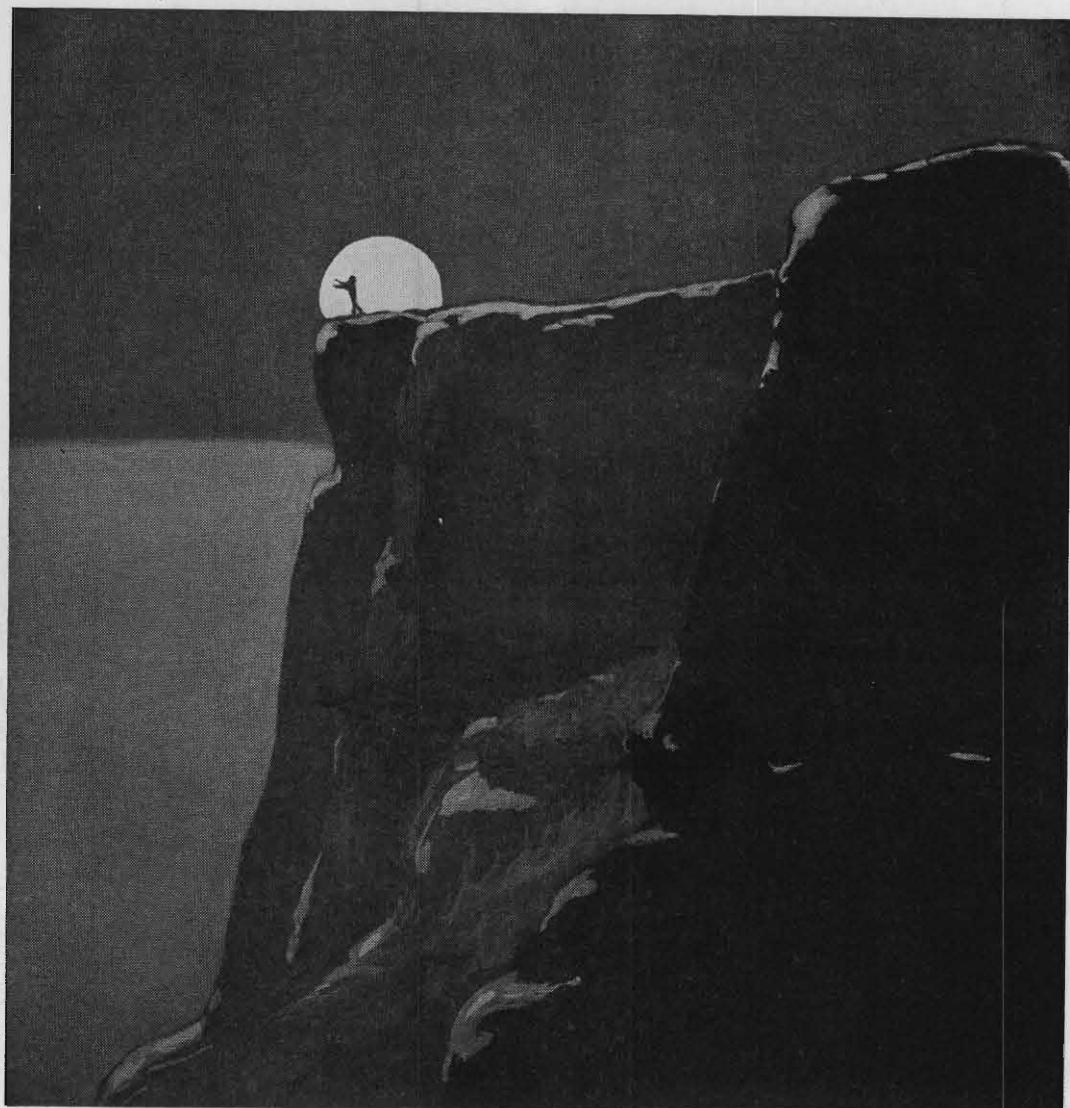




TRADITIONAL SONGS OF THE ZUNI INDIANS



**TRANSCRIBED AND HARMONIZED BY
CARLOS TROYER**

| | |
|--|-----|
| The Sunrise Call, or Echo Song | .50 |
| Incantation upon a Sleeping Infant (Zuñian Lullaby) | .30 |
| Invocation to the Sun-God (Zuñian Lullaby) | .30 |
| (The Incantation and Invocation should be sung as a single concert number.) | |
| Zuñi Lover's Wooing, or Blanket Song | .40 |
| The Coming of Montezuma (With Great Drum-Reveille) | .60 |
| The Festive Sun Dance of the Zuñis | .50 |
| The Great Rain Dance of the Zuñis | .75 |
| Indian Fire Drill Song | .60 |
| Hymn to the Sun | .60 |
| Sunset Song | .30 |
| Ghost Dance of the Zuñis, with Violin acc. ad lib. (Instrumental) . . . | .80 |
| Kiowa Apache War Dance (Instrumental) | .80 |
| Zuñian ("Kor-kok-shi") Clown Dance | .50 |
| Hunting Song of the Cliffdwellers (Song and Dance) | .50 |
| Apache Medicine Chant | .40 |
| Two Zuñian Melodies { (a) Awakening at Dawn (a Processional Chant) (b) Recall of the Tribal Hunters} | .40 |

Philadelphia
Theodore Presser Co.
1712 Chestnut St.

The Great Rain-dance of the Zuñis.

The Great Rain-dance, of all the sacred ceremonials, is considered the oldest traditional song-dance known among the Zunis, as we are assured by the oldest members of the Priesthood of the Bow. Deeply rooted in the tribal life, exciting and popular in a high degree, it has for its special purpose the supplication for rain to the Rain and Thunder-god and the production of rain by means of the sacred fires. Extensive preparations are made and great care is exercised in carrying out this ceremonial. At sun-down numerous fires are lit on the housetops of all the cliff-dwellings, and particularly on the heights of the surrounding mountains and mesas. These fires are prepared and kept burning for nights and days together, till rain welcomes the worshipers and relieves their efforts and prayers.

The rain-priests, sitting directly in front of the fires, which are never allowed to go out, ignite a certain firewood which develops a thick smoke which rises in curled and straight lines towards the sky. Hundreds of such fires are kept up and supported by the Priests and the people. Incantations and entreaties are made to the Rain-god to give them the needed rain and long and ardent chants are sung by the young braves and especially the "Virgin maidens," while the Rain-priests exhort the dancers to sing and dance with all the fervor of their souls. The maidens are dressed in white robes and wear tablets on their heads, which are figured with scalloped lines of cumulous clouds, on either side of which are represented a bolt of lightning.

The dance and song is continued both by men and women, and lasts not only for hours, but for days in succession, and the endurance of the dancers is something beyond belief. Their resolution, enduring faith in their ultimate success, their willingness and transfixed gaze, bespeak the deep and undying confidence they repose in the Rain-god to bring them the desired rain.

To show what importance is attached to the performance of this event, the Grand Master of ceremonies, who is also the song and dance leader in chief, every year and at every repetition of the rain ceremonials personally directs all the exercises with great minuteness, accuracy and zeal. The slightest defect, either in modulation or rhythm of the song or motion of the dancers, is instantly and severely reprimanded. Those so instructed are only the young braves and the Virgin daughters of the higher cast or offsprings of distinguished chiefs and those risen to high degrees of their order. All implicitly and faithfully obey, which in general is a national characteristic with them, inasmuch as they regard all their instructions as being handed down to them from their great forefathers, whom they ever honor and highly revere.

To follow the superhuman efforts of this exciting ceremonial to their end, is to behold the accomplishment of their purpose—the downpour of a copious rain. Through the influence of what power, the observance of what natural law this is accomplished, we may not know with certainty, but it is a singular fact that their rain-ceremonials have invariably resulted in an abundant downfall of rain.

In the present version of the Rain-dance, the greatest care and attention has been exercised to preserve the true and simple outline of the melody, and in harmonizing it, to follow the natural impression their support of crude instruments would convey and to render their expressions and sentiments as descriptive and realistic as possible. So simple, true and brave a people, so dignified and refined in manner and action, require no fanciful embellishment or ornamentation to their singing nor their instrumental music.

TRADITIONAL ZUÑI SONGS. Second Series.

No. 9790

The Great Rain-dance of the Zuñis.

Recorded and harmonized
by CARLOS TROYER.

Precipitato con fuoco. (Striking the wolf-drums to announce the opening of the rain-dance cer-

PIANO.

emonials.)

Moderato (Chief Rain-master calling out the "Virgin-maids" to open the rain-dance.)

tranquillo

come ad-vance.

C

Stand in line, Vir - gin-maids, sing and dance. See! the clouds are forming,

c

Down be-low'tis storm-ing, Watch! the lightning flashing, Hear! the thun-der crashing,

c

Clouds a - rise, Up the skies Do you see them ris - ing yon-der?

poco *a* *poco* *cres*

#

Ped. * Ped. * Ped.

9790-44

They are com-ing, they are com-ing, Fill - ing up the skies.
cen *do.*

** Ped.* ***

General hailing, shouting and beckoning the clouds to descend.

ff accelerando

Hail them, hail them, hail them, hail them, Hail them, they are com-ing low-er down up-on the

ff

Ped.

ground.

decreas *cen*

(3) *(3)*

scintillante

Signal for silence. Striking the chime-plates -

do. *pp*

Ped.

(3) *(3)* *(3)* *(3)*

Listening to the distant roar of thunder.

lunga pp

*ppp * Ped. * 2 Ped.*

dim.

R. H. pp mormorendo

L.H. 8va bassa...

** Ped. **

Moderato.

SONG OF THE VIRGINS.

1. Come a-gain, come a-gain,
2. Rain drops sink, 'neath the hills,

senza Pedale

come, good rain, there they hide

Fall up-on the moun-tains, and on
Soon a-gain to come out, in - to the plain
the light

Sink in - to the ground, where the springs a - bound; Sink in - to the ground,
 Running down the steep rock-y cliffs they leap; Running down the steep

where the springs a - bound. Drop by drop, drop by drop, springs are made;
 rock-y cliffs they leap. Look on high, look on high, clouds near by;

Drop by drop, drop by drop springs are made; See the clouds, com-ing nigh,
 Hang-ing low, hang-ing low, there they go! Com-ing close, com-ing close,

eres cen do
 Ped. * Ped. * Ped.

near-er, near-er, near-er, near-er, low-er, low-er, low-er, low-er, Hail them! hail them! hail them! hail them!
 flood the val-leys and the pueblos coming nearer, coming nearer, accelerando
 ff
 f ff
 Ped.

Hail them, they are com-ing low-er, down up-on the ground.

The musical score consists of four staves. The top staff is soprano, the second is alto, the third is bass, and the fourth is piano. The piano part features eighth-note chords in the right hand and sixteenth-note patterns in the left hand. The vocal parts sing eighth-note patterns. The piano part includes dynamic markings like p , f , and ff . The vocal part has lyrics: "Hail them, they are com-ing low-er, down up-on the ground." The piano part ends with a decrescendo and a fermata.

dolce
decrecendo

pp scintillante *lunga* *ppp*

2 Ped. **Ped. * 2 Ped.*

R.H. mormorante *L.H. 8va bassa*

** Ped. **

INVOCATION TO THE RAIN-GOD.

Dolente - mezza voce

The musical score consists of two staves. The top staff is soprano and the bottom is bass. The soprano part sings eighth-note patterns, and the bass part provides harmonic support with sustained notes and eighth-note chords. The piano part provides harmonic support with eighth-note chords. The soprano part has lyrics: "Great Rain-god hear us, Watch thou our ef-forts,"

How much we all en - dure Your good will to in - sure,

Hear our plaint - ive song, See thou our dance pro - long.

molto lento

Good Rain - god help us now, Give us more rain.

molto lento

Allegretto

Come quick - ly

in a tremulous voice

down thus; Rain makes us pros - - - perous;

Low - er, still low er, Down, down,

low, low, Now! watch the flee - cy cloud,

spread - ing all a - bout.

ritard.

a tempo

lunga

RAIN CHORUS.

Allegretto - (jubilant.)

Rain now is here with us, We will be pros-per - ous.

8va bassa

p

Rain now in plen - ty falls, Light-ning gleams! Thun - der calls!

loco

Good rain has come to us Let us re - joice.

Rain - god is gen - er - ous Loud - ly raise your voice.

8va bassa

All hail! with grate - ful heart, grate - ful heart, Joy - ous heart:

loco

Hail! all hail, all hail Great Rain - god

8va bassa

Ped.

* *Ped.* *

hail Great Rain - god hail! All hail! - Great Rain-god hail!

loc

f

ff

Fine.

8va

Ped.

* *Ped.* *

A Complete List of the Traditional Songs and Dances of the Zuni Indians and Other South-Western Tribes

Transcribed and Harmonized by
CARLOS TROYER

SONGS

| | | |
|--|------|------|
| 1. "The Sunrise Call" (or Echo Song) | 50c. | *E-I |
| 2. "Zunian Lullaby" { a) Incantation upon a sleeping infant | 30c. | E-I |
| { b) Invocation to the Sun-God | 30c. | E-I |
| N. B.—These two numbers, <i>a</i> and <i>b</i> , should be sung together as <i>one</i> Concert song. | | |
| 3. "Zuni Lover's Wooing" (or Blanket Song) | 40c. | E-I |
| 4. "The Coming of Montezuma" (with great drum reveille) | 60c. | E-I |
| 5. "The Festive Sun Dance of the Zunis" (their annual Thanksgiving day) | 50c. | E |
| 6. "The Great Rain Dance of the Zunis" | 75c. | E |
| 7. "Indian Fire Drill Song: 'Uru-Kuru'" (Mohavé-Apaché) | 60c. | E-I |
| N. B.—The accompaniment of this song serves alone as a complete Concert piece. | | |
| 8. "Hymn to the Sun" (a Jubilee Song) | 60c. | E |
| The most ancient and sacred chant of the Sun-worshippers. It proclaims the origin of Music and Sound to be derived from the Sun's rays, and also extols the commandments of their Forefathers to "Seek the Light." | | |
| 9. "Sunset Song"—an evening thanks offering to the Sun | 30c. | E-I |
| 10. "Hunting Song and Dance of the Cliff-dwellers" | 50c. | E |
| 11. "Apache Medicine Chant" | 40c. | E |
| 12. "Two Zunian Melodies" { a) "Awakening at Dawn" (an early morning processional) | 40c. | E-I |
| { b) "Recall of the Tribal Hunters" (Signal Calls of the Pueblos) . | | |

* E—English Text. I—Indian Text.

INSTRUMENTAL (Piano)

| | |
|---|------|
| 13. "Ghost Dance of the Zunis" (with Violin and Gong accompaniments, <i>ad lib.</i>) | 80c. |
| 14. "Kiowa-Apache War Dance" (with scenic and historic account) | 80c. |
| 15. "Zunian Clown Dance" (Kor-kok-shi) a grotesque, comical extravaganza | 50c. |

INDIAN MUSIC LECTURE

In connection with the above publications there is an important
"Indian Music Lecture," by *Carlos Troyer*, giving an historic outline of the *Cliff-dwellers* of the South-West, in particular the Zunis, their customs, government, strange psychic practices, and their fascinating and remarkable music 50 cts.

To purchasers of the *entire set of songs* this lecture will be given *free*. A descriptive Program of the above Indian music numbers, giving a full detail of their significance, origin and history, may be had *free* by applying to

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