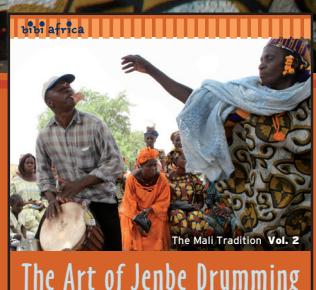


# The Jenbe Realbook

Vol. 2



This booklet contains the complete transcription of the CD:

"The Art of Jenbe Drumming: The Mali Tradition - Vol. 2"

performed by the Jenbe drummers

**Jeli Madi Kuyate (# 1 - 3)**

**Drissa Kone (# 4 - 15)**

**Jaraba Jakite (# 15 - 18)**

accompanied by Madu Jakite on Dunun

Transcriptions by Rainer Polak

bibi africa

# The Jenbe Realbook



**Vol. 2**

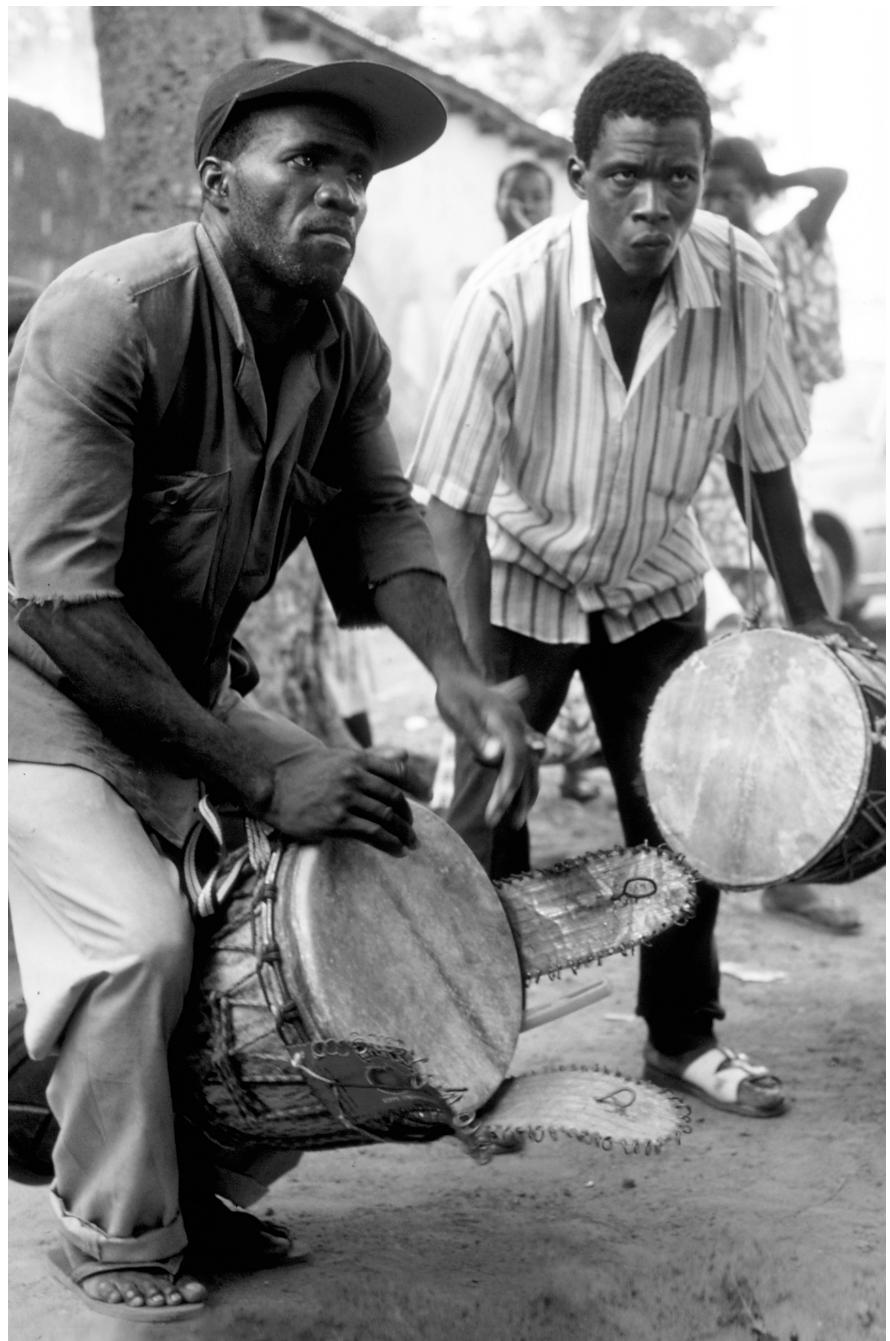
This book contains complete transcriptions of the music heard on

**»The Art of Jenbe Drumming: The Mali Tradition Vol. 2«**

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## The tracks

no.	title	playing time	Page
1	sanja	02:37	1
2	sunun	03:10	5
3	suku (+farabaka)	04:17	10 (+15)
4	numun-dòn	02:47	20
5	fura	02:34	25
6	bòbò-fòli	01:03	28
7	dansa	03:44	30
8	bara	03:37	36
9	sogolo	02:57	41
10	kirin	03:15	45
11	jina-fòli	04:29	51
12	tansole	03:30	57
13	nyagwan	03:23	63
14	manjanin	04:22	67
15	garanke-dòn	04:09	77
16	sumalen	01:58	85
17	niare bòn ka lajè	01:51	88
18	degu-degu	01:59	92

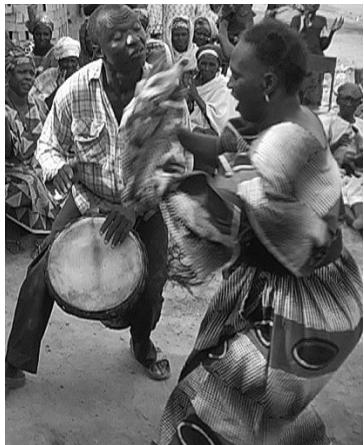
## The musicians

Jenbe:	<b>Jeli Madi Kuyate</b>	(tracks 1 - 3)
	<b>Drissa Kone</b>	(tracks 4 - 15)
	<b>Jaraba Jakite</b>	(tracks 15 - 18)
Dunun:	<b>Madu Jakite</b>	(all tracks)

# The recordings

Performances in a duo ensemble – one jenbe, one dunun – were typical for playing the celebration style music in Bamako in the 1960's and '70s, and on into the '80's. The studio recordings presented in this CD were recorded between 1995 and 2006. Nowadays larger ensembles are normal. The Bamako style has been influenced by the playing styles of Conakry and Abidjan, as well as by the international jenbe scene in Western countries.

The recordings are an attempt to represent the aesthetic ideals of the classical Bamako duo-style. The jenbe player in a duo ensemble carries the great responsibility of continually bringing together groove and individual expression. Drumming fireworks and heated ornamental expression are only half of what's required. In playing the repertoire of drumming rhythms, each of which has a character and design all of its own, attention is given to articulating the rhythm being played so that its essence – the fundamental patterns, phrasing, and feels that characterize it – can be identified. Playing this way, with the drummer concentrating on realizing the essence of each rhythm, is described as "deliberate" or "considered" (literally "composed" – in Bamana, "basigilen"). This insistence on the fundamental issues distinguishes the Bamako style.



# The transcriptions

In the international scene of West African drumming it has been standard for some decades not to assign notes and rests, but rather to notate the beats in a graphical form. This raster is supposed to denote the so-called elementary pulsation, a background and fundamental pulsation of fast and equally-spaced (isochronous) time intervals, which, as the smallest metrical units, define the timing, and the ensembles' synchronization of the polyrhythms. In concordance with this idea, all the rhythms in this book are notated with reference to a metrical system of 12 or 16 pulses.

The following sound symbols are used in the transcriptions:

## Jenbe

S	open Jenbe slap
<u>S</u>	closed (or muffled) Jenbe slap
T	open Jenbe tone
<u>T</u>	closed (or muffled) Jenbe tone
B	Jenbe bass
•	Jenbe tip (or ghost note)

## Dundun

X	closed (or muffled) Dunun stroke
O	open Dunun stroke

While the basic sounds of the jenbe are mostly clearly discernable, there are sometimes differentiations and transitions. For example, the hand is often relatively loose, and sometimes also rounded in the Bamako style of jenbe playing. Sometimes, this makes it difficult to distinguish between open and closed slaps, or between simply quieter strikes and tips.

## Working with these notations

Working with the transcriptions in this book helps one become familiar with the Bamako jenbe music only in conjunction with continual reference to the sound recordings. Only by listening to the recordings one can gain a conception of the sound that should be produced by playing the notations. It is advisable to listen to the accompanying CD, "The Art of Jenbe Drumming - The Mali Tradition Vol. 2" as often as possible.

Listen to the CD while practicing with the book. A good method for internalizing the sounds, feels and phrasing is to listen to the CD and synchronously play the dunun or a jenbe accompaniment pattern. In this way, you will be learning the way jenbe players in Mali learn; rather than receive direct instruction, they spend many years playing accompaniment patterns for their masters at celebrations. This type of learning is not the fastest, but it certainly is the most profound.

Practical tip: for listening to the CD I use closed studio/monitor headphones, with additional professional ear protection under the headphones. The headphones



dampen the sound of my own instrument, and give a balanced soundscape. The additional ear protection reduces the higher overall exposure, without overly distorting the complete sound.

The more you have played accompaniment while listening to the CD through headphones, the more it will be worthwhile to attentively listen to the solo player while reading the notations. Eventually it will be possible to play the tracks, or parts thereof, directly from the notations, either live (in a duo), synchronously with the CD, or with the dunun pattern as a loop, played through the headphones. The more the player immerses him/herself in the music by following the recommended listening and playing methods, the more satisfactory results will be realized.

It is hopefully self-evident that no notation book can replace working with a good teacher. Nor is it possible to get around playing and practicing the material—not by working solely with a book, nor by only receiving instruction from a good teacher. When someone wants to master an instrument, or merely play with basic technical solidity, whether it is the violin or jenbe, piano, trombone or dunun, intensive practice over many years is required. The potential contribution of a book of notations like the Jenbe Realbook is limited; it can merely help to access the ideals.



## Problems with the notation

A reflected approach to notations in the case of jenbe music is especially important. After all, until only a few decades ago, the music was learned purely by listening and repeating. While European notation and music theory developed together with occidental music over circa a thousand years, ethnomusicologists began only in the 1960's to write down and analyze West African percussion music; i.e. notation of jenbe music began only about 30 years ago. It's not surprising, then, that the notation system of jenbe music has not yet been perfected. I would now like to address two serious problems.

## Ambiguities regarding the beat

Most jenbe rhythms reveal a clear sense of the main beat (the pulsation of down-beats). Although this can be strongly offset by counterbalances produced by certain accent structures, it will never be completely overridden. Some rhythms however appear to allow two different interpretations. In this group belongs **Sanja** (also called **Jeli-foli** or **Jeli-dòn**), a rhythm of the Jeli (griots) from Western Mali. The interpretation which I now prefer identifies the down-beats with those pulses on which most steps of the dancers and hand claps of the singers and onlookers, as well as the starting point of the jenbe solo players' patterns, fall. However, most Europeans hear the rhythm differently, as was my own experience when I began my studies; this perception shifts the beat two pulses back, so now this beat is positioned for me on the off-beat: its "1" on my "1 and." Both perceptions suggest something out of the ordinary: my current interpretation means that some very common accompaniment patterns appear to be placed in unusual places regarding the beat. The alternative means that the jenbe blocage would start on the "4 and" and not on the "1":

<b>1</b>	.	.	.	.	<b>2</b>	.	.	.	<b>3</b>	.	.	.	<b>4</b>	.	.	.	<b>sanja beat option 1</b>
O	O				O	O			O	O			O	O			2. Dunun (acc. in quartett ensemble)
T	T	S			S	S	T	T	S			S	S			2. Jenbe (acc. in quartett ensemble)	
O	X				O	O	X					O				lead Dunun (in duo ensemble)	
B			S	S			B	T	T	S	S					lead Jenbe basic pattern	
TT	T	T	T	T	T	T	T	T								lead Jenbe blocage	

.	.	<b>1</b>	.	.	.	<b>2</b>	.	.	.	<b>3</b>	.	.	.	<b>4</b>	.	<b>sanja beat option 2</b>
O	O				O	O	O		O			O	O			2. Dunun (acc. in quartett ensemble)
T	T	S			S	S	T	T	S			S	S			2. Jenbe (acc. in quartett ensemble)
O	X				O	O	X					O				lead Dunun (in duo ensemble)
B			S	S			B	T	T	S	S					lead Jenbe basic pattern
TT	T	T	T	T	T	T	T	T	T							lead Jenbe blocage

So which of these two views is correct? If anything that is the wrong question. In my opinion the better arguments – dance steps, hand clapping patterns, breaks – speak in favor of the first perception. But the second perception also has advantages. For example, some jenbe solo players play complex improvisations with triplets, which according to my notation (beat reference 1) start and end on the off-beat. According to the second interpretation, these improvised and expressive rhythmical excursions go together with the beat and are therefore easier to play.

Examples are to be found in the lines 19, 22, 29 and 30 of the Bara rhythm which, just like Sanja, appears to allow two different beats:

<b>1</b>	.	.	.	<b>2</b>	.	.	.	<b>3</b>	.	.	.	<b>4</b>	.	.	.	<b>bara beat option 1</b>
O	O	O	O	O	O	O	O	O	O	O	O	O	Dunun (2 cycles / 32 pulses)			
O	O		X	X	X	X	X	X	X	X	O					
T	T	S	S	S	T	T	S		S	S			2. Jenbe acc.			
SS	T	T	T	T	T	T	T	T	S	S			lead Jenbe blocage			

.	.	<b>1</b>	.	.	<b>2</b>	.	.	.	<b>3</b>	.	.	.	<b>4</b>	.	<b>bara beat option 2</b>
O	O	O	O	O	O	O	O	O	O	O	O	O	Dunun (2 cycles / 32 pulses)		
O	O		X	X	X	X	X	X	X	X	O				
T	T	S	S	S	T	T	S		S	S			2. Jenbe acc.		
SS	T	T	T	T	T	T	T	T	S	S			lead Jenbe blocage		

It appears to me that for the jenbe and dunun players in Mali the pattern |TTS..SS.| in the rhythms **Sanja** and **Bara** are actually the same as |S..SS.TT| in **Dansa** or **Tansole**. For these musicians one pattern does not change into another because of a different beat reference. The relationship to the other parts of the ensemble, particularly the main pattern of the dunun, is first and foremost the determining factor. In contrast, the perception of most Europeans is heavily driven by a linear measure, in which a changed beat reference can cause a quasi turnaround of the pattern, which can in turn take on a completely different Gestalt.

If we want to get closer to jenbe music and its corresponding musical concepts, we have to try to disassociate ourselves from our excessive dependence on a linear metric system. Alternative beat references for a rhythm should not be understood as competitive; they can coexist.

A good exercise is to learn rhythms like **Sanja** and **Bara** from both of the alternative metrical perspectives as discussed above, which will allow you to hear and play the same patterns in two different beat relationships, then to change the beat while playing, and then to switch back. This ability is not an end in itself, but rather serves, by practice, to loosen oneself from the beat. The goal is to play figures in relation to other figures. For instance, the above-mentioned and widely popular jenbe accompaniment pattern doesn't really meet either the notation |TTS..SS.| or |S..SS.TT| very well, and is better described as |SS.TTS..| : the player starts as a rule with the two slaps. When verbalized, the figure is also begun with the two slaps ("gapang kidipang" or similar). The longer, two pulse rest establishes the pattern, after which the next unit begins. The two tones are **neither** the start **nor** the anacrusis; they are in the middle of the pattern.

A one dimensional beat-driven orientation is if anything an impediment to the path towards a pattern-oriented conception. The deciding factor is the practice of the perception of the pattern, and this is most successful when one plays the solo jenbe solely with the dunun (in duo or through headphones). It is advisable when practicing to dispense where possible with a metronome or beat-oriented accompaniment parts, except when practicing new patterns that are not yet stable.





## Feels

The pulsation on the level of beat sub-division of most jenbe rhythms from Mali does not consist, as often assumed, of a string of pulses which have a consistently even spacing. Rather, the sub-division of the beats is regularly structured by 3 or 4 faster irregular pulses: the single pulses have different lengths. The long and short pulses generate regular, stable patterns, and repeat themselves after every beat. Each of these feels creates a certain swing. The feel pattern is not a matter of personal playing style or spontaneous expressivity. They are firmly inscribed into the composition of the drumming rhythms. We can thus describe them as "metrical feels." The Bamako jenbe music knows at least four such feel patterns. For example, there is the ternary feel of the type "short-medium-long-short-medium-long-...", to which many important rhythms from the region **Manden**, such as **Suku** and **Manjanin**, belong. **Numun-dòn** is also among this type. Then there is a second ternary feel with the model "long-short-short-long-short-short-...". This pulsation pattern forms the basis of some known rhythms from the **Wasulun** region, e.g. **Kirin**, as well as others such as **Sumalen** and **Bòbò-fòli**.



A number of rhythms with the feeling "long-short-short-..." contain the option of an additional pulse, which subdivides the first long pulse in two shorter ones. This additional pulse appears not only selectively, for example as an ornament (flam/roll), but also in basic patterns like échauffements and blocages. When the motional pattern of the jenbe player is considered, it becomes obvious that we're looking at a pulsation of four. Essentially, the lead-jenbe part of rhythms such as **Kirin** and **Sumalen** with the feel of "long-short-short-..." have more similarities with quartenary rhythms than they do with the ternary rhythms of the "short-medium-long-..." feel.

The binary "long-short-long-short-..." feel is known through various styles of jazz and other Afro-American dance styles. It appears in the Bamako jenbe music in the rhythms **Sanja**, **Fura** und **Dansa**. It is possible, just as in the shuffle feel, to perceive these rhythms as ternary, especially in a slower tempo, or at least to intersperse some solo patterns as ternary, like in **Bara**. Finally, there is the quartenary feel "short-medium-long-medium-short-medium-long-medium-...", marked by the rhythms **Jina**, **Sunun** and **Sogolo**, among others. These feels appear to have been overlooked in the appropriation and teaching of jenbe music in Europe and America, although in his accompanying text to Famoudou Konates' CD, "Rhythmen der Malinke" - a milestone of the global jenbe movement - Johannes Beer clearly referred to them and presented the first analysis and interpretations thereof. There exists now a backlog. In our

modern society the task of music theory, notation and pedagogy is to facilitate the understanding, playing and passing on of the integral structures of music forms. Metric feels are among these underlying structures of jenbe music and other dance music forms. Theory, notation and instruction should adapt to the music forms, not vice versa. According to this, music theory, notation and instruction must be undertaken so as to promote an understanding and conveyance of these feels. This has not been accomplished until now. These shortcomings are also apparent in the notation at hand, in that the feels are not taken into consideration. The same shortcoming, incidentally, applies to the notation of the ornamental compaction – double hits (flams) and roll combinations: they are set in a linear, even raster, although in reality they constitute organically formed patterns.

The notation used here comes across as crude and rigid in contrast to the above-all-else organic patterns and feels of jenbe rhythms.

Nevertheless, I hope that this publication represents a step forward at least in some respects. A backlog exists ultimately not only in the metric fundamentals of jenbe music, in its Gestalt-orientation and feels, but rather also in the area of its musical form. The strength of this book of notations lies in the fact that it makes complete tracks readable. By reading along it will be possible to develop a sense for the changes and sequences of the fundamental patterns and improvised insertions with which the jenbe players, without set arrangements, design both cyclic and progressive form schemes and, ultimately, spontaneous performance-compositions of musical pieces. I wish all readers much enjoyment and success during this learning process.

I would like to thank Thomas Bauer-Haberbosch, who entered the notes into the computer, the publisher Dieter Weerpals, and Sean Mahoney and Andrea Wolper, who translated and edited these introductory remarks. And I raise my hat once again to Jeli Madi Kuyate, Drissa Kone, Jaraba Jakite, Madu Jakite und Yamadu Dunbia, these splendid musicians from Bamako, who play so well that the arduous task of transcribing was not only instructional, but also fun.

Bayreuth, summer 2008

Rainer Polak



## The author

Dr. Rainer Polak studied social anthropology, African linguistics (including the Bambara language, the lingua franca of Mali), and history of Africa from 1989 until 1996 at Bayreuth University. Since 1991 he has learned, practiced and researched the jenbe music of southern Mali. Polak worked as a professional jenbe player at celebrations in Bamako in 1997/98, performing at over a hundred weddings, spirit possession dances and other celebrations. He played mostly for Jaraba Jakite, but also for Yamadu Dunbia, Jeli Madi Kuyate and Drissa Kone. His ethnological dissertation, based on that experience, won the academic prize of the German African Studies Association in 2003/04. In 2006/07 he led a musicological research project on the timing of jenbe rhythms at Bayreuth University. Polak ranks as one of the outstanding jenbe solo players in Germany. As a teacher, he concentrates on the ongoing musical education of jenbe teachers.

# Sanja

1

2

3

4

5

6

7

8

9

2

## Sanja

10

11

12

13

14

15

16

17

18

19

This block contains ten horizontal rows of Sanja tablature, labeled 10 through 19. Each row consists of two vertical staves. The top staff has vertical lines representing strings and symbols (\$, \$, \$, \$, \$, \$, \$, \$, \$, \$) indicating fingerings or notes. The bottom staff has vertical lines with open circles (○) at various points, representing the state of the strings. The patterns show a variety of note heads and string interactions across the ten lines.

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22

23

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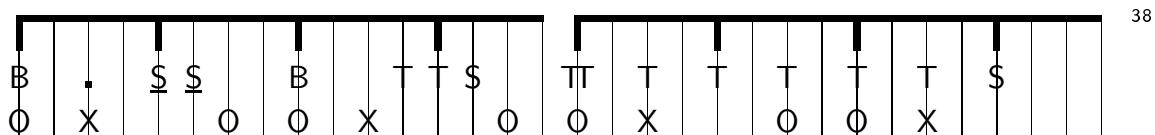
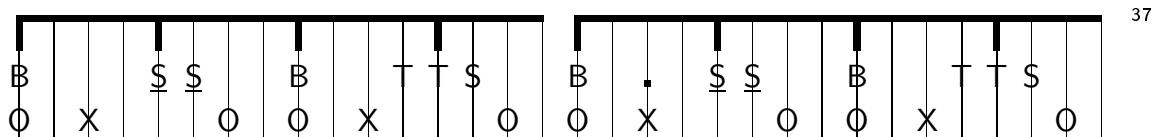
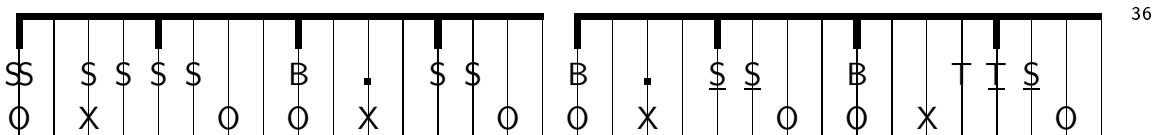
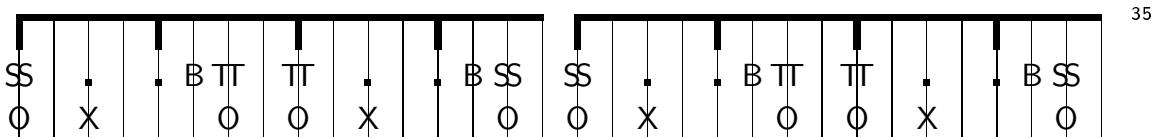
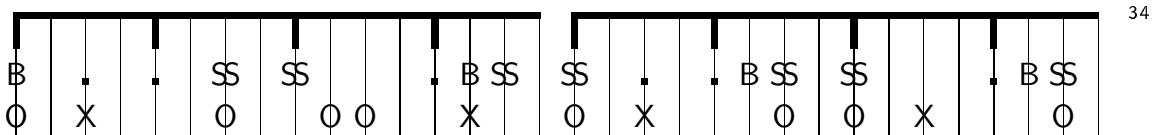
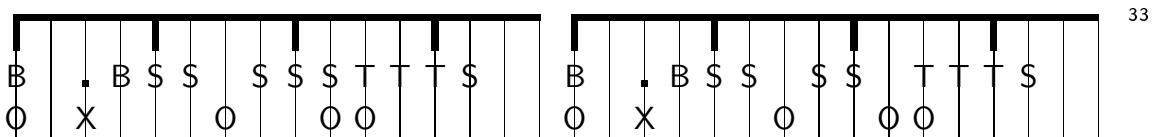
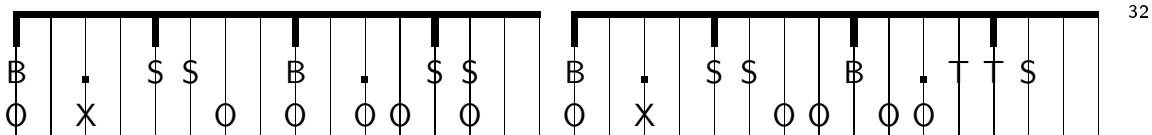
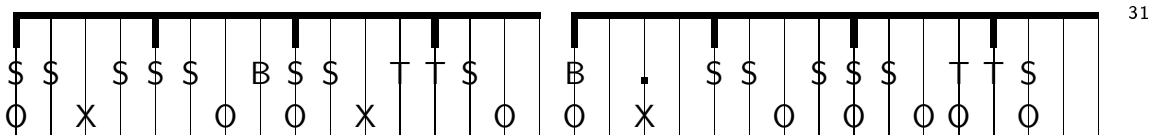
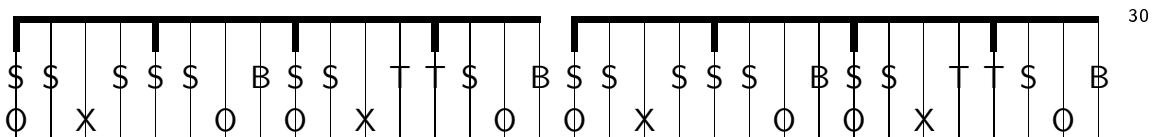
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# Sunun

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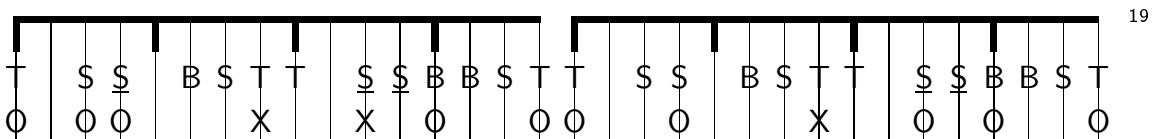
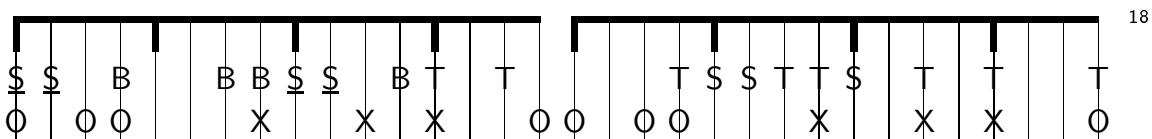
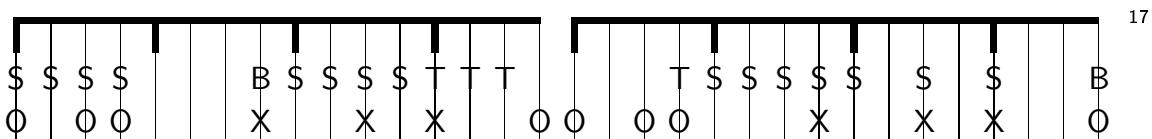
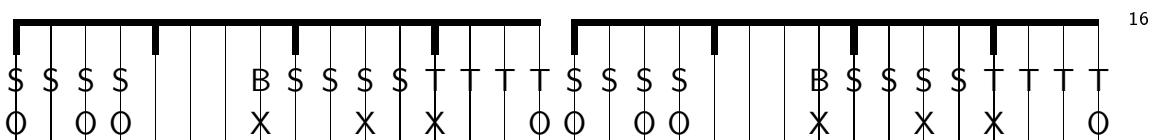
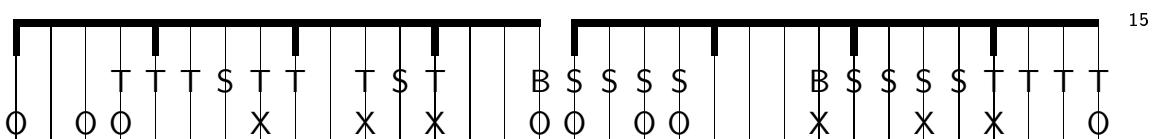
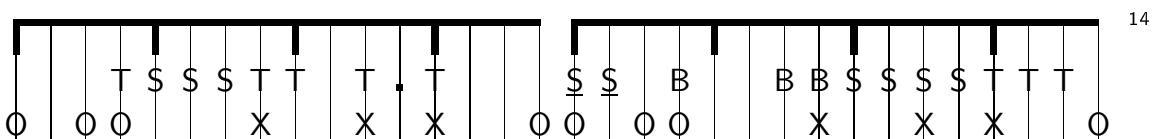
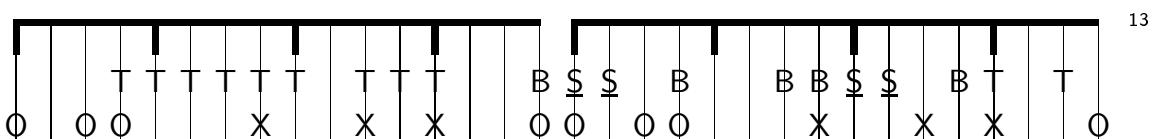
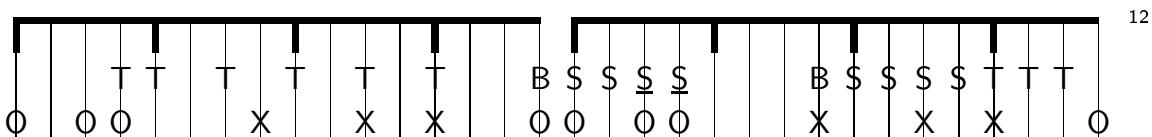
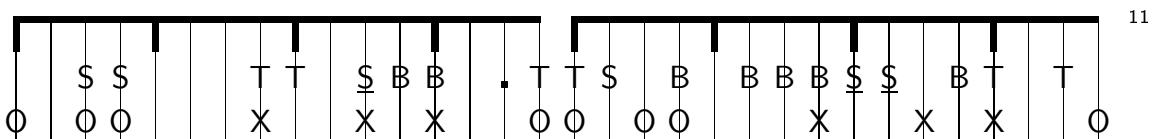
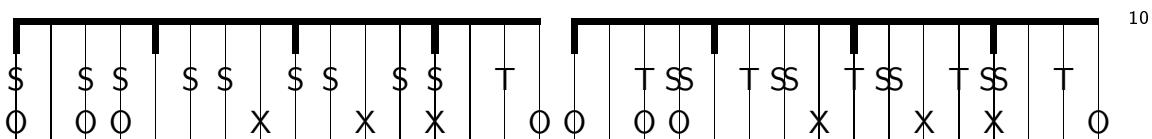
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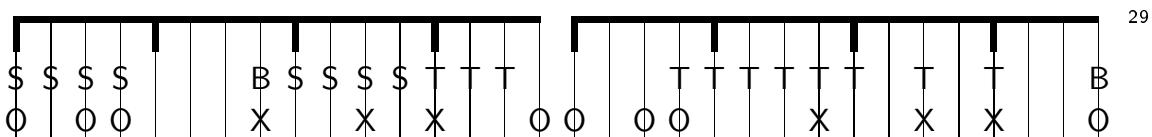
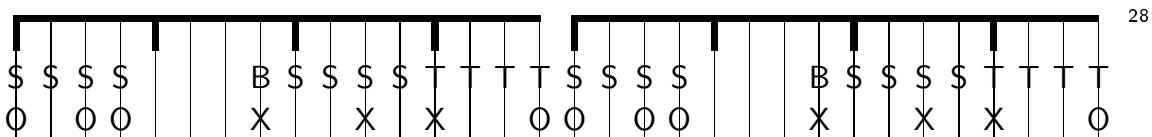
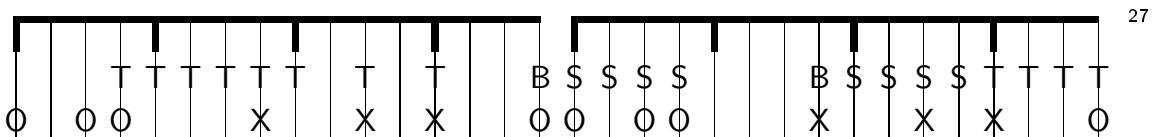
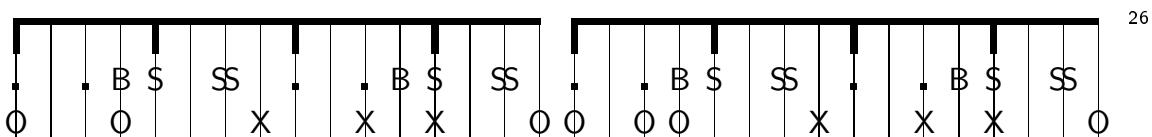
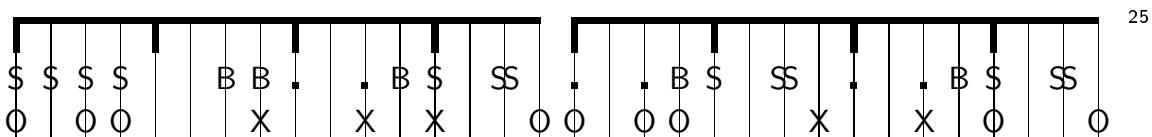
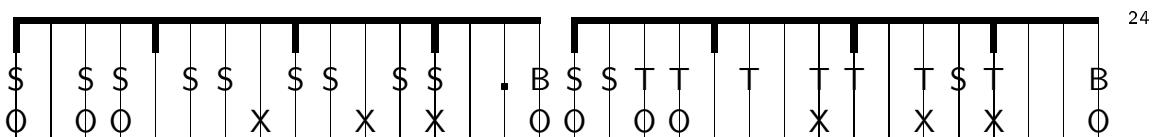
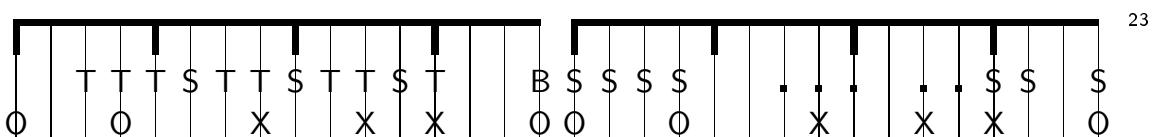
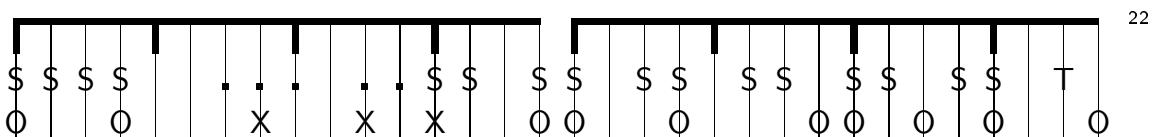
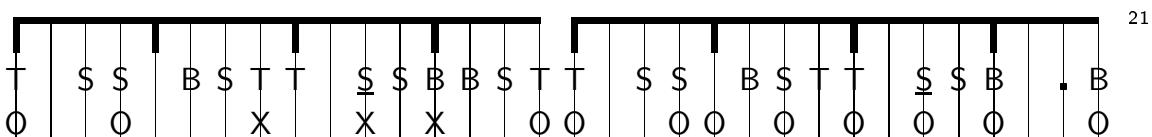
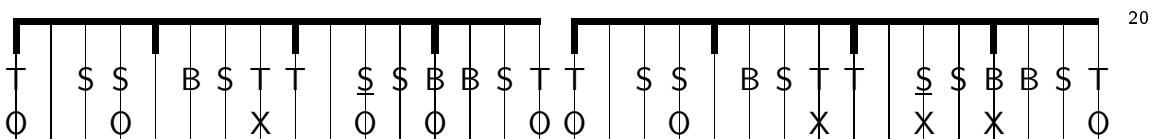
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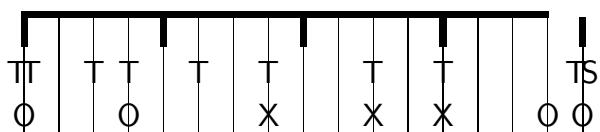
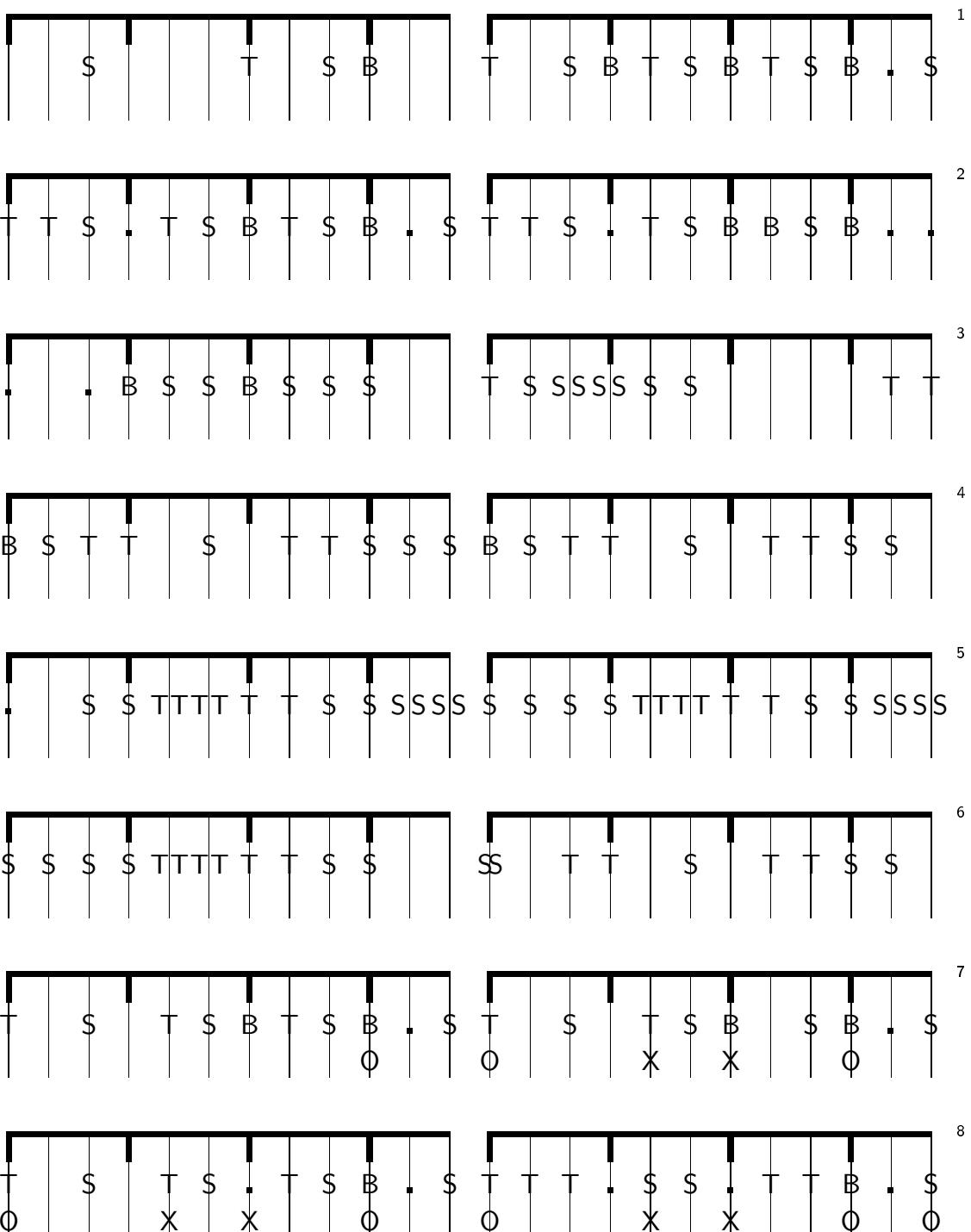
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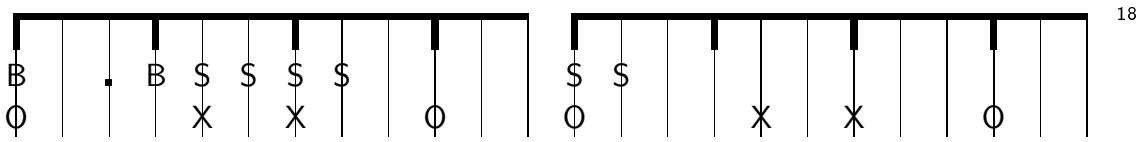
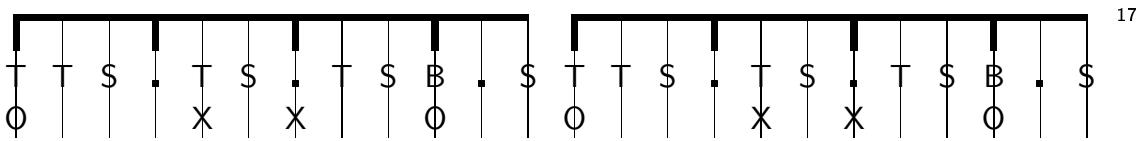
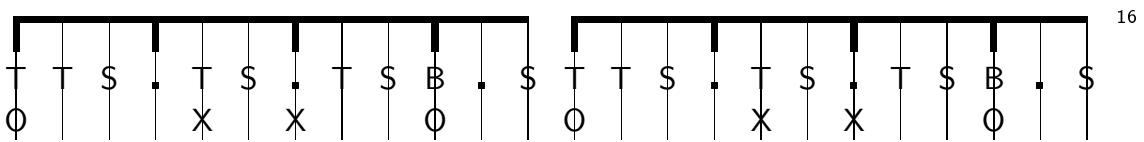
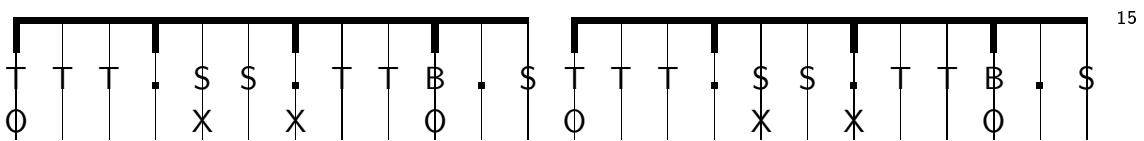
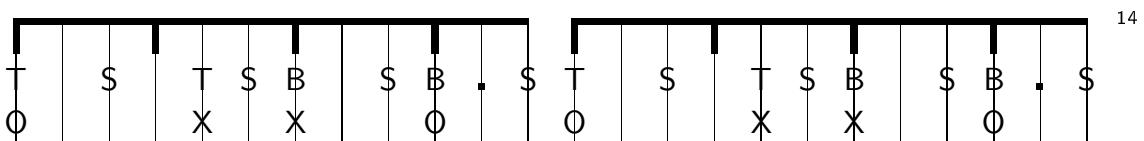
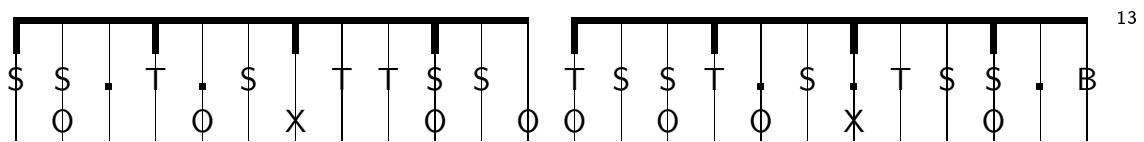
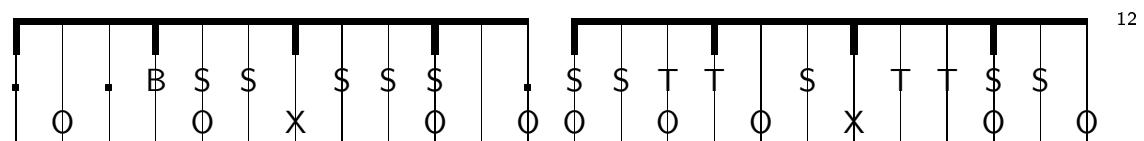
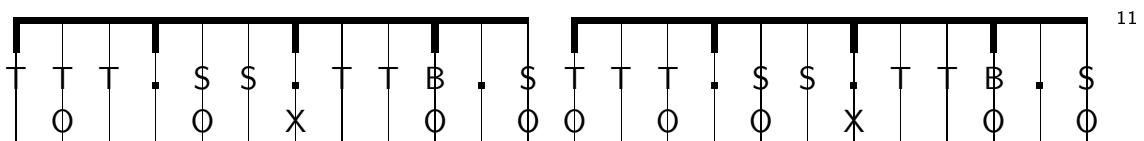
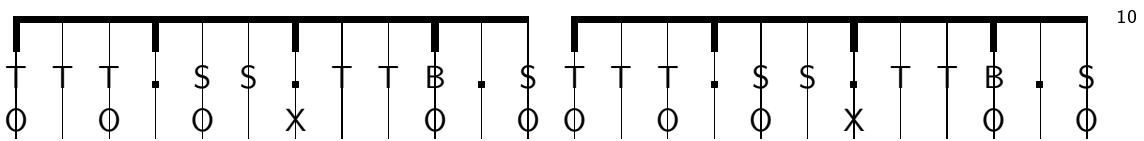
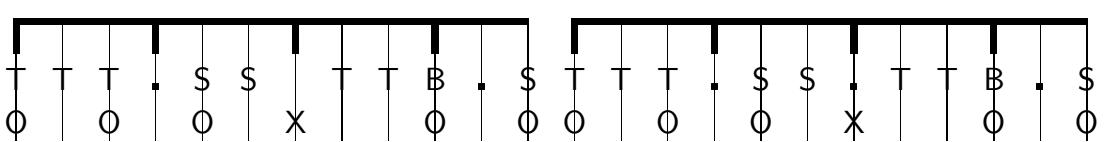
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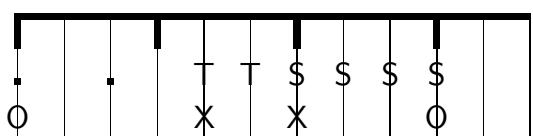
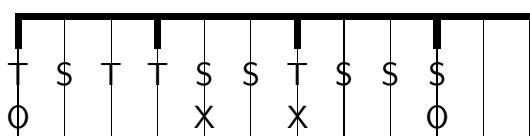
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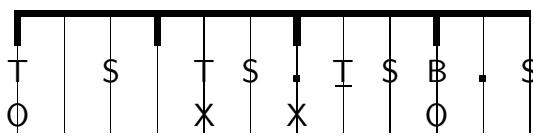
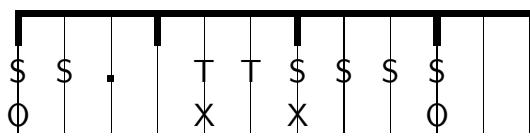
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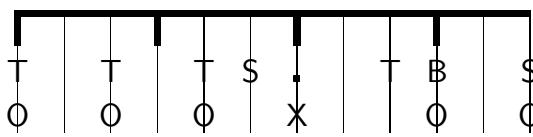
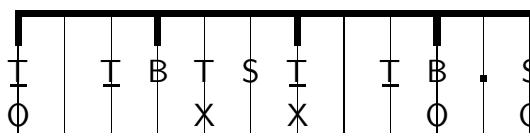
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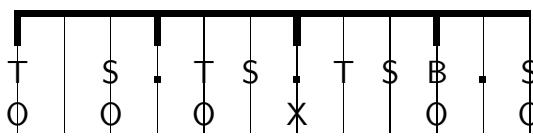
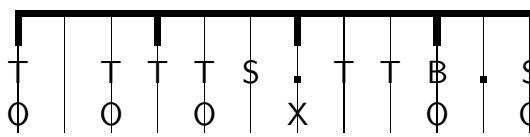
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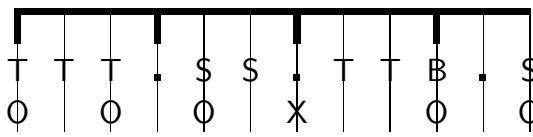
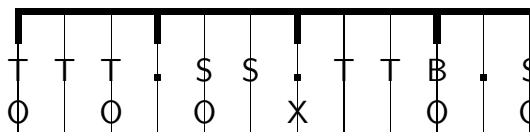
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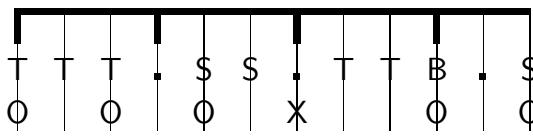
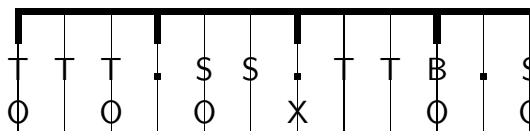
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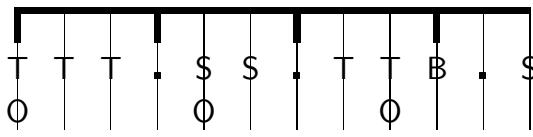
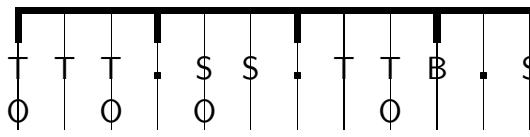
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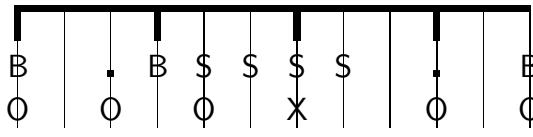
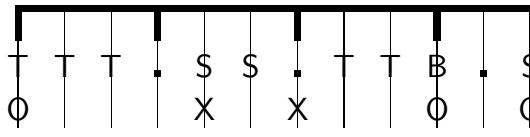
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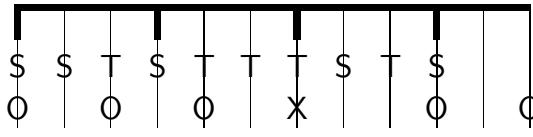
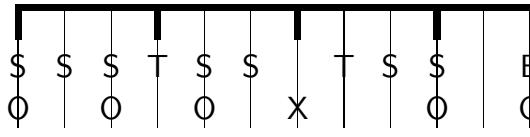
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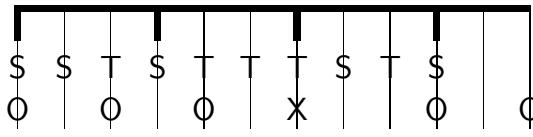
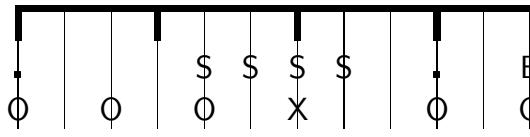
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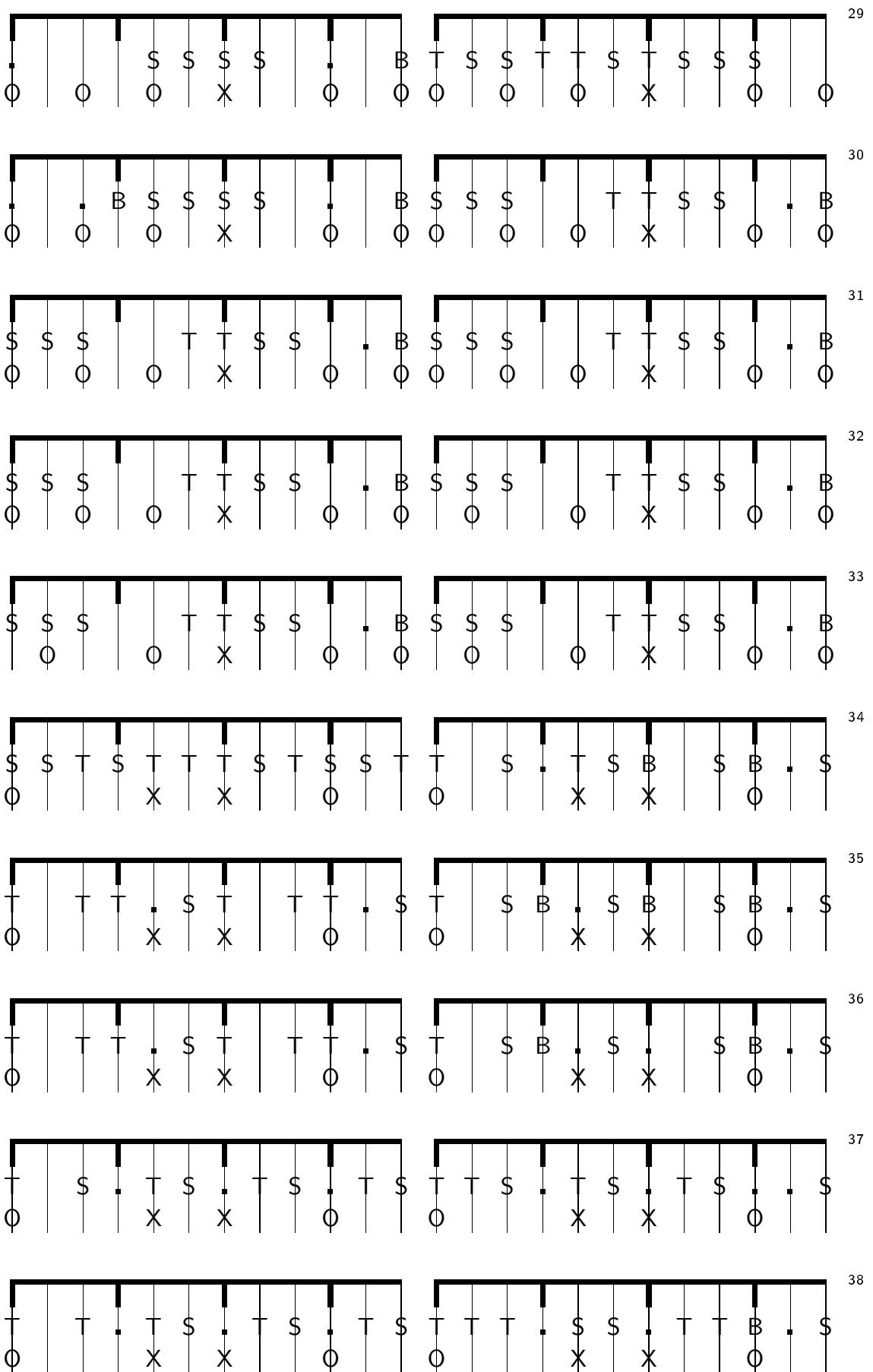
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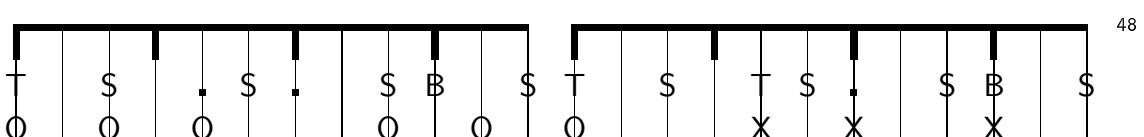
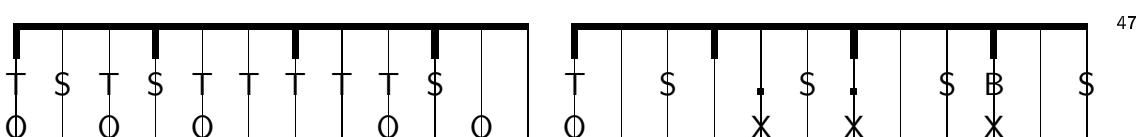
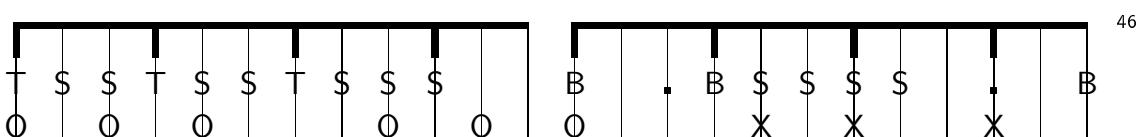
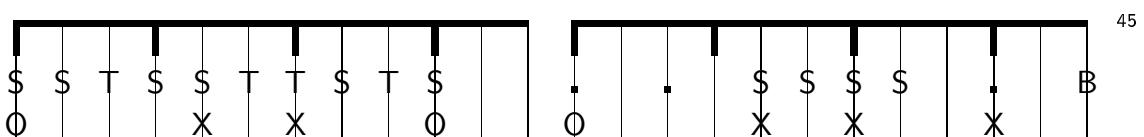
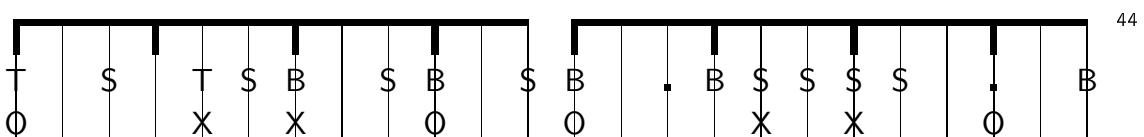
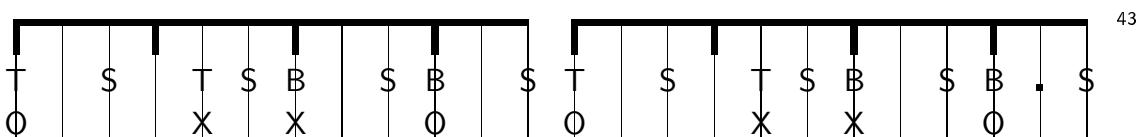
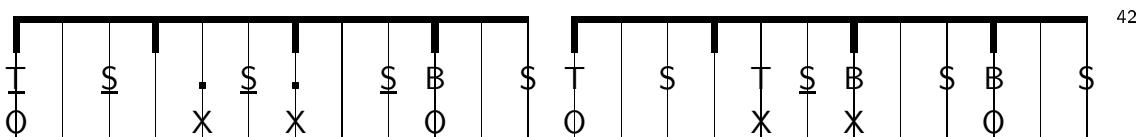
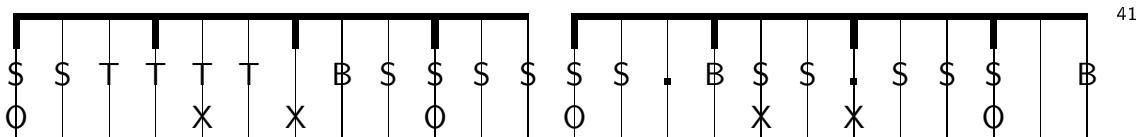
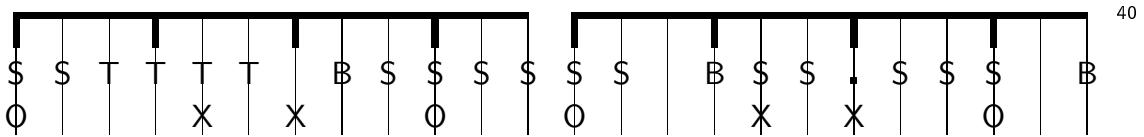
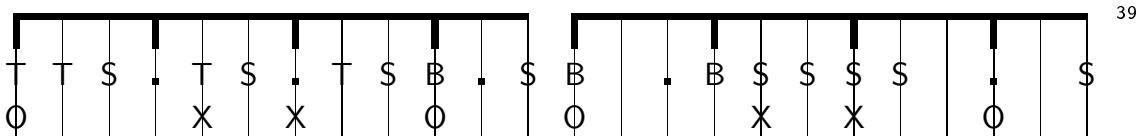
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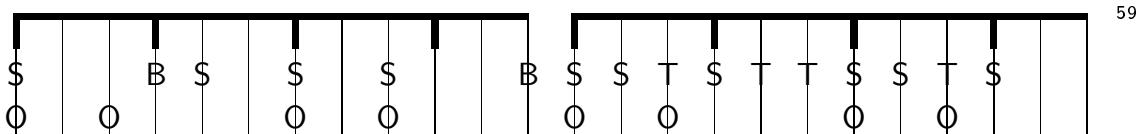
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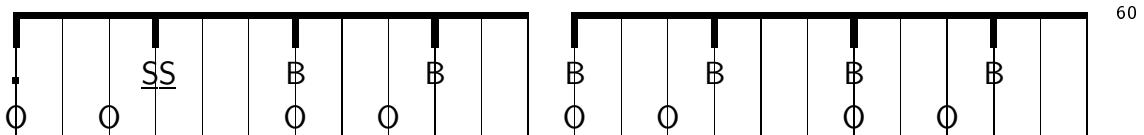
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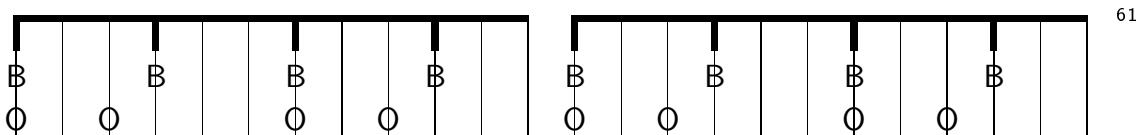
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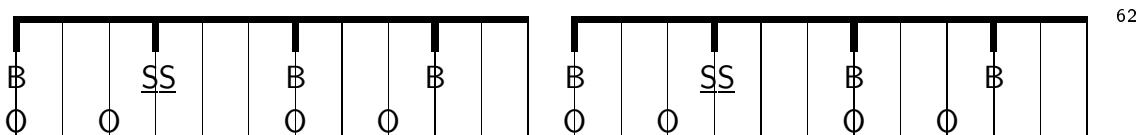
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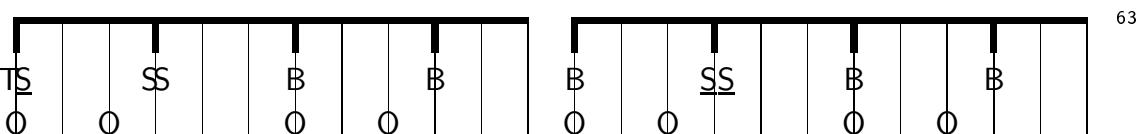
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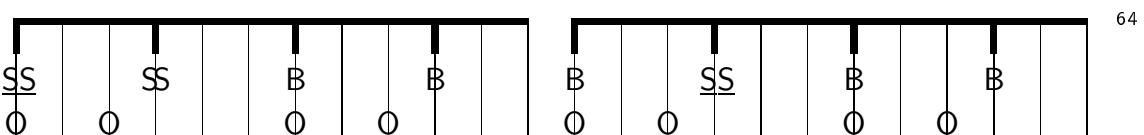
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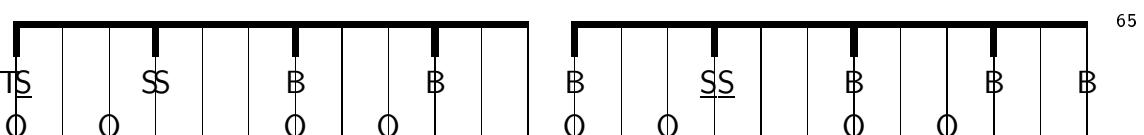
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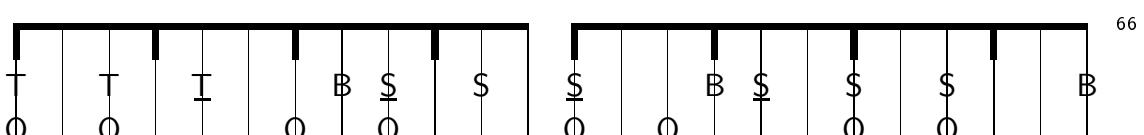
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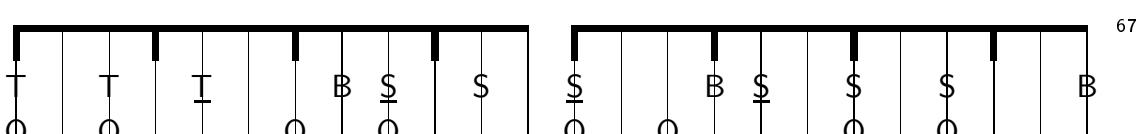
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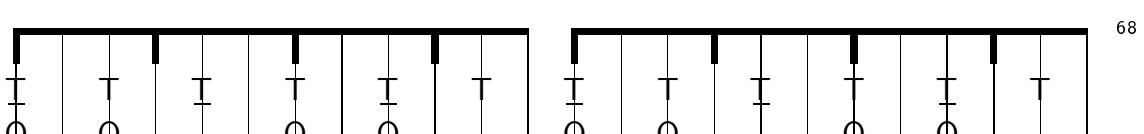
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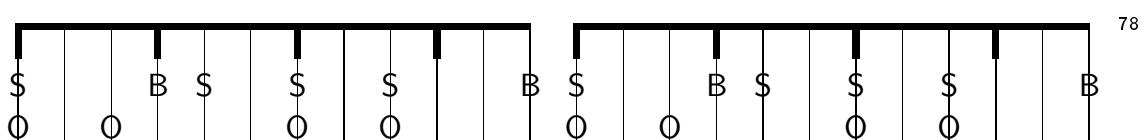
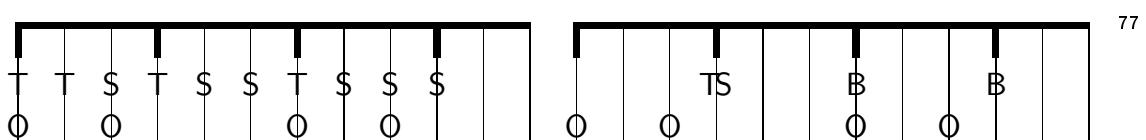
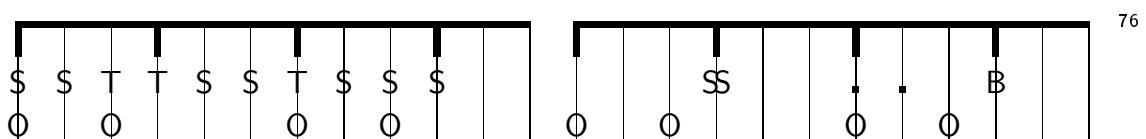
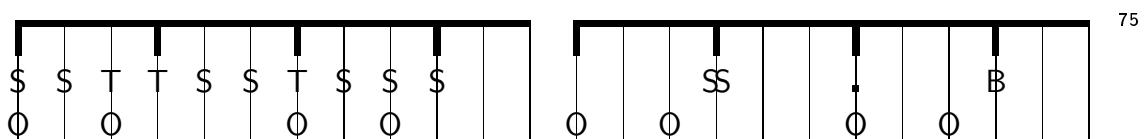
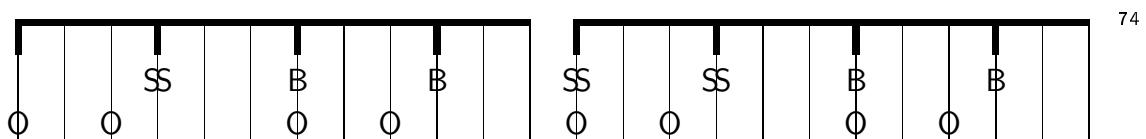
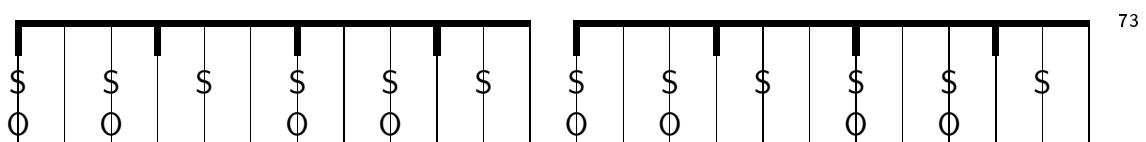
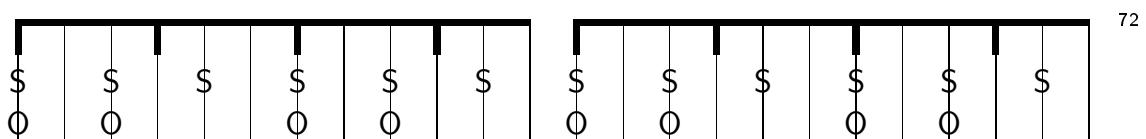
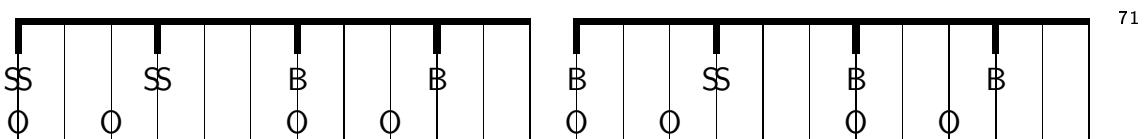
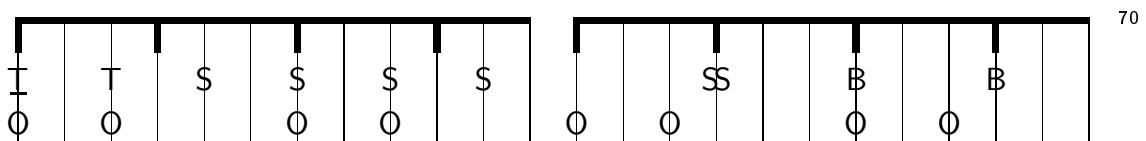
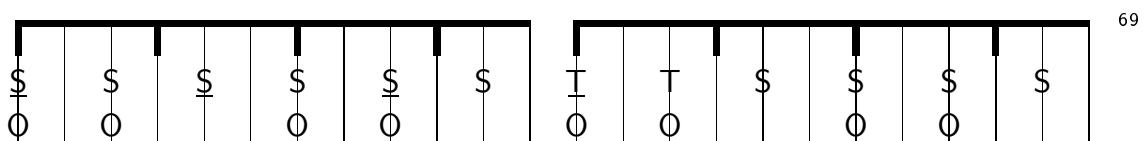
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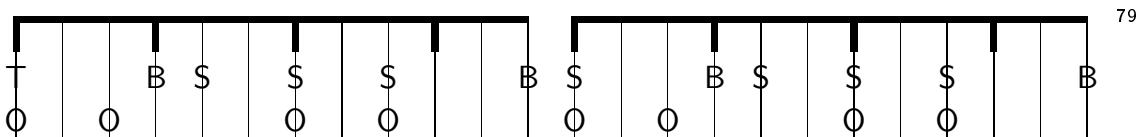


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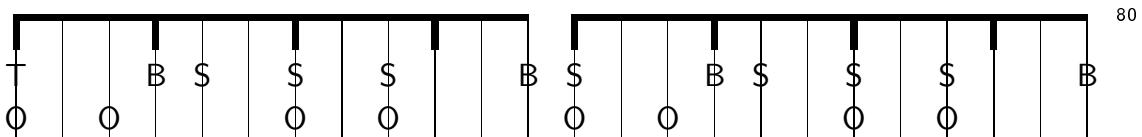


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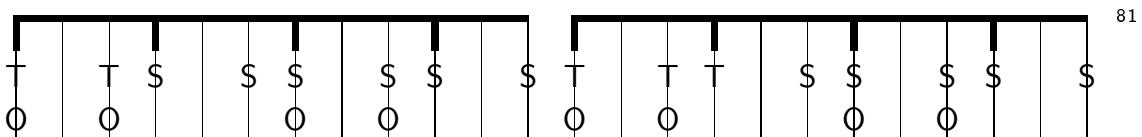




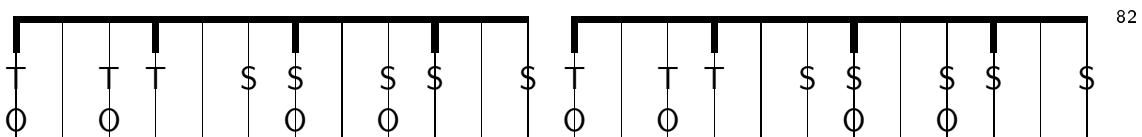
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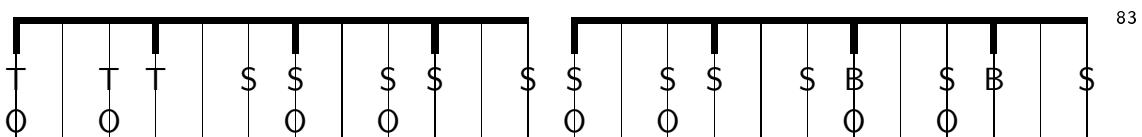
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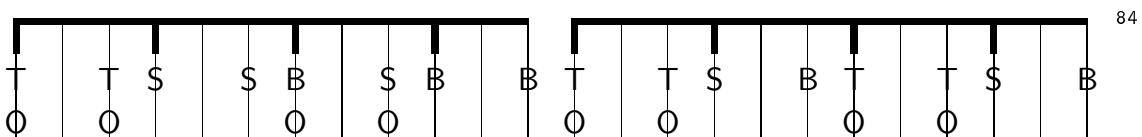
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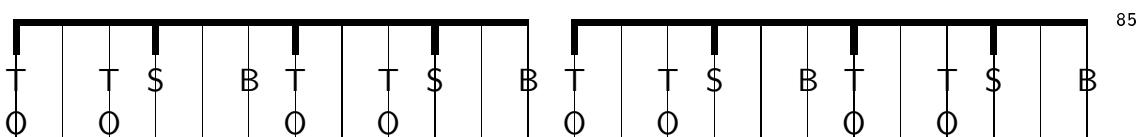
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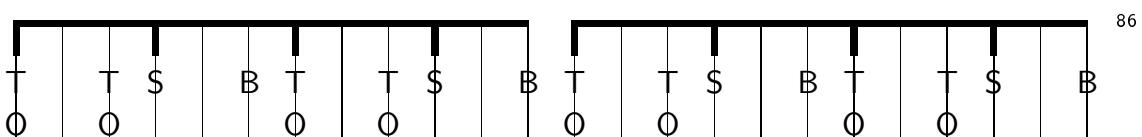
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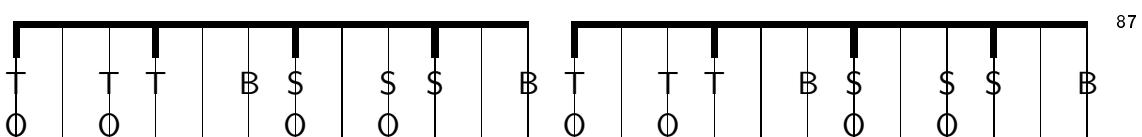
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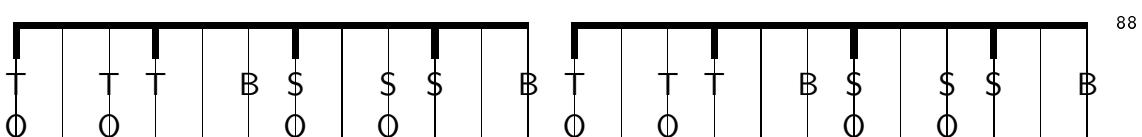
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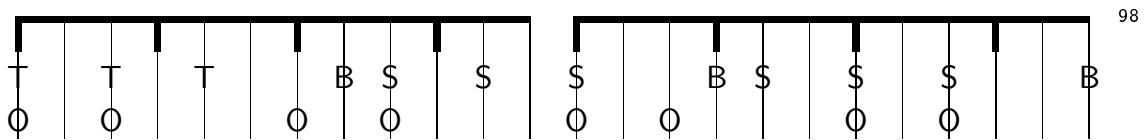
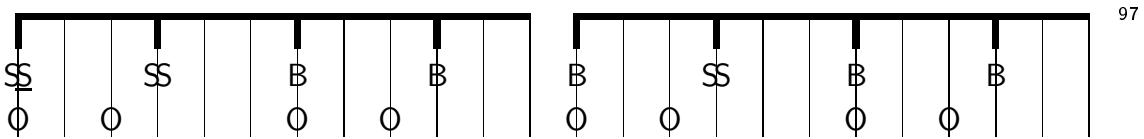
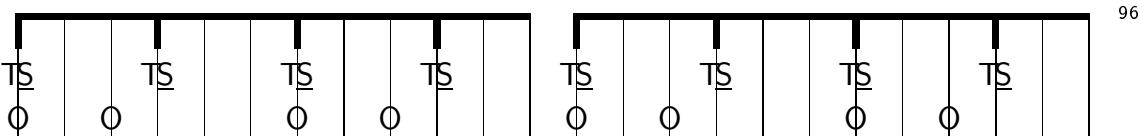
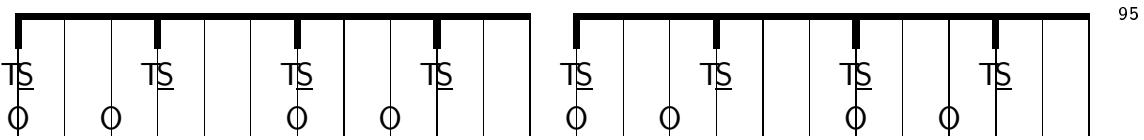
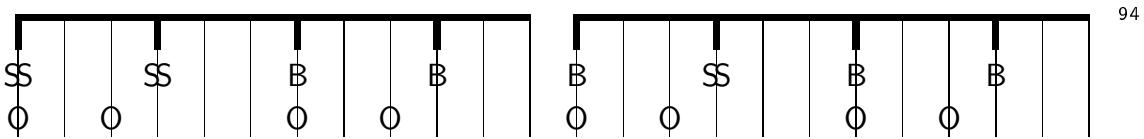
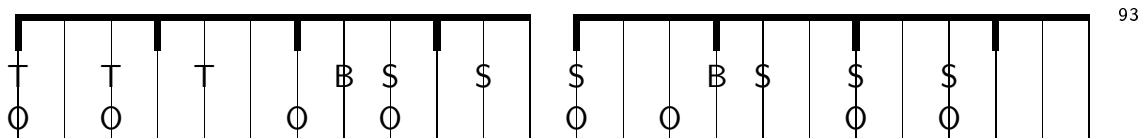
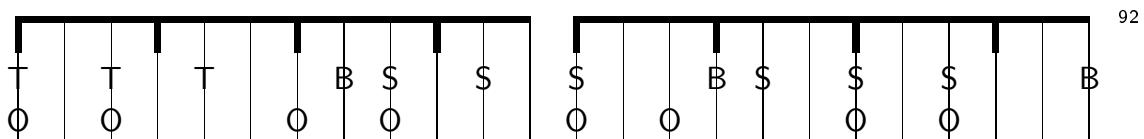
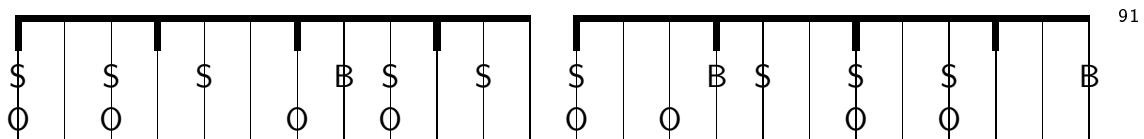
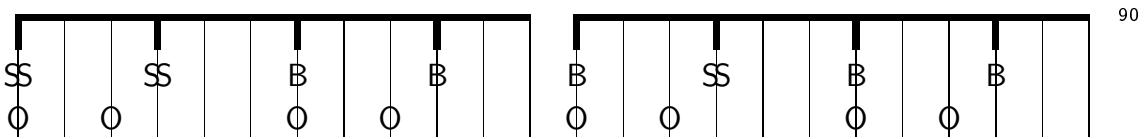
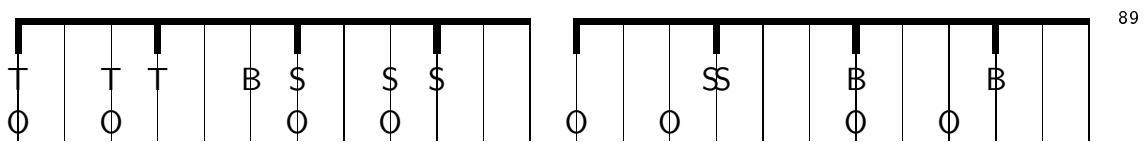
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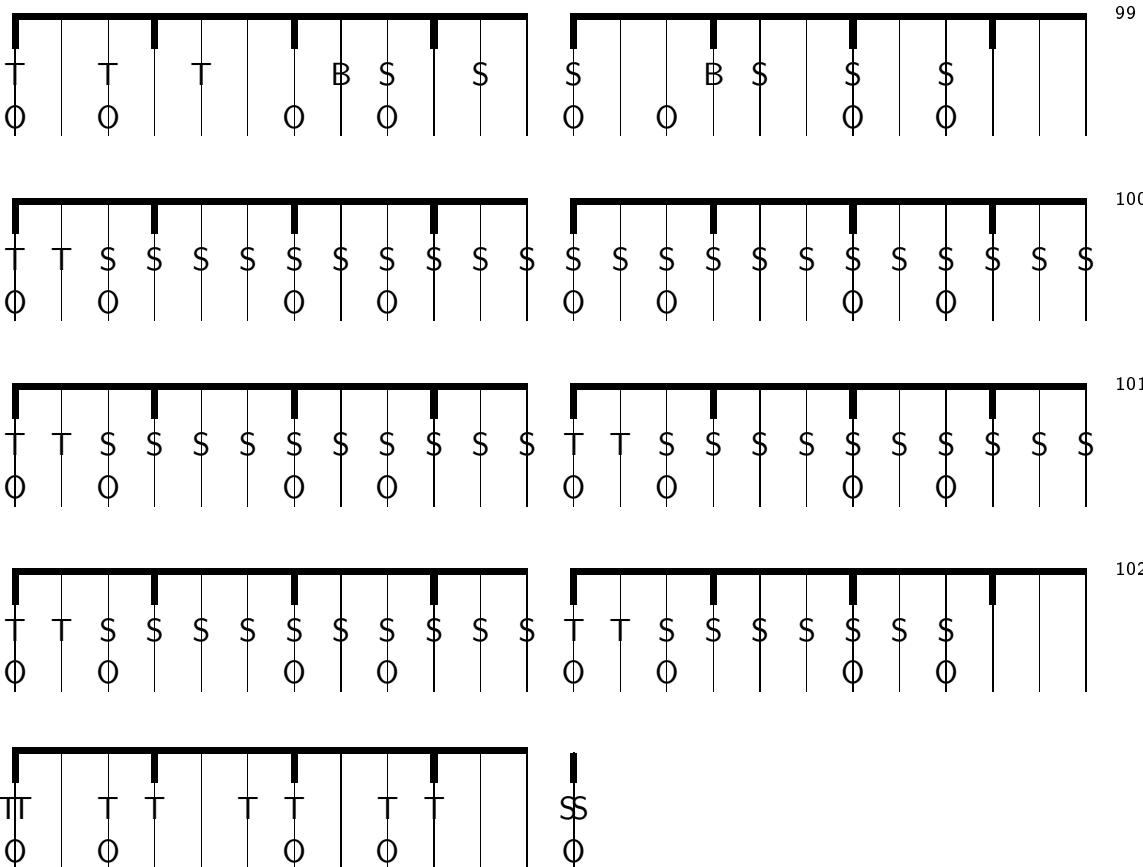
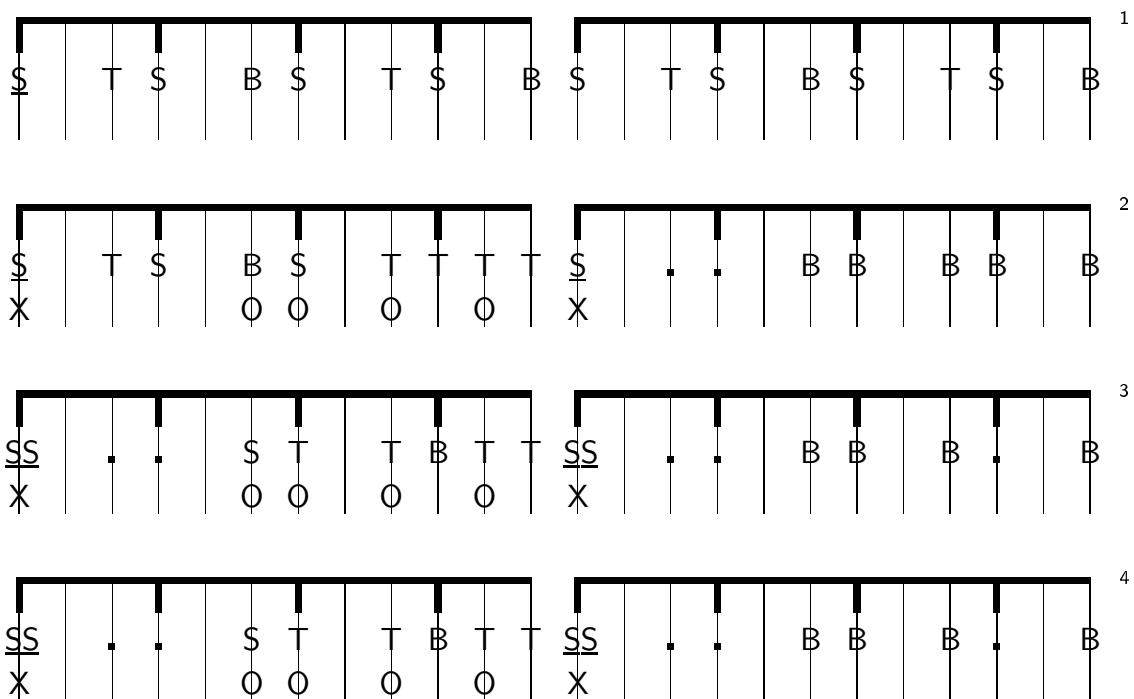
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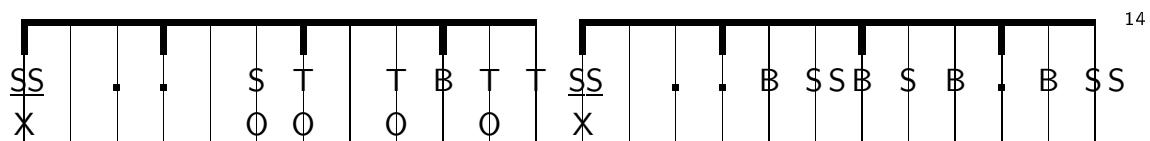
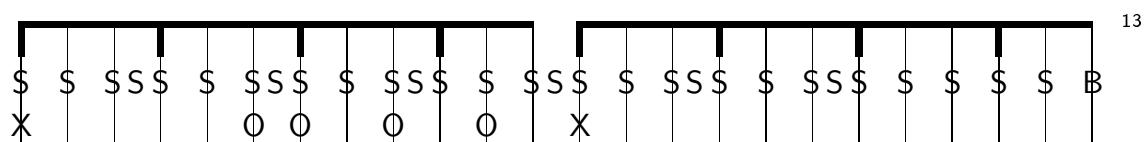
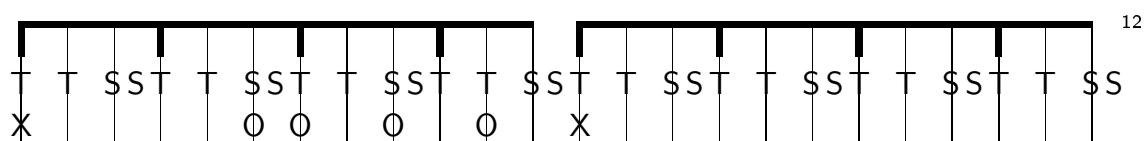
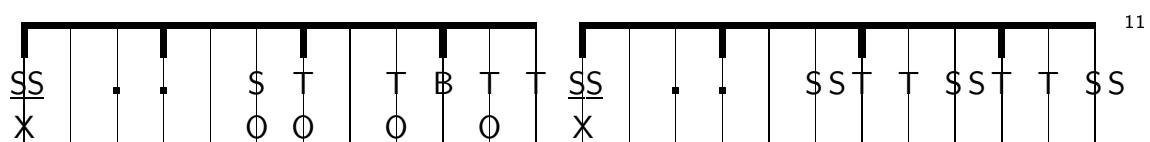
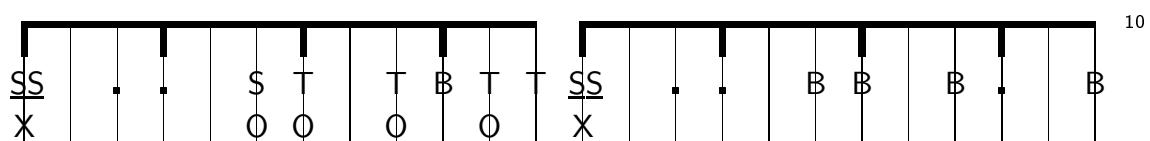
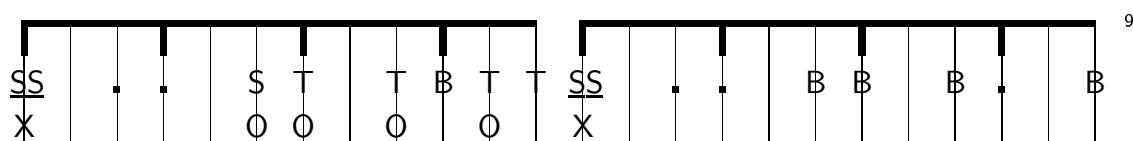
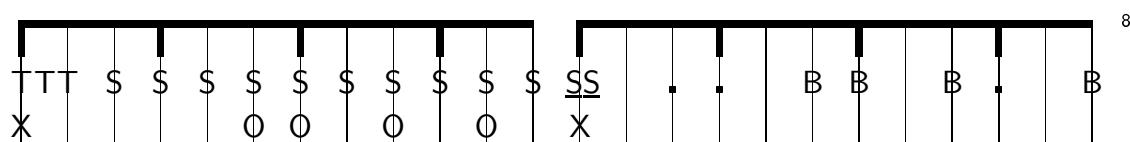
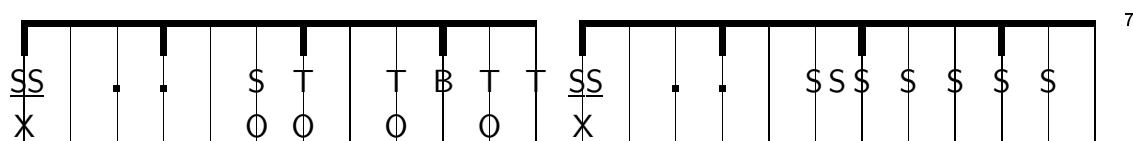
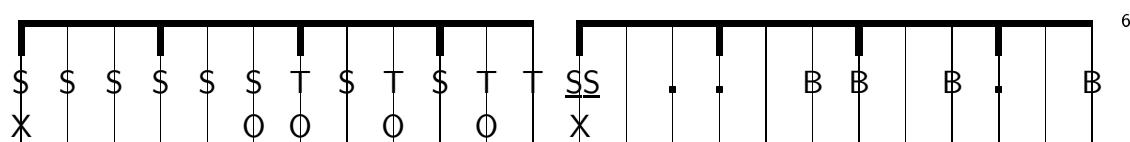
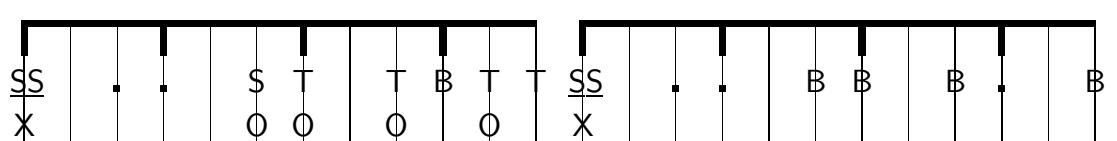


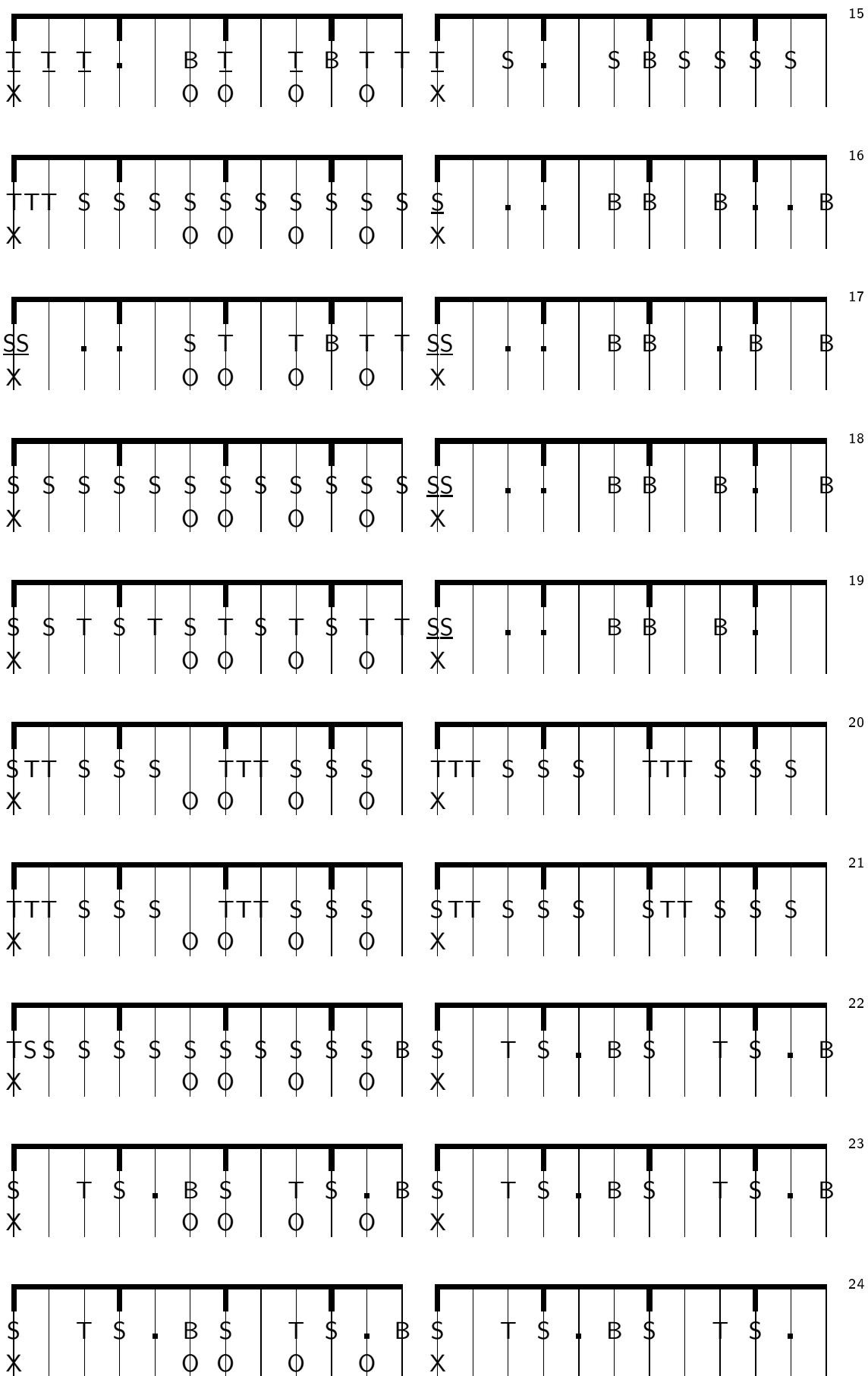
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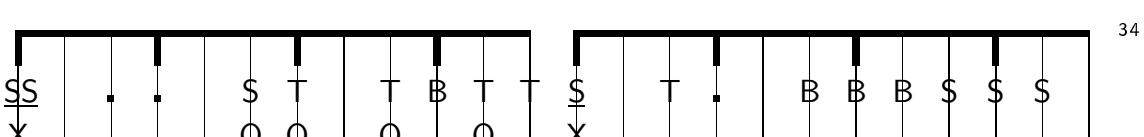
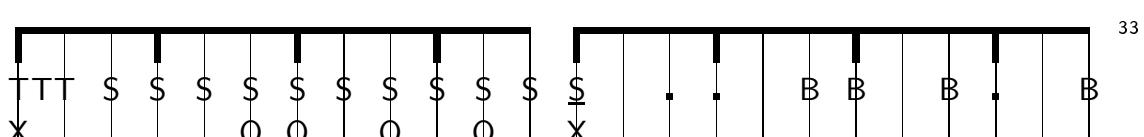
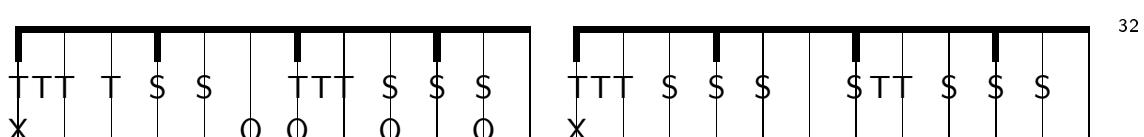
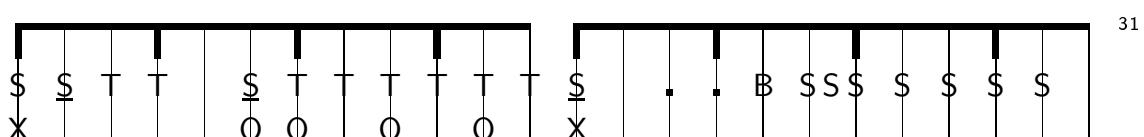
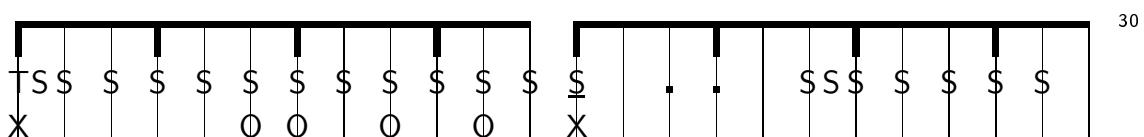
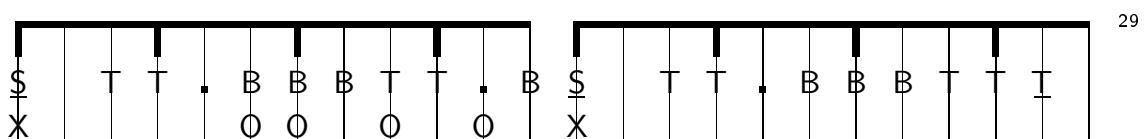
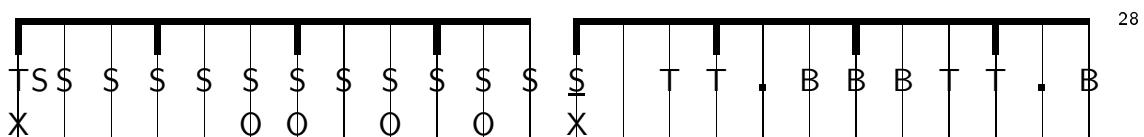
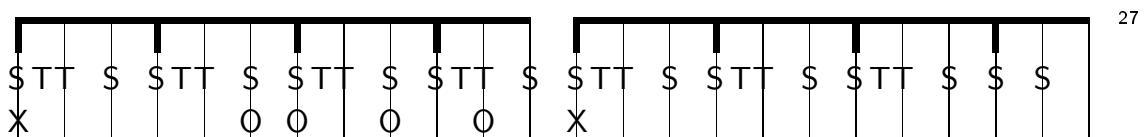
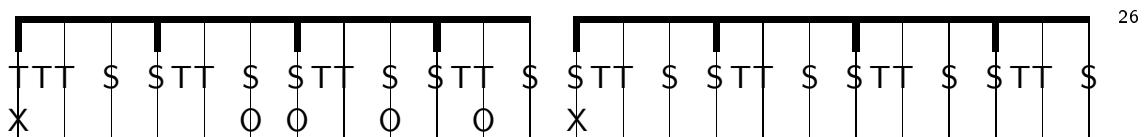
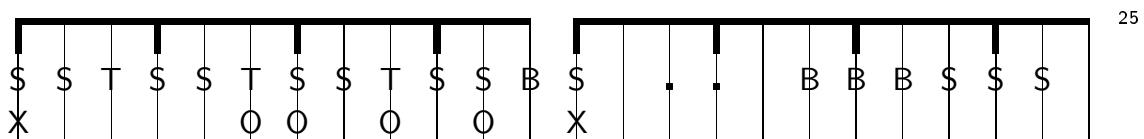


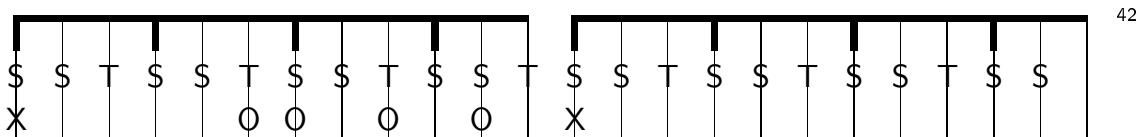
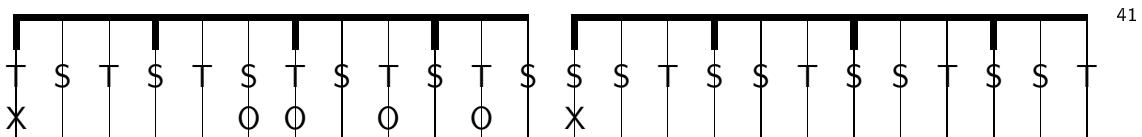
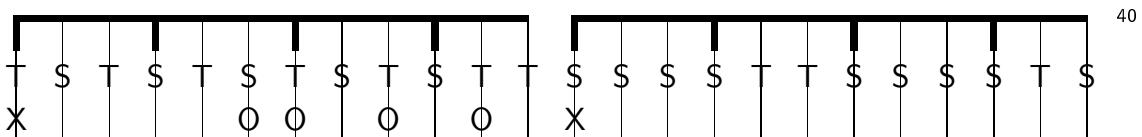
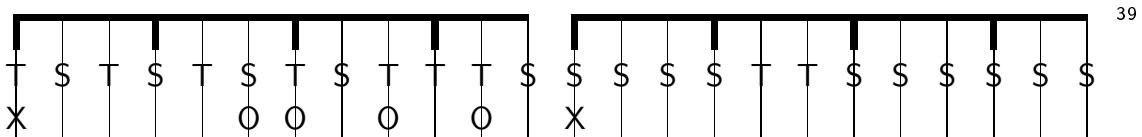
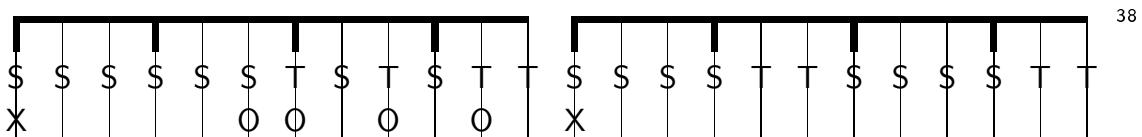
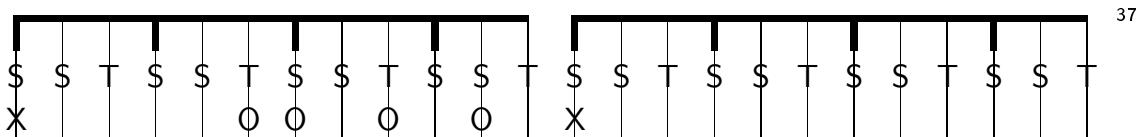
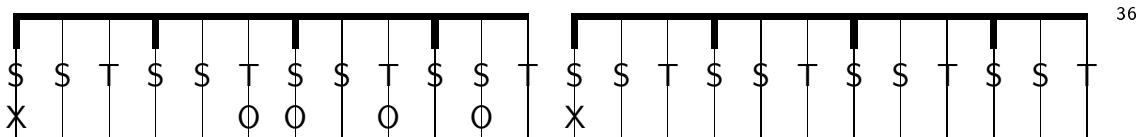
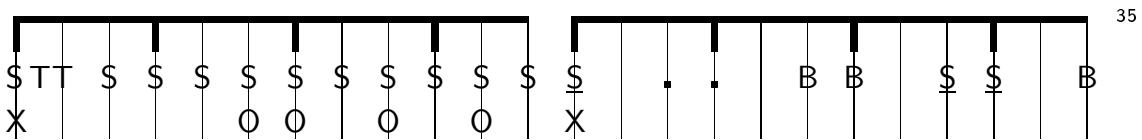
20

**Numu****Numu**









# Fura

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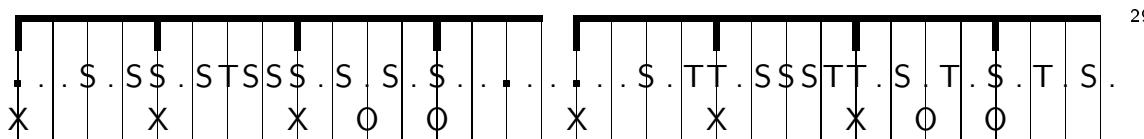
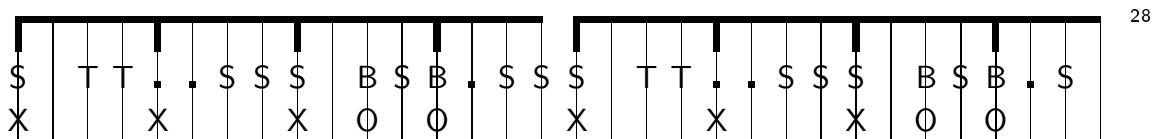
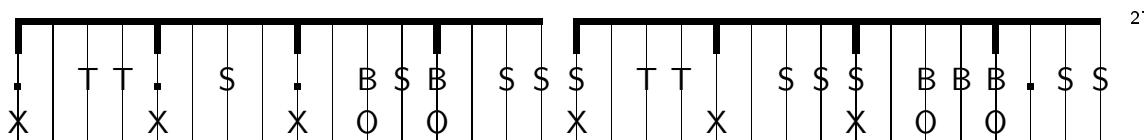
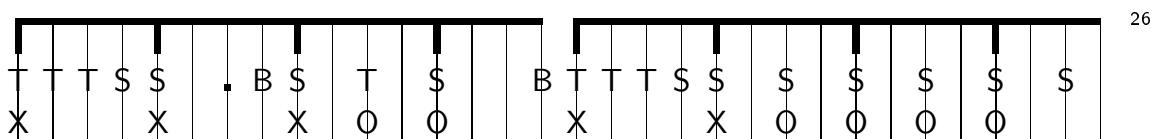
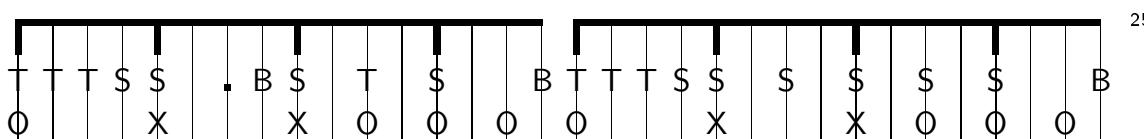
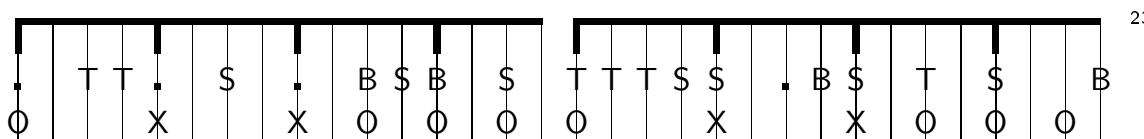
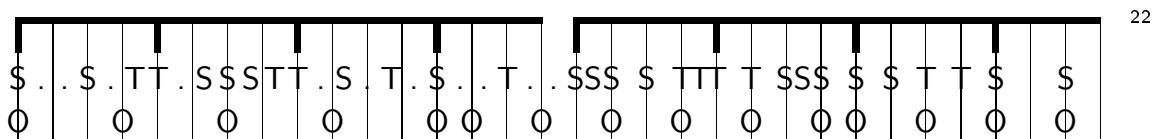
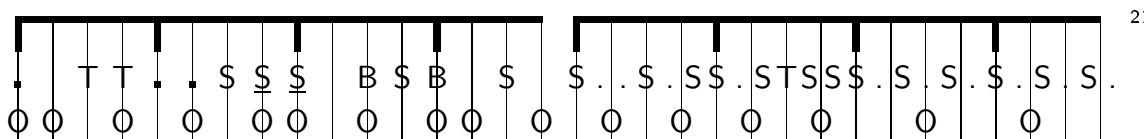
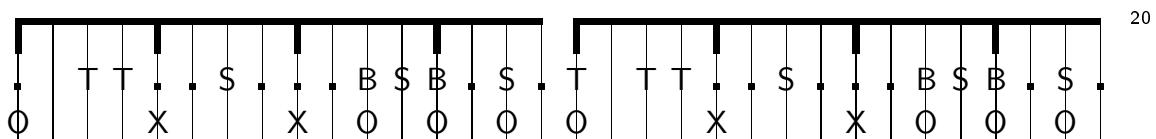
15

16

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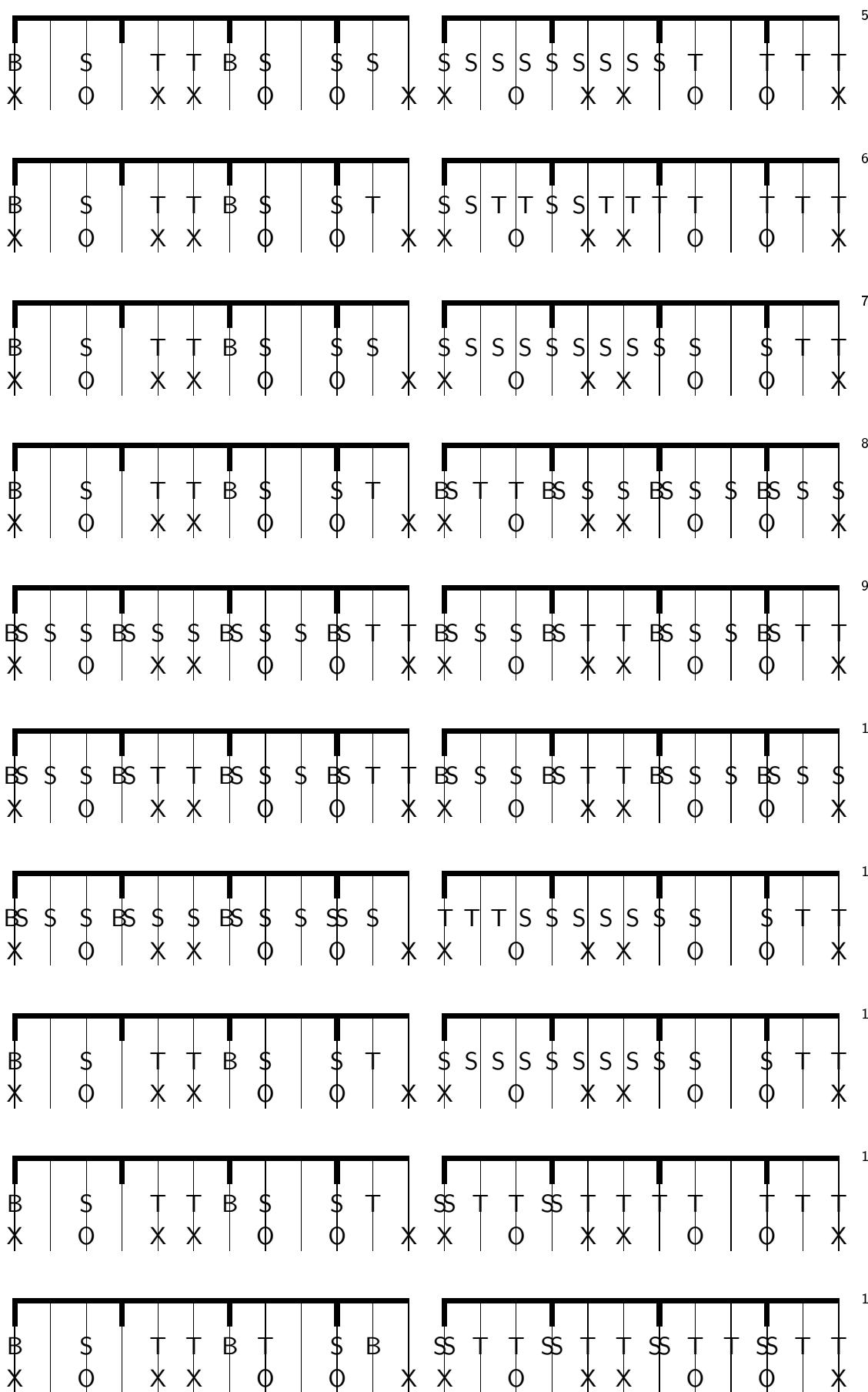
18

19

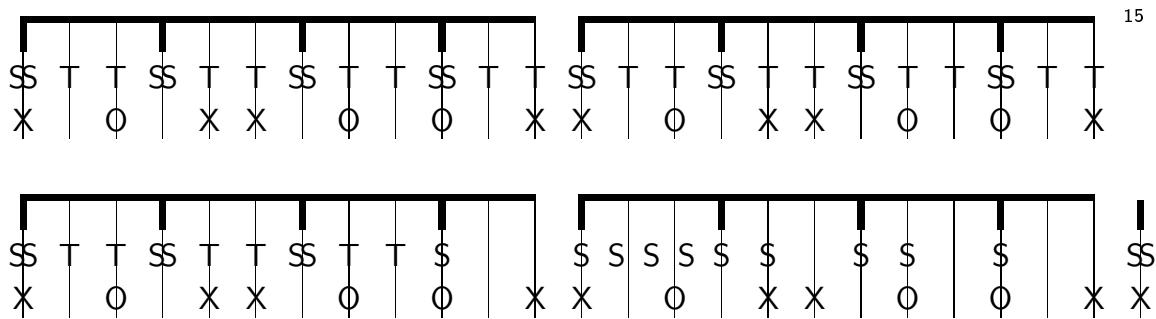


The diagram shows two rows of vertical bars representing binary strings. The left row has 15 bars, and the right row has 16 bars. The bars are black or white, corresponding to binary digits. The strings represent the first 15 and 16 terms of the sequence A000027.

Bòbò



30

**Dansa****Dansa**

1

2

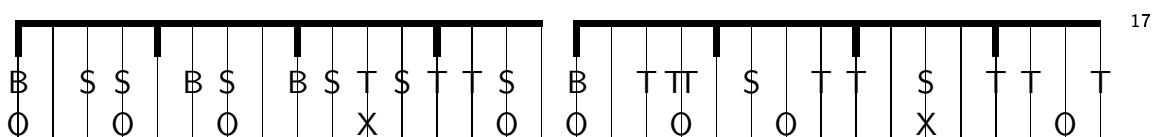
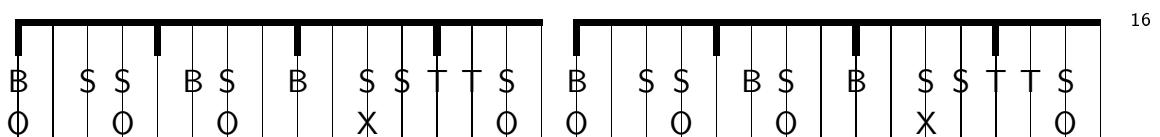
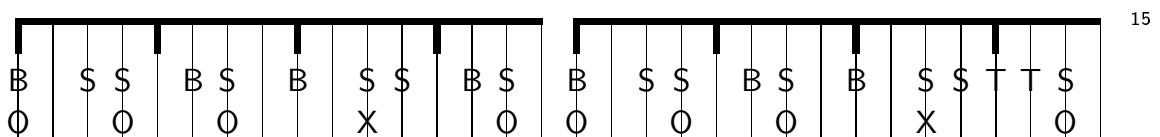
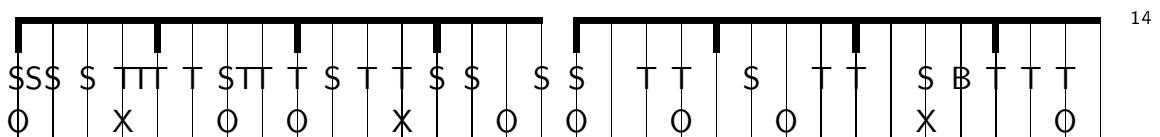
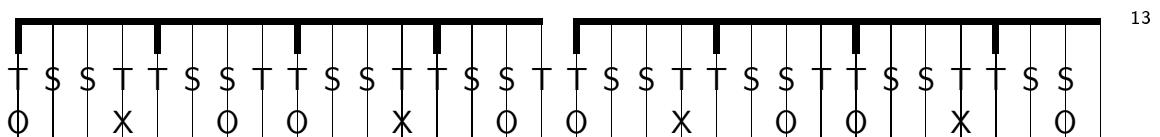
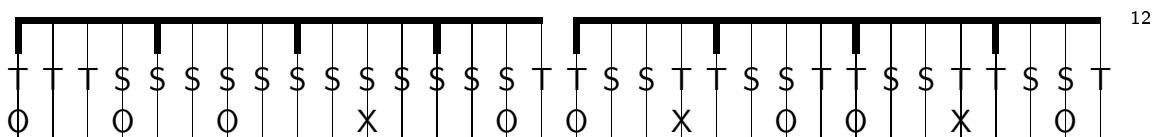
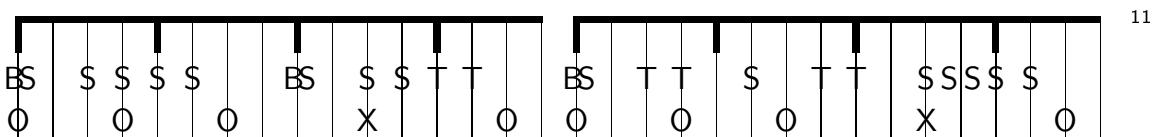
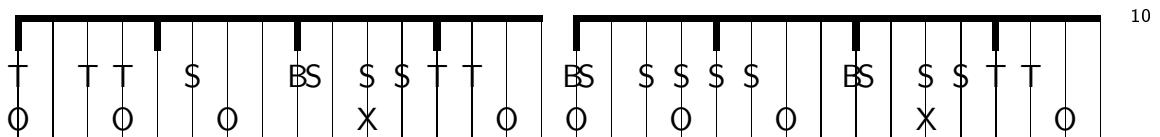
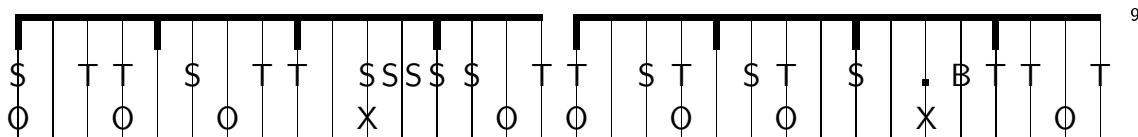
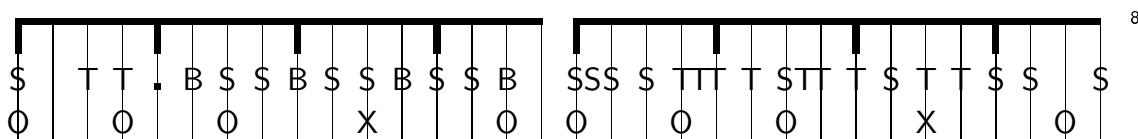
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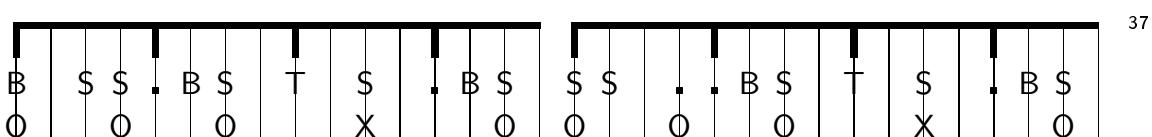
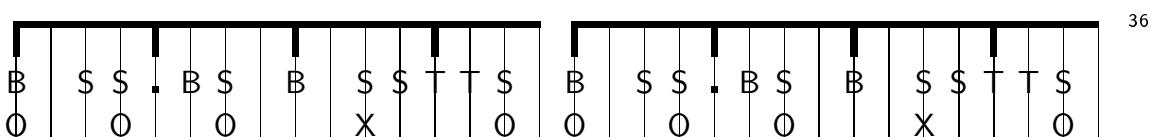
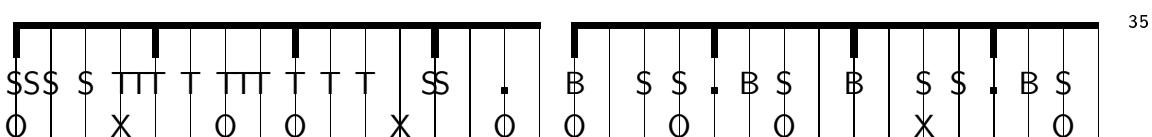
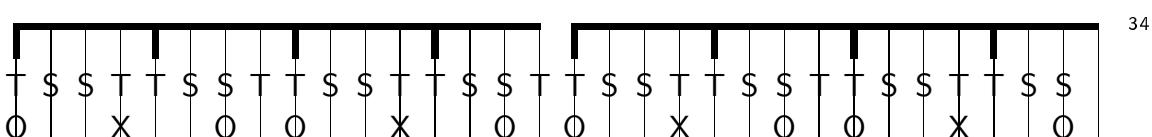
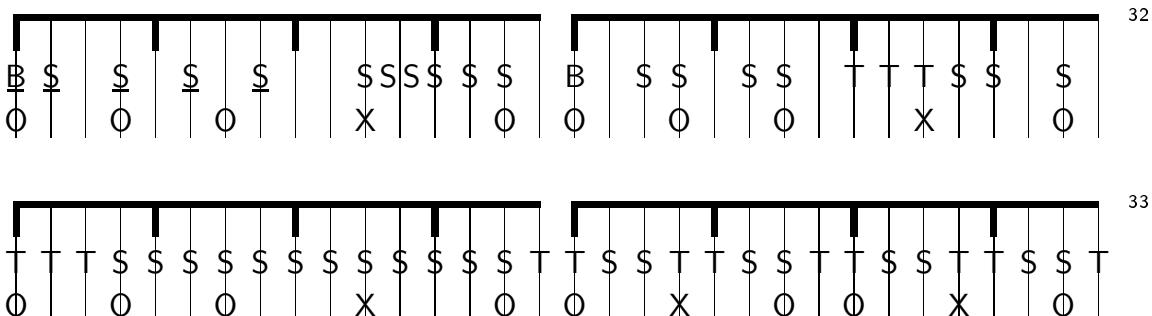
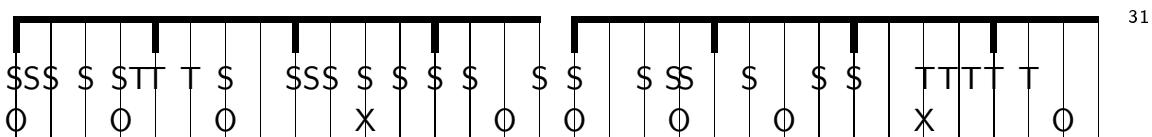
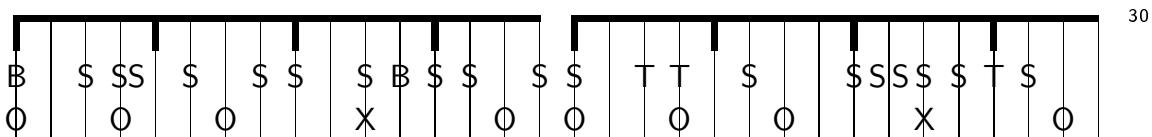
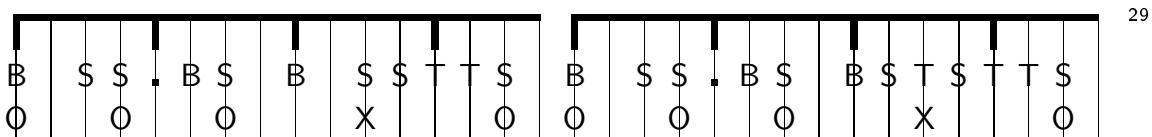
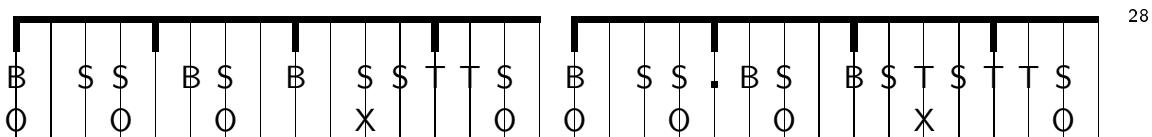
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## Dansa

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51

The figure consists of two horizontal rows of vertical bars. The left row has 7 bars and the right row has 8 bars. Each bar is labeled with a symbol from a set {S, B, T, X}. The labels are as follows:

Left Row	Right Row
\$	\$
\$	\$
B	B
\$	\$
T	T
X	X
B	B

53

54

**Bara**

1

2

3

4

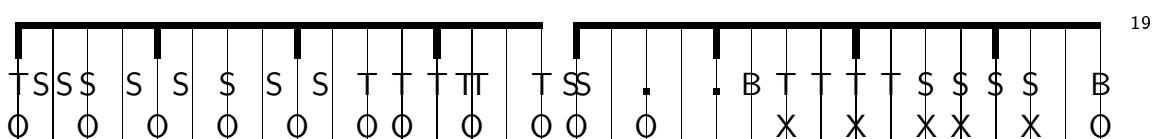
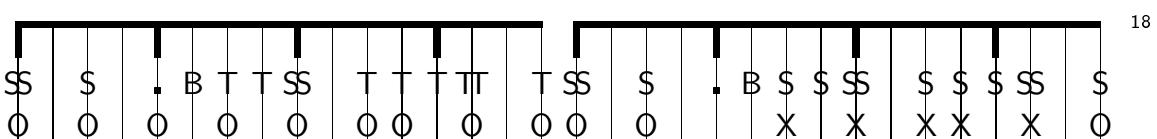
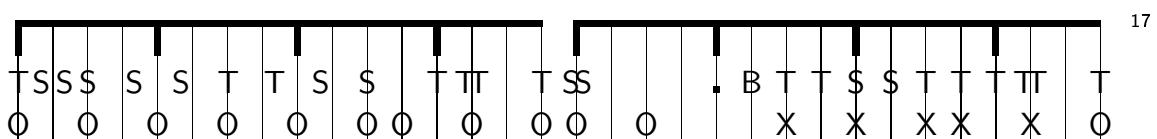
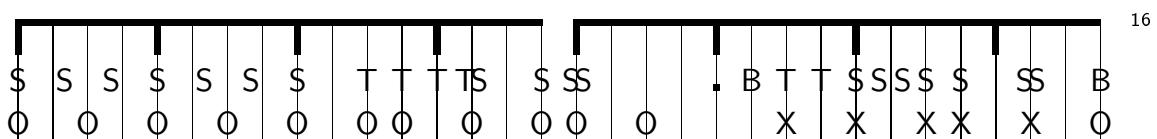
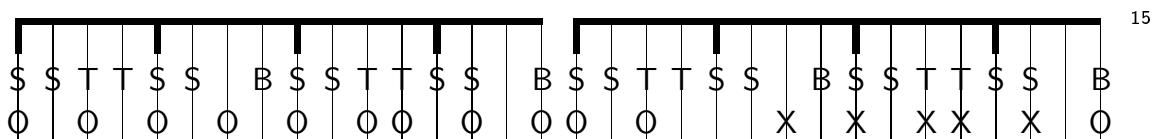
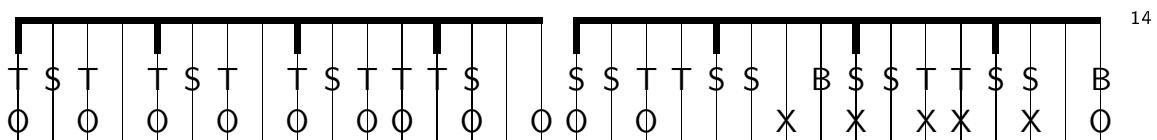
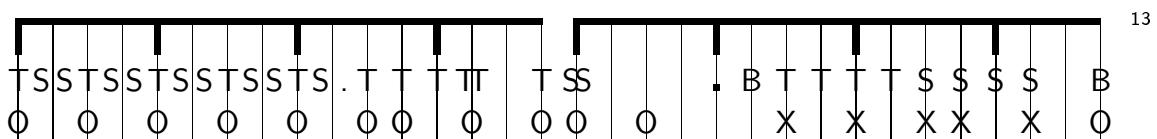
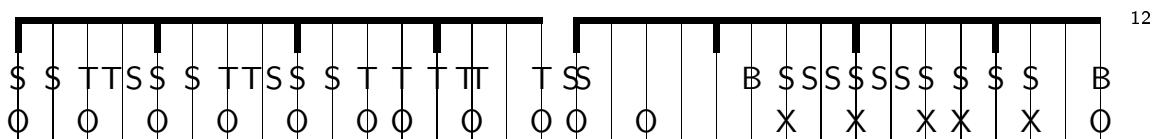
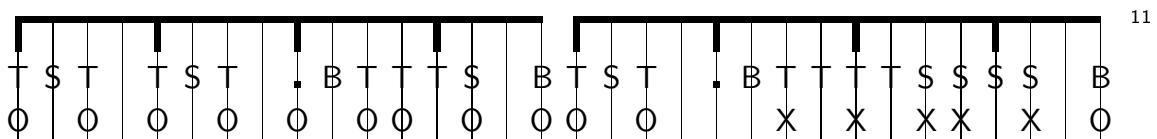
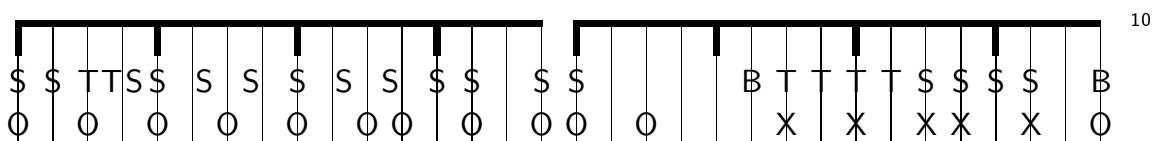
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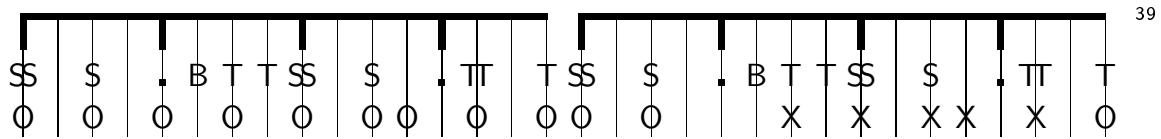
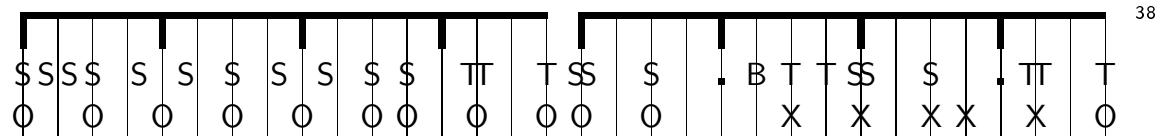
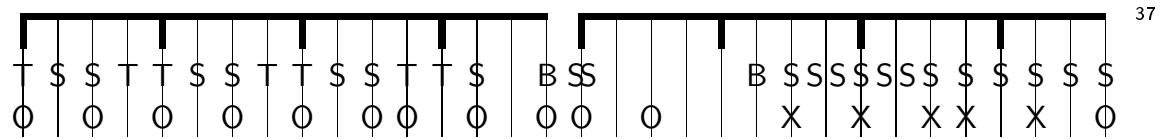
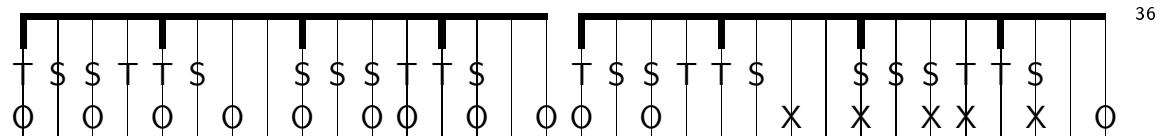
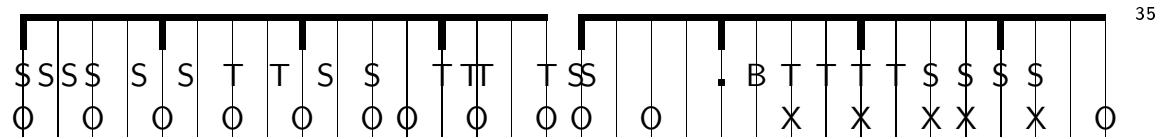
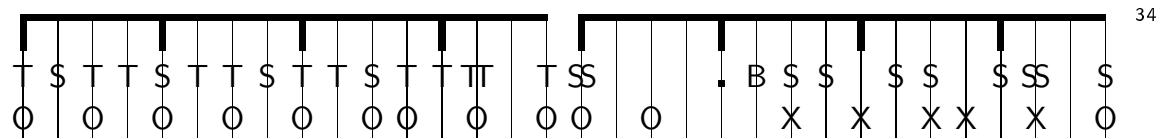
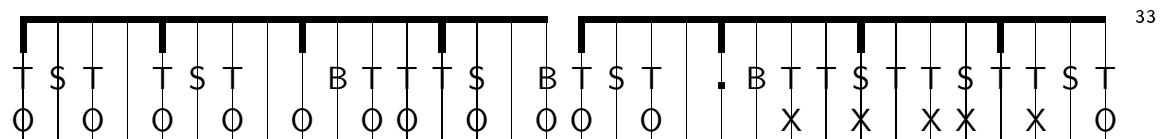
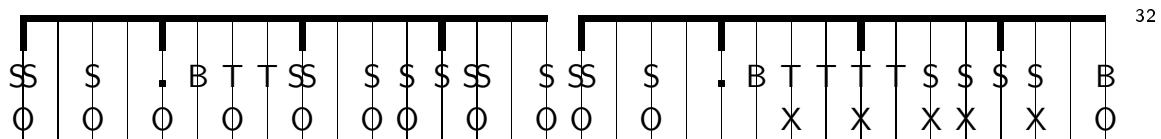
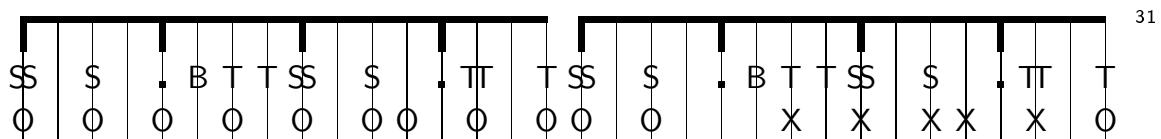
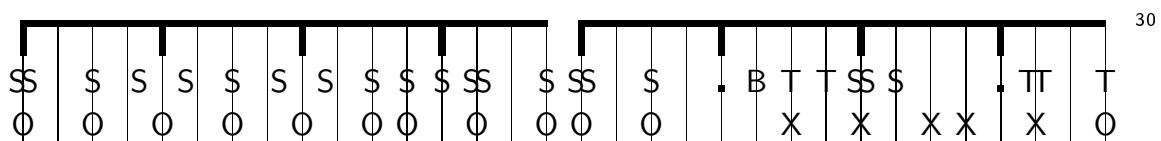
26

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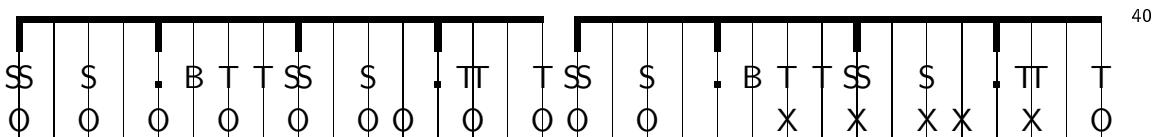
29

This block contains nine rows of a Bara drum pattern, labeled 20 through 29. Each row consists of two horizontal staves. The top staff has vertical lines at the beginning and end, while the bottom staff has vertical lines at the beginning and middle. The pattern uses symbols such as \$, T, B, S, X, and various types of vertical strokes (solid, dashed, double) to represent different drum hits. The patterns show a repeating sequence of notes across the measures.

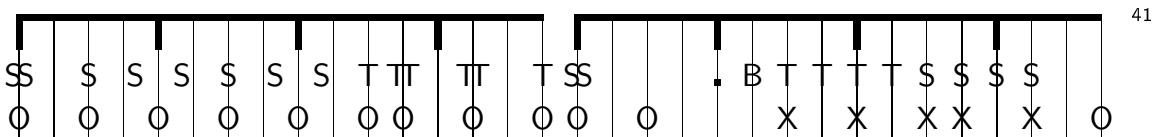


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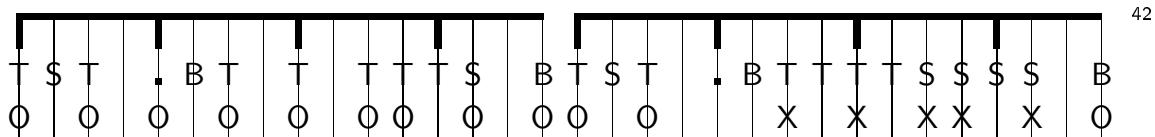
Bara



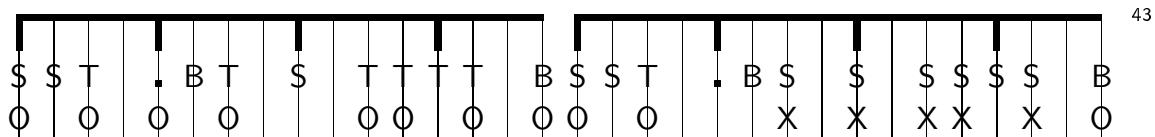
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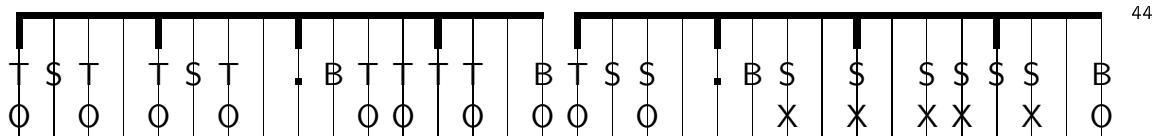
41



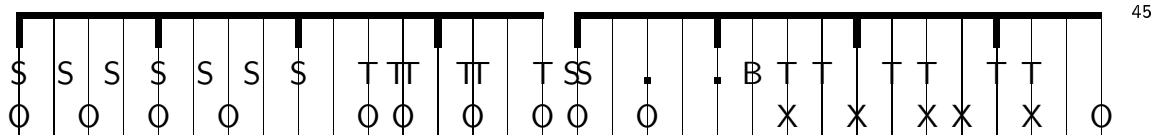
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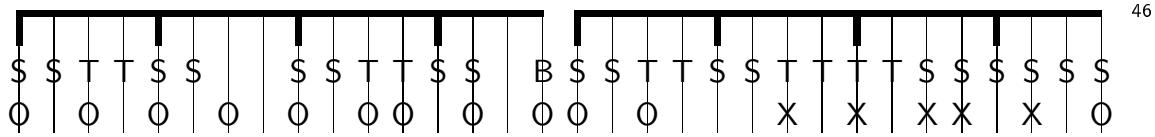
43



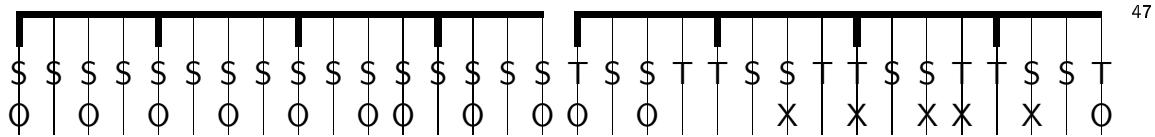
44



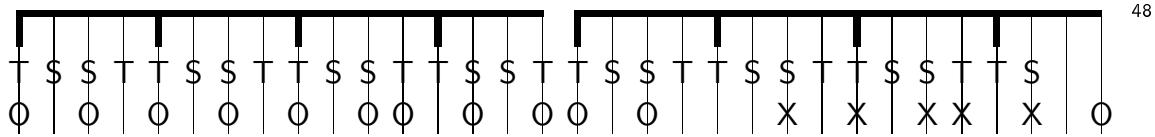
45



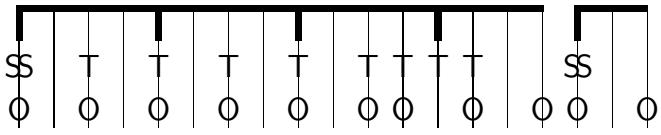
46



47



48



# Sogolo

The image displays nine diagrams, numbered 1 through 9, illustrating hand positions for the Sogolo instrument on a 12-line staff. Each diagram shows two hands: the left hand (bottom) and the right hand (top). The fingers are represented by symbols: \$ (index), T (middle), O (ring), and B (pinky). Vertical lines on the staff indicate finger placement. In diagrams 1-4, the left hand starts with an X. In diagrams 5-9, the left hand starts with a \$.

- 1: Left hand: \$, T, T, B; Right hand: \$, T, T, B
- 2: Left hand: \$, T, O, B, \$; Right hand: \$, T, O, B, \$
- 3: Left hand: \$, T, O, B, \$; Right hand: \$, T, O, B, \$
- 4: Left hand: X, T, T, S, S, S, S, S, S; Right hand: \$, T, O, B, \$, T, O, B
- 5: Left hand: \$, T, O, B, \$; Right hand: \$, T, O, B, \$
- 6: Left hand: X, T, O, S, T, S; Right hand: \$, T, O, B, \$, T, O, B
- 7: Left hand: \$, S, S, S, S, S, S, S, S; Right hand: \$, T, O, B, \$, T, O, B
- 8: Left hand: X, T, O, B, \$, T, O, S, S, S, S, S, S; Right hand: \$, T, O, S, S, S, S, S, S
- 9: Left hand: X, T, O, S, S, S, S, S, S, S, S; Right hand: \$, T, O, S, S, S, S, S, S, S

42

## Sogolo

10

11

12

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14

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16

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19

This block contains 10 horizontal rows of Sogolo tablature, labeled 10 through 19 from top to bottom. Each row consists of a vertical staff with 12 positions. The notes are represented by symbols: a vertical bar (|) for a note, a circle (○) for an open string, a dollar sign (\$) for a muted string, and a letter 'B' for a muted string with a bend. The first row (42) starts with an asterisk (\*) at the left end of the staff.

The figure consists of 10 horizontal grid diagrams, each representing a sequence of 10 time steps. Each diagram has 10 vertical nodes. Transitions between nodes are indicated by arrows pointing upwards or downwards. The symbols used are \$, T, O, B, and \$. The top node of each diagram is labeled with a number from 20 to 29 on its right side.

- Diagram 20: Top row shows \$, T, T, \$, \$, \$, \$, \$, S, S, S. Bottom row shows X, O, O, O, O, O, O, O, O, O.
- Diagram 21: Top row shows \$, T, T, \$, \$, \$, \$, \$, S, S, S. Bottom row shows X, O, B, S, S, O, B, S, S, S.
- Diagram 22: Top row shows \$, \$, B, S, S, O, S, S, B, S, S. Bottom row shows X, O, B, S, S, O, B, S, S, S.
- Diagram 23: Top row shows \$, T, T, T, \$, \$, T, T, S, S, S. Bottom row shows X, O, O, O, O, O, O, O, O, O.
- Diagram 24: Top row shows \$, T, T, T, T, \$, \$, \$, \$, S, S. Bottom row shows X, O, O, O, O, O, O, O, O, S.
- Diagram 25: Top row shows \$, T, T, T, T, \$, \$, \$, \$, S, S. Bottom row shows X, O, O, O, O, O, O, O, O, S.
- Diagram 26: Top row shows \$, S, T, S, T, S, T, S, T, B, B. Bottom row shows X, O, O, O, O, O, O, O, O, B.
- Diagram 27: Top row shows \$, S, T, T, T, S, T, S, T, B. Bottom row shows X, O, O, O, O, O, O, O, O, B.
- Diagram 28: Top row shows \$, S, T, T, T, S, T, S, T, B. Bottom row shows X, O, O, O, O, O, O, O, O, B.
- Diagram 29: Top row shows \$, S, T, T, T, S, \$, \$, \$, B. Bottom row shows X, O, O, O, O, O, O, O, O, B.

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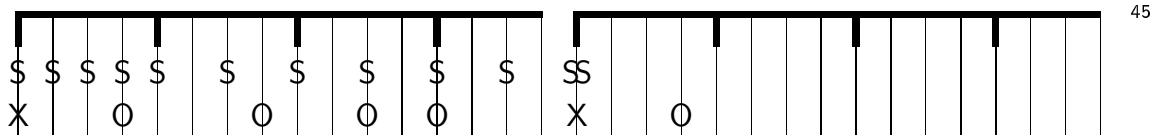
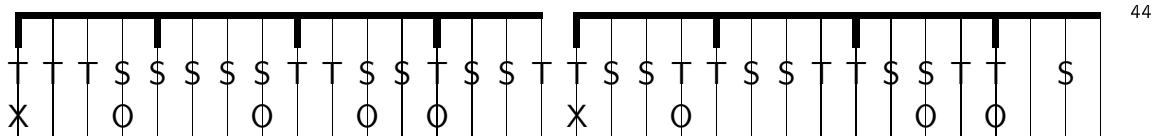
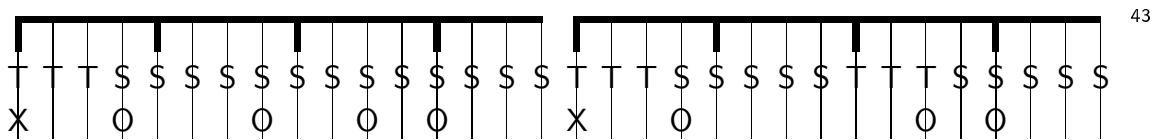
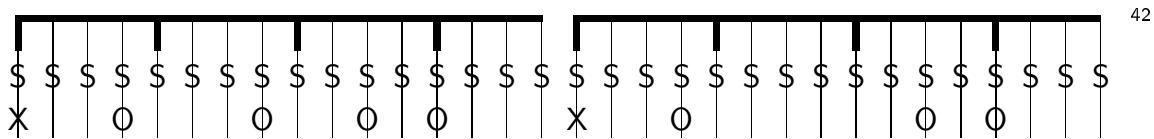
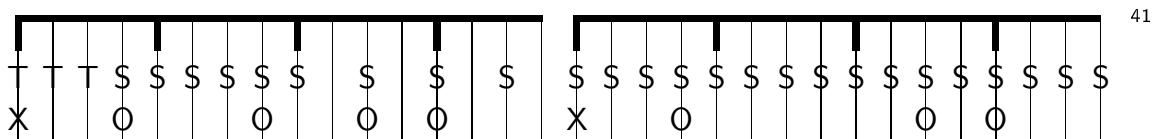
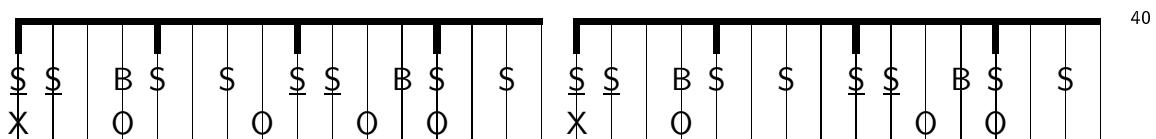
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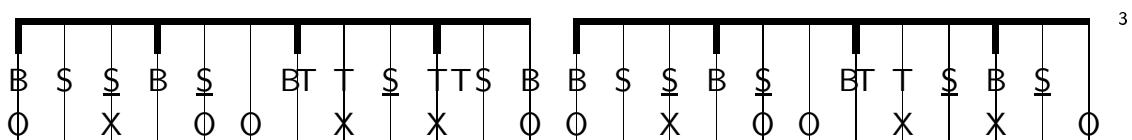
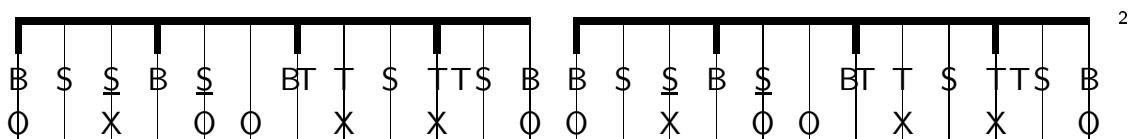
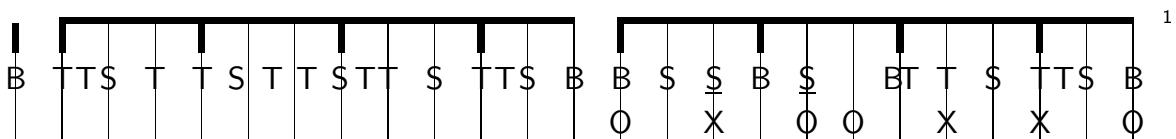
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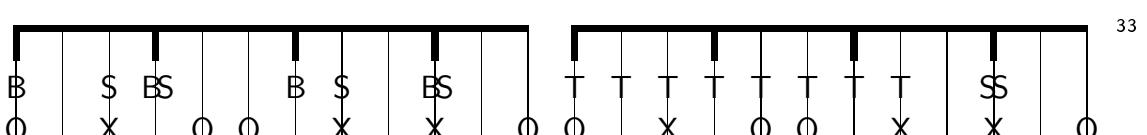
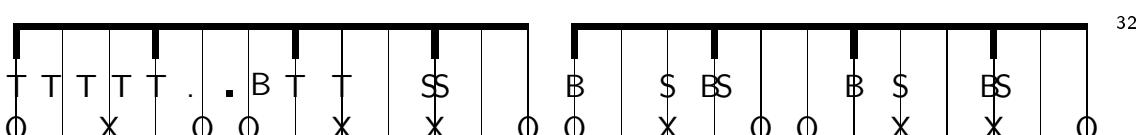
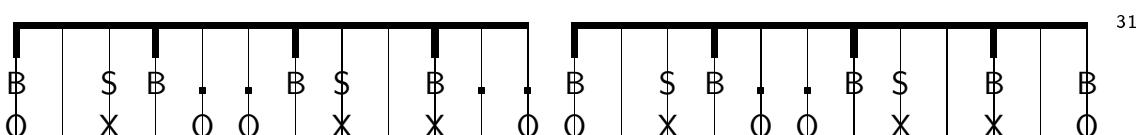
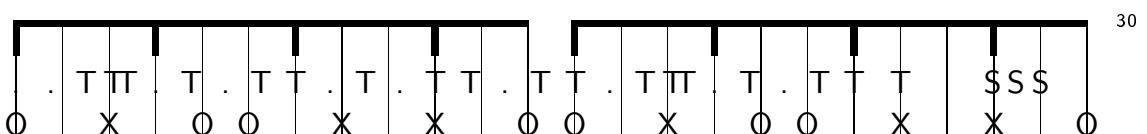
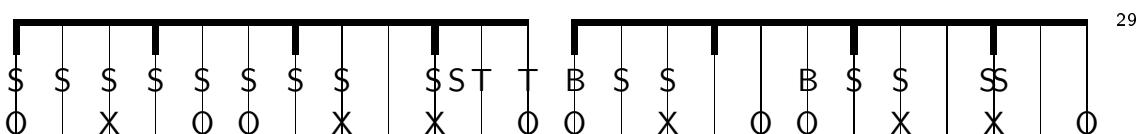
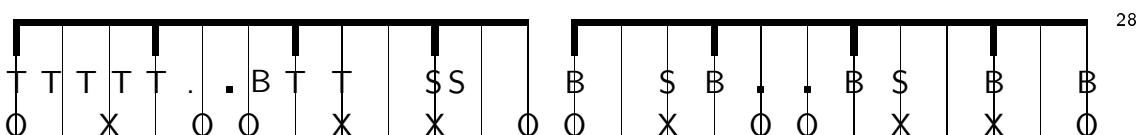
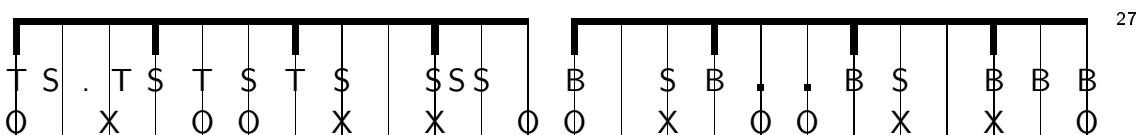
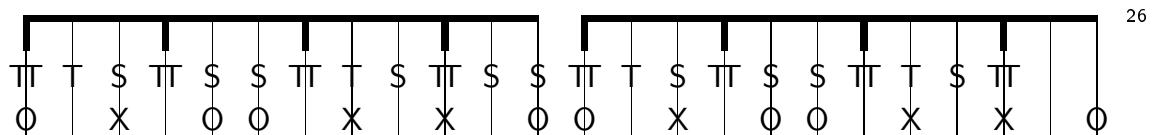
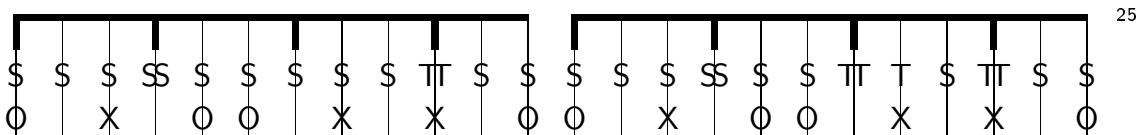
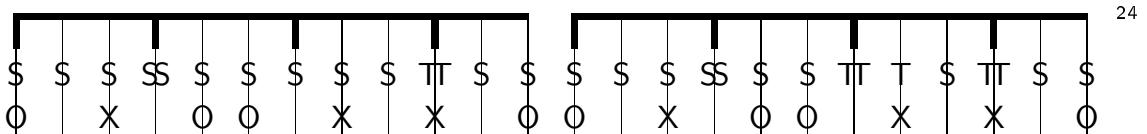
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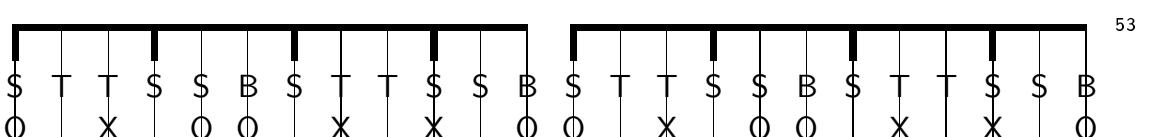
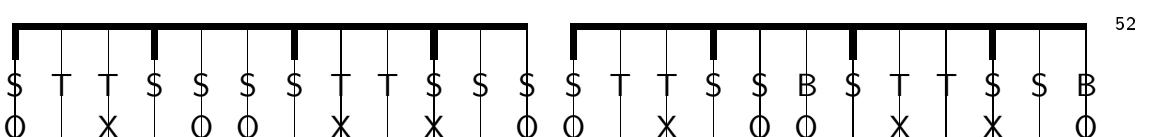
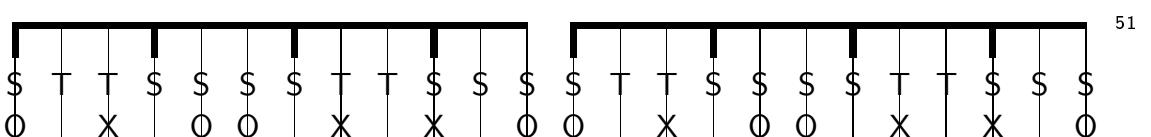
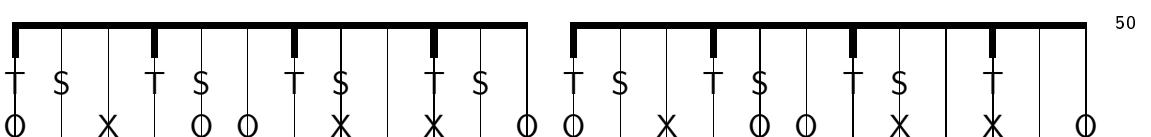
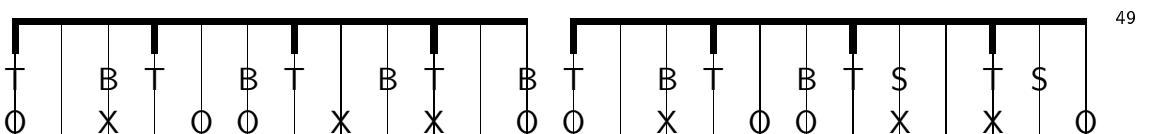
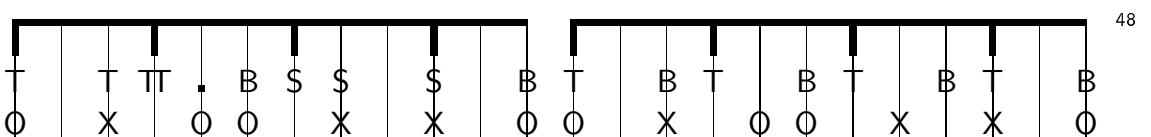
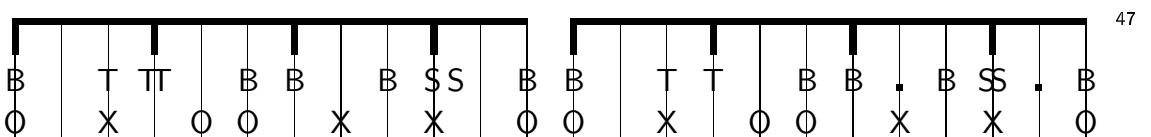
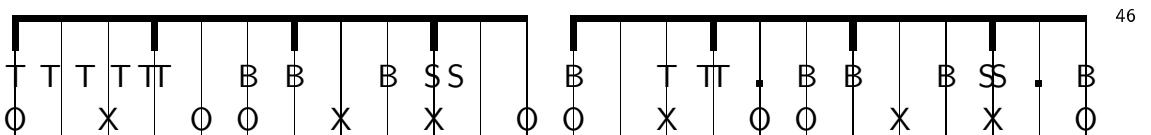
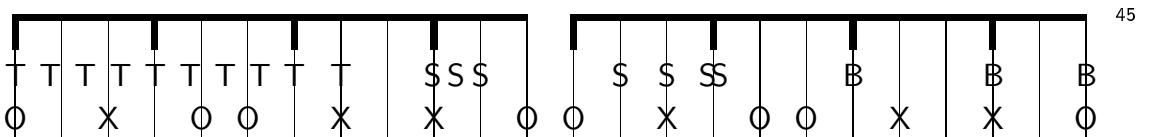
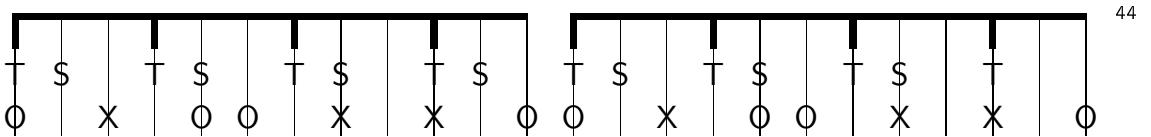
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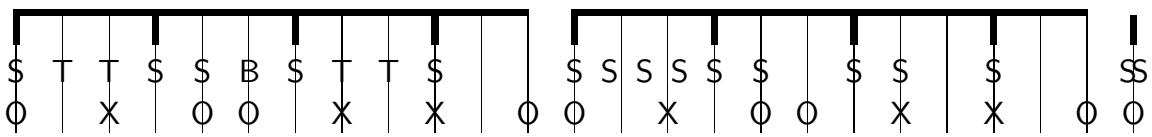
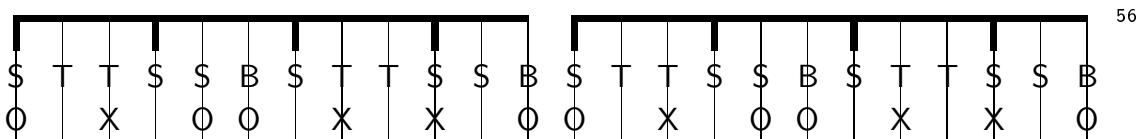
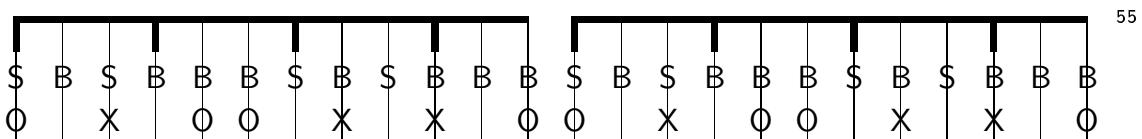
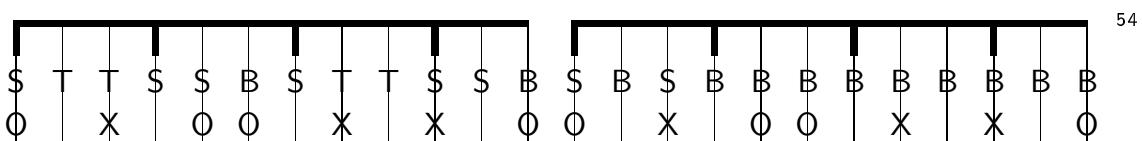
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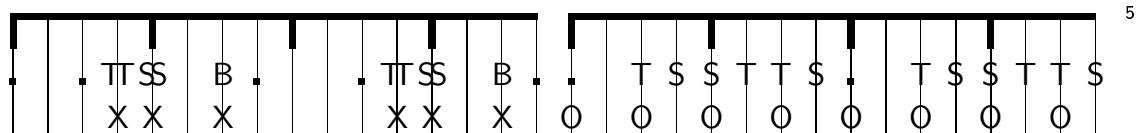
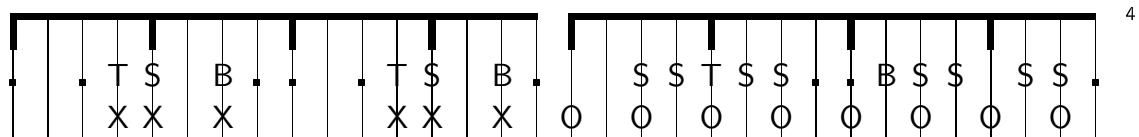
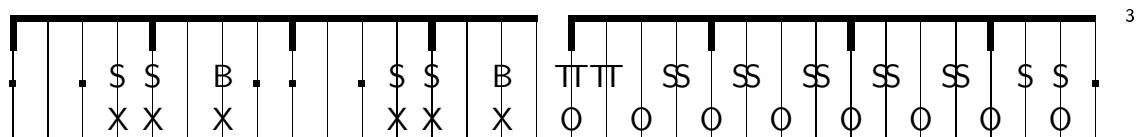
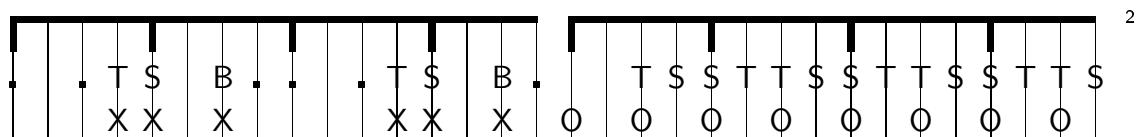
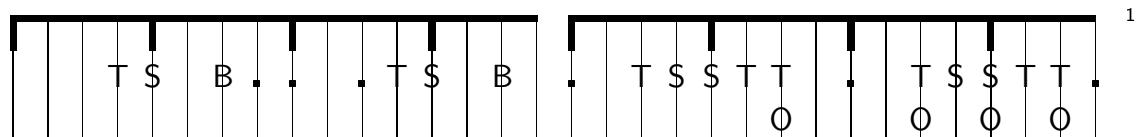
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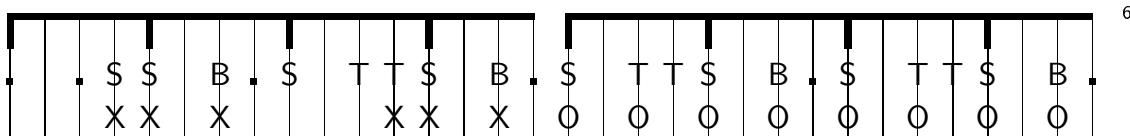
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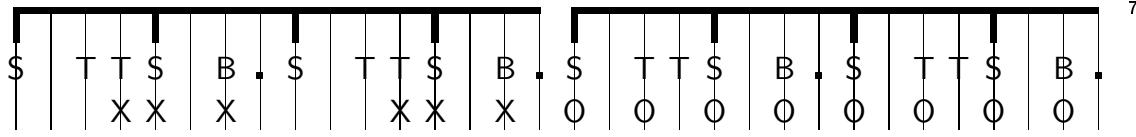


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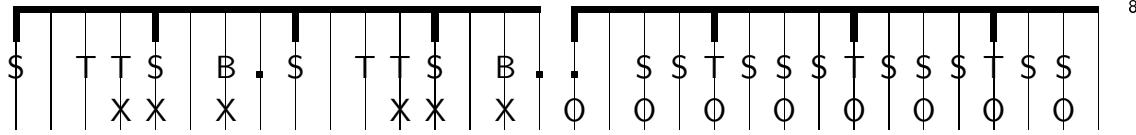




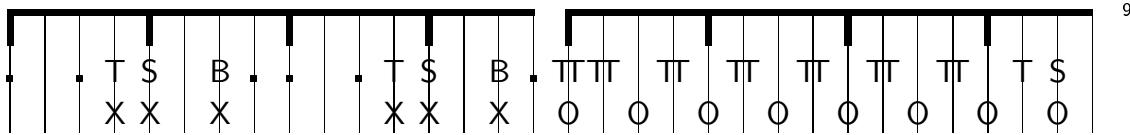
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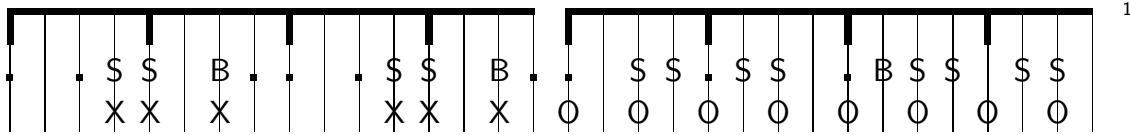
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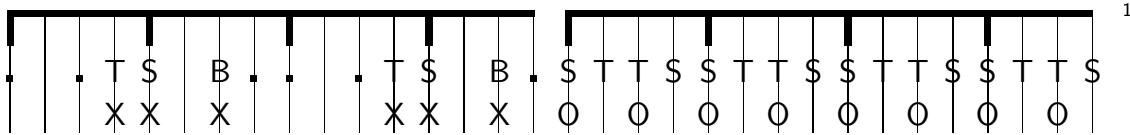
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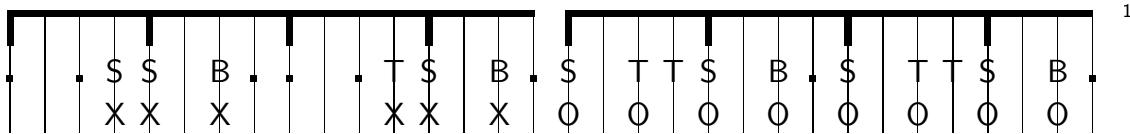
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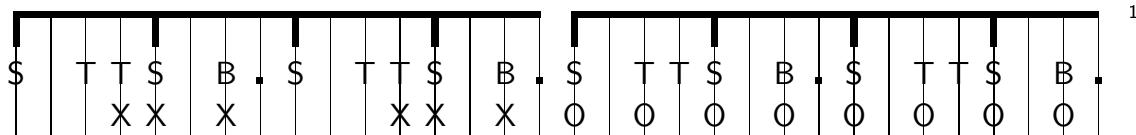
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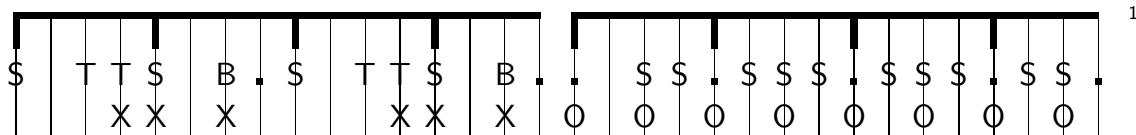
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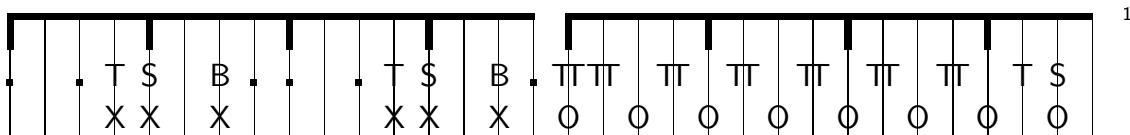
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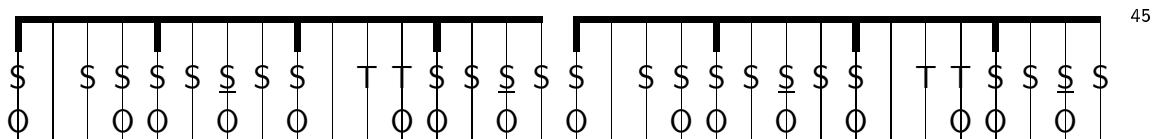
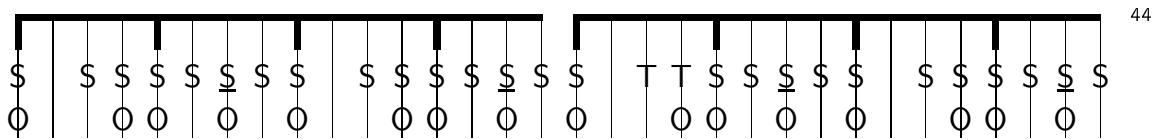
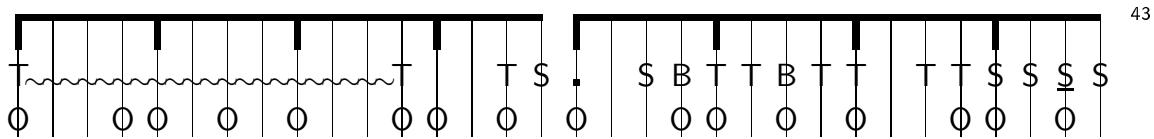
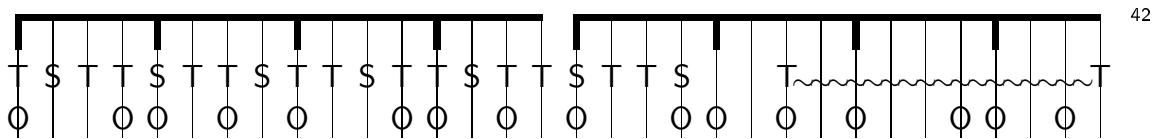
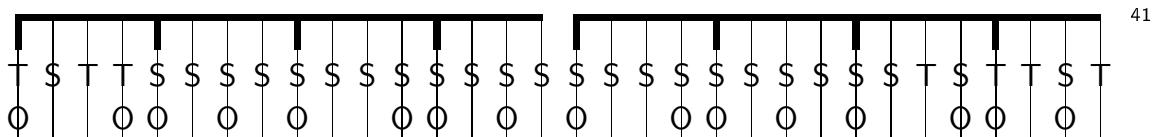
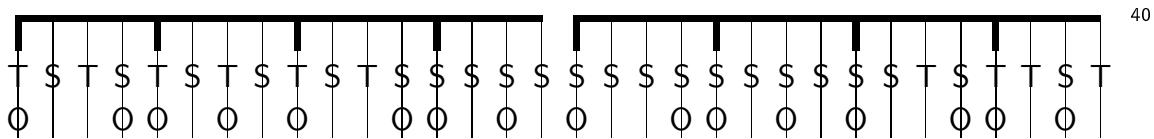
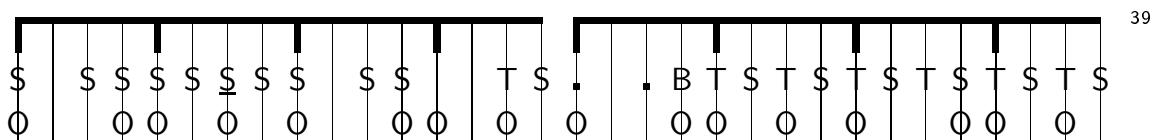
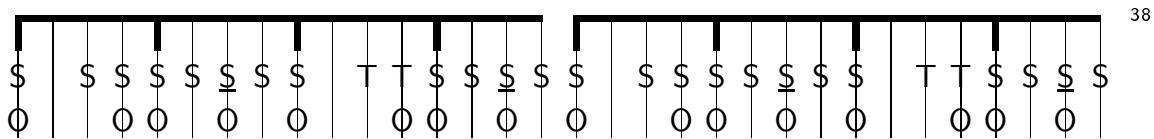
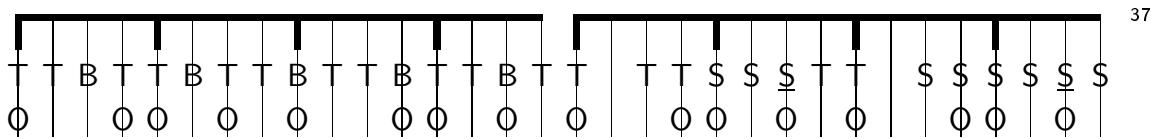
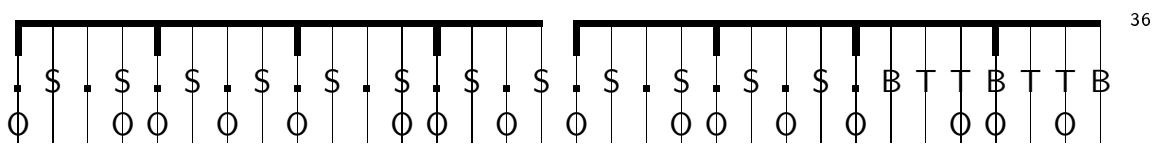
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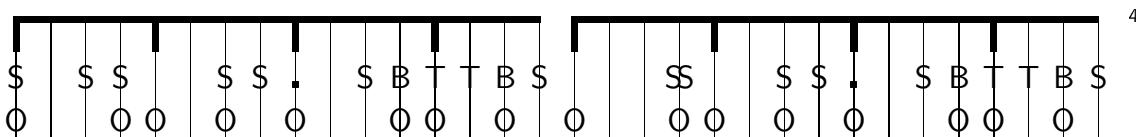
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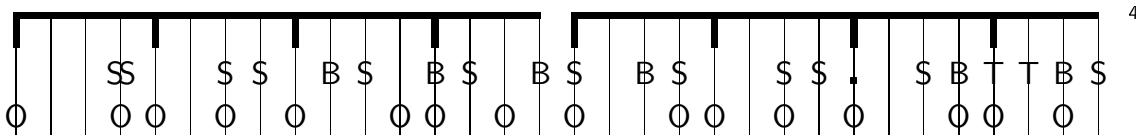


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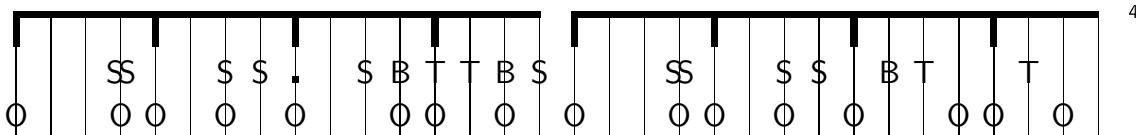
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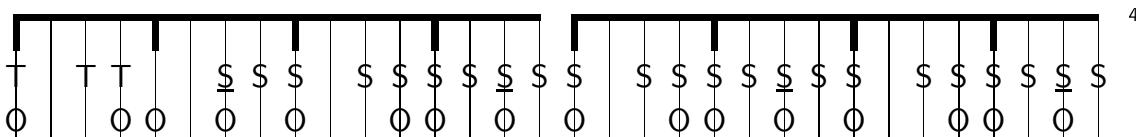
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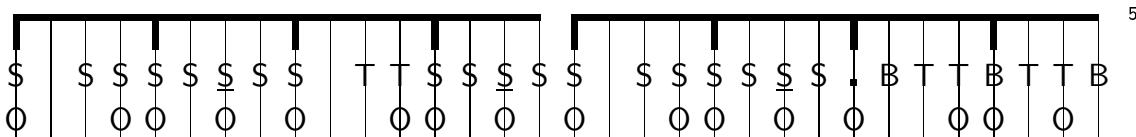
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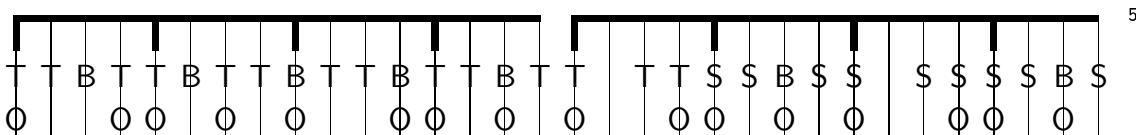
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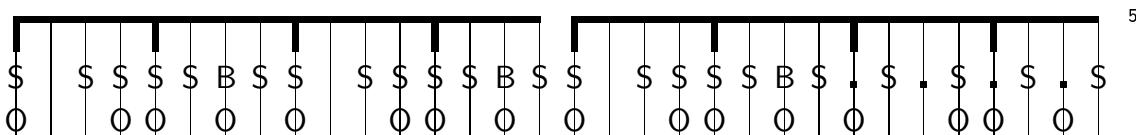
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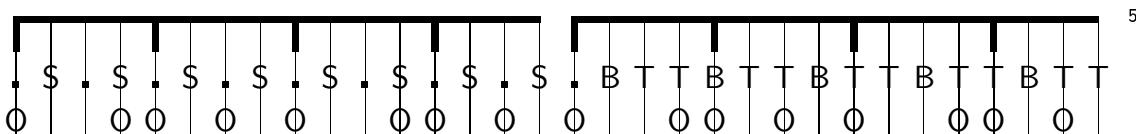
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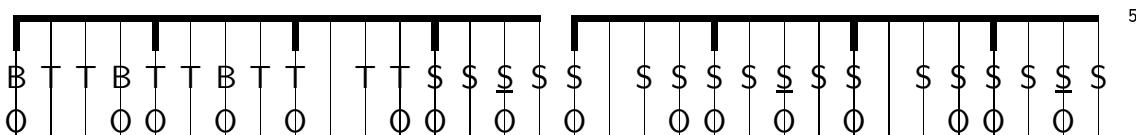
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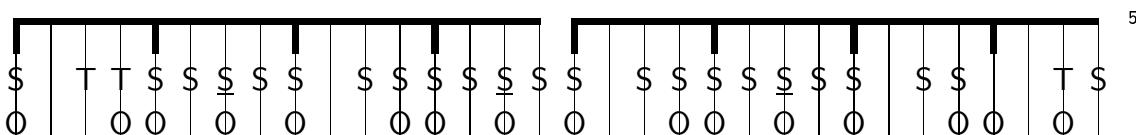
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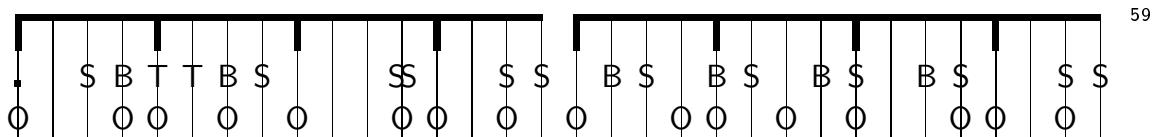
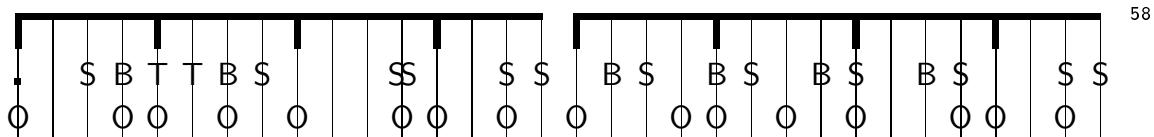
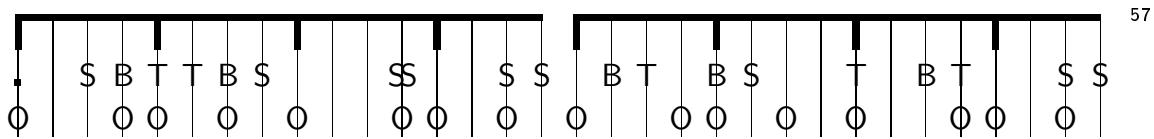
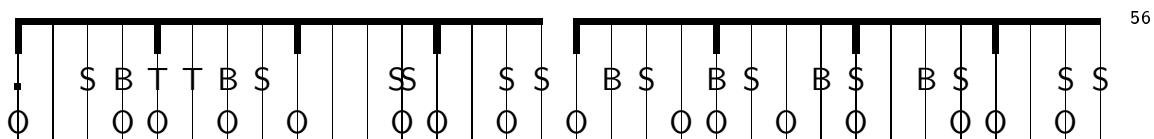
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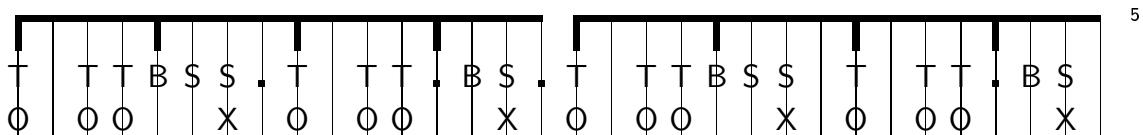
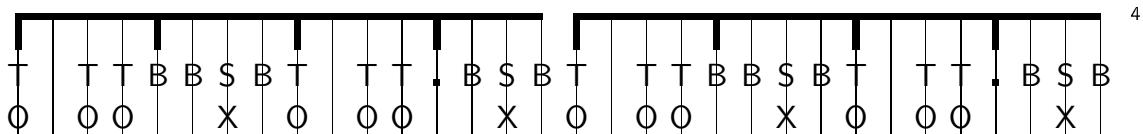
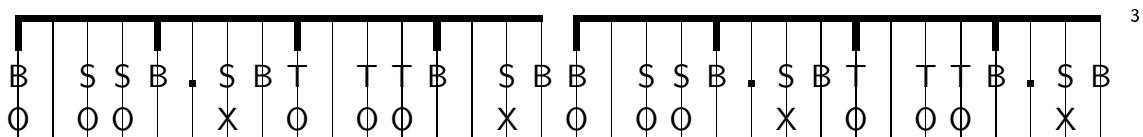
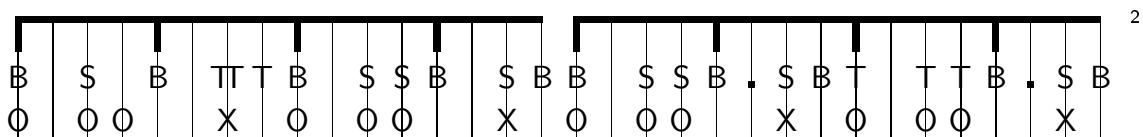
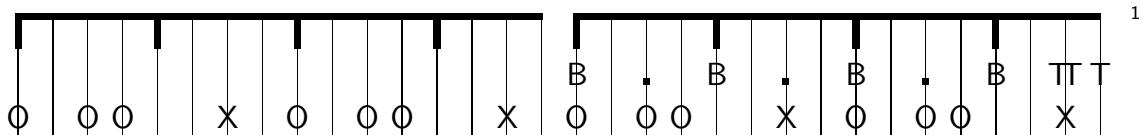
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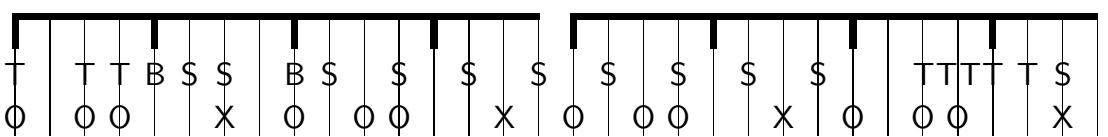


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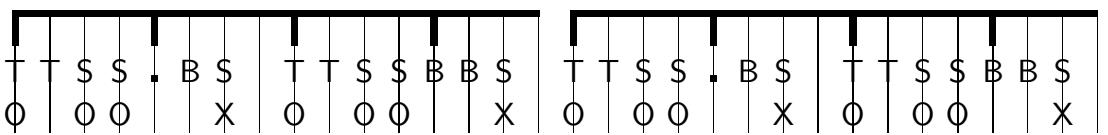


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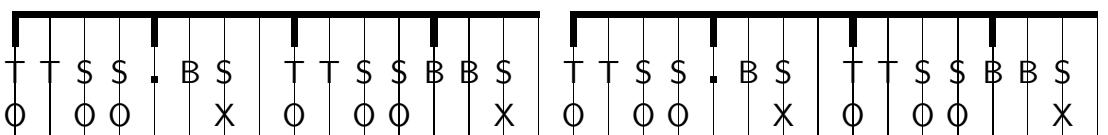




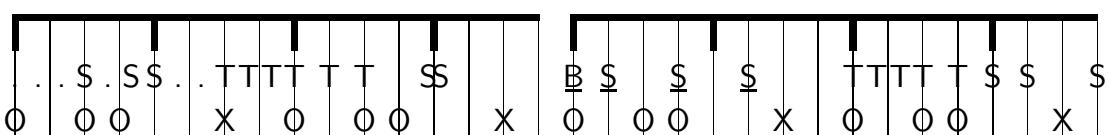
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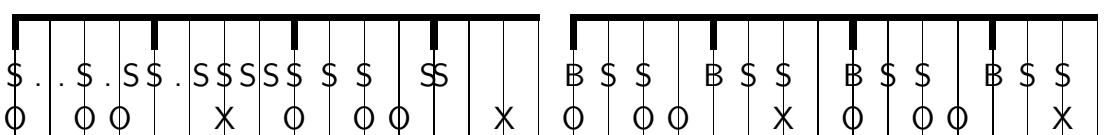
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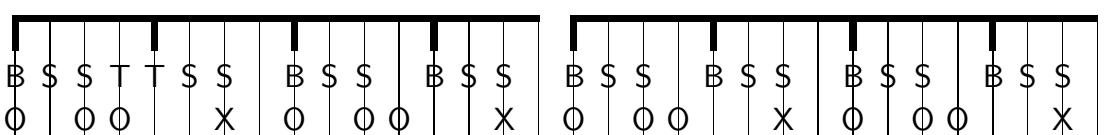
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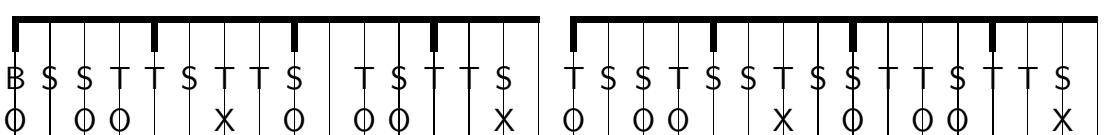
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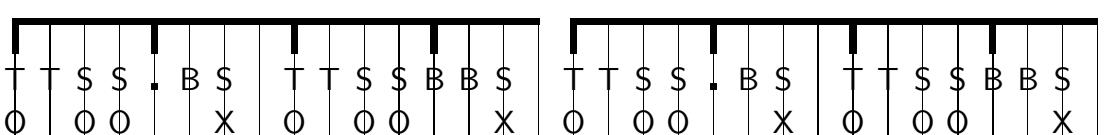
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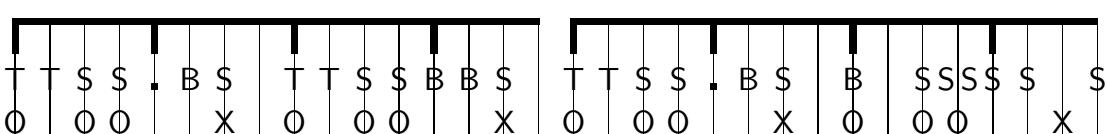
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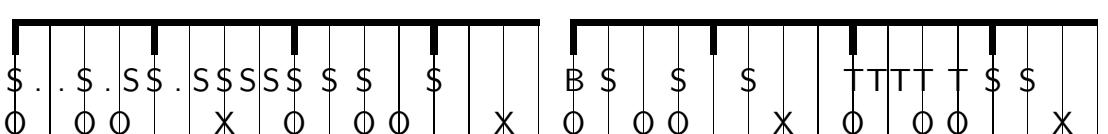
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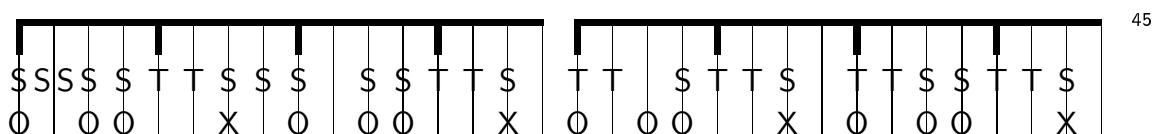
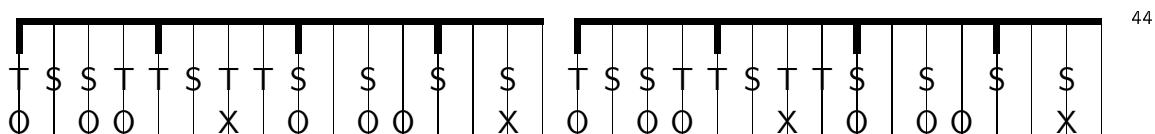
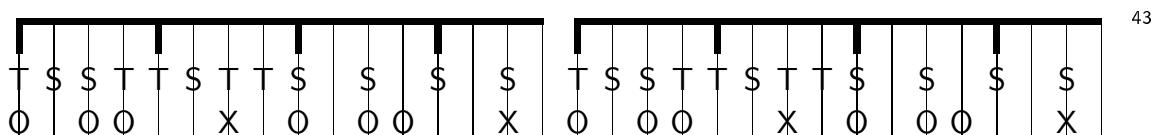
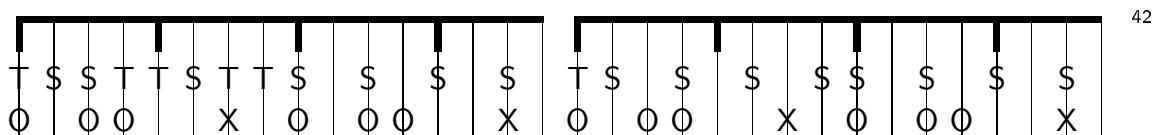
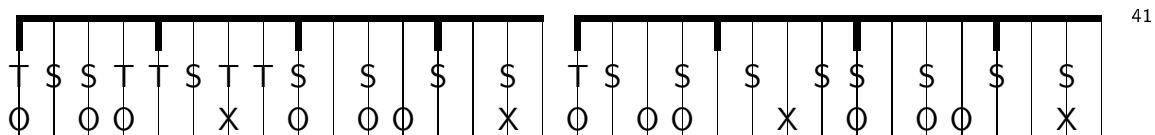
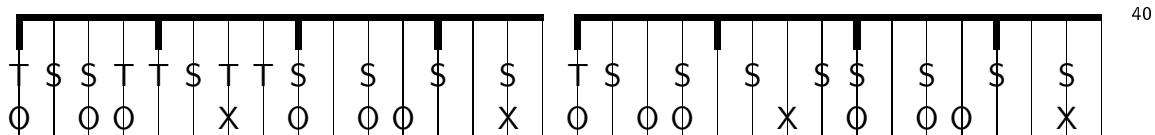
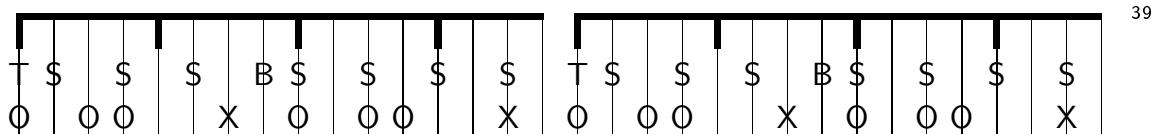
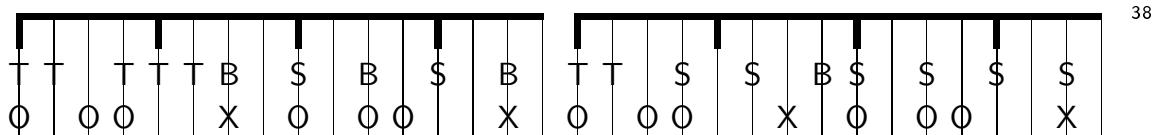
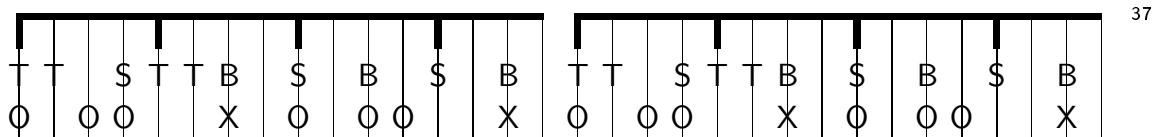
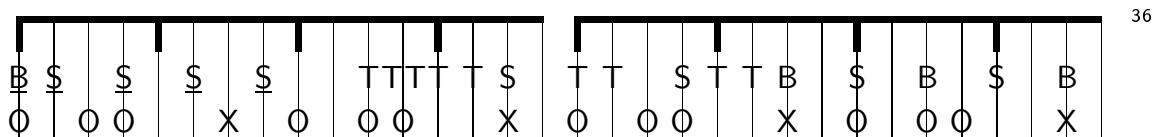
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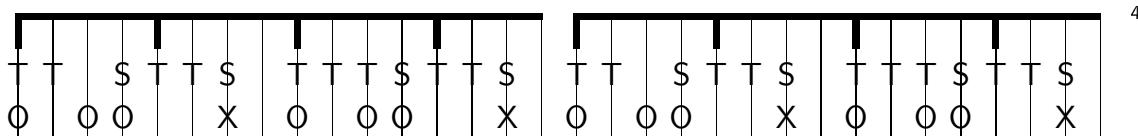
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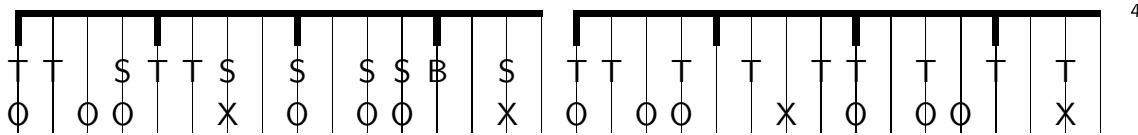
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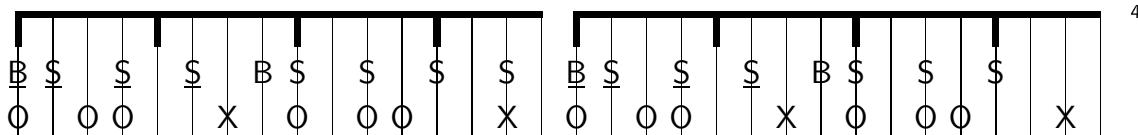




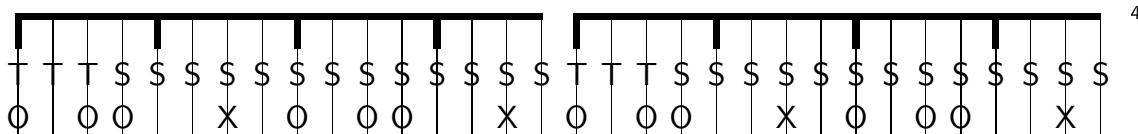
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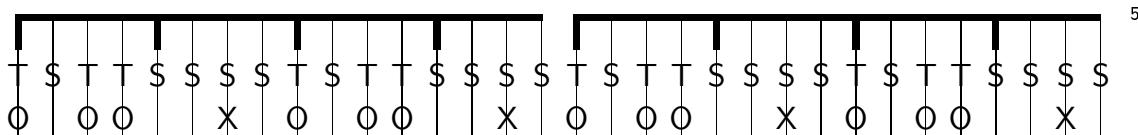
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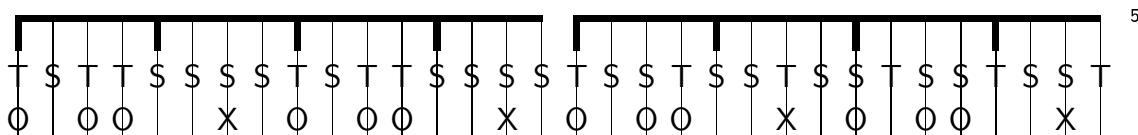
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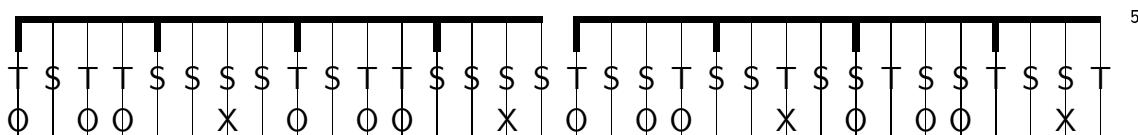
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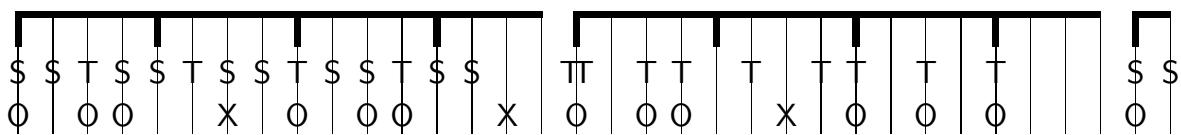
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# Nyagwan

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This block contains nine horizontal staves, each representing a string of a traditional Korean bowed instrument. The staves are numbered 10 through 19 from top to bottom. Each staff consists of vertical lines representing tuning pegs and horizontal bars representing the strings. Various symbols are placed on or between the strings to indicate playing techniques: open circles (○) for plucking, solid circles (●) for slapping, and 'X' marks for muting. Some symbols also have internal markings like '\$', 'B', 'T', 'SS', and 'BS'. The patterns of these symbols change across the staves to represent different musical phrases.

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This block contains nine rows of drumming patterns labeled 20 through 29. Each row consists of two horizontal staves. The left staff has vertical lines representing drum heads, with some having small circles or crosses indicating specific strokes. The right staff has vertical lines with various symbols placed above them, such as '\$', 'B', 'T', 'SS', 'S', 'O', and 'X'. The patterns show a variety of rhythmic and harmonic variations across the different rows.

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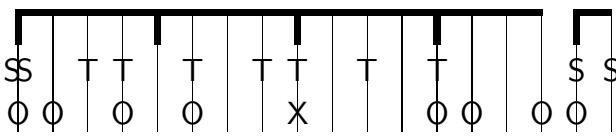
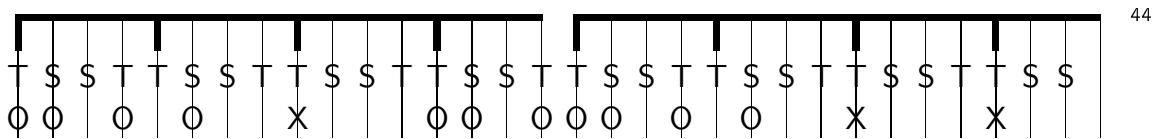
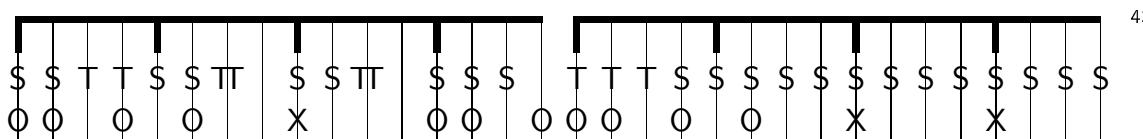
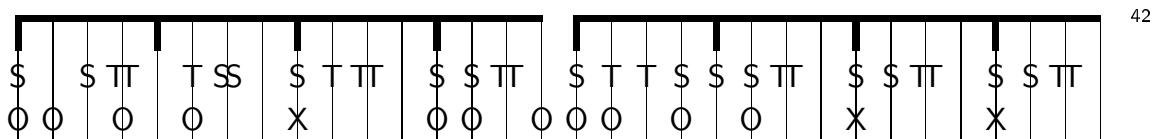
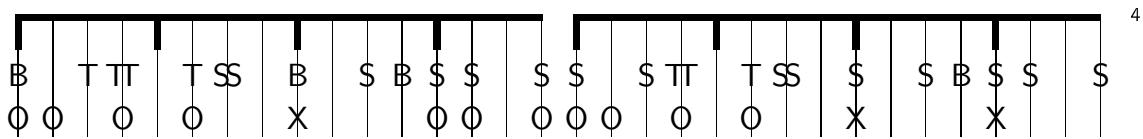
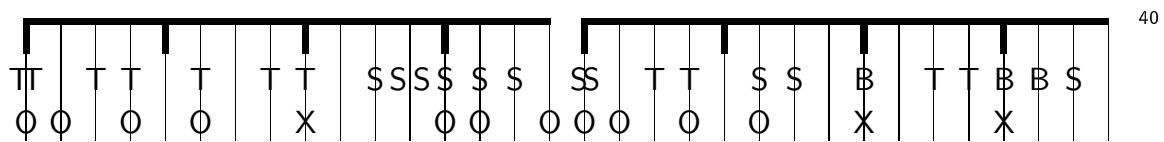
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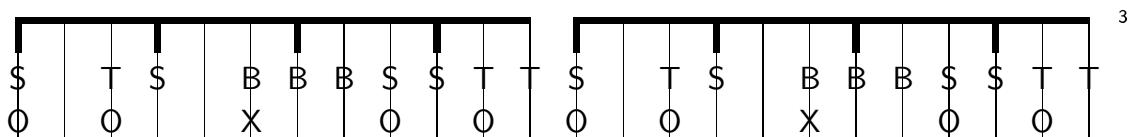
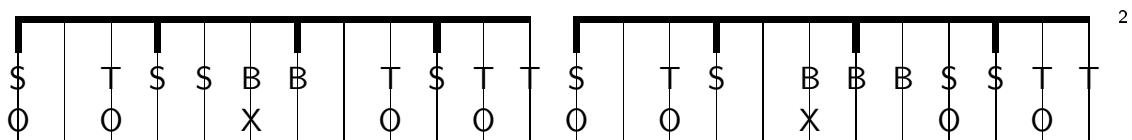
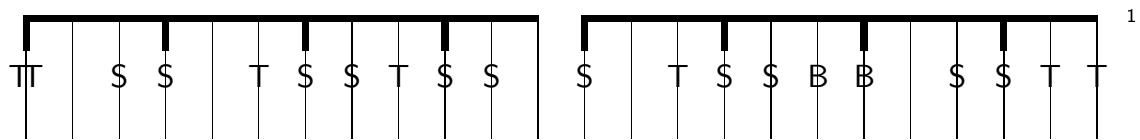
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This block contains nine musical staves, labeled 30 through 39. Each staff consists of a horizontal line with vertical stems extending downwards. The stems are marked with various symbols representing musical notes and rests, such as '\$', 'S', 'T', 'B', 'X', and open circles. The symbols are grouped into pairs or triplets, indicating rhythmic values. The staves represent a continuous musical performance, likely for a traditional instrument like the Nyagwan.



## Manjani



The diagram consists of two rows of 10 boxes each. The first row contains the following symbols from left to right: \$, T, \$, -, B, \$, B, T, \$, T, -. The second row is identical to the first, except the last symbol is an empty circle instead of a dash.

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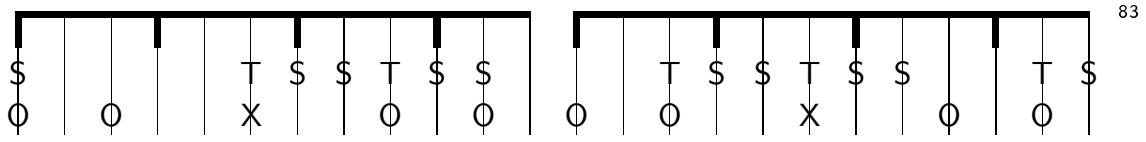
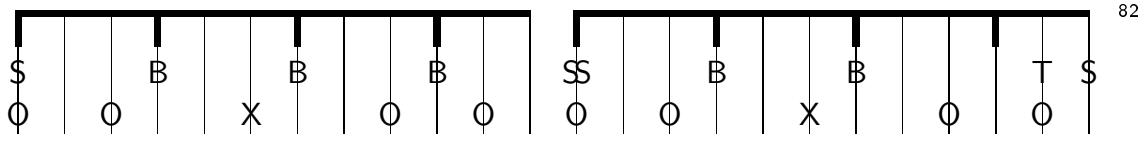
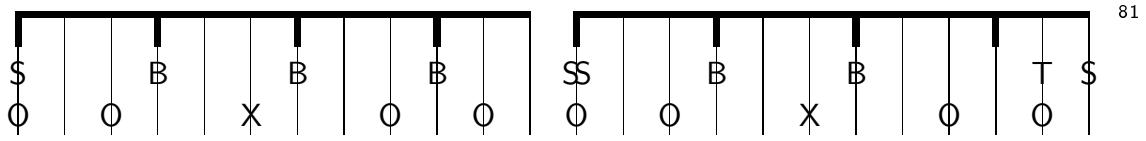
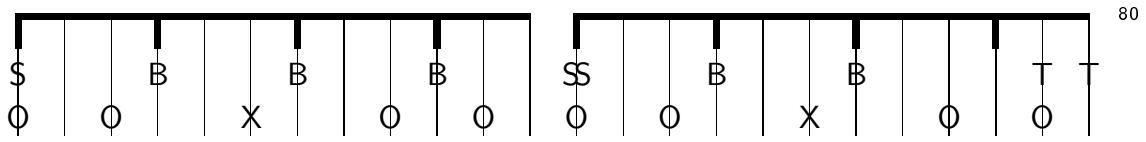
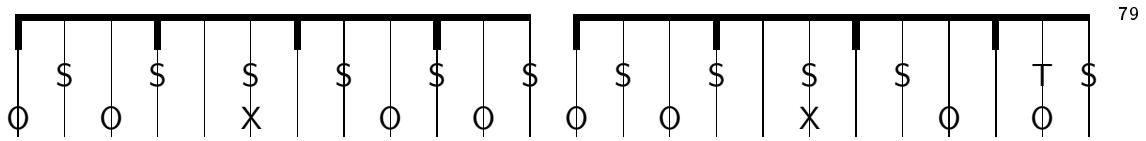
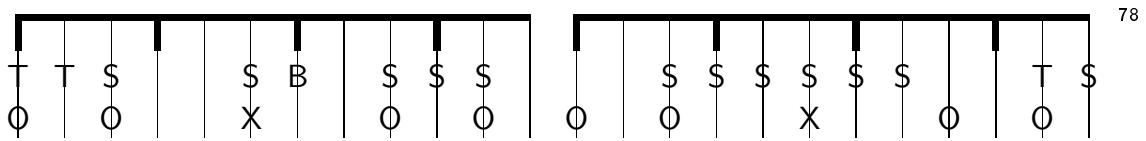
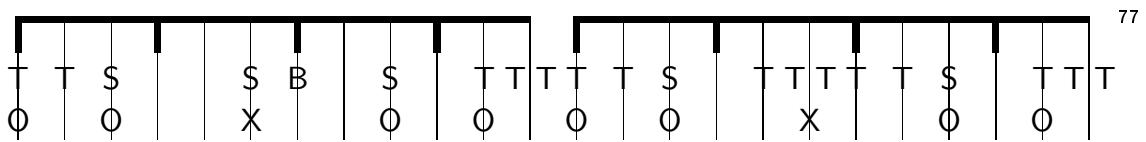
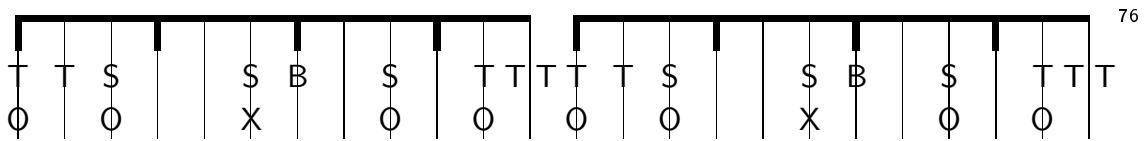
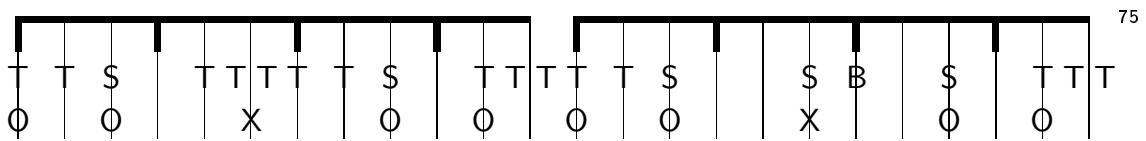
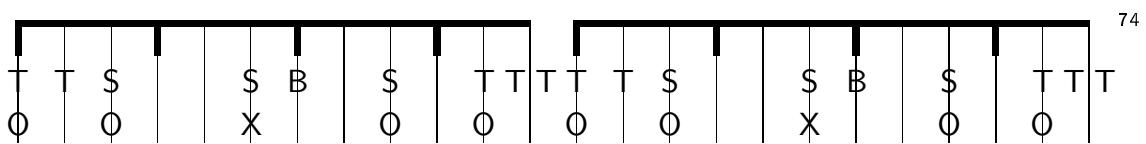
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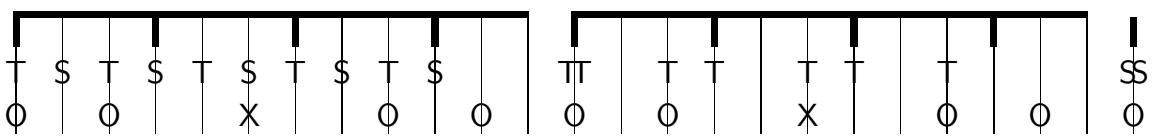
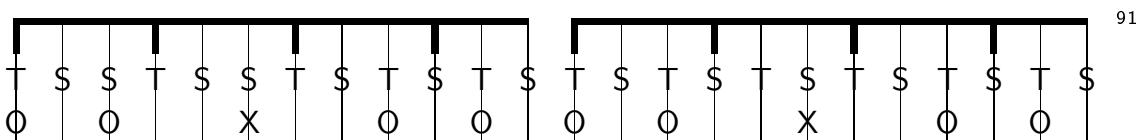
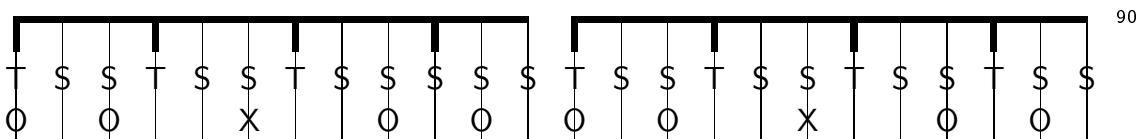
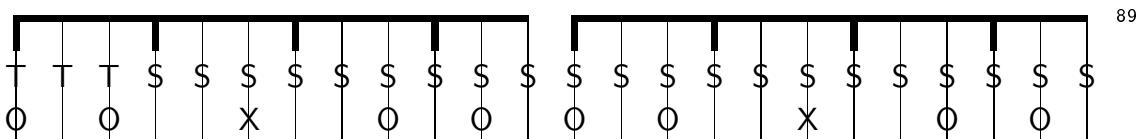
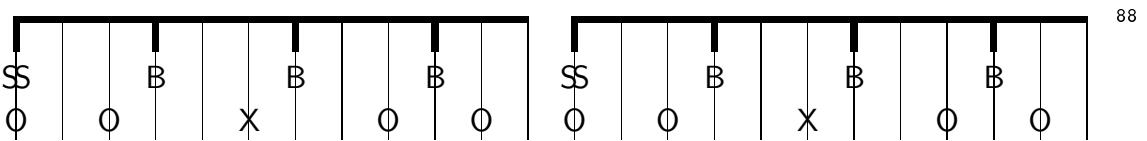
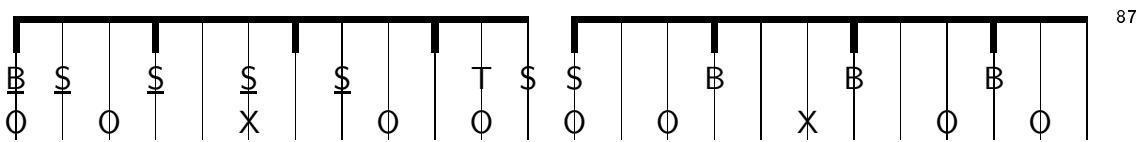
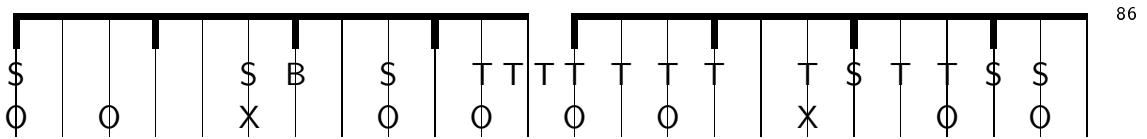
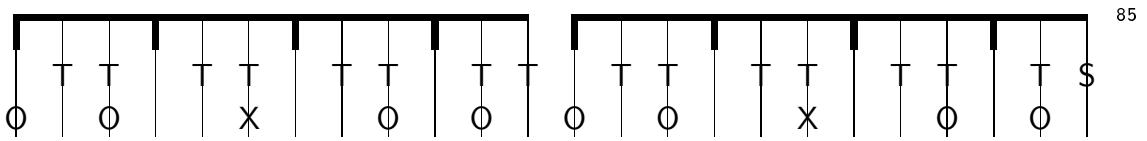
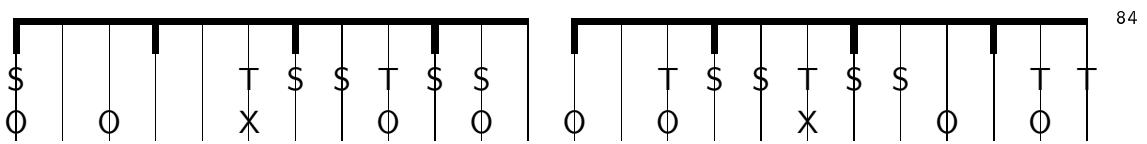
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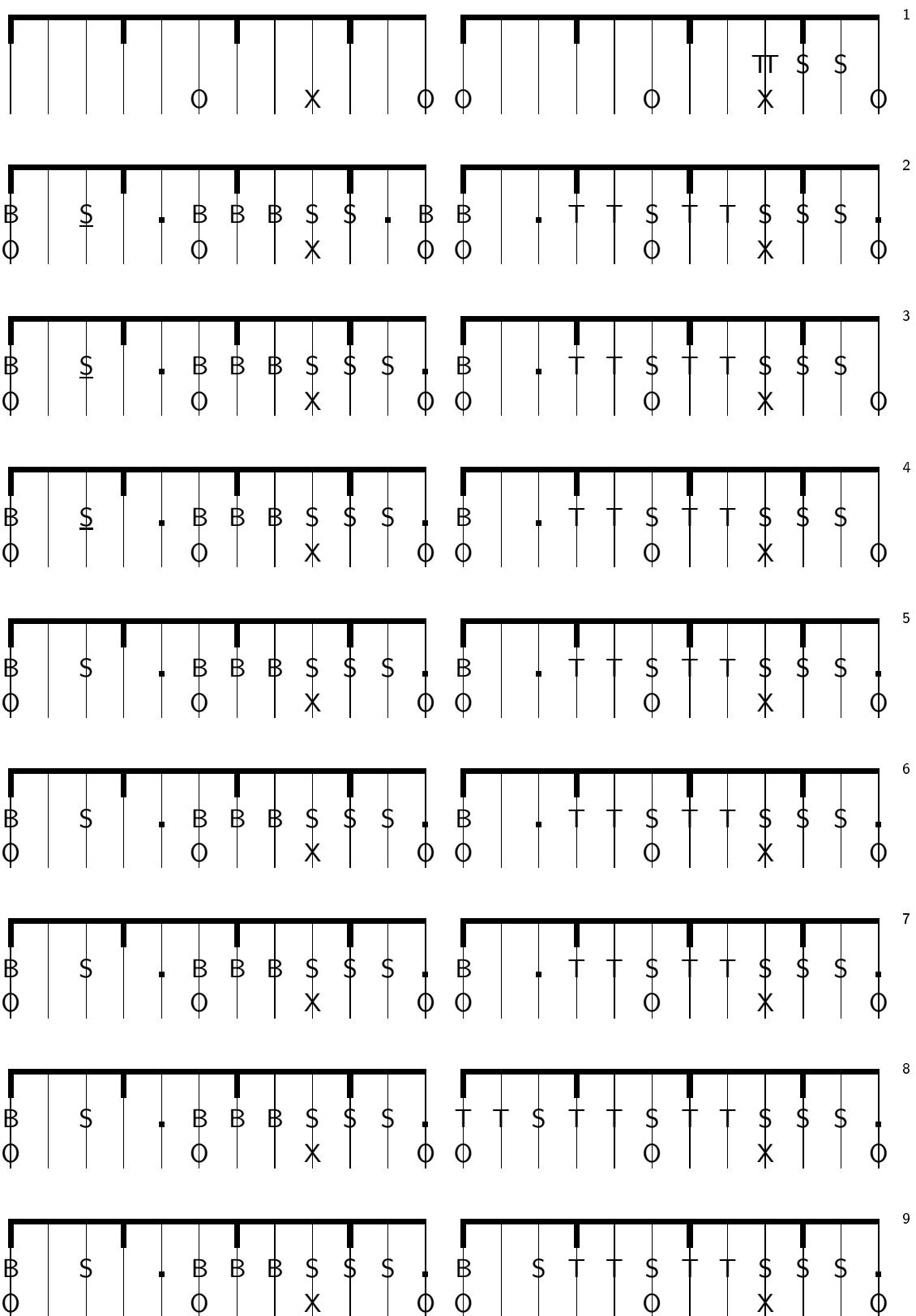
63







# Garanke

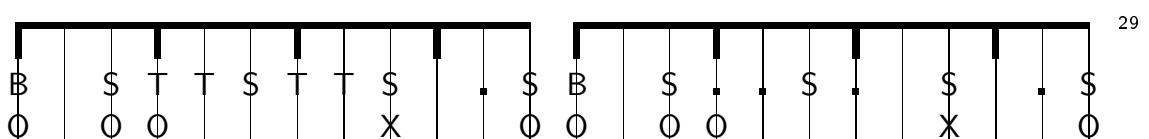
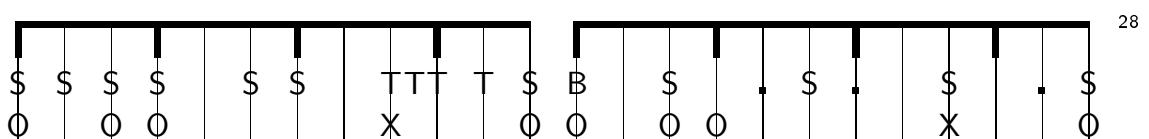
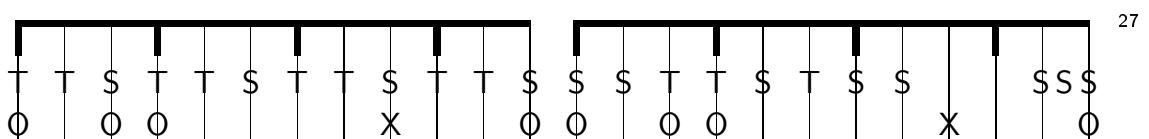
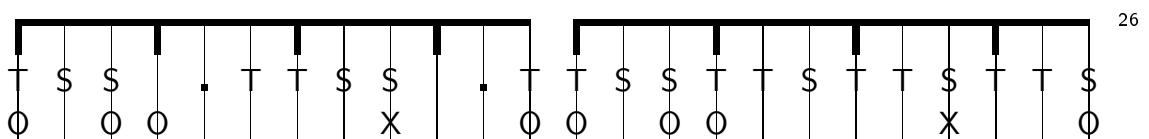
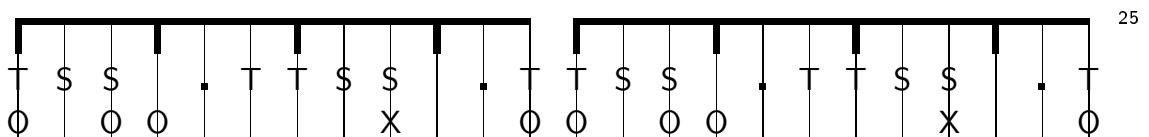
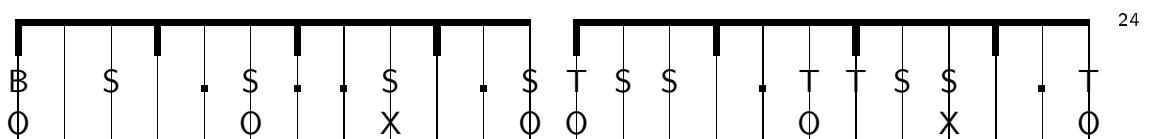
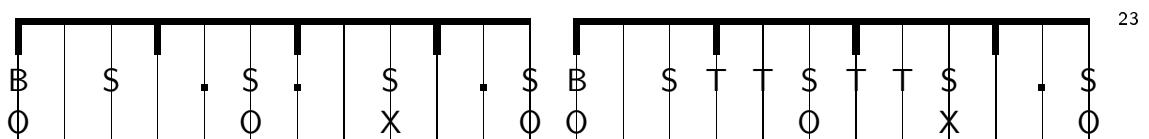
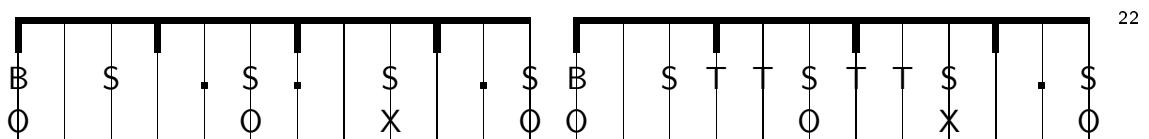
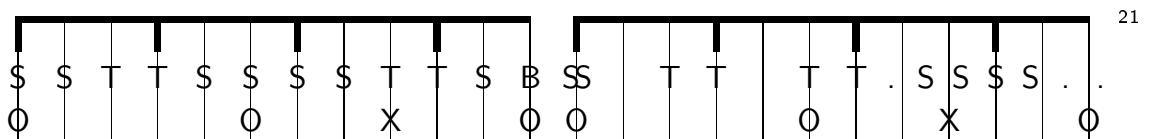
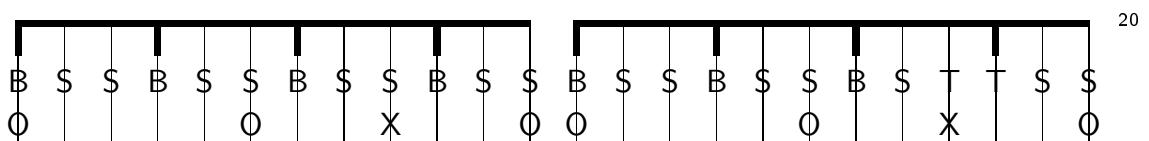


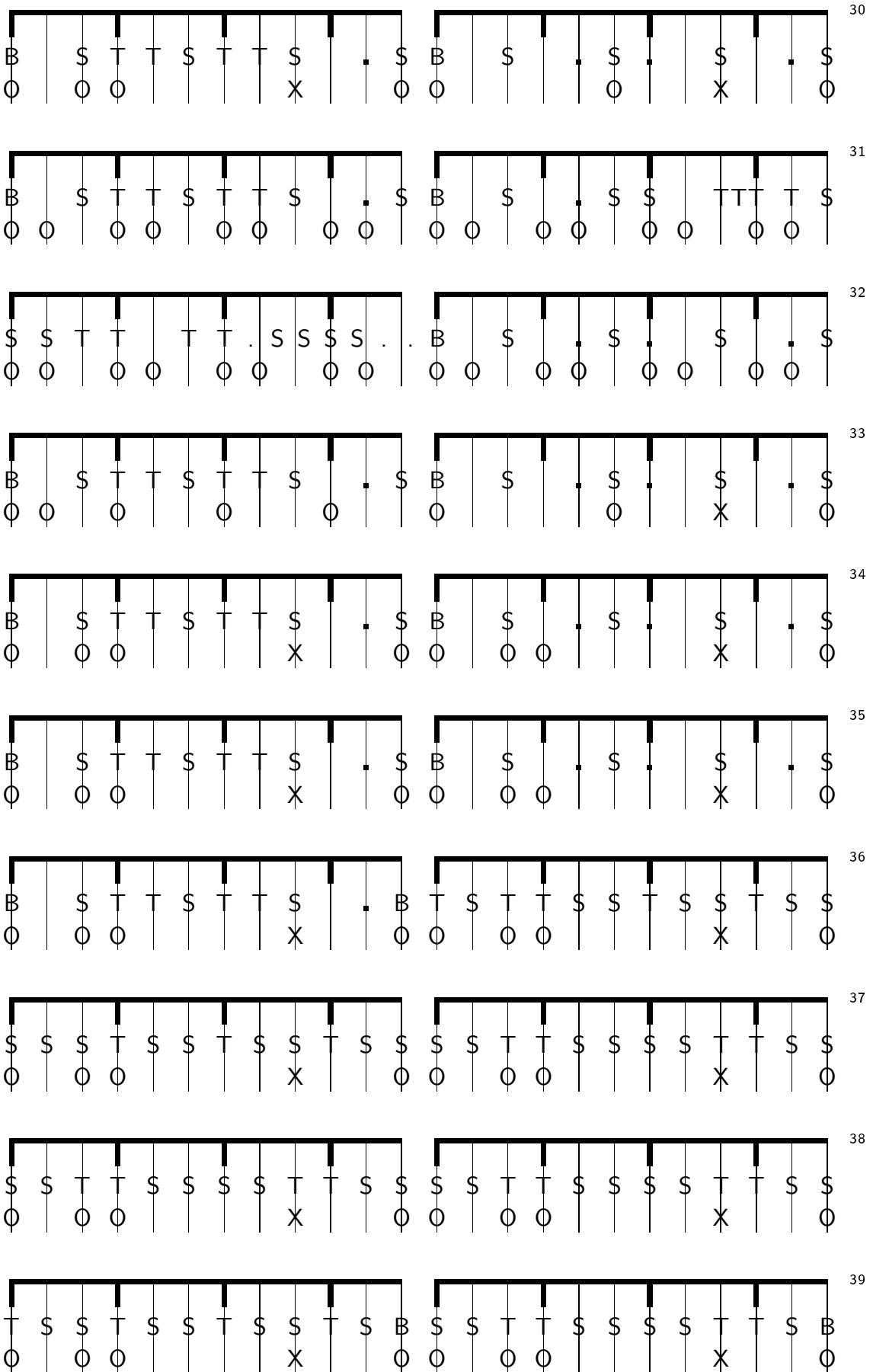
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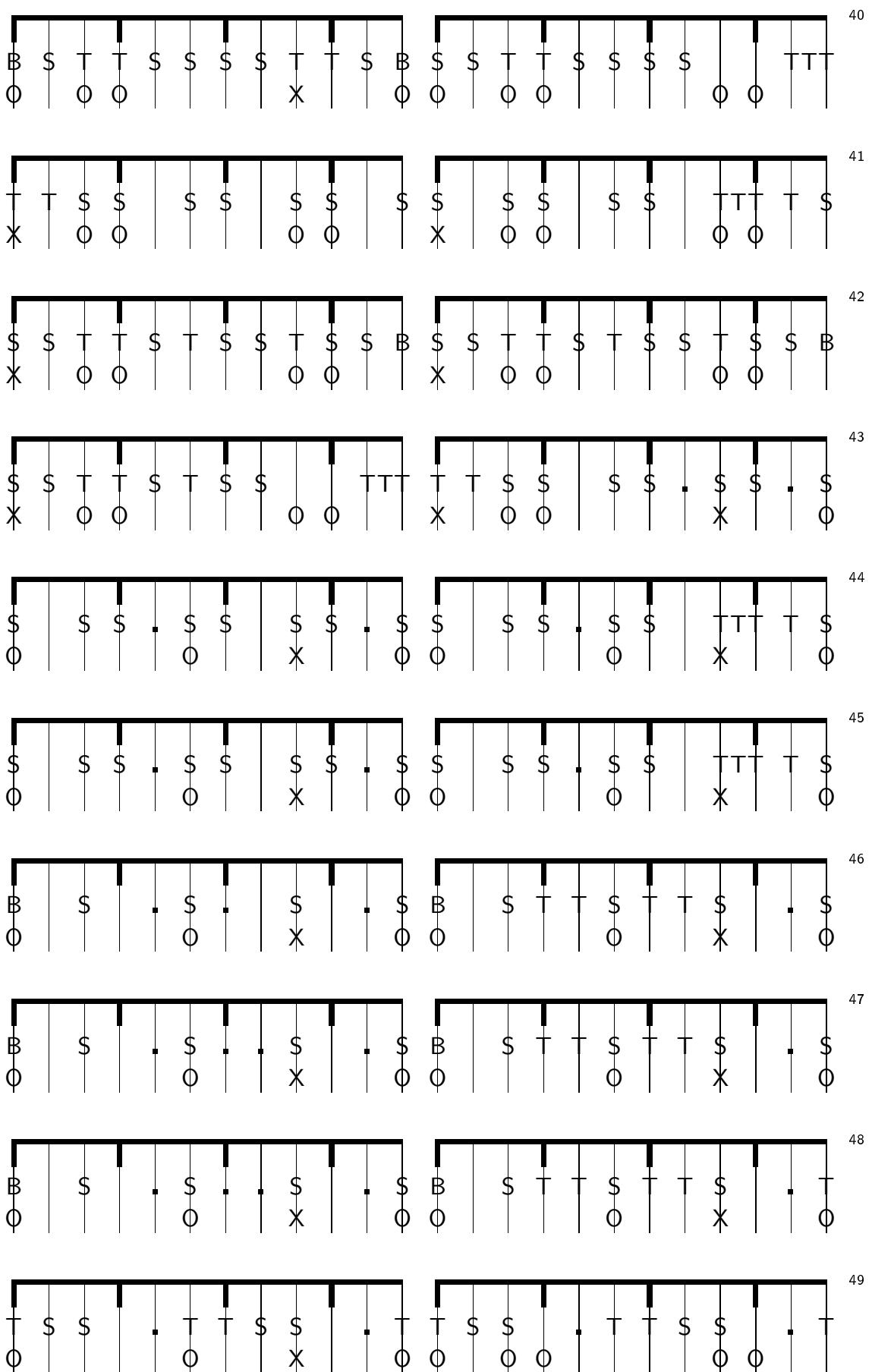
A diagram of a 12-hole diatonic whistle. The holes are numbered 1 through 12 from left to right. Fingerings are indicated above the holes: hole 1 is B, hole 2 is \$, hole 3 is X, hole 4 is T, hole 5 is S, hole 6 is \$, hole 7 is \$, hole 8 is T, hole 9 is \$, hole 10 is X, hole 11 is T, and hole 12 is S. The diagram shows a vertical line with 12 horizontal holes, each with a vertical line extending downwards.

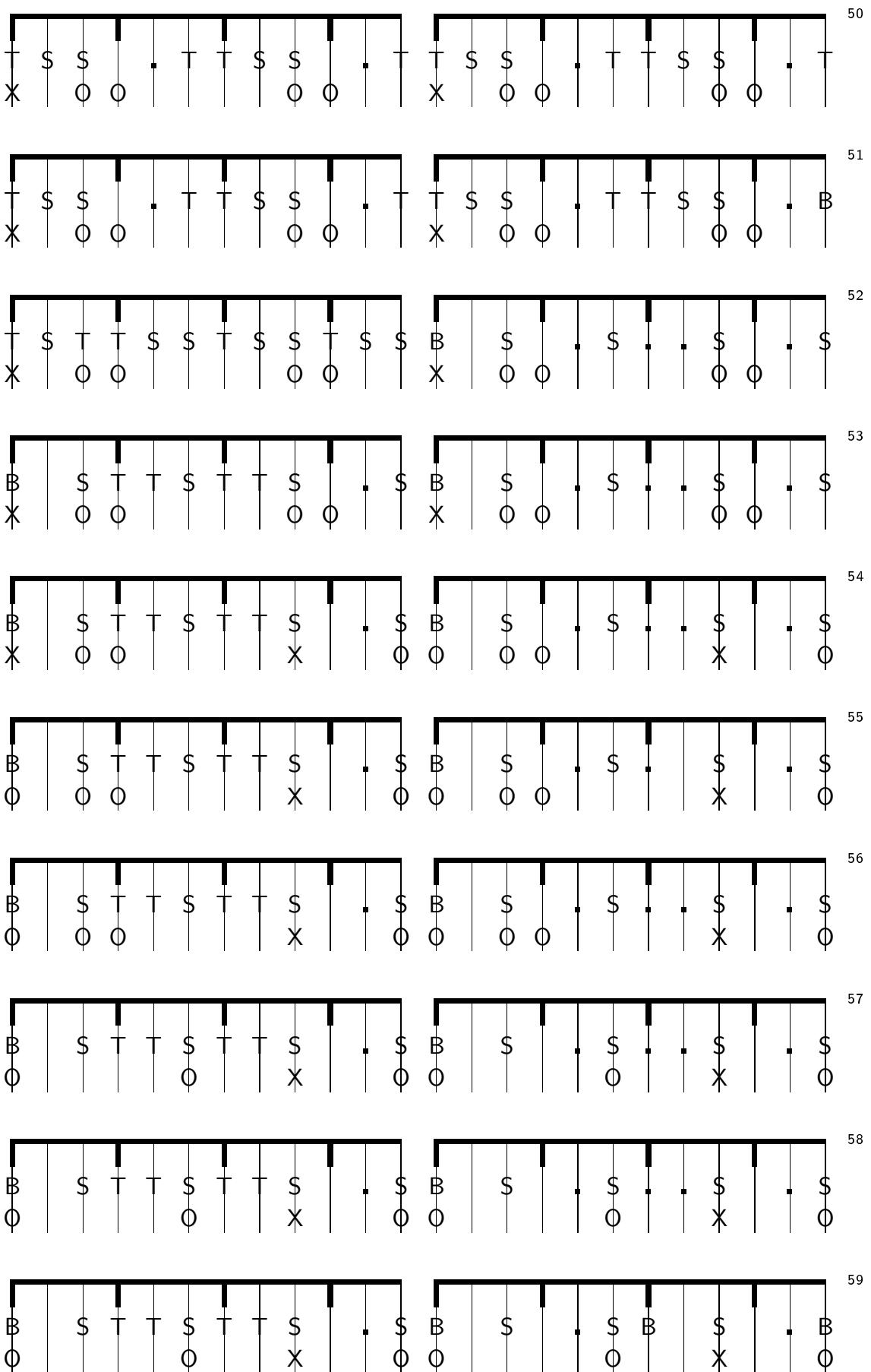
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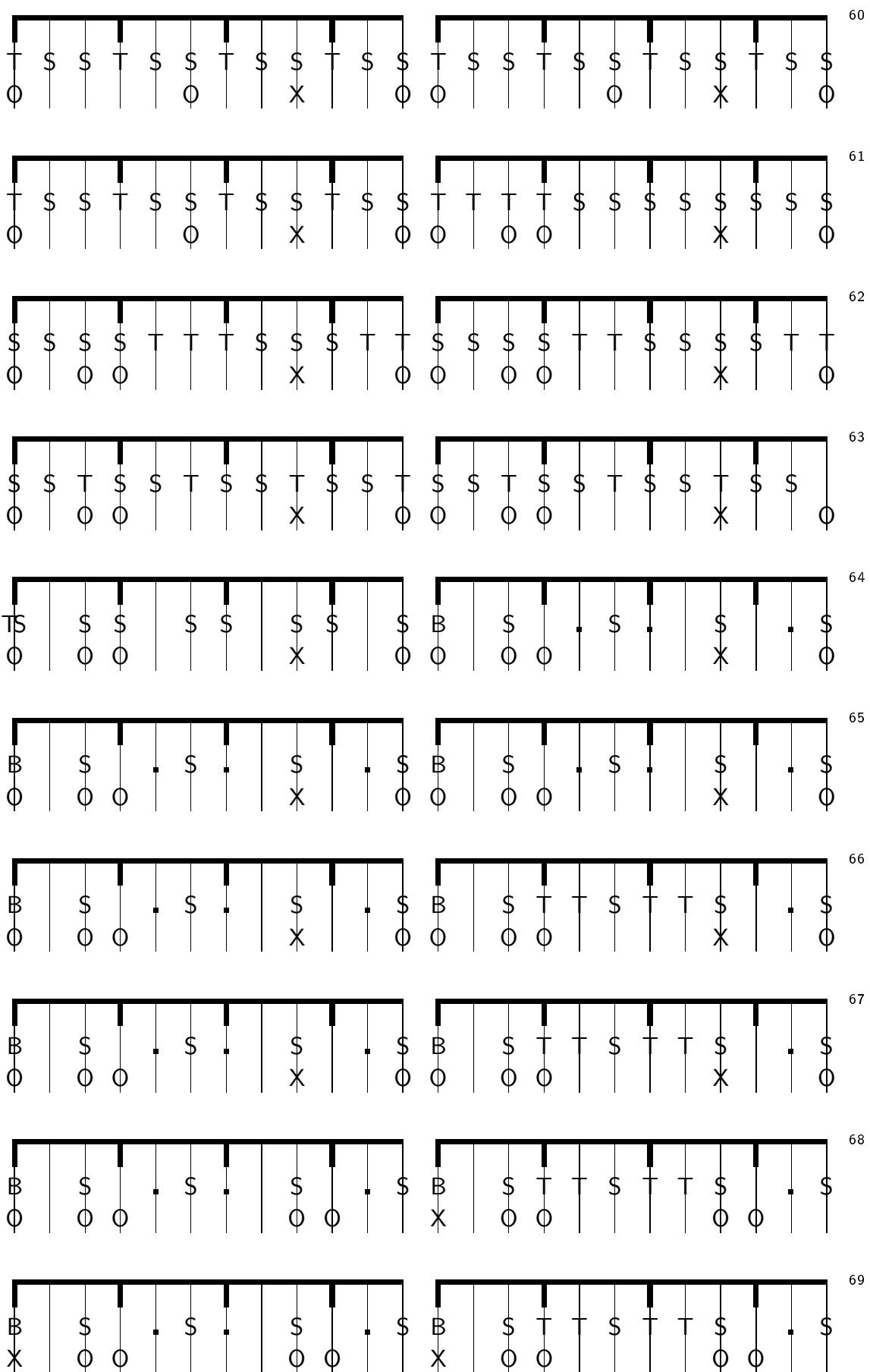
The diagram shows two rows of vertical bars, each representing a sequence of binary digits. The left row has 10 bars, and the right row has 11 bars. The bars are labeled with symbols: B, S, T, and  $\pi$ . The rightmost bar in the right row is labeled with the number 18.

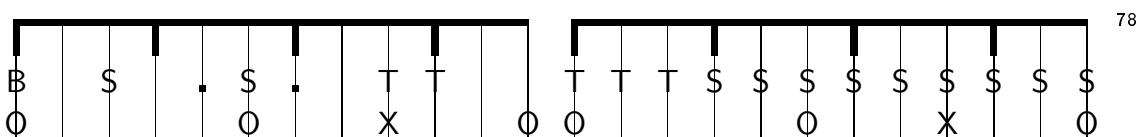
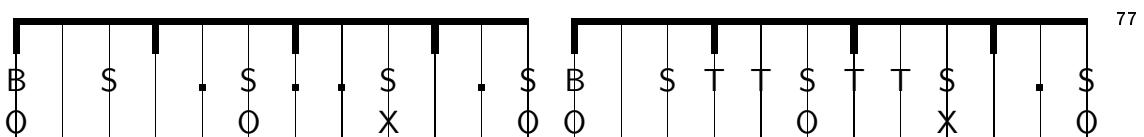
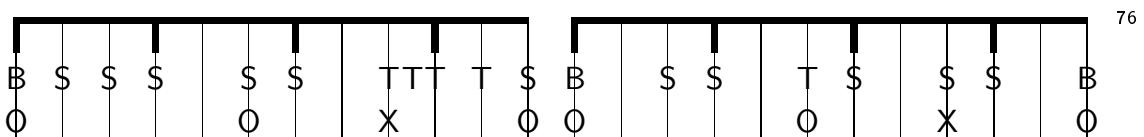
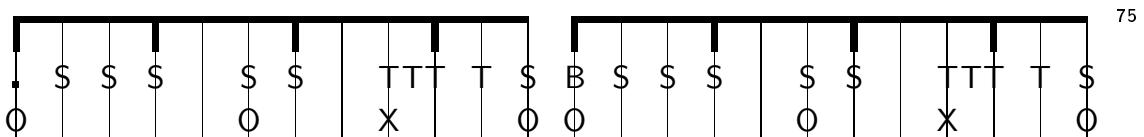
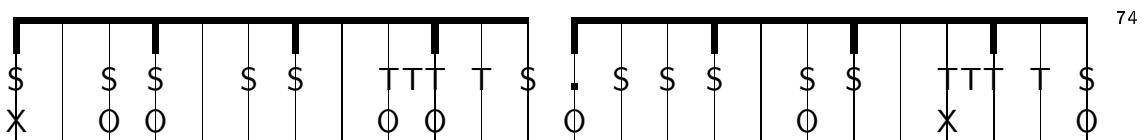
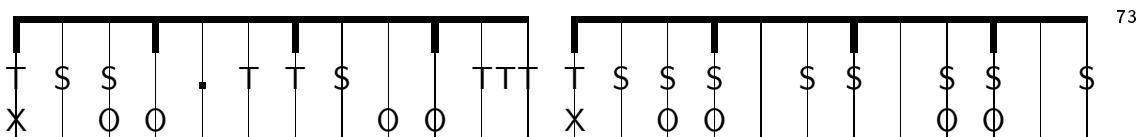
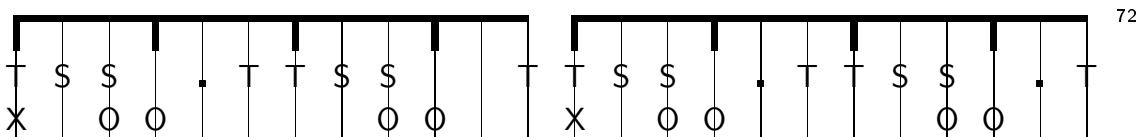
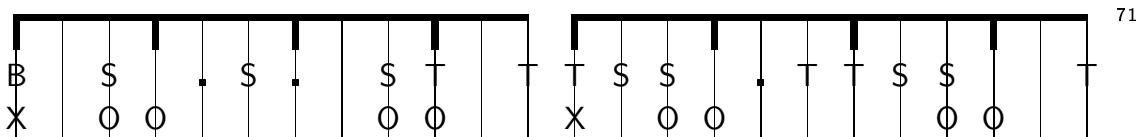
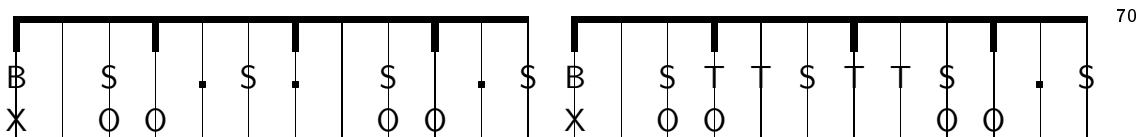


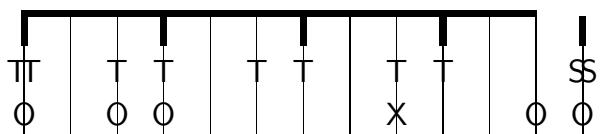
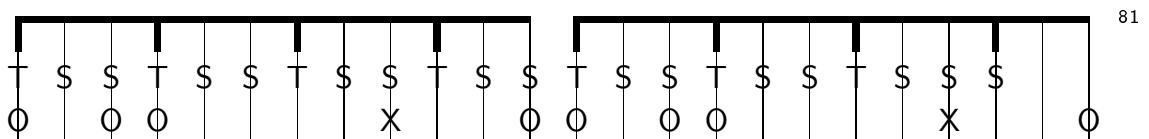
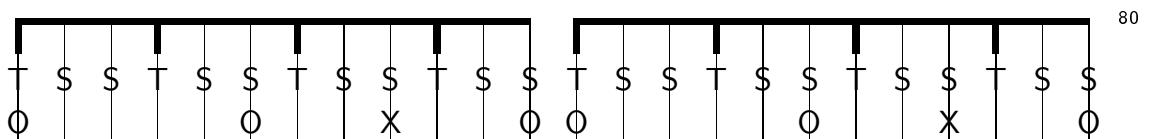




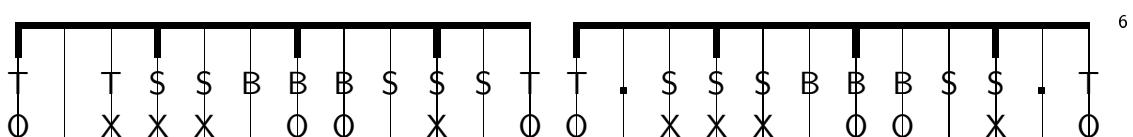
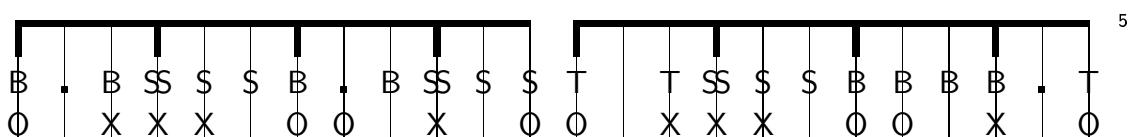
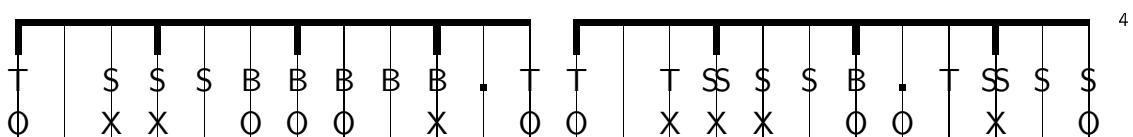
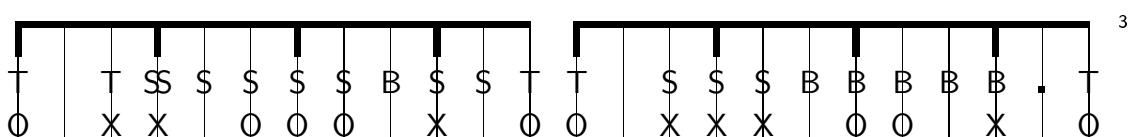
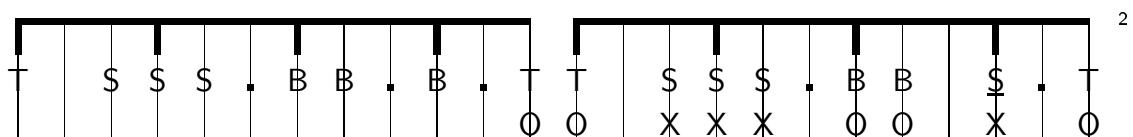
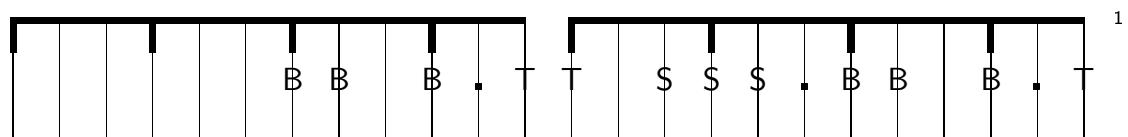


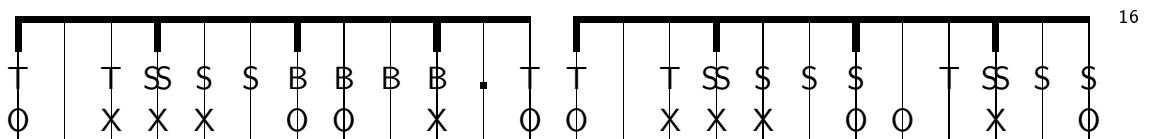
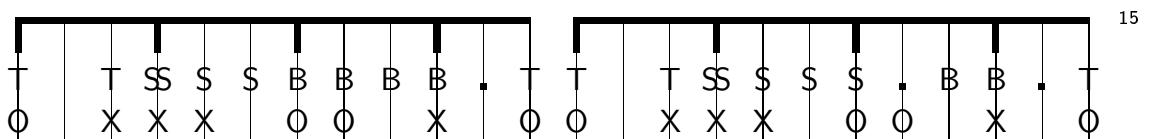
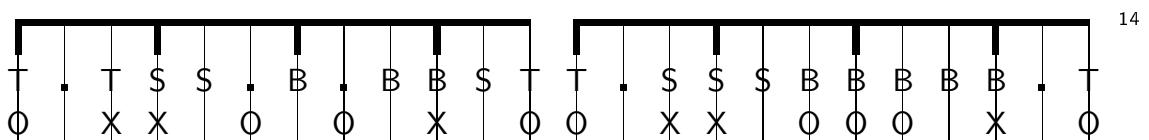
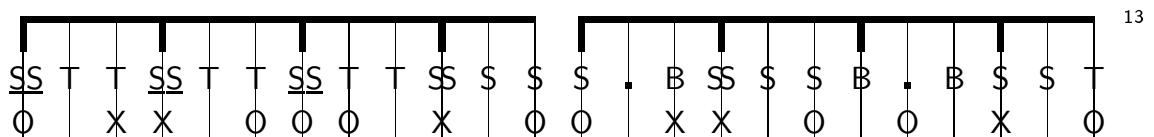
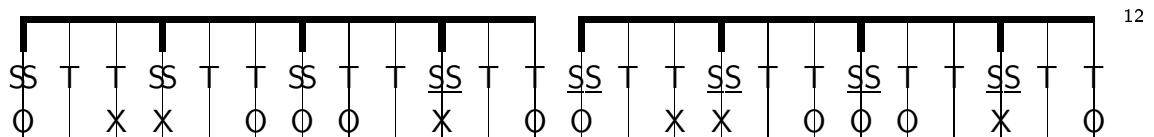
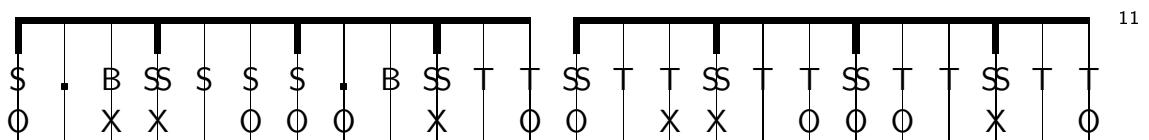
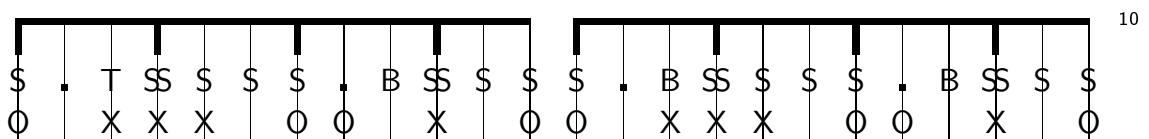
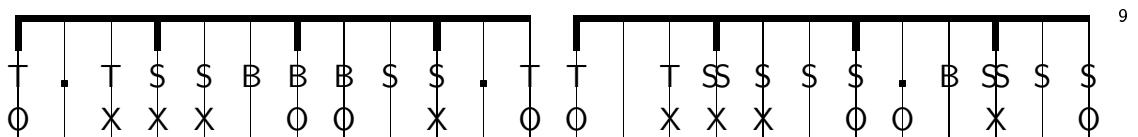
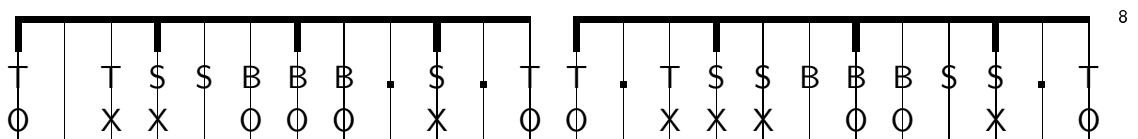
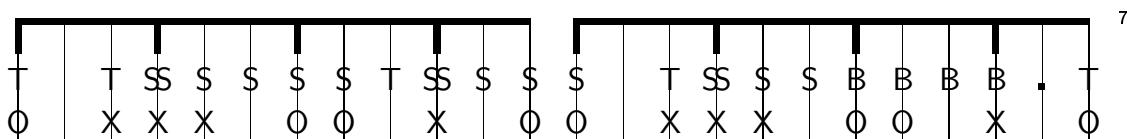


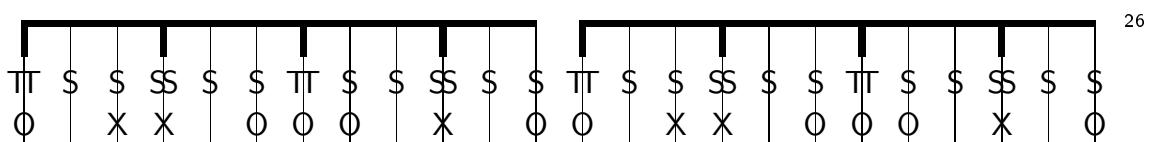
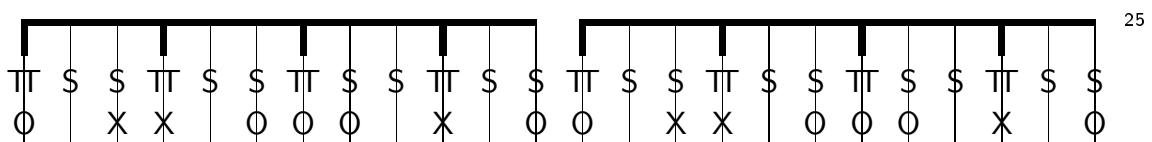
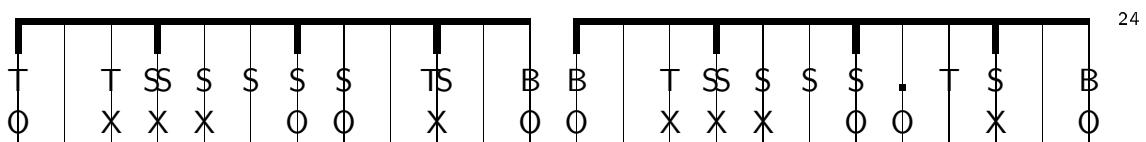
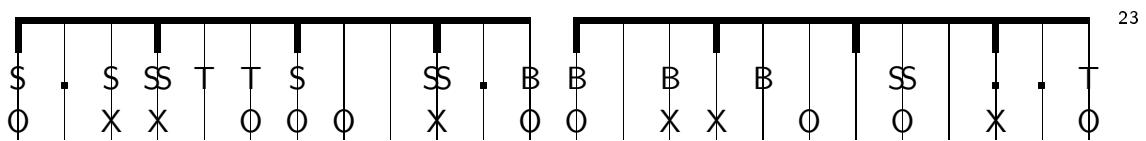
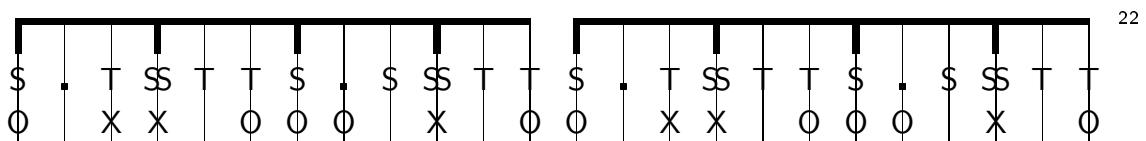
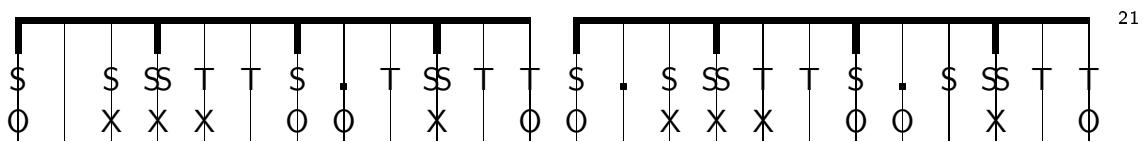
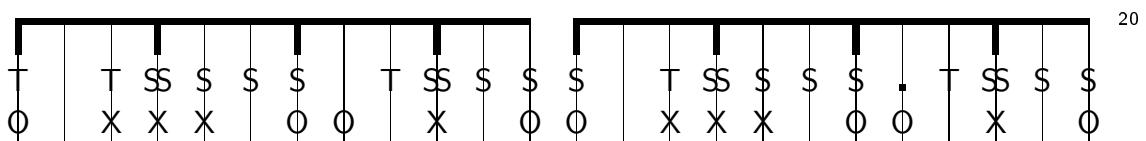
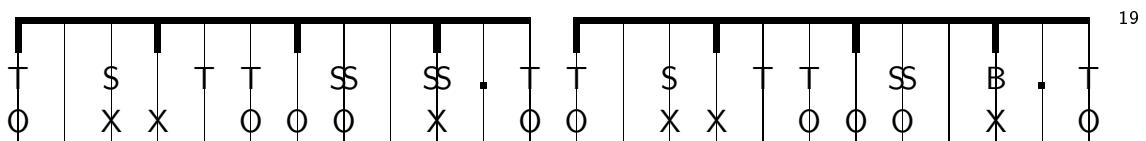
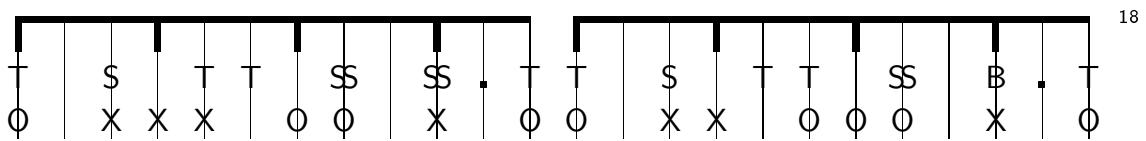
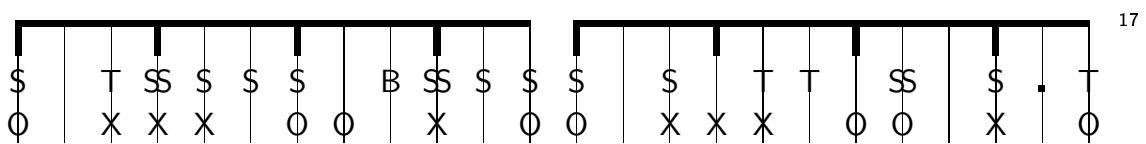


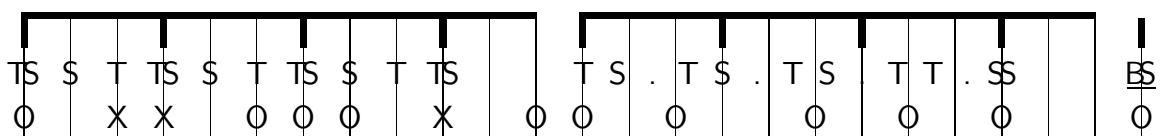
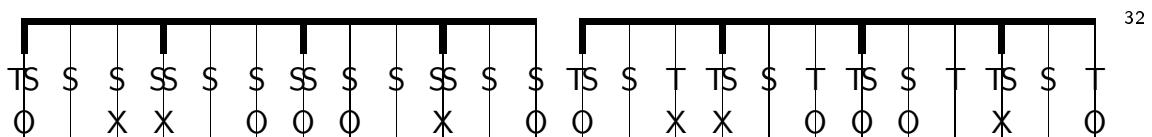
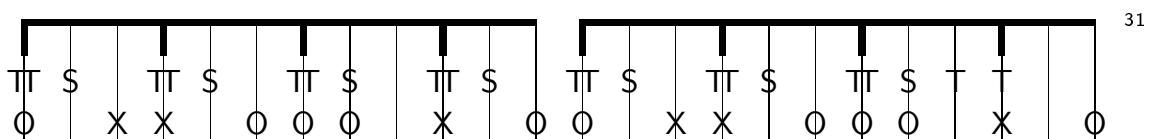
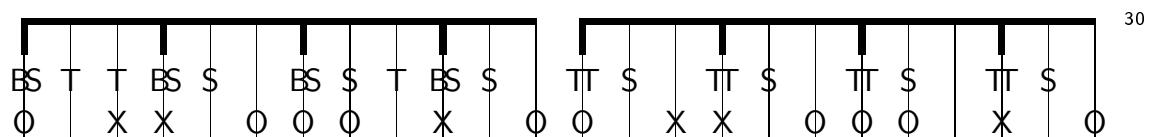
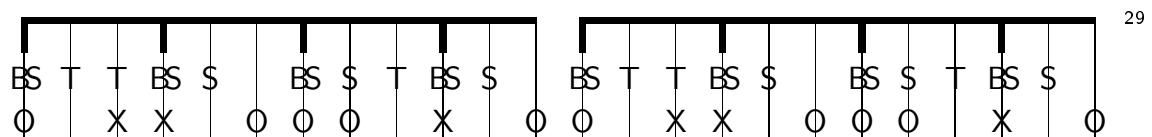
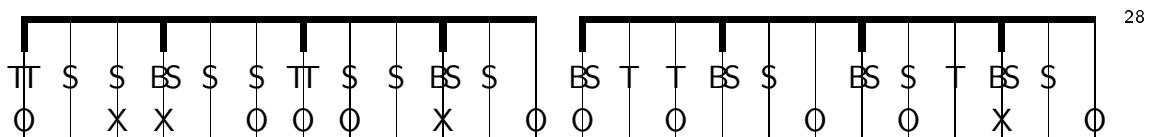
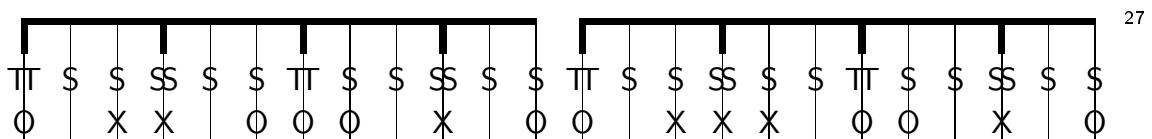


## Sumalen

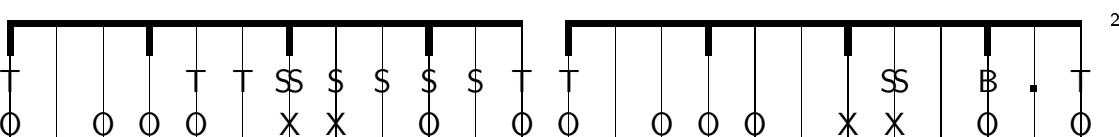
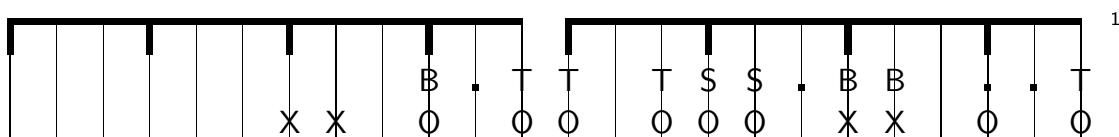








## Niare



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Detailed description: The image shows nine rows of hand drumming patterns, each consisting of two staves. The left staff has vertical lines with open circles (○), solid circles (●), or crosses (X) indicating which drum to hit. The right staff has vertical lines with dollar signs (\$), solid dots (•), or crosses (X) indicating which drum to hit. The patterns involve various combinations of these symbols across the staves.

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This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are represented by symbols: B (open circle), O (filled circle), X (cross), and S (dollar sign). The sequence is: B, B, B, B, S, O, O; T, T, T, T, S, X, O.

31

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, T, T, T, S, O, O; X, X, X, X, S, X, O.

32

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: T, S, S, T, T, S, S, T, O, X, O, T; X, S, S, B, B, S, X, B, S, X, B, S, S.

33

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, T, T, S, S, T, O, X, O, O; X, S, S, B, S, S, X, S, X, B, S, X, S.

34

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, B, S, S, O, X, S, X, B, S, O, O; X, S, S, B, S, S, X, S, X, B, S, X, S.

35

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, T, T, S, S, T, O, X, O, T; X, S, S, B, S, S, X, S, X, B, S, X, S.

36

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, T, T, S, S, T, O, X, O, T; X, S, S, B, S, S, X, S, X, B, S, X, S.

37

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, T, T, S, S, T, O, X, O, T; X, S, S, B, S, S, X, S, X, B, S, X, S.

38

This pattern consists of two staves. The left staff has vertical lines at the top and bottom. The right staff has vertical lines at the top and a horizontal bar at the bottom. The notes are: O, S, S, T, T, S, S, T, O, X, O, O; X, S, S, T, T, S, S, T, S, S, X, X, X, X.