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# AFRO-AMERICAN TALES & GAMES

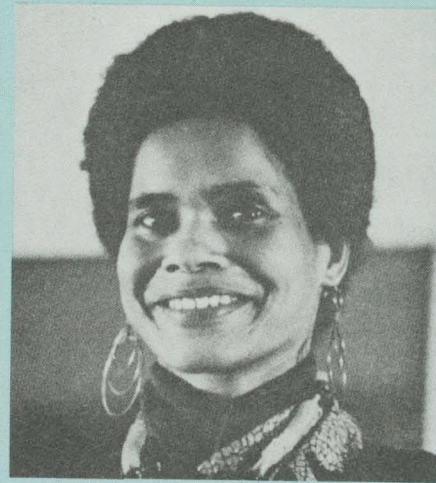
TOLD BY  
LINDA GOSS  
TRAVELLING STORYTELLER



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G677  
1980

MUSIC LP

COVER DESIGN BY RONALD CLYNE



**Side 1**

1. Ringing of the welcome bells  
The storyteller's chant; "All hid"  
© 1980 by Linda Goss
2. "Do you want to hear a story?"  
© 1980 Linda Goss  
"Creation of the Magical Forest"  
Tale: "Rabbit at the waterhole"
3. Tale: "Rabbit and The Magic Guitar"  
"The Rabbit's Birthday Party"  
(A neighborhood playsong)

**Side 2**

1. "Do you want to hear a story"  
Tale: Anansi the spider and the pet of beans
2. Play songs from the neighborhood  
"Anansi had a party, Chitty, chitty, bang, bang,  
"Aunt Dinah died, Hands up, tootsie,  
Now I never went to college."
3. Tale: Annansi went down to the water  
© 1980 Linda Goss  
Play songs: "One potato, two potato etc."  
Story: "The Twelfth Annual Universal Web  
Weaving Contest"  
© 1980 Jo-Anne McKnight

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AFRO-AMERICAN  
TALES & GAMES  
LINDA GOSS

DESCRIPTIVE NOTES ARE INSIDE POCKET

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# AFRICAN TALES & GAMES

Told by Linda Goss  
Travelling Storyteller

## Introduction to Black Storytelling

Since the beginning of time the story has been with us. The story containing our folklore (traditions, rituals, and sayings of a group of people with a common heritage.) The story is told to us by THAT SOMEONE of that group of SOMEONES who possesses the gift of gab which is the ability to "talk that Talk" and "walk that Walk".

In ancient African societies storytelling was an institution of learning. Today it is still prominent in some modern African societies. In West African the Griot plays his kora harp lutes and sings stories about history that only he remembers.

In America not only Black Storytelling but Storytelling in general is emerging throughout the land. Folks are beginning to realize the value of traditional storytelling. Historian Carter G. Woodson states in his book AFRICAN MYTHS: "The folktales of a people are a guide to the understanding of their part...Many of them present a point of view and emphasize a moral...Taken as a whole, they show the wit, wisdom, and philosophy of the people. In this way man undertakes to account for the moral, natural, and spiritual world in which he moves."

The authentic storyteller tells the story in descriptive dramatic detail. He acts out the characters by imitating voices and making gestures. The storyteller dances, sings, moans, groans, howls, and shrieks creating an exciting and memorable experience for the listener, especially a child. By stimulating the imagination and broadening the senses the storyteller trains the eye to observe, the ear to listen, the hand to build, the body to move thus stirring up the initial process of the creative experience which motivates

written by Linda Goss

Parts of this article is from "IT'S STORYTELLING TIME" written by Linda Goss published in AFRICAN WOMAN magazine.

## SIDE I

### Band 1

Selection 1 "ringing of the bells". The storyteller rings the bells signaling for everyone to come and listen to the stories.

Selection 2 "the storyteller's chant". This chant I originated and developed to capture the listener's attention and imagination.

"Sto---ry! Sto---rytelling ti---me!  
Sto---ry now! Sto---rytelling ti---me.  
ie yie yie yie yie yie yie yie yie!  
ie yie yie yie yie yie yie yie yie!  
ie yie yie yie yie yie yie yie yie!"

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Selection 3 "All Hid" This spirited song gets minds moving and bodies jumping.

"Last night, night before  
Twenty-five blackbirds  
at my door.  
I got up  
to let them in.  
Hit'em in the head  
with a rolling pin.

### (Chorus)

Leader: All hid!  
All: All hid!  
Leader: All hid!  
All: All hid!  
All: 5 10 15 20  
Leader: All hid!  
All: All hid! (repeat)

Leader: 25 30 35 40 45 50 55 60, all hid!  
All: All hid!  
Leader: All hid!  
All: All hid!  
All: 5 10 15 20  
Leader: All hid!  
All: All hid!  
Leader: 65 70 75 80 85 90 95 100, all hid!  
All: All hid!  
Leader: All hid!  
All: All hid!  
All: 5 10 15 20  
Leader: All hid!  
All: All hid!

Leader: Jack be nimble, jack be quick,  
Jack jumped over the candlestick.  
Little boy blue come blow your horn.  
Sheeps in the meadow, cows in the corn.  
Tom, Tom, the piper's son  
stole a pig and away he run.  
Peter, Peter pumpkin eater  
had a wife but couldn't keep her.

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Leader: Juba this and Juba that  
 And juba stole a yellow cat.  
 I spy bumble by  
 How many blackbirds in my pie?  
 (repeat chorus)

All: Clap your hands.  
 (imitate movements)  
 Leader: Stomp your feet.  
 All: (imitate movements)  
 Leader: Shake your arms.  
 All: (imitate movements)  
 Leader: You've got the beat."  
 (repeat chorus)

Band 2

Selection 4 "Do you want to hear a story?"

Leader: Do you want to hear a story?  
 All: Yes, yes.  
 Leader: Do you want to hear a story?  
 All: Yes, yes.  
 Leader: Do you want to hear a story?  
 All: Yes, yes.  
 Leader: Storytelling telling time. (repeat)

Leader: Hum hum hum hum  
 All: Hum hum hum hum  
 Leader: Hum hum hum hum  
 All: Hum hum hum hum  
 Leader: Hum hum hum hum  
 All: Hum hum hum hum  
 Leader: Storytelling telling time.

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Selection 5 "Creation of the Magical Forest"

Leader: I am-  
 All: I am-  
 Leader: the great redwood tree.  
 All: the great redwood tree.  
 Leader: I am-  
 All: I am-  
 Leader: the small bumble bee.  
 All: the small bumble bee.  
 Leader: I am-  
 All: I am-  
 Leader: the morning sun.  
 All: the morning sun.  
 Leader: laughing Ha ha ha ha ha  
 All: laughing Ha ha ha ha ha  
 Leader: I am the flowing seas.  
 All: I am the flowing seas.  
 Leader: I am the cool breeze.  
 All: I am the cool breeze.

Selection 6 "Rabbit at the waterhole". This story is adapted from an East African folktale about "Sungura" which is rabbit in Swahili.

Summary of story follows:

There is a great drought in the forest. All the animals meet together and decide on what must be done. The chipmunk suggests they dig for water. The animals agree to do this except for the lazy rabbit who hops away. The animals dig and discover water but they do not want to share the water with the rabbit. So the water buffalo and then later on the hyena attempt to keep the rabbit from the water but each fail because the rabbit is too tricky. The turtle volunteers to keep the rabbit away from the water. He goes to a tree and rubs sap on

his shell and goes back to the water and sits down in it. When the rabbit hops up to the water he thinks the turtle's shell is a stone so he steps onto it and becomes stuck. The rabbit realizing he's been trapped laments: "You don't miss your water until your well runs dry."

Band 3

Selection 7 "Rabbit and The Magic Guitar". This story is adapted from an East African folktale.

Summary of story follows:

Jack Rabbit from Texas travels across the waters to visit his tricky cousin the jungle rabbit. He explains to the rabbit that he earns a living by playing the guitar. He decides to teach the rabbit the same skill in hopes he will stay out of mischief. Rabbit learns to play the guitar very well. The animals give him food for his talent and invite him to their parties. Even though the rabbit likes the food he is receiving from his friends he still believes that playing the guitar is too much work. He notices two crickets in the brush. He kidnaps them and places them in the guitar. He tells them he will free them if they will play the guitar. He summons the animals and exclaims to them about his magical guitar "that plays all by itself". He receives more food, more praises, and more invitations. He stuffs himself with so much food until he takes a long nap. The crickets begin to cry until their families come and rescue them by cutting open the strings. They are freed but before they leave Father cricket ties the strings to the guitar so the rabbit won't suspect anything. The rabbit wakes up and rushes over to play at the horse's house. Not realizing anything the rabbit puts the guitar down and tells it to start playing. Nothing happens. The horses become angry. The rabbit peeps inside the guitar and sees that the crickets have escaped. The rabbit has to play the guitar himself. That night he tries to find the same two crickets but the jungle is filled with thousands of crickets making their sounds and spreading the news about the tricky rabbit's deed. The rabbit becomes so ashamed that he crawls into a hole. That is why rabbits live in holes today.

Riddle "Why is the rabbit's nose so shiny?  
 Because his powder puff is on the wrong end."

Selection 8 "The rabbit's birthday party" (a neighborhood playsong.)

Leader: The rabbit is having a birthday party.  
 All: Pizza, pizza, daddy-o.  
 Leader: How you know it?  
 All: Pizza, pizza, daddy-o,  
 Leader: Cause I saw it.  
 All: Pizza, pizza, daddy-o.  
 Leader: Let's jump it.  
 All: jump it, jump it, daddy-o.  
 Leader: Let's hop it.  
 All: hop it, hop it, daddy-o.  
 Leader: Let's twist it.  
 All: twist it, twist it, daddy-o.  
 Leader: Let's shake it.  
 All: shake it, shake it, daddy-o.

(repeat)

Selection 9 "Mister Rabbit, Mister Rabbit" (American folksong)

"Mister Rabbit, Mister Rabbit;  
 You live down in a hole.  
 Yes, yes to keep from the cold.  
 But every little soul  
 must shine shine shine.  
 Every little soul  
 must shine shine shine.

(repeat)

SIDE II

Band 1

Selection 1 "Do you want to hear a story" (refrain)

Selection 2 "Anansi the spider and the pot of beans". This story is adapted from a West African folktale. It appears in many books one of them is Joyce Cooper Arkhurst's "Adventures of Spider".

Summary of story follows:

It is planting season time and Grandma Spider calls on Anansi to help her plant her garden. But Anansi loves to eat and hates to work. Grandma agrees to fix Anansi his favorite food which is beans if he will plant her garden. So Anansi follows Grandma Spider over to her house. She leaves Anansi in the garden while she goes and cooks the beans. Soon the smell of those beans travels through the kitchen window across the garden over to Anansi's nose. Anansi begins to sing his little song:

"Anansi dug a hole  
And he planted  
a seed in it (shoo)  
Yum yum yum yum yum yum  
yum yum yum yum yum. (repeat)

He tried  
ever so hard  
but he couldnot stop  
Yum yum yum yum yum yum  
closer to the pot." (repeat)

Soon Anansi forgets all about the planting. He sneaks into the kitchen and begins stealing beans by putting them in his hat. It just so happens that while Anansi is eating the beans a flock of birds are being chased by some folks. They can smell those beans and they fly into the kitchen with Anansi. He tries to chase them away but creates a lot of noise which causes Grandma spider to come into the kitchen. Anansi does not want Grandma to catch him with the beans so he puts his hat on his head forgetting that the beans are still hot. He jumps up and down. Grandma sees him and wonders why he is acting so strangely. He tells her he is dancing and must leave immediately to attend a party. Anansi runs out of the kitchen. Grandma Spider and the birds chase after him. Anansi is so tired and the beans are burning his head so badly that he falls against a tree and tosses the hat from his head. Beans fly everywhere. The beans had burn every hair off Anansi's head.

Band 2

Selection 3 Playsongs from the neighborhood.

"Anansi had a party.  
Pizza, pizza, daddy-o  
How you know it?  
Pizza, pizza, daddy-o  
'Cause I saw it.  
Pizza, pizza, daddy-o  
Let's chicken it.  
Pizza, pizza, daddy-o  
One more time.  
Pizza, pizza, daddy-o.  
Let's monkey it:  
Pizza, pizza, daddy-o.  
One more time.  
Pizza, pizza, daddy-o."

Chitty, chitty, bang, bang.  
I can do karate.  
Chitty, chitty, bang, bang.  
I can shake my body.  
Chitty, chitty, bang, bang.  
I can shoot somebody.  
Chitty, chitty, bang, bang.  
Oops, I'm sorry.

Aunt Dinah died.  
How she die?  
Oh she died like this (repeat).

Aunt Dinah died.  
How she die?  
Oh she died like this (repeat).

Aunt Dinah's living!  
Where she living?

Oh she's living in a country  
called Tennessee.  
She wears short short dresses  
up above her knee.  
She shakes that shimmy  
where ever she go.

Hands up--tootsie, tootsie, tootsie  
Hands down--tootsie, tootsie, tootsie  
Turn around--tootsie, tootsie, tootsie  
Touch the ground--tootsie, tootsie, tootsie

Now I never went to college.  
And I never went to school.  
But when it comes to the boogie  
I can boogie like a fool.  
To the front--to the back--  
to the side, side, side. (repeat)

Band 3

Selection 4 "Anansi went down to the water". This story is adapted from a West African folktale.

Summary of story follows.

Anansi the spider felt badly about losing his hair in that pot of bean episode so he left town. He moved to a place that had a custom of feeding a person whenever he or she came to visit. Anansi loved this custom so much that he went around to everyone's house and received all kinds of food. One day a tired turtle was passing through and stopped by Anansi's house. Anansi did not want to share his food with the turtle and he reminded the turtle of the custom of sitting down at the table with clean feet. The turtle had been traveling so his feet were very dirty. He went down to the river to wash them. When he returned to Anansi's house, Anansi had eaten half of the food. Anansi shouts at him that his feet are still dirty and makes the turtle return to the river. The turtle goes back to the river to clean his feet and on returning notices that the food is almost gone. Anansi shouts at him again saying that his feet are still dirty. The turtle replies that he can not keep them clean because the path down to the river is a dirty one. Yet the turtle agrees to return to the river to clean his feet once more. The turtle cleans his feet and decides to walk on clean grass so his feet will stay clean. But when he returns to Anansi house the food is all gone. The turtle eats the crumbs that are left and invites Anansi over to his house. Anansi goes over to turtle house but he forgets one thing. The song goes as follows:

"Anansi went down to the water  
to see what he could find.  
But when he got there-  
the turtle was nowhere-eeay eeay yay!

Anansi looked down in the water  
and the turtle said: "Here I am my friend".  
And the turtle with a grin said: "Do jump in!  
eeay eeay eeay yay!

Anansi jumped down in the water  
But alas, he could not swim.  
So with a blooey, blowey, bubbly bla bla.

Anansi jumped out of the water  
shaking and a shivering and a shwee  
ba ba bacba bu bu bu bu eeay eeay eeay yeah!

Now did you get it? Anansi got it!  
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The turtle lived in the river and Anansi couldn't swim.



Selection 5 "One potato, two potato".

One potato, two potato  
three potato, four  
five potato, six potato  
seven 'tater more.

(repeat)

One potato, two potato  
three potato, four  
That's all folks.  
There ain't no more.

Selection 6 "The Twelfth Annual Universal Web Weaving Contest".  
This story was told to me by Jo-Anne McKnight. ©1980. Ms. McKnight  
is a poet, writer and native of Washington, D.C.

The entire story isn't told on the recording because the  
storytelling never gives everything away. She likes to keep you  
hanging so you'll come back for more.

"Can't tell you every tale  
I've got to go.  
Can't tell you every tale  
Come back for more."

BIOGRAPHICAL SKETCH

OF

Linda Goss, Traveling Storyteller

Linda Goss is regarded by some critics and audiences as  
being one of the country's "Master Yarnspinners". This award  
winning traveling storyteller was born Linda Yvonne McNear to  
Mr. and Mrs. Willie McNear in an aluminum factory town called  
Alcoa located near the "Great Smoky Mountains" in East Tennessee.  
As a child she was always fascinated by the "tall tales" and  
stories of Slave life that were told to her by her Grandfather.

As Linda states it: "Granddaddy Murphy taught me stories.  
Momma taught me dramatic flair, and Daddy taught me rhythm. I  
blended those ingredients with a little wit, a little humor, some  
singing, some dancing, and my fabrics. (brightly colored African-  
pattern cloths) to enhance the trickster tales and myths that I  
love to tell."

Linda received her B. A. degree at Howard University in  
Washington, D.C. and her Masters degree from Antioch University in  
Yellow Springs, Ohio.

She appears in The Folk Book programs, a series for instructional  
television. The program that Linda is featured in has won three  
major awards: 1979 22nd International Film and Tv Festival of New  
York-Silver Medal (2nd place), 1979 Athens Film Festival of Athens,

Ohio-Special Merit Award, and the 1979 Central Educational Network Award. Her storytelling segments had the highest rate of attention span in the Folk Book programs that were taken into urban and rural Wisconsin Classrooms for attention span testing. This series is produced by NEWIST.

She has also received awards from the Educators to Africa of Phila., and Pottstown Festival of the Arts. She will be highlighted in Bernice Reagon's soon to be released book on the African Diaspora.

Linda is in constant demand traveling throughout the country performing for all ages in all places such as libraries, schools, museums, parks, festivals, community centers, birthday parties, colleges and universities, radio and television.

Her electrifying and magical performances have been favorably reviewed in newspapers and magazines such as The Philadelphia Inquirer, The Washington Post, The Baltimore Sun, The Philadelphia Tribune, The Washington Star, Smithsonian Associate, The Indianapolis News,

The Phila. Bulletin, Encore, Black World, The Maryville-Alcoa Times, The Phila. Daily News, The Germantown Courier, and The Chestnut Hill Local.

Her poetry and articles appear in AFRICAN WOMAN, A ROCK AGAINST THE WIND, WE SPEAK AS LIBERATORS, SYNERGY D.C. ANTHOLOGY, NIGHT COMES SOFTLY, and REFLECTIONS.

Linda is married to Playwright and Professor Clay Goss. They have two daughters, Aisha and Uhuru. In spite of her busy storytelling schedule she finds time to be Folk-Artist-in-Residence at The Philadelphia School and during the summer direct a Drama/Crafts workshop at the Church of the Brethren in her neighborhood of Phila.

"I believe in the extended Family unit and my in-laws, Douglas and Alfreda Jackson help me out a "great bit" to maintain my schedule".

Linda Goss, traveling storyteller is a member of NAPPS ( The National Association for the Preservation and Perpetuation of Storytelling) and is listed in their directory of Storytellers.