



Hamptons Melody But Not As A Song

Rosina Ehmann



Hamptons Melody But Not As A Song:

Hampton Series Negro Folk-songs Natalie Curtis Burlin,1918 **Southern Workman and Hampton School Record** ,1902 *The Southern Workman* ,1920 The May or June issue of 1900 1939 includes the report of the institute s president for 1900 1939 **Seventy Negro Spirituals** William Arms Fisher,1926 Hampton's Magazine ,1910

Musical Record and Review Dexter Smith,Lorin Fuller Deland,Philip Hale,Thomas Tapper,1893 *The Hampton Magazine* ,1911 **Stand the Storm** Lynn Abbott,Doug Seroff,2025-07-15 Black education in the South was the great social program of the post Civil War era Desperately strapped for operating capital the first freedmen s schools resorted to a bold fundraising experiment Student troupes were sent to the North singing Negro spirituals the sacred songs of slavery in order to generate goodwill and entice financial support The Fisk University Jubilee Singers set this strategy in motion in 1871 in the wake of their success it was adopted by HBCUs throughout the Southland Intrepid student singers introduced the outside world to the Negro spirituals the genuine jewels they brought from their bondage and sang up school buildings in the process Negro spiritual singing was a revelation for the northern public it was their initial exposure to an emergent distinctly American kind of creative energy Male quartets became the standard bearers of this venerable Black music tradition In *Stand the Storm* Spiritual Quartet Singing in the Struggle for Black Education award winning authors Lynn Abbott and Doug Seroff dive into the history of three generations of fundraising quartets from seven representative schools Fisk Hampton Tuskegee Penn Calhoun Utica and Piney Woods They acknowledge the heroic founders of the schools and restore the names of forgotten singers to the historical record They reevaluate the industrial education model that guided these schools Finally they plot the evolution of Negro spiritual singing after Emancipation by scrutinizing early published song collections and comparing them with songbooks and recordings from subsequent eras **Stardust Melodies** Will Friedwald,2009-07-01 In *Stardust Melodies* Will Friedwald takes each of these legendary songs apart and puts it together again with a staggering wealth of detail and unprecedented understanding Each chapter gives us an extended history of one song the circumstances under which it was written and first performed and then explores its musical and lyric content Drawing on his vast knowledge of records and the careers of performing artists Friedwald tells us who was responsible for making these songs famous and discusses in depth the performers who have left their unique marks on them He writes about variations in performance style about both classic and obscure versions of the songs about brilliantly original interpretations and ghastly travesties And then there s the completely unexpected like Stan Freberg s politically correct Elderly Man River This is a book for all lovers of American song to explore argue with and savor Proceedings of the Hampton Negro Conference ,1899 Negro Folk-songs ,1918 **Catalog of Copyright Entries** ,1941 *Personal Reminiscences of Men and Things on Long Island* Daniel Melancthon Tredwell,1917 **Negro Year Book** ,1922 **Dwight's Journal of Music** ,1873 Spirituals and the Birth of a Black Entertainment Industry Sandra Jean Graham,2018-02-26 Spirituals performed

by jubilee troupes became a sensation in post Civil War America First brought to the stage by choral ensembles like the Fisk Jubilee Singers spirituals anchored a wide range of late nineteenth century entertainments including minstrelsy variety and plays by both black and white companies In the first book length treatment of postbellum spirituals in theatrical entertainments Sandra Jean Graham mines a trove of resources to chart the spiritual s journey from the private lives of slaves to the concert stage Graham navigates the conflicting agendas of those who in adapting spirituals for their own ends sold conceptions of racial identity to their patrons In so doing they lay the foundation for a black entertainment industry whose artistic financial and cultural practices extended into the twentieth century A companion website contains jubilee troupe personnel recordings and profiles of 85 jubilee groups Please go to http://www.press.uillinois.edu/books/graham_spirituals

Black Folklorists in Pursuit of Equality Ronald LaMarr Sharps,2023-06-16 After the Civil War Emancipation purportedly brought physical freedom to African Americans As the nineteenth century drew to a close blacks continued to experience inequality in all phases of American life social cultural political and economic In pursuit of equality African American movements interpreted folklore to reveal in their rhetoric the soul of a race and a path toward civilization This book provides a comprehensive chronicle of these competing initiatives and their reception starting with the folklore society organized by Hampton Institute in 1893 and continuing through the early 1940s with the American Negro Academy Fisk University graduates William Hannibal Thomas the National Association for the Advancement of Colored People the Urban League the Friends of Negro Freedom the Universal Negro Improvement Association and blacks associated with the Communist Party USA Disavowing a culture of fear money guns and death black folklorists in these movements exposed a racial inner life ranging from loving loyal and happy to imitative tragic spiritual emotional and creative Each characterization of the race justified a distinct path and possible contributions to civilization If unable to know their past members of the movements and other folklorists were fearful that African Americans would be an anomaly among humanity **Dwight's Journal of Music** John Sullivan Dwight,1873 **Hamptons Magazine** ,1911 Negro Yearbook ,1925

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