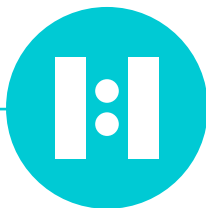


15/3980H

SATB



# The Frozen Man

WORDS AND MUSIC BY  
**James Bowyer**

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## From the composer

“The Frozen Man” is based on the life of the Iceman, a 5,000-year-old man discovered in the southern Alps in 1991. Also known as Ötzi, a nickname inspired by the region of the Ötztal Alps between Austria and Italy where he was found, he is Europe’s oldest known natural human mummy. His prostrated (face down) body and personal belongings, excavated from the glacier, remained remarkably well preserved given his age. Subsequent research has revealed that at the time of his death he was likely 45 years old, 5’3” (160 cm) tall, and weighed approximately 110 pounds (50 kg). The presence of an arrowhead lodged in his scapula has led some researchers to speculate that this was the cause of death. Others believe that he may have been a chieftain and fell victim to a ritual sacrifice.

The contents of his stomach and intestines included the remains of ibex (mountain goat), chamois (antelope), and deer meat in addition to herb bread, roots, and fruits. Considerable deterioration of his teeth suggested that he consumed a high-carbohydrate diet. Based on high levels of copper and arsenic found in his hair, some believe that he smelted copper. Analysis of three “Beau’s lines” (deep grooves) in his fingernails indicated that he’d been ill three times in the previous six months. Tissue samples showed repeated tattooing in certain areas of the body. Perhaps tattooing was used as a method of pain relief (akin to acupuncture) due to abdominal pain from whipworm (a parasitic roundworm) and degeneration in the knee and ankle. Tattoo marks in long parallel lines and in cruciform (cross) shapes may also have been decorative.

He wore clothing constructed from various materials, including bearskin, sheepskin, goat leather, deer hide, and sinew. A pouch containing a scraper, flint flakes, bone awl, and dried fungus was sewn to his belt. Buried with him were items such as a copper axe with a yew (evergreen tree) handle, a chert (stone)-bladed knife, and a quiver (a container for holding arrows) with 14 arrows.

I have reflected on what we can learn from the Iceman and have come to a few understandings that I include in the third line of each refrain. In the first refrain, the line “lest we forget that each day blessed be” gets at the heart of it. I believe that every day on this earth is a profound blessing and that we should be “mindful in a moment it all could be gone.” The second refrain calls up an idea that our forebears have long taught us. That is, that there is “no guarantee” on how long we will walk this earth, so we need to “live well” this one journey that we’re given. The final refrain sums up the three things that we should seek: ardor (passion for life, devotion to others), amity (goodwill and love), and adventure (taking risks, journeying beyond our comfortable spaces). The Frozen Man...he teaches me!

*James Bowyer*

# The Frozen Man

3

SATB and Piano

Words and Music by  
**James Bowyer**

Mysterious, flowing ♩ = 50

SA

TB

*p*

On an

*p*

*pedal harmonically*

3

i - cy - cold moun - tain the chief - tain ap - peared. Un -

Duration: approx. 3:15

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BS

4

5

earthed in goat leath - er, a veiled shoul - der speared.

7

*mp*

Scap-u - la was pock-marked red, shat-tered with an ar-row-head, a -

*mp*

9

*p*

las! Five thou - sand years pros - trate

*p*

11 *p*

Had

clothed in a cloak of wo-ven grass.

13

whip - worm or wild - lings called this shep - herd home? A

15

fin - ger - nail proved him three-times-sick. That did not cease his roam. Had

23

sing the moun - tain - eer's song.

*mf*

25

Mind - ful in a mo - ment it all could be gone.

*mp*

27

*mp*

Lest we for - get that each day bles - sed be. The

*mp*

*mp*

8

29 *f* Fro - zen Man, \_\_\_\_\_ *mp* he teach - es

*f* *mp*

31 me. \_\_\_\_\_

A yew - han - dled cop - per axe from

33

Tus-ca - ny car-ried he. Ash han - dled chert knife, what

35

did he fore - see? Flint flakes and fun-gus dried,

*mf*

*mf*

This system contains measures 35 and 36. It features a vocal line and a piano accompaniment. The vocal line has a rest in measure 35 and begins in measure 36. The piano accompaniment consists of eighth-note patterns in both hands. A dynamic marking of *mf* is present in both systems.

37

deer hide and ar - row-heads four - teen In

This system contains measures 37 and 38. The vocal line continues from measure 36. The piano accompaniment continues with eighth-note patterns. A large red watermark is overlaid on this system.

39

gla - cier im - mo - bile and fro - zen in time there had he

*mp*

*mp*

This system contains measures 39 and 40. The vocal line continues from measure 38. The piano accompaniment continues with eighth-note patterns. A dynamic marking of *mp* is present in both systems. A large red watermark is overlaid on this system.



41 *mp*

Two cru - ci - form tat - toos on  
 been.

43

an - kle and knee. Pig - ments for art or for

45 *mf*

pain they may be. Trace cop - per, ar - se - nic.

47 *mp*

Smelt - ing, a life did he know? \_\_\_\_\_

*mp*

49

In bear - skin cap with a leath - er - skin chin - strap en -

51 *mf* So we sing the moun - tain - eer's

shroud - ed in snow. So we sing the moun - tain - eer's,

*mf* So we sing the moun - tain - eer's

So we sing the moun - tain - eer's

*mf*

59 *mf*

he teach - es me.

61 *mf*

Co - pi - ous cav - i - ties. Grain heav - y fare?

63 *mf*

Herb bread and fruits and roots, his bel - ly did bear.

The musical score is written for voice and piano. It is in the key of G major (one sharp) and 4/4 time. The score is divided into three systems, each with a vocal line and a piano accompaniment. The piano accompaniment consists of a steady eighth-note bass line and chords in the right hand. The vocal line has lyrics in red text. A large red watermark 'SAMPLE' is overlaid diagonally across the page.

65 *f*

I - bex and an - te - lope in vis - cer - a, in - vis - i - ble re -

*f*

*f*

67 *mf*

mained. Ein - korn and bar - ley: These

*mf*

*mf*

69 *f*

rel - ics, in - ef - fa - ble, at hand, un - ex - plained! So we

*f*

*f*





77 *ff* *opt. rit.*

Fro - zen Man, he teach - es

*ff* *opt. rit.*

79

me.