dance they witness the fulfillment of vows they have made to the supreme spirit, the "Great Mysterious."

SIOUX AND NAVAHO -- I-3 -- #FE 4401

At the same moment, perhaps, that the Sioux are invoking the "Great Mysterious", in a small church in southern United States a Negro congregation gathers to establish communion with the "Holy Spirit" and to receive spiritual inspiration. They sing a "rocking and reeling" song inspired by a bit of Old Testament.

ALABAMA RELIGIOUS -- II, 6 -- FE 4418

Thousands of miles across the Atlantic and the breadth of Africa, in Ethiopia near the headwaters of the Blue Nile, a group of Falashas, or Ethiopian Jews, gathers in a round stone house covered with thatch. They ritualize the benefactions received from Jehovah, the exclusive supreme deity.

FALASHA -- I-1 -- #FE 4442

Beyond the Indian Ocean to the east, in India, a man of Hindu faith sings a hymn to Shiva, one of the supreme trinity of Hindu gods. The song refers to Shiva as the paramount deity, a cosmic dancer, the remover of pain and sorrow, and the giver of peace. Shiva is also the Lord of sleep and the giver of rest, Lord of the mountain, and embodiment of all that is suspicious.

INDIA RELIGIOUS - II,1 - #FE 4431

Among the Yoruba people of Nigeria, the gods are called upon or praised in many ways. There is ritual, there is dancing, there is singing, there is drumming -- each one of these is a form of supplication. There is special music and dance for the thunder god, the god of the river, the god of whiteness, and many others. Now the drums are saluting Shapana, the small pox deity, known also as the "lord of the world."

YORUBA DRUMS -- II,7 -- #FE 4441

In Cuba across the Atlantic, descendants of West Africans carry on the traditions of supplication and placation of Yoruba deities. They are singing a praise song for Chango, god of thunder and lightning.

CUBAN CULT -- II-5 -- 4410

Among some peoples of the world there is a concept of one form of life following upon another. Buddhism, a religion that spread from India through Asia to the Pacific, teaches that all living creatures undergo a continual cycle of rebirths and death on earth, and the goal of its devotees is to achieve a state of virtue which will bring the cycle to an end.

Everything that happens in this life, in the Buddhist concept, is the result of a moral act in a previous life. And behavior in the present life will leave

its mark upon the new life to come. At Nomanji Temple in Japan, a priest of the Tendai sect recites morning prayers.

JAPANESE BUDDHIST -- I-2 -- 4449

Among the Eskimos of Hudson Bay the supernatural world is peopled with numberless beings. Some are helpful, but others have the power to bring harm. The most feared of these beings is the sea goddess, who controls the weather and the supply of seals.

The souls of animals too must be conciliated by the observance of rituals and taboos. An Eskimo shaman sings a song that came to him in a trance:

"Before they came to this religion
They used to meet with strange things
Not seen by ordinary people.
The land moved, the rocks moved.
They used to meet with strange, strange things."

ESKIMO -- I,7 -- #FE 4444

Peoples of the world differ in many ways, but these differences are mostly in the manner in which they have solved the problems of coping with their physical and spiritual environment. All of them share in some measure an awareness of unseen power behind physical life.