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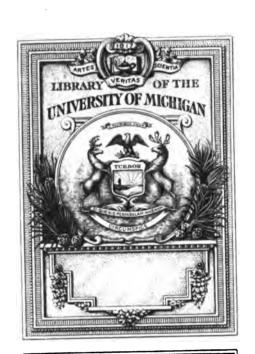
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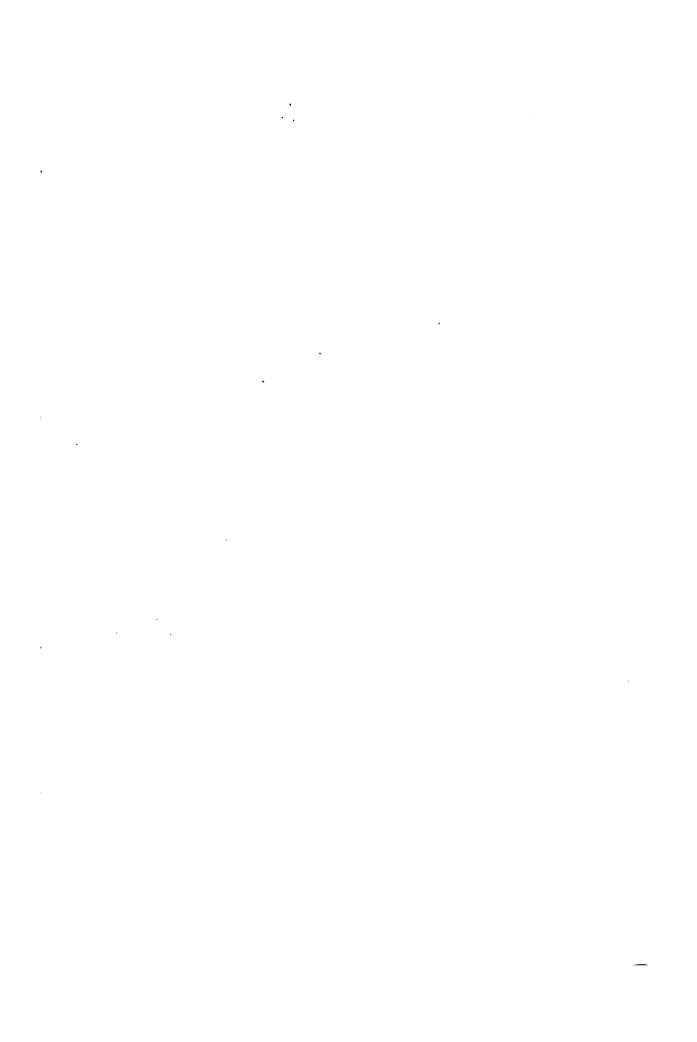
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Prof. Albert A.Stanley

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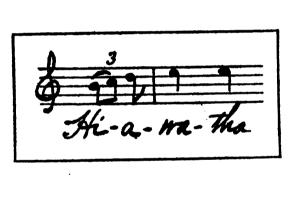
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IAWATHA

H Dramatic Cantata by frederick R. Burton



Oliver Ditson Company

Boston, New York and Philadelphia

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HIAWATHA

Dramatic Cantata by frederick R. Burton

The words selected from the poem by Fenry Wadsworth Longfellow A

Orchestral Score and Parts may be had of the Publisher

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Work!

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Dedication.

To the "Yonkers Choral Society," whose friendly interest inspired the completion of the work, the music of "Diawatha" is gratefully dedicated.

frederick R. Burton.

Yonkers, N.Y., November 1897.

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Prefatory Note



N HIS PREFACE to "The Song of Hiawatha," Mr. Longfellow wrote: "This Indian Edda—if I may so call it—is founded on a tradition, prevalent among the North American Indians, of a personage of miraculous

birth, who was sent among them to clear their rivers, forests and fishing grounds, and to teach them the arts of peace. . . . Into this old tradition I have woven other curious Indian legends. . . . "

That there was a real Hiawatha, who lived five centuries ago, was known to the poet. In setting aside the historical personage, and creating one to serve as the leading figure of his poem, the poet may have been actuated by a desire to give freer rein to his fancy than could have been the case had he limited the "Edda" to an account of the real Onondaga chief; but, in any event, he idealized the North American Indian and established an elevated type of man and prophet. It is Longfellow's conception of Hiawatha that I have tried to embellish with music, and in my treatment of the subject I have had no theories to promote or expound. I regard the poem as a narrative, and the chorus, soloists, and orchestra as narrators. The most important events in Hiawatha's life, as described in the poem, were the battle with Mudjekeewis, the wooing of Minnehaha, the loss of his wife during the famine, and his mystical departure from his people to take his place among the immortals. These events, including a suggestion of the festivities attending Hiawatha's wedding, and the prophet's gloomy vision of the future of his race, have been chosen, as the salient points in the story, for musical setting.

F. R. B.

November, 1897.

Plan of the Work.

Part I.

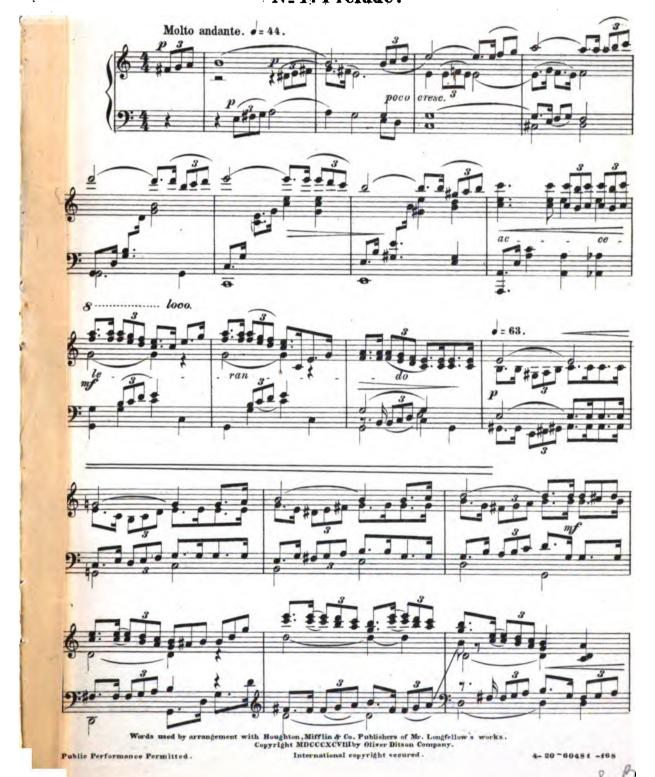
No.	Prelude	PAGE.
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1.	The Famine Three soli and chorus.	104
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the site

HIAWATHA.

PART I. Nº1. Prelude.

Frederick R. Burton.











PART I. Nº 2. Introductory Chorus.























Part I. Nº 3.

Hiawatha and Mudjekeewis.











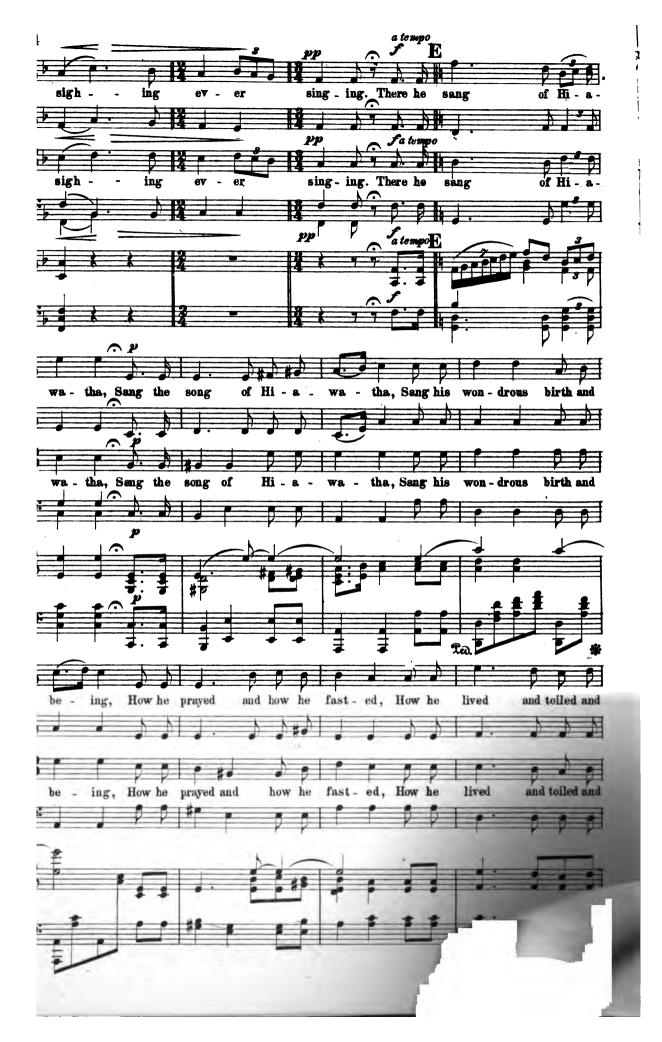


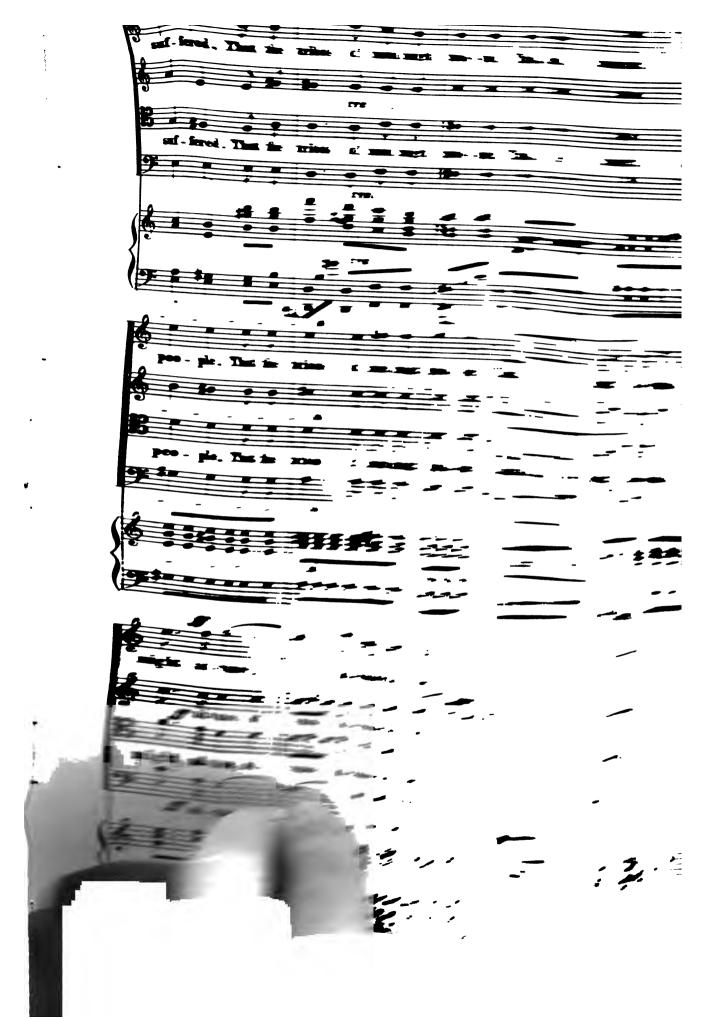














Part I. Nº 3.

Hiawatha and Mudjekeewis.

















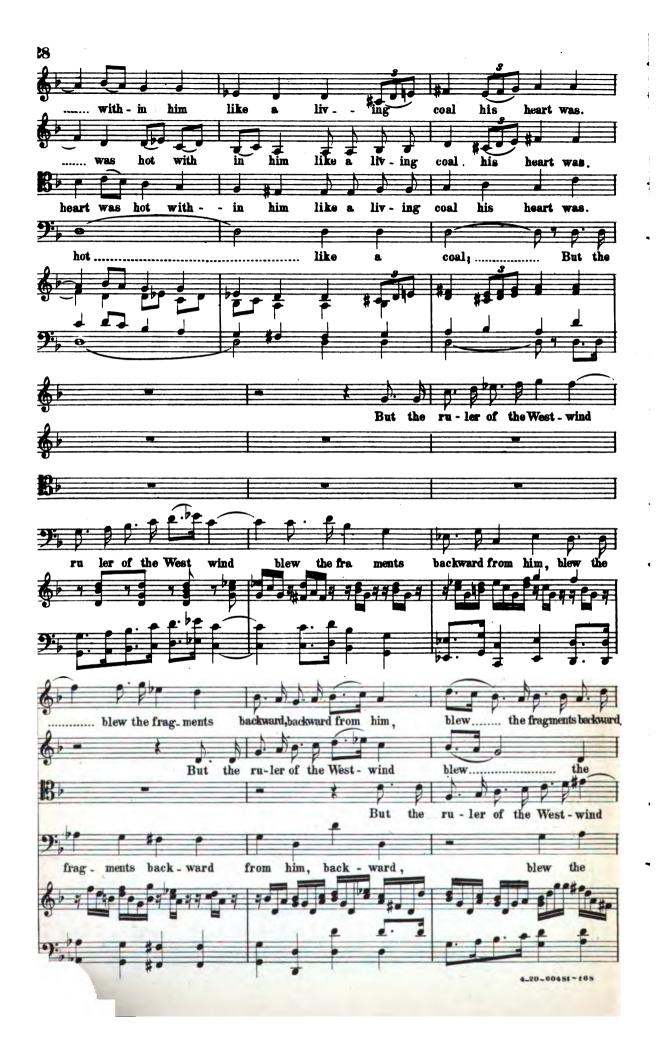






































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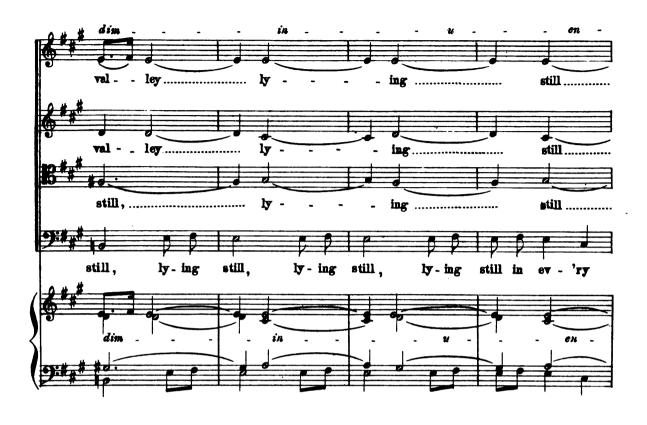














Part 2. Nº 1.

Hiawatha's Wooing.





























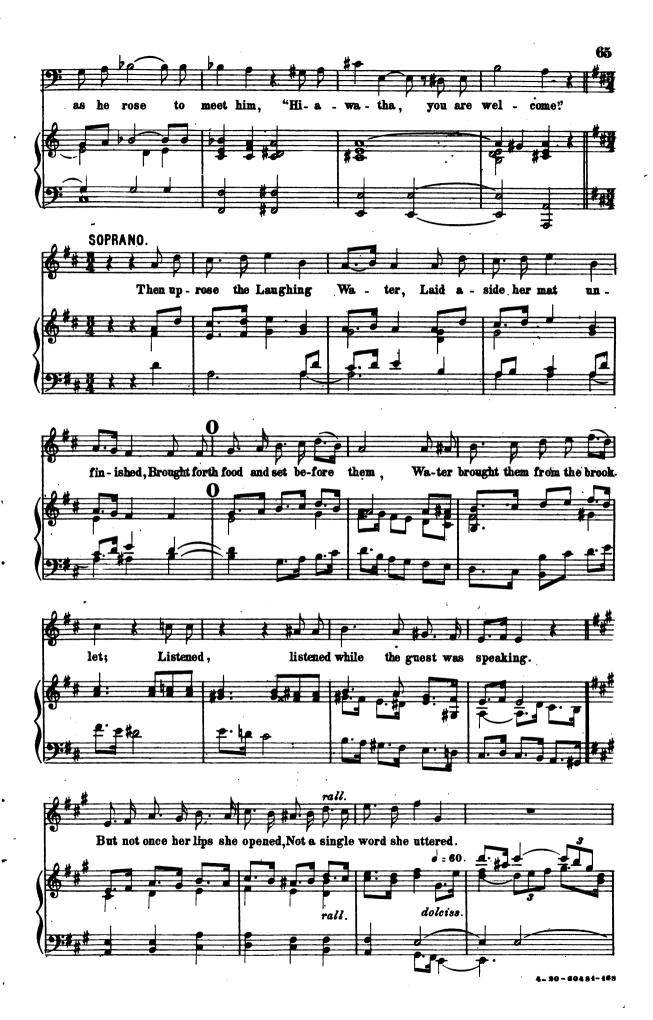






















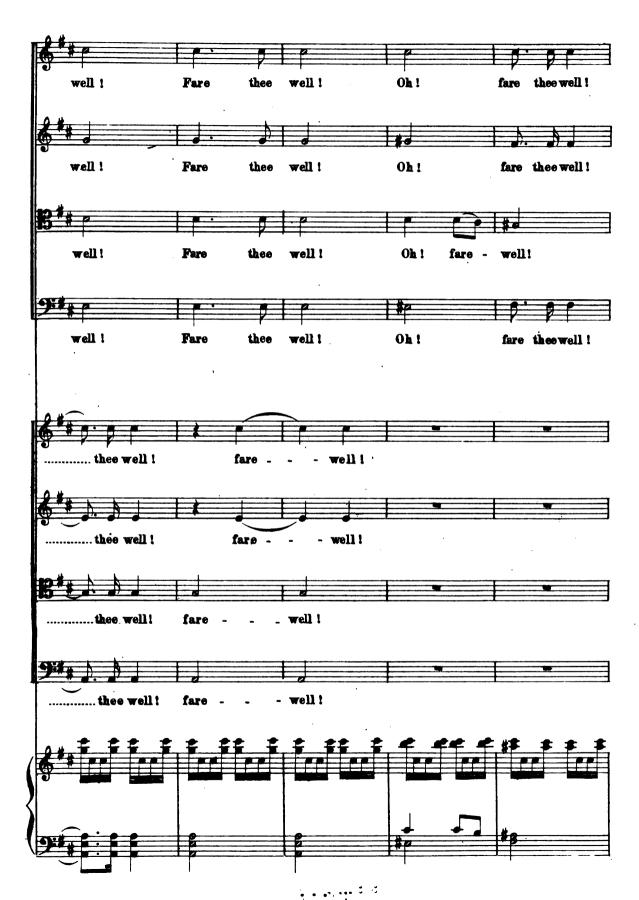












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Part II, Nº 2.













Part II, Nº 2(b).

The Dance of Pau-puk-keewis. CHORUS.

You shall hear how Pau-puk-keewis
Danced at Hiawatha's wedding.

x x x x x
Old Nokomis x x said, x x
"Dance for us your merry dances
That the feast may be more joyous,
That the time may pass more gaily."
Then the handsome Pau-puk-keewis,
x x x x
Rose among the guests assembled,
x x x x
To the sounds of flutes and singing,
To the sounds of drums and voices,
And began his mystic dances.





* In rehearsals the drum notes, whenever practicable, should be played upon the Piano at the pitch indicated.

(The theme of this number, comprised in the first nine measures, is a song of the Kwakiutl Indians. I am indebted for it to Mr.H.E. Krehbiel who took it down in the course of observing one of the tribal ceremonies.)

F.R.B.







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Part II. Nº 2.(c)

"When I think of my beloved."

CONTRALTO SOLO.





















Part III. Nº 1.

The Famine.













































Part III. Nº2.

Hiawatha's Vision.













Part 3. Nº 3. Hiawatha's Departure.

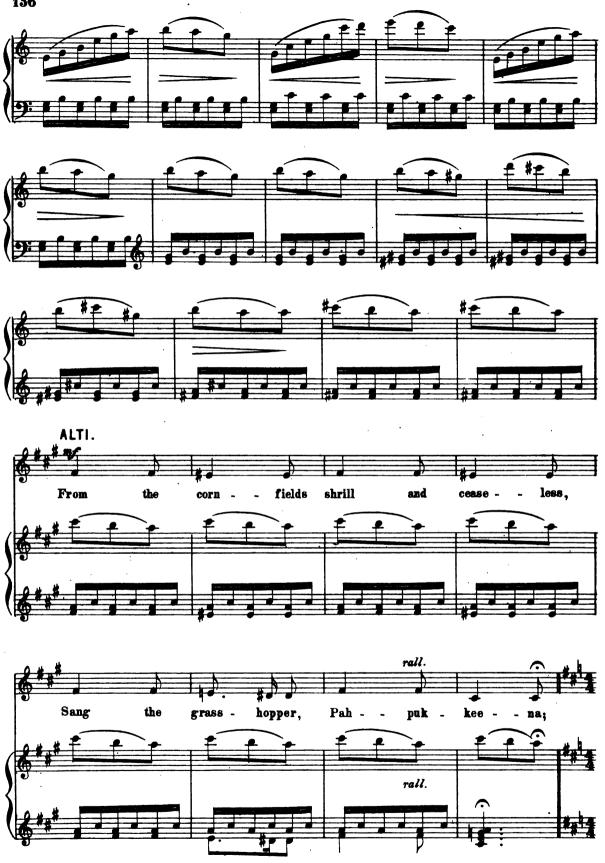












































































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