ED HUGHES

Sun, New Moon and Women Shouting (1995) (text by Tom Lowenstein)

for

2 Sopranos, Alto, Tenor, Baritone, Bass or chorus with solos

commissioned by Bromsgrove Concerts for *I Fagiolini* with funds from West Midlands Arts

GLOSSARY

Spelling is in standard Inupiaq (north Alaskan Inuit) but with diacritical marks omitted. The pronunciation of most vowels and consonants is equivalent to the English. But:

Vowels

Short *a* is like *u* in 'cut'
Short *i* is like *i* in 'pin'
Short *u* is like *oo* in 'soot'
Short *u* before *q* or medial *g* is like *o* in 'hot'
Short *i* before *q* or medial *g* is like *e* in 'wet'
Long *a* as inn 'aana' is like short *a* but lengthened and stressed
Long *i* as in 'ii' is like short *i* but lengthened and stressed
Long *u*, as in 'avataliguuvaq', is like short *u* but lengthened and stressed.
All dipthongs receive stress, as in *aa*na, in*ua*, p*ui*ya, um*ia*lik.

Consonants

q is a uvular stop like a *k* pronounced at the back of the throat. The medial *g*, as in 'Tikigaq', is pronounced like a French *r*.

iglu (igloo) semi-subterranean winter house

inua (in-yoo-u) 1) resident spirit 2) 'human' component in animal soul structure

katak (kutuk) iglu entrance-hole qalgi (kul-gi) ceremonial house

qattaq (kuttuk) waterpot

uiluaqtaq (weel-yawk-tuk) literally: 'woman who won't take a husband'

umialik (oomaylik) male or female skinboat owner

(from Tom Lowenstein, Ancient Land: Sacred Whale, Bloomsbury 1993)

In the North Alaskan wilderness for over fifteen hundred years, the people of Tikigaq evolved an intricate system of rites to accompany their hunting. The poet Tom Lowenstein captured the astonishingly rich detail of ancient life in his book 'Ancient Life, Sacred Whale' (Bloomsbury, 1993). Sun, New Moon and Women Shouting is a setting for six solo voices of a poetic sequence from that book concerning the cataclysmic moment after the winter solstice when the people greet the first sunrise of the year. In this ritual the men are joined by the women on the roofs of their iglus and compete to 'catch' the sun. The music reflects the narrative structure of the verse, the arrival of the women with their children, and the recounting of myths by the storytellers.

































