# WORKS FOR CARIBBEAN ORCHESTRA COMPOSITIONS REFLECTING THE MUSIC OF GRENADA AND THE AFRICAN CARIBBEAN DIASPORA

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# A THESIS SUBMITTED TO THE FACULTY OF GRADUATE STUDIES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTERS OF ARTS

GRADUATE PROGRAMME IN MUSIC

YORK UNIVERSITY,

TORONTO, ONTARIO

**AUGUST 2018** 

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### ABSTRACT

In this thesis, the music and history of Grenada and the African Caribbean diaspora provided inspiration for compositions featuring a seventeen piece orchestra with an emphasis on form, structure, harmony, rhythm, melody and dynamics. This research includes four original musical compositions, tailored particularly, to characterize the music of the "Big Drum," a lively ancient dance rite of the island of Carriacou, and "Shango," another African based religion in Grenada, and their influences on calypso, reggae, Latin music, jazz, blues, gospel, soul music, and other sub-genres in the Afro-Caribbean diaspora.

#### **ACKNOWLEDGEMENTS**

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Moving through another stage in my musical journey, it is important to acknowledge several people who have contributed exceptionally to my career development. In particular, Joseph Chasteau, Nelson Symonds, Doug Richardson, Norman Villeneuve, Oliver Jones, Wray Downs, and Don Carrington, have facilitated my entrance into the music world.

Dr. Michael Arthurs was one of my teachers whose wisdom, patience and encouragement, spurred me on even when I doubted myself. I would also like to acknowledge the people in the orchestra who have made my compositions achievable. This musical accomplishment would not have been possible without you.

To my teachers at York University, I say a special thank you for your guidance; when my studies seem to be going a little awry. I found you to be approachable, accommodating, supererogatory, always making a concerted effort to place me on the right track. My thesis supervisor professor Sundar Viswanathan, has been exceptional. He has guided my research with patience and enabled this paper to be my own work.

Tere Tilban-Rios, Graduate Program Assistant, many times I left your office with these final words: "I am so overjoyed I came to see you," and I meant every word I said. Your never-ending readiness to give guidance when things seemed a little lopsided. I consider your contribution to my academic pursuit a lifetime endowment.

Finally, I must express my heartfelt sense of debt and gratitude to the people who have given me the greatest and most important support, my mother Lennie Ettienne, my wife Lee Arima, my son Quincy Romain and grandson Marcelle Romain, Phyllis Rozendal from the writing centre, professor Alan Henderson, Howard Stern, Carl Cherubin, Lester Boyke and Goshia Faryna. Your patience, understanding, encouragement and assistance have reinforced me in so many ways to make this journey possible. To you I have given my unconditional love and respect, thank you.

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#### INTRODUCTION

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My musical career began in Grenada as a child, but it quickly sent me all over the world. I knew from early childhood that despite the economic and social factors that were working against me, I could be successful. As a jazz organist, pianist and vocalist, I have travelled around the country with world renowned guitarist Nelson Symonds for two years (December 1983 to March 1985). Subsequently, I joined the Platters for a two year South African tour (September 1986 to April 1998).

On my return to Toronto I was invited to the Montreal jazz festival (June 1998), together with tenor saxophonist Doug Richardson, Nelson Symonds Charlie Biddle, and Norman Marshall Villeneuve. After playing around the Montreal jazz circuit with Biddle, Richardson, Symonds and Villeneuve for a year, the jobs suddenly started to decline. I then proceeded to study the piano, as well as arranging and composition with pianist Oliver Jones. Throughout the duration of Oliver's world touring engagements, I resumed my studies with pianist Wray Downs. During the process of continuing my studies, resources that I had accumulated started to dwindle, and a few weeks later I decided to return to Toronto.

While jobbing around Toronto in 1998, tenor saxophonist Don Carrington invited me on countless occasions to join his Trad-Jazz band. I finally decided to join his group in June 1998, because I wanted to understand the authenticity, genesis and history of the music. Things worked out great for me playing with these seasoned group of musicians who were much older than I. Their musical awareness, resources and experiences were bountiful.

Our repertoire was mostly the music of Louis Daniel Armstrong nicknamed Satchmo, Satch, and Pops, who was born August 4th 1901 in New Orleans Louisiana in a section so poor it was nicknamed "The Battlefield." Louis Armstrong was an American trumpeter, composer, singer and occasional actor, who was one of the most influential figures in jazz. Our repertoire included songs such as; "When The Saints Go Marching In," "Hello Dolly" and "What A Wonderful World." From a calypso standpoint, I

discovered that there were strong similarities between Traditional-Jazz, often called "Dixieland" or Dixieland-jazz, and calypso music. They both contained the same consistent flow, rhythmically, melodically and harmonically.

For many arduous years, I encountered difficulties mastering the Hammond B3 organ, and one day July 1999, Jimmy McGriff, one of the world's most popular jazz blues organ players from the United States, walked into the Benos jazz club in Toronto to listen to our Saturday afternoon jazz matinee. After listening to my playing with earnest and eager attention, he walked over towards me and asked, if I was willing to do a duet organ battle with him. I was elated by his comment and answered in the affirmative. A few months later we started rehearing for our touring dates.

Throughout the duration of our touring engagements, I was asked by another world renowned jazz and blues organ player Jack McDuff to include a battle with all three of us. Jimmy and I both accepted. These organ battles have given me the opportunity to play with local and world class organ players all over the world.

After returning to Toronto, the music scene had changed drastically, and most of the Toronto popular jazz clubs were closed. I continued studying musical analysis, jazz theory, improvisation, harmony and speculative concepts with professor John Gittens from the York University music program, but stopped, because I was offered a job travelling internationally as musical director with Norris Vines and the Platters.

In early spring 2017, I wrote four original pieces depicting the experiences I have had growing up in Grenada and Canada. These compositions incorporated jazz, blues, calypso, and other elements of African music, with heavy use of percussion instruments, complex rhythmical patterns, and call and response vocals. These compositions were written specifically, for a seventeen piece orchestra, with the purpose of highlighting influences from Grenadian music-in-culture, my Canadian musical experiences, and other sub-genres from the Afro-Caribbean and Afro-American diaspora.

One person in particular, to be highlighted as the key factor in ensuring favourable treatment and support in my musical development, and also, the main reason why I am a musician today, is Joseph Chasteau. My original composition "Tribute" was dedicated in his honour. The three other compositions were written specifically to recognize the unique musical styles of each Caribbean island, and other styles of music from the Afro-American and Afro-Caribbean diaspora.

#### **CHAPTER 1**

## MUSIC IN GRENADA: A PERSONAL HISTORY OF MUSICAL INFLUENCES

I was born in Grenada, West Indies, known as the Spice isle of the Caribbean, in a village called Corinth in the parish of St. David's, with a census of no mare than twenty five hundred people, no telephones, or televisions, and maybe one or two privately owned radios. Our only source of drinking water were stand pipes in the community located one or two miles away from each other. Most of the people in the village were staunch believers in the church called Gospel Hall. From early childhood I sang in the church choir, and at age seven I began playing on street corners using borrowed home-made instruments. I played music that I heard on the radio, church, Sunday school, as well as my mother's singing (while house cleaning or cooking).

Most of the people in the village were staunch believers in the church called Gospel Hall.

My mother and grandmother loved music, especially Gospel songs like, "How Great Thou Art," "You'll Never Walk Alone," "Take My Hand Precious Lord," as well as Negro spirituals like, "Wade In The Water," and "Coming For To Carry Me Home" by the queen of gospel music, "Mahalia Jackson."

They never yearned for other musical art forms that were not church orientated, and furthermore, if one were to be a calypsonian or a steel pan player, you were at the bottom of the heap of desirables.

The church (Gospel Hall) was located on the border of Corinth estate which was owned by British Biologist Dr. Groom. This estate was best-known for its production of coconuts utilized for coconut oil, vegetables and fruits like oranges, grapefruit and bananas. Joseph Chasteau was the overseer and housed on this estate. I didn't perceive until later, that Chasteau was one of the first big band arranger/composers, saxophone and guitar players in the late 1940s and 50s in Grenada.

Chasteau used the downstairs space of the Corinth Great House for band rehearsals of the newly named Velvet Tones Orchestra. A major part of the repertoire of the orchestra was a collection of arrangements made popular in the swing era by famous American big-band trombonist arranger

composer Glen Miller. Other parts of the repertoire featured international calypso songs like "Jean and Dinah" sung by the Mighty Sparrow (Grenadian born Slinger Francisco) and even a calypso arrangement of Paul Anka's 1957 hit single "Diana."

Chateau had an extraordinary gift for diverse ideas, and elements in his music seemed natural and effortless. Sadly, there are no recordings of the Velvet Tones Orchestra, yet I still have vivid memories of that unmistakable sound lingering in my ear. Chasteau's influence as well as his assistance in my musical journey was an important factor in my musical evolution as a composer, arranger and musician.

When I was seven I became interested in the banjo. The banjo player in Chasteau's band (Leomas Lett) played so well that I tried to emulate everything he did. On one particular night, my mother, (who always had a passion for the banjo) took me to a competition among musicians from all the neighbouring communities. I sneaked behind the musicians, picked up the banjo, and started to imitate a musician playing it. One of the guitar players noticed me and demonstrated to me the correct way of tuning the instrument, the naming and purpose of the four strings, as well as a few chord changes to work with.

I quickly developed my ear as well as my memory (possible as a result of not having a radio in my house), key factors in my development as a musician. I became very clever when identifying rhythmical and melodic structures of songs played on the radio and at church. On countless occasions my mother mentioned (knowing there were only two radios in the community), that she had heard me singing melodic lines of songs by Nat King Cole, Brook Benton, Ray Charles, as well as lines of more complex melodies from classical and classic pieces such as: "Voices of Spring" by Johann Strauss II, and "Island in the Sun" by Harry Belafonte, as well as "Yellow Bird" by Allen Bergman.

In January 1957, Anthony Bernard (locally called Lucky), began teaching at the Catholic school in Corinth. Mr. Bernard was very much admired by everyone in the community, he was a priest, a

Catholic brother, a scout master, member of the Grenada voluntary constabulary, farmer, musician, sculptor and school teacher. He has made a significant impact on my career and my family in many ways. Mr. Bernard introduced me to the concept of community drumming ensembles, where everyone was welcome to learn, practice and perform in drum corp parades with other neighbouring villages, and also students who were interested to learn Negro spirituals such as, "Nobody Knows The Trouble I've Seen" and "Kumbaya" (Come by Here).

Growing up in Grenada, the music that I heard everyday was calypso music, steel band music from Trinidad, and traditional folkloric songs of the "Big Drum" and "Shango" that we sang as kids everyday during school recesses. Calypso music, and the folkloric traditional songs of Grenada and Carriacou, (also in chapter two), were highly influenced by the "Big Drum" and "Shango." These traditions are demonstrated throughout the four pieces of my original compositions.

I was introduced to the steel pan in 1963 by Ben Philbert. It was a major musical development in my life. At his home, I had the opportunity to become acquainted with, and experiment with different melodies that I had heard on the radio. The steel pan routinely brought many musicians to his house, and later we decided to organize a steel band in the community. The band created lots of chaos in the neighbourhood, as pan players in Grenada had a bad reputation. Later, after all the turbulence with the steel band subsided, my friend Godwin Pierre formed a singing group called the Jolly Knights. The group displayed our melodic and harmonic versatility, and became very popular throughout the Caribbean for a brief time, but the steel band remained our priority.

In 1964, much of the repertoire arranged for steel orchestras in Trinidad included a great deal of classical music, particularly, "Voices of Spring," by Johann Strauss II. This piece of music was very challenging, therefore we were forced to memorize our parts because our steel orchestra had no classical background. We continued to play our local arrangements of calypso and folkloric songs that we had heard on the radio.

In August 1968 I was offered a job at the Windward Islands Broadcasting Station (owned and operated by the Grenada government), replacing parts for tape recorders and transmitters that were needed to keep the station on the air. I also had access to the music library as well as various recording studios.

By the ending of the year1968, I had played with many of the combos around the country. I started playing the tenor and alto saxophones briefly at jam sessions around the neighbourhood but I could not get motivated. One Saturday evening May 1969, after attending a new American fashionable venue called the Aquatic Club in Grenada, a man named Terry Blackburn asked me to join his band. His repertoire included, songs like, "Time is Tight" and "Green Onions" by Booker T & the M.G.'s, "The in Crowd" by Ramsey Lewis, "Agua de Beber" by Sergio Mendez Brazil 66, and "The Girl from Ipanema" by Antonio Carlos Jobim. I quickly replied that was the music I really wanted to play.

My mother never wanted me to play music. She thought that I needed a better life that was stable and that included more options for progress. She kept pressing me to quit my job at the radio station and to pursue my studies in radio engineering. Mr. Smith, the chief engineer of the Windward Islands Broadcasting Station suddenly took a liking to me.

One day after trouble shooting some of the technical problems we had encountered in the control room at the broadcasting station, I told Mr. Smith that I was very interested in studying radio engineering. He was very elated with my decision and suddenly replied; "I'll look into it for you."

The following day he called me to his office and suggested that I should apply to the Grenada Government for a scholarship.

After browsing around the different pamphlets and brochures of engineering schools in the U.S.A and Canada I discovered that Radio College of Canada, (the same institution that Ray Smith the chief engineer graduated with his engineering degree) was admitting foreign students to their radio engineering program. The next day I forwarded an application to the public service commission for an

engineering scholarship. A few days later Mr. Smith called me to his office for a meeting and handed me a brown envelope. Later, I opened it and fond out that I was granted a two-year scholarship at Radio College of Canada.

Before leaving Grenada, I went to thank Chasteau for unselfishly sharing with me his relevant experience and musical knowledge. He was so elated to see me, cordially asked me to sit down, in view of the fact that he wanted to impart relevant information regarding the continuation of my musical career before leaving the country. He talked to me about the real commitments and various challenges that face the musician when he is alone with his instrument. He continued to say that I must sit with that instrument and improvise hour after hour, day after day, year by year with NO LET UP! I must be convinced that there will always be a deeper level of creativity that has not yet been tapped. I must have faith in what I am doing and must sense, feel, and visualize a light shining inside the body and mind that grows ever brighter as each new level is mastered, and only when that light engulfs me during a performance, I will then know the true meaning of joy: a joy beyond description and will be felt by all. That joy will be called MAGIC.

Chateau also made me aware of how to develop and express my emotions through the art of calypso, Latin and jazz improvisations. He also gave me enlightening insights into the compositional process, the reading and writing of music, and compositional self-analysis. I have extrapolated these ideas in my compositions through a complete study of harmony, counterpoint, analysis, compositional forms, arranging and orchestration.

#### **CHAPTER 2**

#### **OVERVIEW OF MUSIC IN GRENADA**

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The country of Grenada consists of a series of islands that includes Grenada, Carriacou, Petite Martinique, Saint Vincent and the Grenadines and others. Grenadians have a mixed ethnic heritage that includes aboriginal peoples (primarily Arawak and Carib), people of West African descent, people of East Indian descent, and those with a Western European background (mainly French and British). This mixed heritage has given the islanders a culture of their own, from their folklore and personal histories passed down in family memories, to their August carnival celebrations. A Grenadian tourism website provides an interesting overview of the music popular today. It states that:

The main types of music popular in Grenada are calypso and reggae. French Caribbean music known as 'zouk' now seems to be having a strong influence on calypso..... Steel pan, originating in neighbouring Trinidad, is a major part of the music scene.... There are also a few drumming groups scattered around the island. There is an annual drum festival held in the village of Tivoli, which is growing in popularity and is attracting international acts. Folk dance/singing groups are trying to keep alive the traditional dances and songs. Carnival is celebrated in Grenada on the second weekend of August every year and in Carriacou and Petite Martinique at the traditional time of just before Ash Wednesday. There's DJ music, steel pan bands on floats and street parades with brightly-coloured costumes. It is a time of great revelry and fun. There are many traditional characters to look out for, including the Jab Jabs (devils), and Shortknees (like Pierrots). Carriacou has a very particular type of masquerade called "Shakespeare Mas" which can be seen during their Carnival, where participants recite long stretches of "Julius Caesar" interspersed with their own tales of bravado. This has been an unbroken tradition for centuries and is one of the oldest forms of masquerading in the Caribbean region. (Grenada -

Culture and Lifestyle.)<sup>1</sup>

Carnival, as mentioned above, occurs at two different times of year in the country of Grenada.

Another Grenadian website (directly linked to the official website of the Division of Culture Grenada) notes this as well and describes carnival in the following manner:

Carnival is the Caribbean's signature celebration. Usually, it takes place at the beginning of the year, around lent, but on Grenada the celebration occurs in August. Carnival is an exuberant, colorful event filled with costumed parades and island music. Carriaco, meanwhile, does hold its Carnival in March. Events here include a parade, a children's carnival, a calypso king contest, and a competition for the king and queen of bands.<sup>2</sup>

An important part of Grenada's carnival is the music of "Shortknee." "Shortknee music" is a style of African Caribbean music that originated in Grenada during the early to mid-19th century. The music is also used for other special occasions like Independence day celebrations. The official website of the Division of Culture Grenada (http://www.grenadaculture.org/index.htm/) states that:

"Shortknee" ... is one aspect of Grenada's carnival. This masked character ... dates back to the 16th and 17th century. The revellers wear brightly coloured costumes ... adorned with bells and mirrors. Their call and response chants and vigorous movements portray them as fearless warriors as their parade enveloped in a cloud of talcum powder.<sup>5</sup>

The island of Carriacou is perhaps best known for the "Big Drum" ritual which contains both music and dance. In "Soul Force 101: Yoruba Sacred Music, Old World and New", John Gray discusses McDaniel's insights into the "Big Drum" dance and notes:

<sup>&</sup>lt;sup>1</sup> http://www.homestaysgrenada.com/grencont.htm

<sup>&</sup>lt;sup>2</sup> "carnival". http://caribya.com/grenada/culture/

<sup>&</sup>lt;sup>3</sup> Lorna McDaniels, *The Big Drum Ritual of Carriacou Praisesongs in Memory of Flight* (ISBN 0-813-167-X.0-813 University Press of Florida 1998), 56.

<sup>&</sup>lt;sup>4</sup> Steele, Beverley A. *Grenada a History of its People* (ISBN 9780 333 93053 3 Macmillan Publishers Limited 2003), 147.

<sup>&</sup>lt;sup>5</sup> http://caribya.com/grenada/culture/

The "Big Drum" or Nation dance of Carriacou, Grenada, although not specifically a Yoruba tradition, bears remarkable similarities to many of the festivals described by Ajayi ... Lorna McDaniel points out... (that) hints of shared cultural inheritances permeate the event. Carriacou is a tiny eastern Caribbean island boasting a multi-ethnic population of chiefly West African descent. The nine "nations" acknowledged as ancestors to Carriacou's people include the Cromanti (Akan), Igbo, Manding, Arada (Fon), Moko, Chamba, Temne, Banda, and Kongo. It is to them that the "Big Drum" pays homage with its fusion of national dance repertoires. The ritual's performers include three drummers, five to twelve singer/dancers, and a chantwell (lead singer) ... (The) chantwell's function is to teach repertoire, introduce the songs, and spur on the drummers and dancers during performances. Although the dance can be performed as a cultural concert for tourists, a political celebration, or a regatta show, it is, first and foremost, a fête for Carriacou's ancestors.

The music consists of singing and chanting with short repetitive melodies no more than two bars in length, typically joined by three drums, shakers and maracas. This musical rhythm is similar to Shango but with less emphasis on the drums. These rhythms creates a very loose accompaniment to many of the African Caribbean dance styles (see Table 1 page 14). An anonymous article on a Grenadian website Grenada: 'Africans in Caribbean Island of Spice and the "Big Drum" Nation' contributes the following descriptions:

The "Big Drum" is actually a set of three drums, originally carved from trees and later made of rum kegs. The skin of male goats is used for the two side drums and the skin of a female goat for the middle one. The middle drum, which has pins threaded across its surface, produces the most complicated rhythms. The singers are usually women, and the lead singer is called a "chantwell." The lyrics are usually satirical, making fun of governing figures or social customs. Dancing is performed inside a ring of people by dancers wearing full skirts and headdresses and

<sup>&</sup>lt;sup>6</sup> www.descarga.com/cgi-bin/db/archives/Article17

who interact with the musicians. The Big Drum music is performed on Carriacou at religious ceremonies including weddings and funerals.

Shango is an African based religion practised primarily in Trinidad, Grenada and Brazil. <sup>8</sup> Shango is known as the God of thunder and lightning, Shango's dance rhythms were supported by a drum ensemble of at least three members. Examples 2.1 and 2.2 (below) give examples of the kinds of rhythms used in Shango. As a young man growing up in Corinth (a rural village in Grenada), I had many opportunities to observe the Shango ritual. The Shango ceremony starts with uptempo drumming, dancing and hand clapping. Angelina Pollak-Eltz states that:

Indentured labourers from Nigeria arrived during the second half of the 19th century in Grenada. It seems possible that these free-men introduced Yoruba religion which gradually blended with African concepts and Catholic traditions. The Shango cult in Grenada is thus a product of syncretism.<sup>9</sup>

<sup>&</sup>lt;sup>7</sup> https://kwekudee-tripdownmemorylane.blogspot.com/2013/11/grenada-africans-in-caribbean-island-of.html

<sup>&</sup>lt;sup>8</sup> Nathaniel Samuel Murrell, *Afro-Caribbean Religions Culture and Sacred Tradition*. (Temple University Press, 1601 North Broad Street, Philadelphia PA 19122), 112.

<sup>&</sup>lt;sup>9</sup> Angelina Pollak-Eltz, Angelina. *The Shango Cult and Other African Rituals in Trinidad, Grenada, and Carriacou and their Possible Influence on the Spiritual Baptist Faith.* (1993.: Caribbean Quarterly), 39:3-4, 12-26.



Example: 2. 1 Shango drum ensemble.



Example: 2. 2 Shango drum ensemble.

DANCE	DESCRIPTION	
Bele	Beautiful, the name that describes the dance. <sup>10</sup> This social dance, primarily done by women, originated in France with African dance influences. The movements of this dance are very soft and flirtatious.	
Bongo	A dance of strength performed by men. It was used to settle disputes as well as to ease the passage of the spirit from one world to another. <sup>11</sup>	
Pique	A fast creole dance for couples choreographed with African movements. This dance contains strong sexual movements as exemplified mainly by the hip and pelvic thrust of both men and women. Due to the sexual content of the dance, children were not allowed to see or be part of it. For this reason the dance was done late in the evening. <sup>12</sup>	
Kalinda	Stick fighting is the most prominent feature of the kalinda. It is a duelling dance between two men who have issues to settle. The stick fight takes place in a circle formed by villagers. The movements of the dance are very strong and can be very bloody in the end. The dance is done to drums, music, singing and chanting. <sup>13</sup>	
Chamba/Tenme	This dance is musically similar to the pique dance but does not have much movement, but has similar costumes and drumming.	
Big Drum Nation Dance	A significant feature of the Carriacou folk culture to which the African connection has been preserved. <sup>14</sup> This dance in particular is a social dance displayed outdoors, at pre-wedding ceremonies, and maroon or tombstone feasts.	
Quadrille	A recreational dance of French origin performed by a couple.	
Shango	The <i>Shango</i> dance, of West African origin, is a part of the <i>Shango</i> religion. The dance is supported by a very powerful rhythm section of maracas, drums and tambourines.	

**Table 1: Folk Dances Of Grenada** 

<sup>10</sup> Ray Allen, *Traditional Music and Dance from North, South and Central America, and the Caribbean* (New York: World Music Institute, 1988), 73.

<sup>&</sup>lt;sup>11</sup> Harold Courlander, A Treasury of Afro-American Folklore (New York: Marlowe & Company, 1996), 15.

<sup>&</sup>lt;sup>12</sup> John Amira, *The Music of Santeria: Traditional Rhythms of the Batá Drums* (Crown Point, Ind. White Cliffs Media Co), 37.

<sup>&</sup>lt;sup>13</sup> Harold Courlander, A Treasury of Afro-American Folklore (New York: Marlowe & Company, 1996), 18.

<sup>&</sup>lt;sup>14</sup> Michael Largey, *Black Music Research Journal* 14, no.2 (Composing a Haitian Cultural Identity African Ancestry, and Musical Discourse, 1994.): 99.994.

<sup>&</sup>lt;sup>15</sup> John Amira, *The Music of Santería: Traditional Rhythms of the Batá Drums* (Crown Point, Ind. White Cliffs Media Co), 138.

On moonlight nights in Grenada, people in the neighbouring villages gather together for lalin kle' (full moon) events featuring, stick fighting and highly participatory flirtatious dances. At lalin kle' (full moon), one also hears a traditional body of Nancy stories, usually enjoyed by adults as well as children in the community. These stories also contained their own call-and-response singing led by the storyteller.

My great grandmother spent most of her adult life working on the Bellair plantations in Carriacou as a labourer in the groundnut, sugarcane and cotton fields. She was one of the original dancers of the Carriacou versions of the quadrille. Before she passed away, she demonstrated to us the different versions of the quadrille which featured four men and four women, forming a square, accompanied by a tambourine, bass drum, violin and triangle. Dance styles can be either formal, with couples gliding rigidly in turn, or a more free style, where all couples dance at the same time with unfettered movements and improvisations. However, the quadrille does not have the rhythmical variety of the "Big Drum," nor does it include the significance of the African Nation dance.

There were many popular styles that remained "folkloric," and also those that never made the transition to modern electric instruments. In Grenada rural bands tended towards accordions, fiddles, bamboo flutes, and light percussion, while urban bands used saxophone, clarinet, piano, and drums. Today rural bands often incorporate more modern instruments (electric guitar, drums, perhaps a saxophone and /or trumpet) alongside traditional ones, and may be seen in town fetes and local parties. Growing up in Grenada I have learned a number of folkloric-traditional songs depicting my personal experience of memories and historical eras of events. These songs were written in colloquial dialect, (patois), which was introduced to Grenada by French planters who were brought in from French speaking Caribbean islands.<sup>17</sup> This dialect became the widely spoken language of Grenadians and was

<sup>&</sup>lt;sup>16</sup> Lorna McDaniels, *The Big Drum Ritual Of Carriacou Praisesongs in memory of Flight*. (University press of Florida ISBN 0-813-167-X.0-8130, 1998), 37.

<sup>&</sup>lt;sup>17</sup> Lorna McDaniels, *The Big Drum Ritual Of Carriacou Praisesongs in memory of Flight*. (University press of Florida ISBN 0-813-167-X.0-8130, 1998), 21.

widely used in their songs. The lyrics of the songs were interspersed with patois and English words. 18

Example 2.3 represents my recollection of one of these songs growing up in Grenada.

#### Yoruba

Oh releh ee leh, Oh releh ee leh Oh Bur burtii manday Oh reeleh Bur burtii manday Oh reeleh

#### **English**

Oh my lord my lord, Oh my lord my god oh Heal me oh holy spirit heal me Save me oh holy spirit save me

Example: 2. 3 Yoruba and English version of "Oh Releh ee Leh." 19

<sup>&</sup>lt;sup>18</sup> Mervin Alleyne, *The Construction and Representation of Race and Ethnicity in the Caribbean and The World*. (University of the West Indies Press 1A, Aqueduct Flats Mona Kingston 7 Jamaica), 91.

<sup>&</sup>lt;sup>19</sup> Donald Hill, *Black Music Research Journal* 18, no.1/2, (West African and Haitian Influences on the Ritual and Popular Music of Carriacou, Trinidad, and Cuba 1998): 139.

#### **CHAPTER 3**

#### PRESENTATION OF COMPOSITIONS WITH ANALYSIS

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#### **COMPOSITION 1: "KING DOG"**

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#### **BACKGROUND OVERVIEW**

The derivation of the song title "King Dog" and the original idea came from growing up as an adolescent in the so-called ghettos of Toronto known as "Regent Park." Life in "Regent Park" has developed my conceptualization of living on the edge, and also contain key components and inspirations displayed in my writing. Throughout this drug infested diverse community, various people were motivated by self interest, and were also very distrustful of human sincerity and integrity. The original idea of the song titled "King Dog" derived from the combination of two phrases habitually used in the neighbourhood, "drug king pins" and "dog eat dog." The local name "dog eat dog" was very prevalent in the community particularly with drug dealers. The "drug king pins" in the neighbourhood were concerned with their own self-interests, and did everything in their power to exploit the morals of others.

One incident in particular provided inspiration for the writing of the melody of "King Dog." On a particular Saturday morning at 4am, we were abruptly woken by the sounds of barking police dogs and sirens, then the pounding footsteps of drug dealers running away from the police, followed by prostitutes trying desperately to hide from their pimps. Undercover police officers in search of illegal paraphernalia, drugs, stolen guns and after hours booze cans, reminded me of the American crime drama *Mod Squad*, featuring the music the of Earle Hagen.<sup>20</sup>

<sup>20</sup> http:en.wikipedia.org/wiki/The Mod Squad

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#### FORM / STRUCTURE

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The overall structure of "King Dog" is divided into five sections. Section one begins with the rhythm section along with the background vocals and piano for eight measures into section two, which features a muted trumpet playing the first sixteen bars of the melody. The middle register of the trumpet is very comfortable, making the melody line seem smooth and effortless. This statement by the muted trumpet also harkens back to the recordings of Miles Davis. The line, clearly demonstrates versatility, lending another dimension to the orchestra. Section three begins with the saxes and trombone, which sits on top of the "basic groove" providing a gentle and counter-locking counter-rhythm section in close voicings of Bbmin7 to Eb7. This counter-rhythm is additionally reflected in a trombone movement from the seventh to the third as this riff repeats three times. Section four commences with a swing section for sixteen measures, into section five for eight measures of Latin music towards the end of the song.

#### **ANALYTIC DETAILS**

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A perspicuous analysis of "King Dog" commences with the drums playing a solid reggae funk rhythm in half time for sixteen bars, followed by a laid back repeated bass line, which serves as one of the main characteristics in making the music flow. Reggae also signifies the modern popular music of Jamaica and its diaspora.<sup>21</sup> The term reggae more popularly represents a particular music style influenced by calypso music, as well as American jazz, blues, R&B, and particularly, New Orleans R&B practices by Fats Domino and Allen Toussaint in the late 1950s.<sup>22</sup> The inception of early reggae music can be traced as starting in early1968.<sup>23</sup> This music was closely related to other genres like ska

<sup>&</sup>lt;sup>21</sup> Malm, Krister and Sealey, *Music in the Caribbean* (Introduction by the Mighty Chalkdust (Hollis Liverpool). London: Hodder and Stoughton, 1983),72.

<sup>&</sup>lt;sup>22</sup> Michelle, A. Gonzales, and Ennis Barrington Edmonds, *Caribbean Religious History* (New York University Press 2010, New York and London), 112. www.nyupress.org

<sup>&</sup>lt;sup>23</sup> Harold Courlander, *A Treasure of Afro-American Folklore* (Marlowe & Company 161 William Street,16<sup>th</sup>. Floor New York, NY 10038, 1976,1996), 31.

and rock steady.<sup>24</sup> Reggae music was also highly influenced by funk and soul music from American record labels such as Stax and Motown. Later, in the early1980s, the music began to permeate the music industry. Artists such as UB40 were described using terms that joined the various genres they perform (e.g. "reggae funk," "reggae pop" and "reggae-disco"). These sub-genres predominantly evolved from 1980s dance hall music, which included instrumentals or rhythms, that contained elements from the R&B and hip hop genres. With every-day life experiences, coupled with the musical evolution and experimentation within these genres, the musicians in Jamaica developed a very unique rhythmic comping figure on the piano known as the "bubble." As shown in Example: 3. 1.

The Reggae Bubble



Example: 3. 1 Reggae bubble.

The reggae bubble is a unique way of comping that uses a reggae organ tone which is different from the usual organ tones when played by a Hammond B3 organ in the lower register of the instrument. This particular rhythm gives a choppy kind of sound which influences the feel of the reggae beat, and in addition, further stabilizers the rhythmic content while emphasizing the dynamic accents. The bubble is not necessarily used to add fills, but is normally played throughout the song. To master this technique using both hands can be very tricky. Here is how it works with both hands. The left hand plays on the down beat, and your right hand plays on the up beat. This becomes left right, left right, left right, left right. Reggae has a hypnotic feel, and this characteristic of reggae music (the bubble) can be attributed to its easy and laid back nature.

<sup>&</sup>lt;sup>24</sup> John Amira, and Steve Cornelius, *The Music of Santería: Traditional Rhythms of the Batá Drums* (Performance in World Music Series, No. 5. Crown Point, Ind.: White Cliffs Media Co., 1999), 70.

<sup>&</sup>lt;sup>25</sup> https://www.bing.com/search?q=an+example+of+the+reggae+bubble&form=EDNTHT

The rhythmical balance of the secondary motion of the right hand must be played in a controlled and unwavering manner to maintain rhythmical balance. The bass line must be steady, repetitive, and also groovy and profound (roots reggae). When mastered, this particular style, with the combination of the bass line together with the reggae bubble, captures the roots reggae perfectly. Bob Marley once said "many people know it but can't play it, because its not a know, its a feel."

The lead guitarist introduces the "chicken picking" guitar line which is very essential in reggae rhythms. Chicken picking guitar is a group of hand and finger techniques a guitarist uses to set the guitar strings in motion to produce audible notes. This technique involves plucking, muting or choking notes on the guitar to sound like a chicken rooster. The "chicken picking" guitar line is also called the stuck line and often mirrors the bass guitar (exact same or similar notes up the octave) which follows along with the bass guitar. This part of the guitar is generally muted to give a mellow tone as a complement to the fuller more robust tones of the reggae bass. This technique is produced by applying a moderate or flexible amount of pressure with the left hand in relation to the guitar fretboard, which when properly balanced creates distinctive tones which are crucial to the overall sound of reggae.

Chicken Picking Guitar Line



Example: 3. 2 Chicken picking guitar line.

Great reggae guitar players usually have one thing in common, the ability to create an illusion of simplicity. One may find the "chicken picking" guitar lines to be very boring. However, its virtuosity is in the nuances of the attacks as well as the many subtle rhythmic emphasis. The immediate damping of the left hand as well as the most hypnotic steadiness and even attack of the right hand picking,

makes a rhythm flow that transcends this music to a different plateau. Reggae music's simplicity, coupled with a sophisticated and unique method of performance, has created an impact in many musical genres including country, jazz blues, funk, calypso and commercial music.

#### THE BLUES AS A MUSICAL STYLE

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The melodic pattern of "King Dog" is based on the Bb blues scale. The chords Bbm7 to Ebm7 and not Bb7 to Eb7 as shown in example of 3. 3, was used, because the composition was written in Db and the relative minor of Db is Bbm, therefore, the Bb blues scale would be the appropriate scale to be played. If the song was written in Bb, then, the relative minor would be Gm, therefore the g minor blues scale would also be correct.

The Blues Scale



#### Example: 3. 3 Bb blues scale.

Blues music has several defining characteristics that have been around since its inception. The blues as a style developed in the late 19th-early centuries in areas such as Texas, the Mississippi Delta and the eastern seaboard of the United States.<sup>26</sup> The classic blues representation is a singer accompanied on acoustic guitar and sometimes harmonica. The legendary blues-man Robert Johnson is the quintessential example.

The blues can be played on any instrument. One element that ties the blues together as a musical style is its lyrical content. Most people associate the blues with depressing lyrics about loss and loneliness, but, that is not completely accurate. It does not have to be depressing to be the blues. As

<sup>&</sup>lt;sup>26</sup> https://www.studybass.com/lessons/blues-bass/about-the-blues/

the famous blues composer and bassist Willie Dixon explains, "It's got to be a fact or it wouldn't be the blues." Blues players will often tell you that the blues is about life, the good parts and the bad parts. Other key factors of the blues are the unique harmonies, rhythms, and inflections. Playing melodies from a blues scale instantly imbues a blues character into the music. The blues sound is hard to describe in words, but one would know it when one heard it.<sup>29</sup>

Many of the characteristic sounds found in the blues have "popped up" elsewhere. Some of these blues qualities include slides, bends, and "blue notes." They are heard both in the singer's voice and on the instruments playing the blues. Having elements of a blues sound doesn't necessarily make something "the blues." For example, a pop song could have blue notes while not being the blues. In this case, we would say something is "bluesy" rather than being the blues. Another common misunderstanding is that the use of the blues scale makes something the blues. Again, the blues scale has bluesy sounds, but it isn't necessarily the blues style or might not make something a blues song. It's simply a sound derived from the blues.

#### **MUSICAL INFLUENCES**

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Dizzy Gillespie, Eddie Palmieri, Chucho Valdes, and Mongo Santamaria were my biggest influences in writing "Compositions Reflecting the Music of Grenada and the African Caribbean Diaspora." Dizzy Gellispie was known world-wide for being an important figure in the creation, essence, and evolution of bebop. Gillespie began to take an interest in Afro-Cuban music in the late

<sup>&</sup>lt;sup>27</sup> https://www.bing.com/search?q=jamey+aebersold&form=EDNTHT&mkt=en-

<sup>&</sup>lt;sup>28</sup> Gerard Behagued, ed. *Music and Black Ethnicity the Caribbean and South America* (New Brunswick, N.J: Transaction Publishers, 1994), 18.

<sup>&</sup>lt;sup>29</sup> Mervin Alleyne, *The Construction and Representation of Race and Ethnicity in the Caribbean and The World* (University of the West Indies Press 1A Aqueduct Flats Mona Kingston 7 Jamaica), 103.

<sup>&</sup>lt;sup>30</sup> Robert Pastor, ed., *Migration and Development in the Caribbean* (The Unexplored Connection. Westview Special Studies on Latin America and the Caribbean. Boulder: Westview Press, 1985), 33.

<sup>&</sup>lt;sup>31</sup> Peter Manuel, Kenneth Bilby, and Michael Largely, *Caribbean Currents: Caribbean Music From Rumba to Reggae* (Temple University Press 1601 North Broad St., Philadelphia PA 19122 University press of Florida ISBN 0-813-167-X.0-81301998), 31.

1940s. He was a key figure in the movement, importing Latin musical elements into jazz and even pop music. Some of Dizzy's most famous contributions to Afro-Cuban music include the compositions "Night In Tunisia," "Manteca" and "Tin Tin Deo," co-written with famous conga player Chano Pozo. 32

Afro Caribbean Jazz music finds its beginnings in Africa, Cuba, Brazil, in the Caribbean and North America. Composer and pianist Eddie Palmieri was also one of the giants of Afro Caribbean Jazz.<sup>33</sup>

Rooted in Cuba's venerable forms, Palmieri has extended and developed the music as much, or more than any of its modern practitioners.<sup>34</sup> Palmieri was born in El Barrio (Spanish Harlem, New York) and grew up in the Bronx. He landed jobs with Tito Rodríguez and others before forming his own group.

Eddie Palmieri's style marries a soul-jazz funkiness attributed to sound of McCoy Tyner former pianist with legendary saxophonist John Coltrane.<sup>35</sup>

In the late 1970s the Cuban band Irakere burst on the scene with a revolutionary sound quite unlike anything heard before.<sup>36</sup> It soon gained popularity with US audiences, winning Grammys in 1980 and 1981. Founded and led by pianist Jesus "Chucho" Valdés, (son of the legendary pianist "Bebo" Valdés), Irakere seamlessly blended jazz and traditional Cuban music to an unprecedented degree.

Mongo Santamaria's cross-pollination of jazz, R&B and Latin music on pieces such as "Watermelon Man" and a string of Riverside albums, led to a high-profile contract with Columbia that resulted in a wave of hot, dance-able music between 1965 and 1970.<sup>37</sup> With a brighter brassy sound, propelled by trumpeter Marty Sheller's driving charts, the Santamaria band perfectly reflected the mood of the go-go 60s, and continued to mix genres into the 70s. Since then, Santamaria returned to his

<sup>&</sup>lt;sup>32</sup> https://www.bing.com/search?q=manteca+by+dizzy+gellispie&form=EDNTHT

<sup>33</sup> https://www.biography.com/people/eddie-palmieri-402802

<sup>&</sup>lt;sup>34</sup> Judith Bettelheim, ed., A Century of Afro-Cuban Culture (Kingston, Ian Randle Publishers, 2001), 90.

<sup>35</sup> https://www.bing.com/search?q=mccoy+tyner+island+birdie&form=EDNTHT

<sup>&</sup>lt;sup>36</sup> Peter Manuel, Kenneth Bilby, and Michael Largely, *Caribbean Currents: Caribbean Music From Rumba to Reggae* (Temple University Press 1601 North Broad St., Philadelphia PA 19122 University press of Florida ISBN 0-813-167-X.0-81301998), 26.

<sup>&</sup>lt;sup>37</sup> https://www.bing.com/search?q=mongo+santamaria+watermelon+man&form=EDNTHT

Afro-Cuban base, recording for Vaya in the early 70s, as well as teaming with Gillespie and Toots Thielemans.<sup>38</sup> He died on February 1st 2003 at Baptist Hospital in Miami, following a stroke.

#### ANALYSIS WITH EXCERPTS FROM THE SCORE

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The rhythmical patterns from the trombone and saxes were used as a comfortable support, and is also one of the characteristics used to assist the rhythm section in maintaining a constant rhythmical flow throughout the song (shown in example: 3. 4).



Example: 3. 4 Reggae pads with saxes and trombone in mm. 16-18.

<sup>&</sup>lt;sup>38</sup> https://www.bing.com/search?q=mongo+santamaria+toots+thitlesmans+and+dizzy+gellispie&form=EDNTH

"King Dog" In Three Part Harmony



Example: 3. 5 Last two bars of the melody in three part harmony.

In example 3. 5 the last two bars of the melody in four part harmony, the trumpet, tenor, alto and trombone are well known for having a rawness that makes them authentic. The tenor and alto saxophone as woodwind instruments combined with the trombone as a brass instrument has a marked effect on the overall timbre of the sound. They also provide a lot of rhythmic strength and vigour particularly when delivering accented stabs and staccatos in four part harmony.

#### Latin Rhythms Of "King Dog"



Example: 3. 6 Latin rhythms of "King Dog."

In example 3. 4 (mm.34-36), the rhythms from the horn section played in half time, together with the cross-pollinated rhythms of the rhythms section provides the music with a continuous flow and endless harmonic possibilities. The sensuous and dance-able rhythms of Latin music, is a Cuban style of music blended with Brazilian and Afro-Caribbean rhythms originally derived from congas, bells, drums and bongos.<sup>39</sup>

<sup>&</sup>lt;sup>39</sup> Cristina, Ayala Diaz, *The Roots of Salsa* (The history of Cuban music. William Zinn, 2000), 17.

#### "King Dog" in Harmony



Example: 3. 7 horns in harmony measures 37-40.

The horns in harmony featuring short punch riffs moving directly to full, long developing melodies made popular in the early 1960s by Latin orchestras such as Tito Puente, Eddie Palmieri and Pancho Sanchez, and percussionist Mongo Santamaria.<sup>40</sup>

<sup>&</sup>lt;sup>40</sup> John Amira, and Steve Cornelius, *The Music of Santeria: Traditional Rhythms of the Batá Drums* (Performance in World Music Series, No. 5. Crown Point, Ind.: White Cliffs Media Co., 1999), 46.



**Example: 3. 8 Continuation of the horns in harmony.** 

The horn section continues with very tight syncopated hooks, along with the blending of an F7+9 in harmony into bar 42. This unique sounding horn section incorporates a wide range of musical styles, with undeniable individuality that includes, very precise and close-fittings of melodic harmonic and staccato phrasings. These melodies harmonies and staccato phrasings from the horns has a consistent structure, and provides the music with a consistent flow.



Example: 3. 9 Horns ending in harmony.

The combination of jazz and reggae, along with the back and forth exchanges between funk, Latin and swing styles, demonstrates the use of genres that comprises the theoretical analysis of my African Caribbean roots, and are also very prevalent in most of my original compositions.<sup>41</sup> The shout-chorus featured in the Thad Jones 1969 arrangement of "The Groove Merchant" was my main musical influence in writing the traditional-sounding big band-soli for "King Dog."<sup>42</sup>

<sup>&</sup>lt;sup>41</sup> Donald Hill, *Black Music Research Journal* 18, no.1/2 (West African and Haitian Influences on the Ritual and Popular Music of Carriacou, Trinidad, and Cuba,1998): 183.

<sup>42</sup> https://www.bing.com/search?q=thad+jones+the+groove+nerchant&form=EDNTHT

My ultimate goal is to create lively, energetic, and "pulse-rising" music that elicits excited and emotional responses from the audience, and the Caribbean Orchestra is naturally conducive to evoke these kinds of reactions. In the initial planning of the arrangement of "King Dog," I have specifically chosen Bb minor to convey a dark and solitary bluesy feeling, as well as rhythm and dynamics, that provided the melody with a new and fresh personality. The simplicity of the rhythmical changes from Bb minor to Eb7 gives the music a creative flow and relates to the audience as one cohesive thought.

Particular attention has been given to certain qualities in Bob Marley's music: soaring and singable melodies, with an underlying rhythm section that provides a groove that is true to each genres style. Bob Marley's simple but sophisticated funky-reggae bass line from his celebrated composition "Lively up Yourself," shares similar movements in both "King Dog" and "Lively up Yourself." Example: 3.10, and 3. 11, demonstrates examples of the bass line for "King Dog" and "Lively up yourself."

Вьш 7 Еь 7 Вьш 7 Еь 7

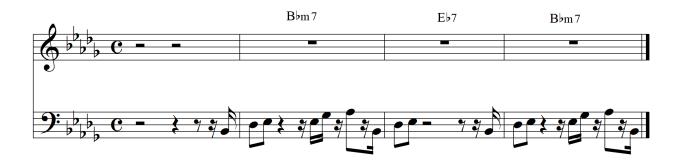
Bass Line For "King Dog"

Example: 3. 10 Bass line from "King Dog."

"King Dog's" bass line is built upon a very laid back groove. This looseness in the rhythm section allows the music to breathe, and provides the keyboards with lots of room to extrapolate the chord structure form Bbm7 to Eb7 as shown in example: 3.11.

<sup>&</sup>lt;sup>43</sup> https://www.&pq=lively+up+yourself+bob+marley&sc=1-29&qs=n&sk=&cvid=f4=EDNTH

#### **Bass Line For "Lively Up Yourself"**



Example: 3. 11 Bass line from "Lively up Yourself" by Bob Marley.

My goal was to create individual movements that would be somewhat reflective of some of my mentors, musical influences, tastes and preferences. In "King Dog" I have incorporated some of the diverse musical styles that I have experienced and enjoyed over the years. My influences are numerous, varying, and in a constant state of development. It would be impossible to cover all of them thoroughly within the confines of this one particular work. I have written three other pieces that represents some of the diverse styles I have accomplished throughout my musical journey.

#### **COMPOSITION 2: "TRIBUTE"**

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#### **BACKGROUND OVERVIEW**

It is important to acknowledge several people who have given their time and reassuring confidence in my musical ability. They have granted me a great source of information unselfishly, and also, their constant nudging and scholarly tutelage have given me the impetus to forge ahead. This particular original composition "Tribute," was written specifically to acknowledge seven people, who have imparted significant information, helpful criticism, and invaluable support in my musical career. Oliver Jones, Don Carrington, Dougie Richardson, Neilson Symons, Wray Downs, Joseph Chasteau, and Norman Villeneuve. Oliver Jones once told me that "there is no guarantee the musical world will automatically reward the talented and hard working with fame and fortune." "We must be prepared for disappointments and make them a source of improving, personally and musically, remembering also that compatibility and dependability may be preferred over talent that is extreme." These words have been cemented in my head and throughout my musical career.

#### FORM / STRUCTURE

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"Tribute" uses a non-traditional bar structure (as can be seen in Table 2 below). The introduction is a twenty-eight bar statement broken up into two sections: I (8+12) plus II (8 bar vamp). The introductory melodic line is played by the flute, starting with a pickup line of one bar (see Example 3.12). In the first eight bars of the introduction the chord changes move in a sequence of perfect fourths (GbMaj7 to BMaj7 to EMaj7 to A Maj7) as shown in Examples 3.12 and 3.13. The rate of change doubles at this point to one chord change per bar (predominantly min7 chords) until a brief resolution to E Major at bar 18. Bars 21-28 constitute a 'vamp' leading to the introduction of the main melody at Bar 29. The melody is introduced at A with a five piece horn section in unison for twenty-

four bars. At B the flute takes over the melody while saxes and trombone provide background harmony. D is a variant of A, used to finish the first statement of the theme.

Structural Section	Number of bars
Introduction	28
A	10 + 14
В	17
С	8
D	14
Е	20
F (guitar solo)	31
Interlude 1	8 + 8
G (piano solo)	16 + 16
Н	17 + 10
Interlude 2	12
A	10 + 14
Coda + I	1 + 4
J	10
K	8
L (guitar solo)	11

**Table 2: Structure Of "Tribute"** 



Example: 3. 12 Melody together with chord changes up a 4th from Gbm7 to BMaj7.



Example: 3. 13 Melody together with chord changes up a 4th from EMaj7 to AMaj7.



**Example: 3. 14 Cadences via half step motion.** 

#### **ANALYTIC DETAILS**

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The flute was selected as the instrument that could best portray the mood and meaning of the melody. The call and answer melodic passages of the flute in the introduction of the piece seems to fit this particular instrument, because its timbre mirrors the tone and attitude of the song.

The multi-ethnic Nation dance the "Big Drum" of Grenada, offers some substance for comparison in the rhythms of the bass drum and other percussive instruments. The phrasings of minor melodic and rhythmical transmutations within "Tribute," as well as, other distinctive elements such as the shape and movement of the harmonic and rhythmic structure, reference distinctive elements prevalent in calypso, soca, Latin, zouk and hybrid music today.<sup>44</sup>

The drums and other percussive instruments like the congas and bongos, are the most essential rhythmical instruments used in cross-pollinated musics in the Caribbean and South America. <sup>45</sup> The conga and bongo drums, two of the most habitually used percussive instruments in this genre, originated in West Africa, and are highly featured throughout the ensemble. <sup>46</sup> The bongo drums are a pair of Afro-Cuban drums, played with the fingers and used principally in Latin American dance bands. <sup>47</sup> The conga became an important instrument in rumba, Latin, bolero, and a mainstay in Caribbean orchestras and combos, as well as an unalterable instrument utilized in calypso, zouk, soca and other cross-pollinated genres. <sup>48</sup> The cowbell as well as other assorted percussion were all used in identifying the stylistic aspect of the piece and, in addition, add depth and flavor to the composition.

A specific melodic, harmonic and rhythmical structure was selected in my writing of "Tribute," together with, a particular style-analytic approach that interjects an element of surprise, with very

<sup>&</sup>lt;sup>44</sup> John Gray, *From Vodou to Zouk* (A Bibliographic Guide to Music of the French-Speaking Caribbean Diaspora. African Diaspora Press 30 Marion st., Nyack, NY 10960), 23.

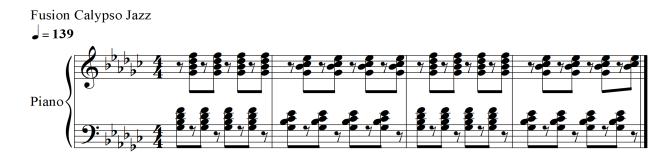
<sup>&</sup>lt;sup>45</sup> Michael Largey, *Black Music Research Journal* 14, no.2: 99.18, no.1/2: 183 (Composing a Haitian Cultural Identity: Haitian Elites, African Ancestry, and Musical Discourse, 1998), 51.

<sup>46</sup> https://www.bing.com/search?q=the+conga+drums&form=EDNTHT&mkt=en

<sup>&</sup>lt;sup>47</sup> https://www.bing.com/search?q=the+bongo+drums&form=EDNTHT&mkt=en-

<sup>&</sup>lt;sup>48</sup> Cristina Diaz, The Roots of Salsa: The History of Cuban Music (William Zinn, 2000), 11.

distinctive vocal extemporizations and call and response phrasings. These distinguishing characteristics of the music, provides the melody with a characteristic identity that enabled me to create a very unique rhythmical comping pattern on the piano different to my other compositions (as shown below). "Tribute" accommodates different genres of music from the Afro-Caribbean diaspora, such as, calypso music, soca, Latin music, zouk, salsa, and American jazz, blues and soul music. The chord changes are very simple, one measure Ebmin7 along with another measure of Abmin7. These chord changes add aloofness and ambiguity to the piece, and also lends the music a continuous flow.



Example: 3. 15 Creative piano comping patterns for "Tribute."

## MUSICAL INFLUENCES

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This music is highly influenced by the music of Mongo Santamaria and Tito Puente, along with conguero and bandleader Ray Barretto, who has been one of the leading forces in Afro Caribbean Jazz. Other influences are the "Big Drum" and *Shango*.



Example: 3. 16 Rhythmical patterns of the "Big Drum" for healing, and anointings.



Example: 3. 17 Rhythmical patterns of the "Big Drum" for saracas and boat launchings.

#### ANALYSIS WITH EXCERPTS FROM THE SCORE

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In measures 17-19, I have chosen the special harmonic effect called the bell chord, which is a technique used in musical arrangements where single notes are played in sequence by separate instruments which sustain their individual notes to allow the chord to be heard.<sup>49</sup> In sectional harmony and in ensemble techniques, all note attacks occur simultaneously for all instruments, as shown in example: 3. 18.



Example: 3. 18 The bell chord.

<sup>&</sup>lt;sup>49</sup>https://www.bing.com/search?q=A+bell+chord&form=EDNTHT&mkt=en

In a bell chord, the notes from the chord structure are played one after the other.<sup>50</sup> Usually this happens in one direction, either from the lowest to the highest pitch (ascending bell chord) or, frequently from the highest to the lowest pitch (descending bell chord).<sup>51</sup> The time between attacks is usually consistent, but the attack might sound at different intervals. The application of this technique is fairly common; and most frequently used at the end of a musical phrase, or in an introduction. A well known example in jazz is the descending bell chord at the beginning of the track "The meaning of the Blues," arranged by Gil Evans for Miles Davis' album.

The bell chord is also an arpeggio played by several instruments sequentially.<sup>52</sup> This is known as a "pyramid" or cascade (waterfall). This technique originated in big bands and was a leading force in traditional jazz. This effect is also common in barber shop harmony.<sup>53</sup> Barber shop vocal harmony as codified during the barbershop revival era (1930s to present), is a style of acapella close harmony, or unaccompanied vocal music characterized by consonant four part chords for every melody note.<sup>54</sup> Gradually, the lead singer sings the melody note, the tenor harmonizes with the melody, the bass sings the lowest harmonizing note and the baritone completes the chord.

Starting with the top voice of trumpet 1, measures 45-48 of the score, I have chosen this particular sound from the horns going descending through the close voicings of Ebm11th. The flute lands on a Bb in the melody, and the trumpet starts on a background melody a third below the flute. The trumpet continues with the background melody that goes up a tone and back down a tone, as the underlying harmonic accompaniment moves in parallel motion, as shown in example: 3. 19, measures 45-48.

<sup>&</sup>lt;sup>50</sup> "The Meaning of the Blues," *Miles Ahead* (Columbia SICP 811).

<sup>&</sup>lt;sup>51</sup> Richard, J. Lawn and Jeffrey L Hellmer, *Jazz Theory and Practice* (University of Texas at Austin, Alfred Publishing Co. Inc. Los Angeles California), 101.

<sup>&</sup>lt;sup>52</sup> Sammy Nestico, *The Complete Arranger* (Fenwood music, inc.Po. Box 130565 Carlsbad, CA p2013- 0565), 55.

<sup>53</sup> https://www.bing.com/search?q=barbershop+harmony+music&form=EDNTHT&mkt=en-

<sup>&</sup>lt;sup>54</sup> https://www.bing.com/search?q=a+capella+vocal&form=EDNTHT&mkt=en-

Horns in parallel motion measures 45-48.



**Example: 3. 19 Horns in parallel motion.** 

Parallel motion is the movement of all the voices of the horns in the same direction as the melody.



**Example: 3. 20 Horns continue in parallel motion.** 

<sup>&</sup>lt;sup>55</sup> Sammy Nestico, *The Complete Arranger* (Fenwood music, inc. Po. Box130565 Carlsbad, CA p2013- 0565), 127.



Example: 3. 21 Open voicings in fourths.

In this case, the alto saxophone provides a closer intermediate voice which provides a little bit of a cluster to the arrangement.

In measures 57-60, the trumpet is playing an open F which is a very strong note to have at the top of the background harmony, because the sharp eleven and root part of the group of "favourable notes" commonly used at the top of the background harmony.



Example: 3. 22 Horns with sharp eleven movement commonly used as background harmony.

Octave unisons for the saxophone are very common and an effective device that can deliver great strength and flexibility. In the saxes and trombone interlude, measures 122-126, and 127-130, a piano montuno was supposed to be featured as a semi- improvised instrumental section. I intentionally removed the piano and featured the saxes and trombone in a rhythm-conscious setting, to provide clarity and definition, and also to create breathing space for the music, as shown in example: 3. 23, and 3. 24, measures 122-126 and 127-130.



Example: 3. 23 Saxes and trombone interlude in unison.



Example: 3. 24 Continuation of the saxes and trombone interlude in unison.

For harmonic and textural contrast the saxes, trumpets and trombone bursts into brief patches of thirds, and in addition, display a specific sound reminiscent of the early recordings of the album *Basie Straight Ahead.* <sup>56</sup> Example: 3. 25, measures 131-134, shows an example of the saxes and trombone in harmony.



**Example: 3. 25 Trumpets saxes and trombone in tertial harmony.** 

<sup>&</sup>lt;sup>56</sup> https://www.bing.com/search?q=basie+straight+ahead&form=EDNTHT&mkt=en-ca&httpsmsn=1&refig



**Example: 3. 26 Continuation of the saxes and trombone in harmony.** 

With reference to this original composition "Tribute," there are specific distinctive elements throughout the song that are highly influenced by the music of Cuba and Latin America. The "clave" which is the foundation of many Cuban based forms of salsa music, also contributes melodically and rhythmically to the composition.<sup>57</sup> This particular genre has a very unique groove, and plays a significant part in the feeling of the music and dancing to it.<sup>58</sup>

Afro-Caribbean music is a folklore, or a music of the people.<sup>59</sup> There are similarities and relationships between jazz and African-derived rhythms from the Caribbean. It is understandable that musicians would be sympathetic and susceptible to the syncopated quality of Afro-Caribbean music. This style of music is a language based on the spontaneous expression of the day to day struggle and the emotions of the people.

<sup>&</sup>lt;sup>57</sup> https://www.bing.com/search?q=the+clave+in+cuban+music&form=EDNTHT&mkt=en-

<sup>&</sup>lt;sup>58</sup> Yvonne Daniel, *Rumba, Dance and Social Change in Contemporary Cuba* (Blacks in the Diaspora. Bloomfield, Indiana University Press. 1995), 121.

<sup>&</sup>lt;sup>59</sup> Ian Randle, *Culture Politics Race and Diaspora* (Ian Randle Publishers, 11 Cunningham Ave. Box 686, Kingston Jamaica 6. First Published in Jamaica, 2007), 17.

Since a great number of pioneers in the jazz, blues, Latin and Afro-Caribbean musicians are black, it stands to reason that they would explore the roots of their heritage. This motivation would most conveniently lead them to the discovery and assimilation of Afro-American and Afro-Caribbean styles. A certain kinship existed between the musicians because they were victims of similar social and moral criticism.

The ideal marriage between jazz and Latin and Afro-Caribbean music was not accomplished overnight. Afro-Caribbean, Latin and Afro-American musicians were forced to address jazz, blues and Afro-Caribbean rhythms which are similar yet different to their native styles, with a more advanced harmonic and melodic vocabulary. Tribute is one of my compositions that was written specifically to display a combination of Latin American, Caribbean and Afro-American jazz and blues influences.

<sup>&</sup>lt;sup>60</sup> Patrick Taylor, *Religion Identity and Cultural Differences in the Caribbean* (Indiana University Press 2001, 601 North Morton Street Bloomington, N 47404-3797), 31.

#### **COMPOSITION 3: "SHANGO"**

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#### **BACKGROUND OVERVIEW**

As noted in Chapter Two, Shango rhythms play an important role in Grenadian music and are one of the main inspirations for my composition of the same name.

#### FORM / STRUCTURE

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The composition "Shango" is divided into four main sections. Table 2 (below) shows the structural breakdown. The first section serves as an the introduction, with the rhythm section together with the background vocals singing "hey la", "hey la ho" to set the tone for the piece. Section two (A through C) contains the main melodic statement. Section three (D and E) provides room for a brief saxophone solo. The fourth main section (F to the end) features the background vocals in call and response singing with a chant underneath, as well as a buildup in intensity in the background horns, especially beginning at Section H.

Section	Number of Bars	Description
Introduction	8 + 8	Introduction (rhythm and vocals)
A + B	16 + 16	Main melodic statement
A + B	16 + 16	Main melodic statement
С	8 + 8	Main melodic statement ('bridge' section)
D	16 + 16	Interlude (16) + saxophone solo (16)
E	8 + 8	Interlude
F	16 + 8	Interlude (chant) with building horns
G	8 + 8	Chant
Н	8 + 8 + 8	Chant with piano fills
	8	Full ensemble repeat and fade

Table 3: Structural Breakdown Of "Shango"

#### **MUSICAL INFLUENCES**

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The influences of the "Big Drum" and Shango rhythms are demonstrated throughout the piece.

Other musical influences came from Shango Baptist, often known as the shouting (or shouter) baptist in the Caribbean, and the spiritual baptist from southern United States. "Shouting Baptists" are people who use elements of the "Big Drum" singing, dancing and rhythm. They tend to shout and sometimes speak in tongues. Other musical influences in this piece include cadence music from Martinique and Guadeloupe as well as calypso, jazz and blues.<sup>61</sup>

#### **ANALYTIC DETAILS**

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The music and lyrics of "Shango" were written specifically to elucidate the spiritual, emotional and rhythmical elements of the song. The translation of the melody line in the beginning of "Shango" begins with the language "hey la," a shouted expression of joy used to attract attention in the South African language. Additionally, in the *Shango* religion, "hey la" means "Hello people." In the chorus section for sixteen bars, the call and response background voices all sing "hey la" in unison then breaks into a two part harmony. The traditional West African guitar driven stylings range from short muted single line rhythmical patterns to jabbing three note chord riffs, and produce a hypnotic cycle that converses with the bass lines and drum-percussion parts. Drawing references to the ancient songs of the "Big Drum" and calypso offer some substance of comparison, such as rhythm, shape and movement, and call and response phrasing .63 The rhythmical chants throughout the song are all spiritually evoked, and cannot be delineated. The language consists of remnants of African dialects

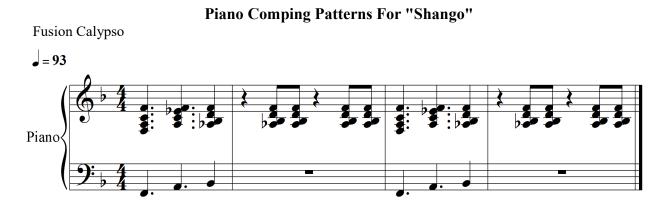
<sup>&</sup>lt;sup>61</sup> Peter Manuel, Kenneth Bilby, and Michael Largely, *Caribbean Currents: Caribbean Music From Rumba to Reggae* (Temple University Press 1601 North Broad St., Philadelphia PA 19122 University press of Florida ISBN 0-813-167-X.0-81301998), 36.

<sup>&</sup>lt;sup>62</sup> Noel, Leo Erskine, How African American Religion Was Born in Caribbean Slavery (Oxford University Press 2014, 198 Madison Avenue, New York, NY 10016), 11.

<sup>&</sup>lt;sup>63</sup> Lorna McDaniels, *The Big Drum Ritual of Carriacou Praisesongs in Memory of Flight* (Macmillan 175 Fifth Avenue, N.Y. 10010), 23.

which are partly understood by many people, just as Latin used to be the language of the Catholic Mass.

The pinnacle of this great sublimation of musical energy into vocal work can be felt in the music of "Shango." The background vocalists makes frequent use of ostinato, a motif or phrase which is persistently repeated at the same pitch. There are explicit jazz blues, soulful and gospel musical overtones portrayed on the piano, which is highly influenced by composer Thomas Andrew Dorsey ("The Father of Black Gospel Music") as shown in example: 3. 27.



Example: 3. 27 Gospel piano comping patterns for "Shango."

Gospel piano can be further identified by its piano chord progressions. This music utilizes specific chord progressions to give its characteristic sound, such as the I-IV-I, (plagal cadence) progression, VII-III-V-I progression, and the VI-II-V-I progression. Gospel piano in the church is used for healings and anointings, as well as accompanying sermons and providing the backbone for mainstream gospel music's development. The piano in "Shango" is expected to use a gospel approach.

Paul Simon's 1986 album "Graceland," with background vocals by Ladysmith Black Mambazo was one of my leading musical influences in creating the song "Shango." Simon provided listeners with a unique collaboration of South African and North American music, and incorporated this eclectic

<sup>&</sup>lt;sup>64</sup> Graceland album. htt:/en.wikipidia.org/wiki/ graceland (album) The birth of Gospel music- Chicago Tribune

mixture of musical genres, sending shock waves throughout the world. The smooth and soulful background vocals of Ladysmith Black Mambazo, the intricate rhythms and harmonies from their native South African musical traditions, together with the sounds and sentiments of Christian gospel music within "Graceland,"created a landmark recording in the popularization of so-called world music. The worldwide success of the music introduced some of the musicians, particularly Ladysmith Black Mambazo and its leader Joseph Shabalala to global audiences of their own.

Ladysmith Black Mambazo are a South African male choral group singing in the vocal styles of *iscathamiya* originating in Ladysmith South Africa. The group was assembled in the early 1960s by Joseph Shabalala, who took the name from his hometown which lies in the province Kwaz Zulu Natal. The word Black, references the oxen as the strongest of all farm animals, and was Shabalala's way of honouring his early life on his family's farm. Mambazo is the Zulu word for chopping axe, and a symbol of the group's vocal strength, clearing the way for their music and ultimate success.

The soulful South African drumming, together with the rhythmic, tight knit horn section of "Graceland" was one of the distinctive characteristics that influenced my writing of "Shango." These distinctive rhythmical musical elements were a combination of North American and South African music, tailored particularly to display the effects of unison, rhythm, harmony, timbre and dynamics. The horn section of "Shango" also created textures of movement from gospel music, jazz, blues, *Shango*, the "Big Drum" and calypso music. These specialized textures of music together, influenced the style-analytic approach to my compositions as well as the compositional toolkit used in writing most of my cross-pollinated original music. Finally, the lyrics of "Shango" (see below) describes the ceremonial practices I have witnessed growing up in Grenada.

#### LYRICS OF "SHANGO"

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#### Verse No: 1

Way back home, up in the country

#### **Chorus Voices**

Let's sing	background vocals "Shango" (two part harmony)
E	background vocals "Shango oh" (two part harmony)
Let's shout	background vocals "Shango oh oh" (two part harmony)
"Shango Calypso"	"Shango Calypso" (background vocals in unison)

#### Verse No: 2

Like the sound of the wind at the end of the day I can hear sweet "Shango" rhythms from the hills far away Words can't explain what came over me When these "Shango" rhythms get a hold on me

#### **Chorus Voices Repeat**

Let's sing	background vocals "Shango" (in two part harmony)
Let's dance	background vocals"Shango"oh (In two part harmony)
Let's shout	background vocals "Shango" oh oh (in two part harmony)
"Shango Calypso".	

#### **Bridge**

#### Example: 3. 28 Lyrics Of "Shango"

<sup>&</sup>quot;Shango" drumming rhythms always haunted me

<sup>&</sup>quot;Shango" voices chanting sweet melodies our ancestors brought long time ago

#### ANALYSIS WITH EXCERPTS FROM THE SCORE

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The lead vocals continues the calling "hey la," ("Hey Everybody"). In response, the horn section and background vocals respond in rhythmic unison, echoing "Hey la" as shown in measures 66-69 of the score.



Example: 3. 29 Horns with background vocals singing "Hey la" in harmony.

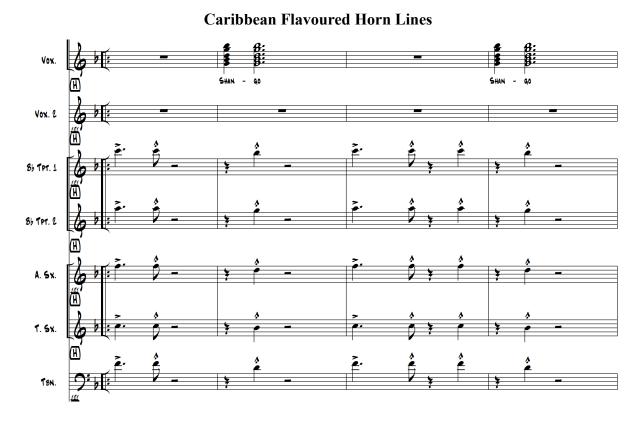
The next example: 3. 30, the ending of the horns with the background vocals call and response singing "Hey la," "Hey la," "Hey la ho."



Example: 3. 30 Horns with the background call and response singing "Hey la," "Hey la ho."

I interpolated a rhythmic breakdown within the instrumental part of the song to provide a sense of anticipation, to signal a new section, and to create variety in the arrangement. The solo break for the

rhythm section starts from measures 97-112 of the score for sixteen bars. The bass guitar, and all other instruments drop out, leaving the drums, percussion, and the South African rhythm guitar for four bars. After 8 measures of the rhythm section, the bass guitarist creates a more grounded static quality to the music, by placing eighth notes on the down beat, of the second and fourth beat of the bar, which provides the music with a very bubbly feel. This colourful and rhythmical bass line, provides the rhythm section with a consistent flow and a fresh outlook throughout the song. The background singers connected three different sections of singing and chanting throughout the breakdown, first, the "Shango" voices with their tribal chanting together; then the call and response voices singing "Hey la," which leads into another background vocal section singing "Shango," "Shango oh," "Shango oh oh," "Shango calypso." The rhythm section continues with the accompaniment of the Caribbean flavoured horn lines every four measures to the end of the song, as shown in example: 3. 31, measures 121-124.



Example: 3. 31 Continuation of the breakdown throughout the song.

The following example: 3. 32, in measures 125-128 shows the horns with background vocals featured in the breakdown.

## Horn Section With Background Vocals Throughout The Breakdown



Example: 3. 32 Horns with background vocals featured throughout the breakdown.

The distinctive sounds of the horns, are all reminiscent of the horn section from Paul Simon's Grammy Award Winning Album *Graceland*. The outcome of this music is a collaboration of call and response phrasings, together with rhythmical and distinctive elements form the "Big Drum," *Shango*, Afro-American, Afro-Caribbean and Latin musics.

# COMPOSITION 4: "CALYPSO GOT SOUL JAZZ BLUES AND ROCK & ROLL"

#### **BACKGROUND OVERVIEW**

Trinidad and Tobago, whose calypso style is a particularly influential part of the music in the Caribbean, also share traditions like the "Big Drum" and *Shango* rhythms. <sup>65</sup> Calypso is a style of Afro-Caribbean music that originated in Trinidad and Tobago during the early to mid 19th century and in the 20th century became popular in the rest of the Caribbean. <sup>66</sup> Its origins can be traced to the griots of West Africa. As Jan Fairley notes:

Musically calypso resembles the Brazilian samba; it is in duple metre, well suited to Caribbean 'jump up' dancing and carnival road marches. Most modern calypsos are in the major mode; earlier ones were slower and tended to be in minor mode (locally called 'me-minor' calypsos). Calypsos are typically played by steel bands, with groups of up to 150 pans accompanying carnival street dancing, and smaller steel bands or dance band instruments playing for smaller groups on streets and for indoor dancing. From the 19th century calypso lyrics functioned as oral newspapers, with social and political comment, satirical treatment of scandal and topical themes. The words are witty with much double entendre. Until the mid-20th century calypso lyrics remained largely local in subject-matter, but with the arrival in Britain of emigrants from the West Indies such calypsonians as 'Lord Kitchener' (Aldwyn Roberts) began to include international themes.<sup>67</sup>

<sup>&</sup>lt;sup>65</sup> John Gray, Calypso Carnival and Steelpan (African Diaspora Press 30 Marion St., Nyack, NY10960), 109.

<sup>&</sup>lt;sup>66</sup> Lorna McDaniels, *The Big Drum Ritual of Carriacou Praisesongs in Memory of Flight* (University Press of Florida ISBN 0-813-167-X.0-8130, 1998), 71.

<sup>&</sup>lt;sup>67</sup> Jan Fairley, Calypso.www. Oxford reference.com



Example: 3. 33 Calypso rhythms as played by the rhythm section on carnival day.

### FORM / STRUCTURE

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As noted above, calypso is a song form which makes use of some form of social comment and also an important feature of the carnival celebrations in Trinidad. Calypso is often performed by the singer accompanied by a guitar, although there can be a larger backing group which might include brass, saxophones, drums and electric guitars. It is especially associated with the steel pan.

#### **ANALYTIC DETAILS**

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Example: 3. 34 An excerpt from the steel pan melody of "Calypso Got Soul."

Steel pan melodies have always been one of my biggest influences growing up in the Caribbean, particularly melodies played from classical pieces like "Voices of Spring" written in 1882 by Johan Strauss II and "Minuet in G" written in 1725 by Christian Petzold. "Calypso Got Soul" is a steel pan

melody from one of my compositions that was written specifically for the "Angel Harps" steel orchestra of Grenada, for the winner's accolade in the carnival steel pan competition in August 2015.

Jeremy Montagu notes:

Steel pans were originally adapted from oil drums and other metal containers but are now precision-tuned instruments, professionally manufactured. The sides of the oil drums are cut off at the required depth and the top of each drum is beaten into a bowl shape with a sledge hammer and then marked out into separate areas. Each area is isolated by hammering grooves along the marked lines with a punch and tuned by hammering it up from inside the pan. The tone-quality is much enhanced by the fact that each area is not completely isolated from its neighbours and some vibrations carry across the grooves, producing the characteristic shimmer and vibrato. Some makers temper the steel by heating it. The beaters used must be light, because beating too heavily throws the domed areas out of tune. The use of tremolo and rapid arpeggiation makes sustained melodies possible.<sup>68</sup>

During the process of writing and arranging this piece; "Calypso Got Soul," I limited myself to a few stylistic melodic and rhythmical ideas and let them grow, because, there is always the temptation of getting too busy, and not allowing the music to flow, a pitfall that can plague any composer-arranger. This is especially true, when resources are bountiful and the orchestra is large. In the final analysis, my self-expressions determined the shape and resonance of the arrangement, and the subsequent treatment given to the background vocals and the rhythm section. Although I am constantly striving toward a strong rhythmical approach to my writing, the importance of the melody has always been my first priority. The electric piano was chosen as the instrumental solo feature to extrapolate the melody, and the cultural authentication in areas where the song breathes and needs clarity from intrusions. I strive to create a sturdy identifiable melody and nurse it along into areas that impart a fresh exposure, enhance the arrangement, expands my musical vistas, and adds individuality.

<sup>&</sup>lt;sup>68</sup> Jeremy Montagu, .Steel Band www.oxfordreference.com.

My concern towards this music was principally to use the knowledge of instrument ranges and characteristics, to enlist the pure colours of the orchestra, and maximize the combination of instruments, two trumpets, one alto saxophone, tenor saxophone, and trombone in order to enrich, strengthen and colour the music. Since each musical instrument possesses its own unique timbre, their combination offers a wide range of textures that are also used to add variety and spice to the arrangement. Through these selective orchestration moods, subtle orchestral colorations were used sparingly with suitable results throughout the song. The authentication of this music works best with a walking bass line, accented with rhythms on the upbeat, together with rhythms accented on the downbeat.

Octave unisons are very common in Afro-Caribbean orchestras. These unique effective devices were used in the arrangement of "Calypso Got Soul" to deliver great strength and flexibility in this rhythm-conscious setting to provide tension, ambiguity, clarity and definition within the arrangement.



Example: 3. 35 Horns in rhythmic unison.

#### **MUSICAL INFLUENCES**

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"Calypso Got Soul" is highly influenced by the music of Sonny Rollins.<sup>69</sup> He has firmly placed his personal stamp on some of my favourite songs like "St. Thomas" and "Don't Stop the Carnival." These fusion calypso songs have highly influenced the writing style of my four compositions. In the 1960s, Grenada and the rest of the neighbouring Windward and Leeward were experiencing a musical convulotion that caught everybody's awareness. This was the era of the Beatles, the Rolling Stones and the Beach Boys. The blues led to hard rock, pop felt like soul and jazz felt free. The smooth jazzy soulful pop-like sounds of Nat King Cole, and Brooke Benton, together with soul legends like Sam Cooke, Percy Sledge, Otis Redding and the Righteous Brothers "Unchained Melody," flooded the airways daily with hit songs one after the other.

<sup>&</sup>lt;sup>69</sup> Peter Manuel, Kenneth Bilby, and Michael Largely, *Caribbean Currents: Caribbean Music From Rumba to Reggae* (Temple University Press 1601 North Broad St., Philadelphia PA 19122 University press of Florida ISBN 0-813-167-X.0-81301998), 36.

#### ANALYSIS WITH EXCERPTS FROM THE SCORE

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"Calypso Got Soul"



Example: 3. 36 Harmonic replacement for II-V-I progressions.

On my entering Canada in May 1970, I realized that there was a large world of music and that maybe I could be part of it. There was never a conscious decision that I would make my living playing music, the music just led me there. Later, I found myself gravitating towards the African American artform known as jazz and blues. After my first visit to the Colonial tavern in Toronto, and listening intently to Oscar Peterson on the piano, and later, Jimmy Smith on the Hammond B3 organ, I decided that was what I wanted to do. After years of experimenting with different rhythmic and melodic

patterns that I have reconstructed from Chick Corea, George Duke and Herbie Hancock's fusion bands in the late 70s, I have integrated the effects of melody, rhythm, harmony, timbre, dynamics and specialized textures of musical elements from soul music, calypso, blues, jazz and rock & roll music, to create a signature style of my own.

## CONCLUSION

My ultimate goal in writing these four compositions reflecting the music of Grenada and the African diaspora was to rediscover the joy of calypso music that I had experienced in my childhood days. Through extensive research, I have also learned that calypso music was a way of life encompassing traditions and folklore passed on orally through generations. Dance patterns, music and socialization, were the heart of this dynamic cultural community.

There are many linguistic nuances on the island of Grenada, mostly due to its history. Though English is the main language, traces of French and African languages can still be heard. Folklore has also been an important tradition in Grenada. The tradition of telling folk stories is still alive particularly on the island of Carriacou. Two of the most popular characters from these tales, Annancy, a West Africa spider trickster and Ligaroo, from the French Loupgaroux (werewolf), testify to the many cultures that have combined on these islands.

Throughout the years, many Grenadians have also been able to maintain their tribal heritage each with its own unique drum and dance style. These were often performed at "Big Drum" festivals.

Traditionally, calypso and reggae have been the most important musical styles of Grenada. Later, outside sources started to influence the local music scene, like zouk from the French Caribbean islands, jazz and blues, gospel, Latin, R&B and soul music.

Currently, a majority of Grenadians are affiliated with the Roman Catholic religion. However, due to the high population of African descendants, the majority of the natives believed in *Shango*, the African religious cult derived from the Yoruba tribe of West Africa. *Shango* believed in obeah or white magic, and also had the ability to cast a spell or throw out evil spirits.

As an adolescent, I danced to calypso music but never understood its relevance in the Afro-Caribbean diaspora. This music offers innovative freedom, and endless possibilities, enriched with the combination of jazz, blues, Latin, R&B and soul music.

The music of the "Big Drum," *Shango* and the folkloric traditional music of Grenada and the Grenadines, have all influenced calypso, jazz, salsa, and Latin music. I have written four original compositions featuring a seventeen piece Caribbean orchestra, to exemplify and exhibit the influences of these musical genres, and to satisfy my heartfelt passion for this music.

Throughout these compositions I have chosen specific rhythmical concepts from calypso music, Latin music, salsa, and reggae music, together with harmonic progressions from jazz, blues, gospel and soul music, to further improve the quality of these musical compositions. The combination of these sub-genres result in a new hybrid of musical content that is still evolving today.

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## APPENDIX: A

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# MEMBERS OF THE ORCHESTRA

1st Trumpet	Alexis Baro
2nd Trumpet	Alexander Brown
Alto Saxophone	Bobby Tsu
Tenor Saxophone and Flute	Dr. Michael Arthurs
Trombone	Kelsley Grant
Guitar	Brooke Blackburn
Guitar	Shane "Shakey J" Forrest
Bass Guitar	Howard Ayee and Andrew Stuart
Piano and Hammond Organ SK2	Kingsley Ettienne
Drums	Ben Riley and Larnell Lewis
Congas, Bongos and Assorted Percussion	Muthadi Thomas
Lead Vocals on "Shango"	Kingsley Ettienne
Background VocalsDianne Brooks, Betty Richardson, Gail Berry and Kingsley Ettienne	

**SCORES** 









**E.**B.

D. S.





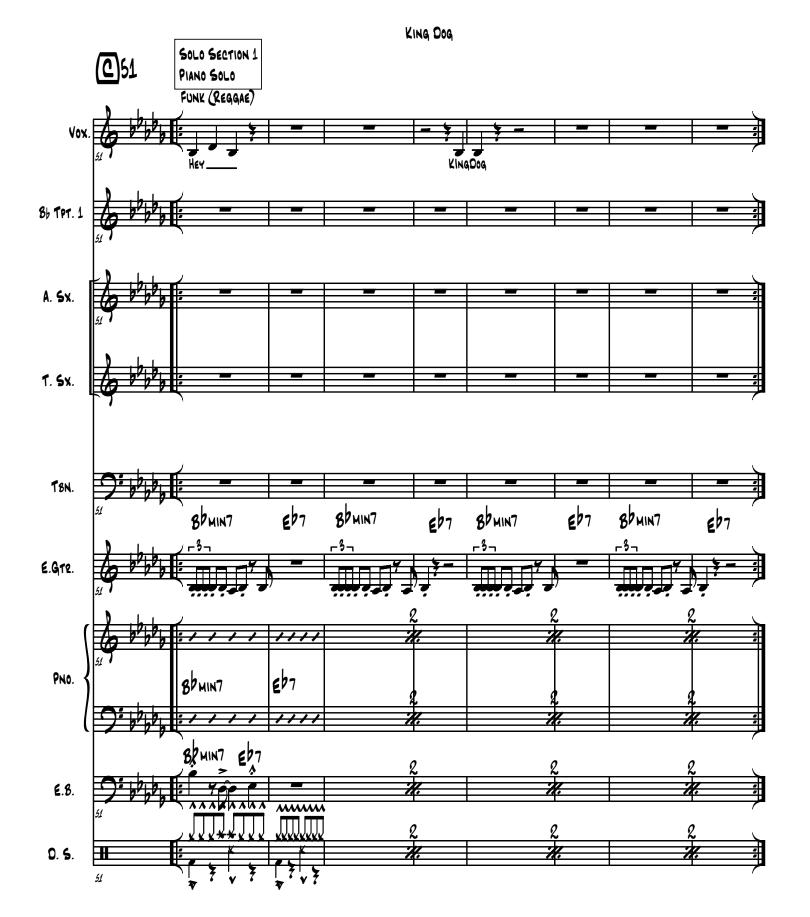






































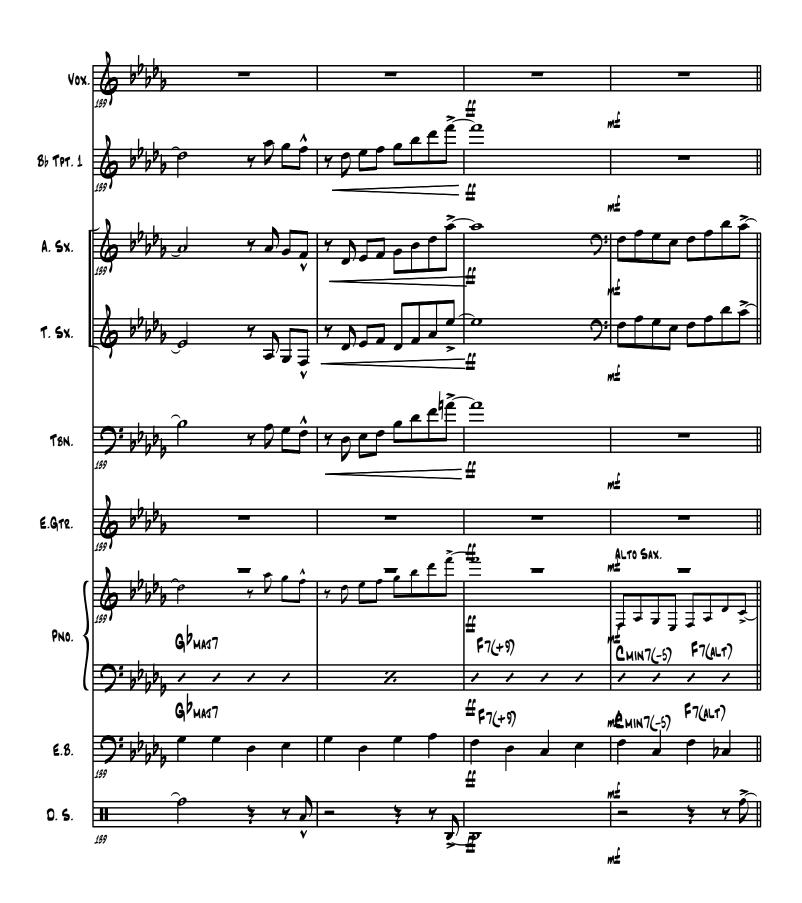




































## TRIBUTE

Kingsley Ettienne



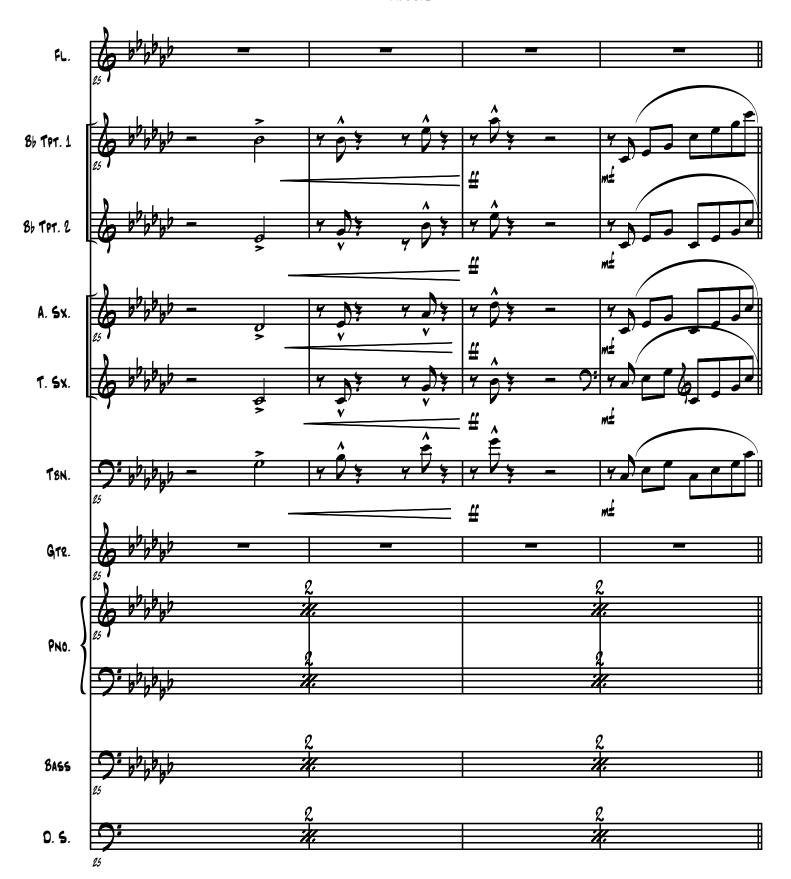






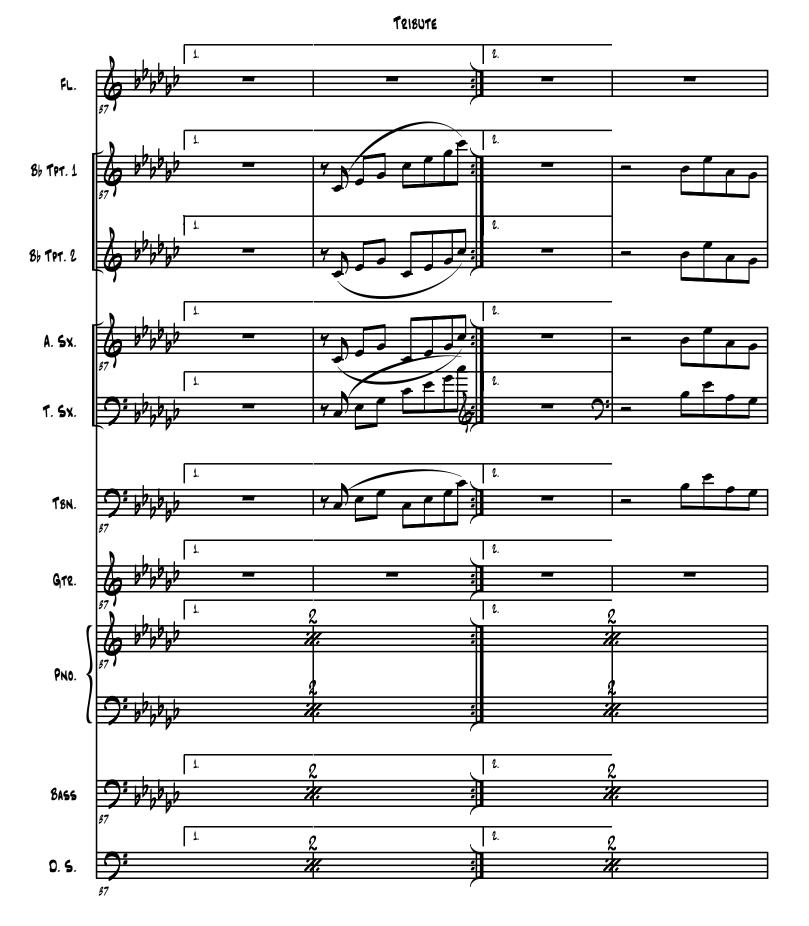






































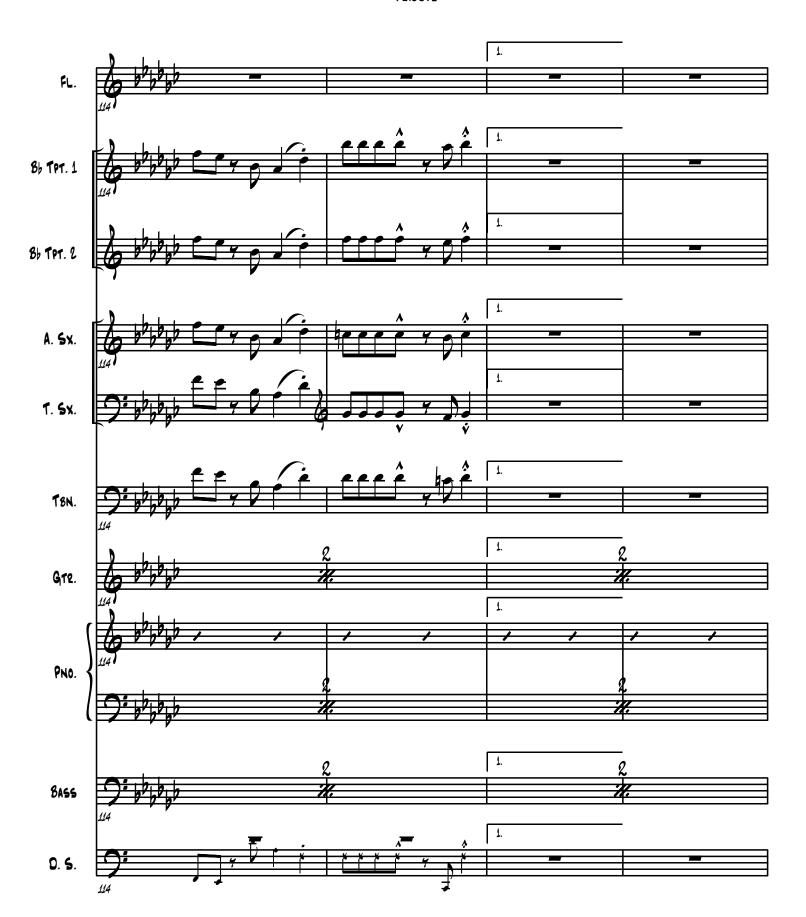












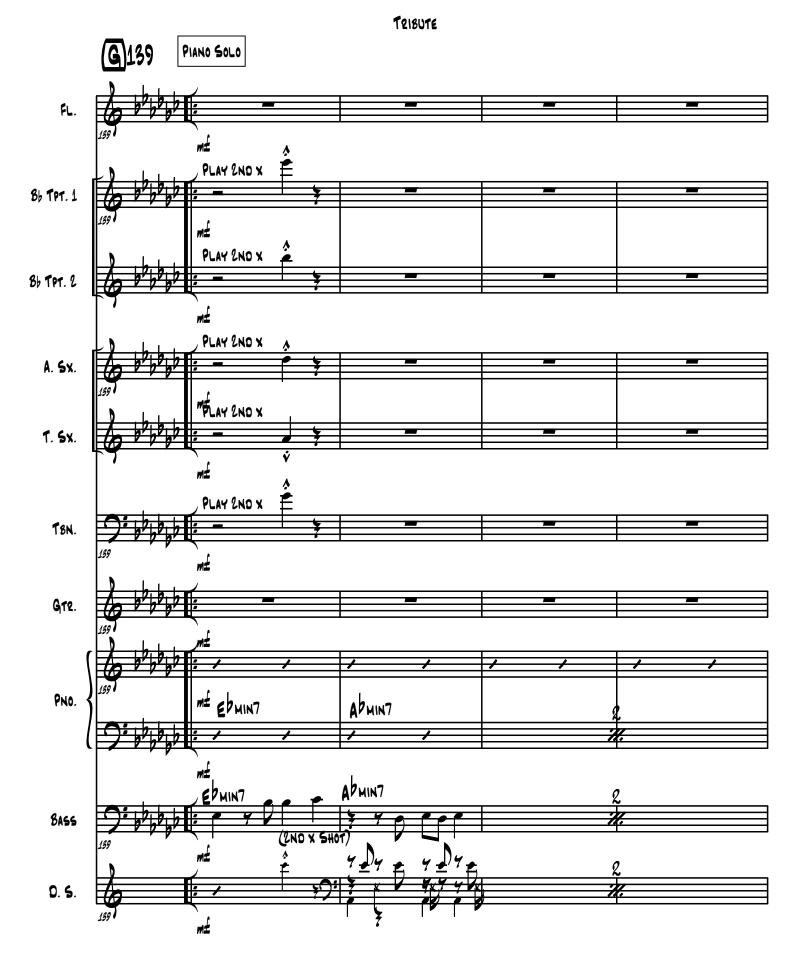


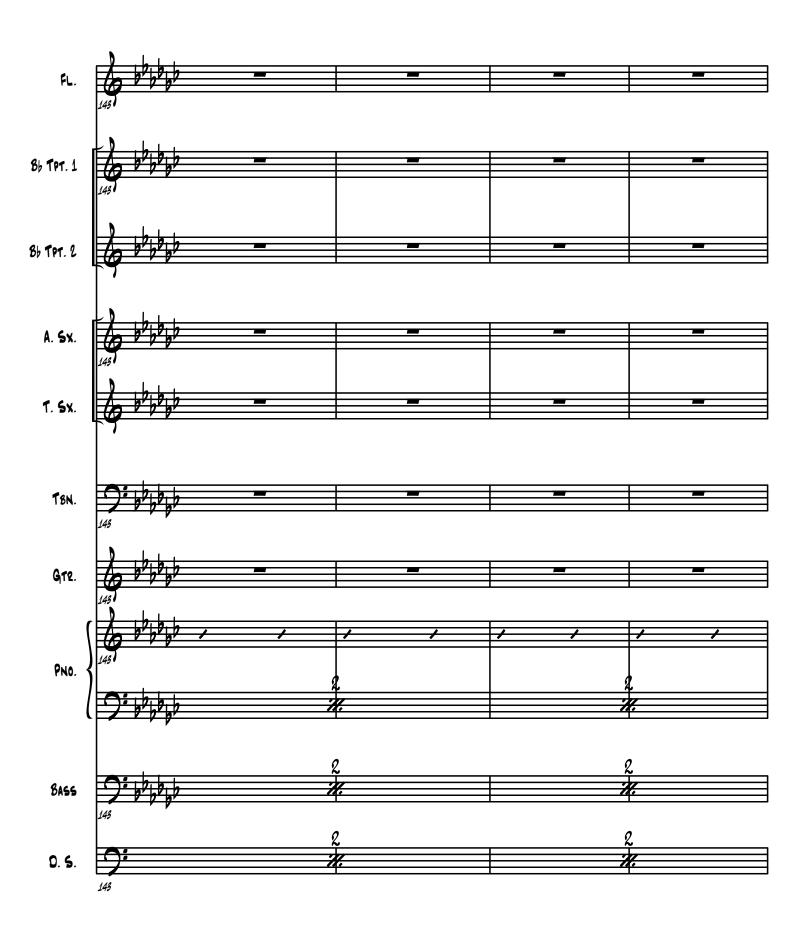


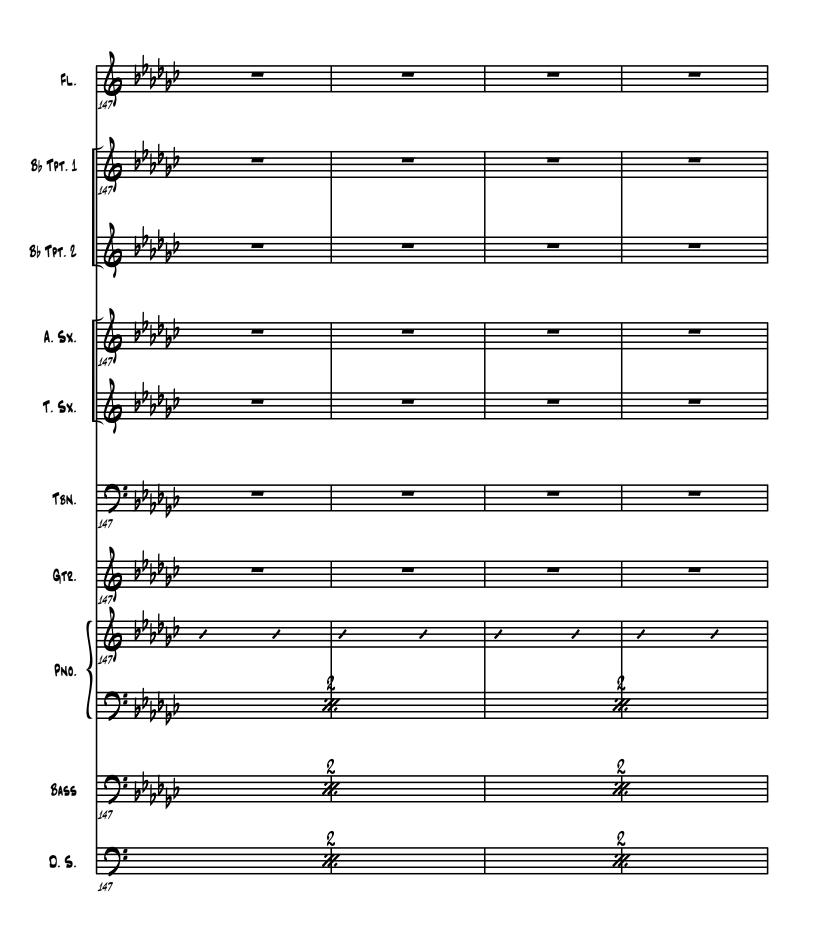


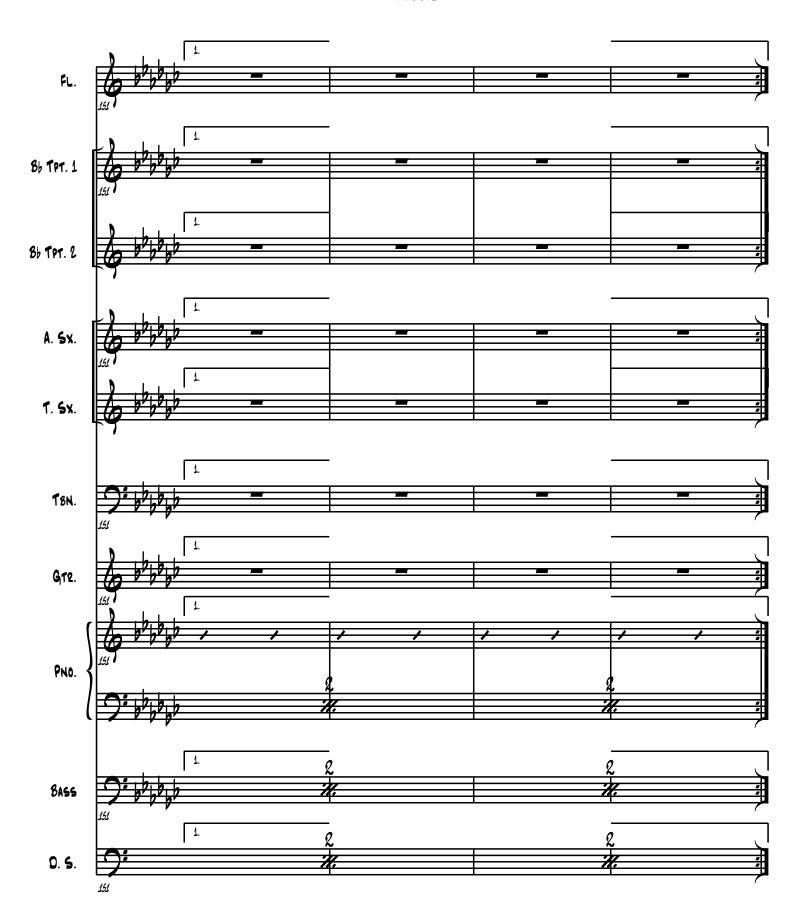


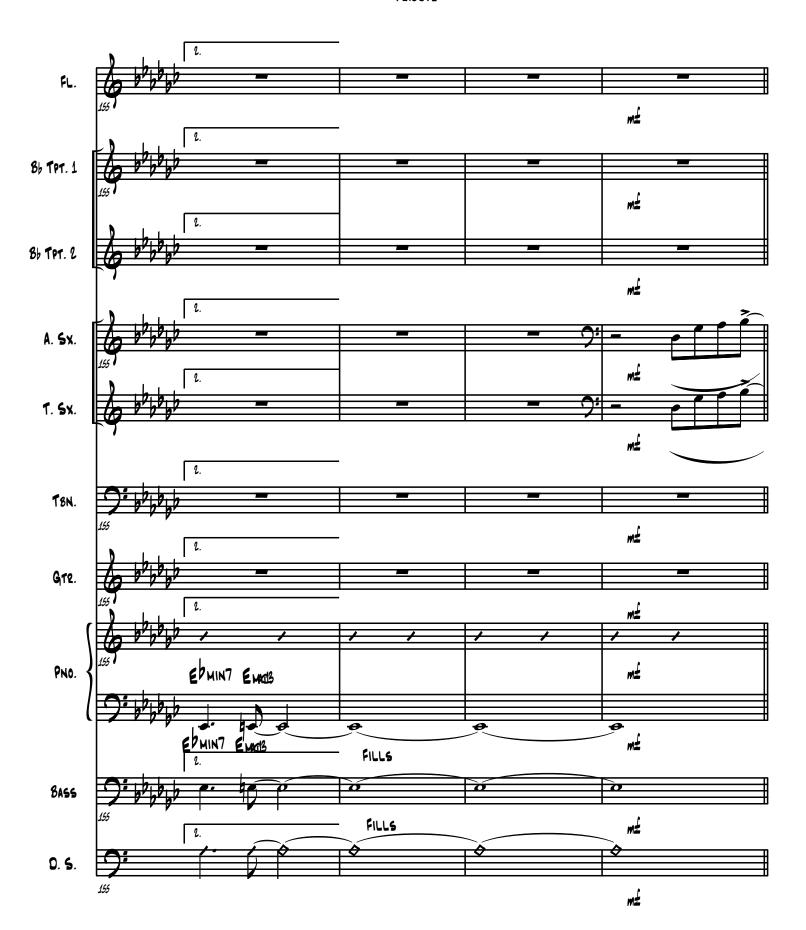






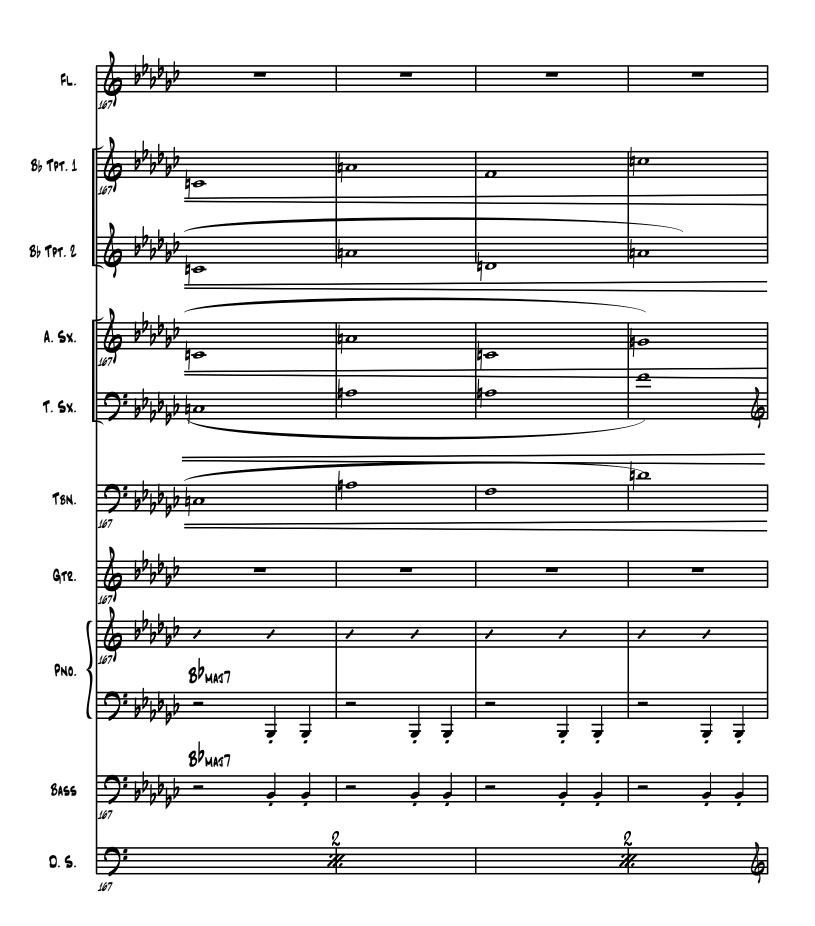




















































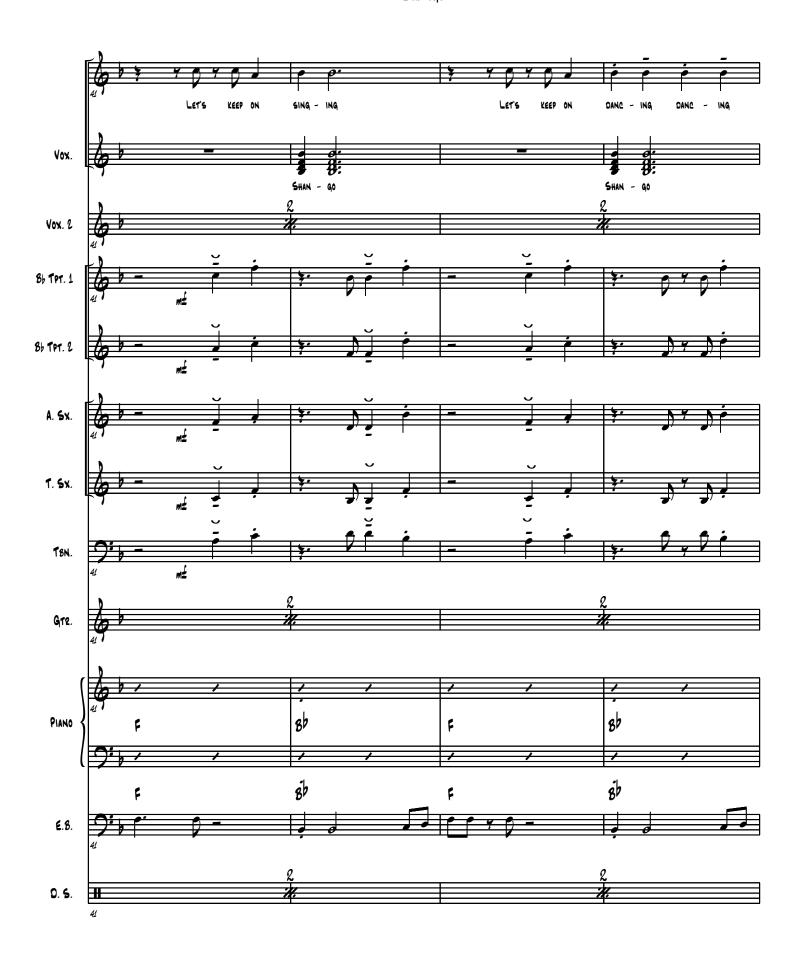
















































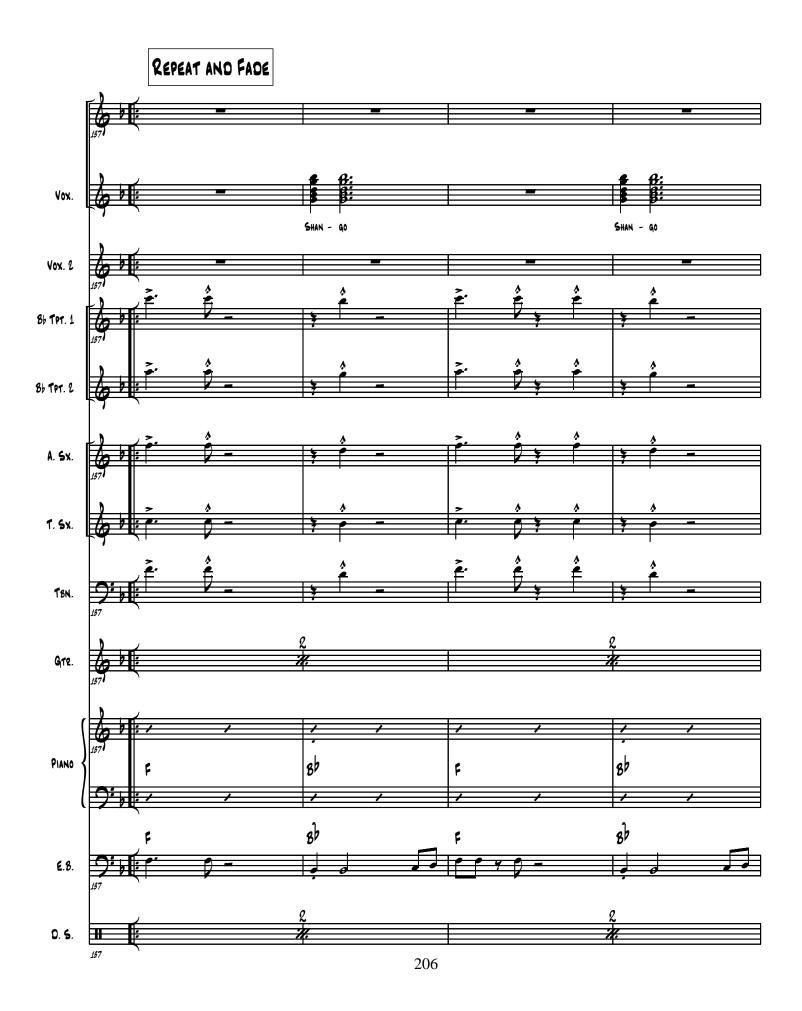














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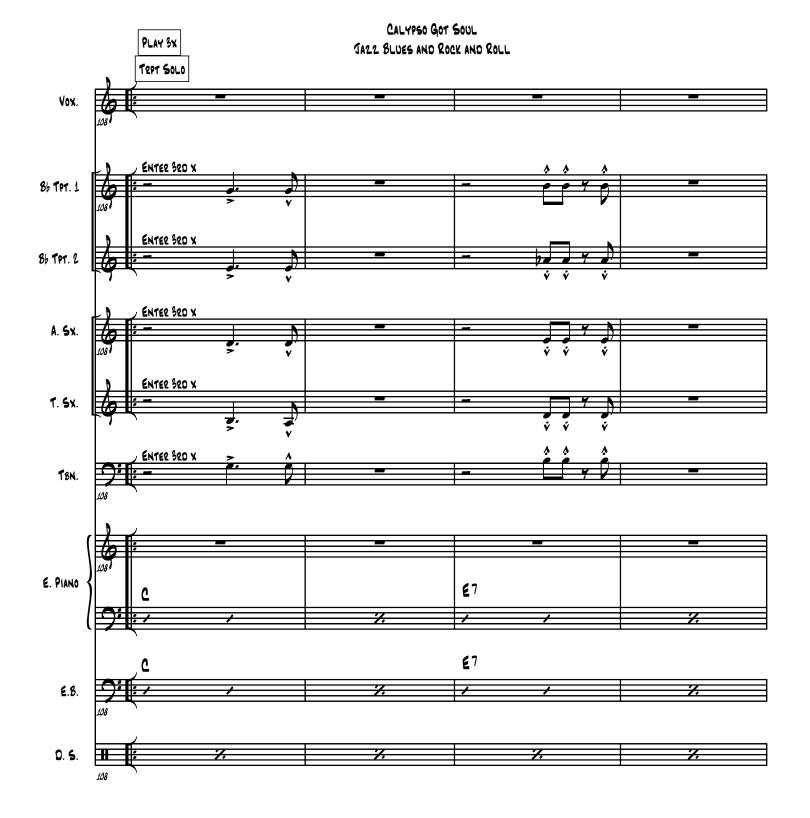




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