to Cecília and Fernando
'Duo Siqueira Lima'

Marco Pereira

Lendas Amazônicas

(Concerto for two guitars and orchestra)

I - 'NAIÁ, a flor das águas'

II - 'CURUPIRA, o traquino'

III - 'IARA, o canto da sedução'

IV - 'ICAMIABAS, as mulheres guerreiras'

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Soloists:

2 classical 6 strings guitars
(tuned 6th string in D and amplified)

Orchestra

Winds
1 Flute
1 Oboe
1 Bb Clarinete
1 French Horn in F
1 Basson
1 Trombone

Cordas:
12 Violins I
10 Violins II
09 Violas
06 Cellos
03 Double Bass

Percussion: 02 Percussionists

- *Xequerê* - ***XKR***
- *Cajón* - ***CJN***
- *Low drum* - ***LD***
- *Caxixis* - ***CXS***
- *Claves* - ***CLS***
- *Wooden whistles* - ***WW***
- *Rain sticks* - ***RTS***

Duração total aproximada: 30 min

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'NAIÁ, a flor das águas'

This legend tells that a beautiful Indian woman named Naiá fell in love with Jaci, the warrior star who lights up the forest nights. Jaci is the moon, which in the indigenous languages of the Amazon, belongs to the masculine gender.In the tales of the shamans and caciques, Jaci used to come down to Earth to look for beautiful virgins to have them as companions, transforming them into stars in the sky. Naiá, upon learning about this old belief, was fascinated by the idea of also becoming a star and shining in the sky alongside Jaci.During the day, brave indigenous warriors tried to win Naiá's love, showing strength and courage, but it was no use, as she repelled all suitors. She was anxiously waiting for the night to arrive so that she could look at the sky and admire the luminous star.She felt, however, that her pleas and desires were useless, as Jaci seemed not to notice her existence. She spent nights and nights admiring him, and when dawn approached, heralding the light of day, Naiá walked in the opposite direction of the sunlight, hoping to keep him close. She walked through the woods until her body couldn't take it anymore with fatigue and let herself down. Her sadness and anxiety became so intense that Naiá ended up getting sick.For days and days Jaci no longer appeared in the sky and Naiá became increasingly weakened. Still, every night she walked to the edge of the stream in hopes of admiring the luminous star.On a cold night, in one of her attempts, Naiá found Jaci reflected in the water mirror. In a mixture of hope and delirium, she believed that, finally, Jaci had come to get her! Enchanted by the sight of her, she threw herself into the deep waters of the creek to join her beloved. Very weak, however, she couldn't resist and drowned. Jaci, who had watched everything, was deeply moved by the drama of the young Indian girl and made a decision: to transform her, not just a star in the sky to shine beside him, but the most exuberant flower in the entire forest.This is how the Vitória Régia was born, the most sumptuous flower in the Amazon Forest that opens its petals on full moon nights.

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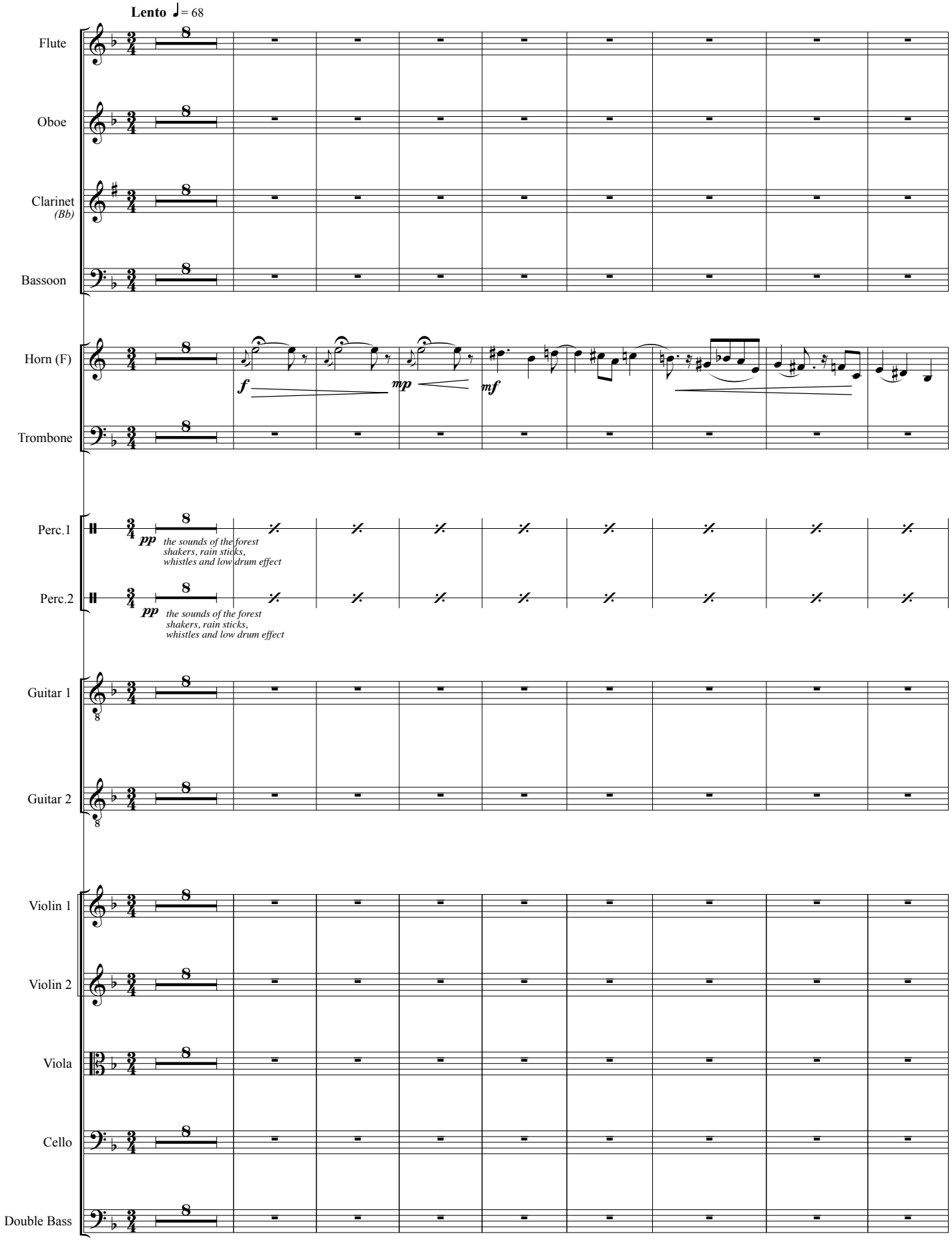
I - Naiá, a flor das águas

(o encanto da Vitória Régia)



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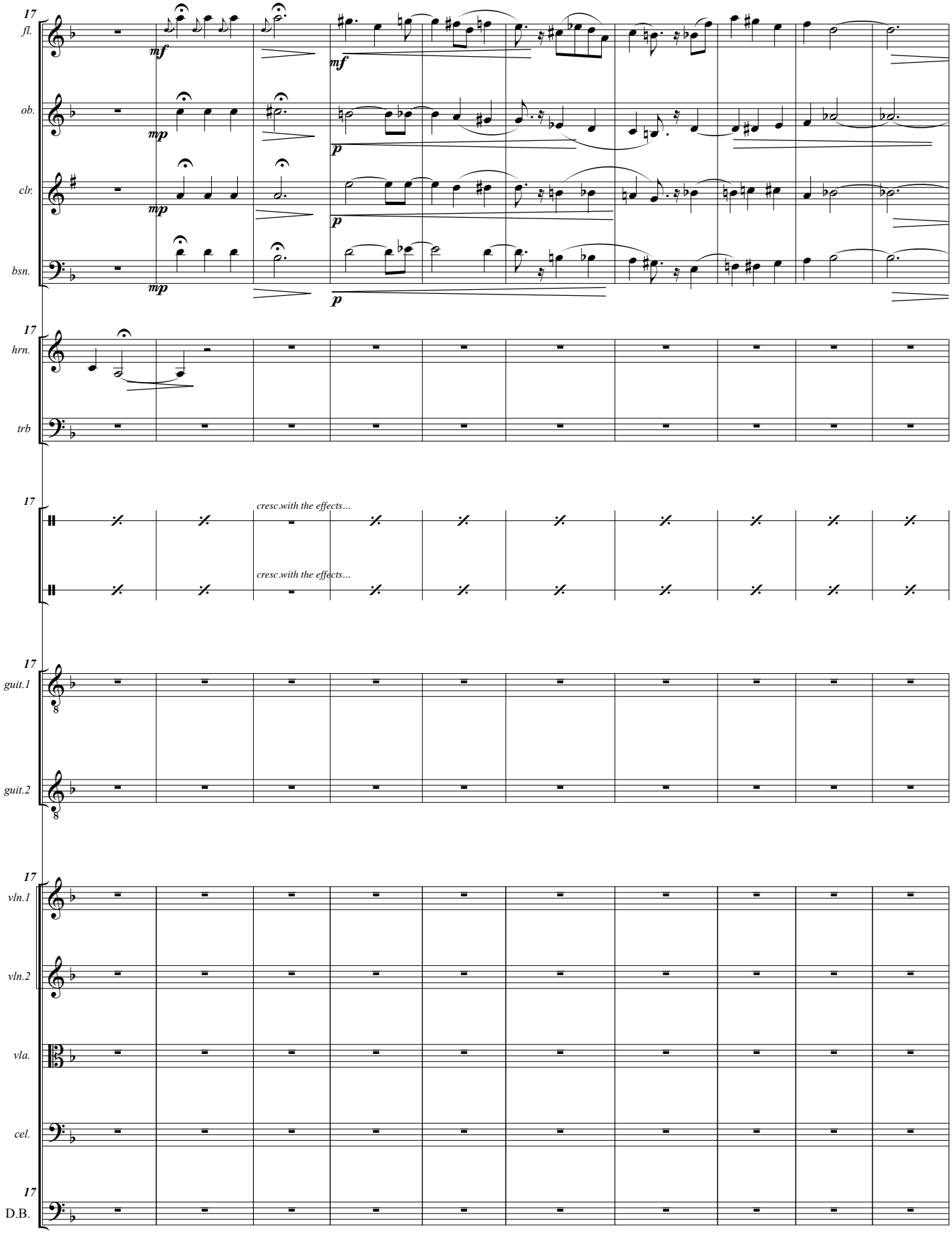

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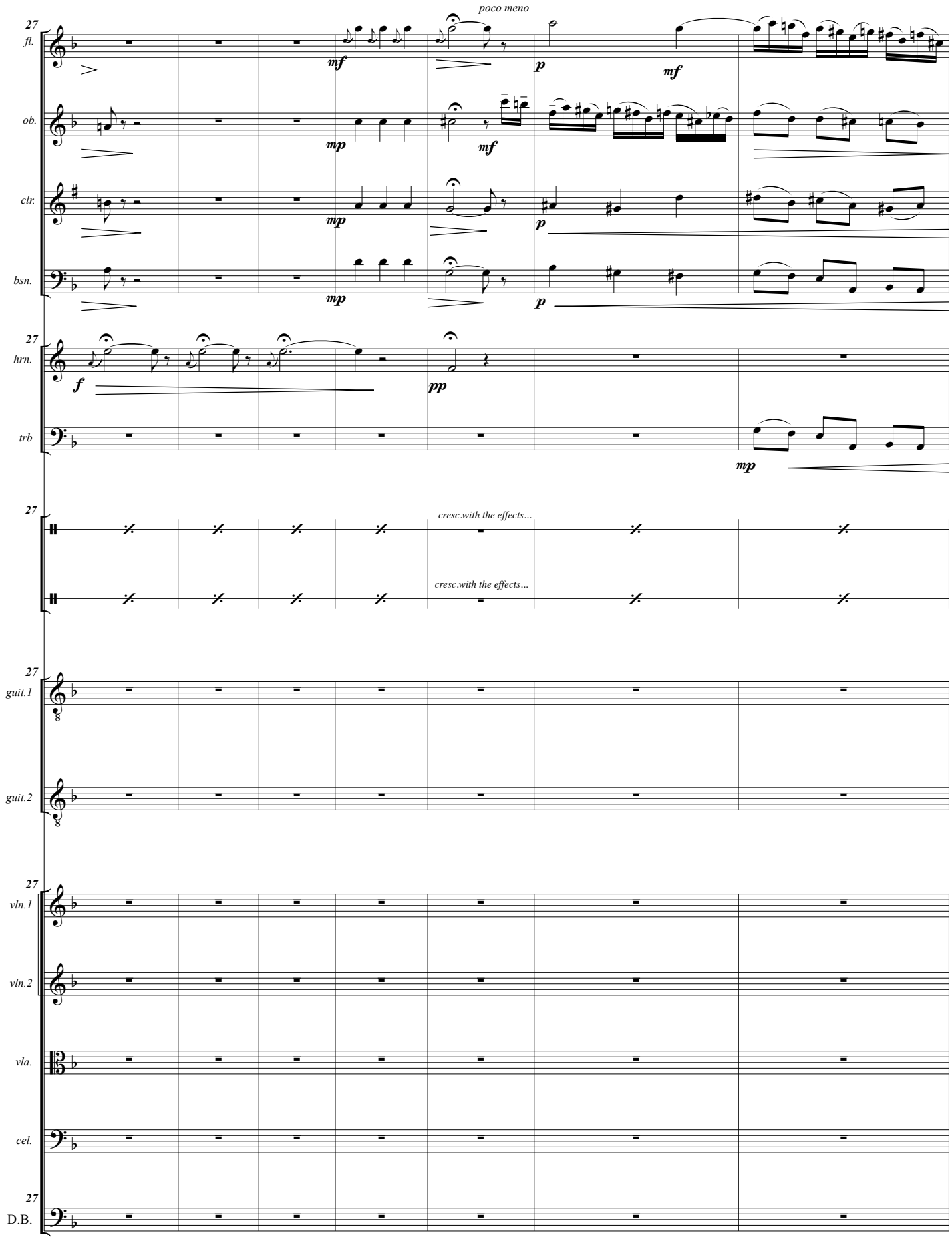

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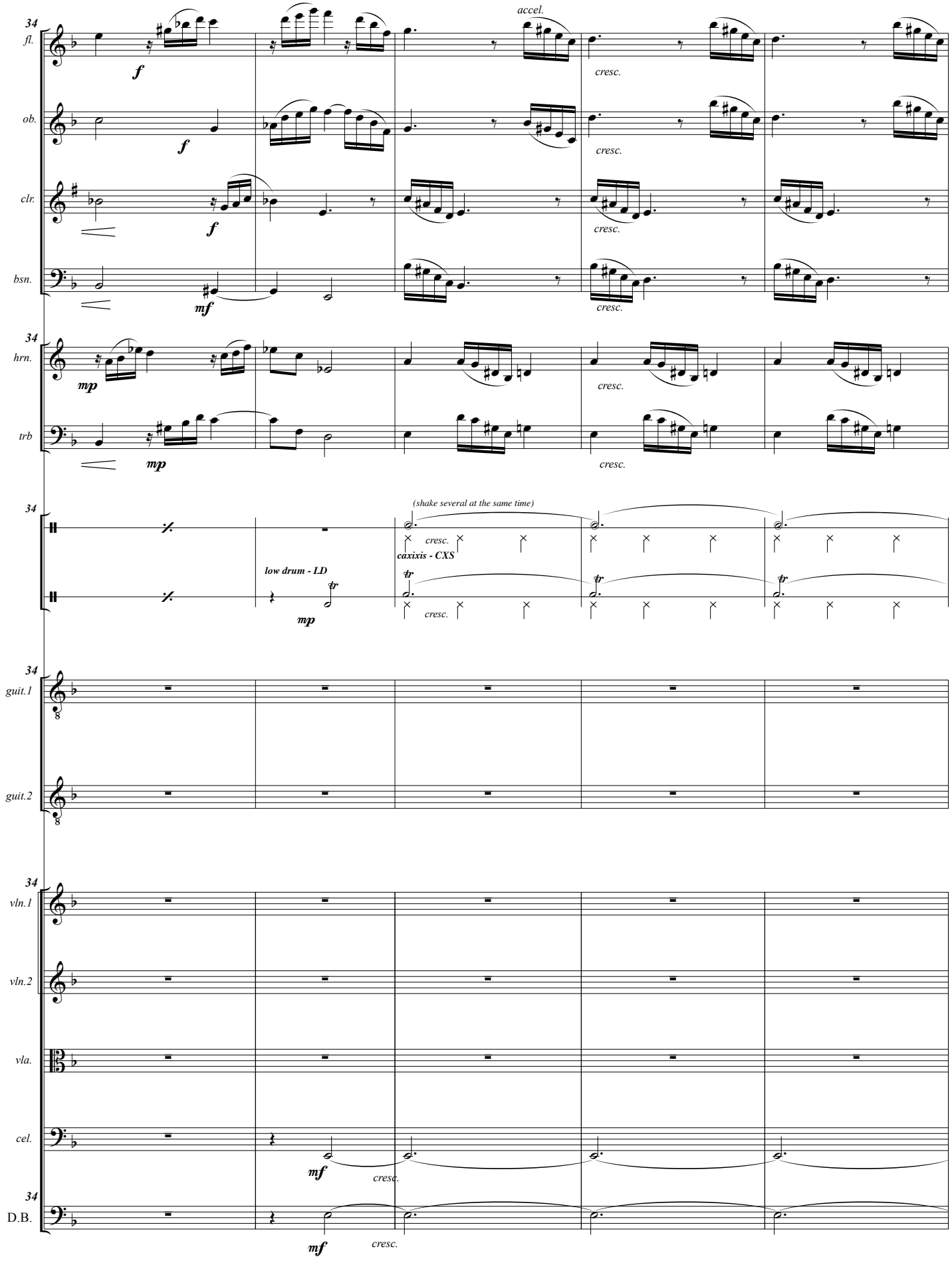

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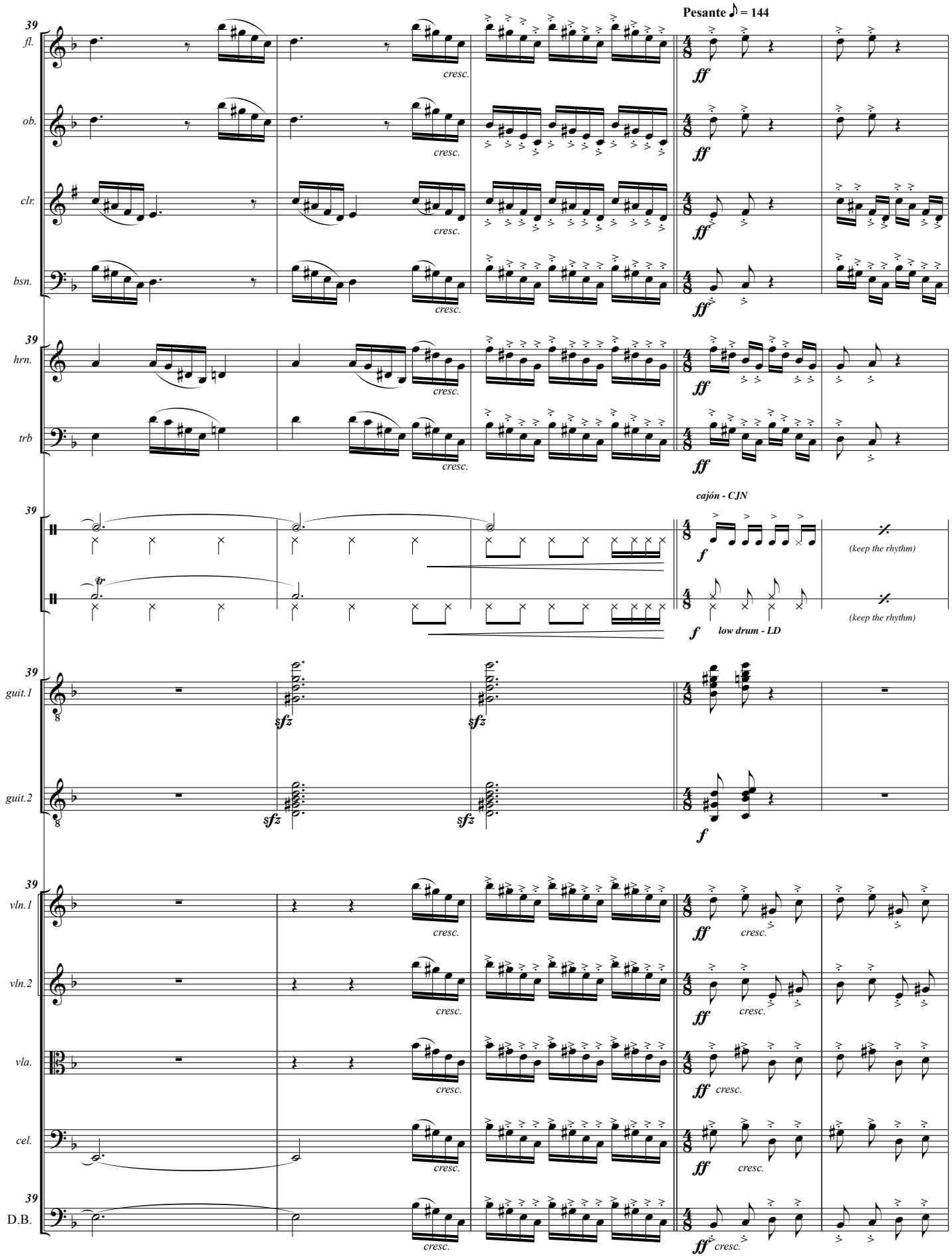

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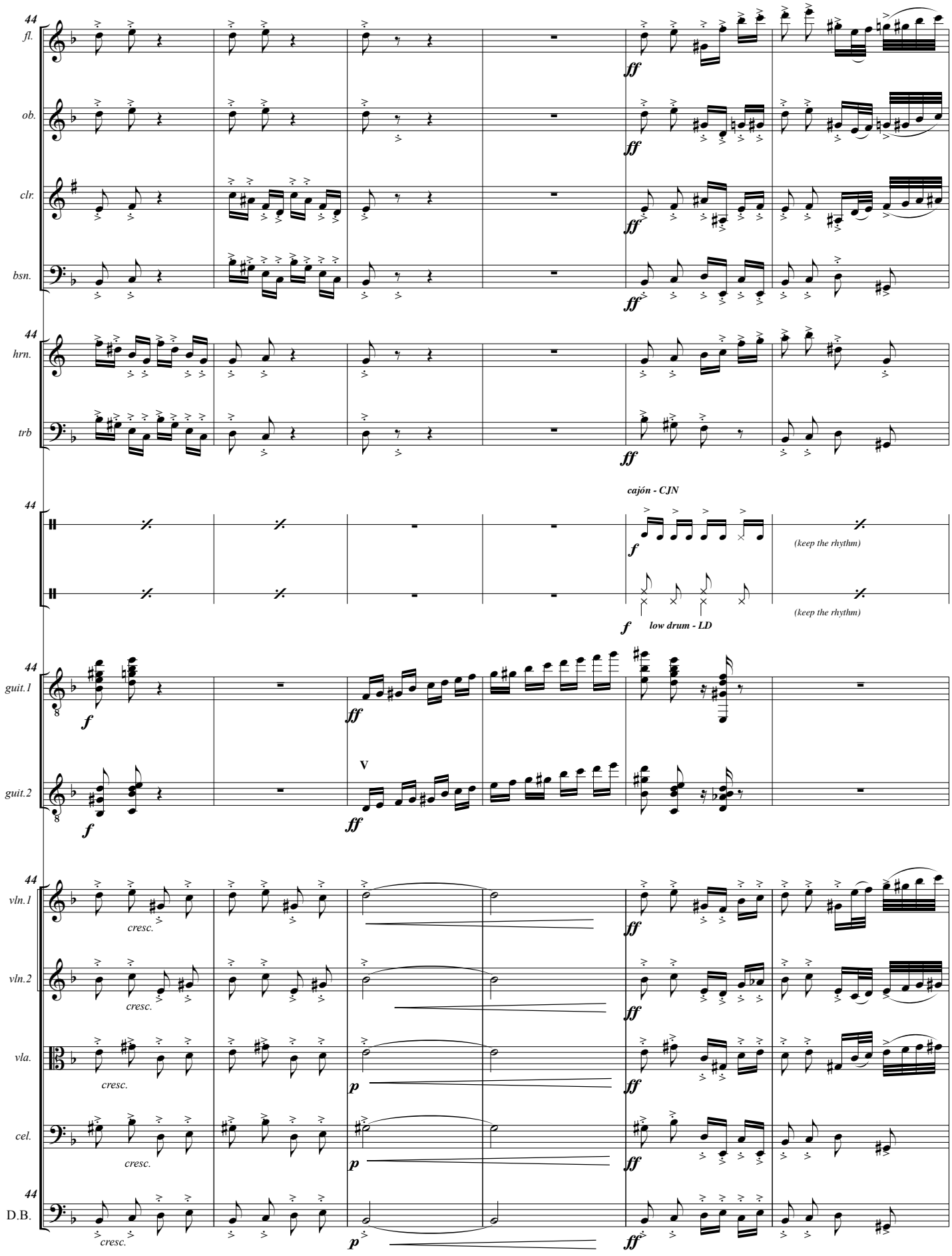

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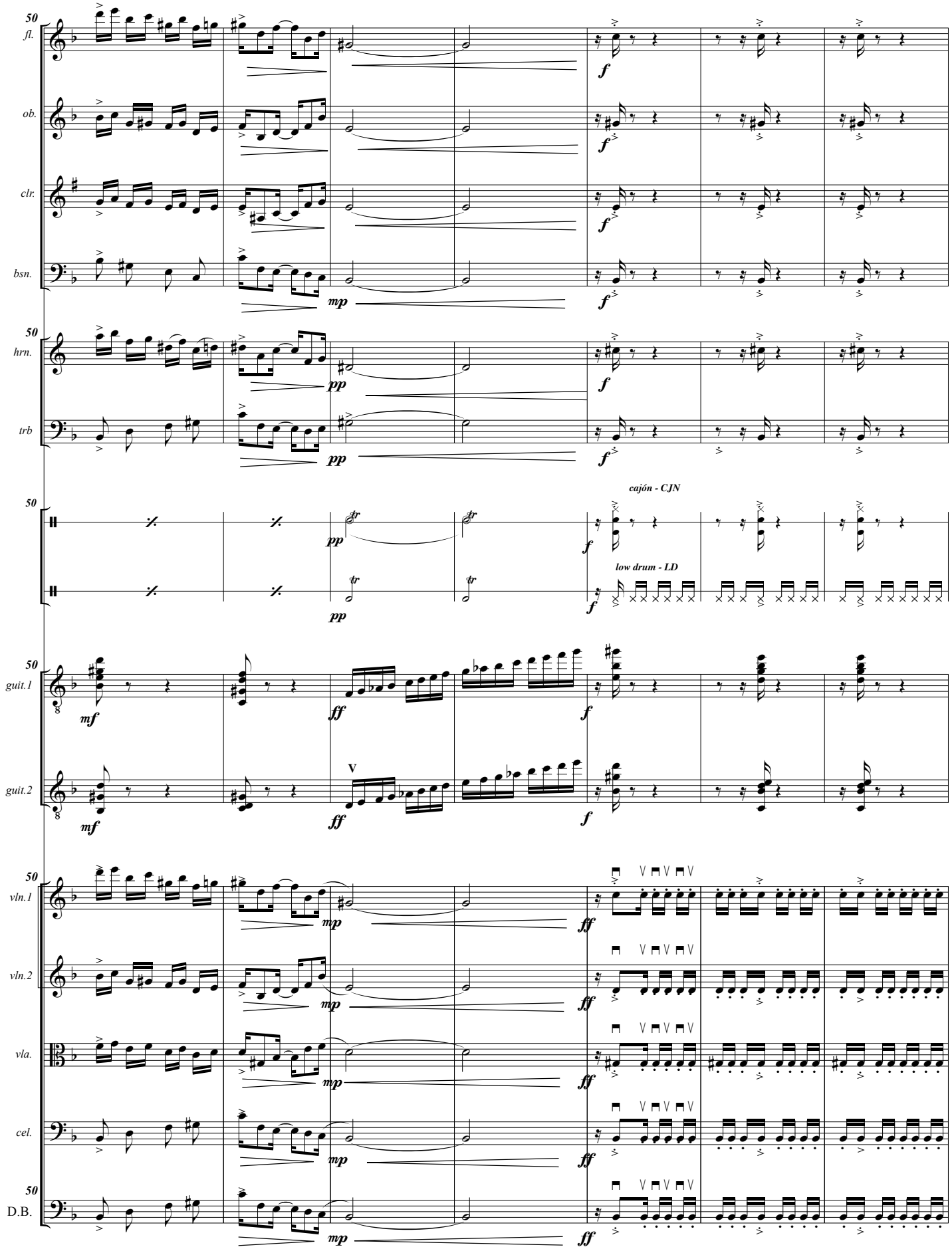

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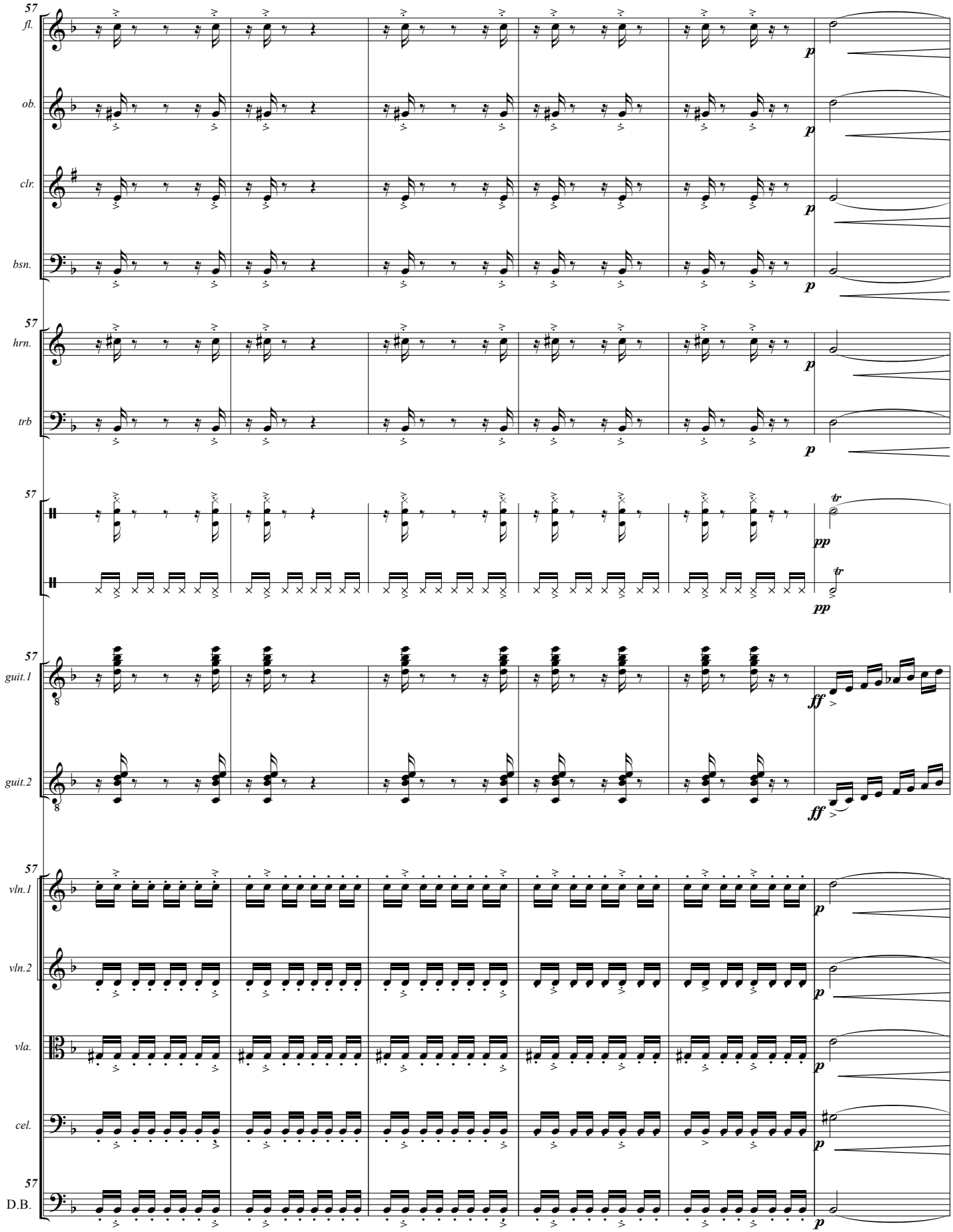

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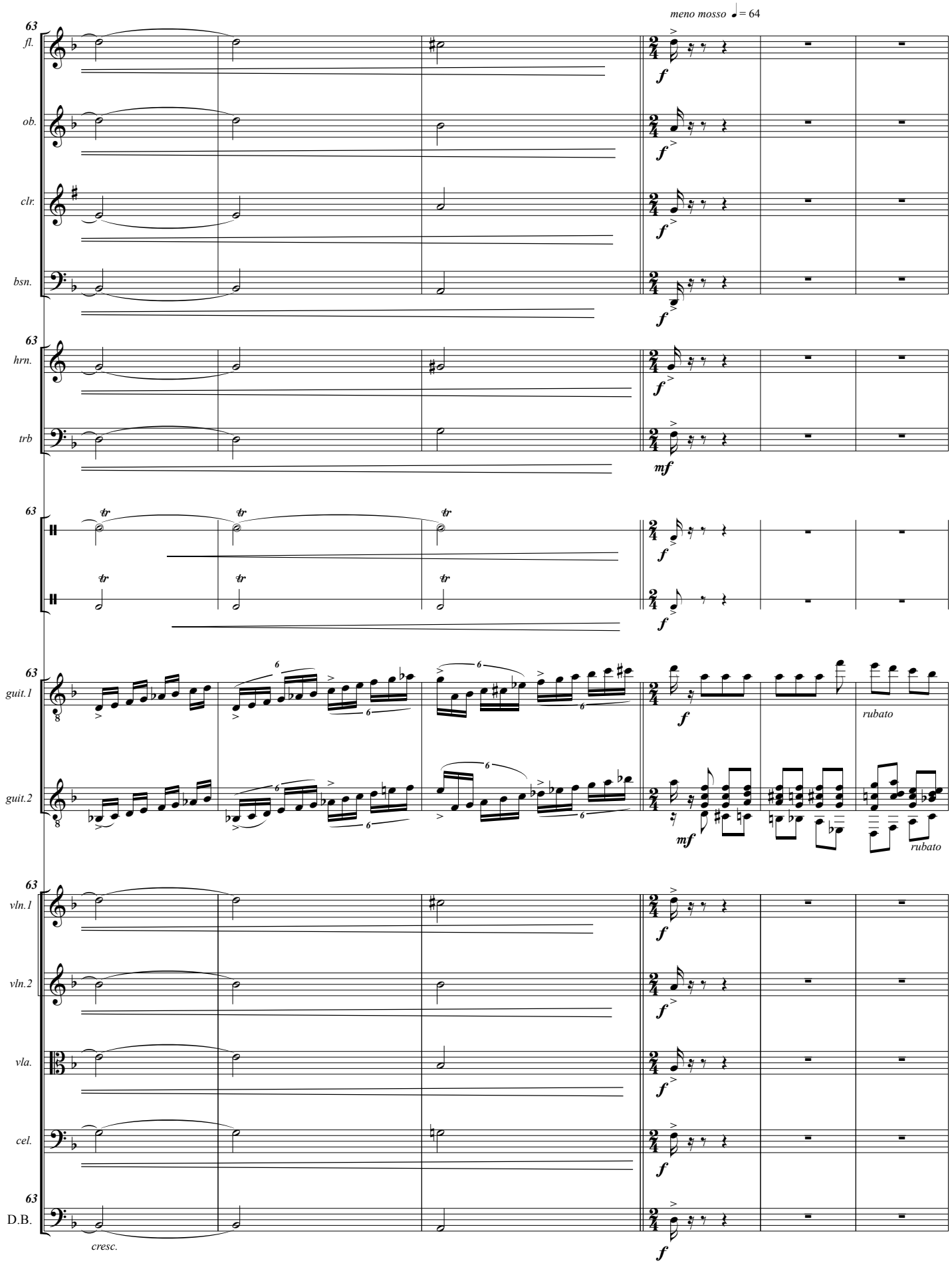

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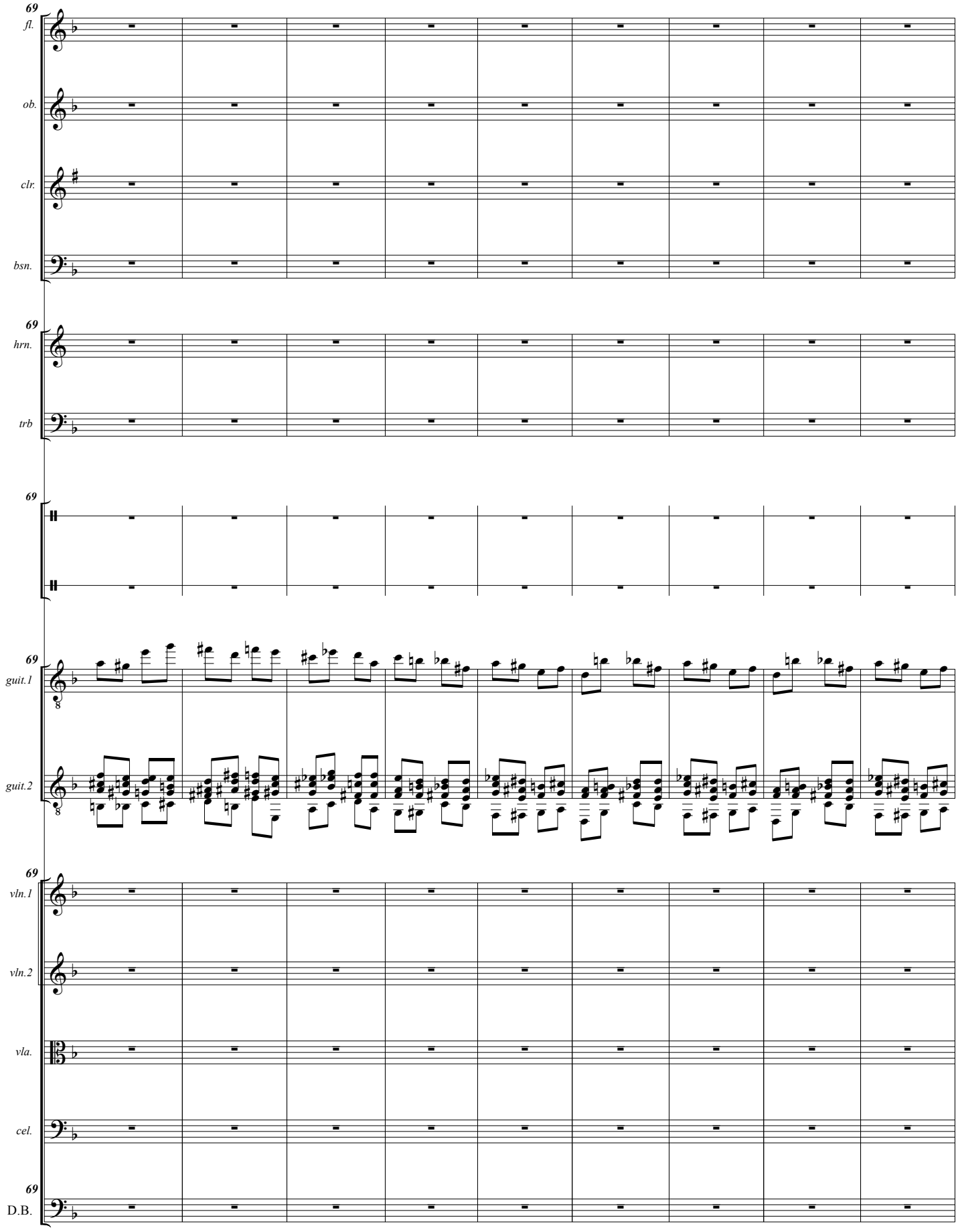

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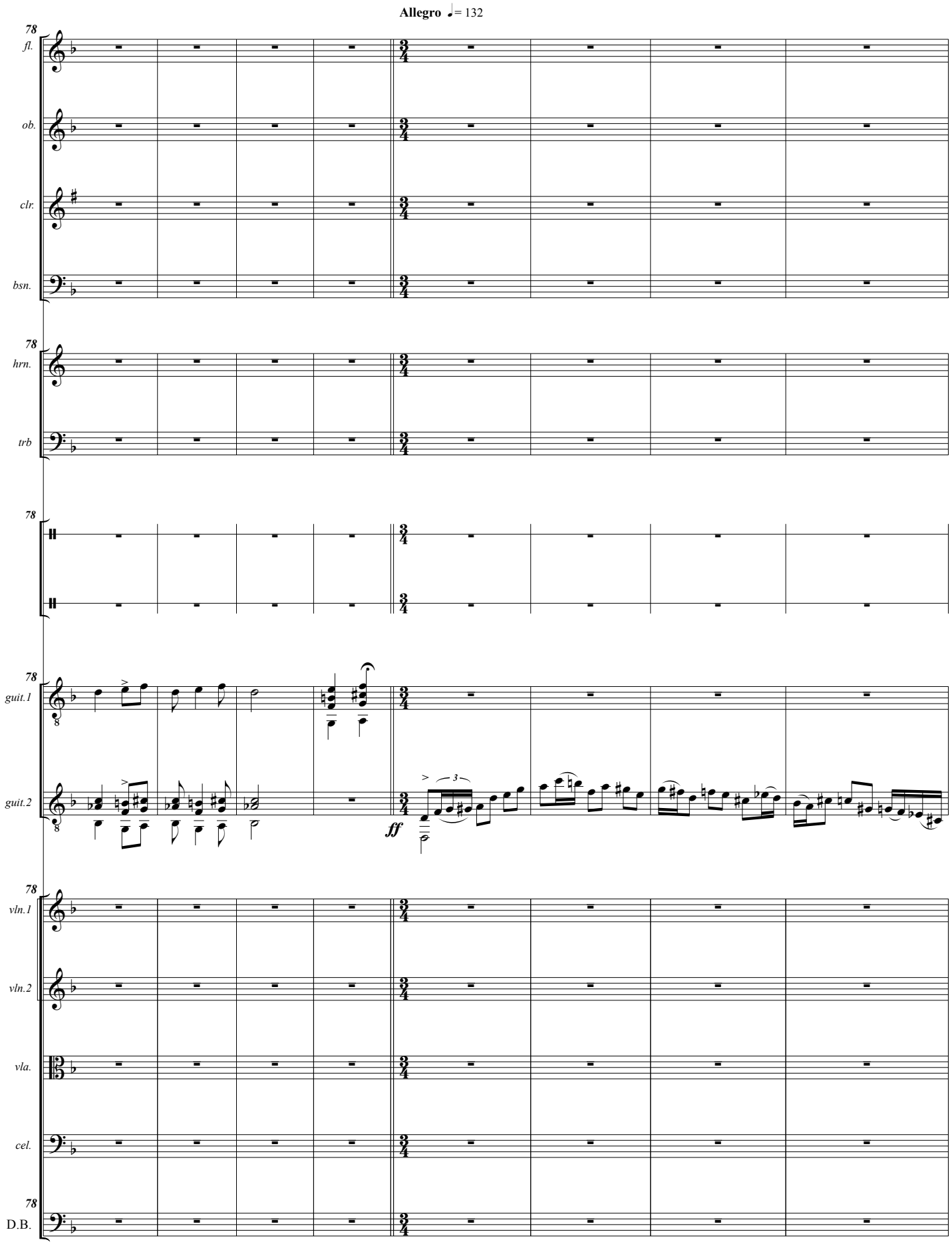

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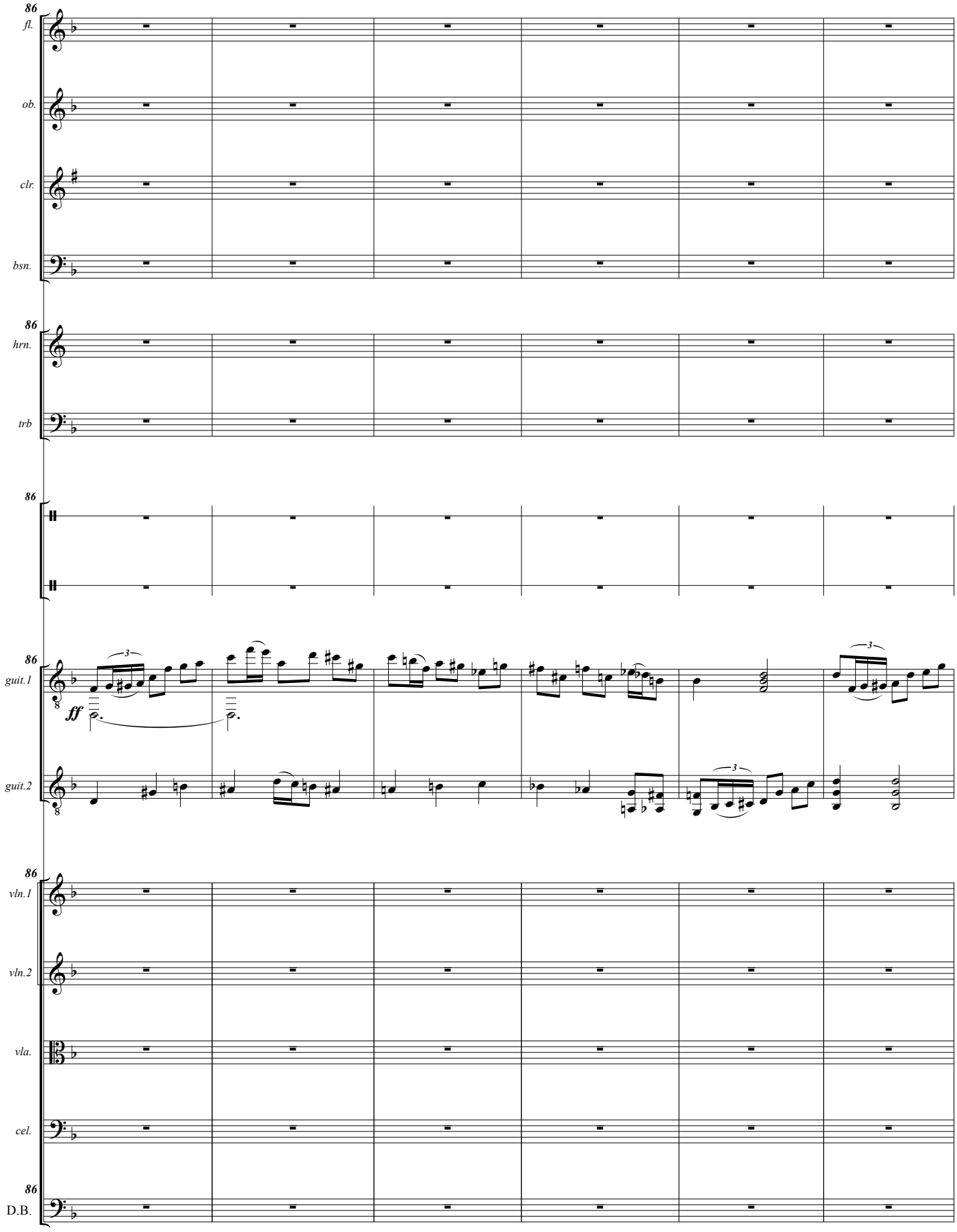

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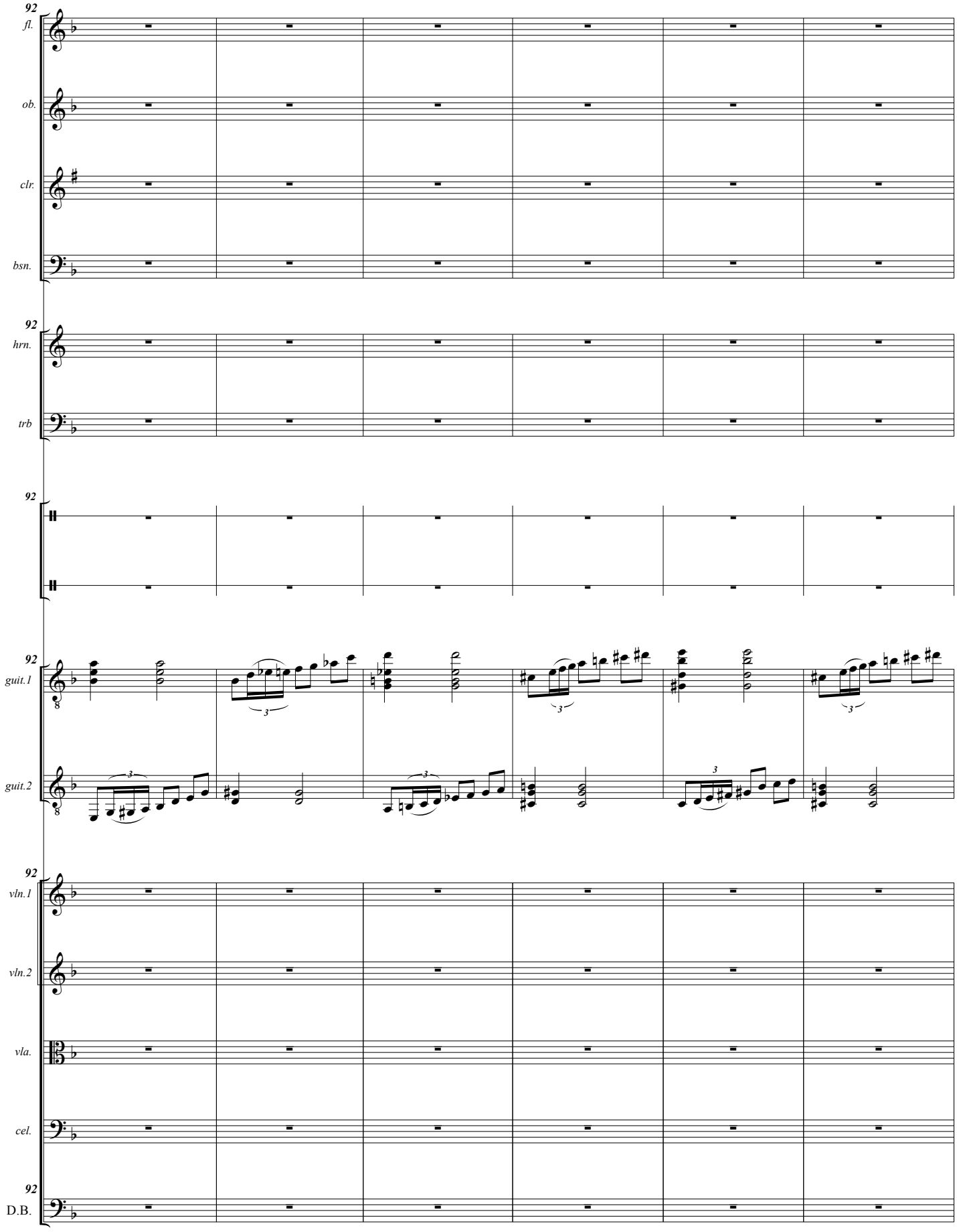

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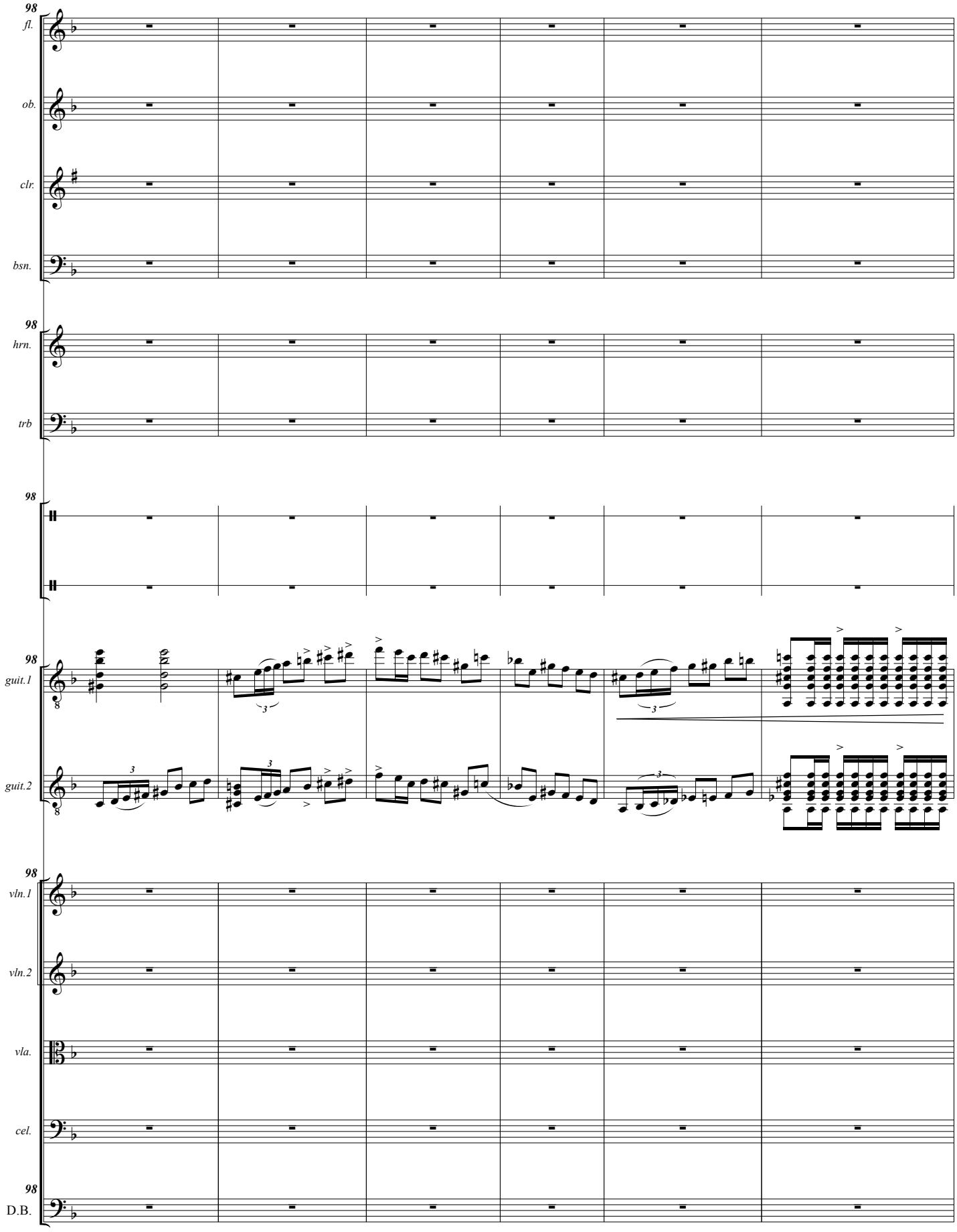

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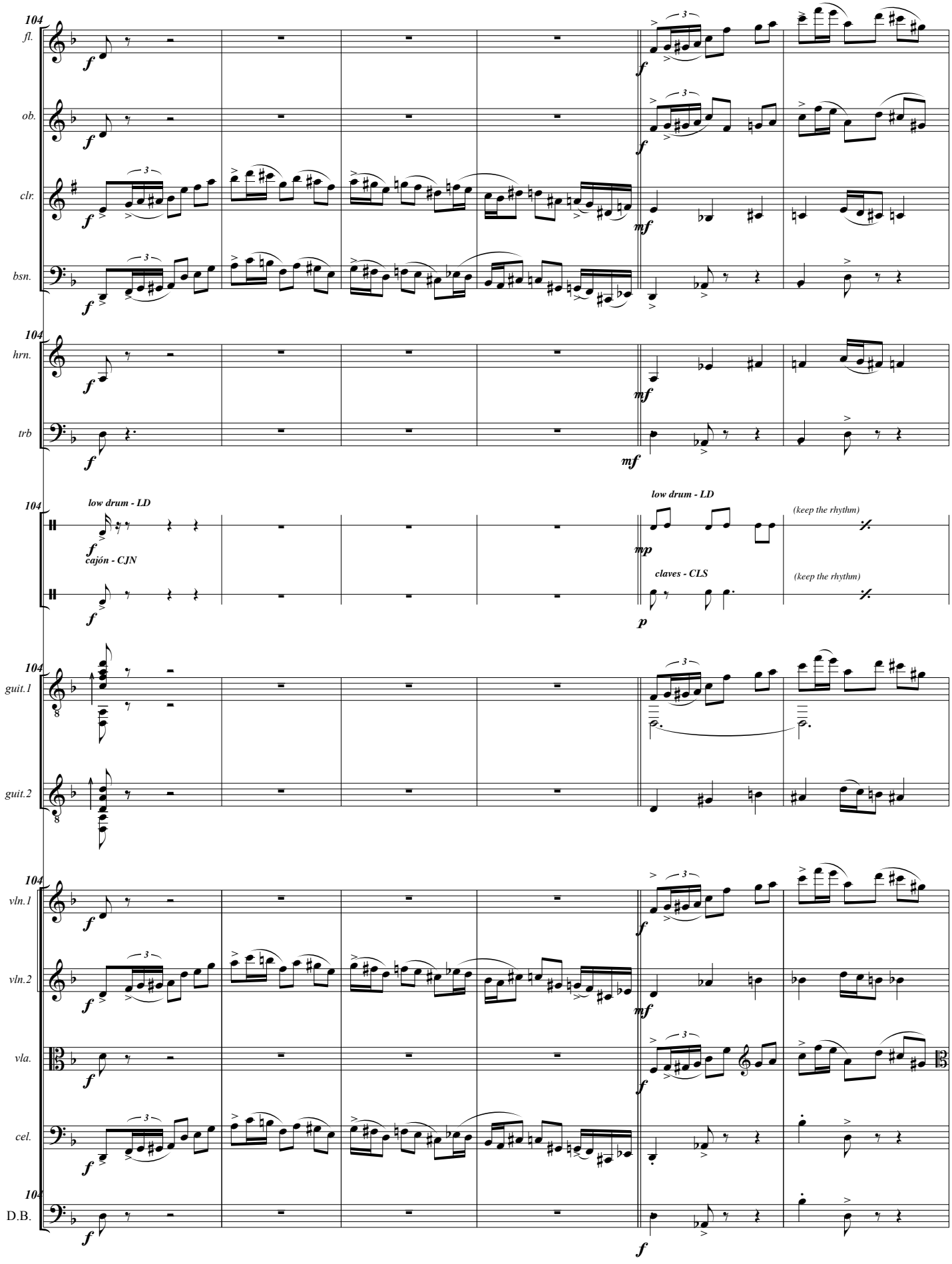

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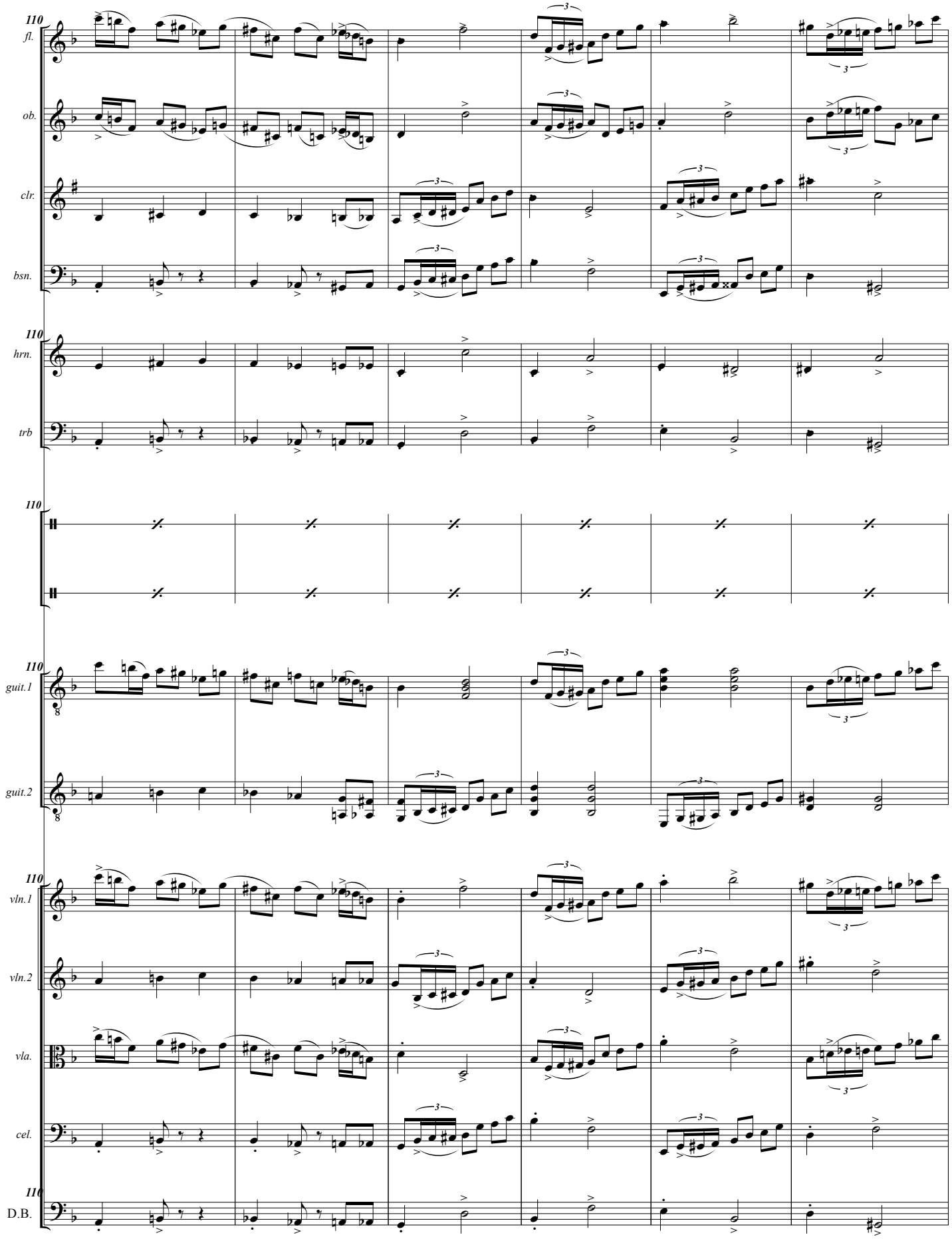

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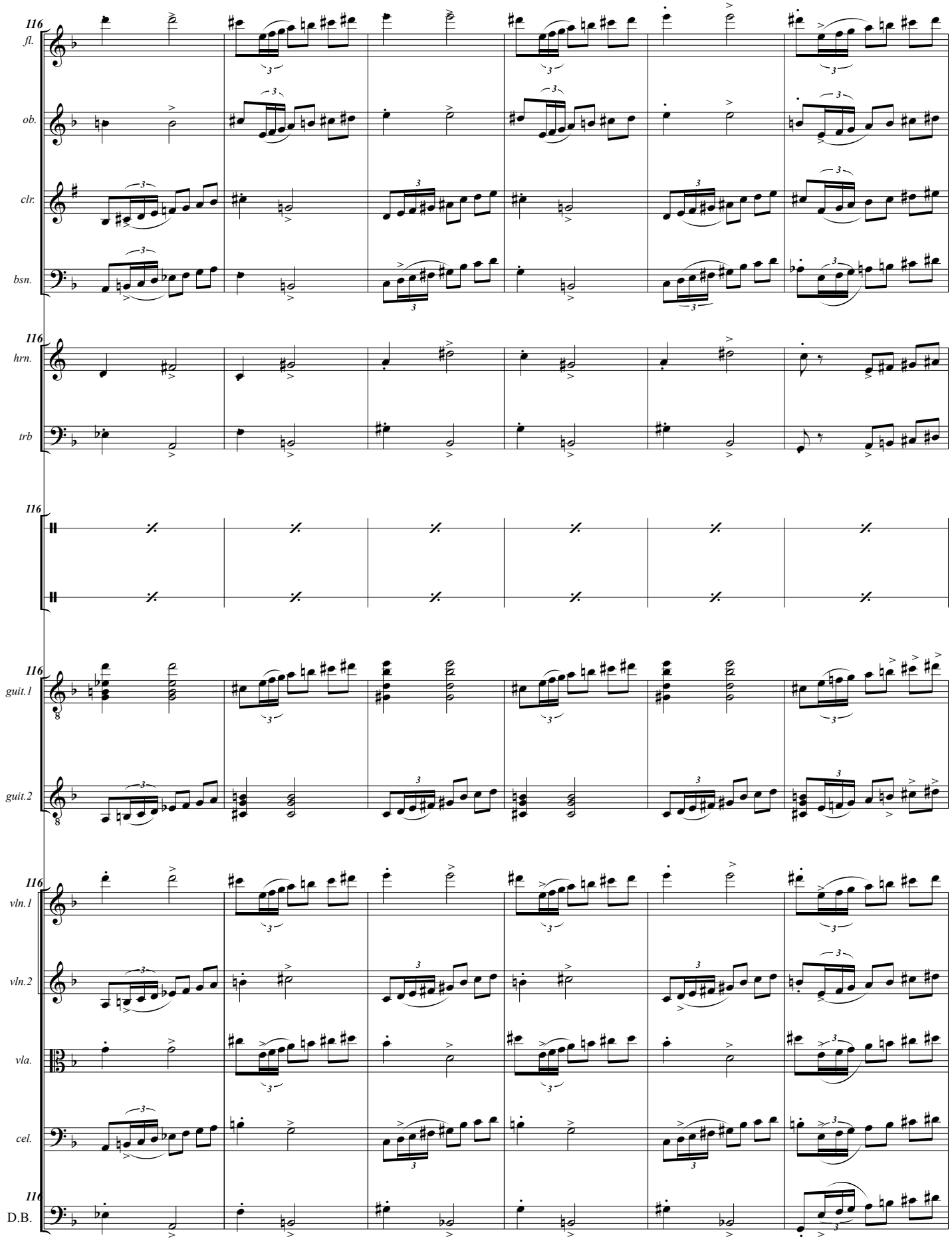

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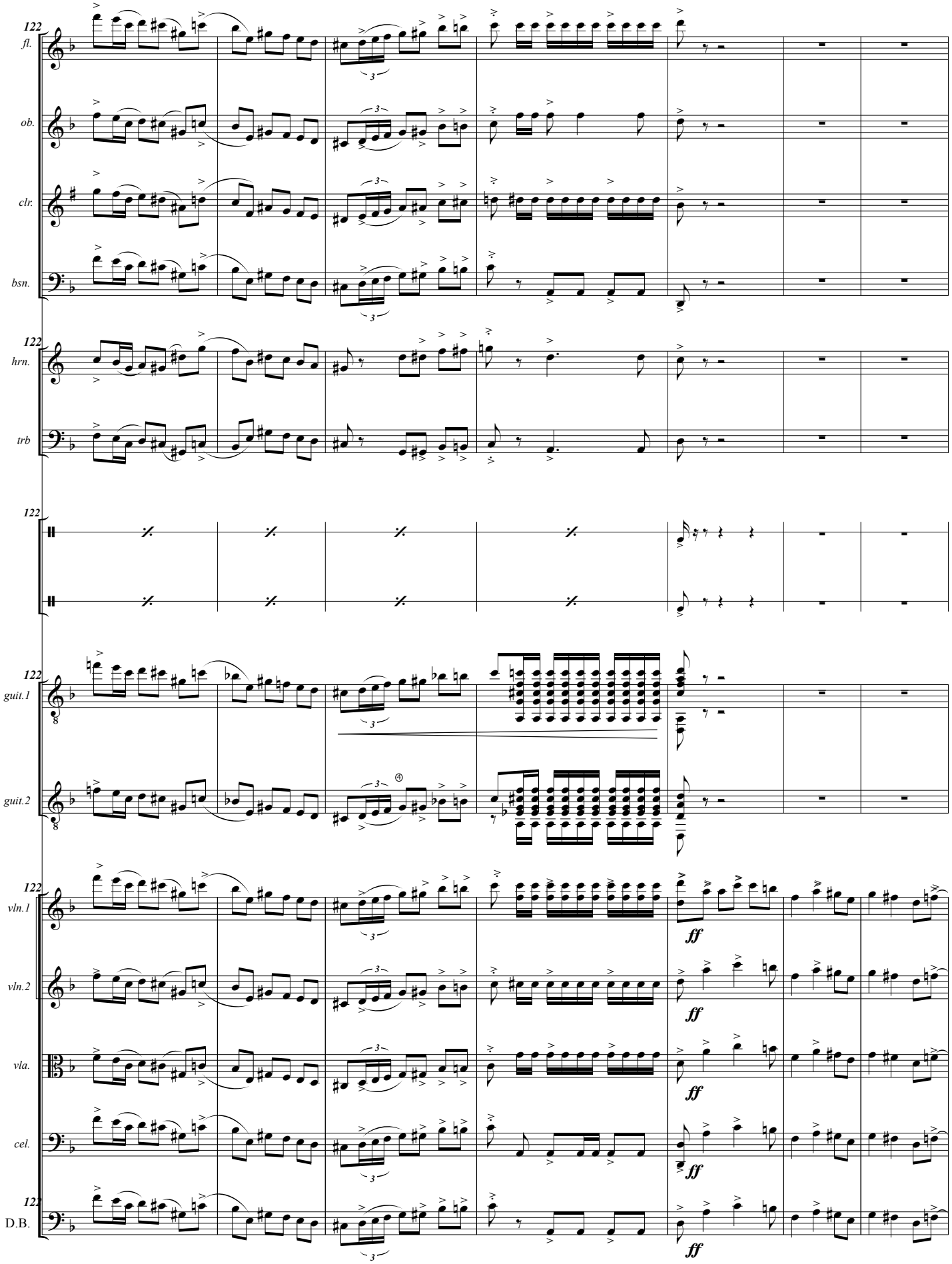

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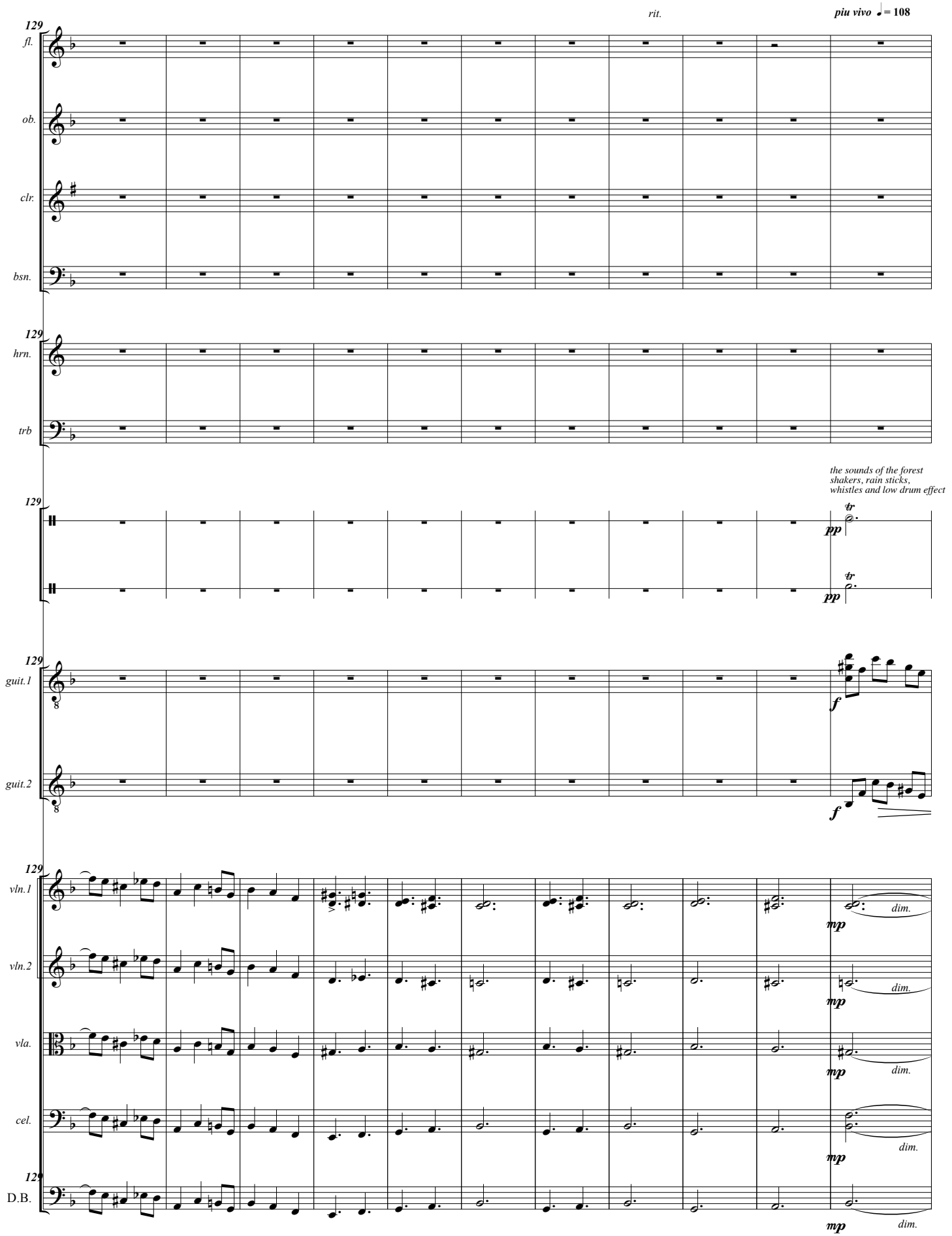

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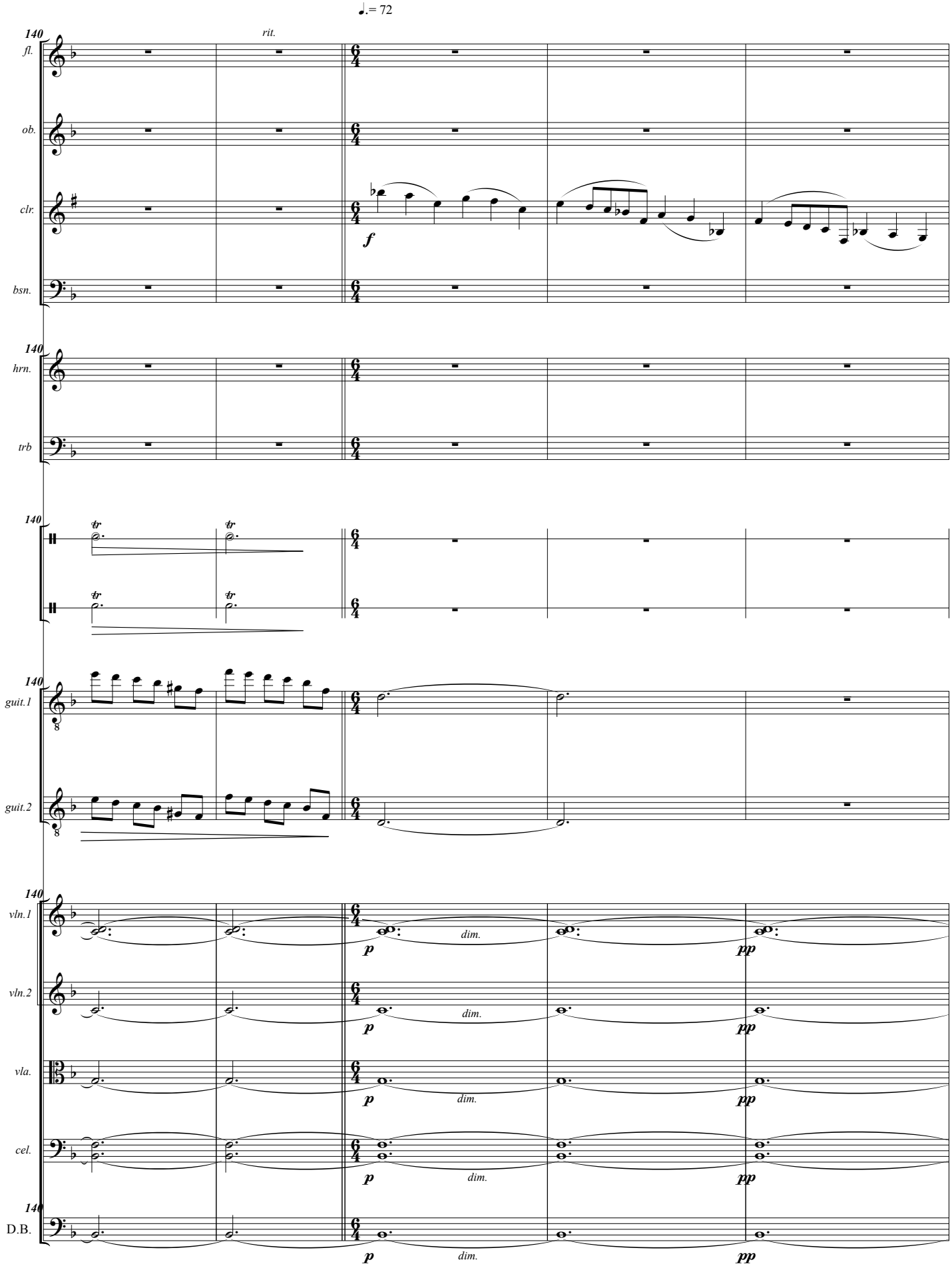

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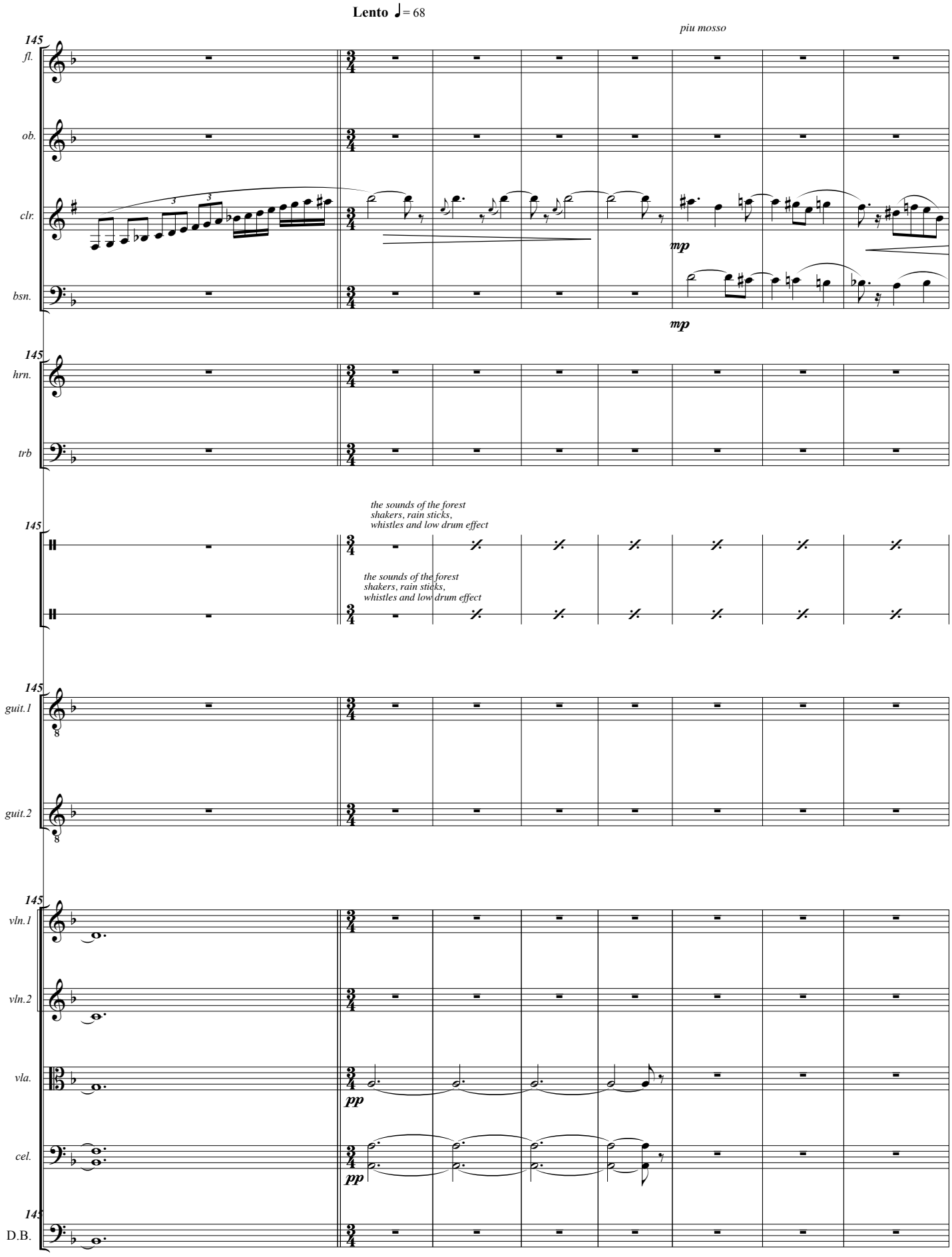

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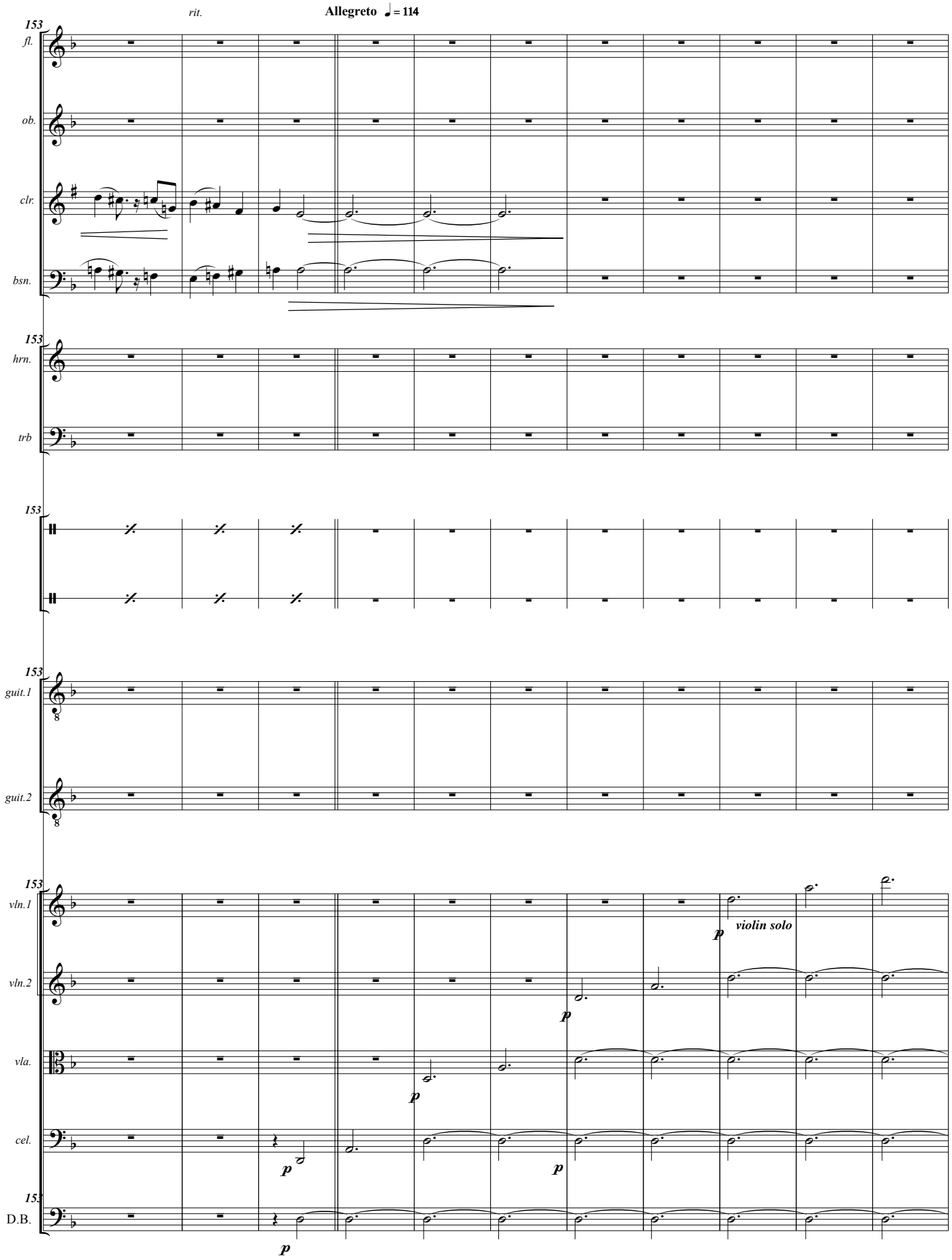

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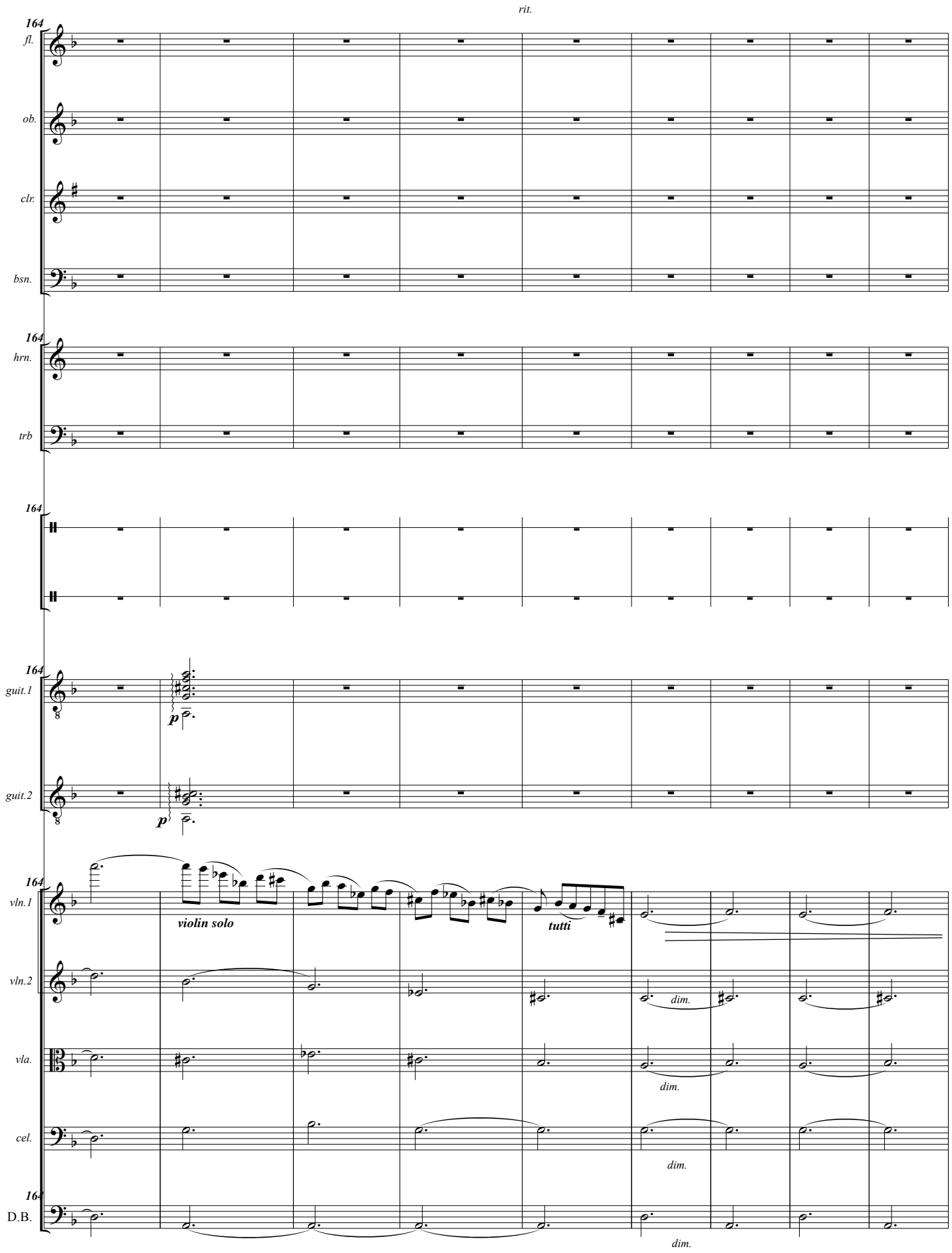

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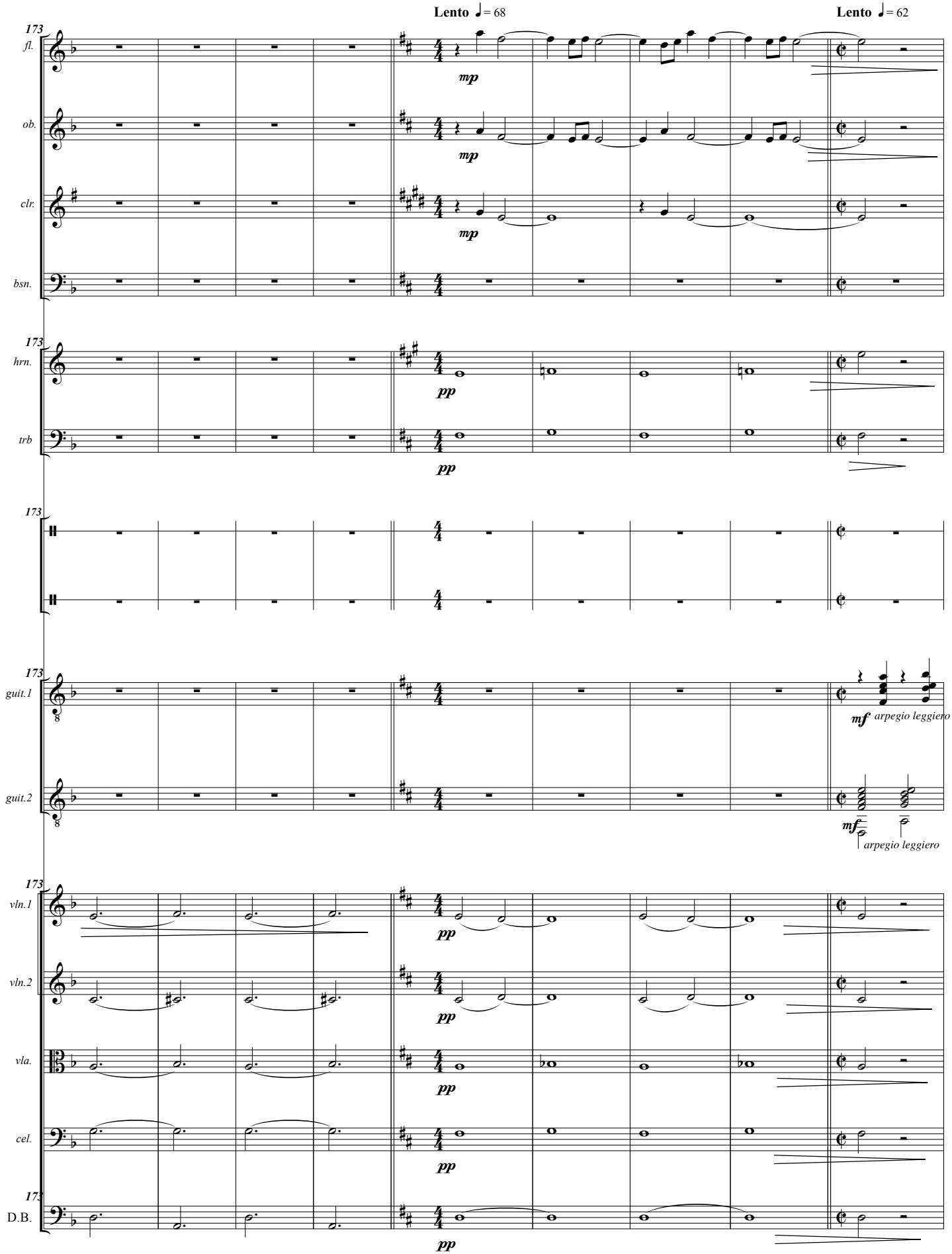

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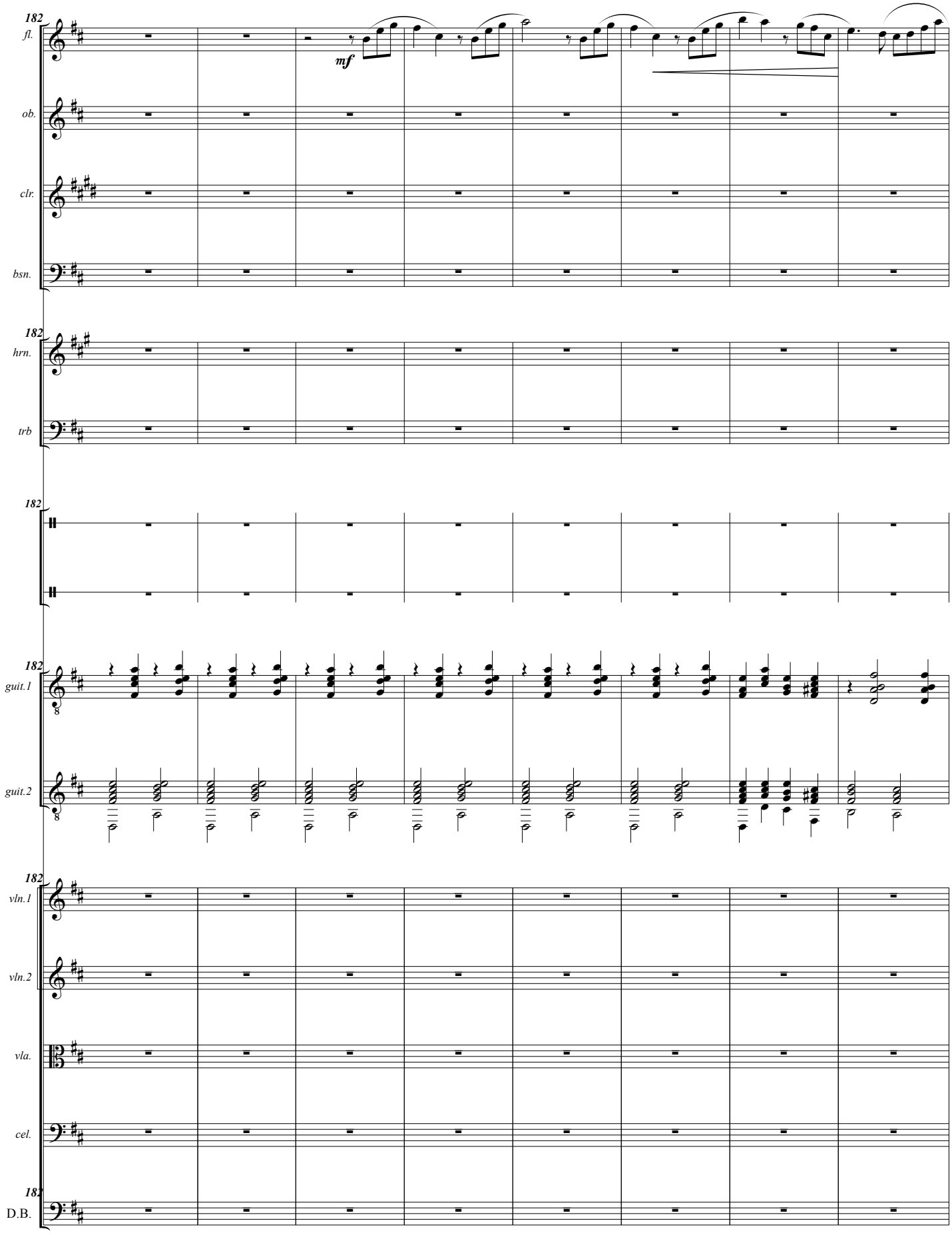

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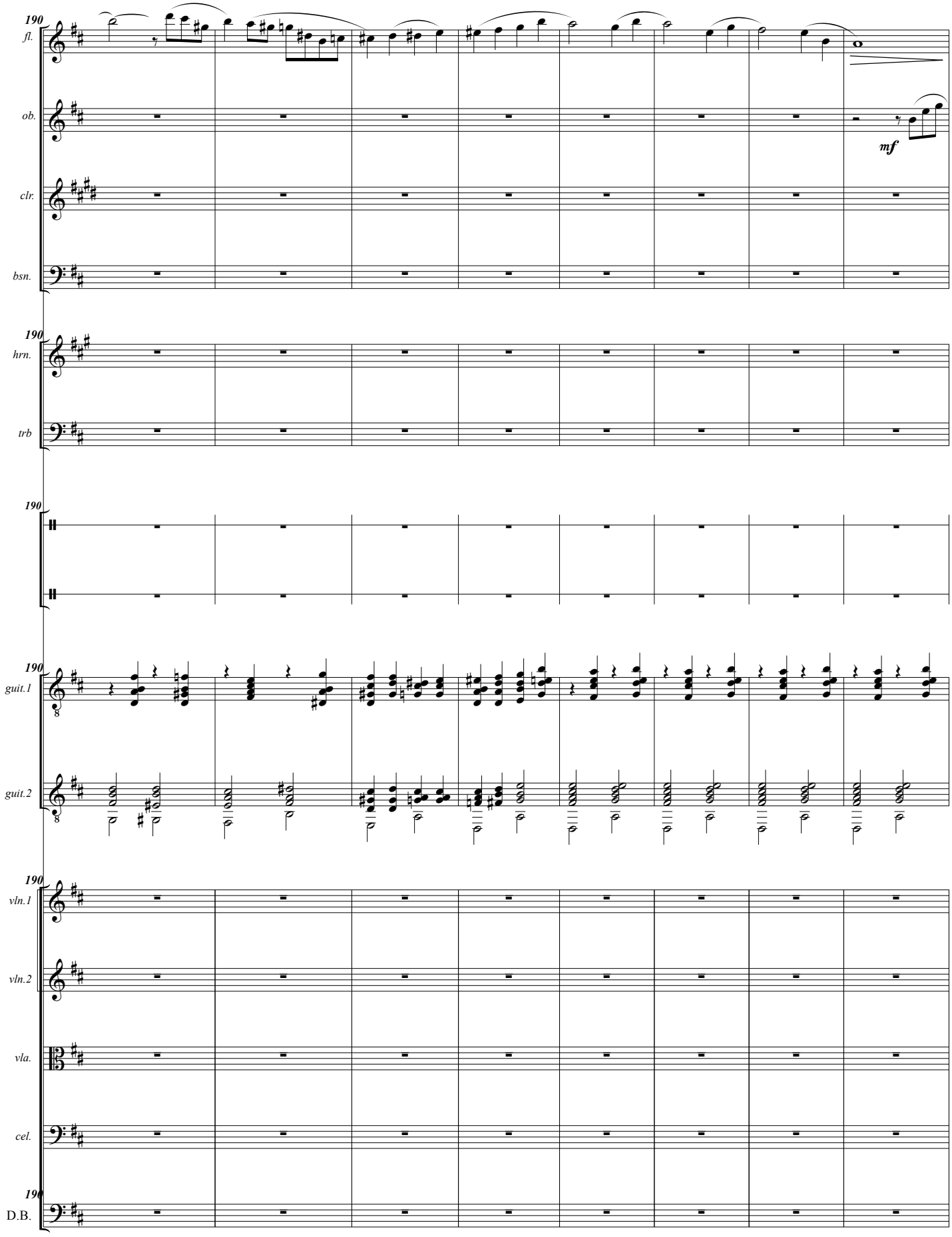

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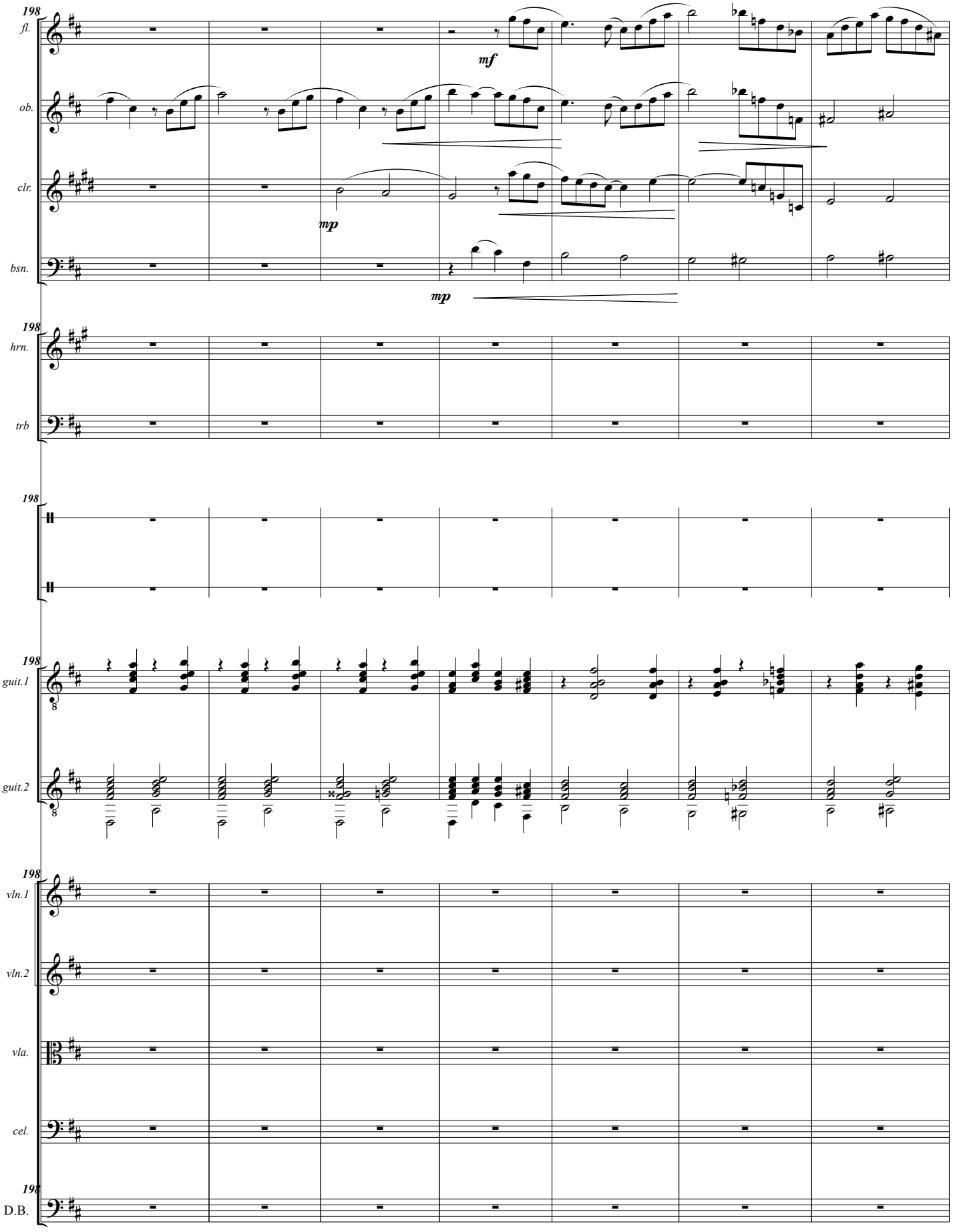

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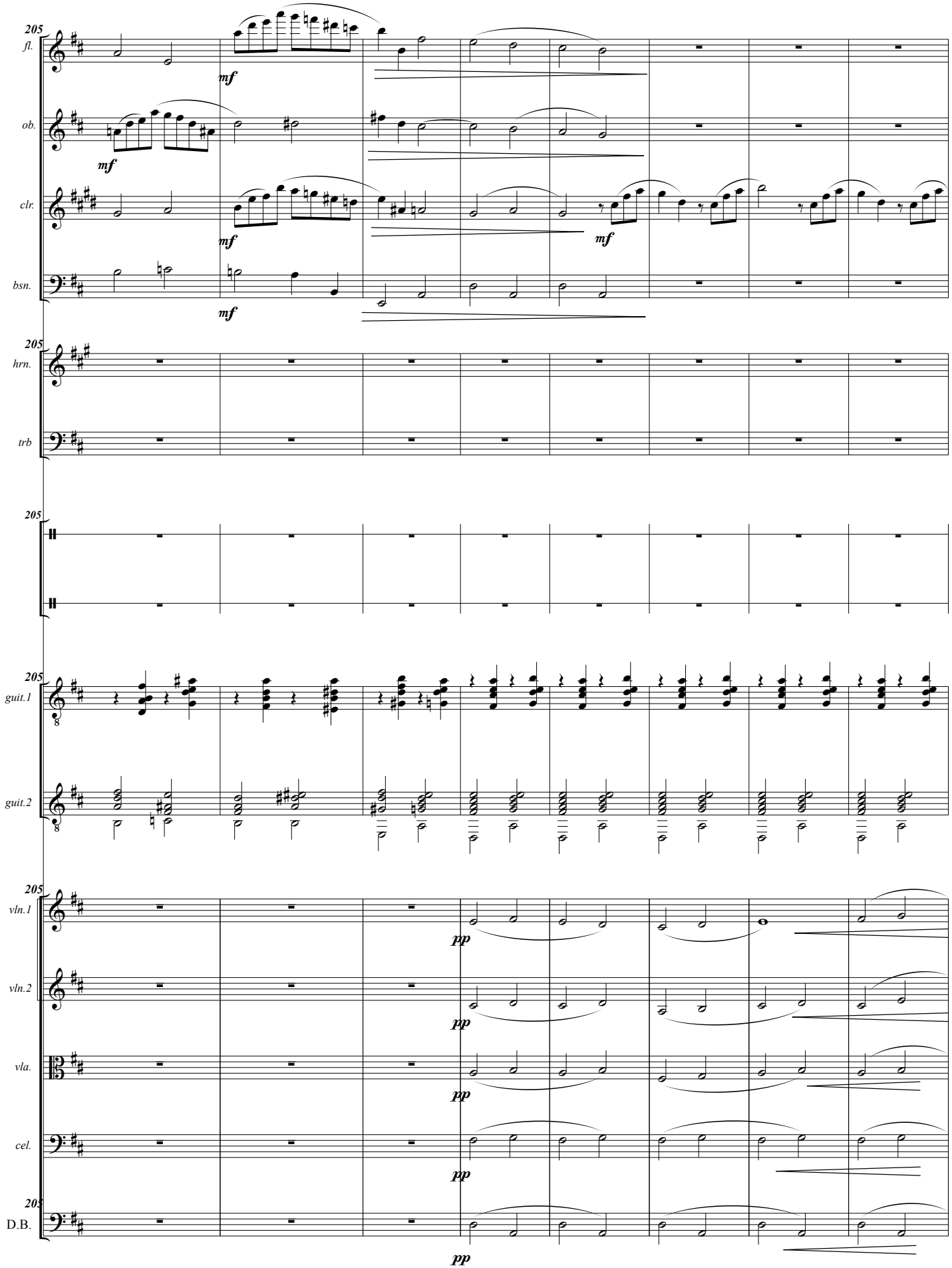

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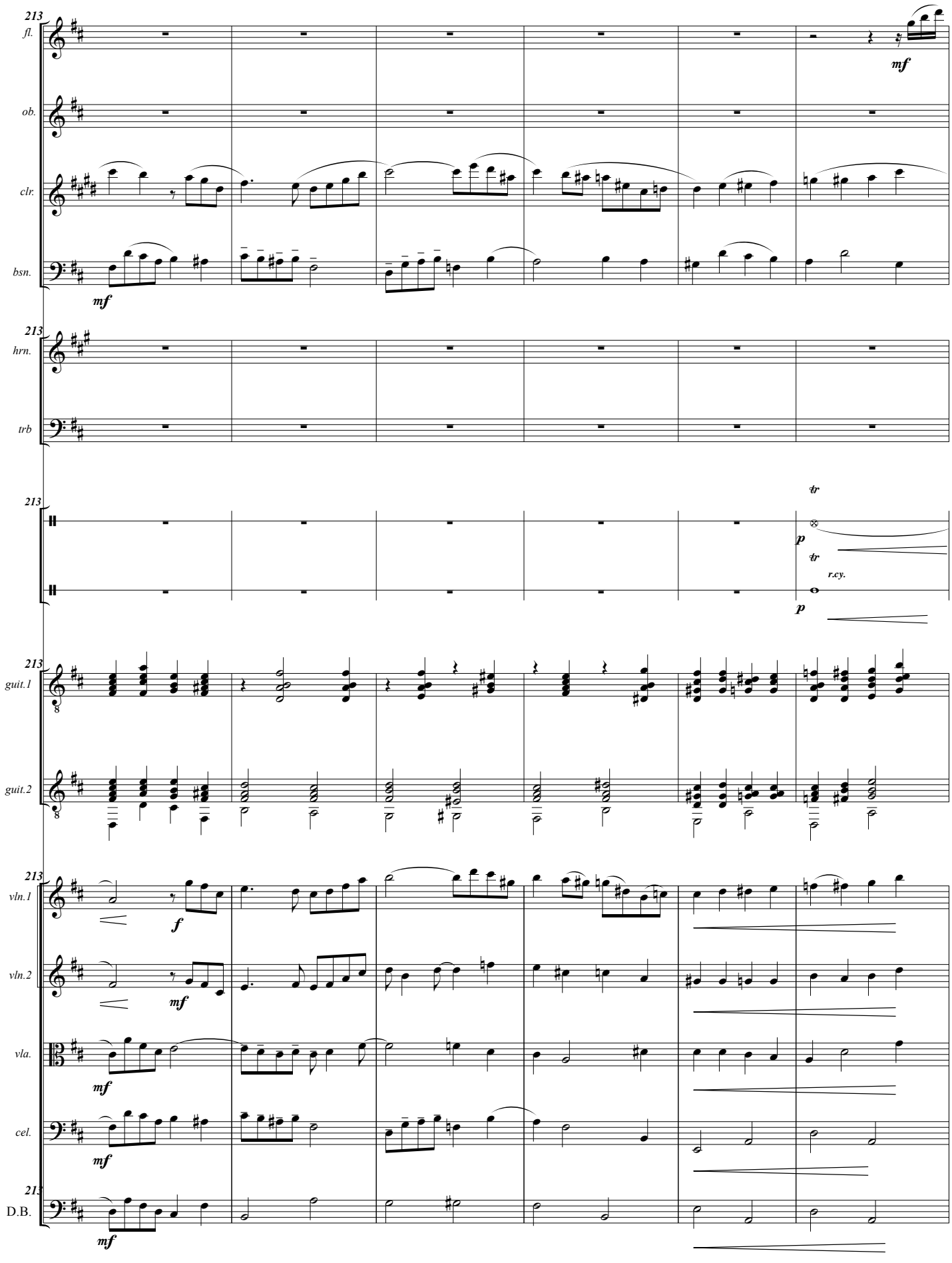

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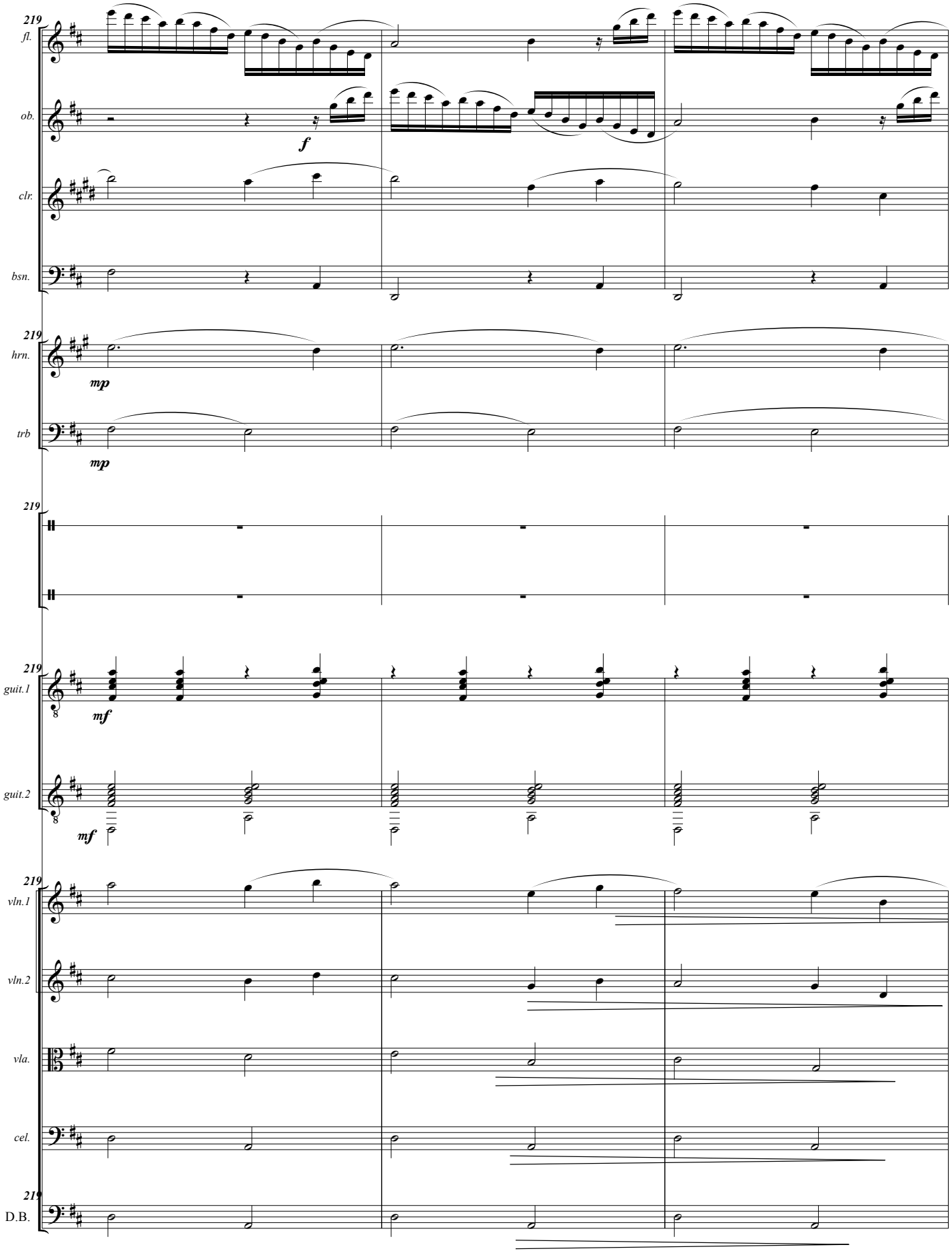

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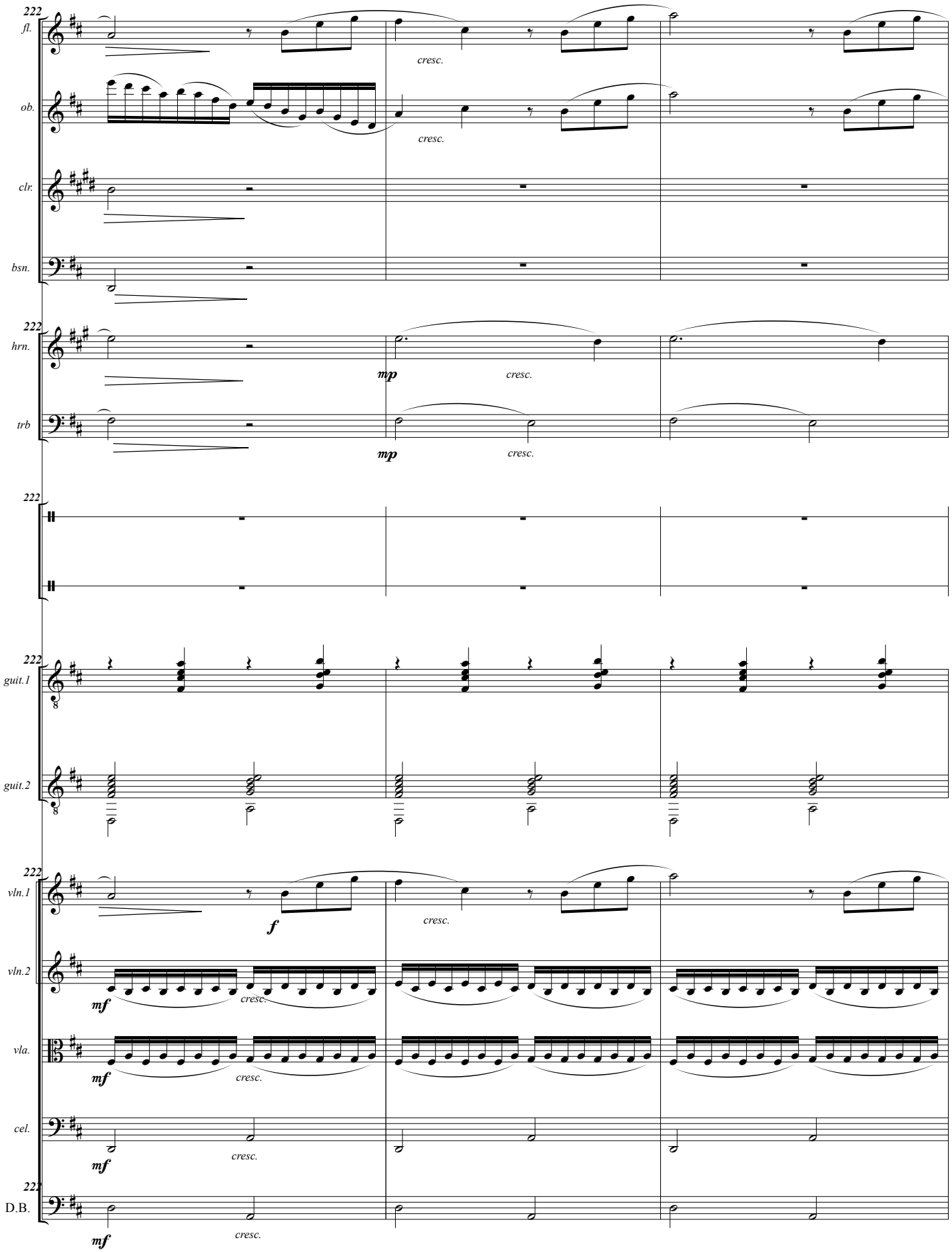

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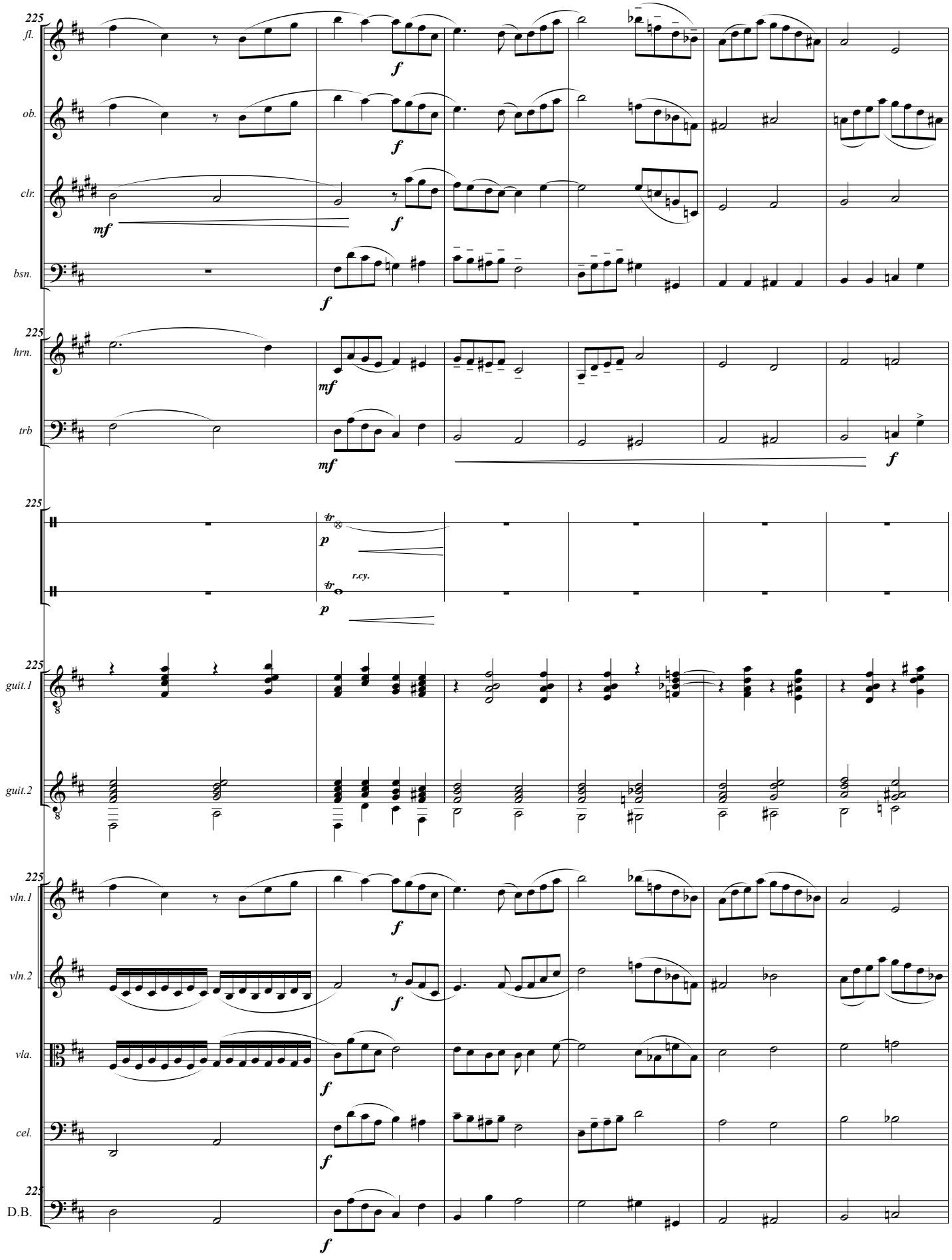

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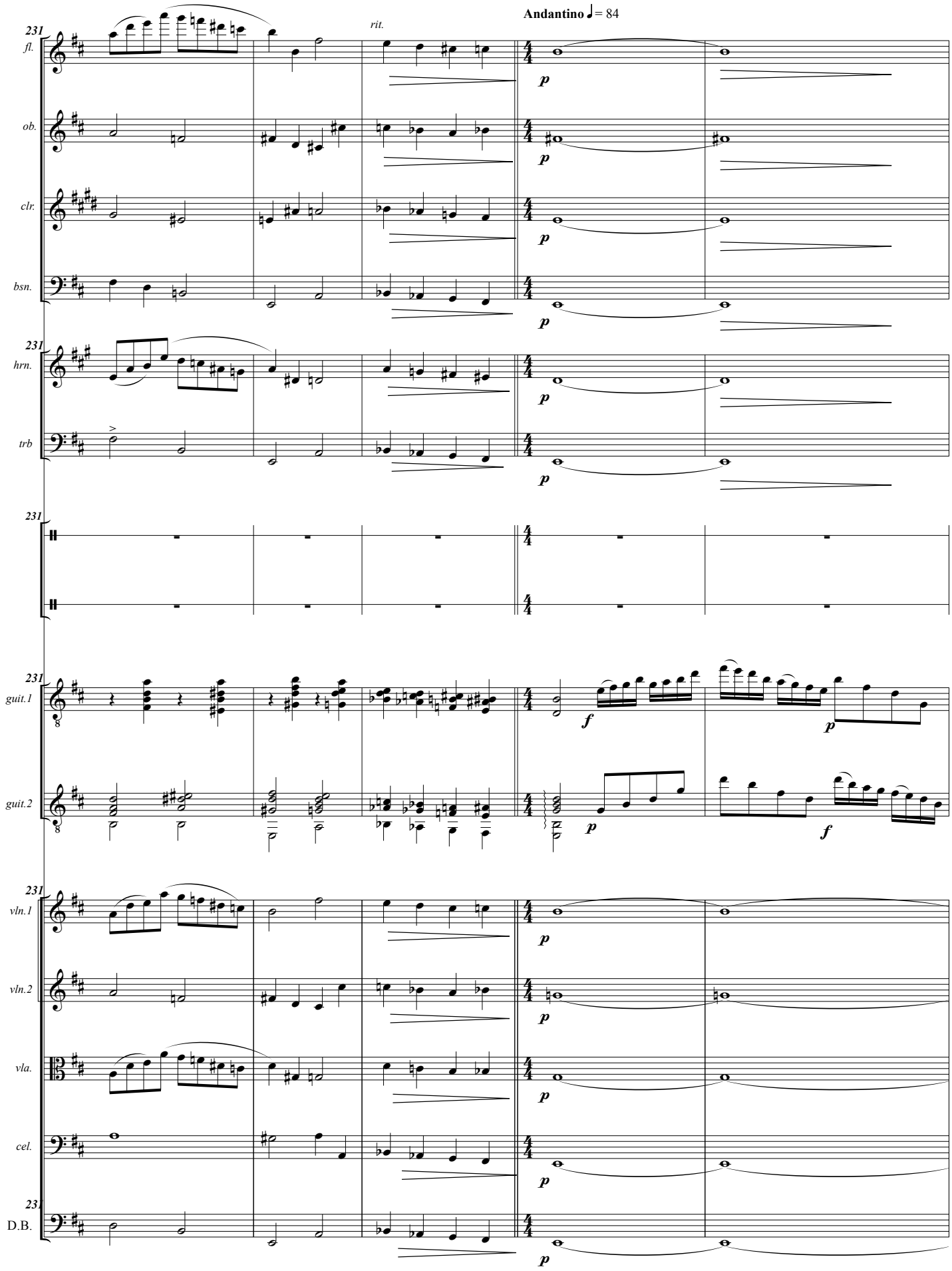

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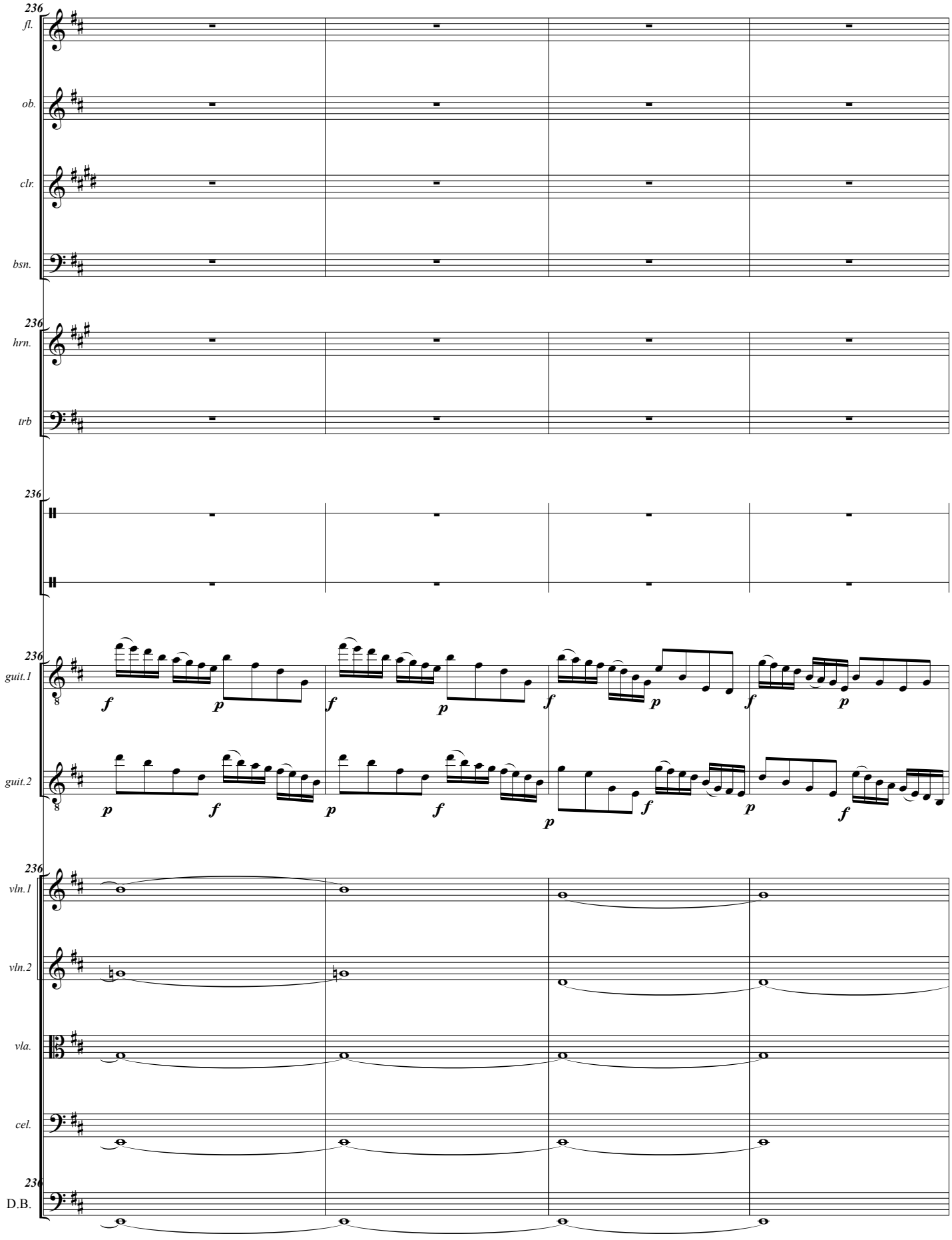

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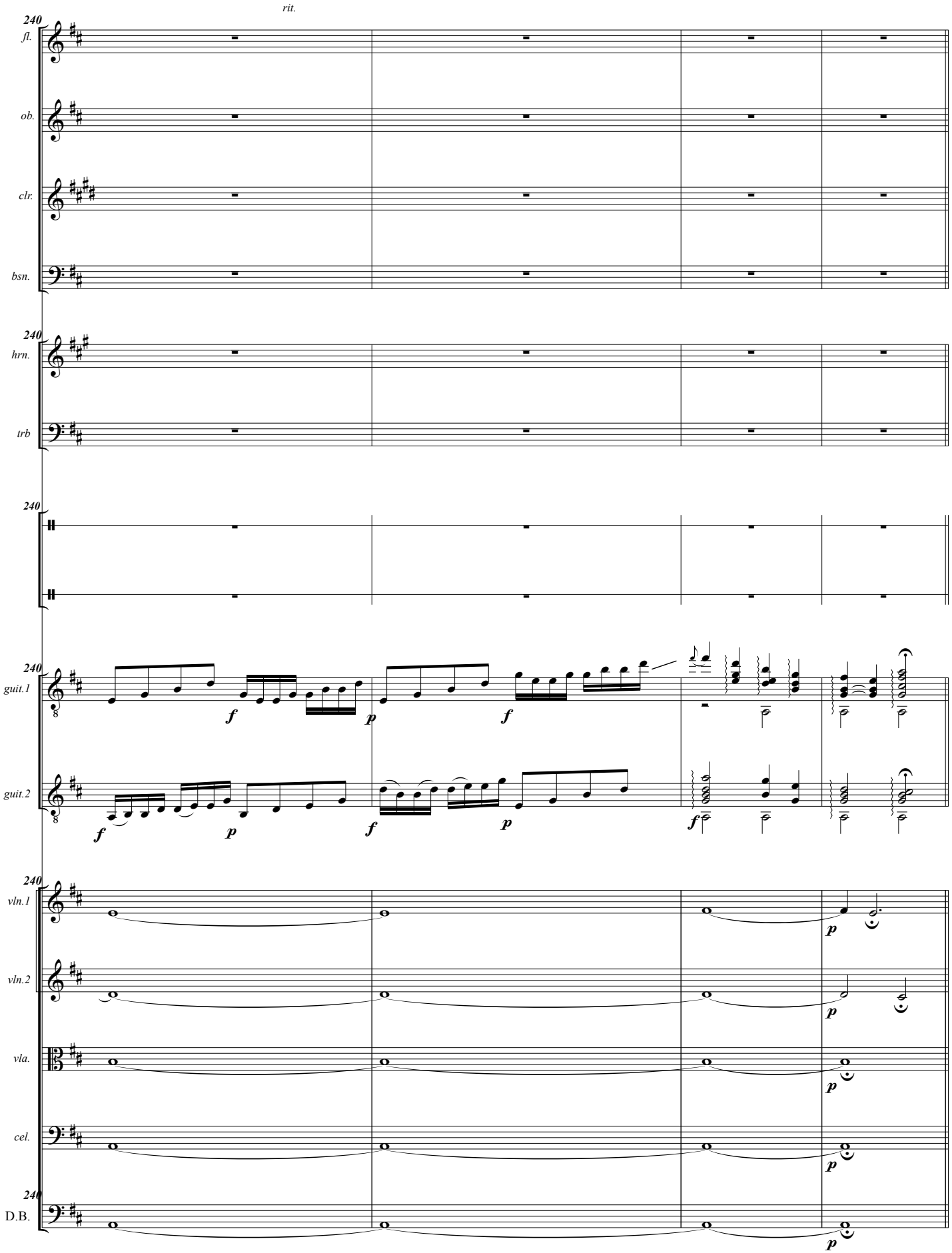

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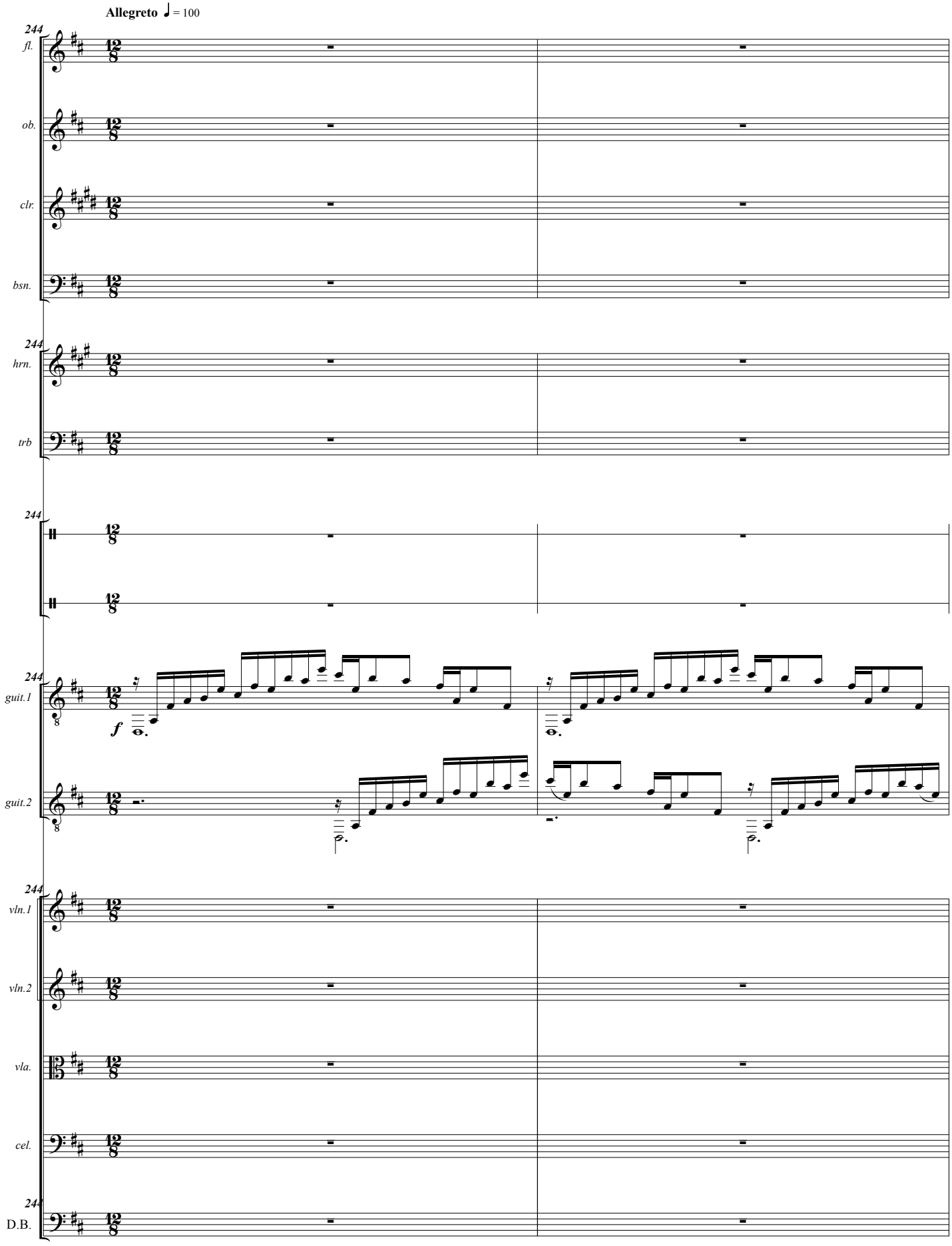

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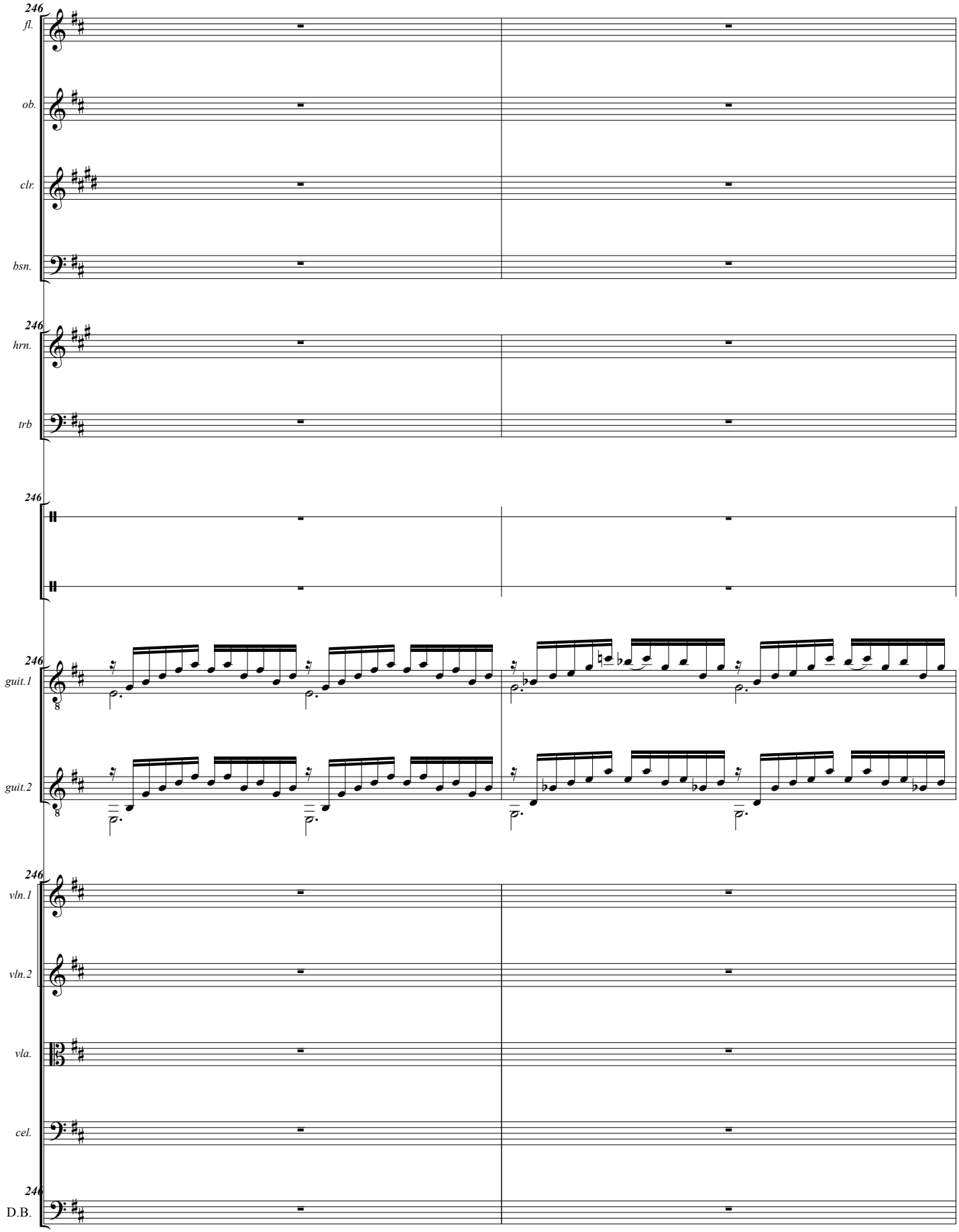

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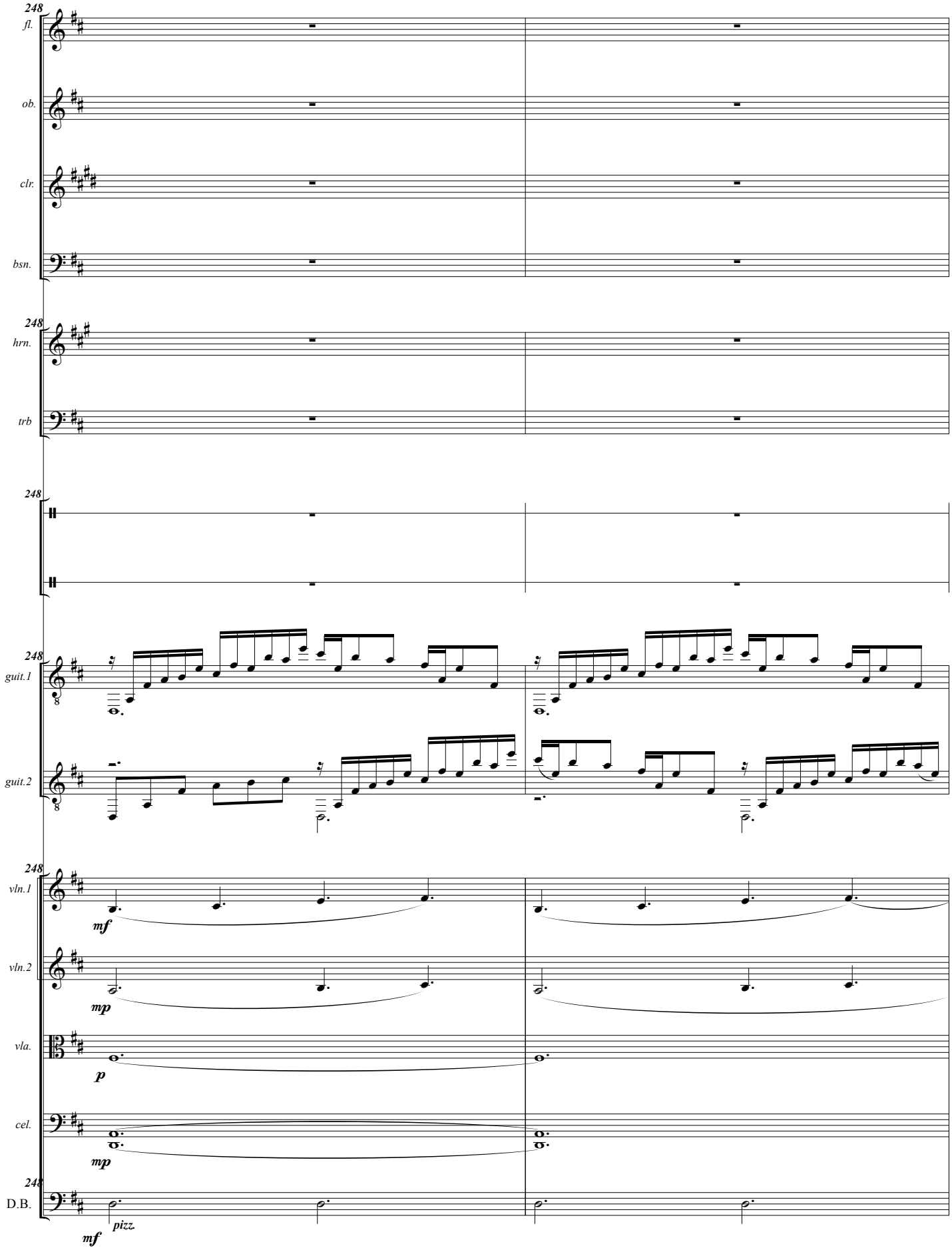

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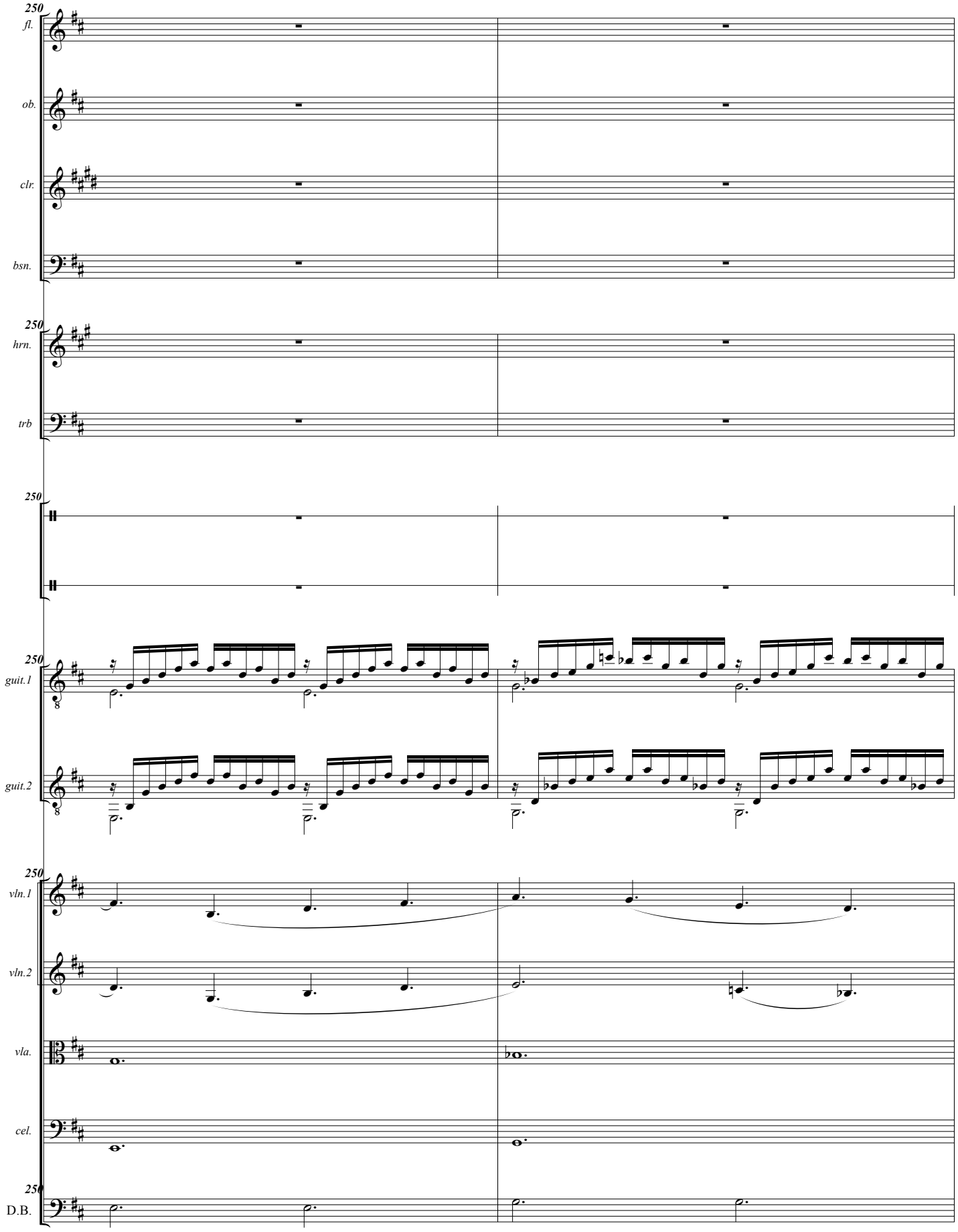

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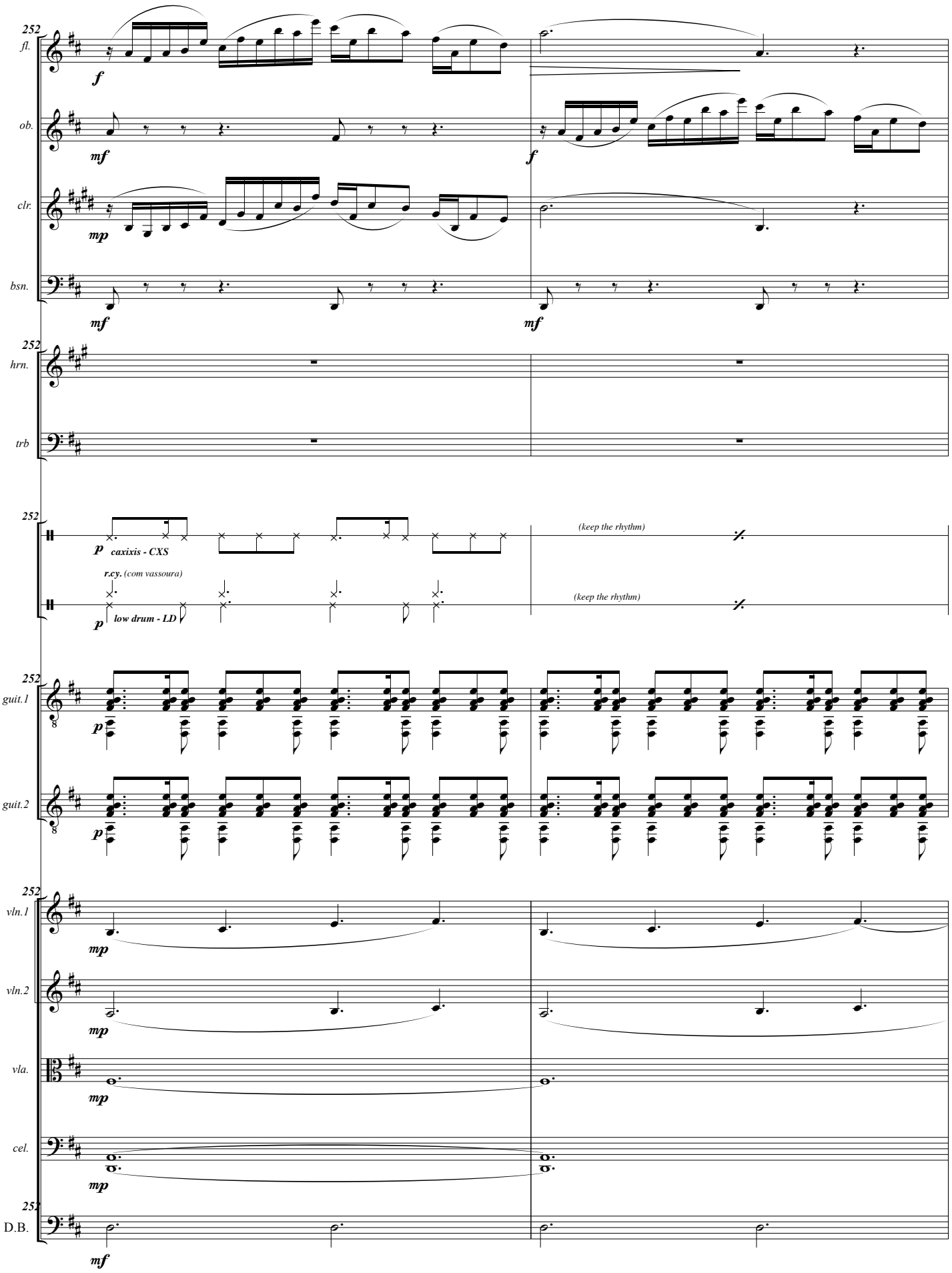

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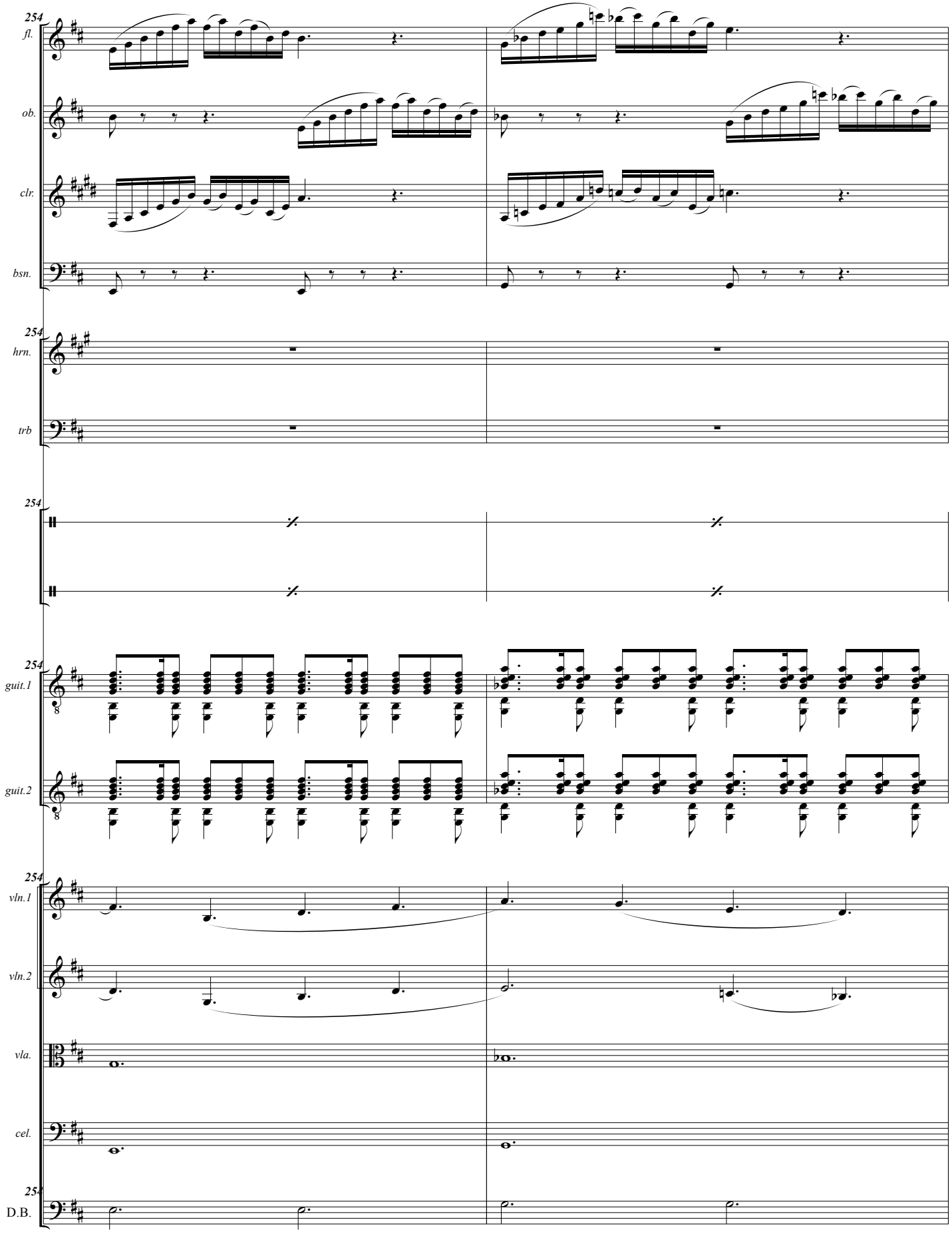

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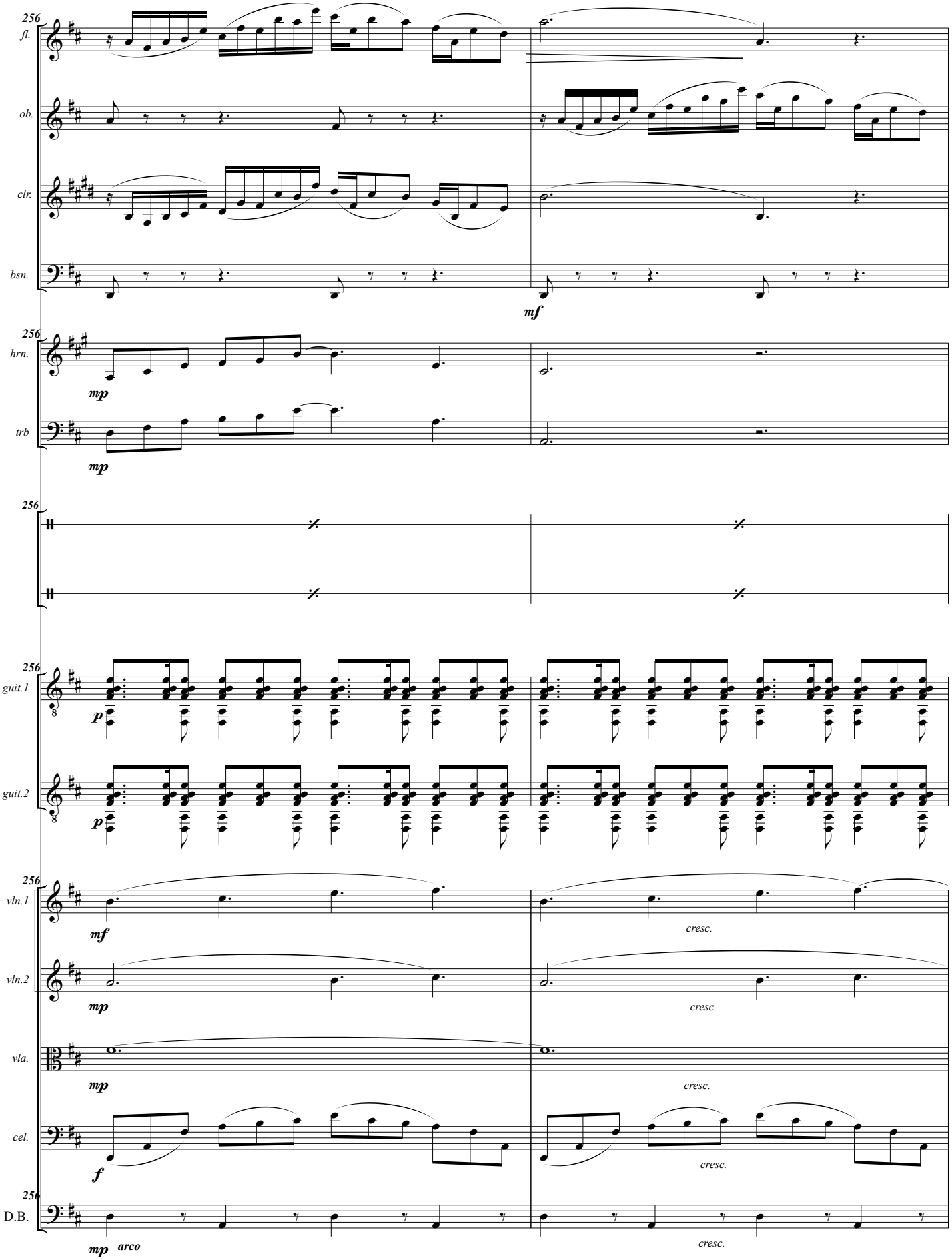

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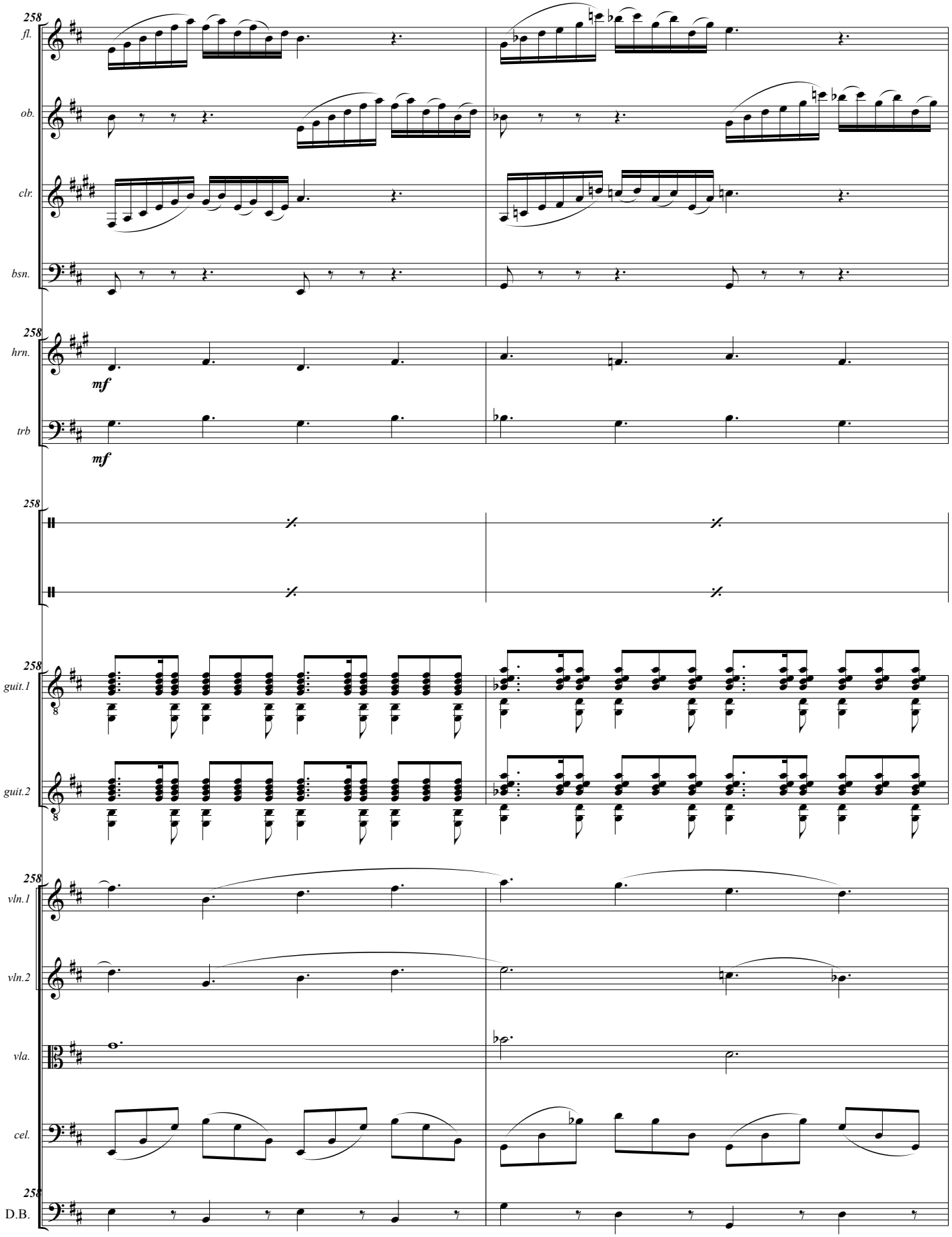

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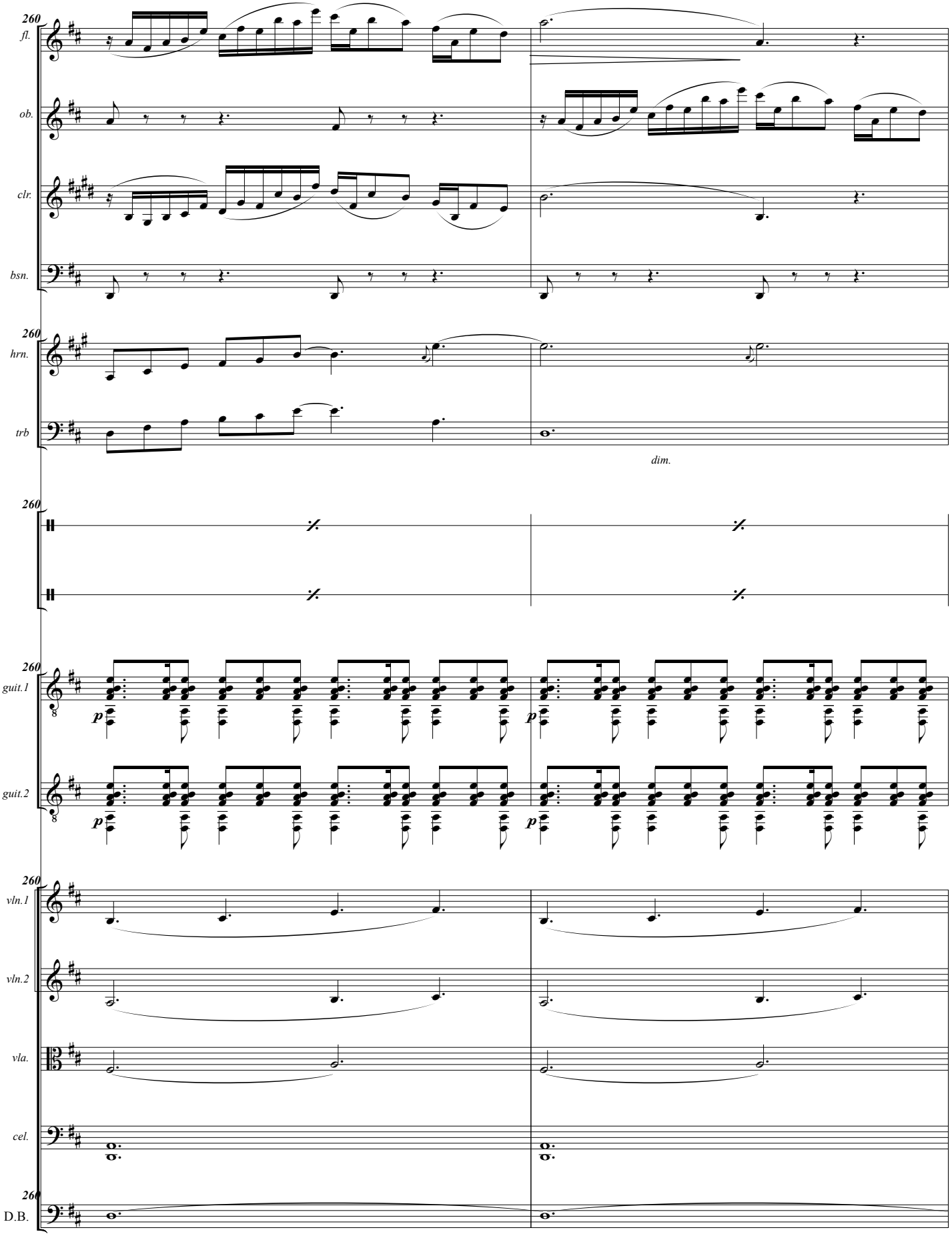

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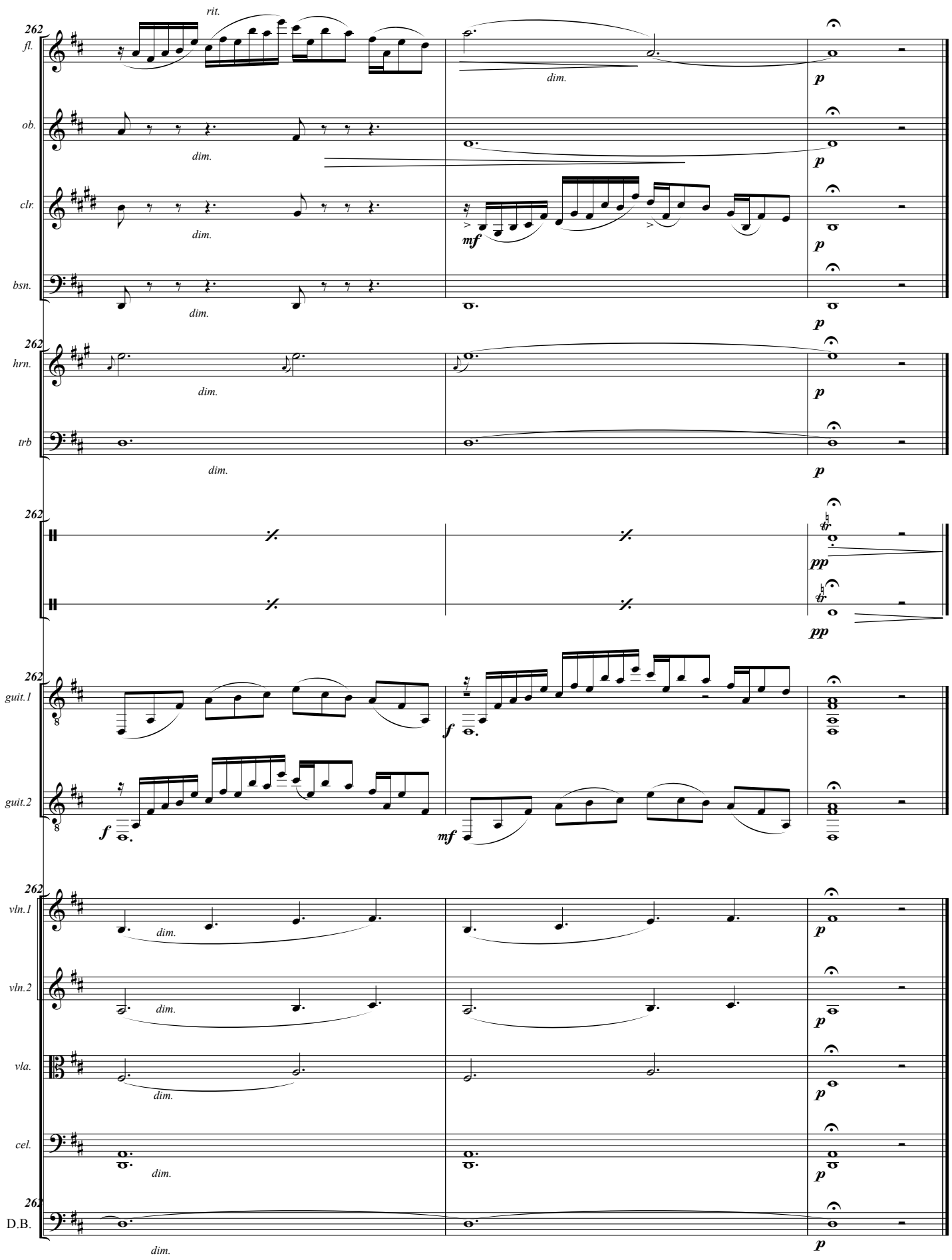

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'CURUPIRA, o traquino

Another legendary being quite common in the Amazon is the Curupira. The natives always describe him as a boy of short stature, with fire-colored hair and feet turned backwards, which leaves hunters and foresters completely confused and intrigued. The most interesting feature of the Curupira is its amazing running speed. Legend says that this mythical being runs so fast that even human eyes cannot follow. Curupira's role is to protect the forest and its inhabitants, punishing those who might attempt any act of aggression against the region's fauna and flora. He is also a prankster who enjoys bewitching people who dare to remain in the forest during 'dead hours'. According to legend, the Curupira confuses people and they can no longer find their way back home. They try to follow their usual path but find themselves always passing by the same places, as if they were walking in circles. Somewhere very close, the Curupira observes them and has fun. Caboclo wisdom says that when this type of spell occurs, the only solution is to find a very long, thin vine, and make a kind of ball of vine with it, trying to hide the two ends very well. One must shout for Curupira and throw the ball far into the woods, daring him to untie it. Curupira, very curious, goes after the ball and is entertained trying to find the ends of the vine. With that, he forgets about the spell and the bewitched person manages to find his way back home and escape this enchantment. The Curupira also likes to eat the fruits that it picks from the trees, but it is enough for someone to approach the place where it is for the Curupira to leave again in its frantic rush.

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II - Curupira, o traquino

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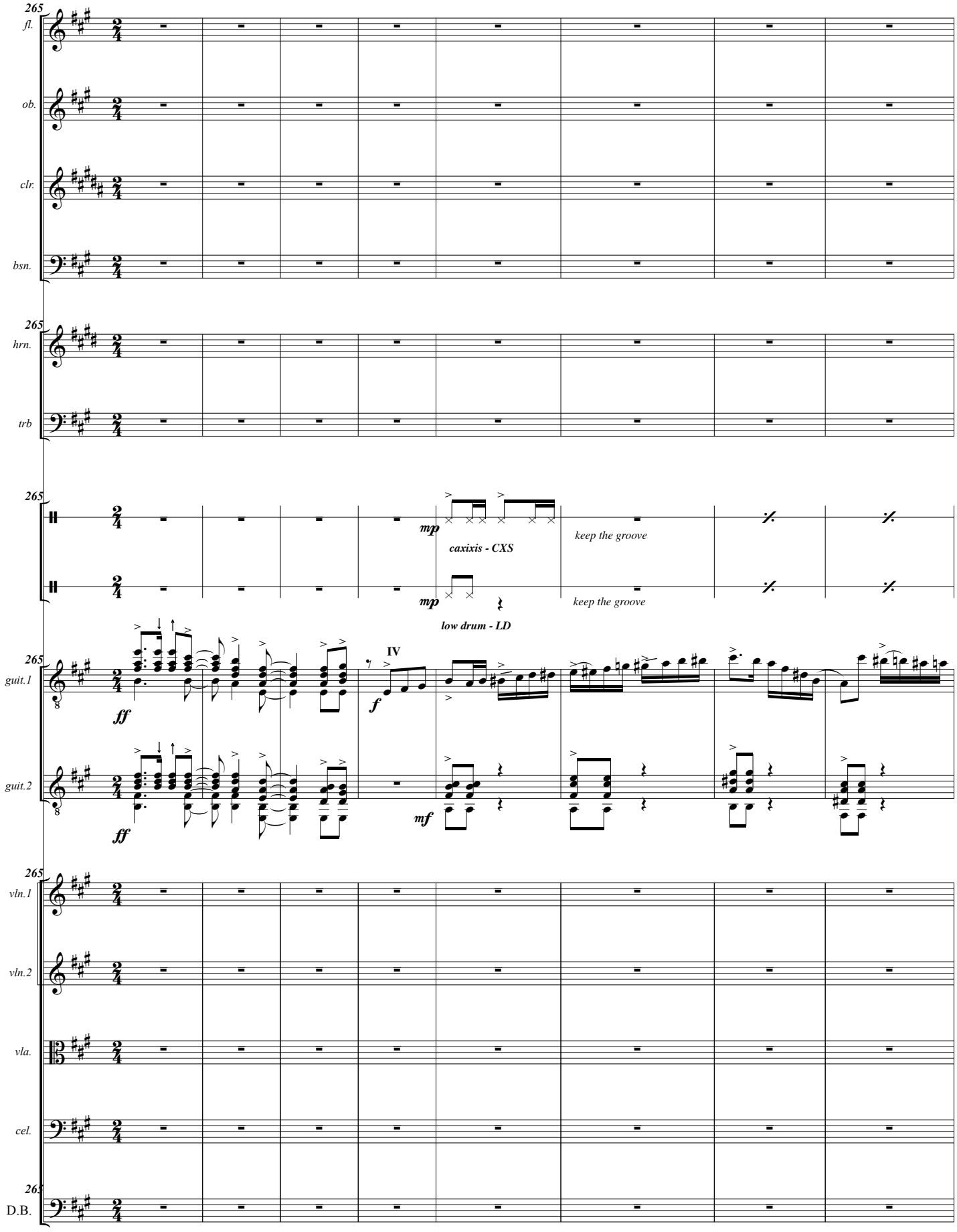

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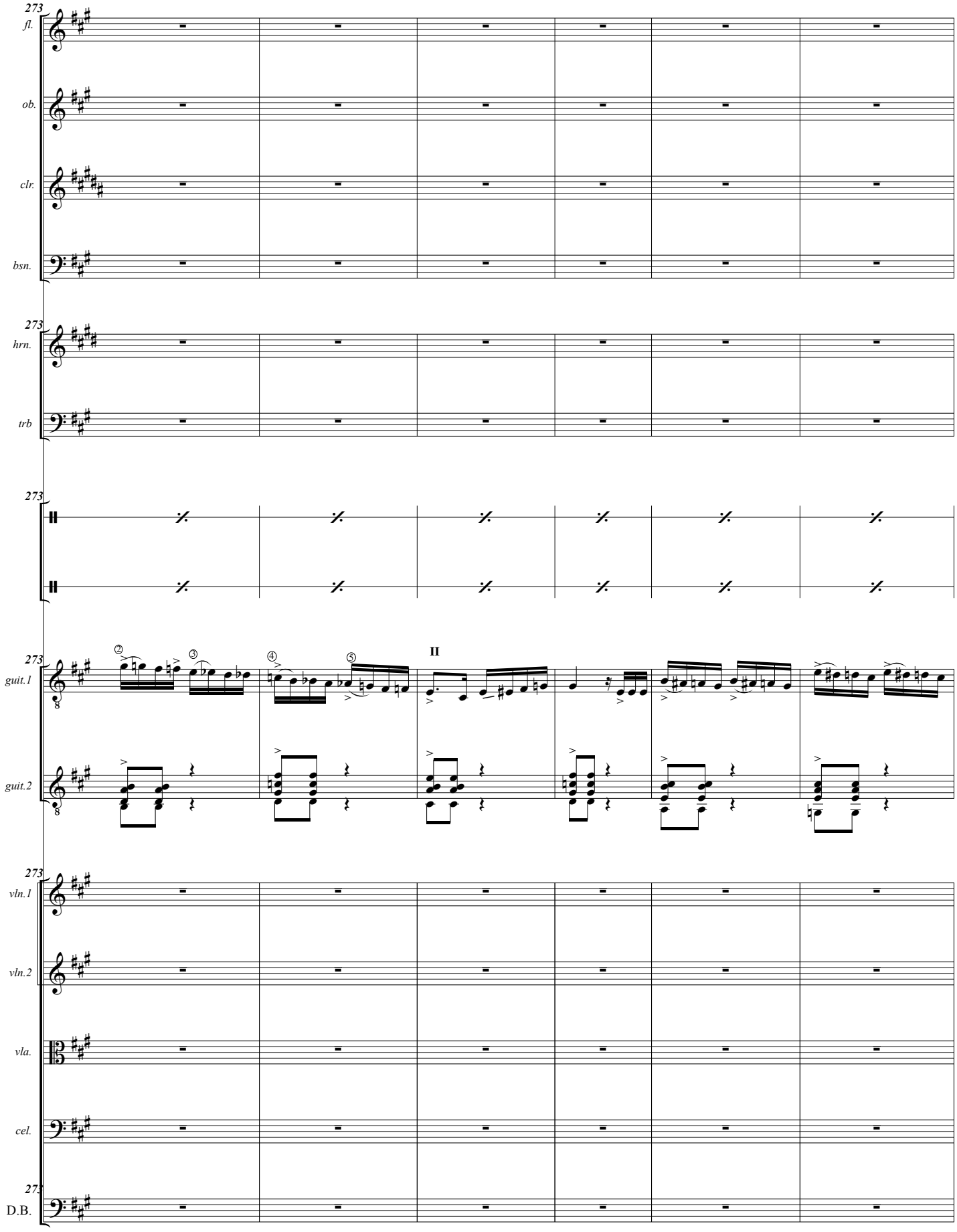

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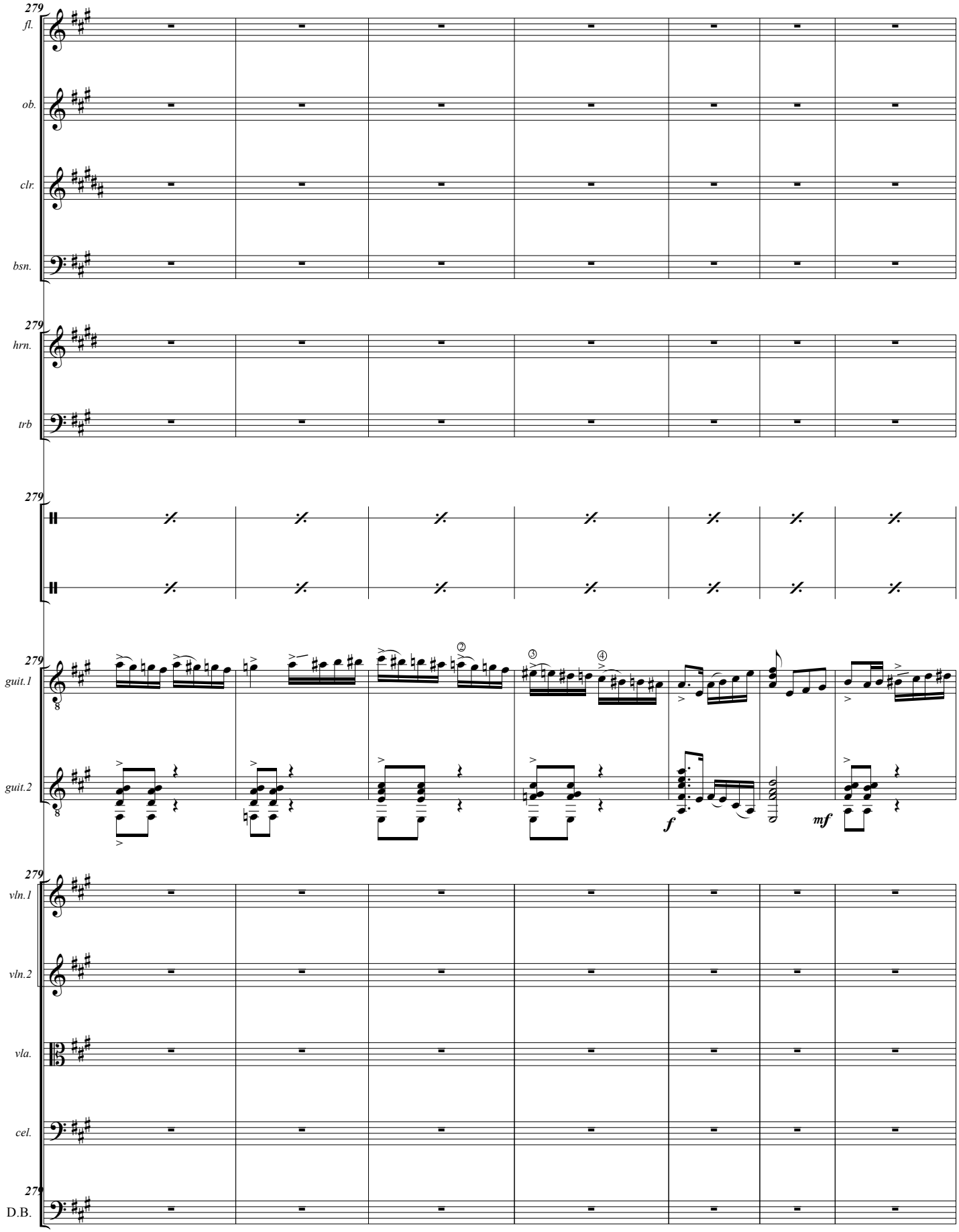

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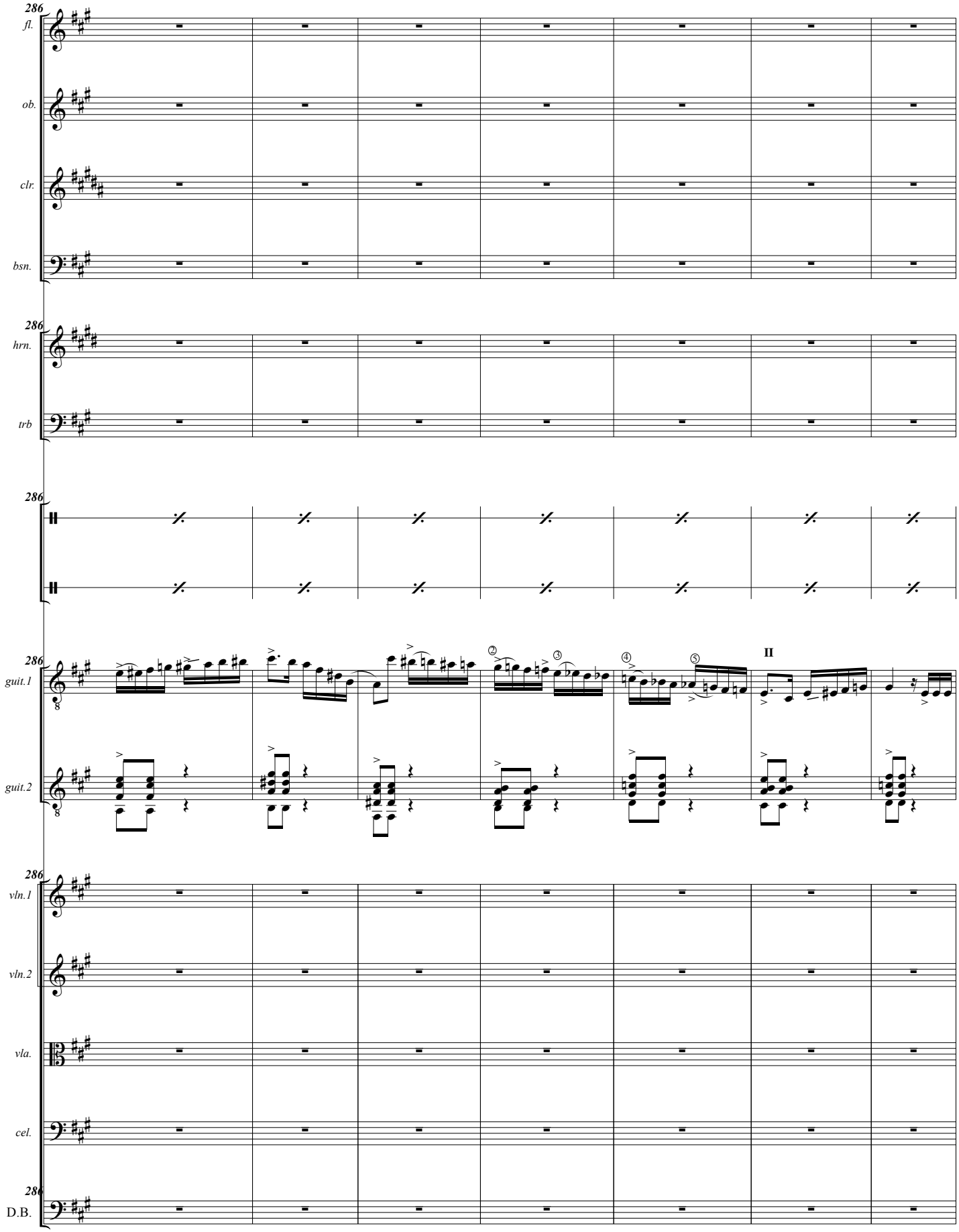

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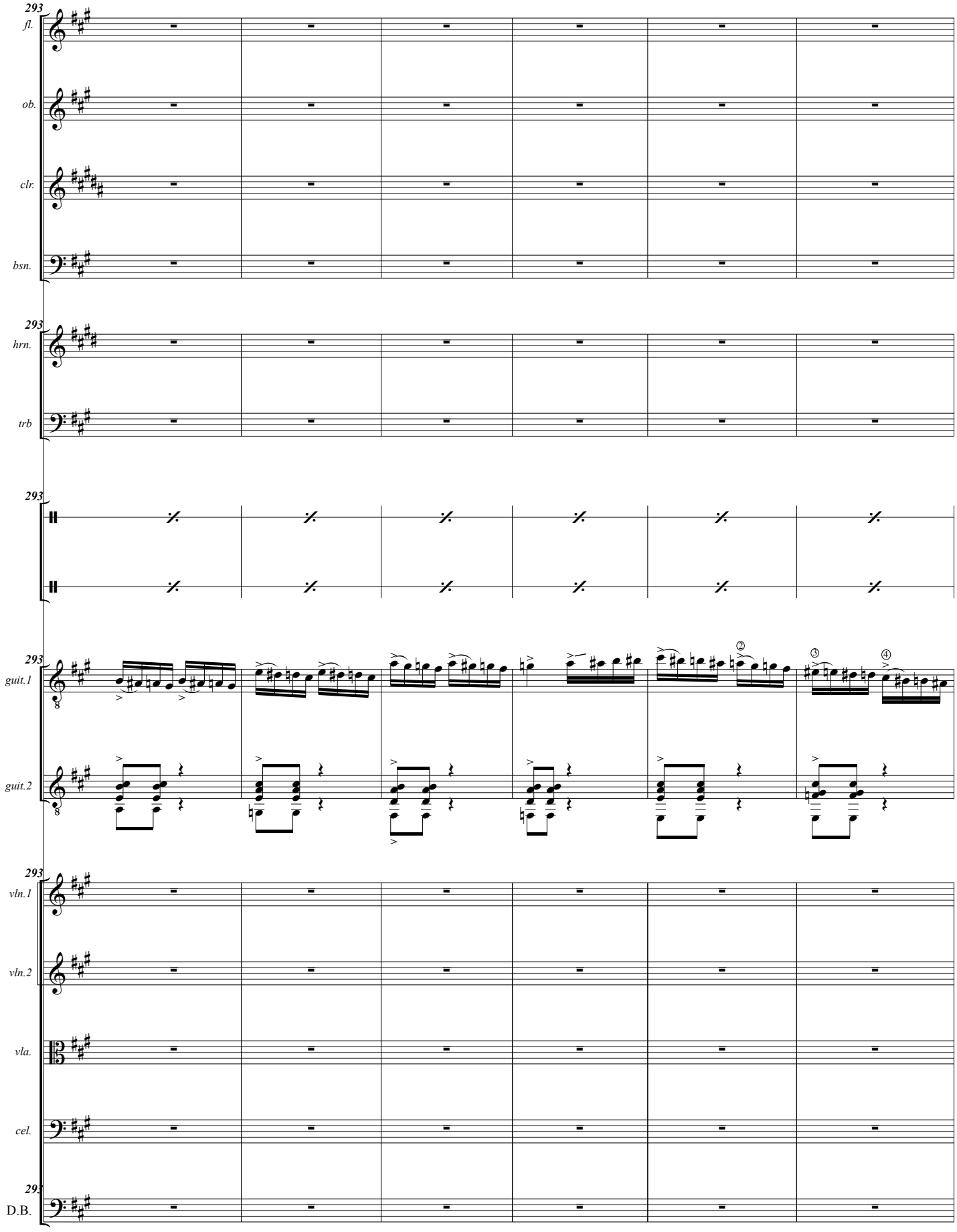

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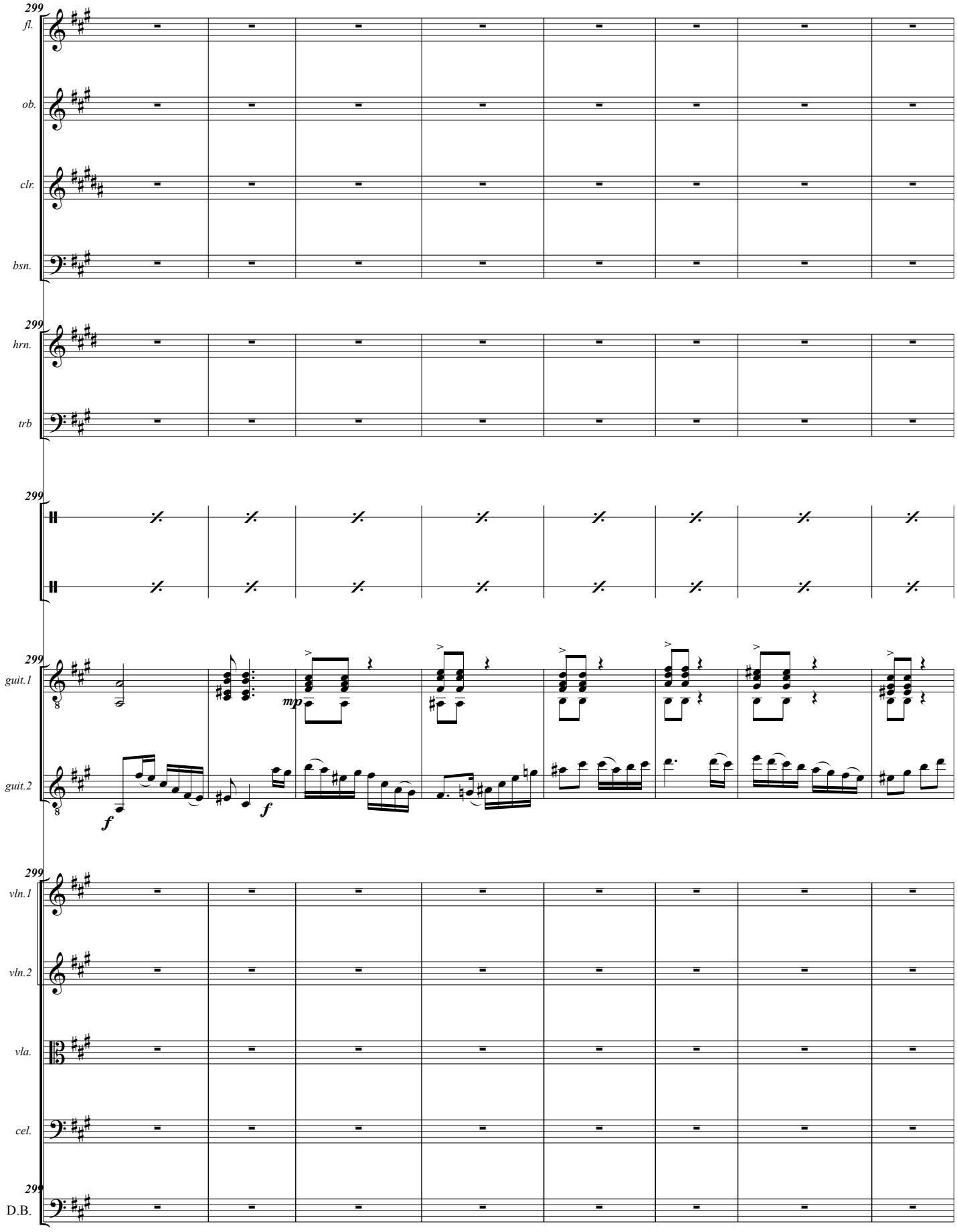

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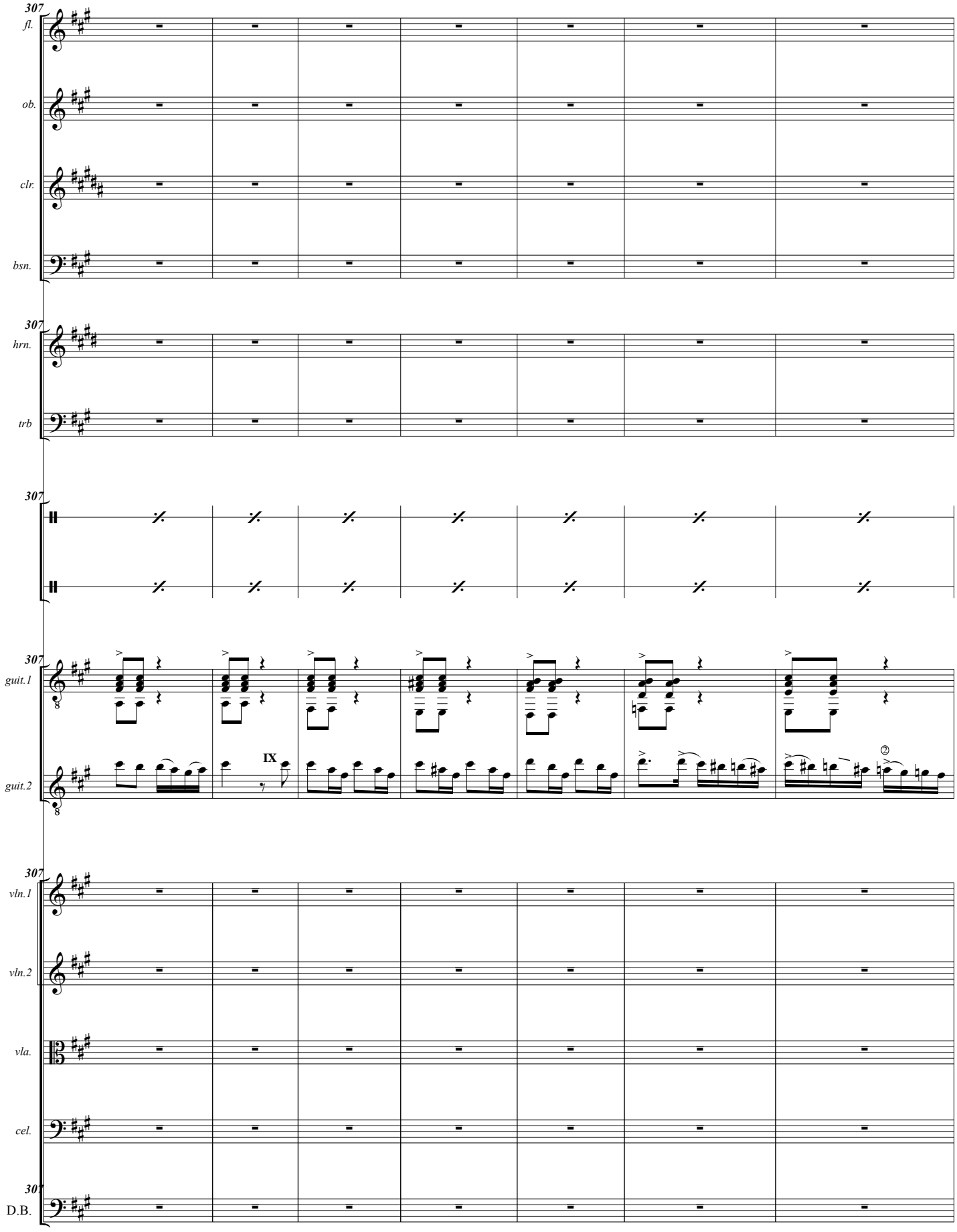

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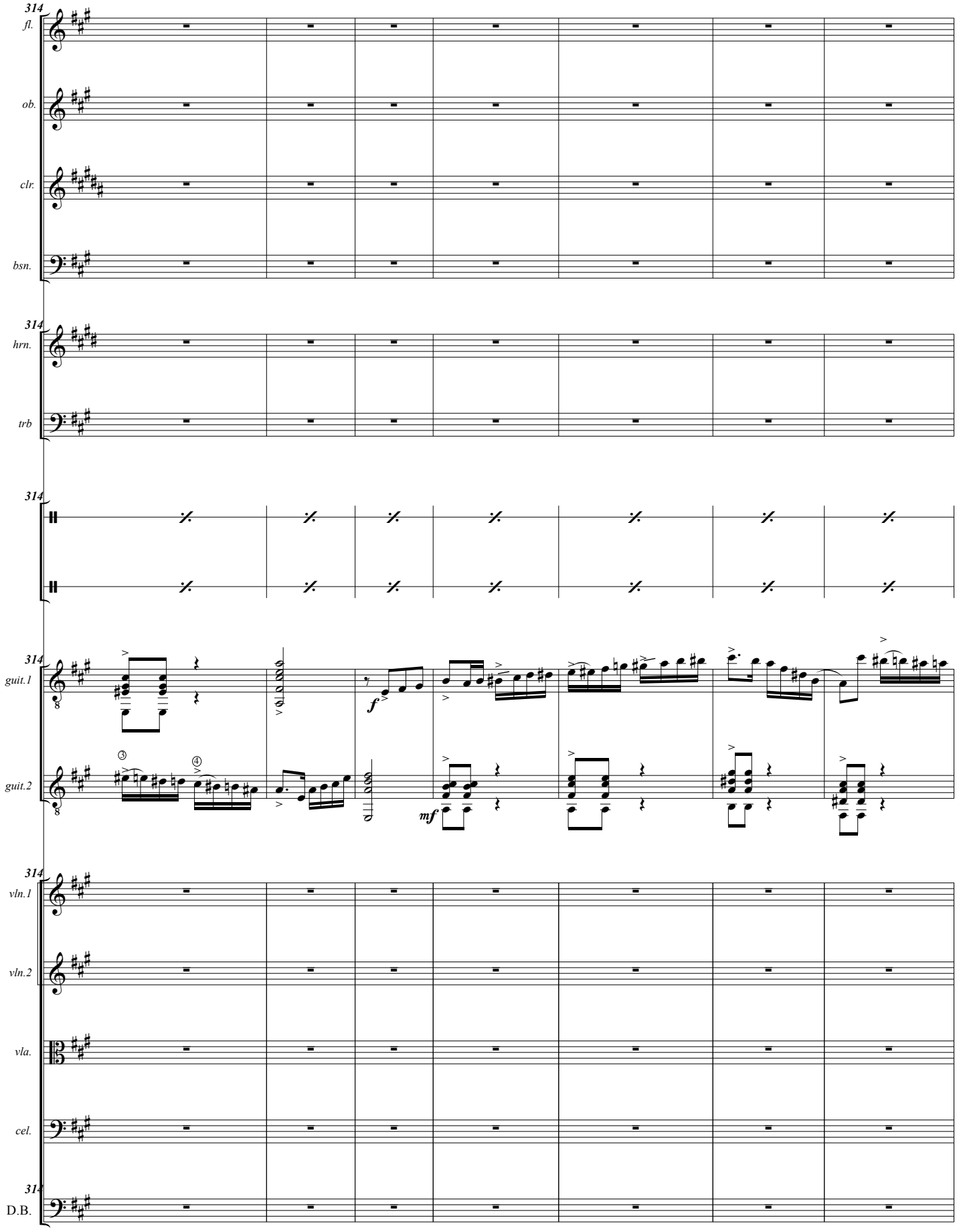

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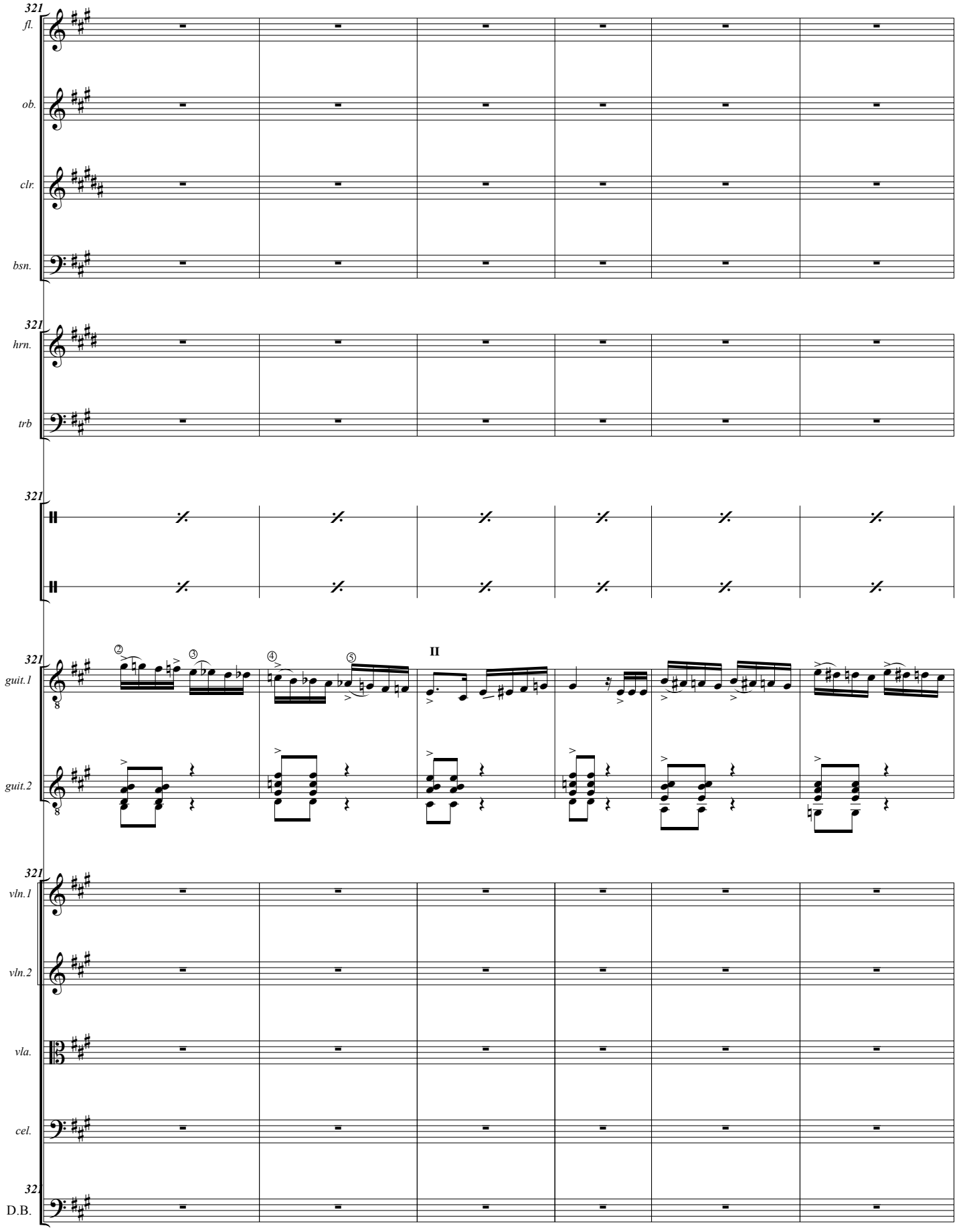

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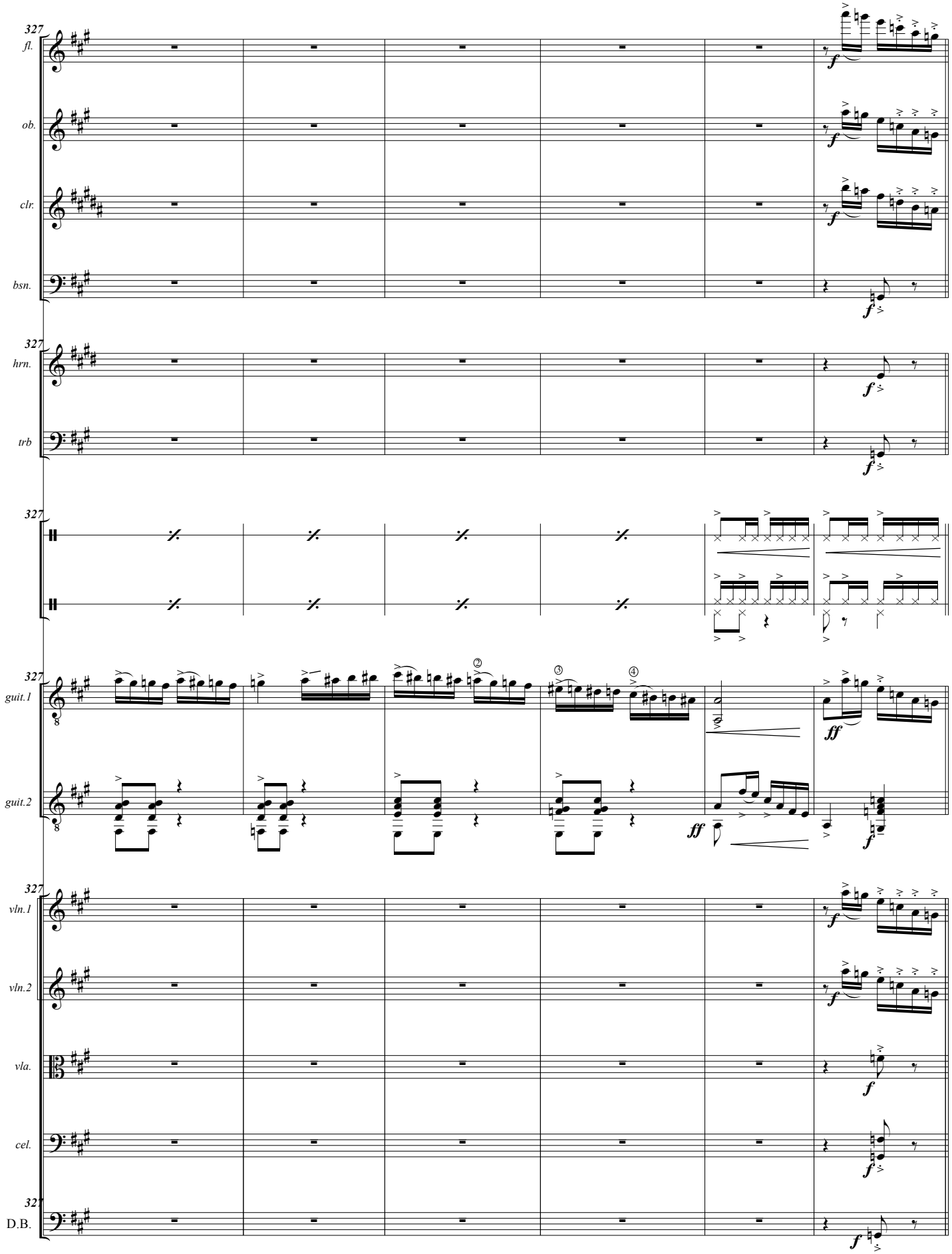

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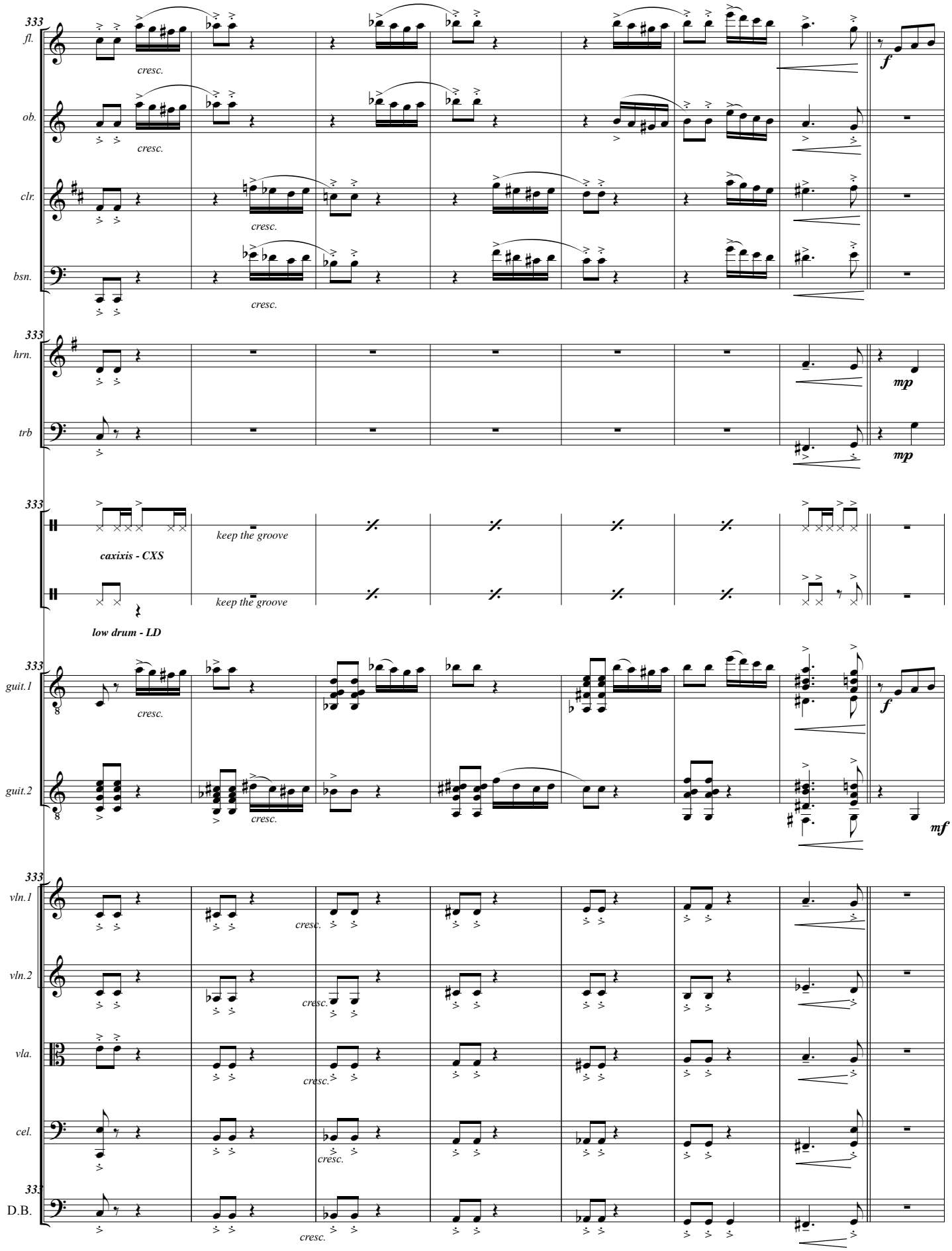

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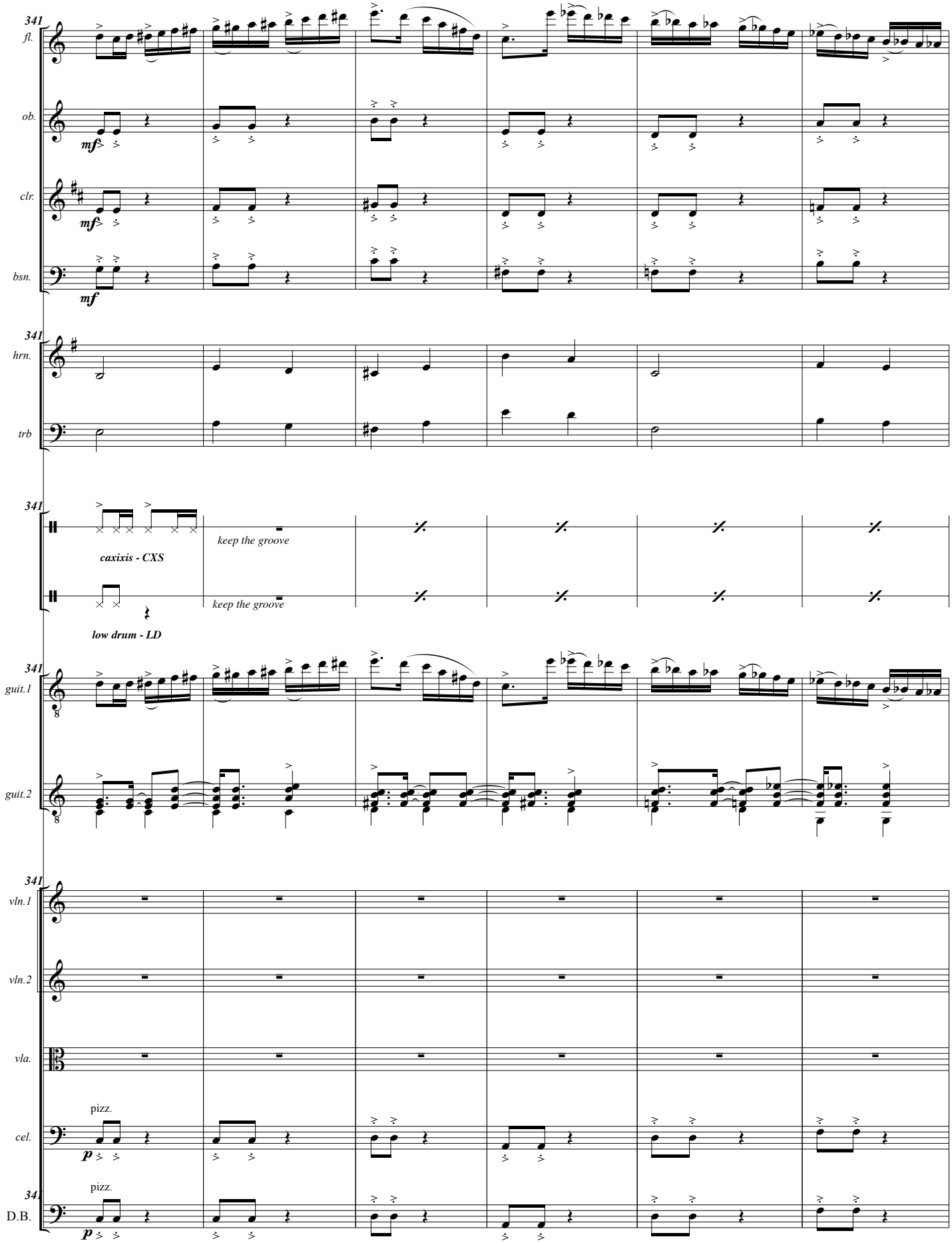

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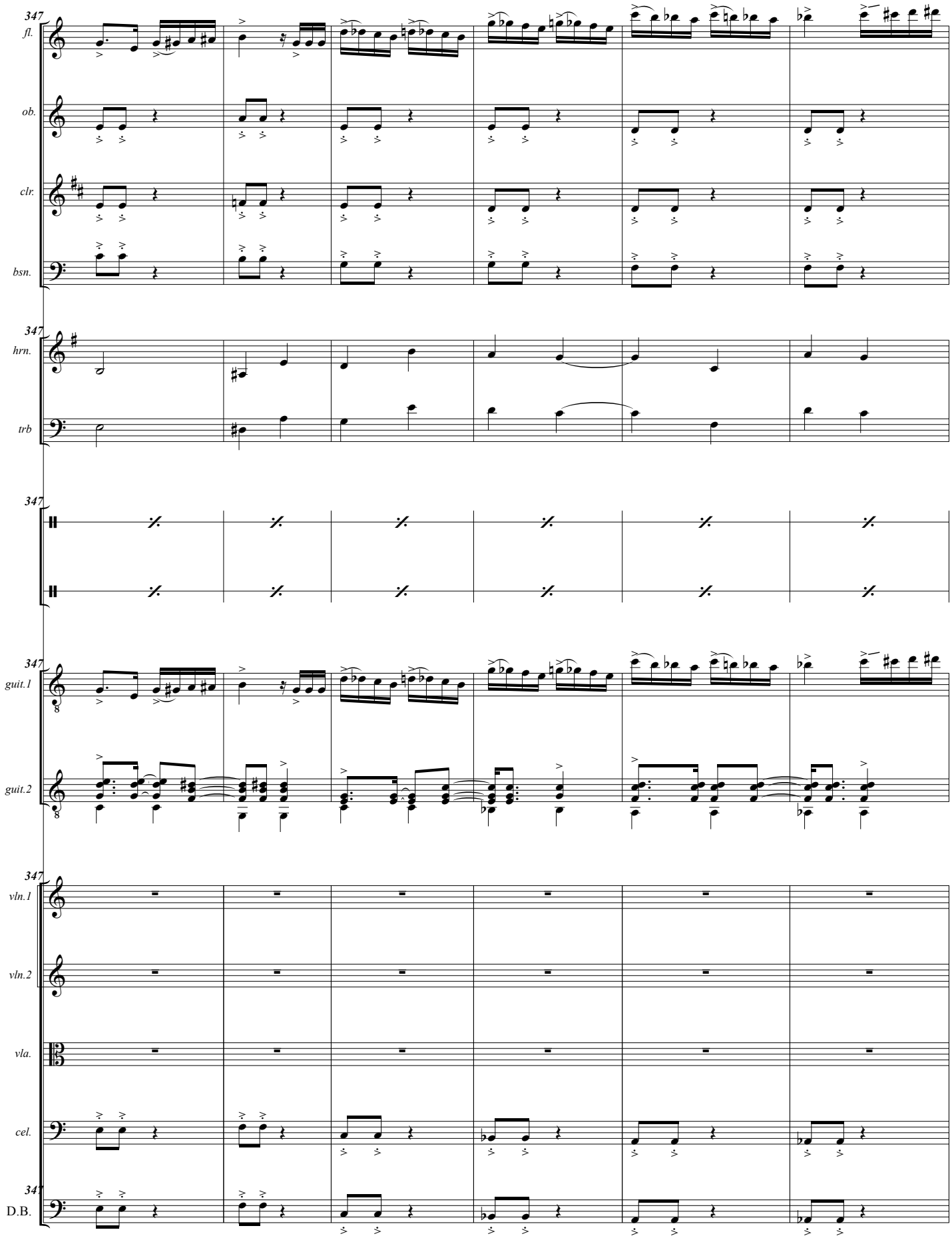

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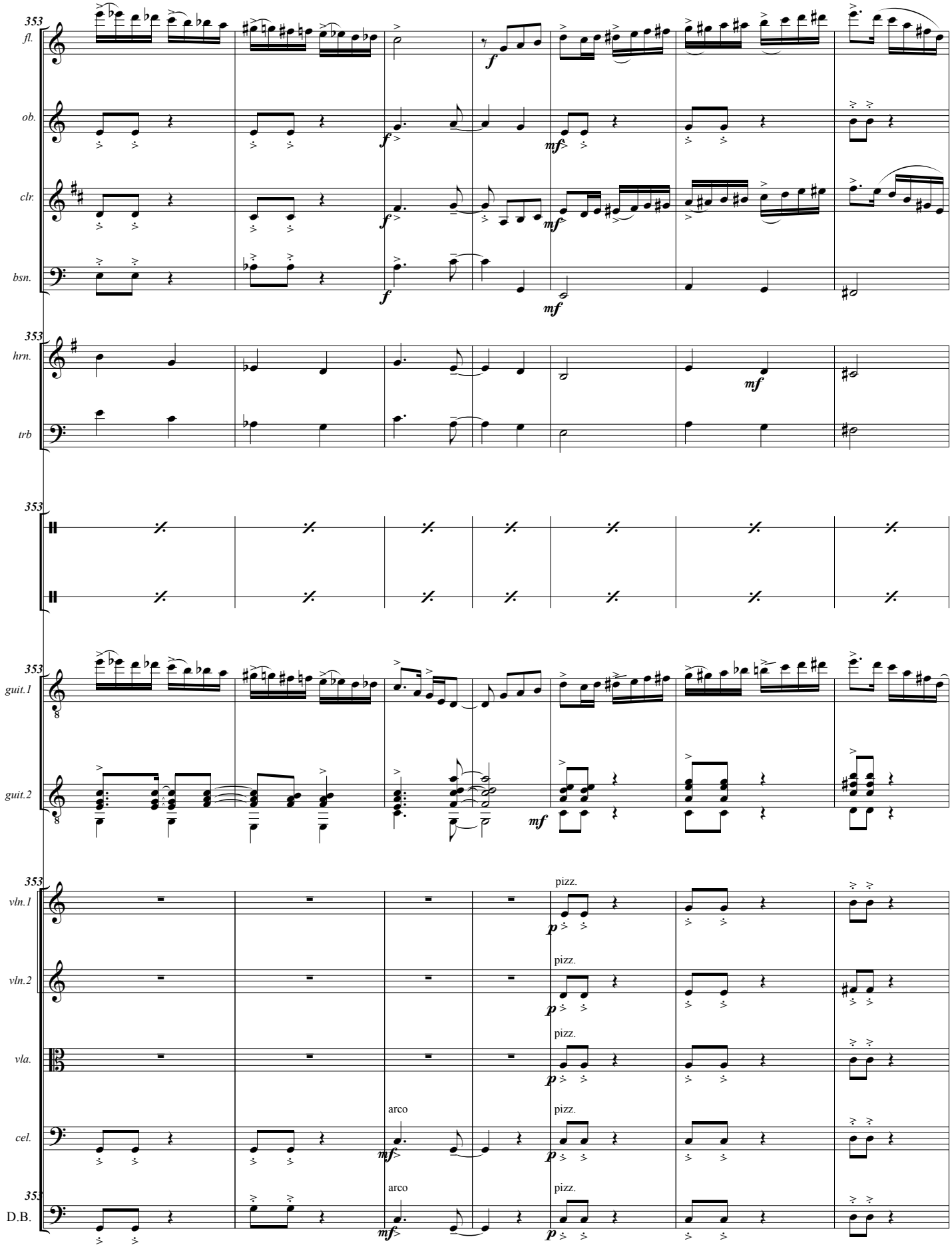

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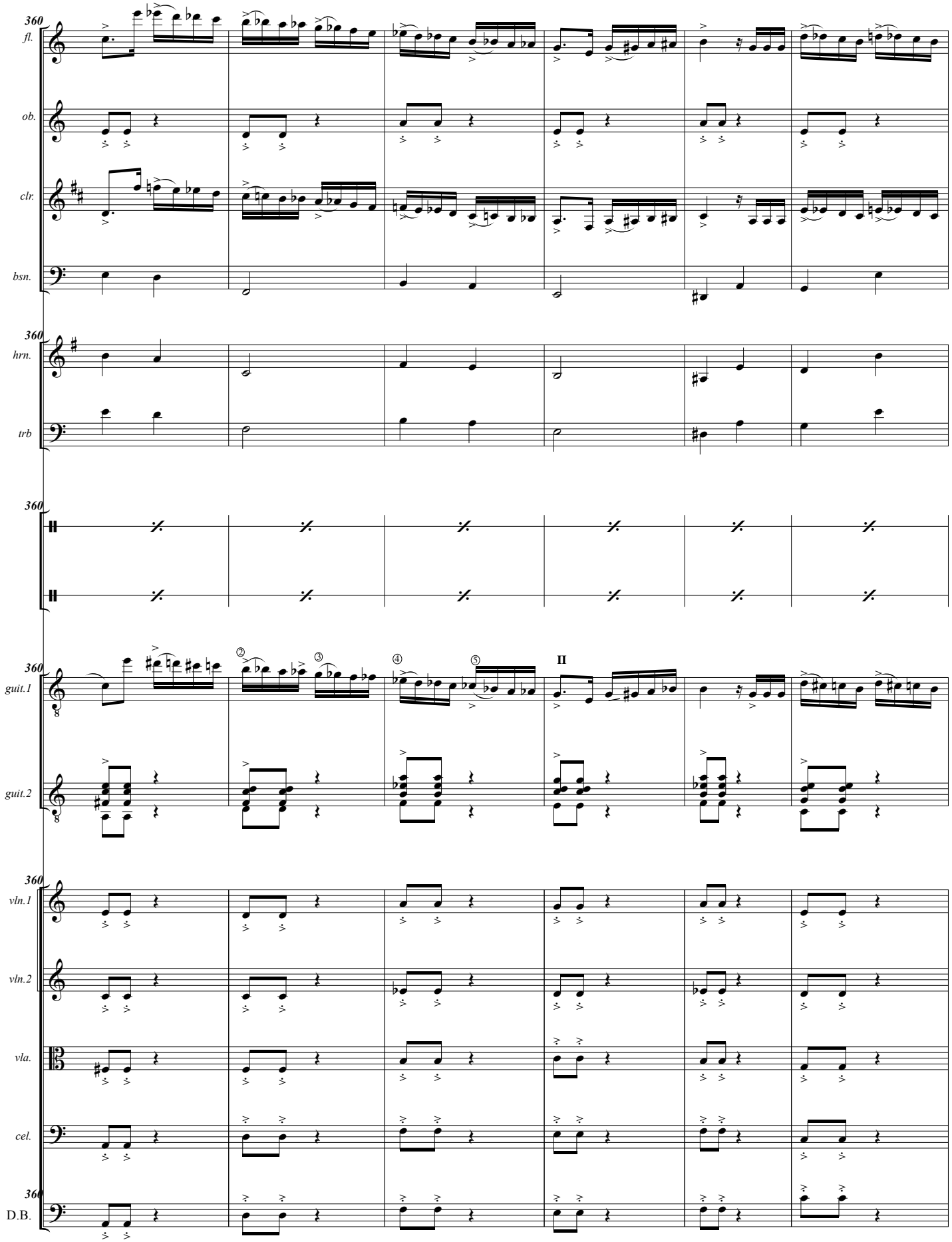

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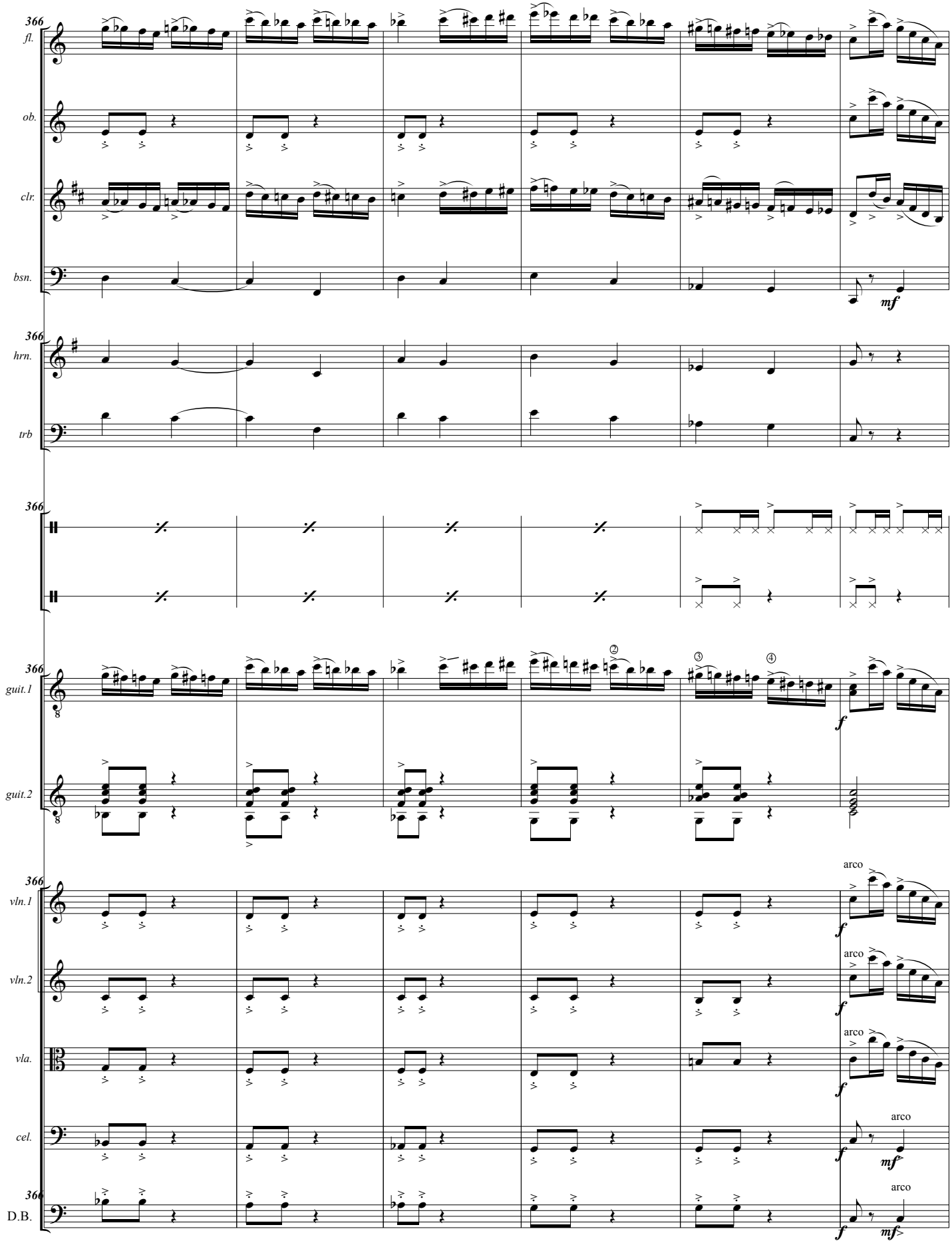

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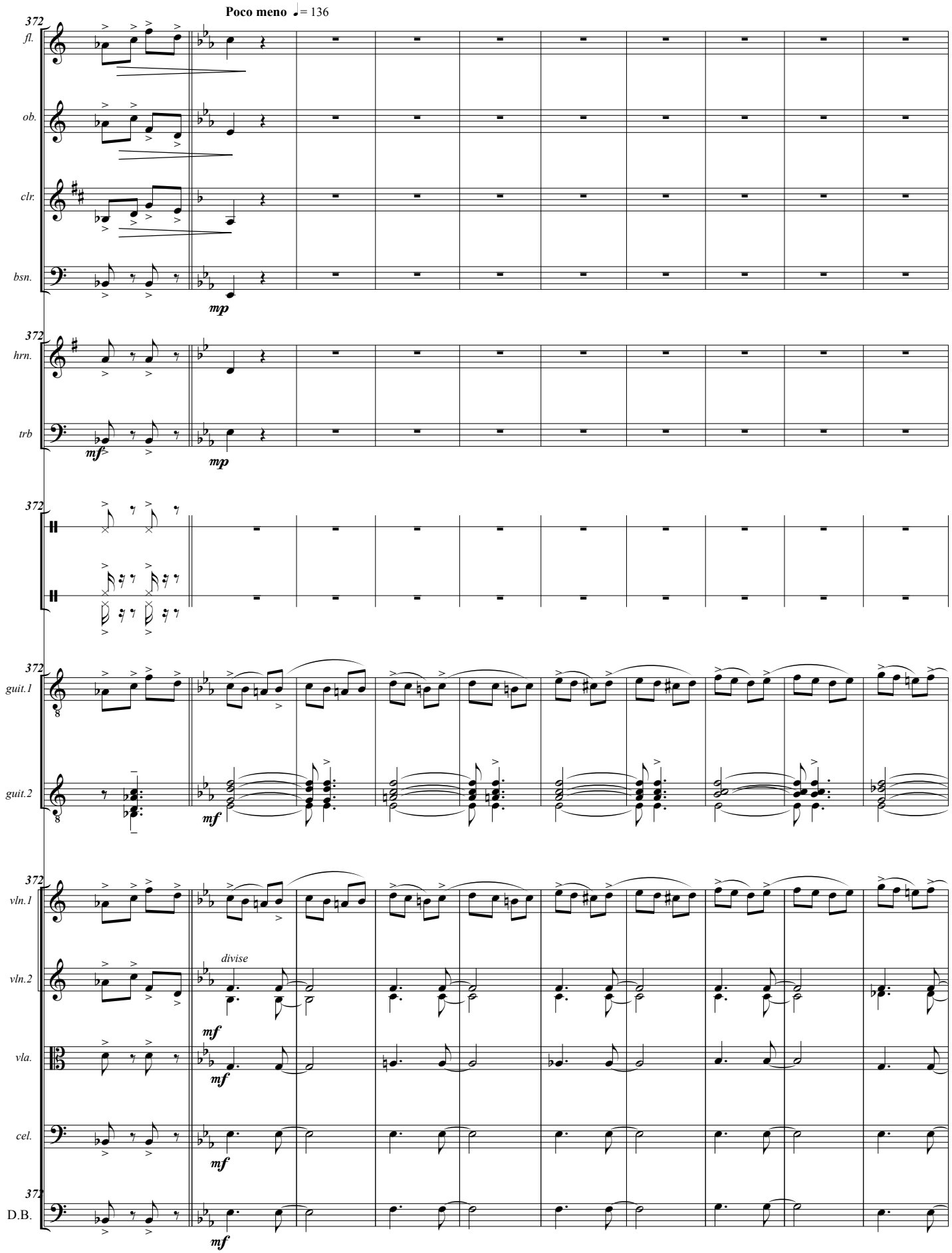

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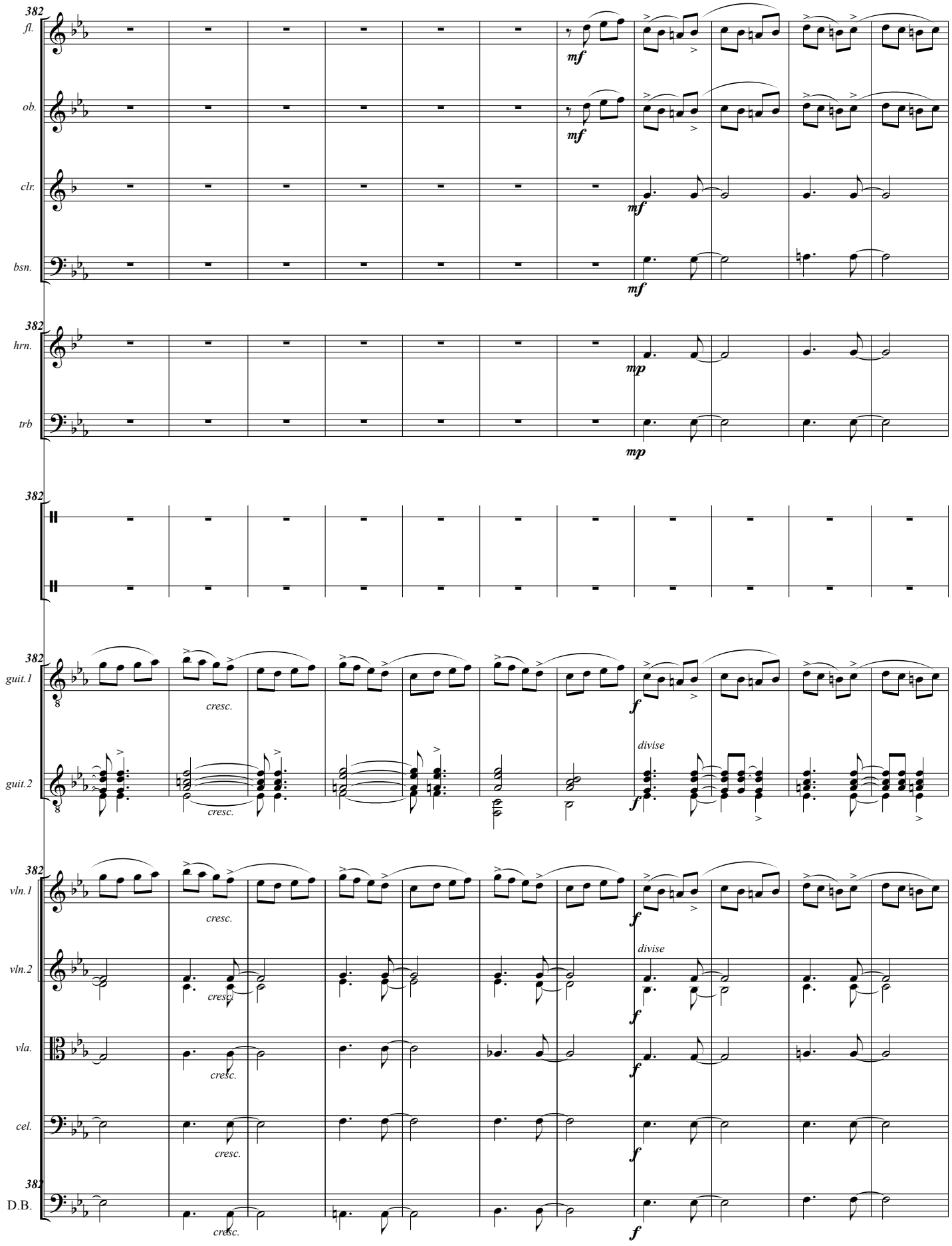

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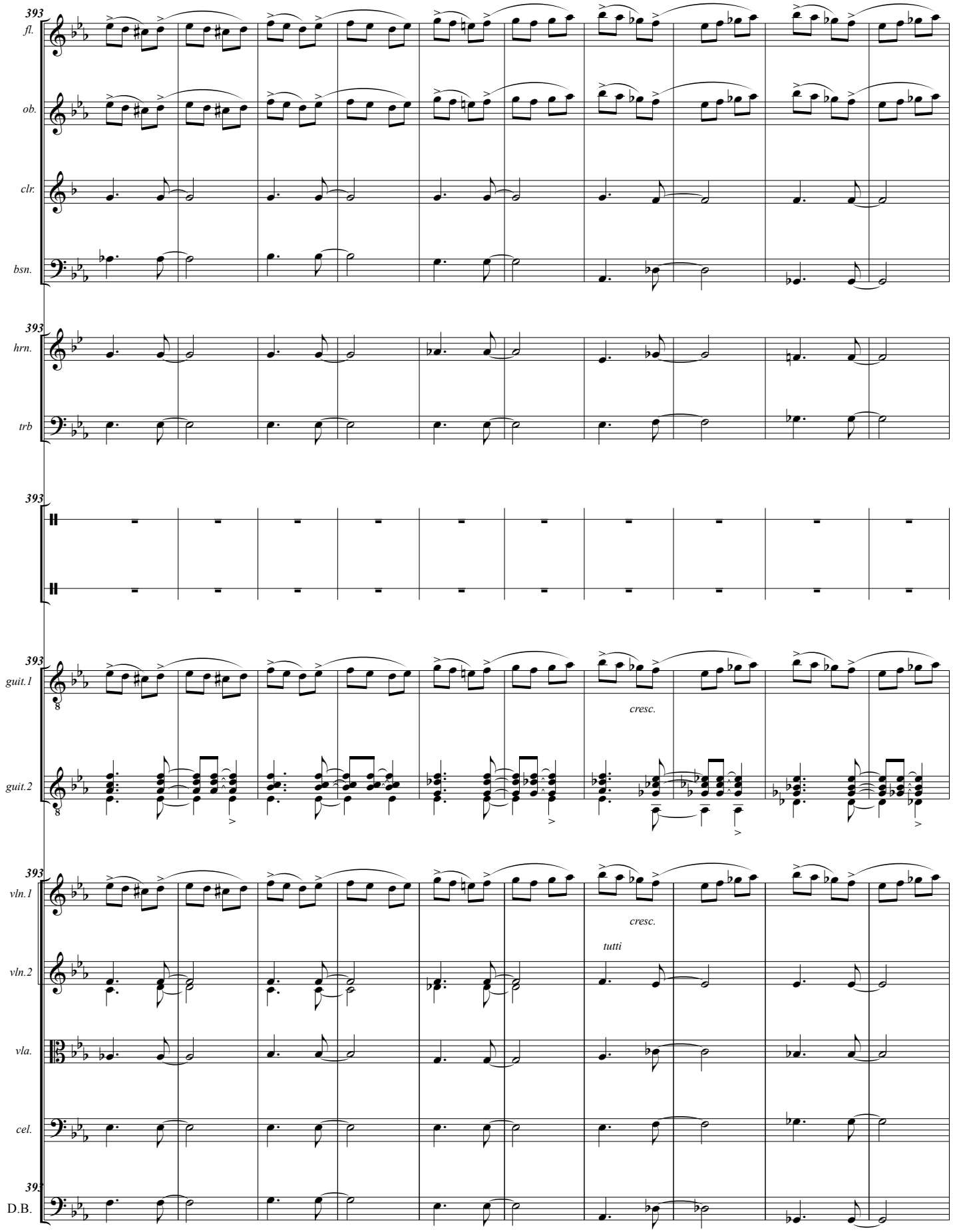

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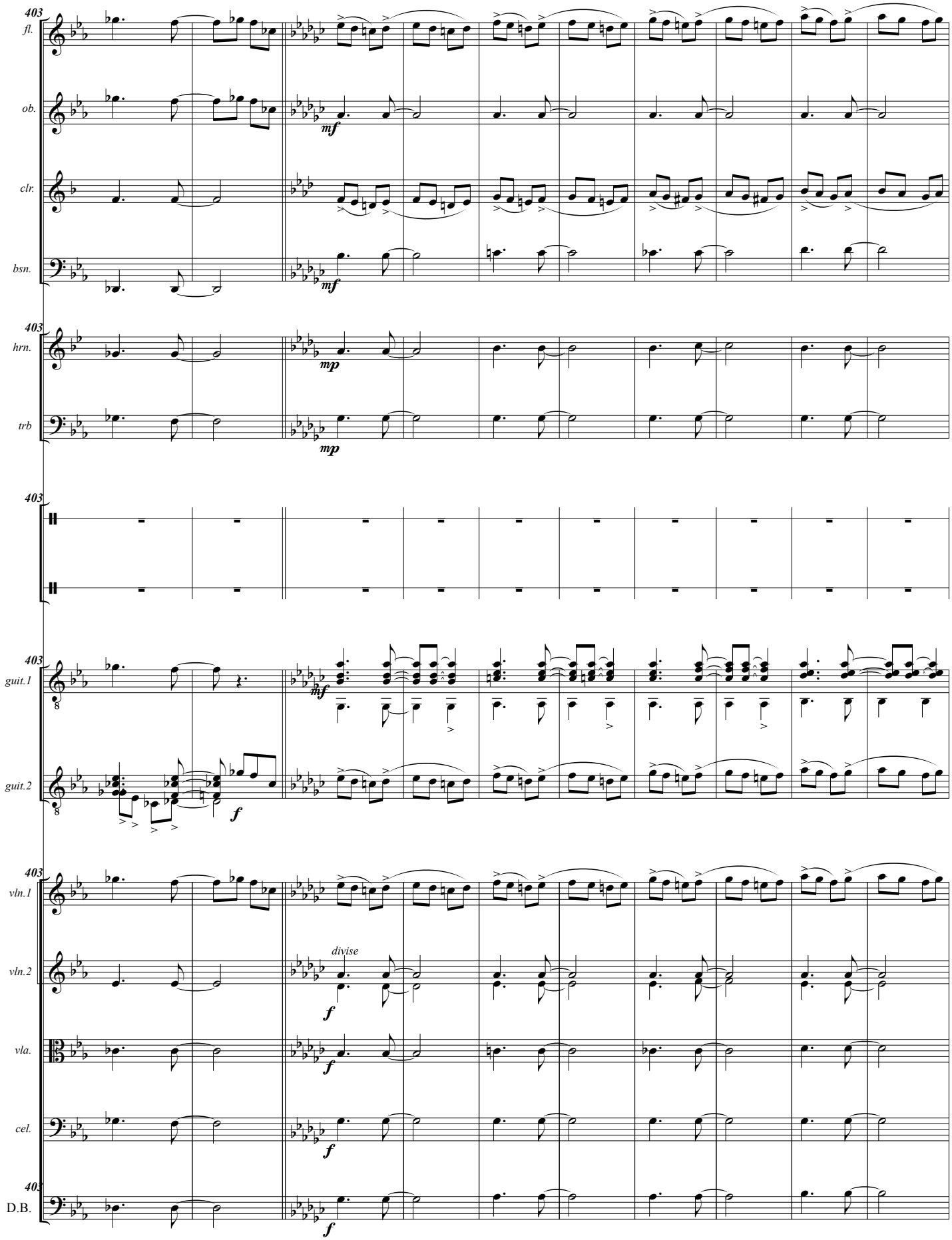

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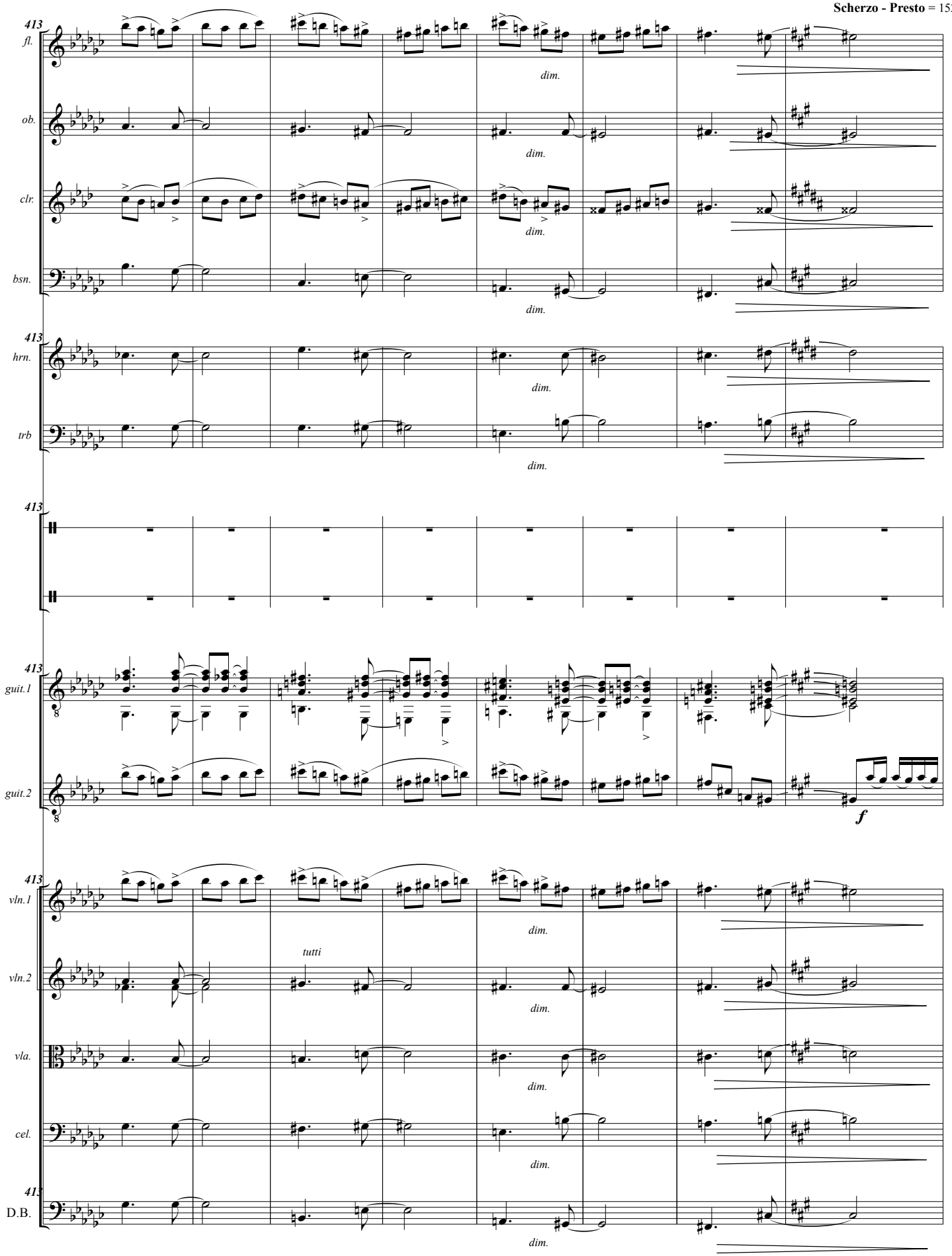

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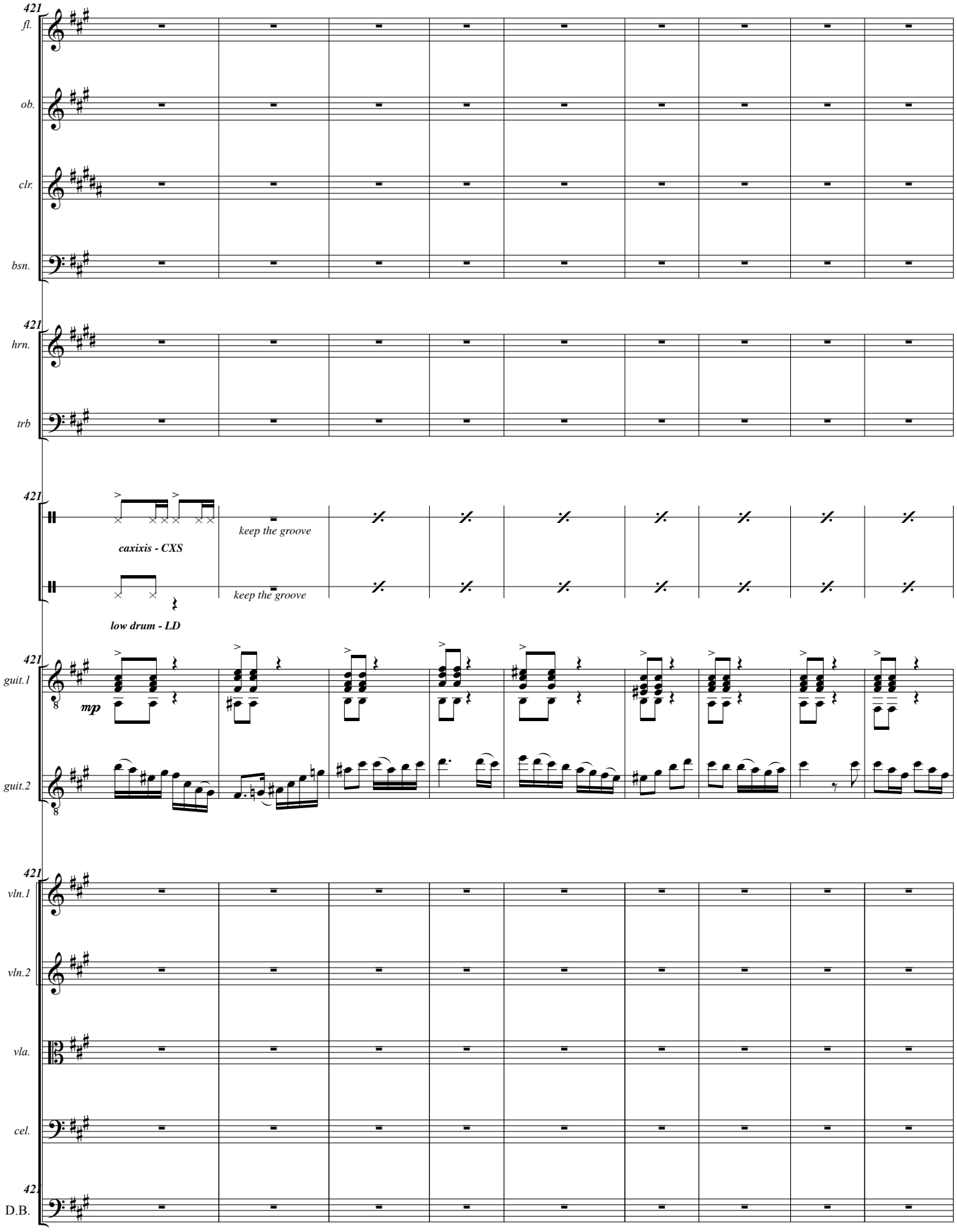

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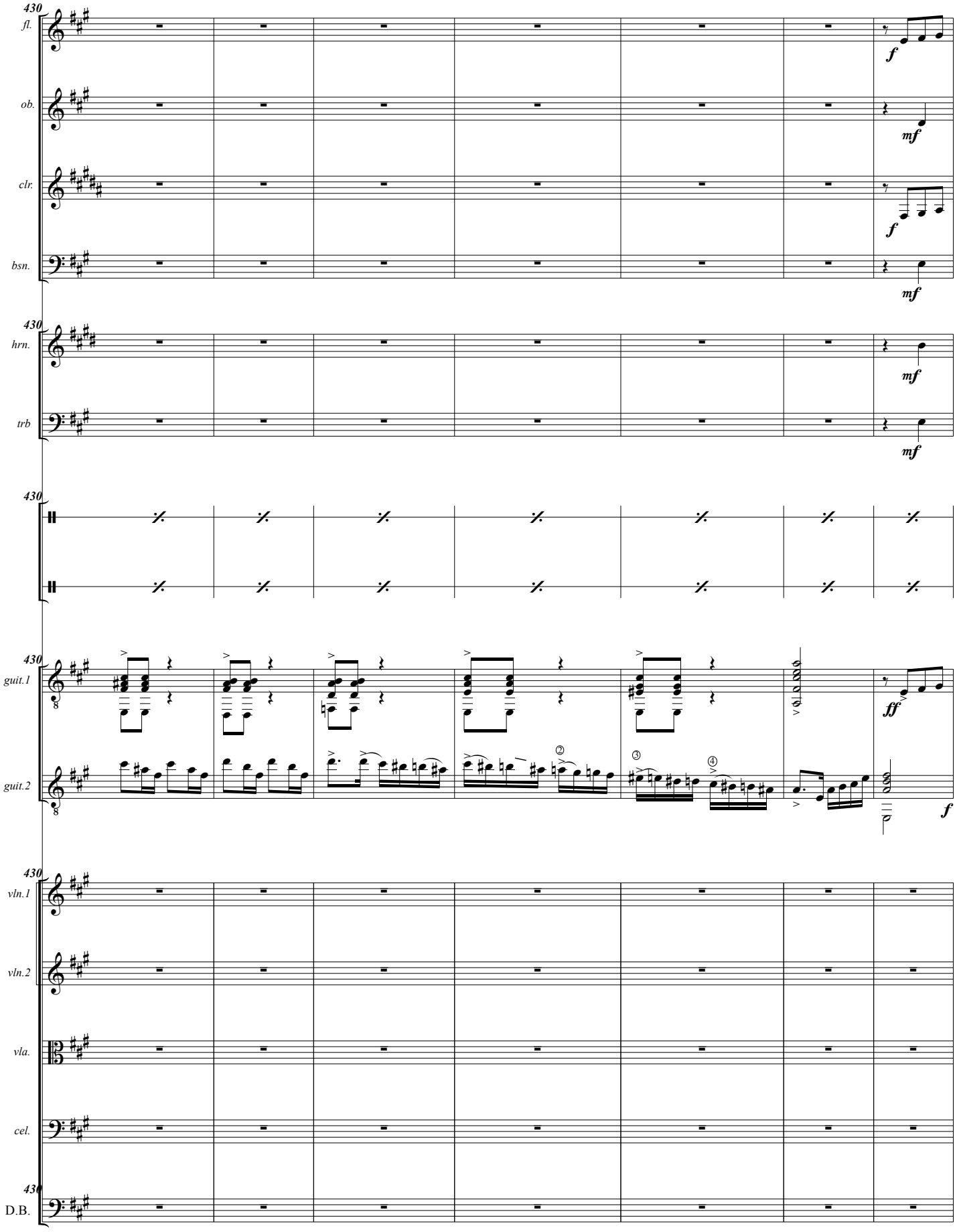

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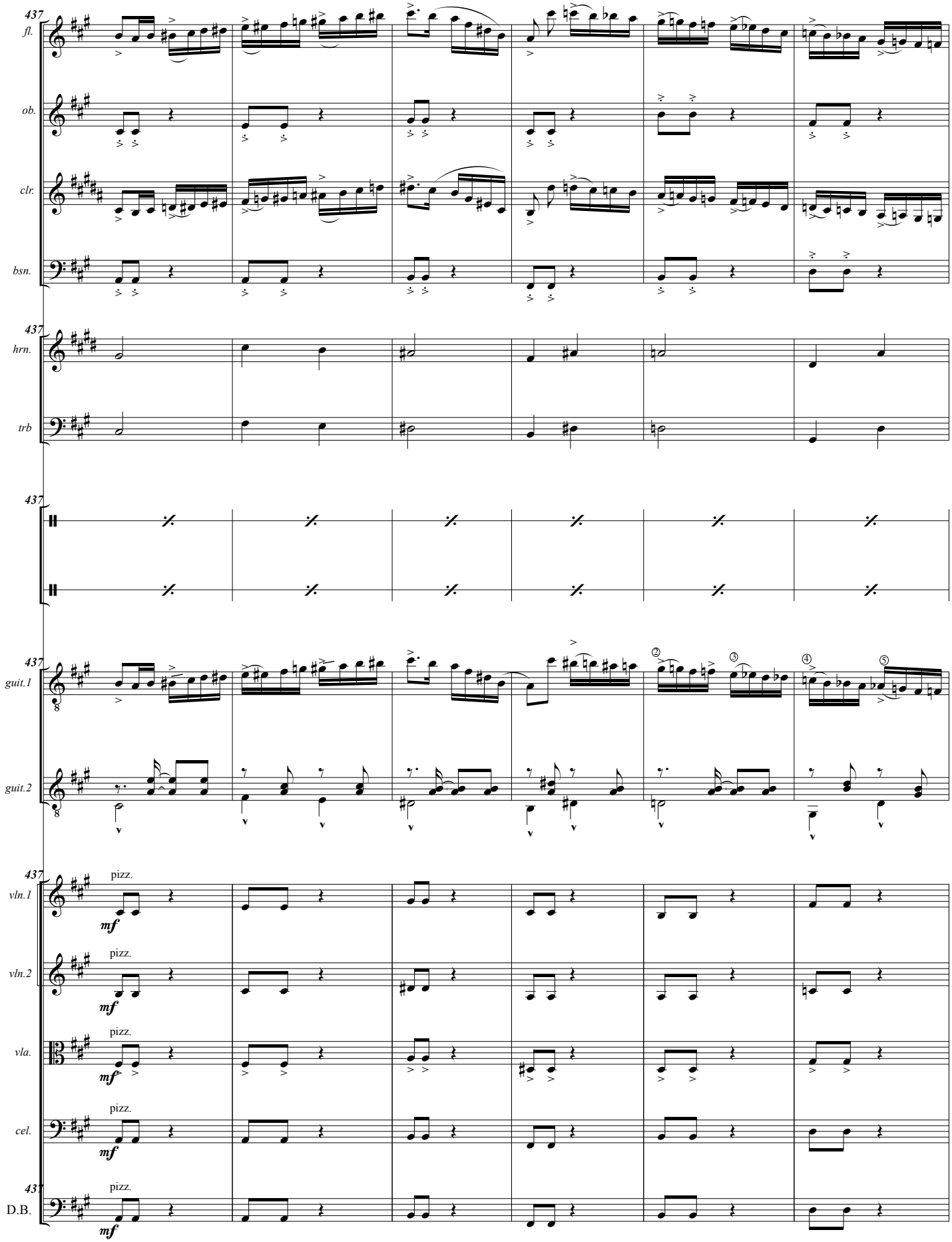

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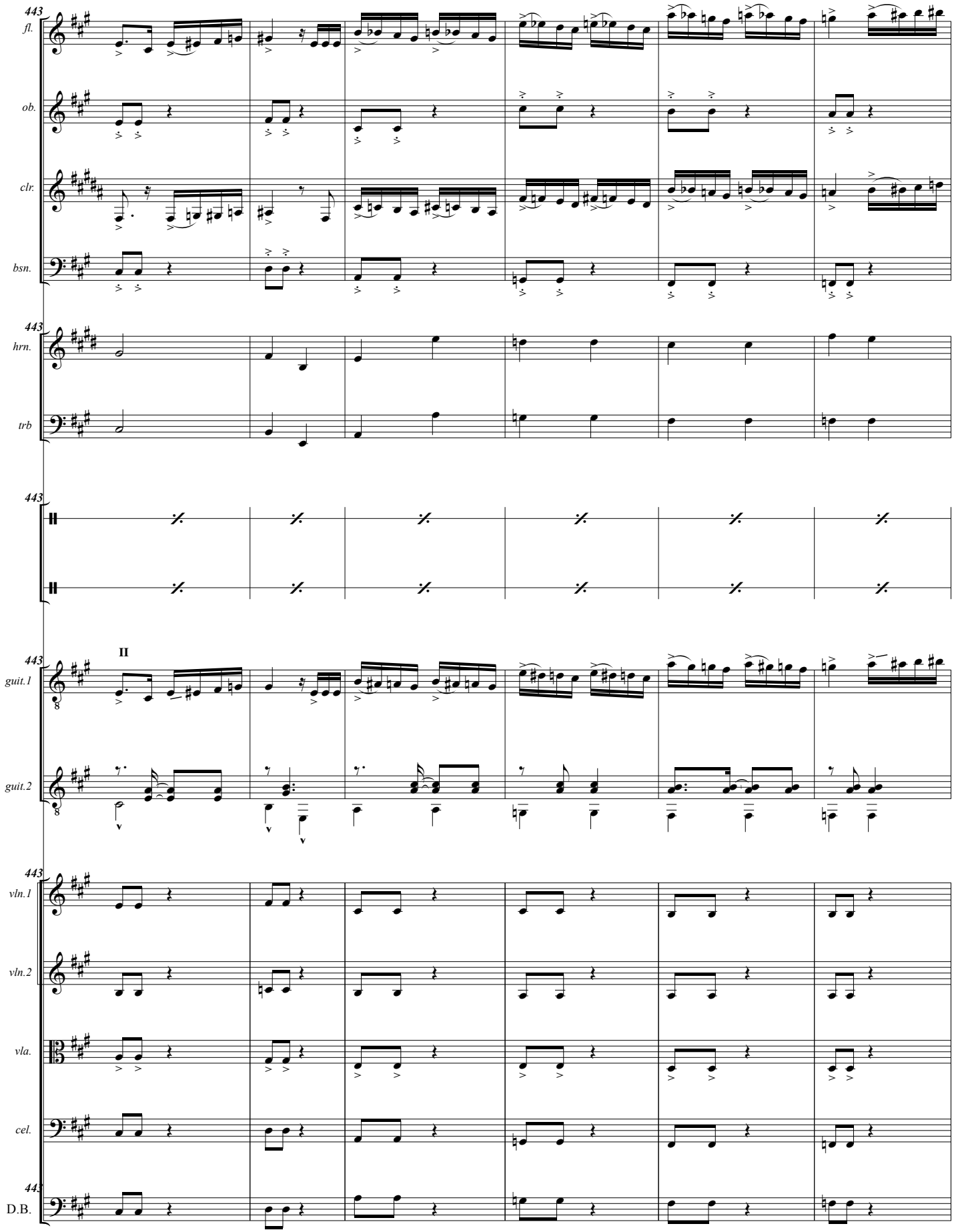

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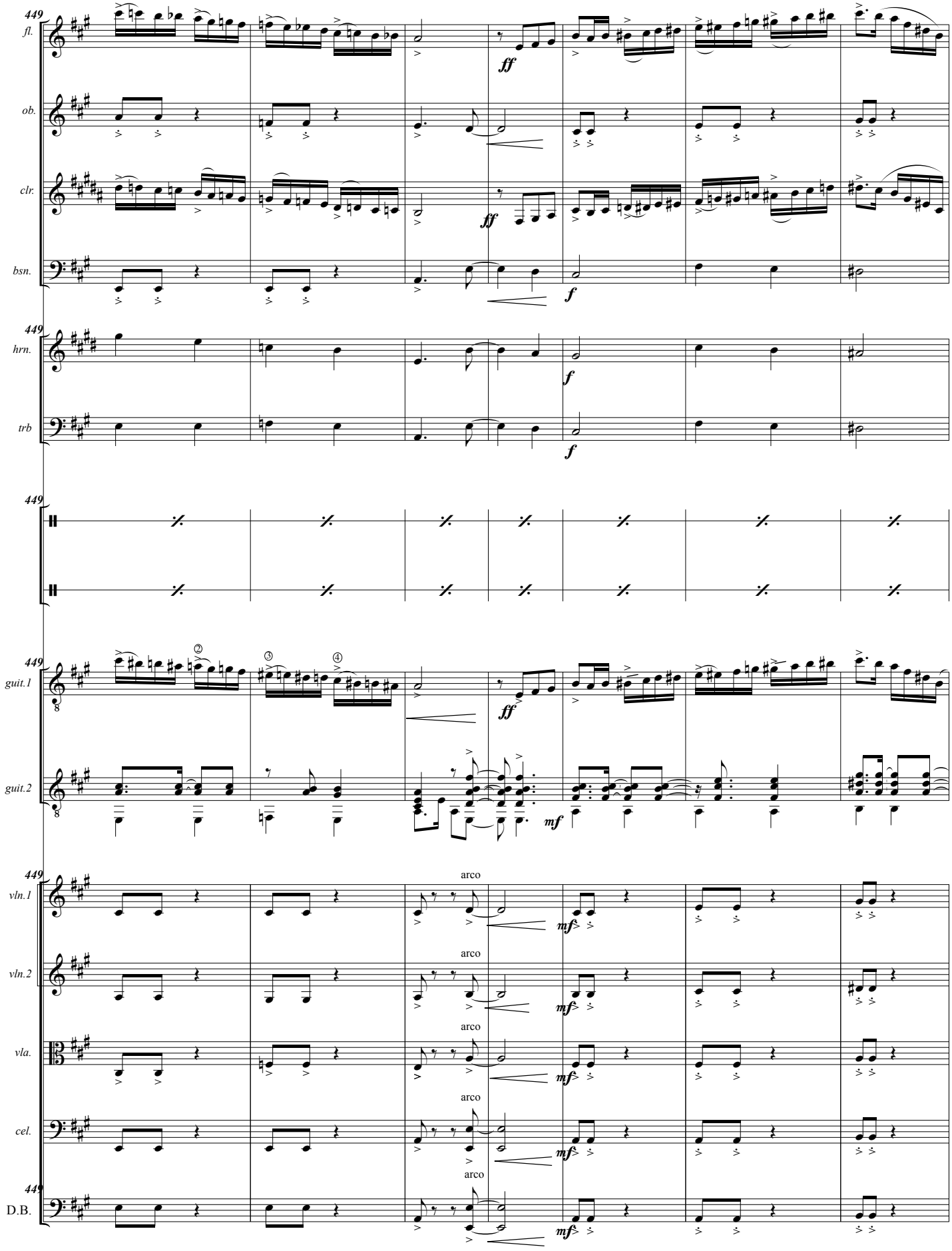

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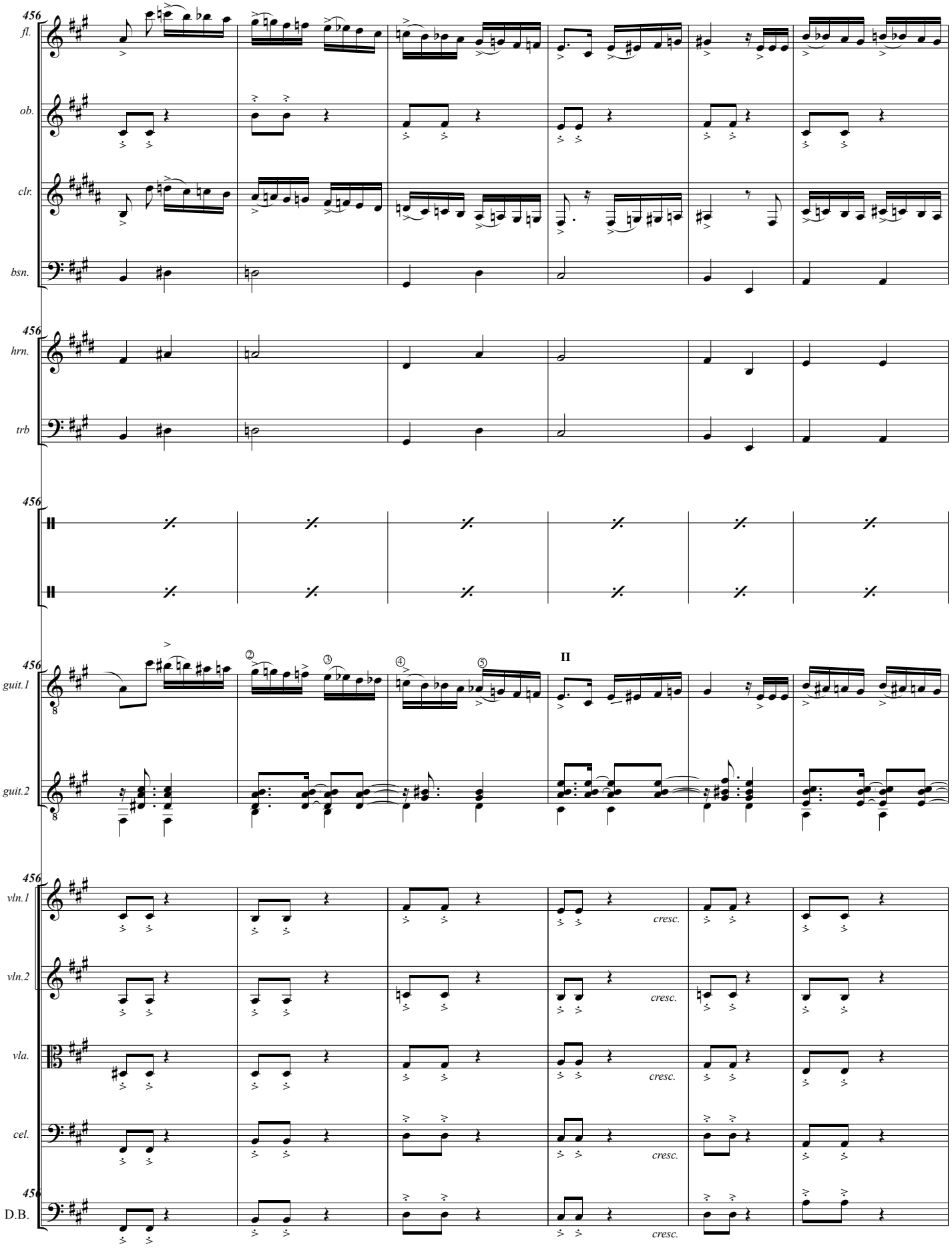

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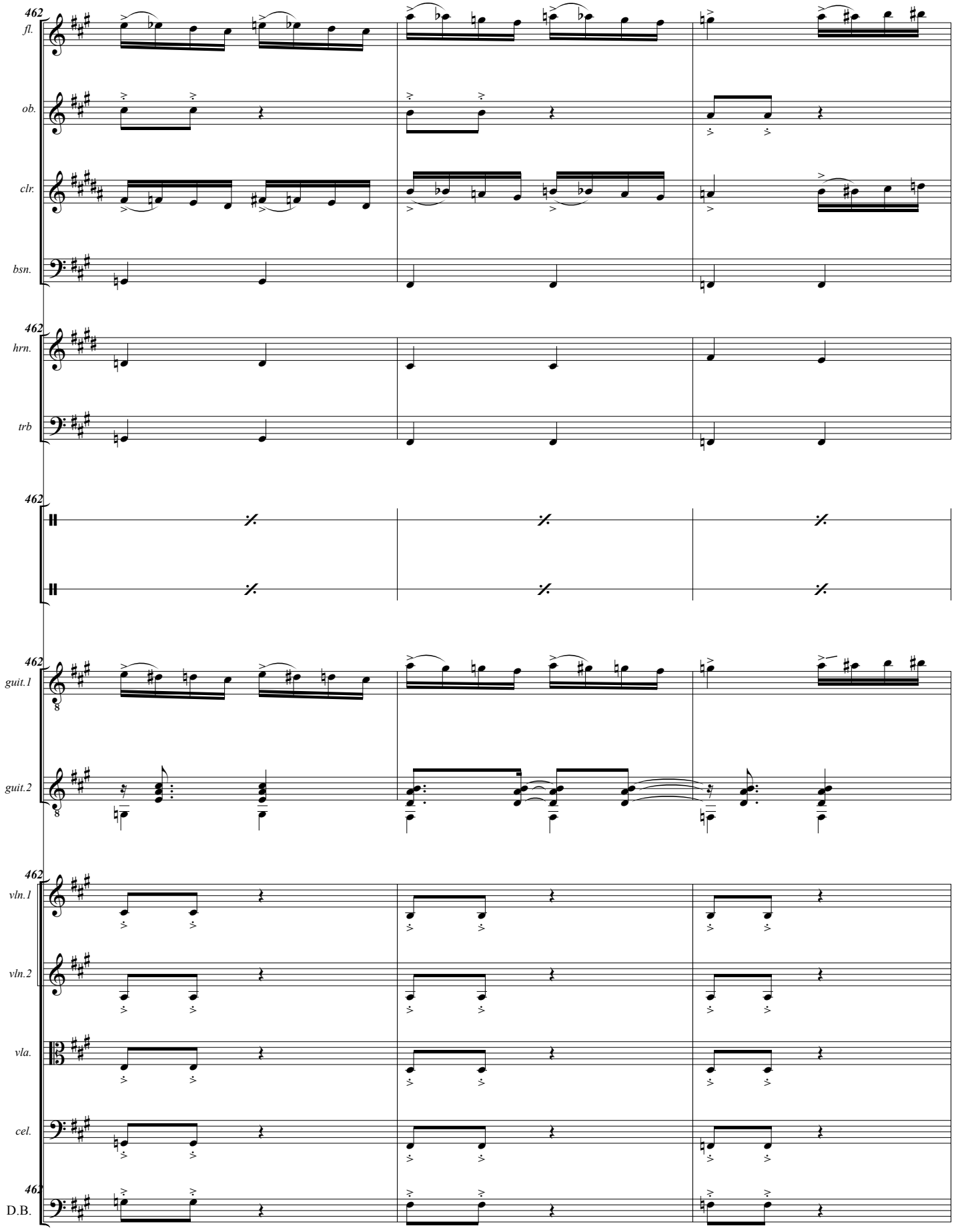

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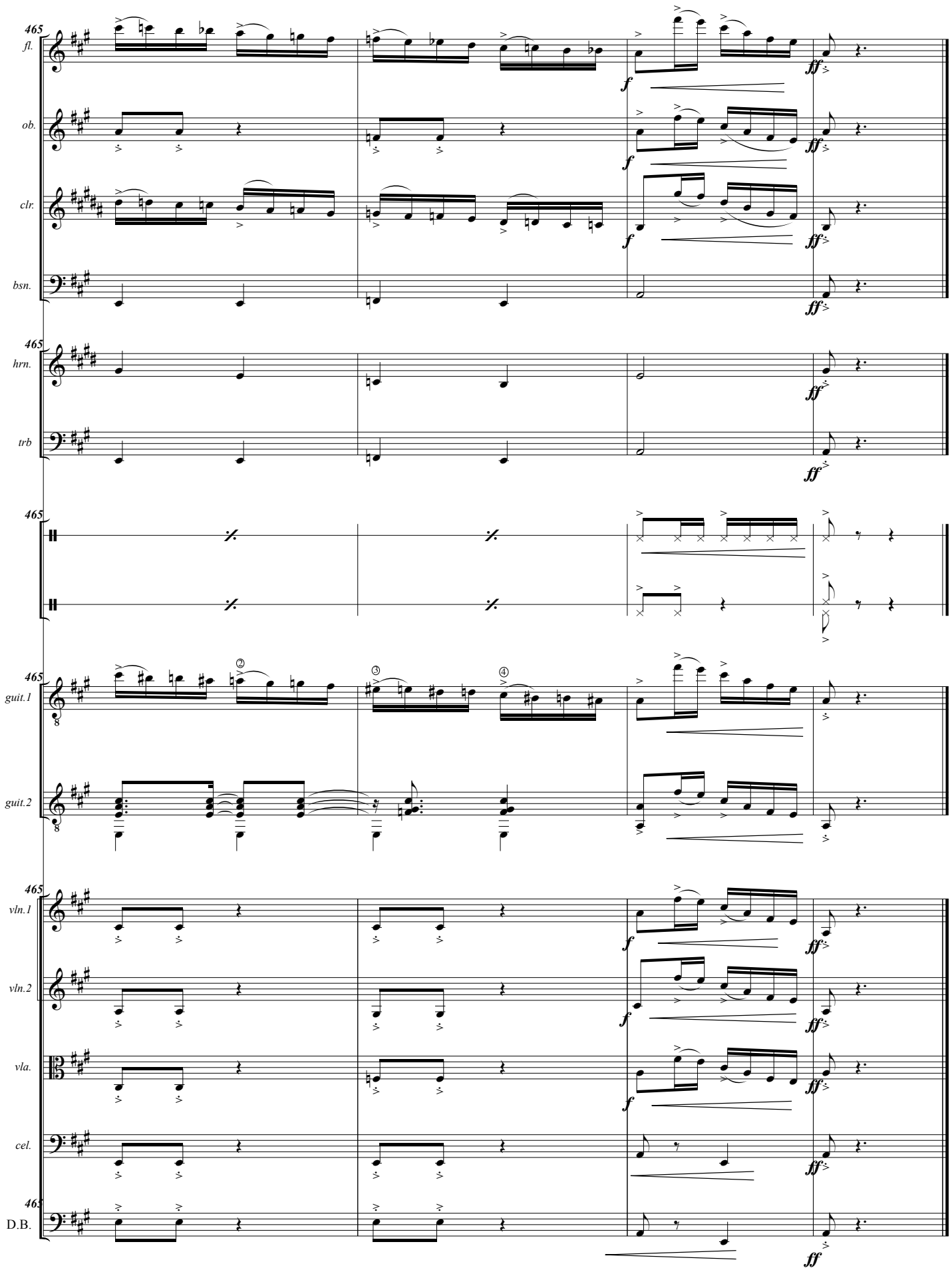

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'IARA, o canto da sedução

This legend says that a woman of indescribable beauty used to bathe naked on the slopes and banks of rivers and streams of the Amazon rainforest. She had such a seductive chant that she makes fishermen bewitched to the point of losing control of their boats, driving them against the rocks. This is "Iara".Caboclo wisdom says that the fisherman, when he is in his boat and hears an irresistible woman's chant, should pray a lot and try to get away from the place immediately. However, Iara's singing is so seductive that few succeed in following these advices. Most of them are totally fascinated and become obsessed with the idea of meeting and seeing her in person. Many of them leave their boats adrift and continue on foot through the forest in the hope of reaching this woman. This search is always in vain and what they bring back is only melancholy and sadness.A few men who managed to see Iara, and who survived the tragedy of the boats, could never forget the sight they had. They became sad and melancholy men who began to live obsessed with the idea of having this woman in their arms.Anyone who sees Iara can never forget her again

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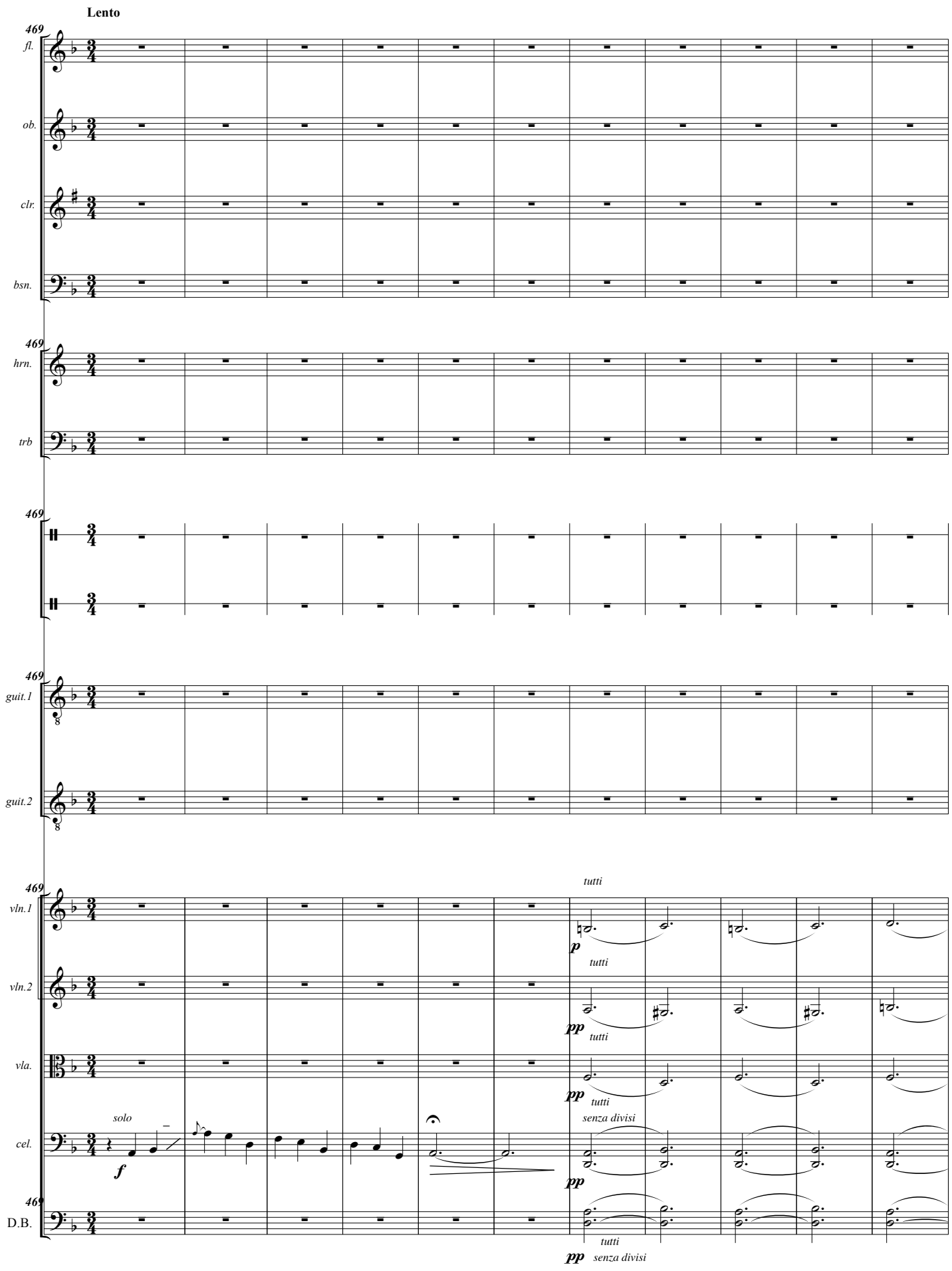
III - Iara, o canto da sedução



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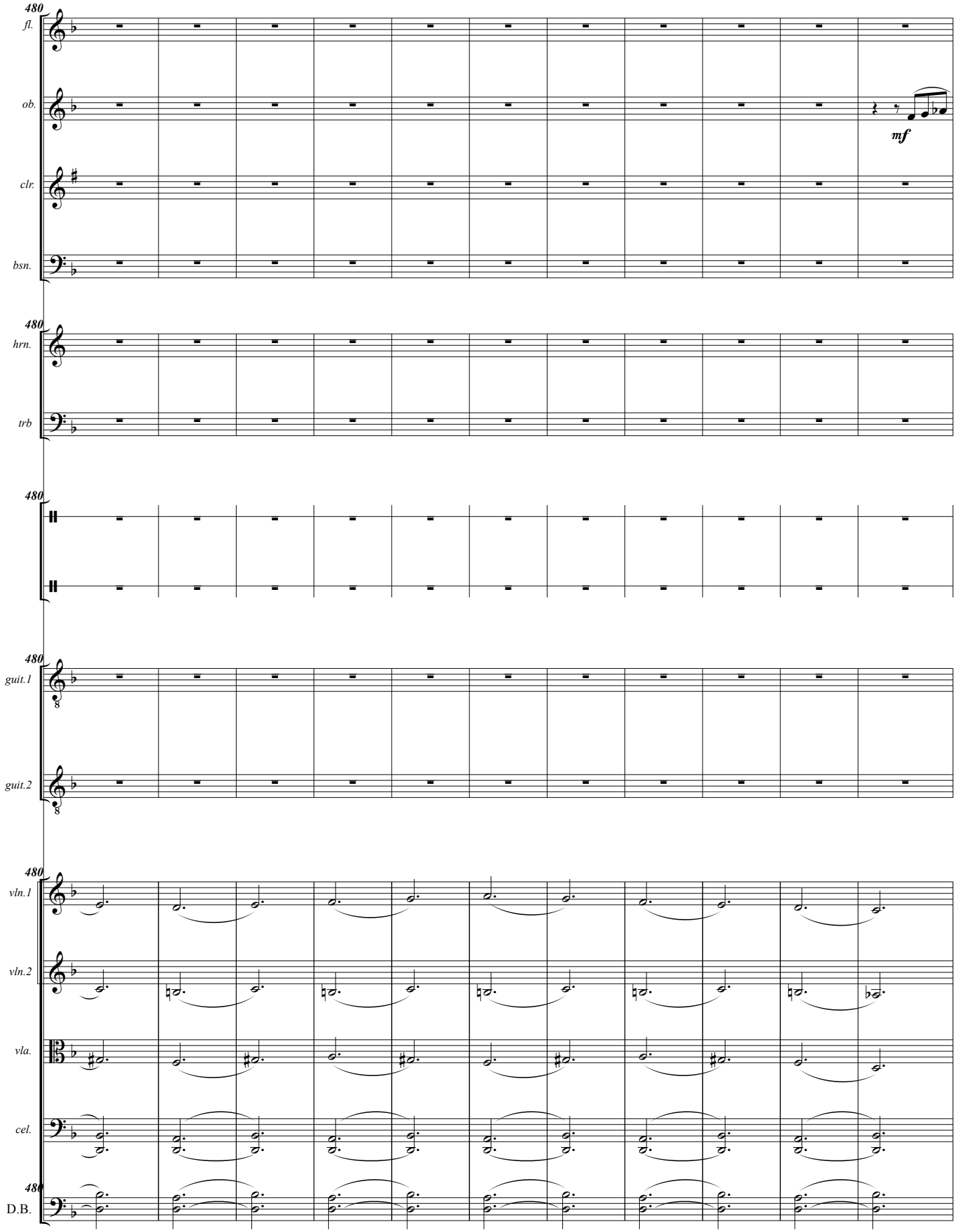

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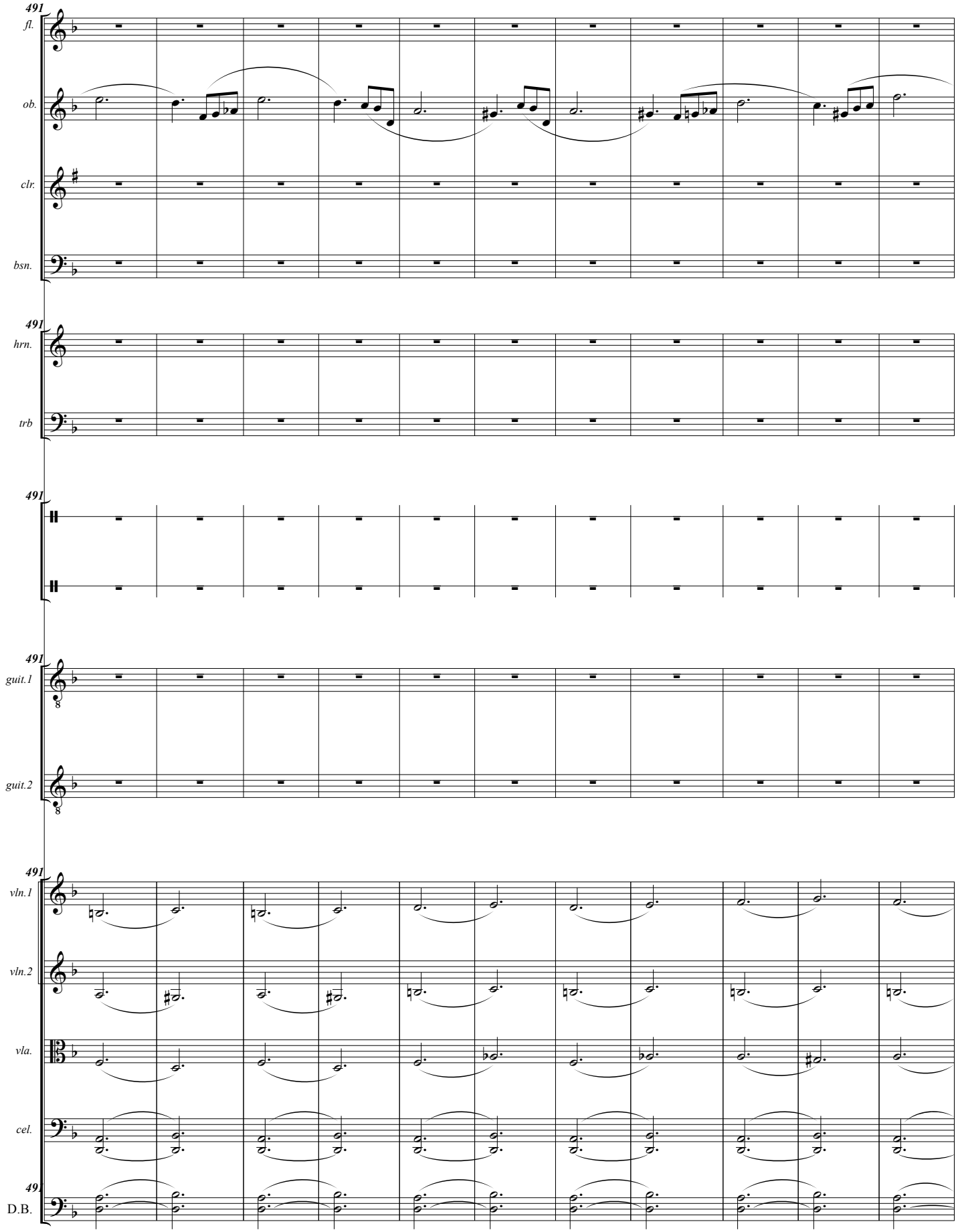

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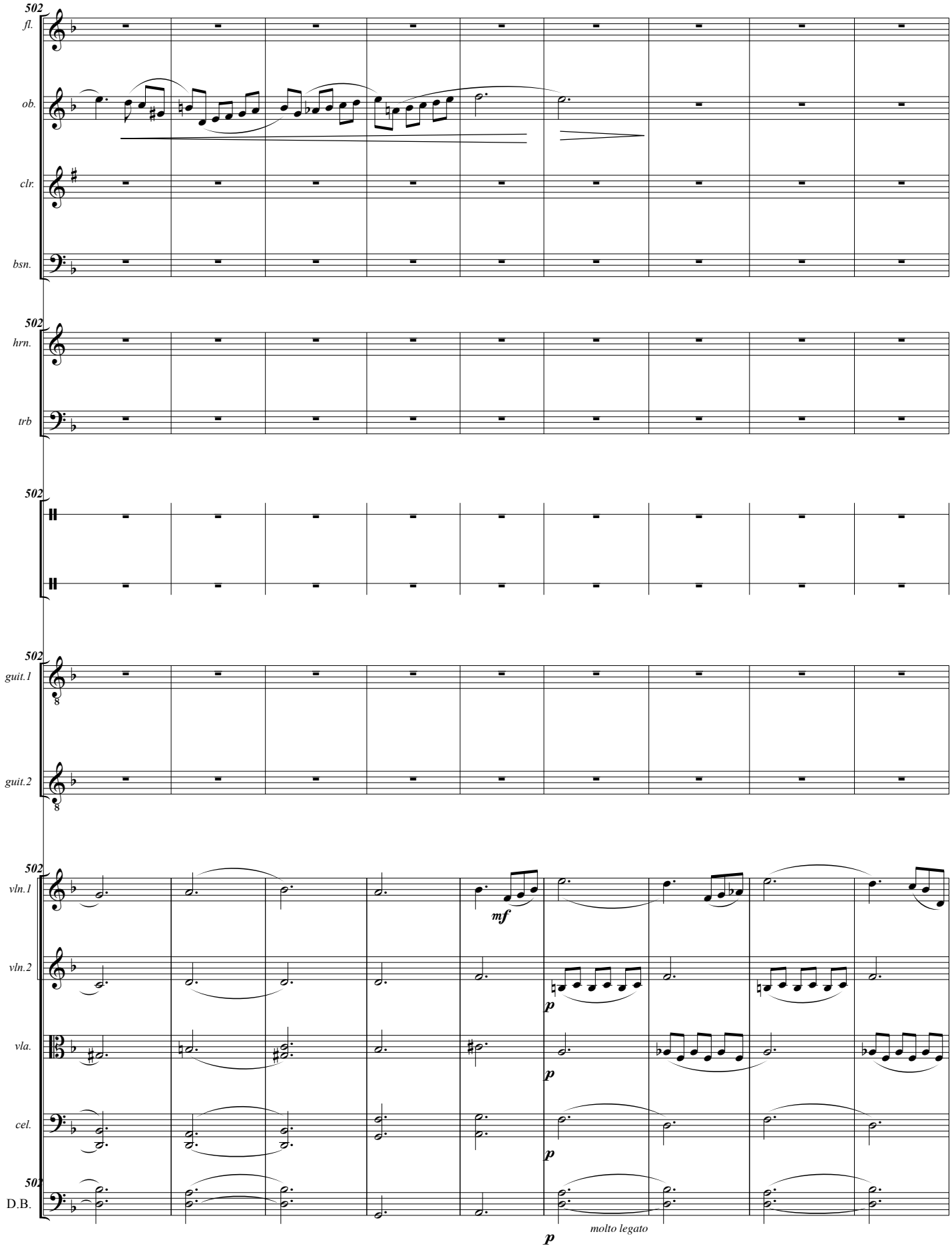

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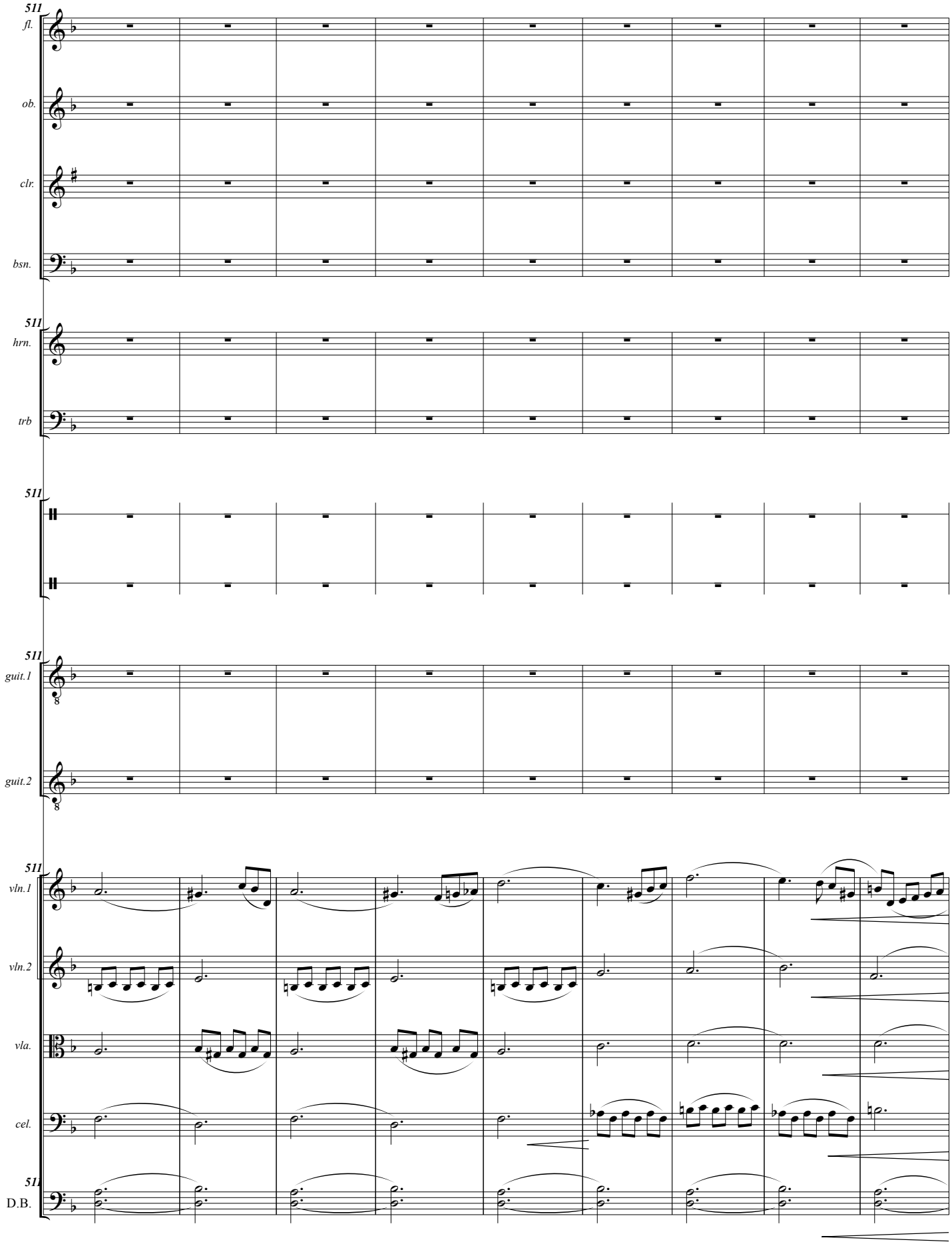

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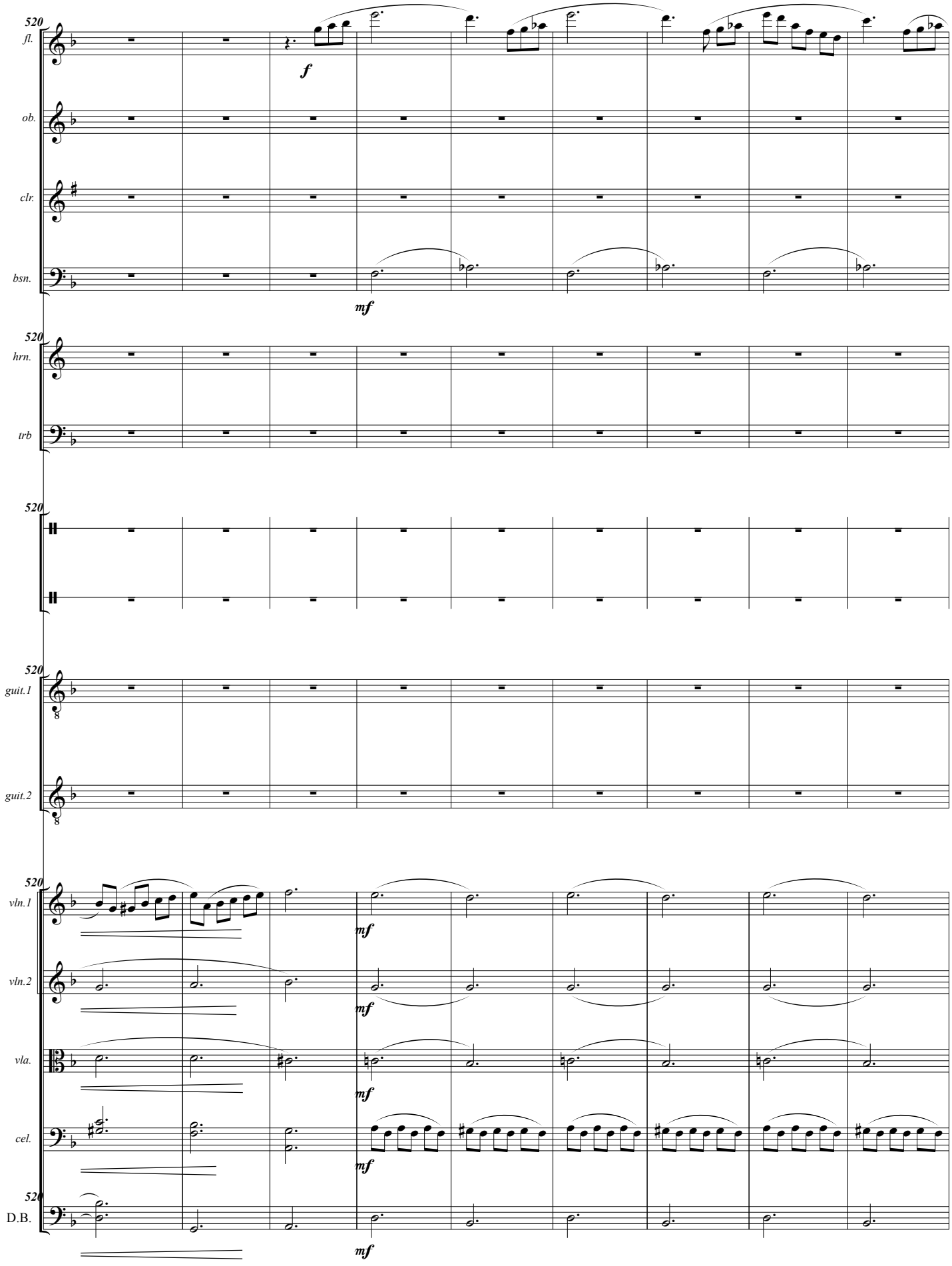

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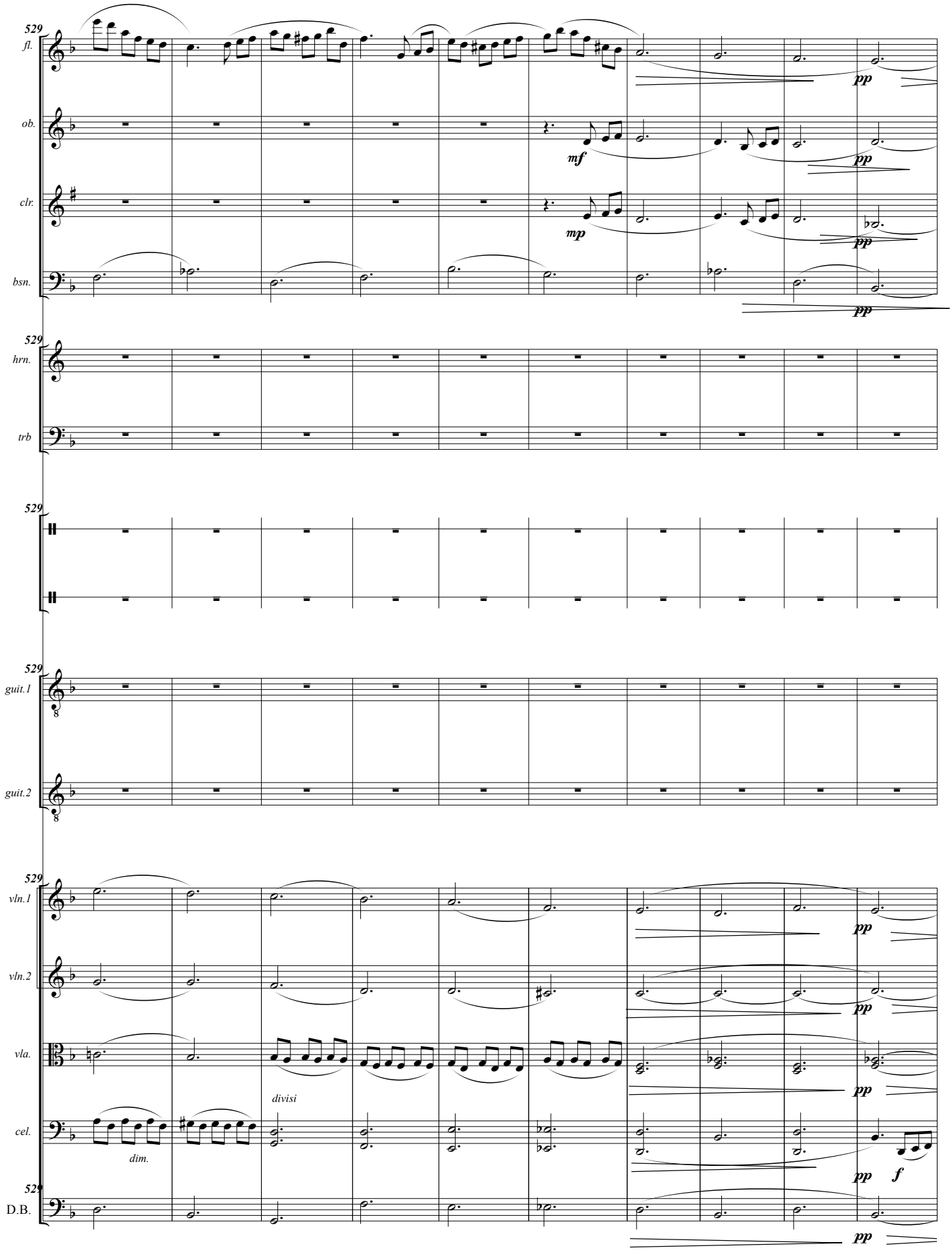

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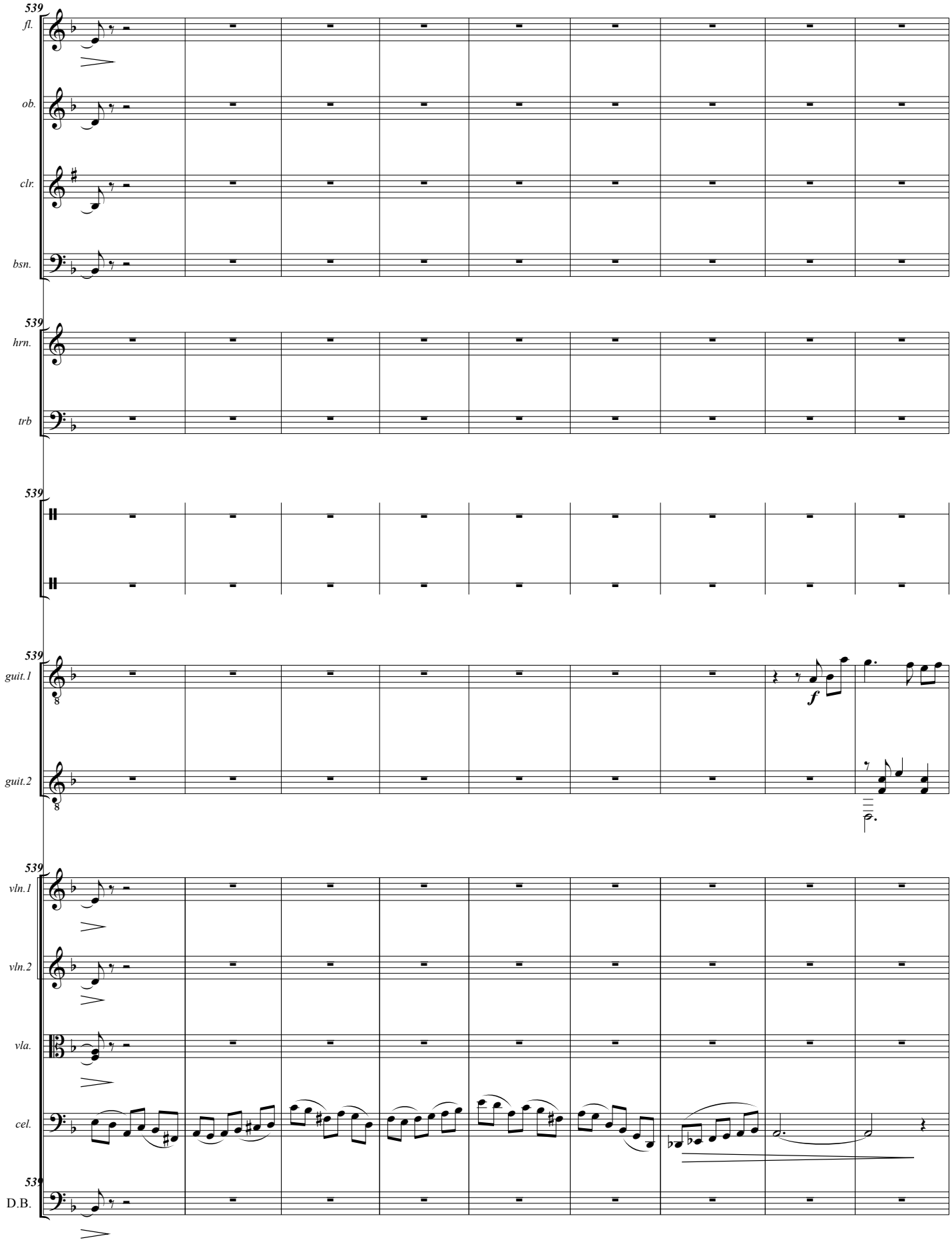

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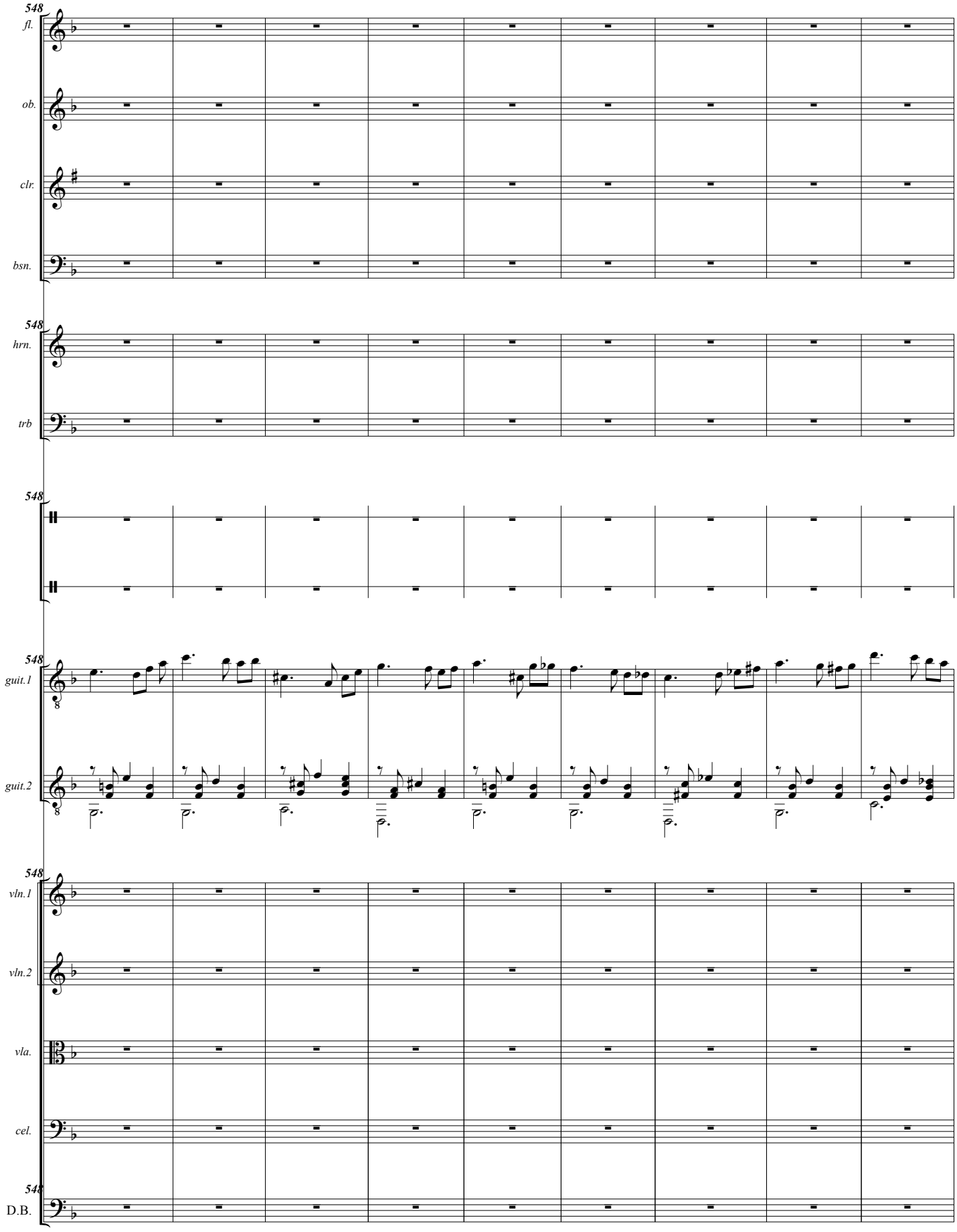

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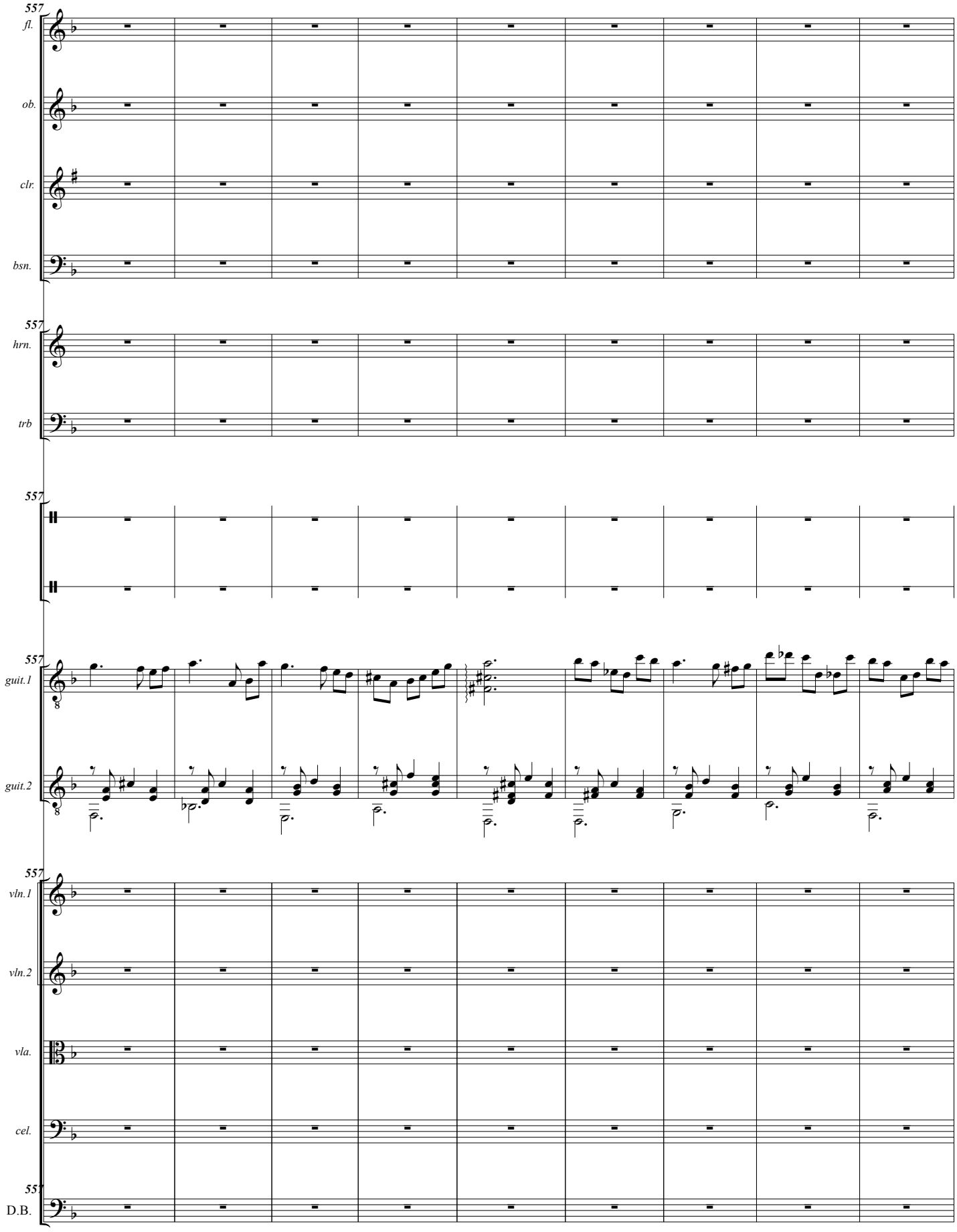

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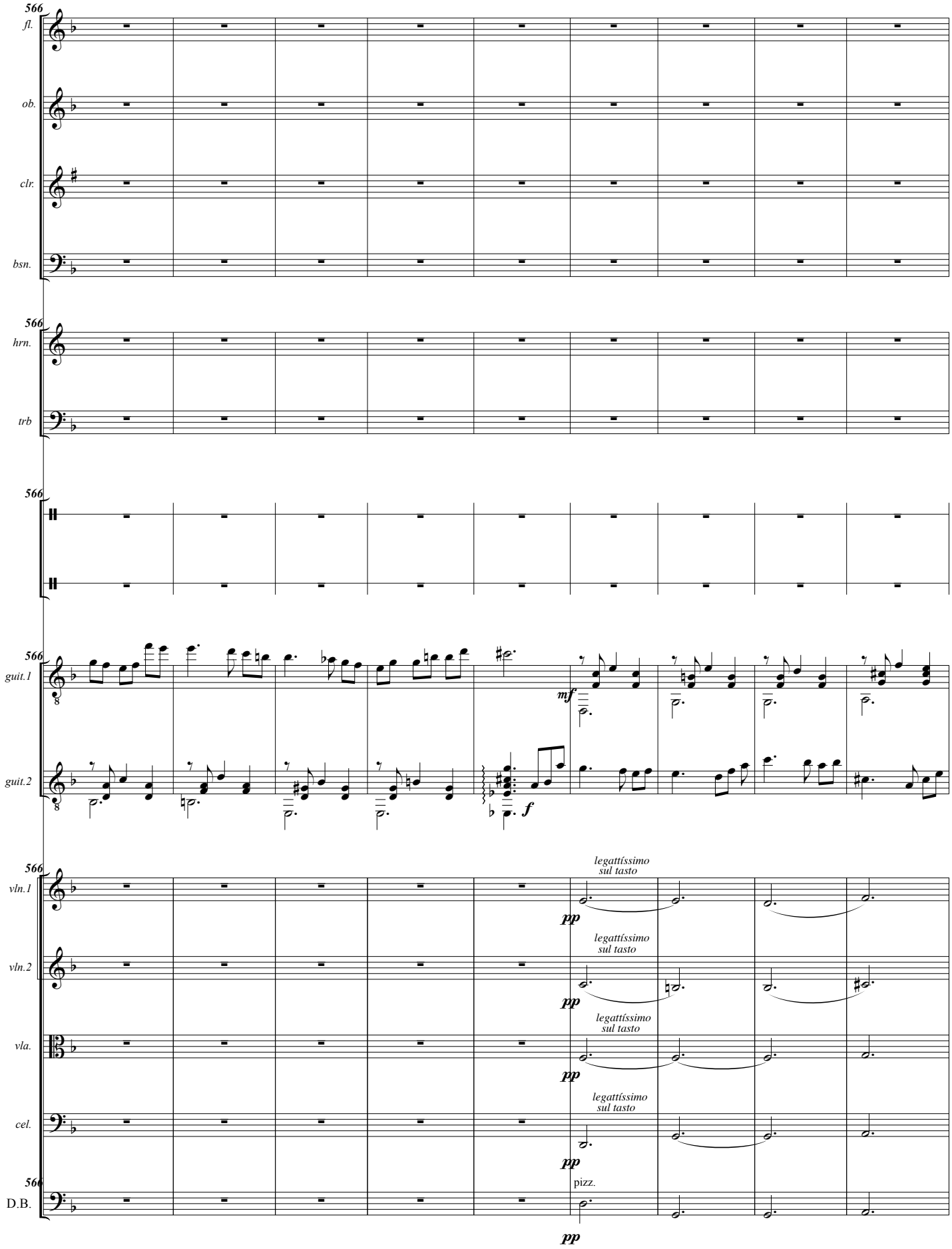

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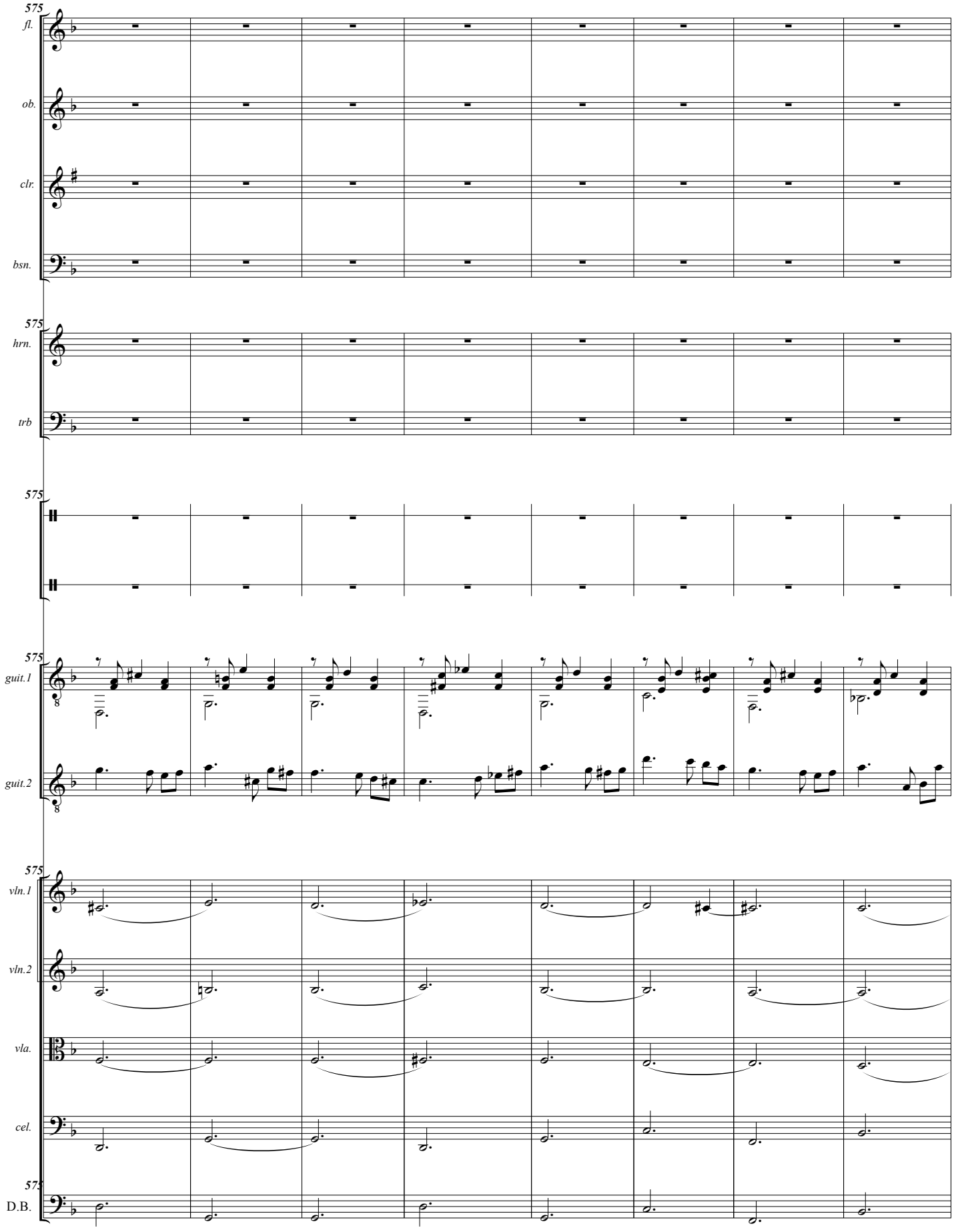

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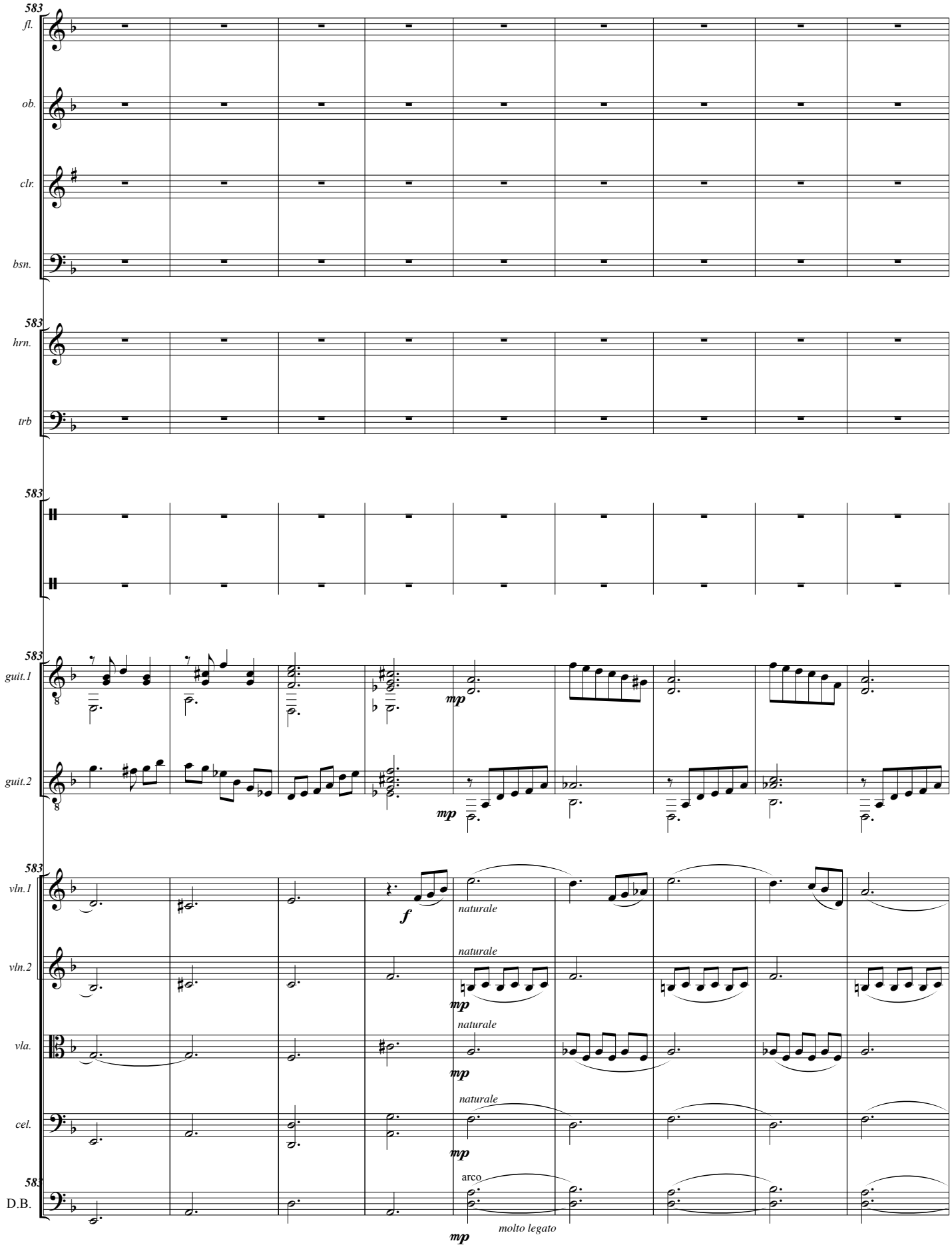

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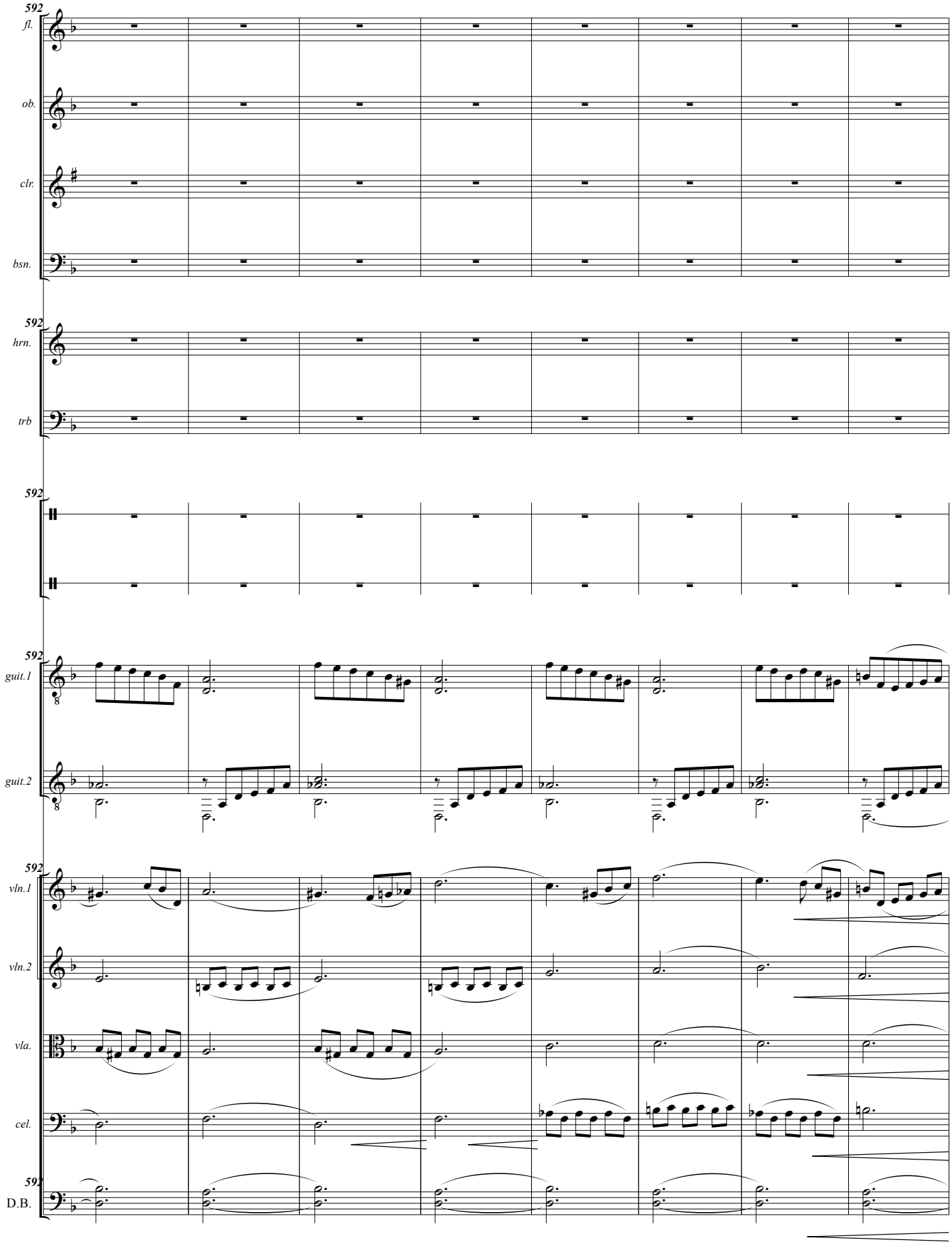

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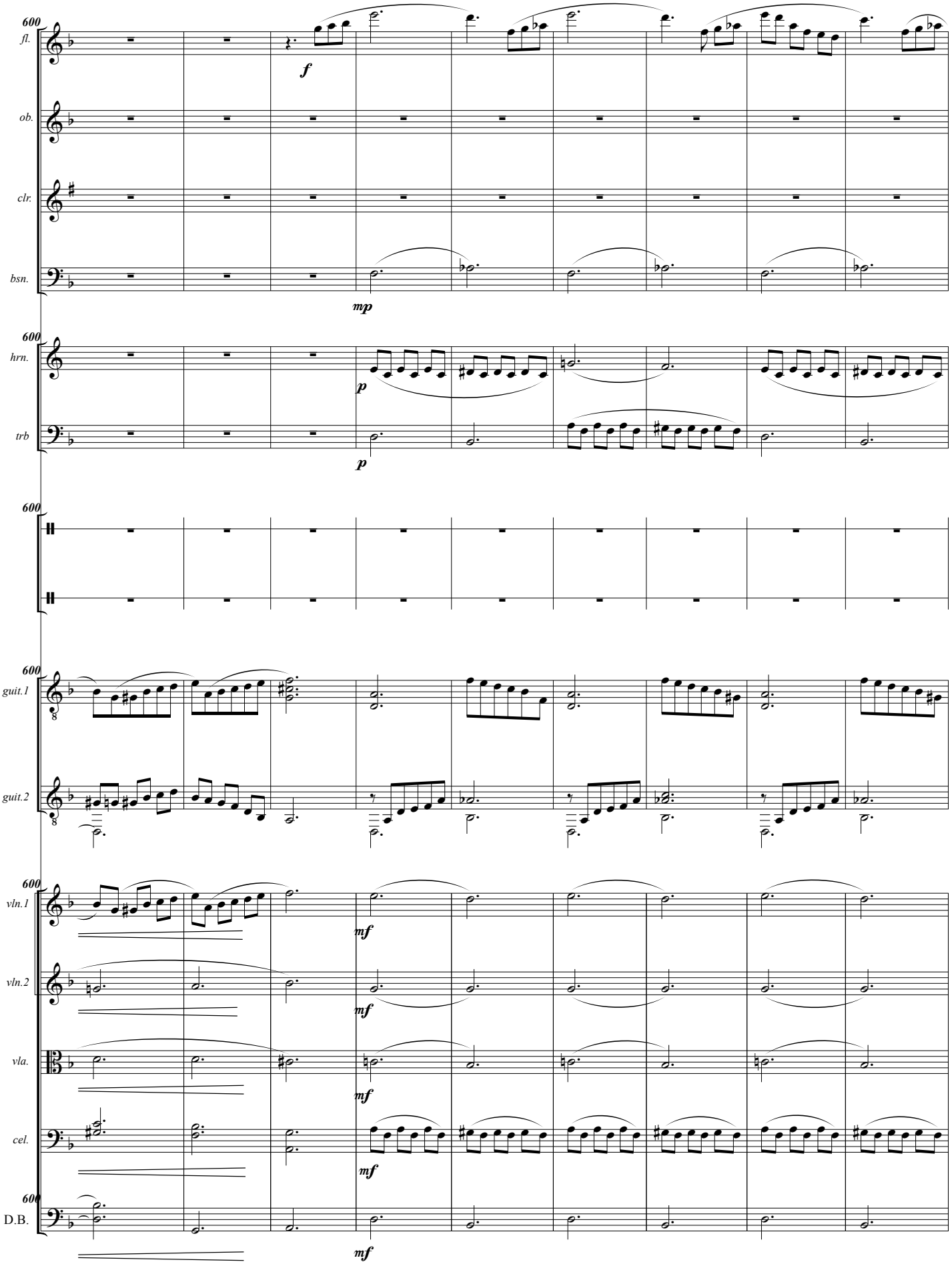

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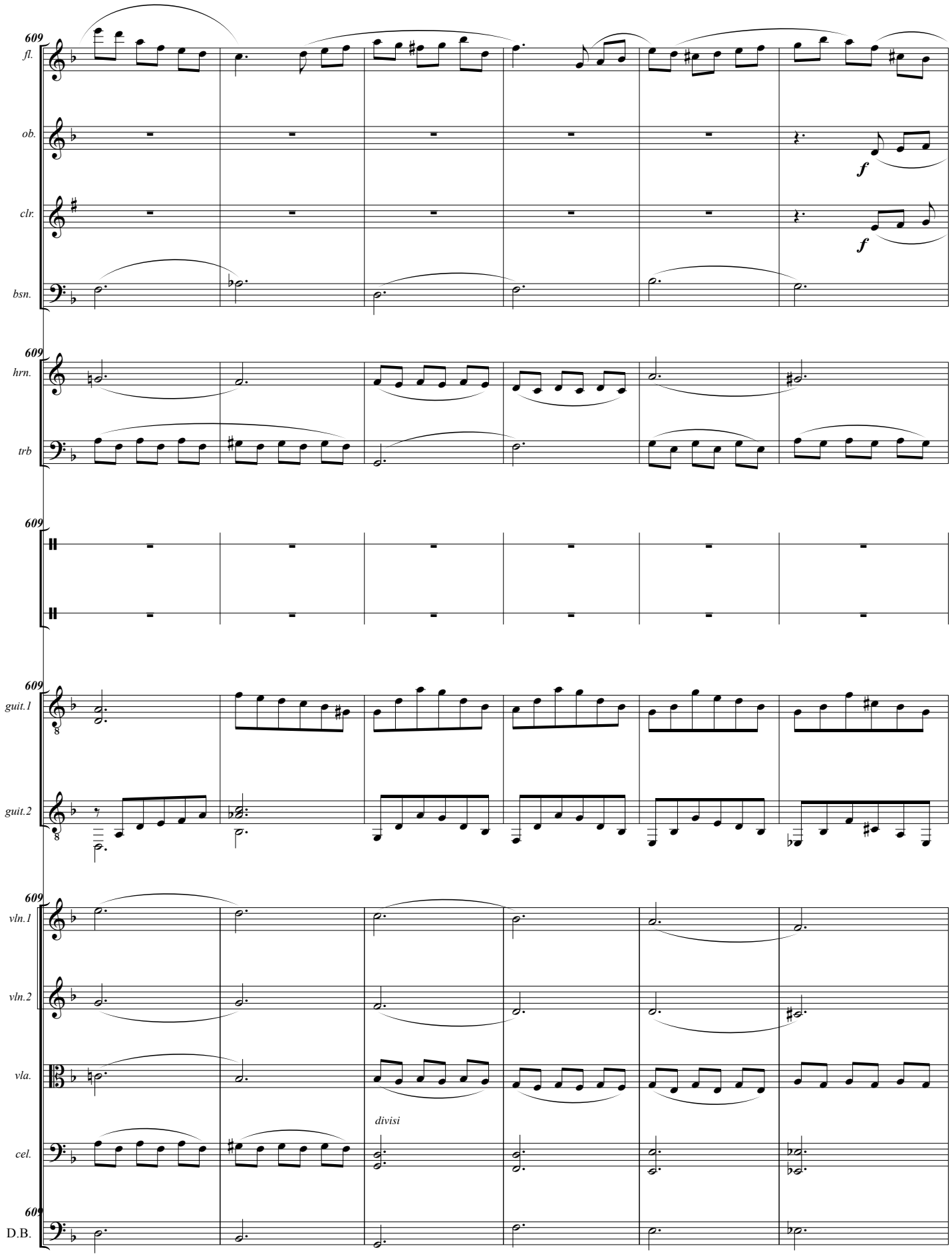

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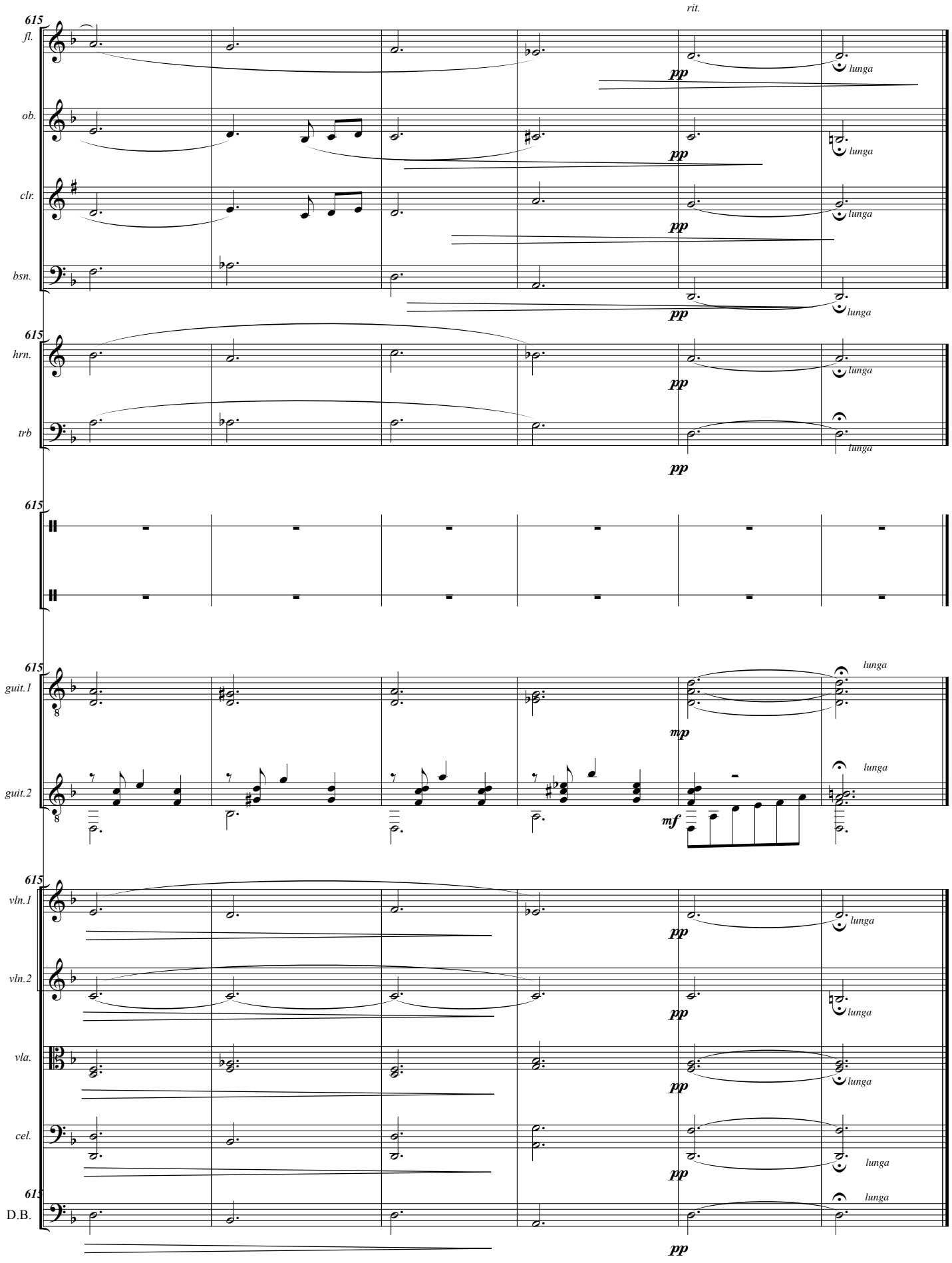

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'ICAMIABAS, as mulheres guerreiras'

Icamiabas, which means 'women without a husband' in indigenous languages, were very tall, strong women with white skin and long hair arranged in braids wrapped around their heads. According to legend, they were warrior women who lived in the interior of the Nhamundá River region, which is near Parintins, east of Manaus. They lived in a matriarchal society and only interacted with Indians of the opposite sex to reproduce, which normally took place annually at a party by the lake Iaci-uaruá (Mirror of the Moon). In these periods, they used Indians from other tribes, almost always the Guacaris Indians, to get pregnant.After mating, the Icamiabas dived into Lake Iaci-uaruá to get the raw material they used to mold the muiraquitãs, which was a type of green clay that hardened when drying. The handicrafts they made were, in general, representations of forest animals and the most common was a small sculpture in the shape of a frog. This kind of talisman was presented to the eventual partner as a representation of the consummated act. When they gave birth to a boy, he was sent to be raised by the father of the Guacari tribe, but when the child was female, the Icamiabas themselves took care of her, forming her within the strict laws of the tribe.Legend has it that the Icamiabas warriors sometimes faced Spanish navigators who always retreated, never managing to subjugate them. And yet, believing that they had finally found a tribe of warriors like those described by the ancient Greeks, the Spaniards ended up naming that river as 'Rio de las Amazonas'. This belief ended up giving the name to our state in the North Region, as well as to its imposing river.

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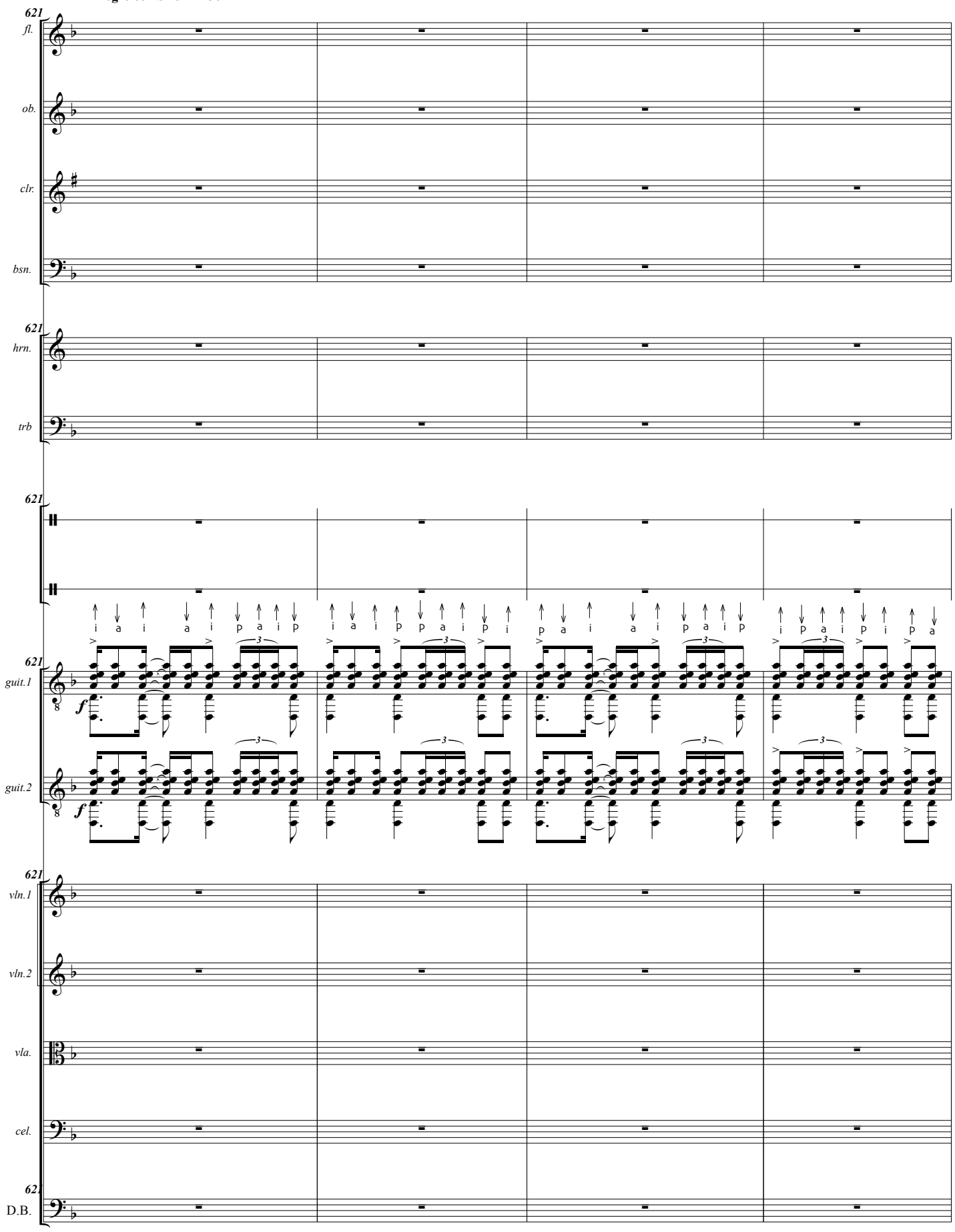
IV - Icamiabas, as mulheres guerreiras

Allegro con brio ♩= 138



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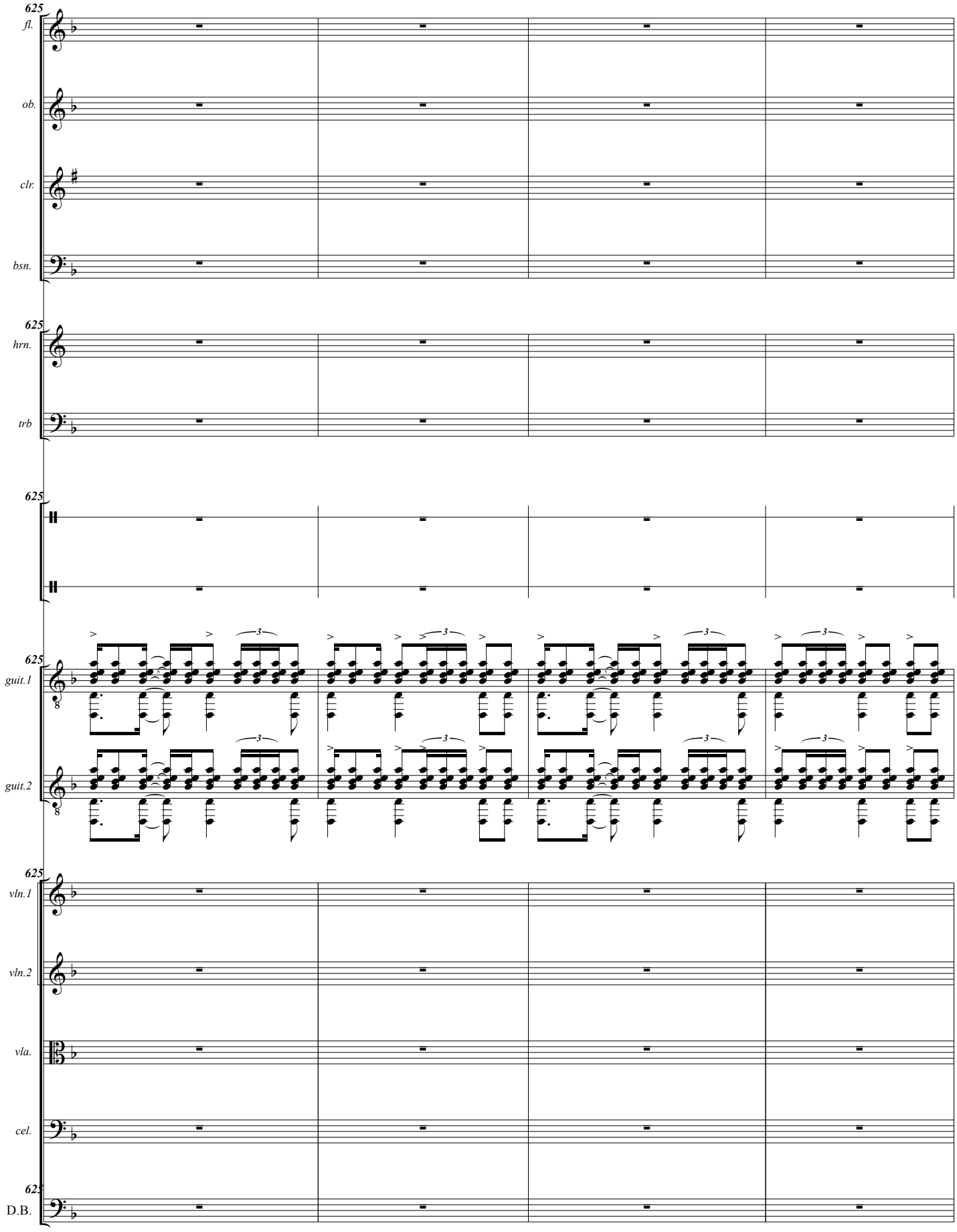

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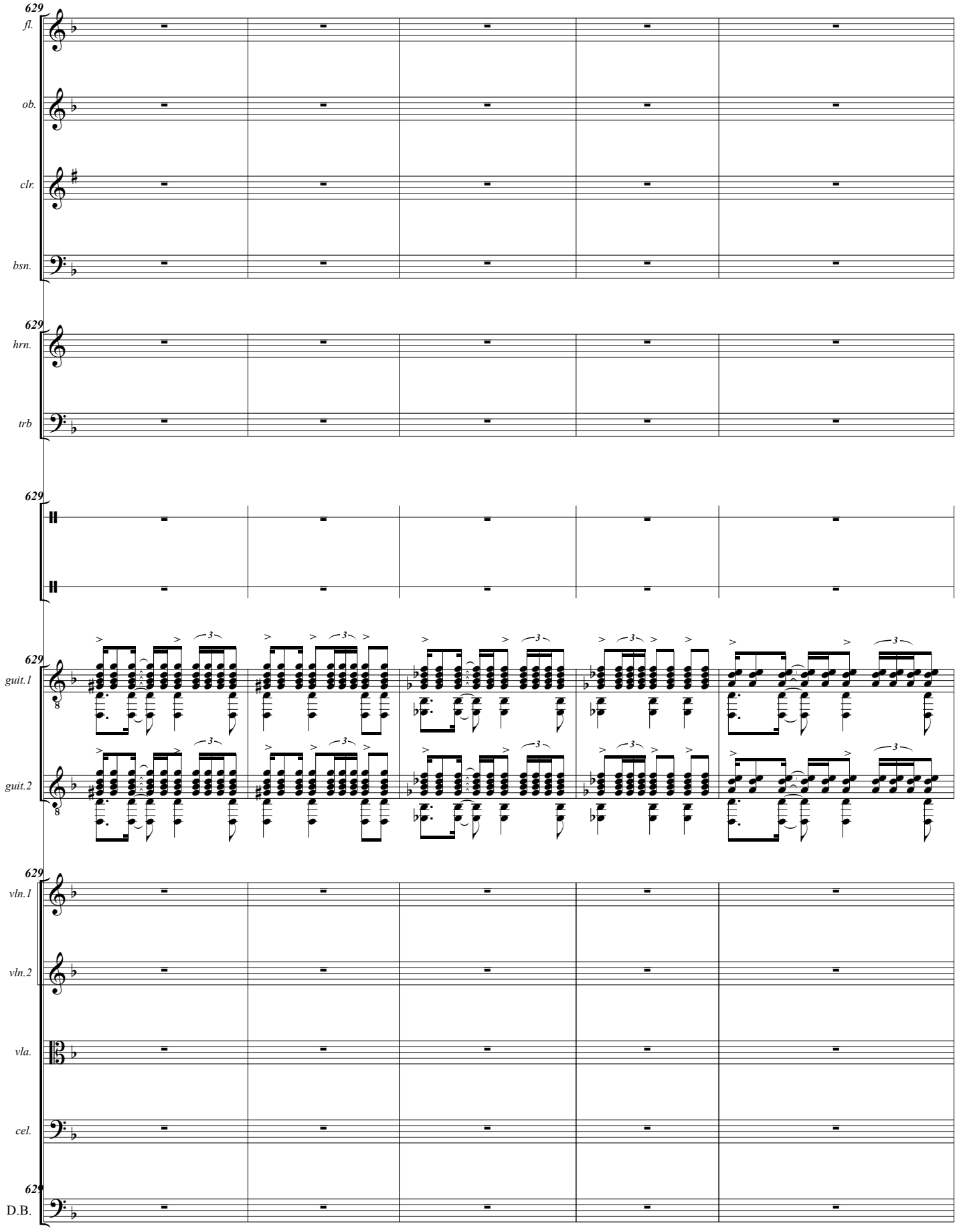

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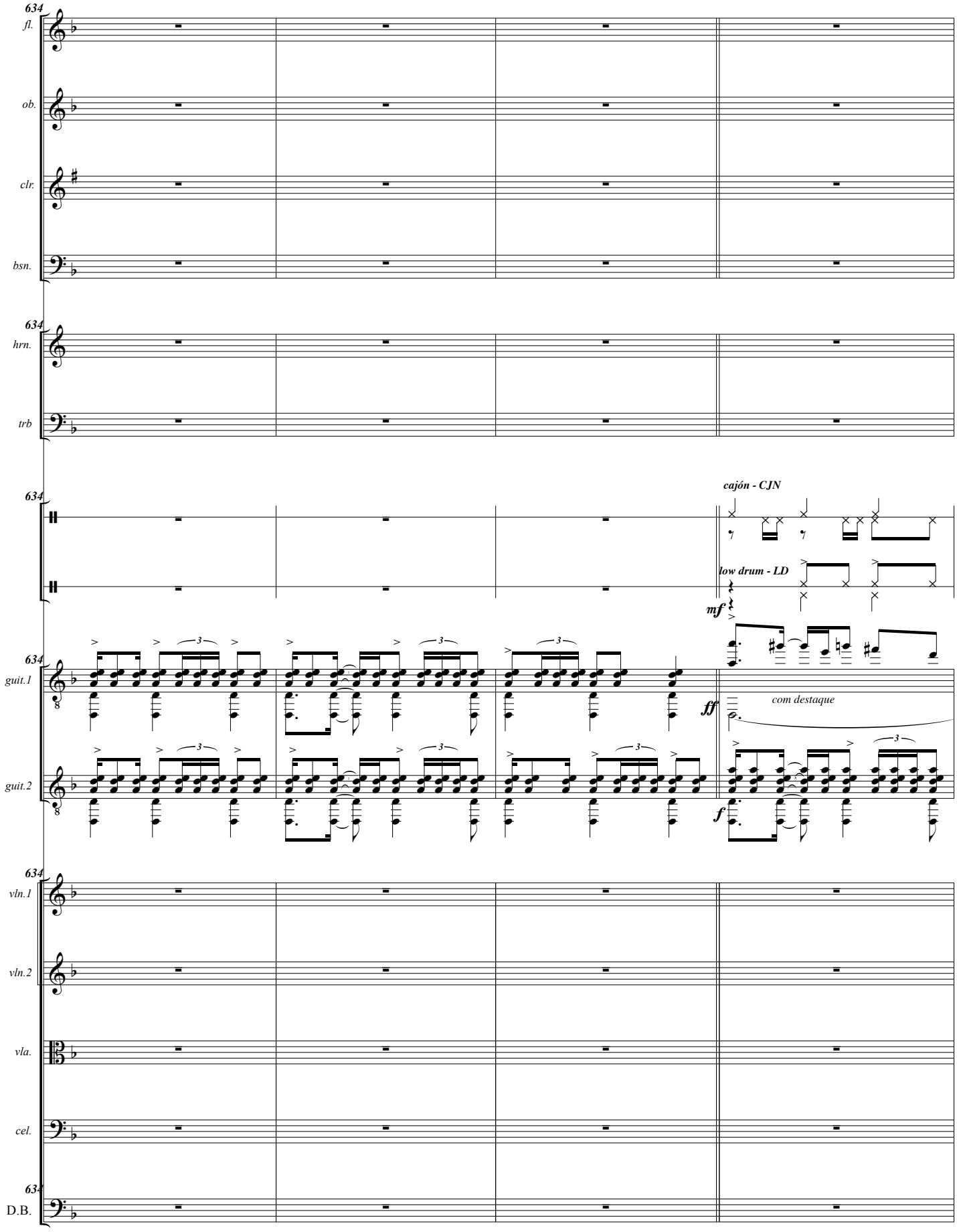

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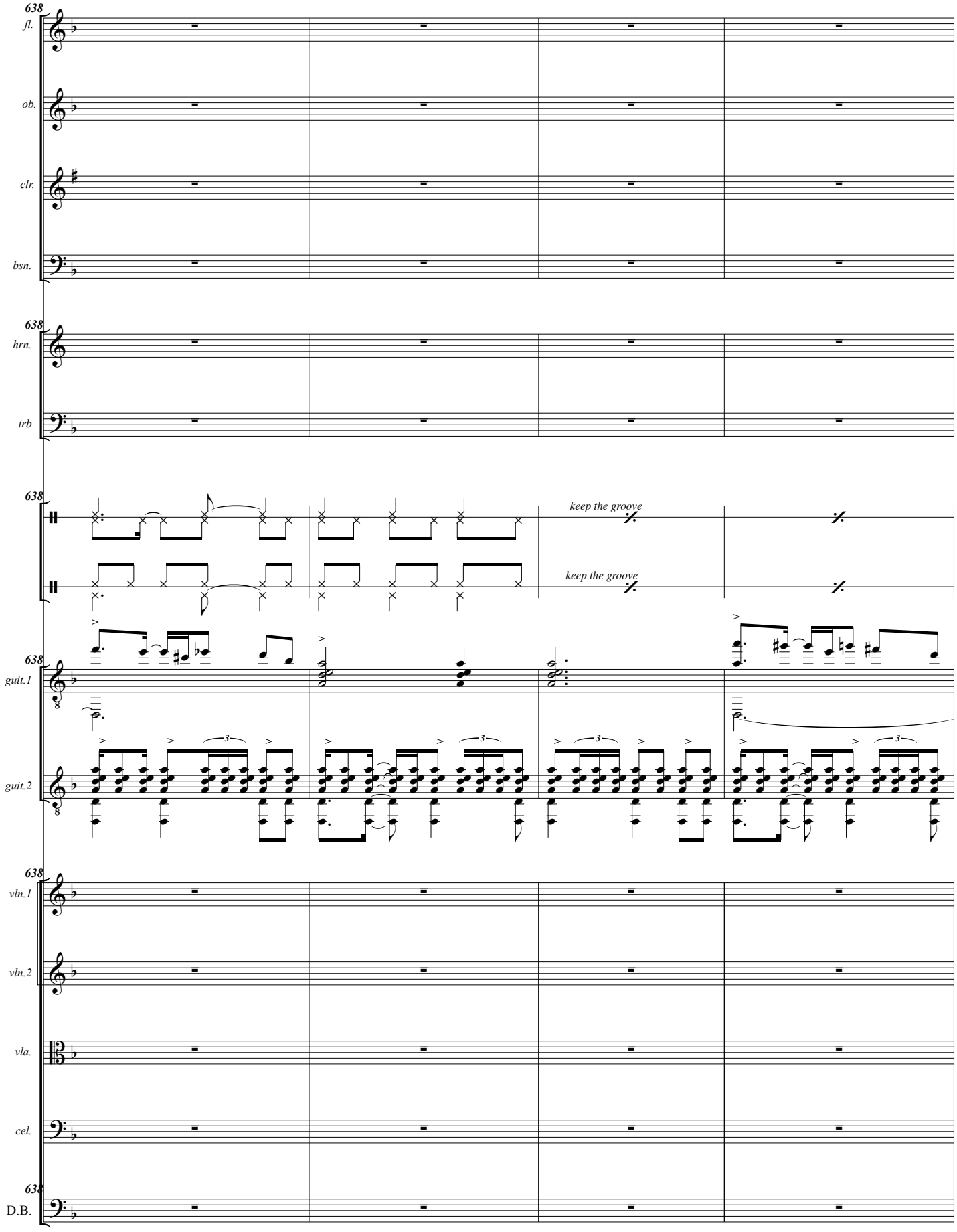

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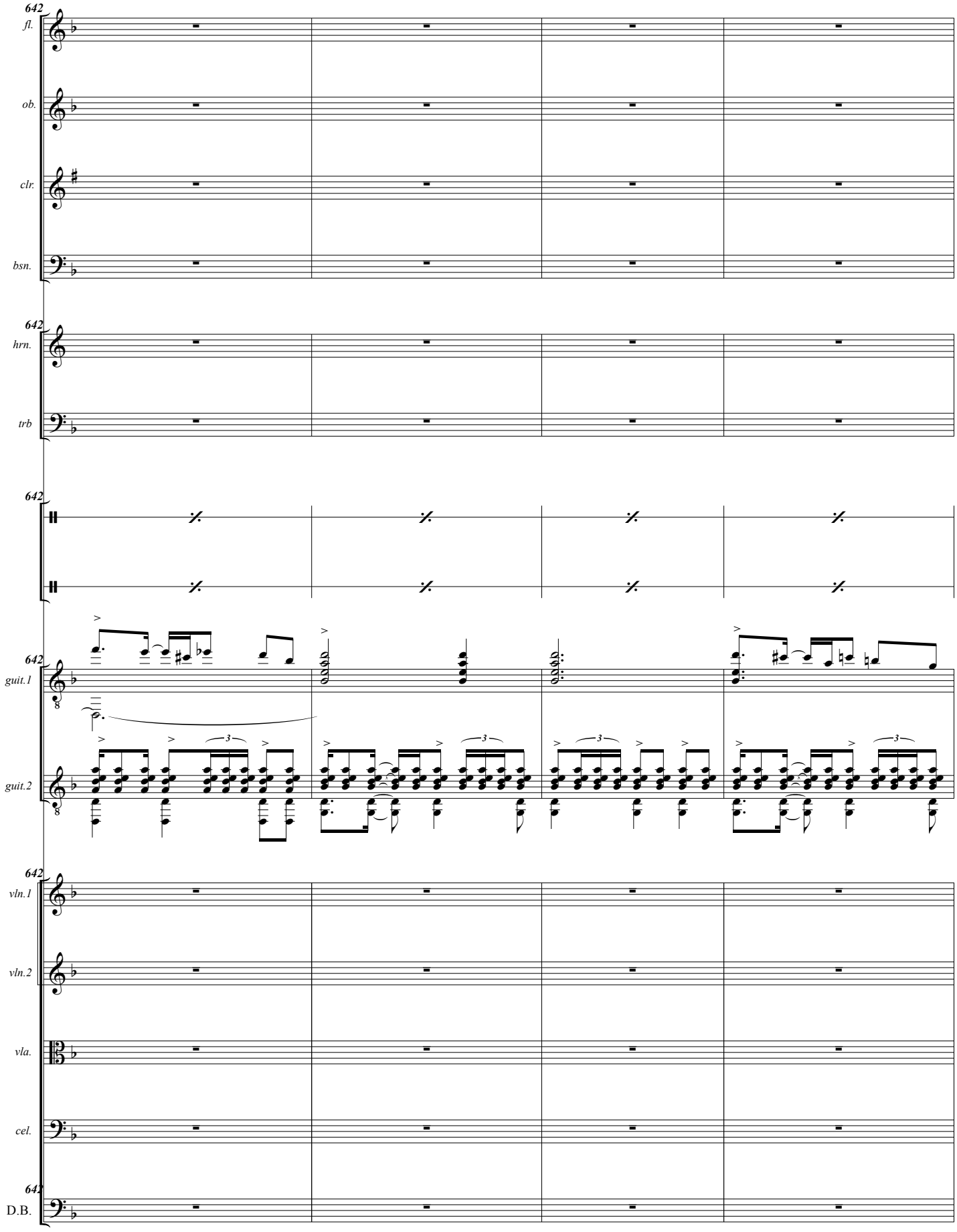

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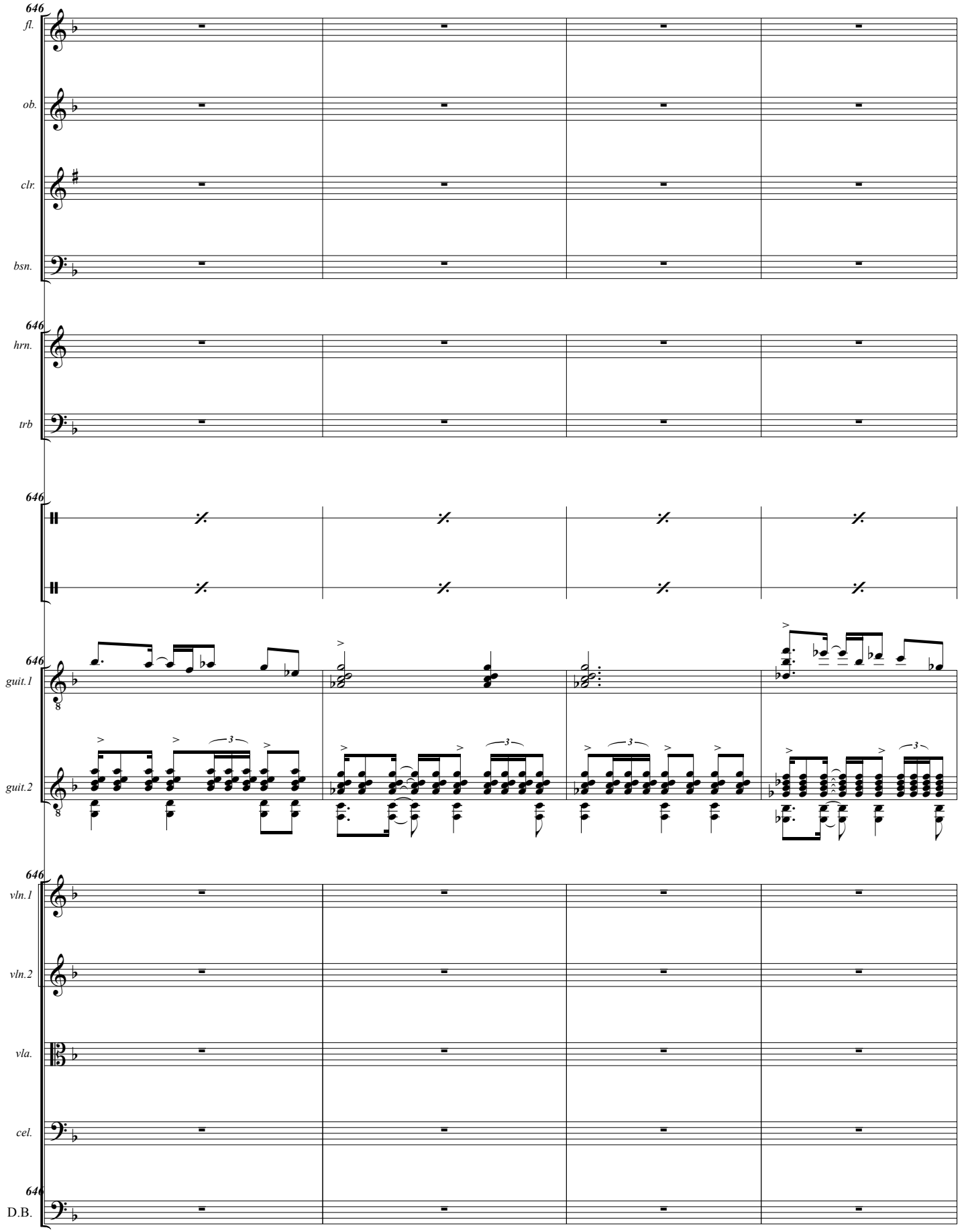

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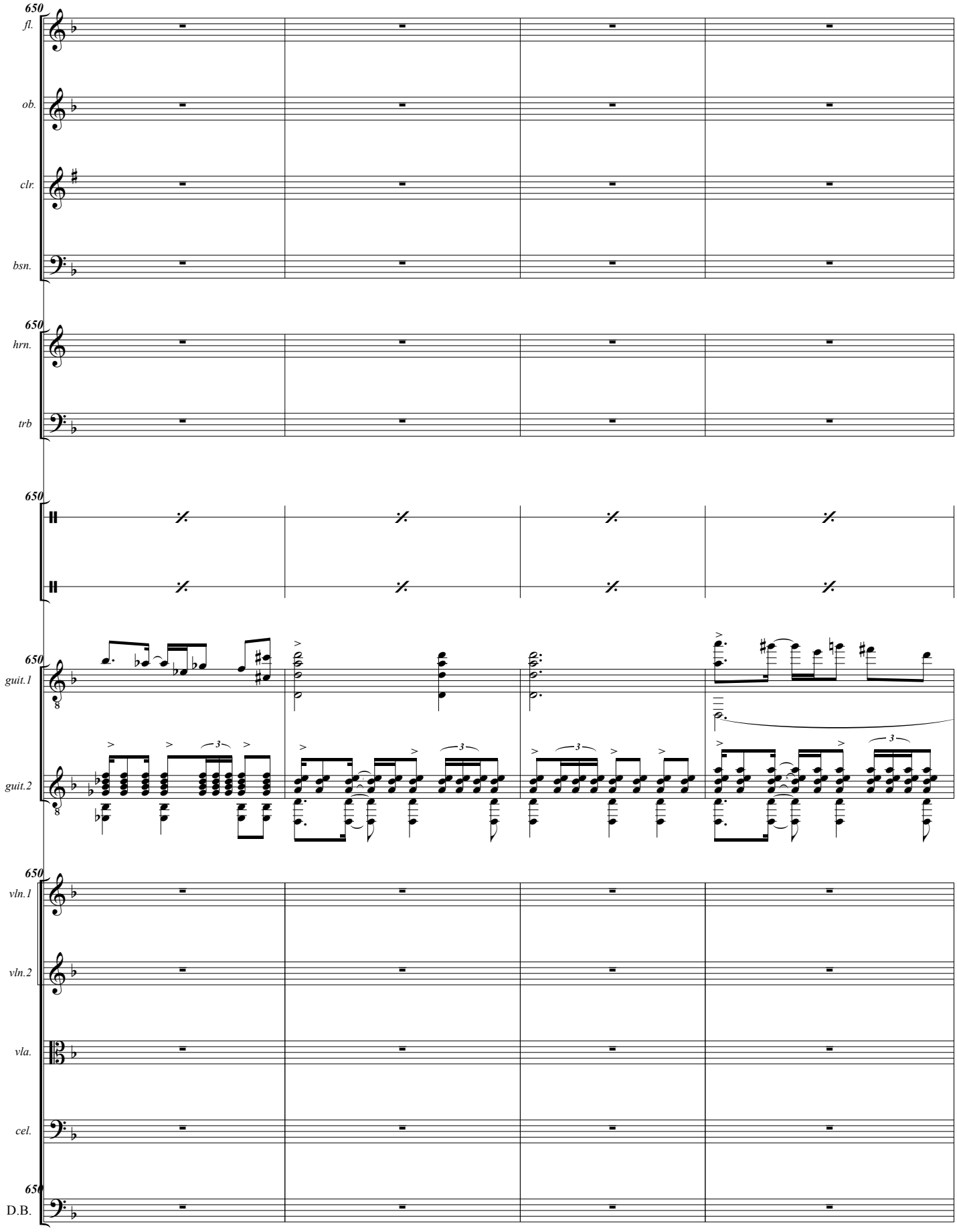

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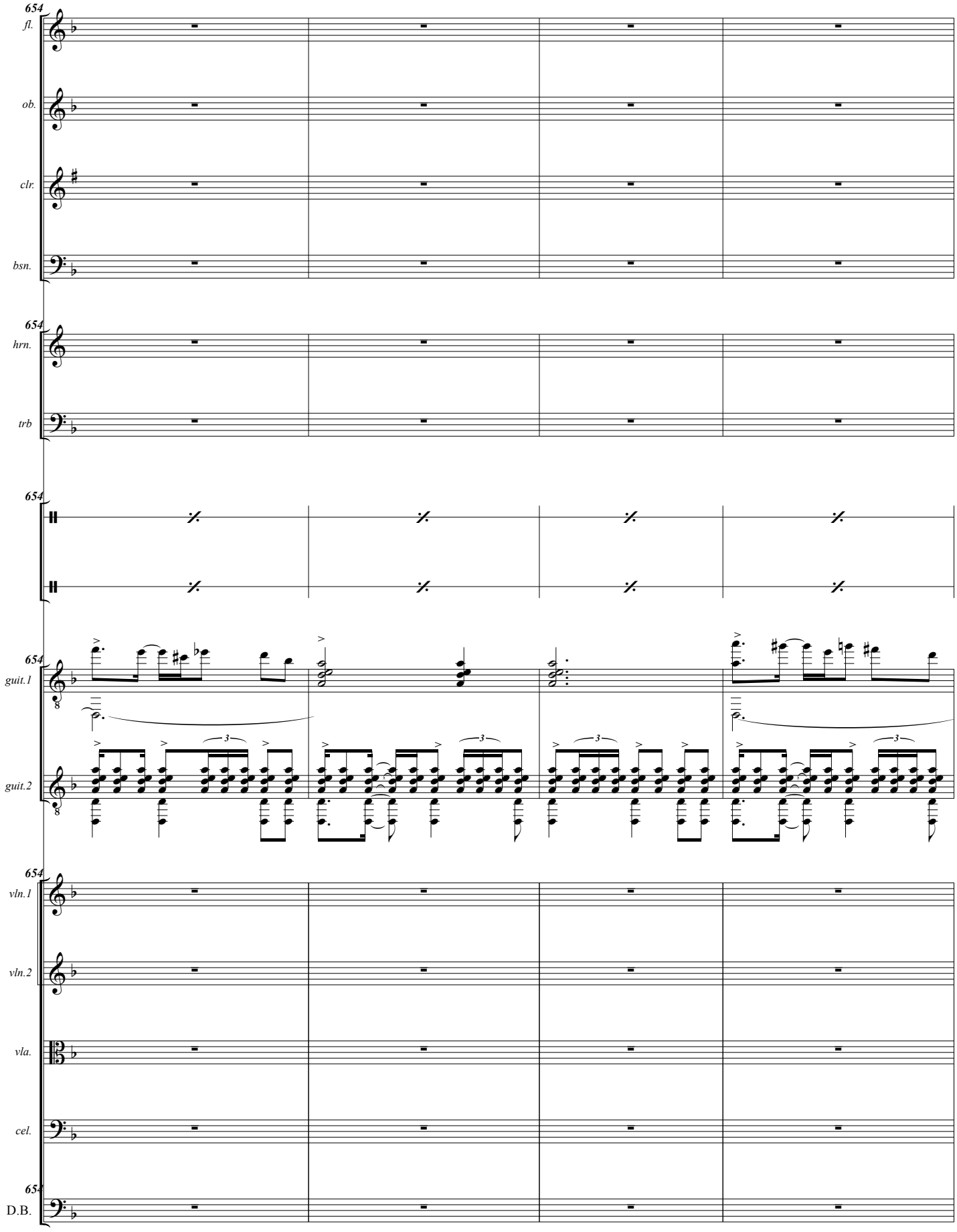

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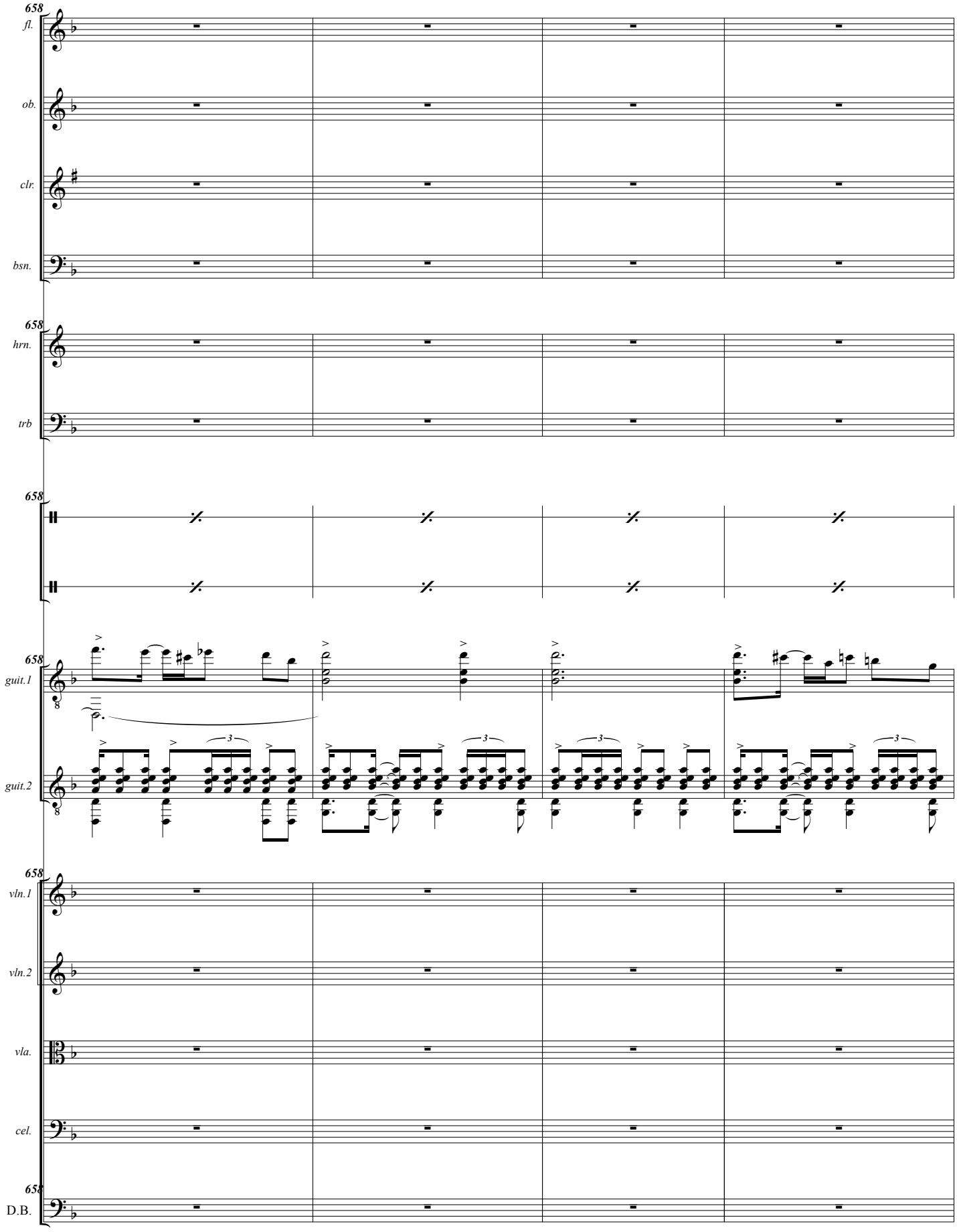

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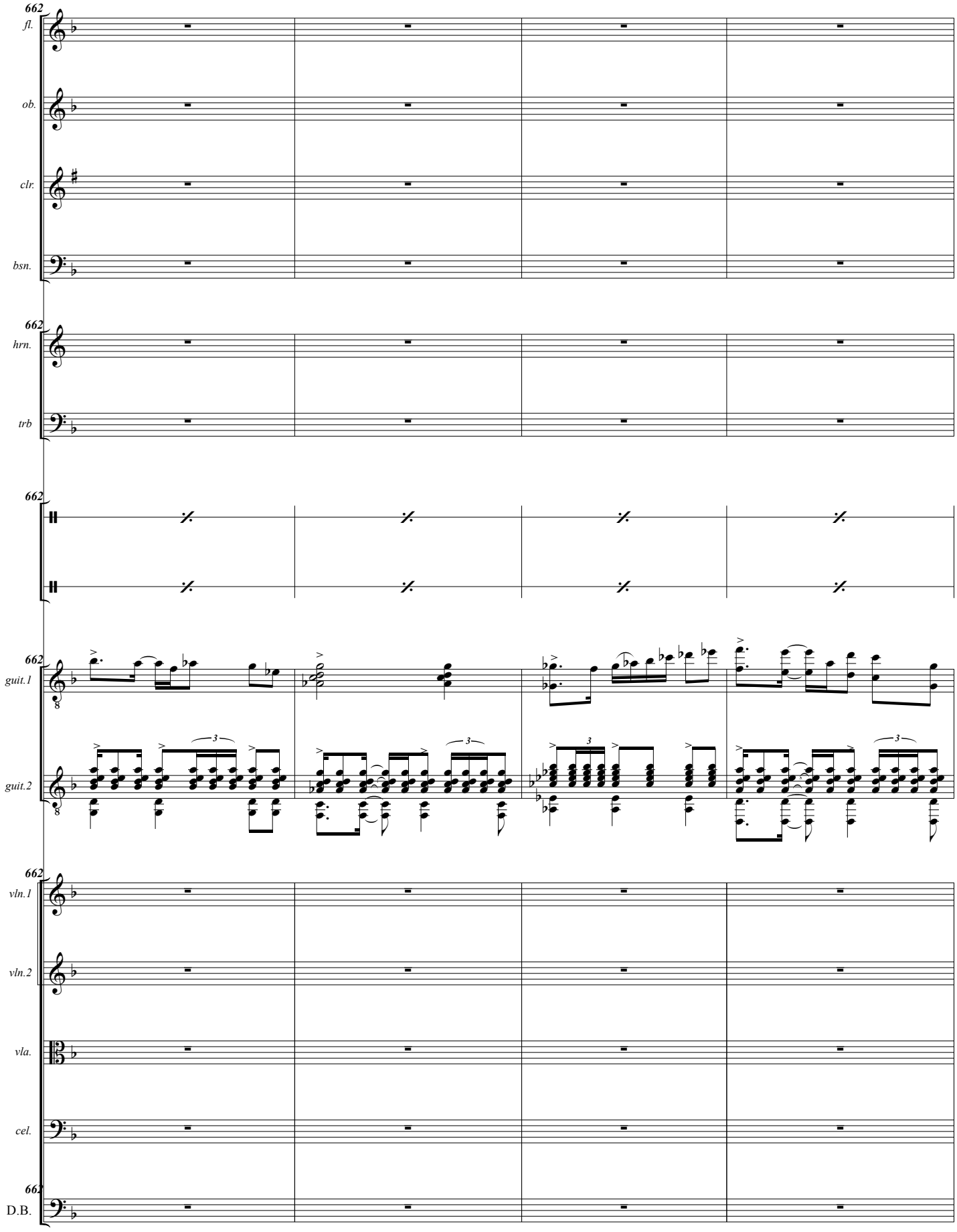

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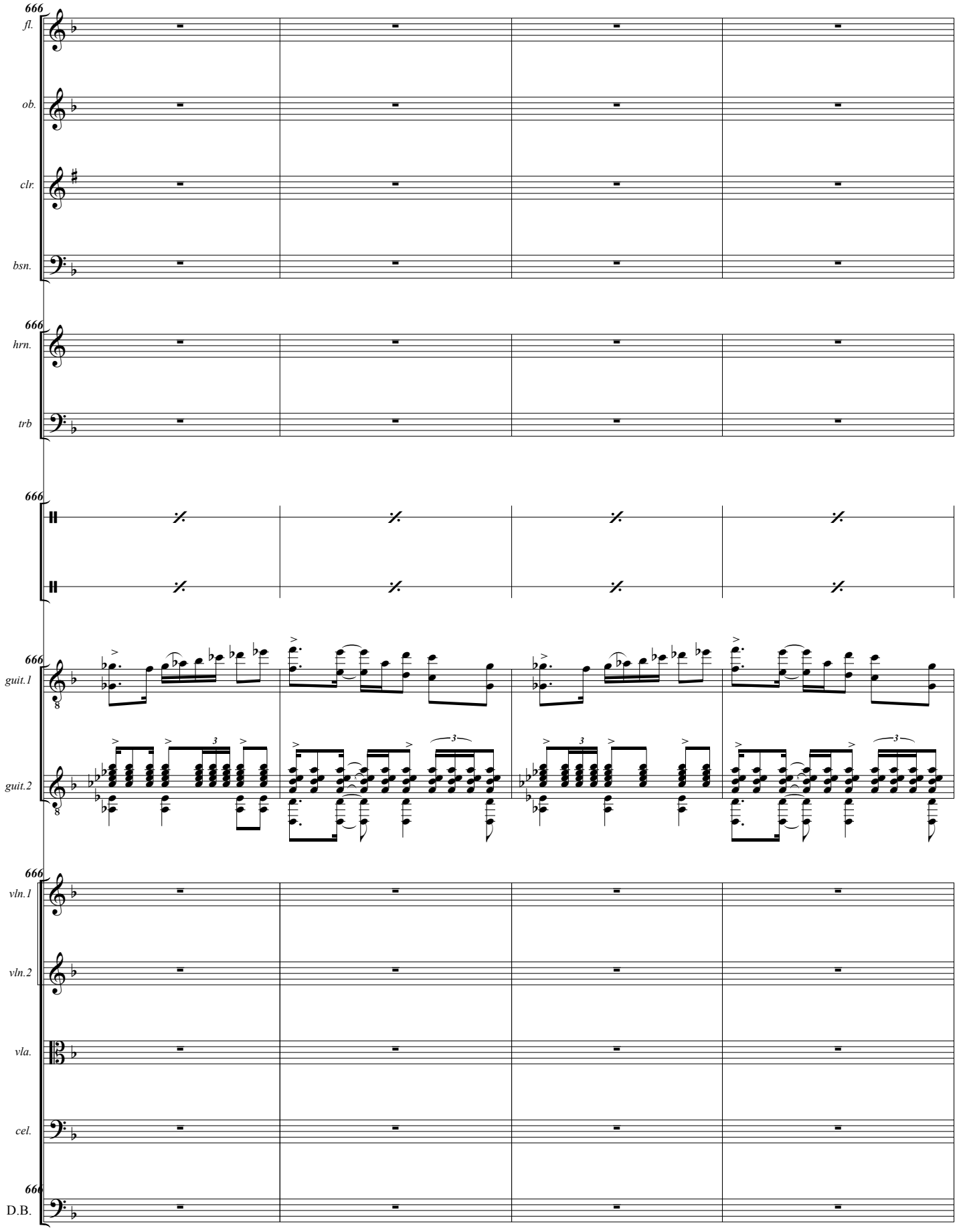

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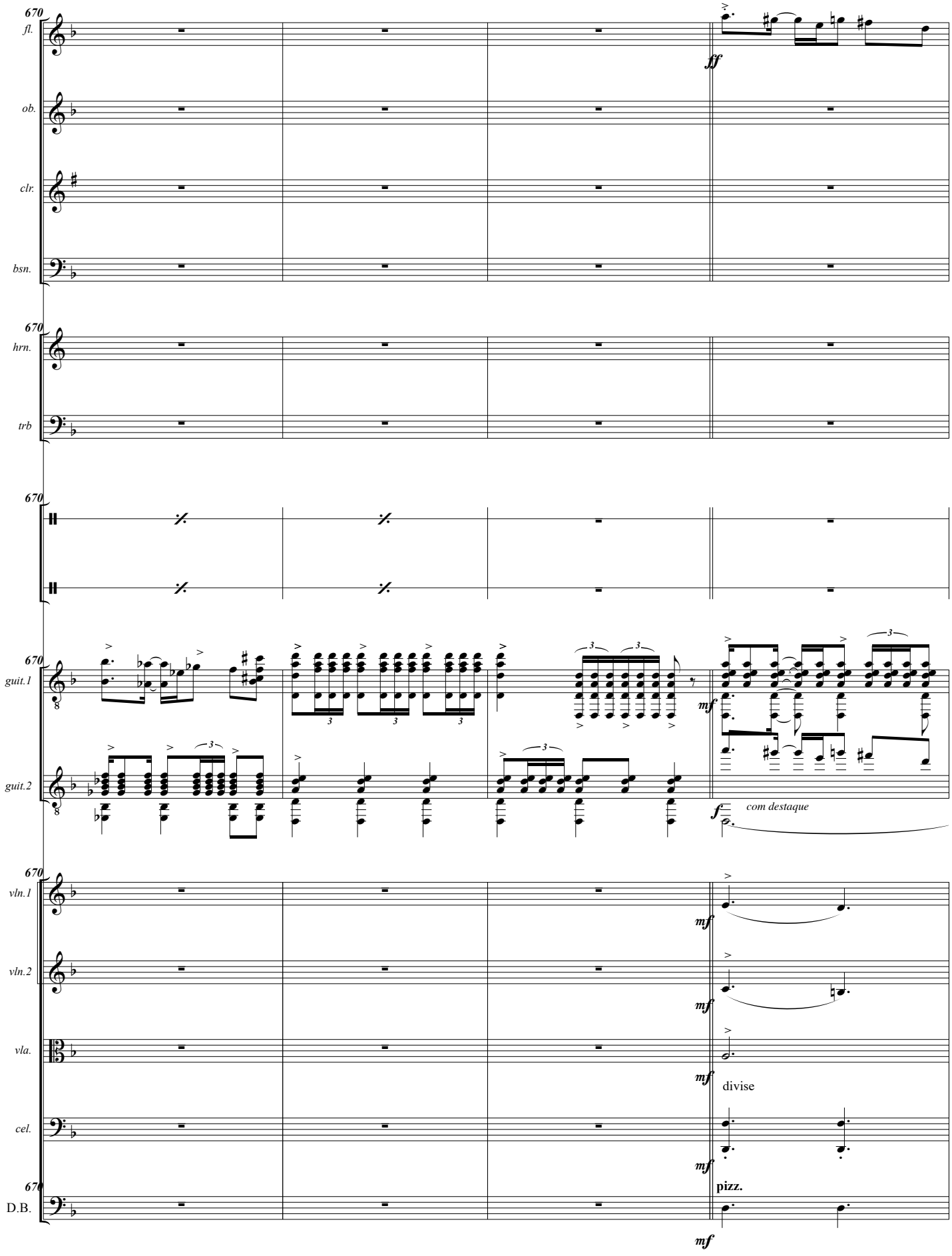

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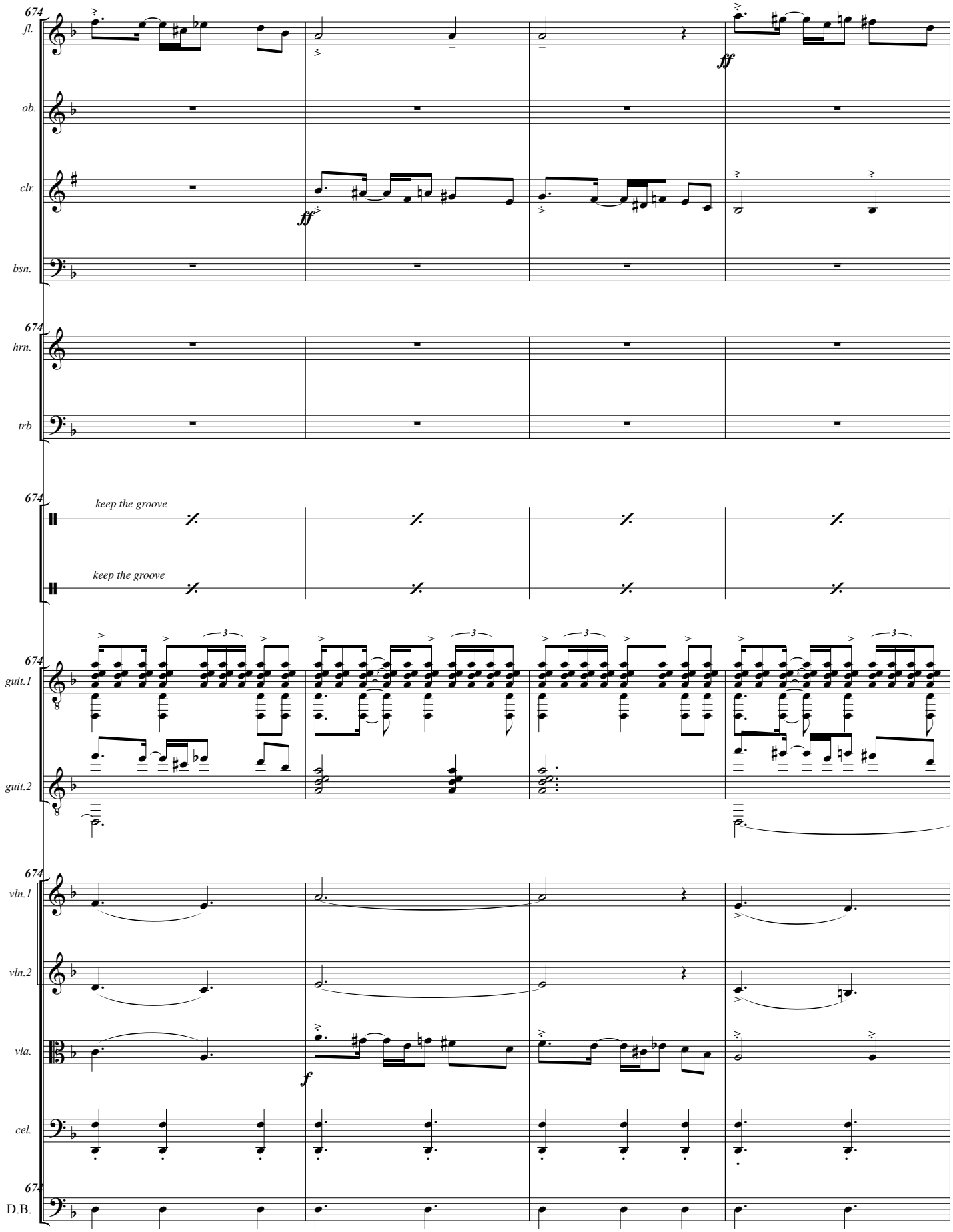

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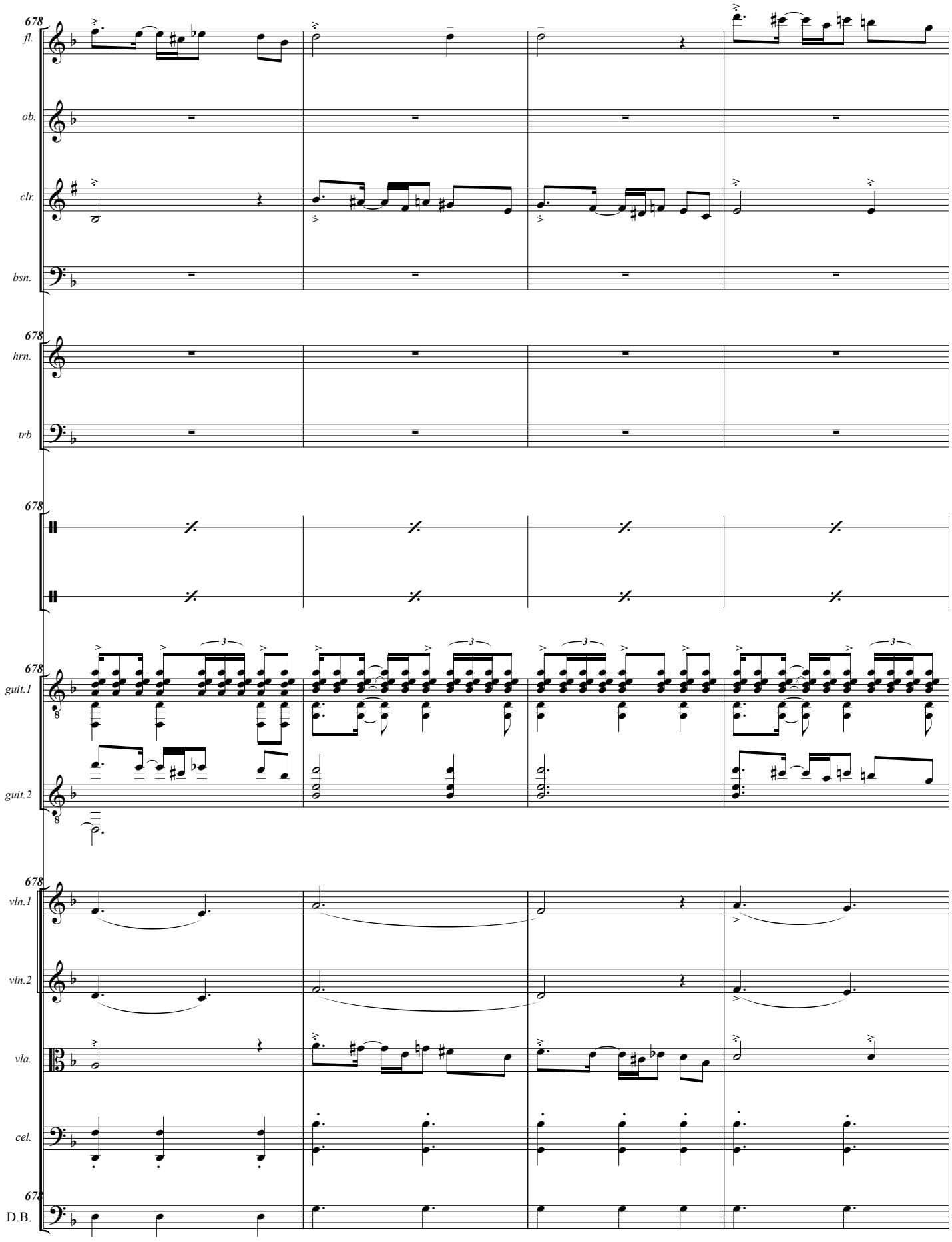

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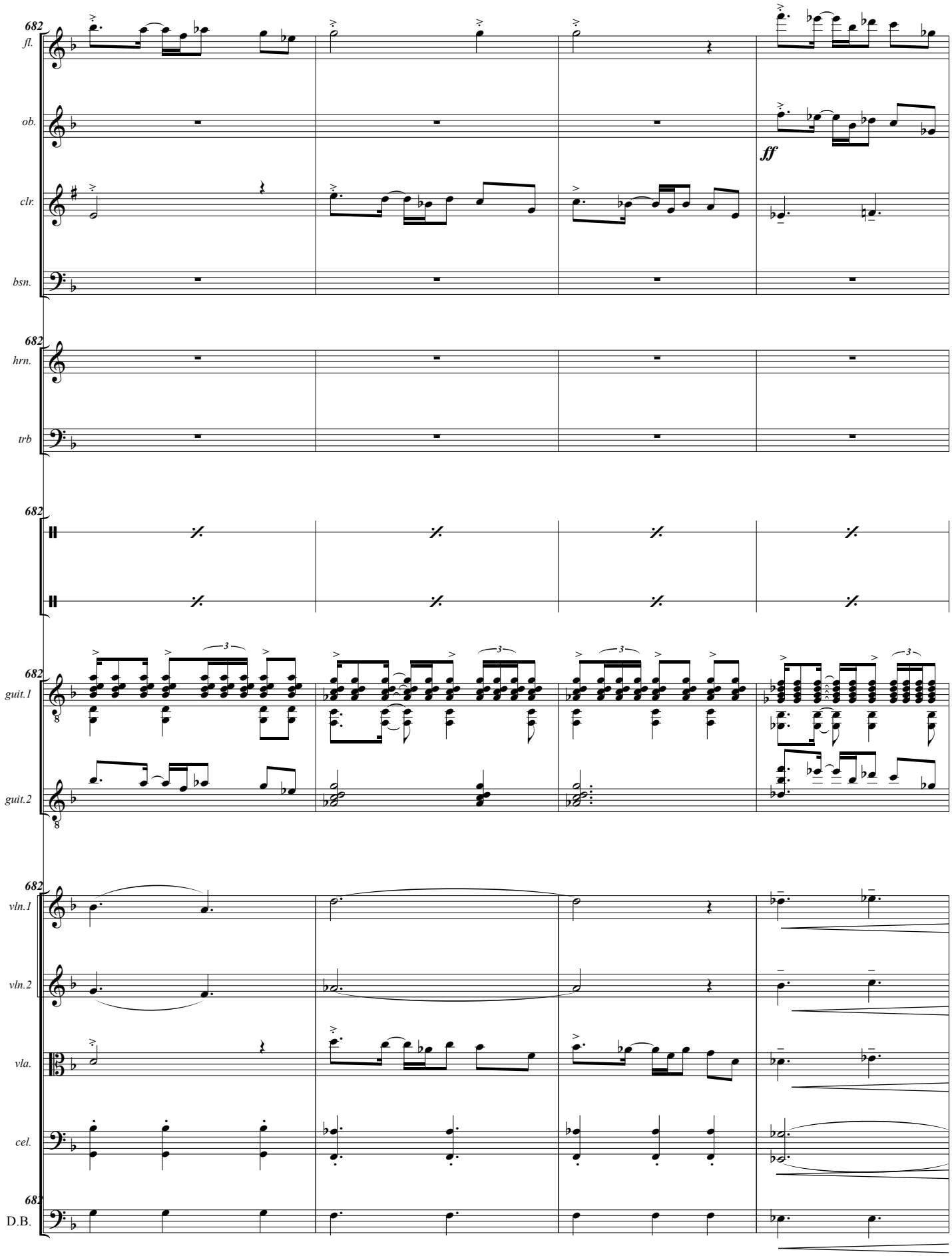

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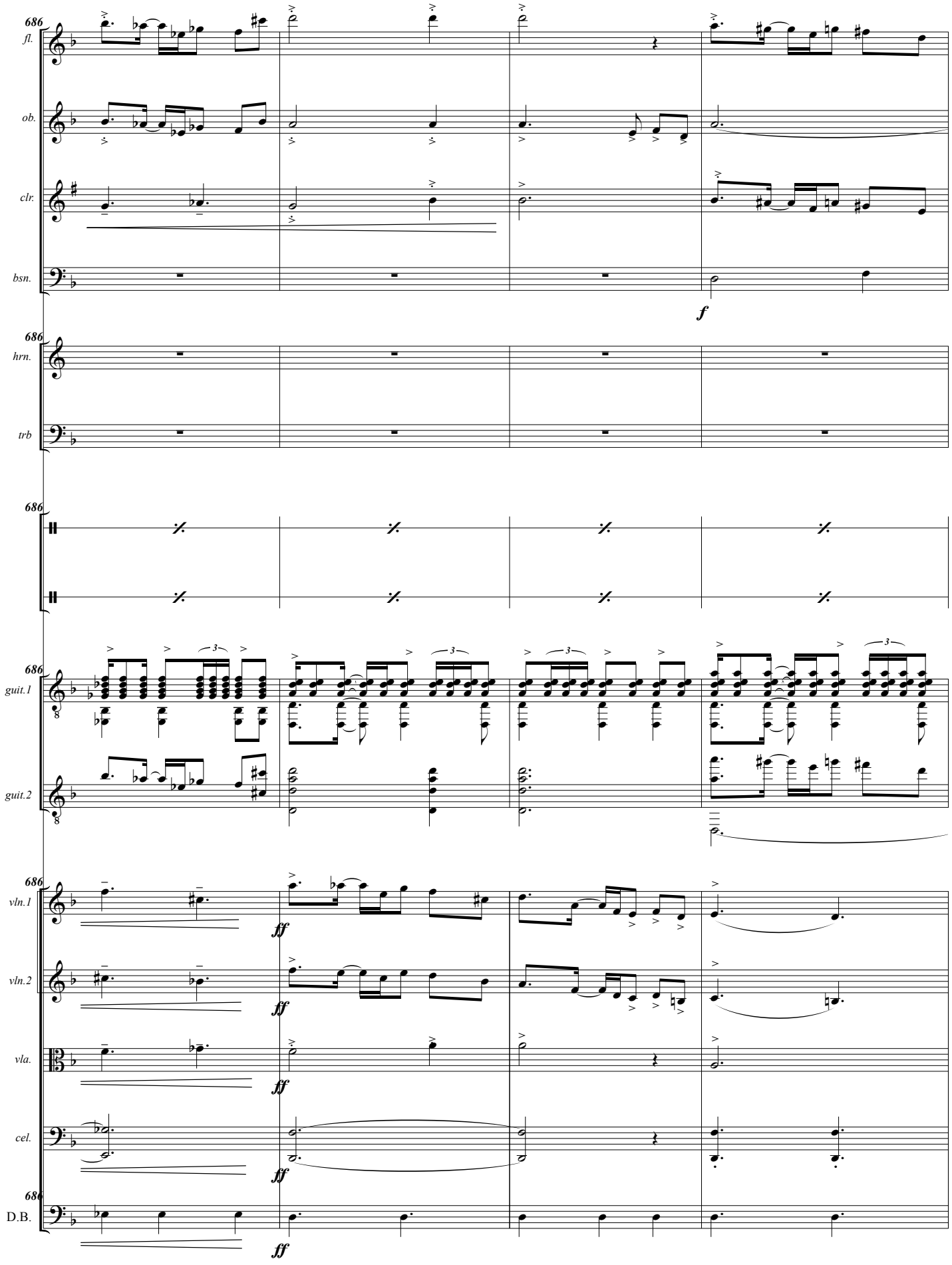

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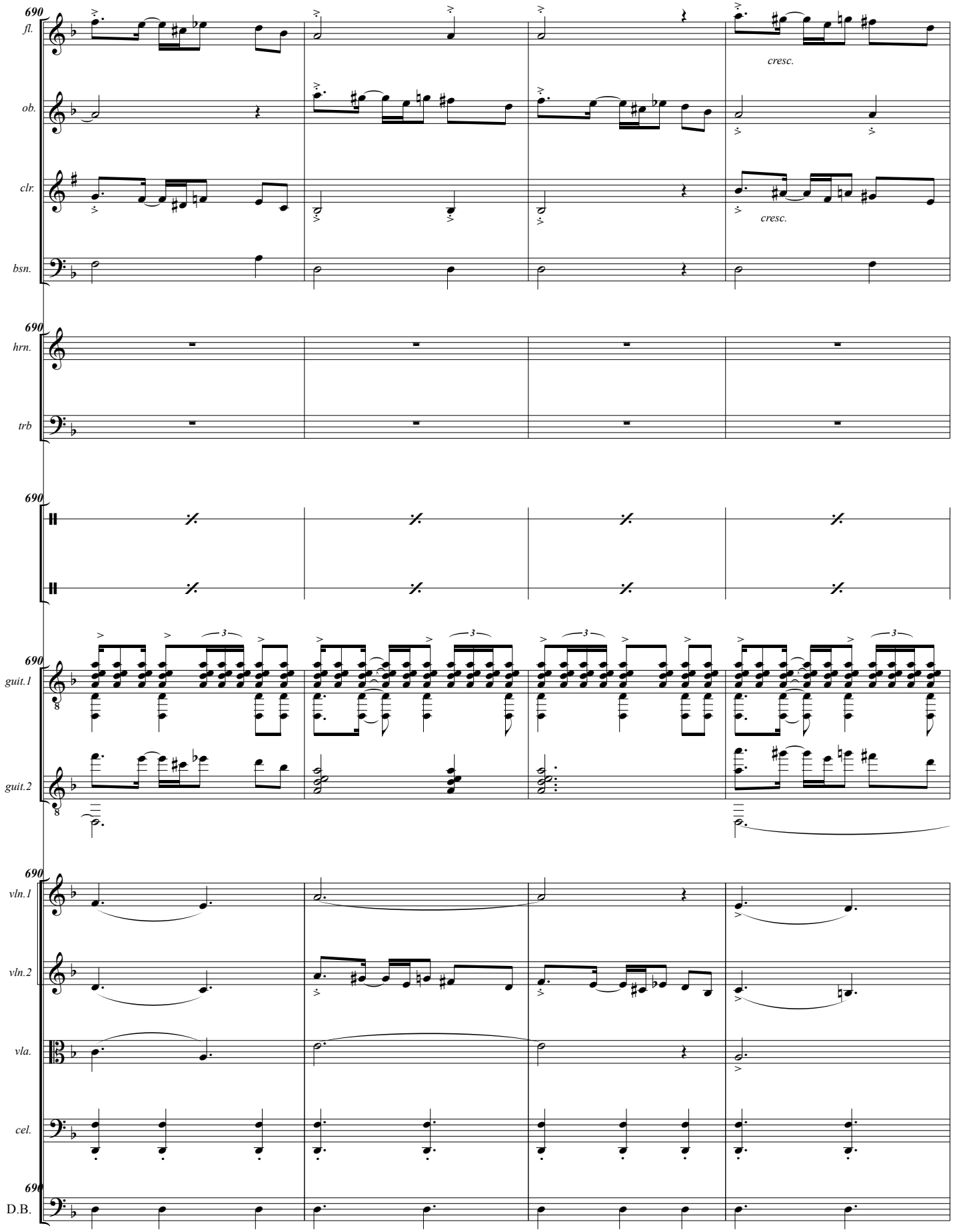

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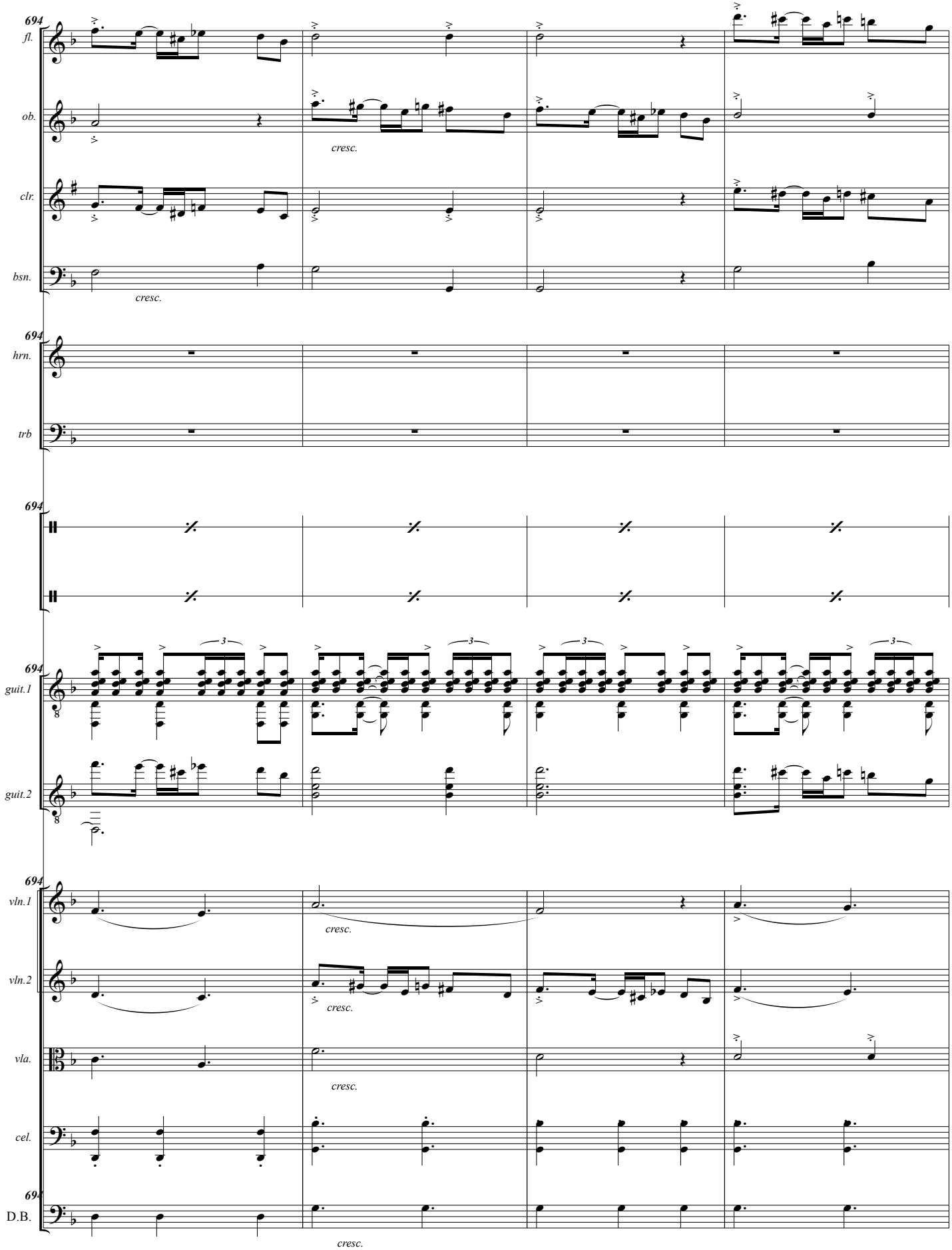

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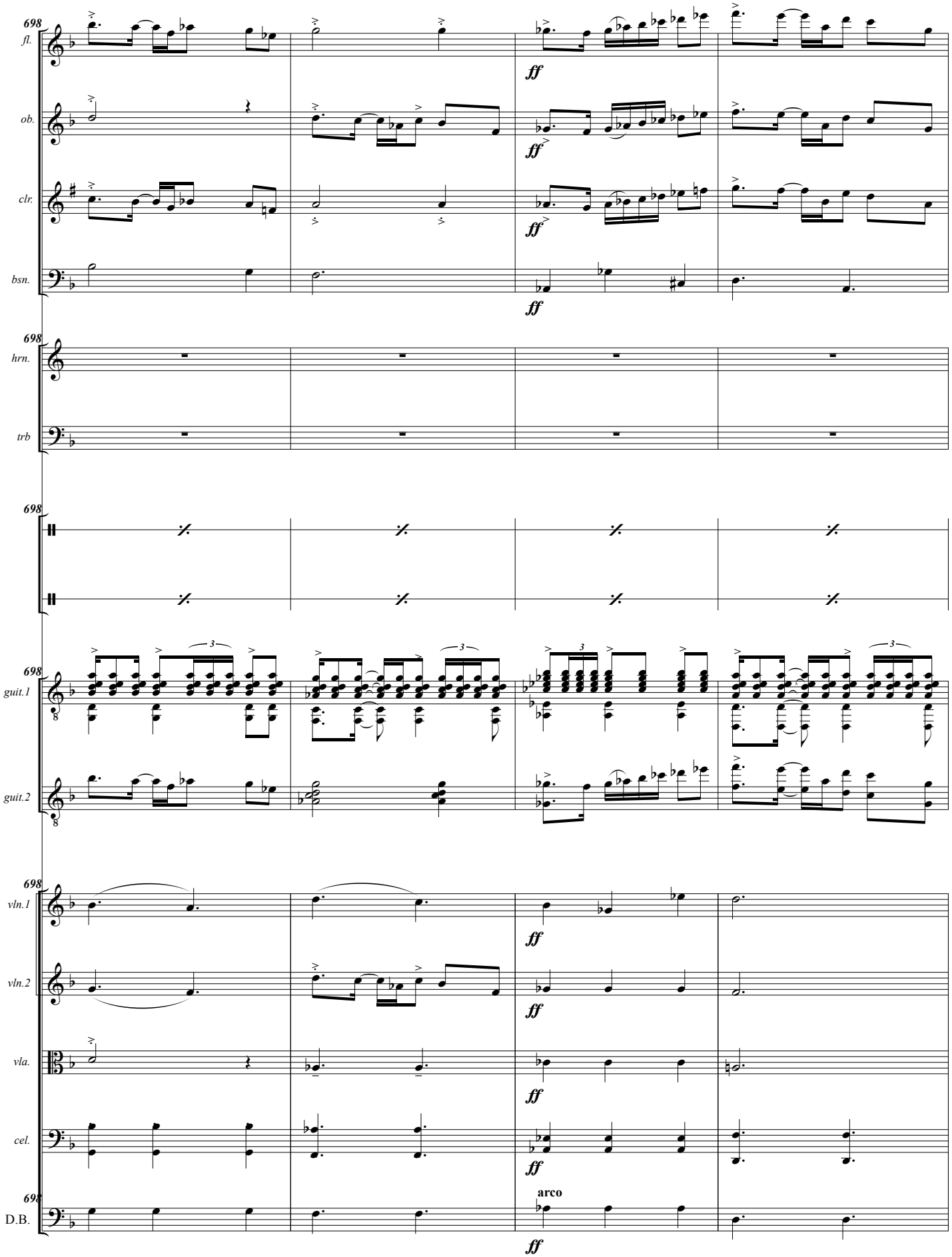

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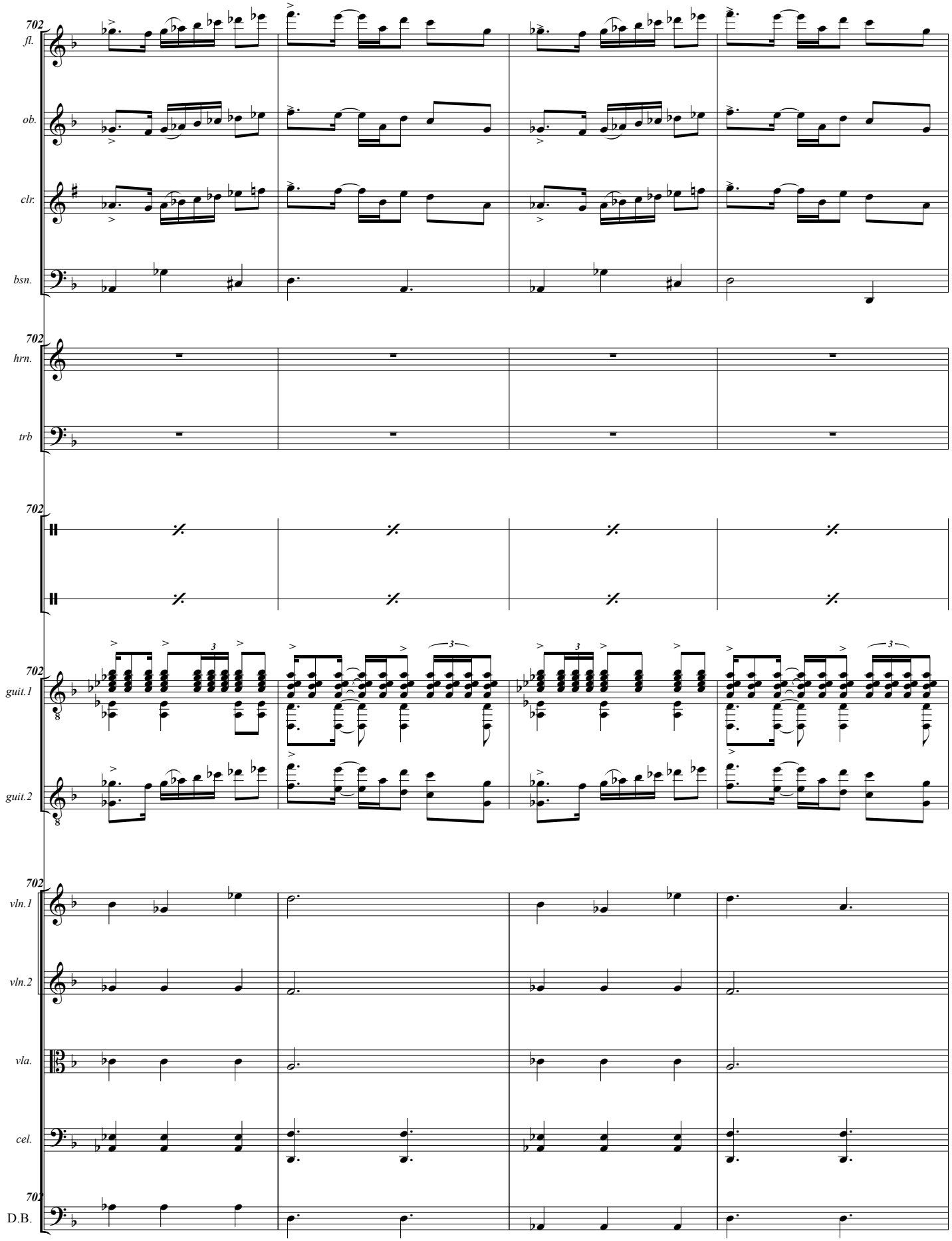

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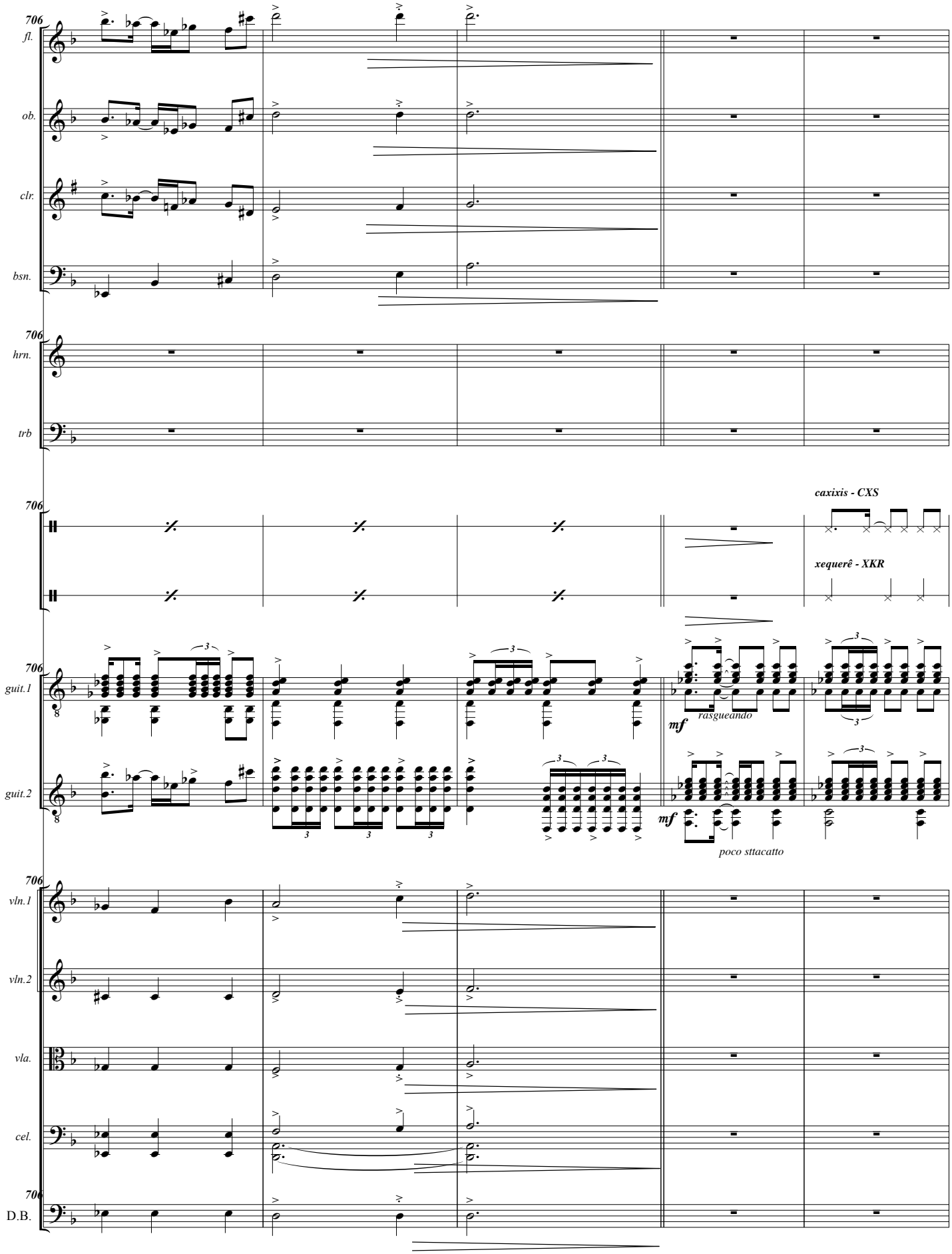

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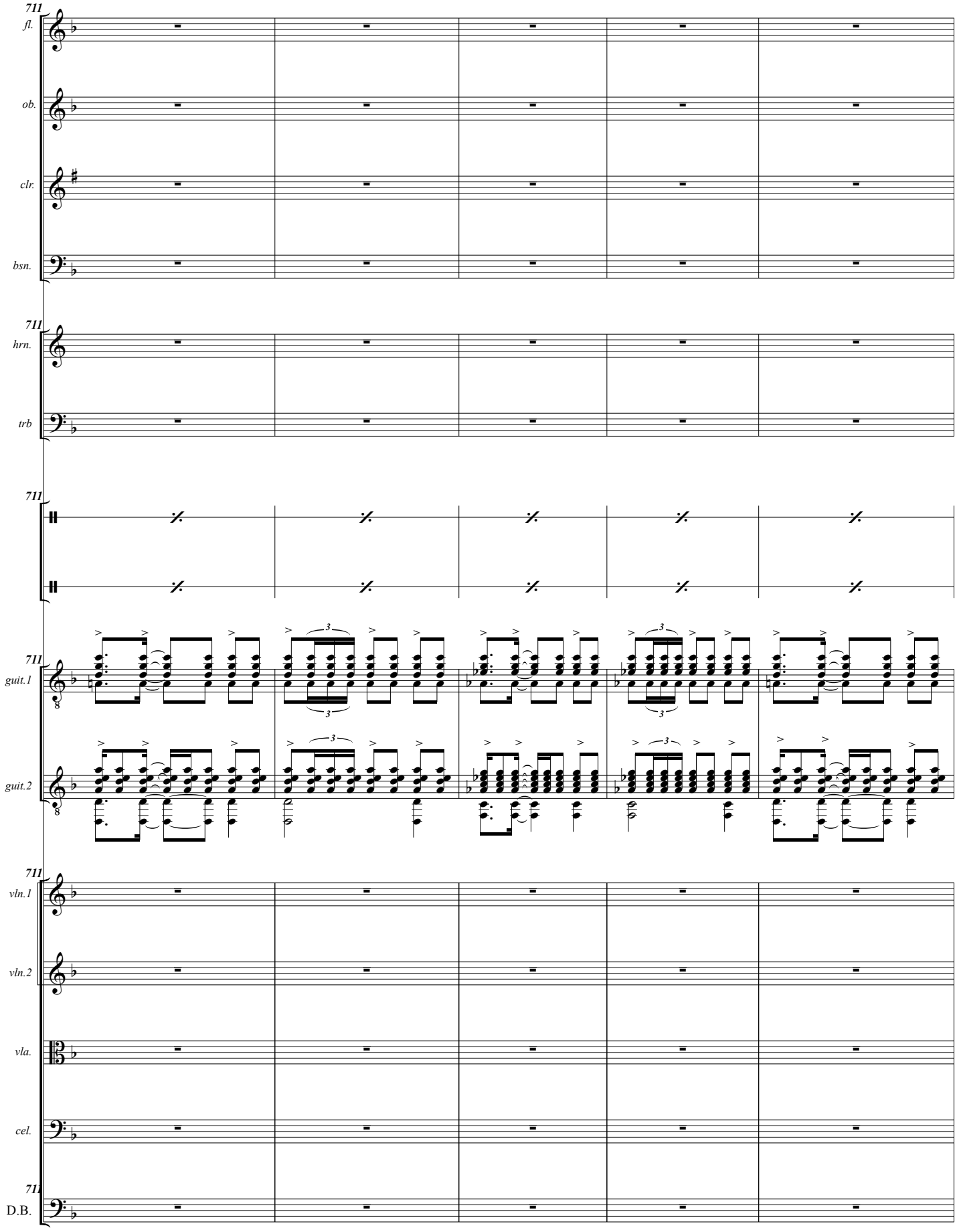

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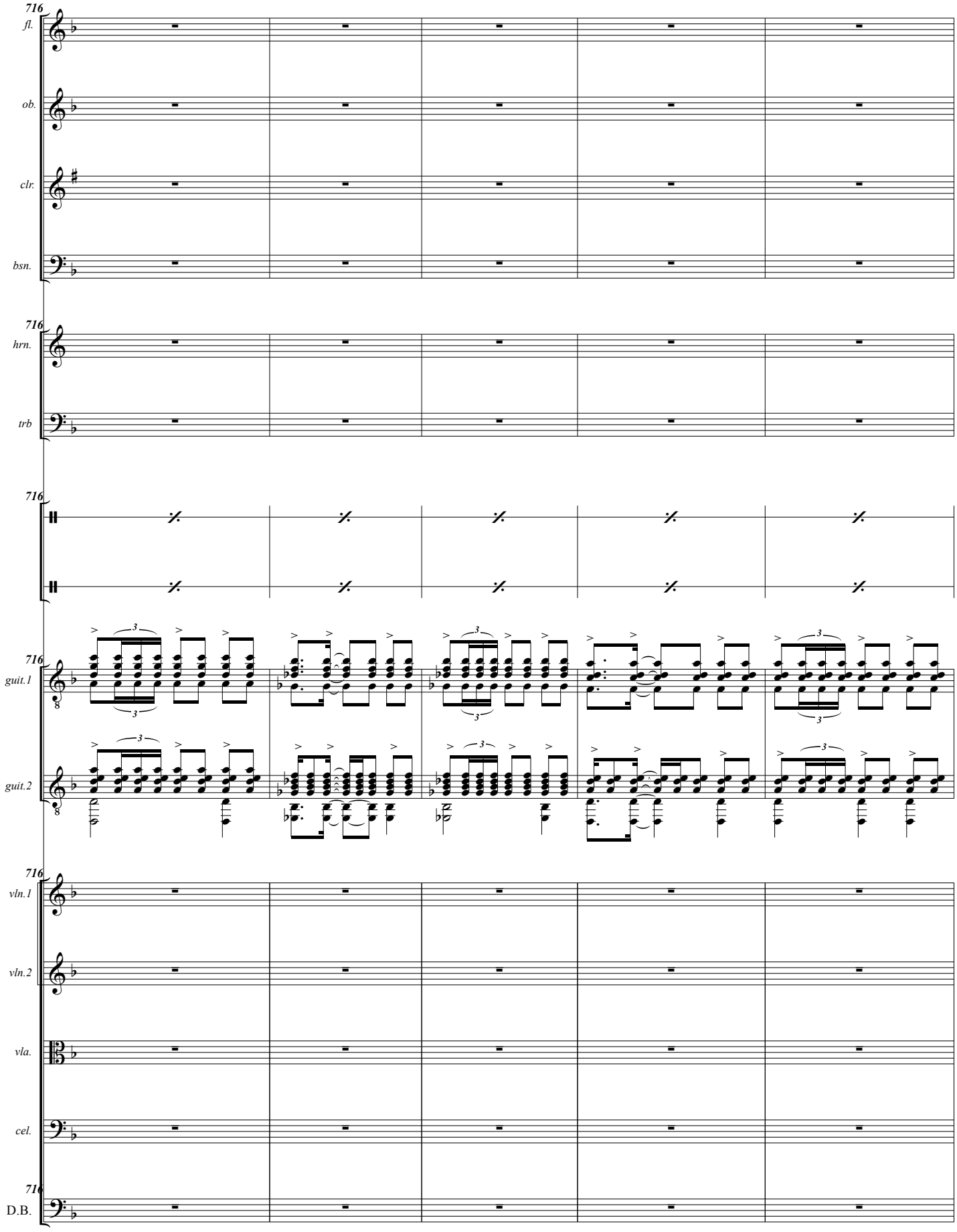

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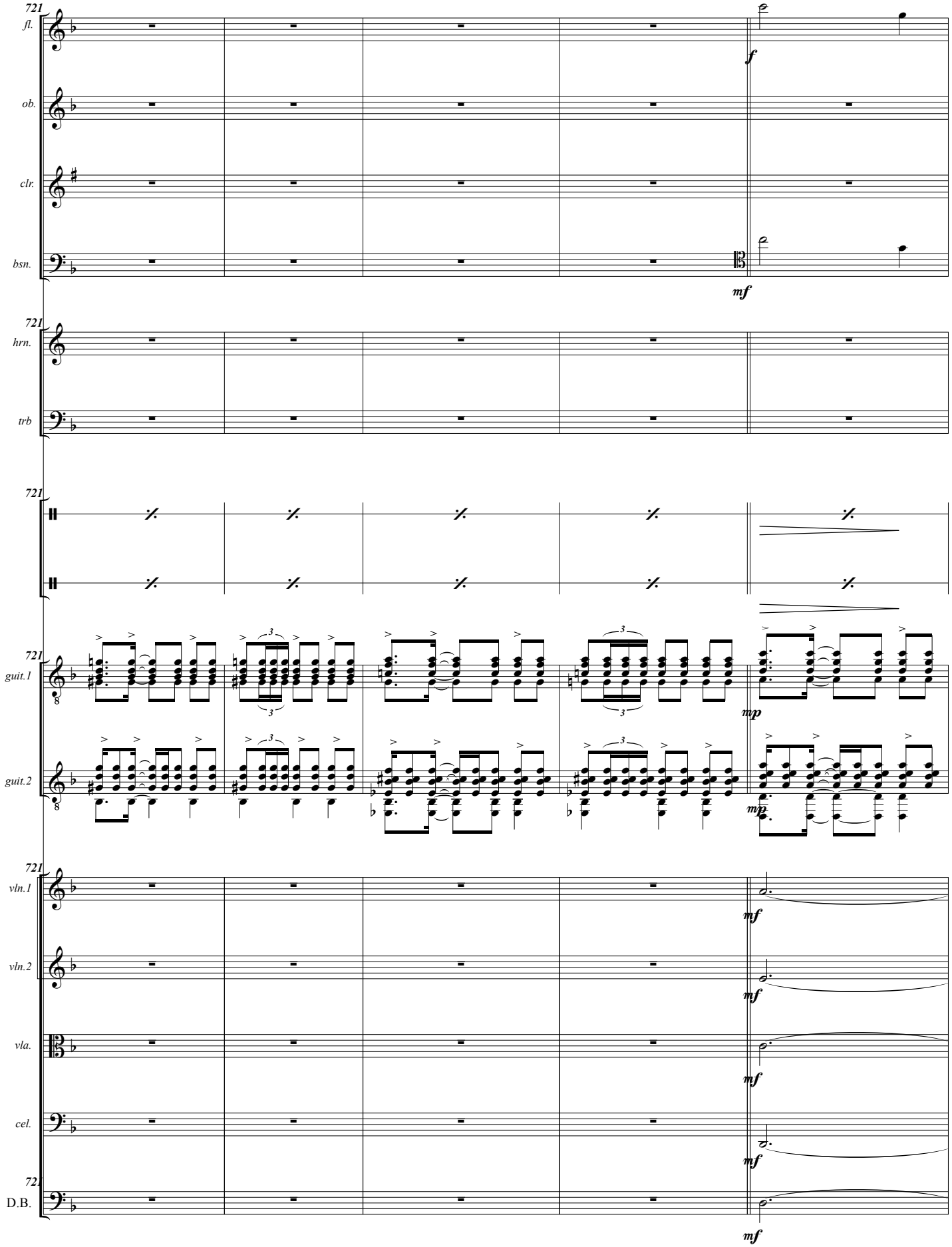

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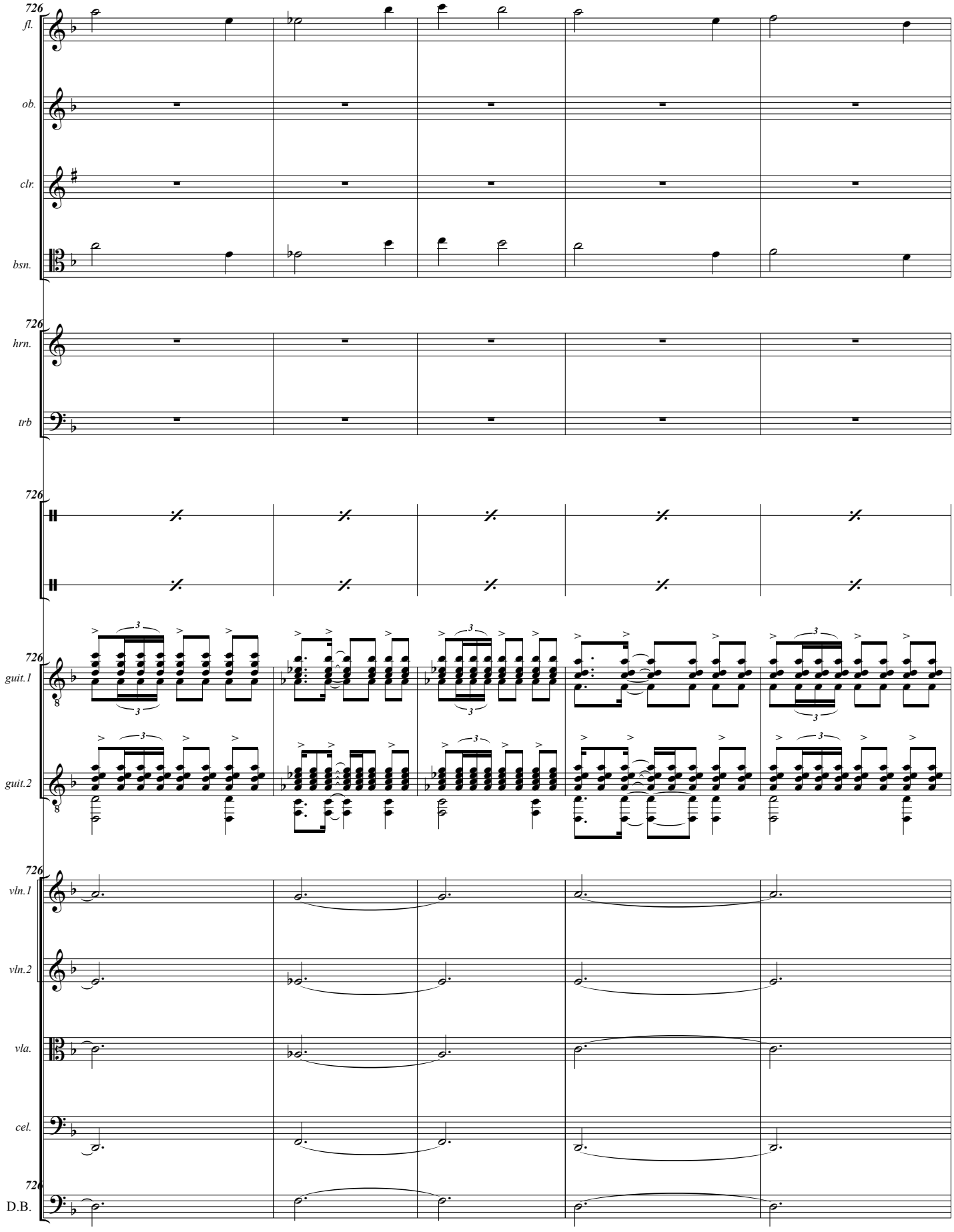

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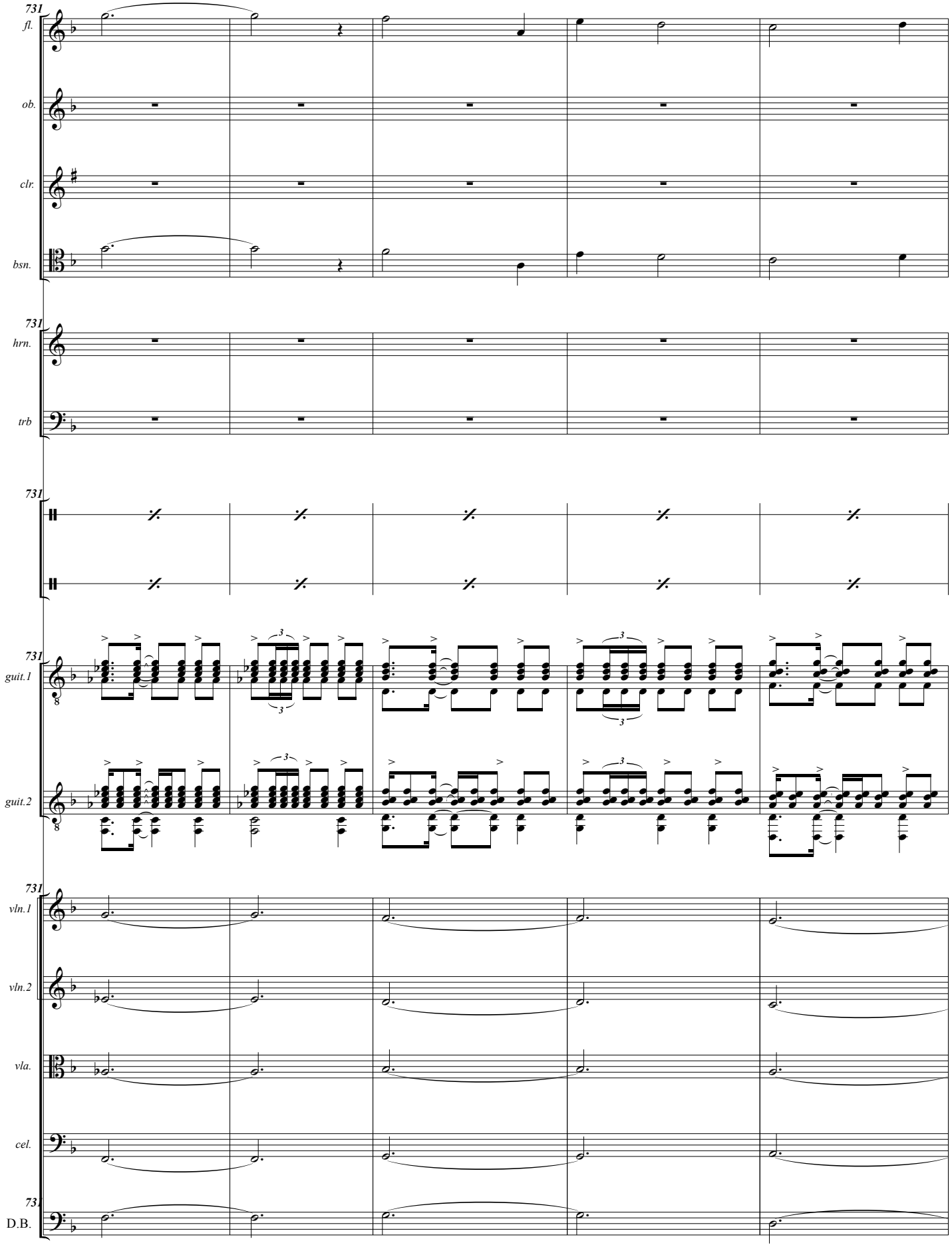

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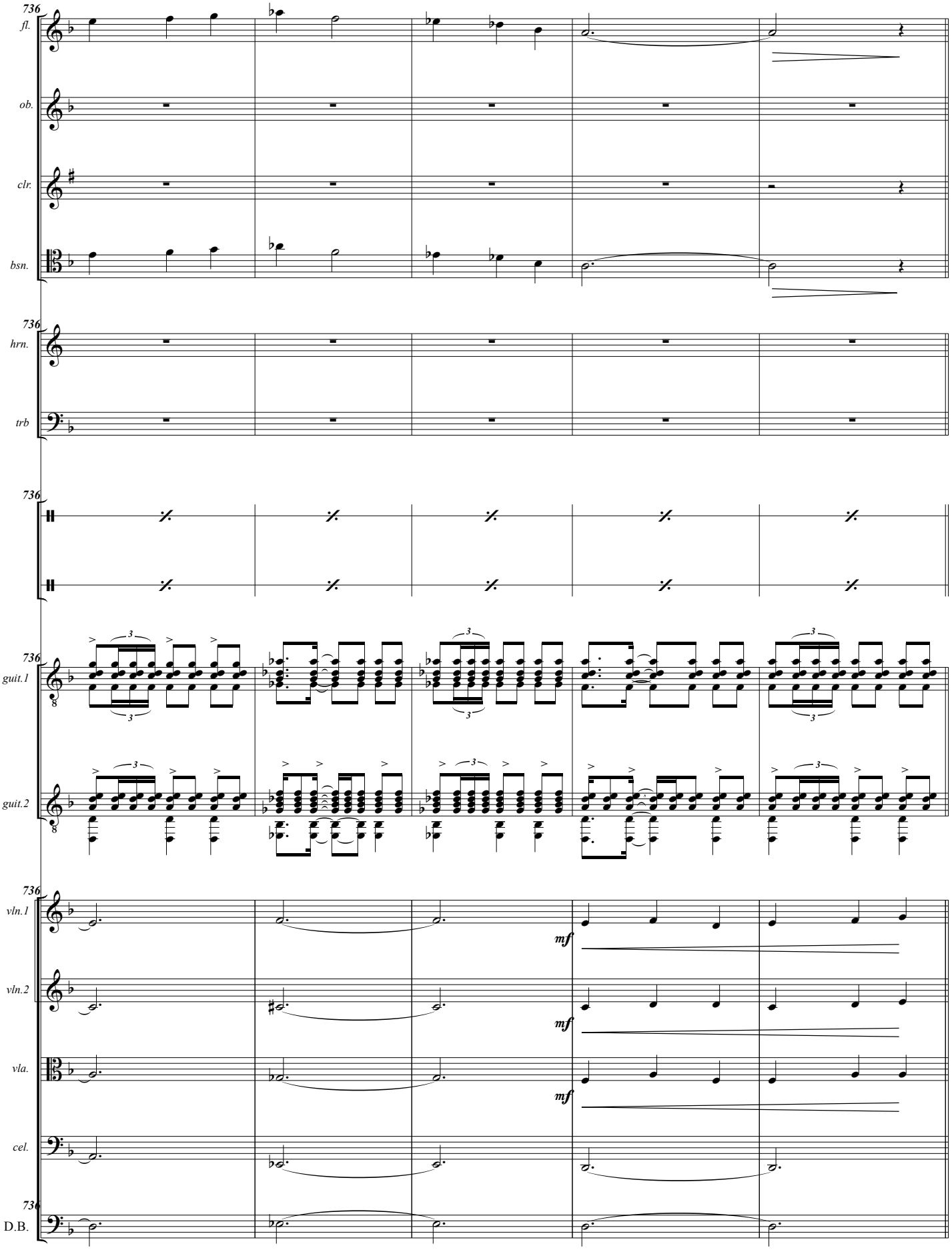

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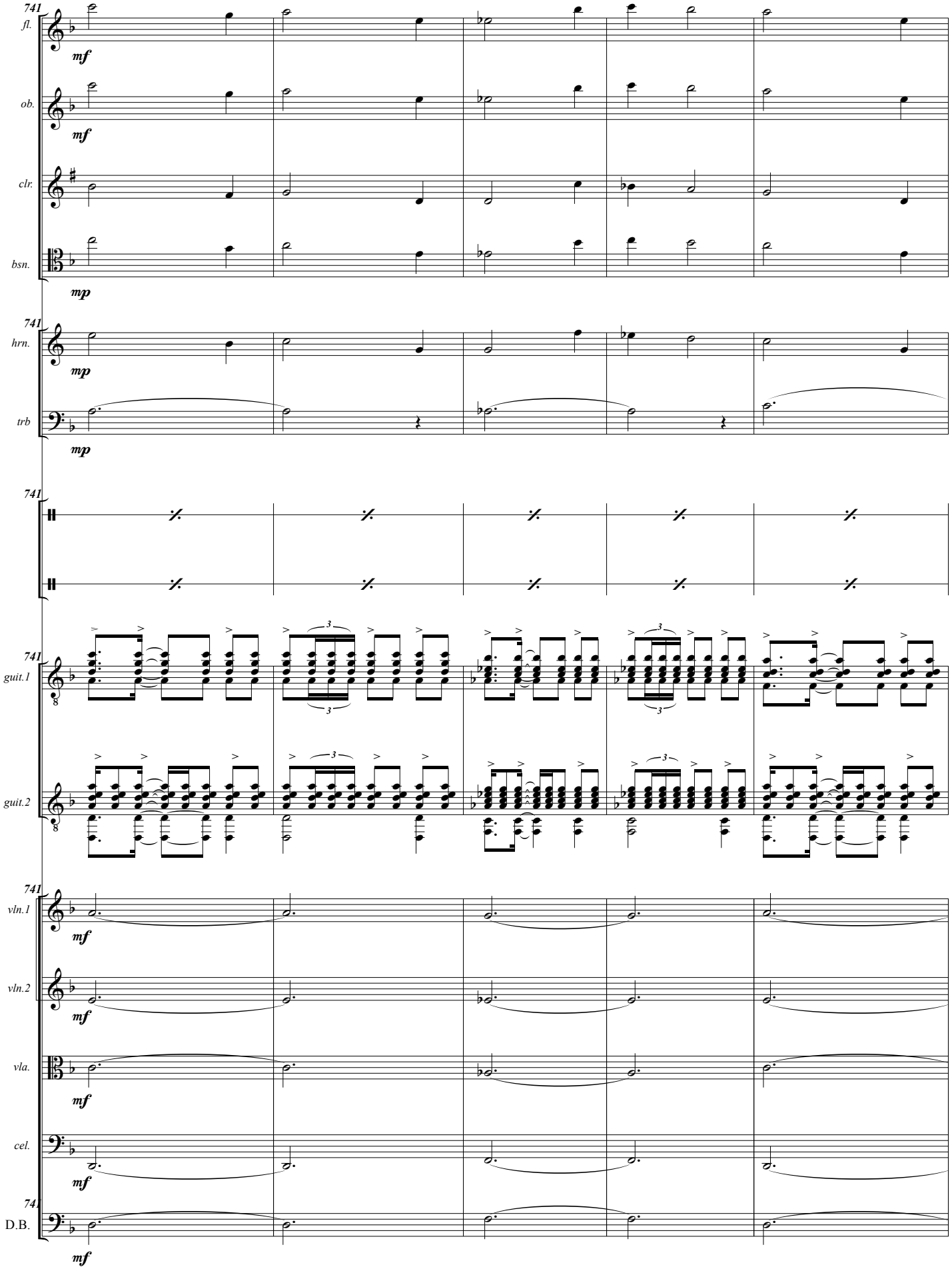

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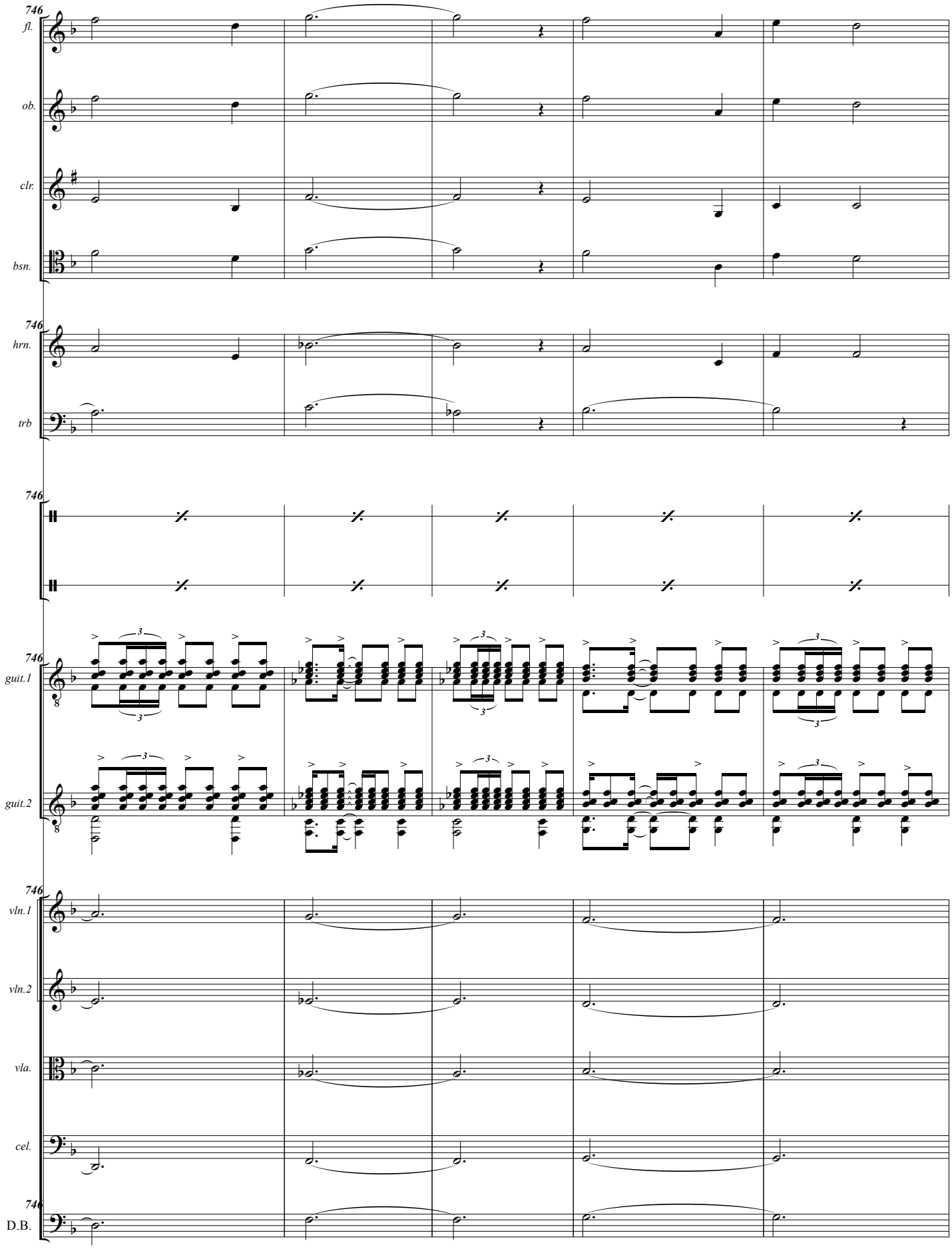

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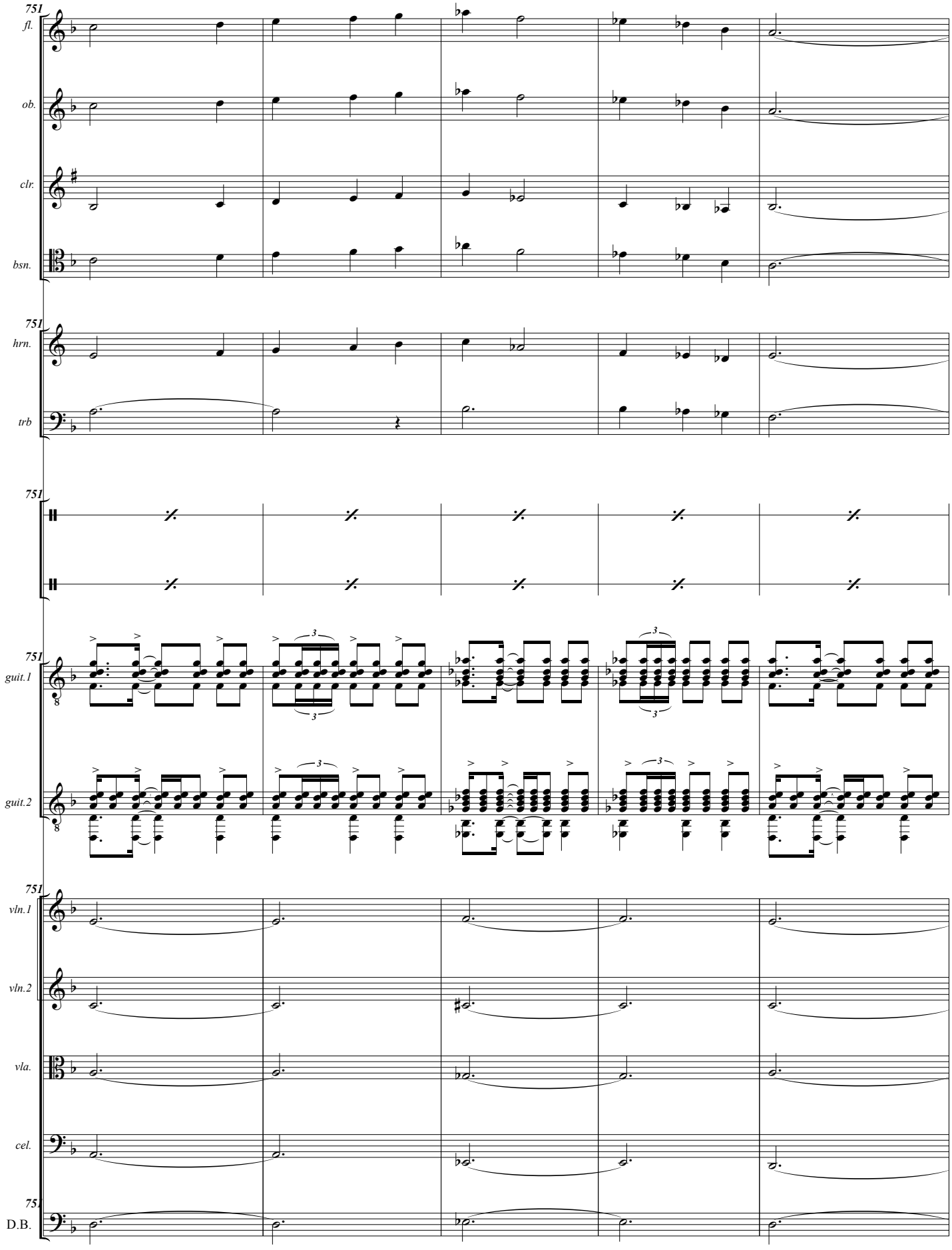

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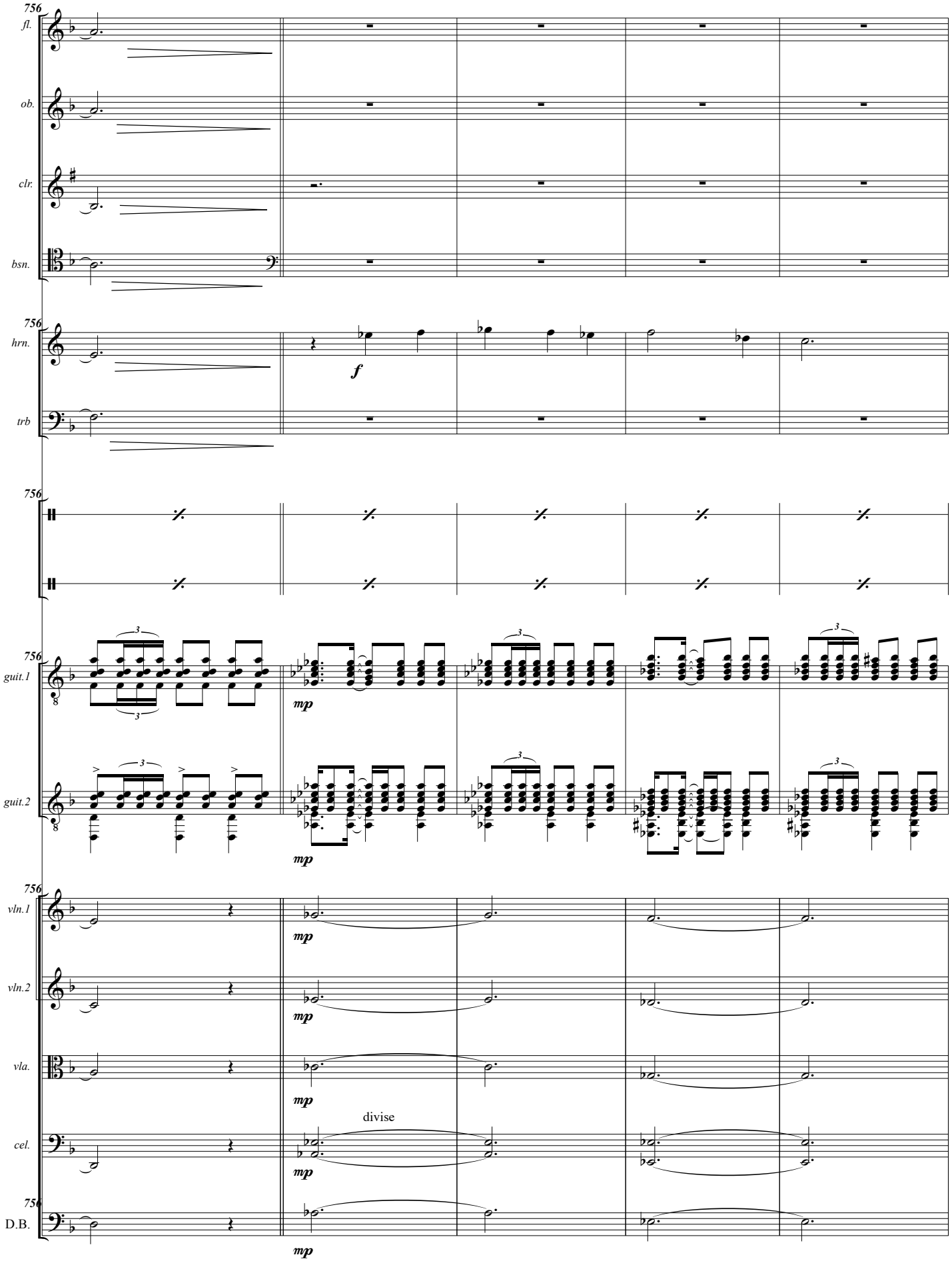

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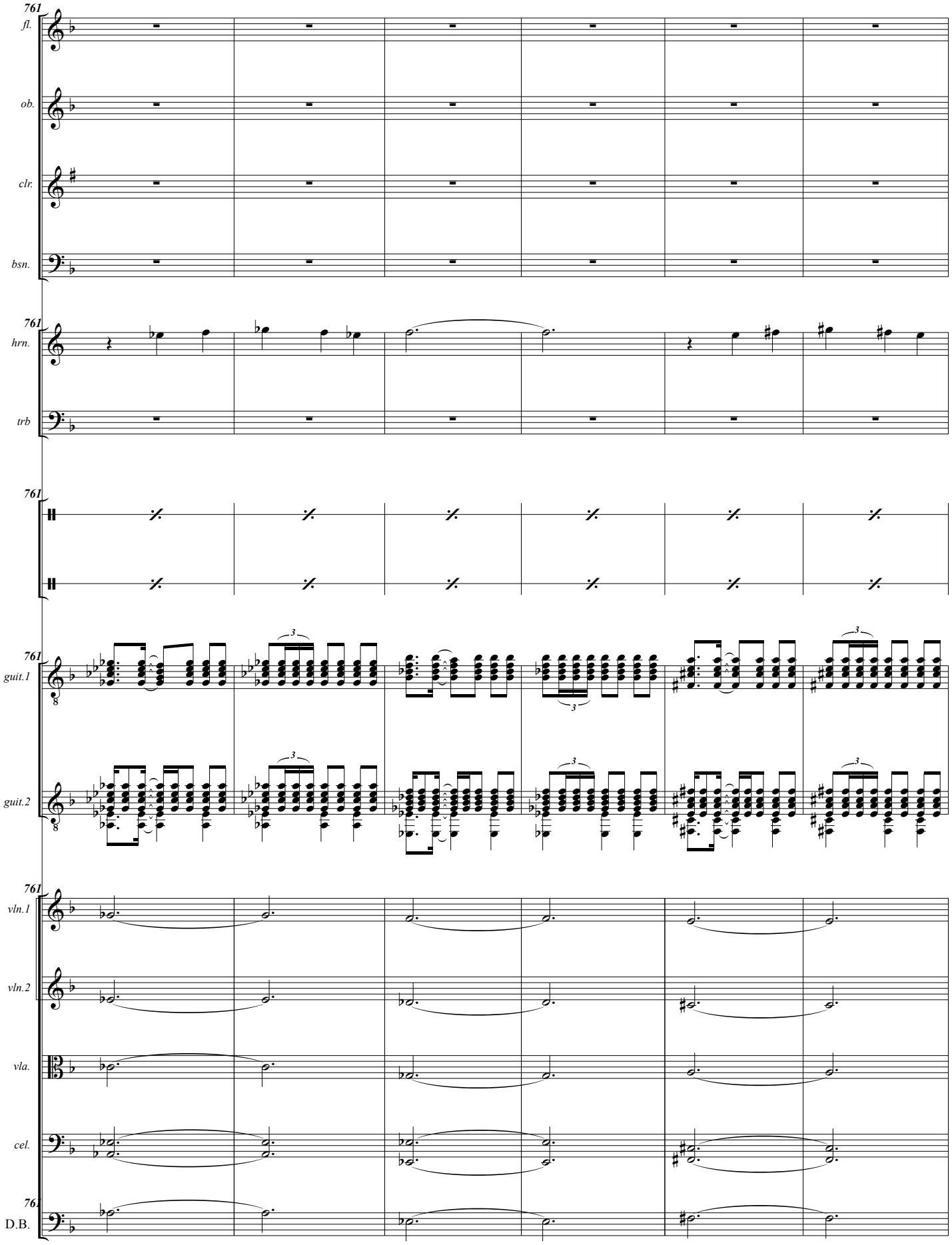

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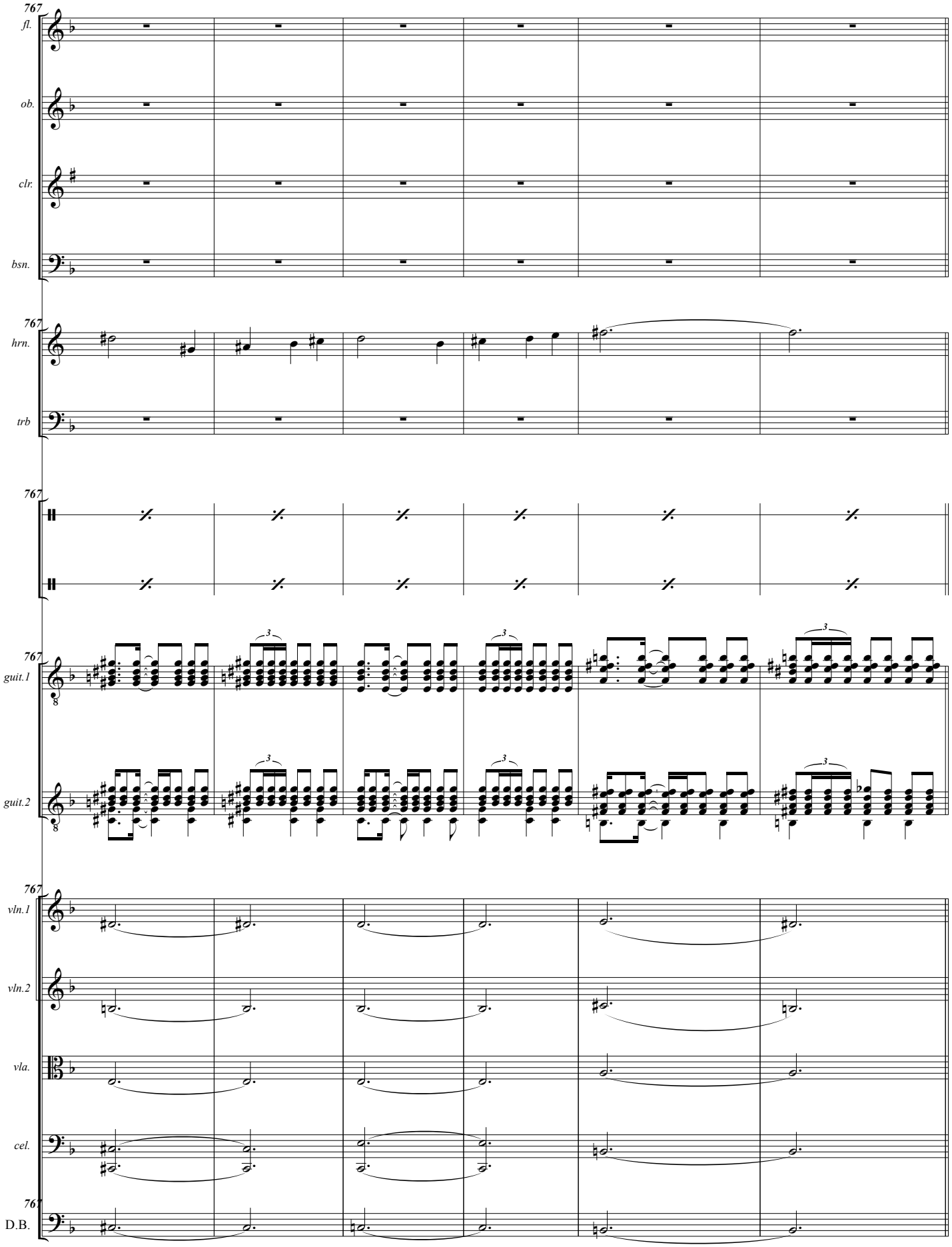

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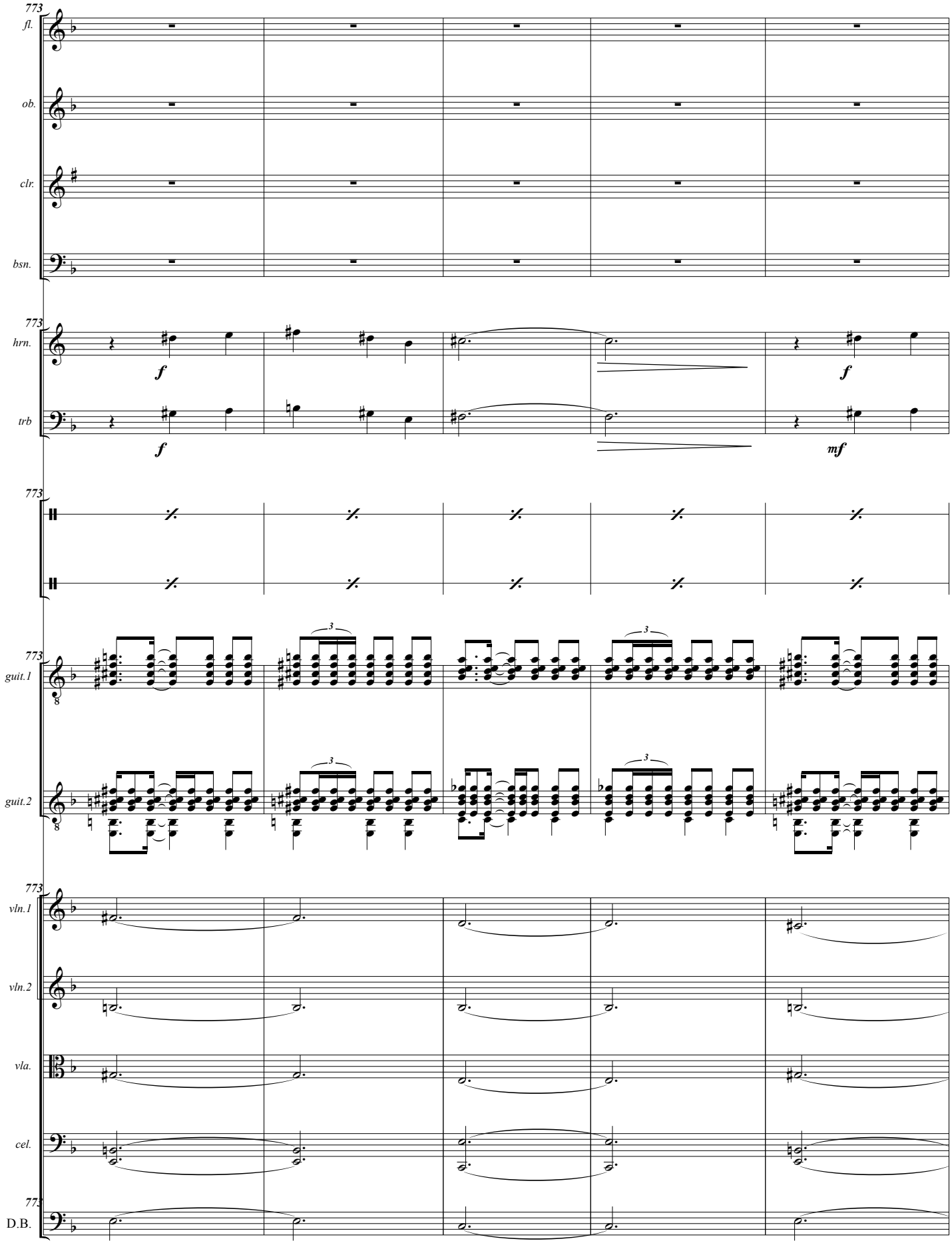

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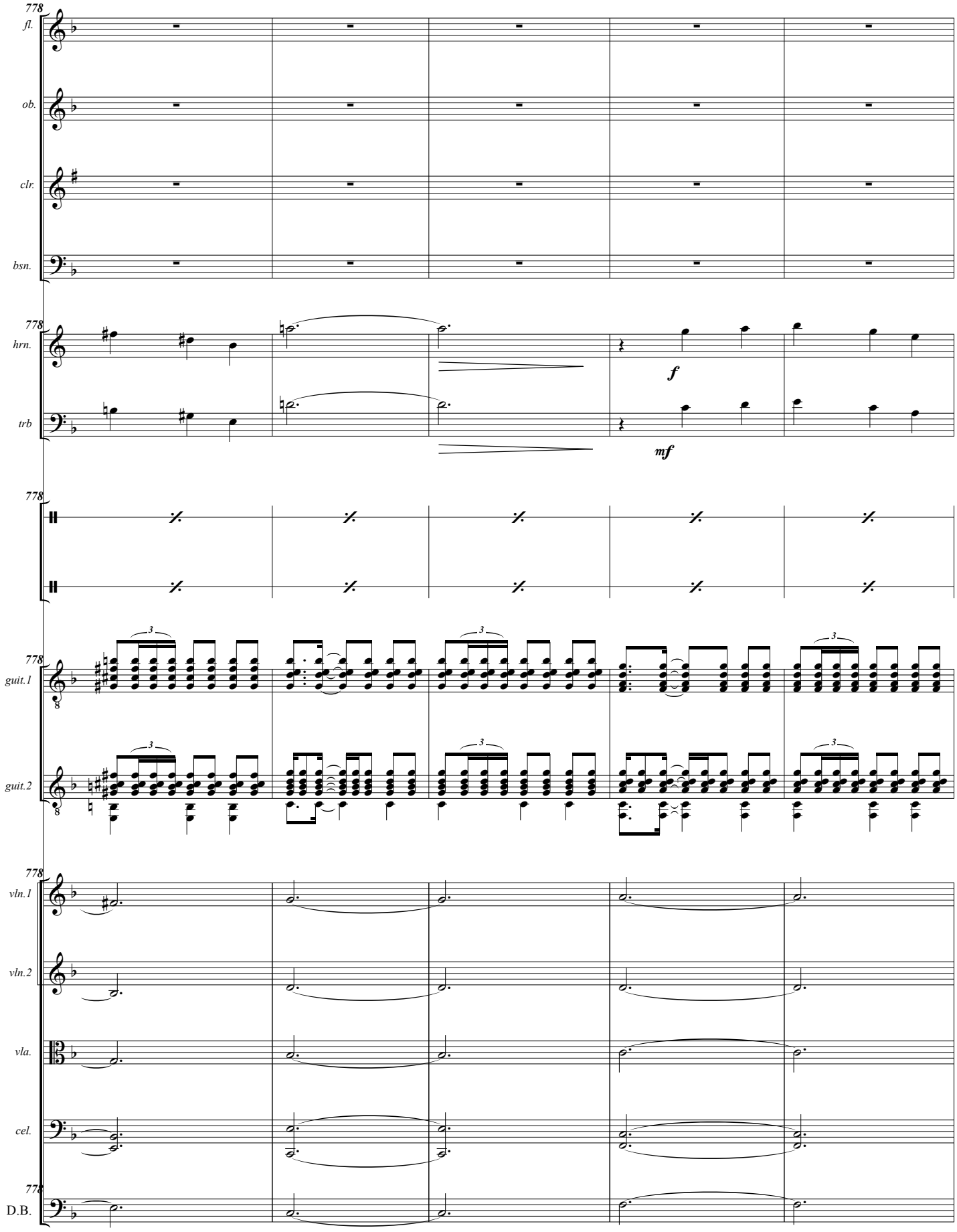

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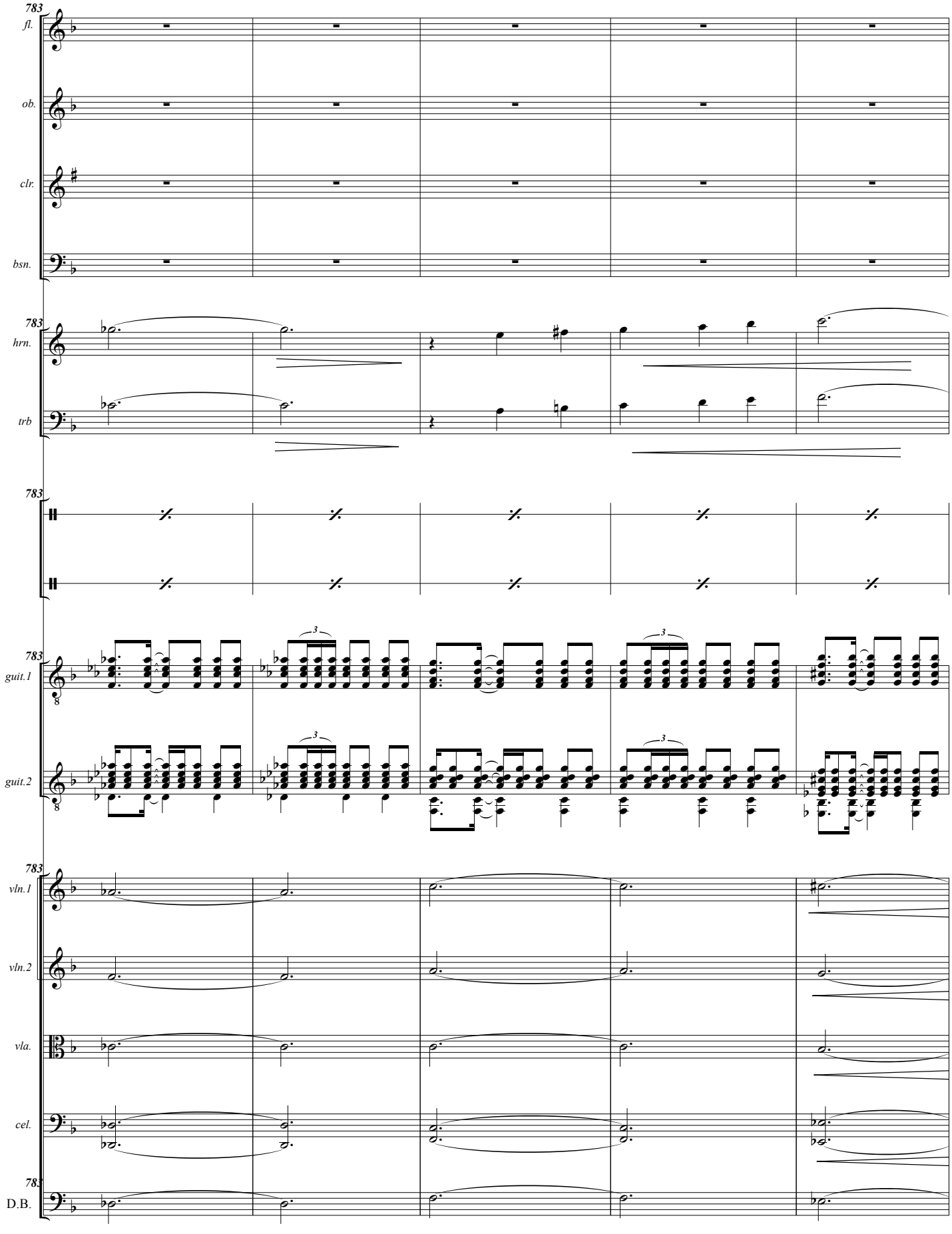

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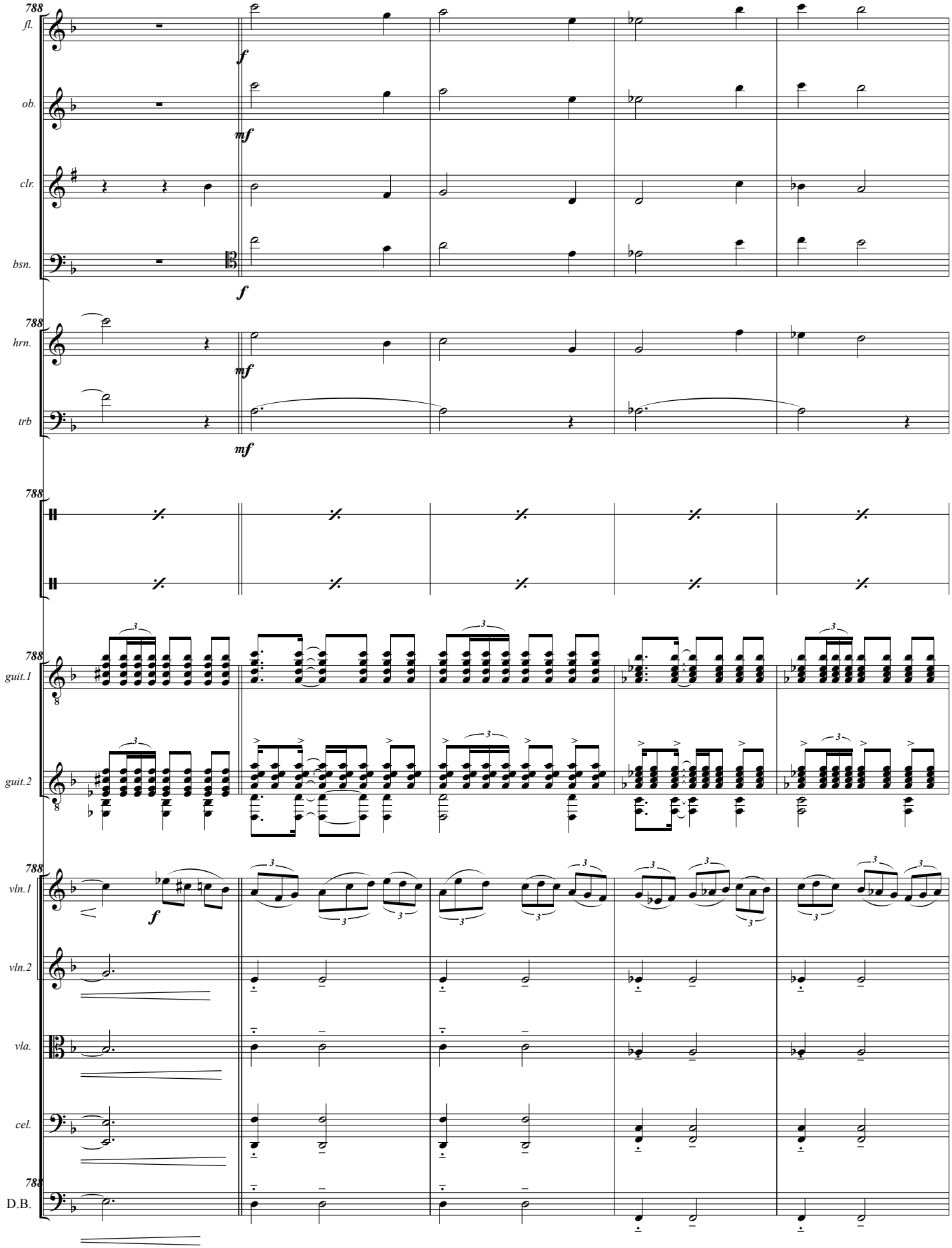

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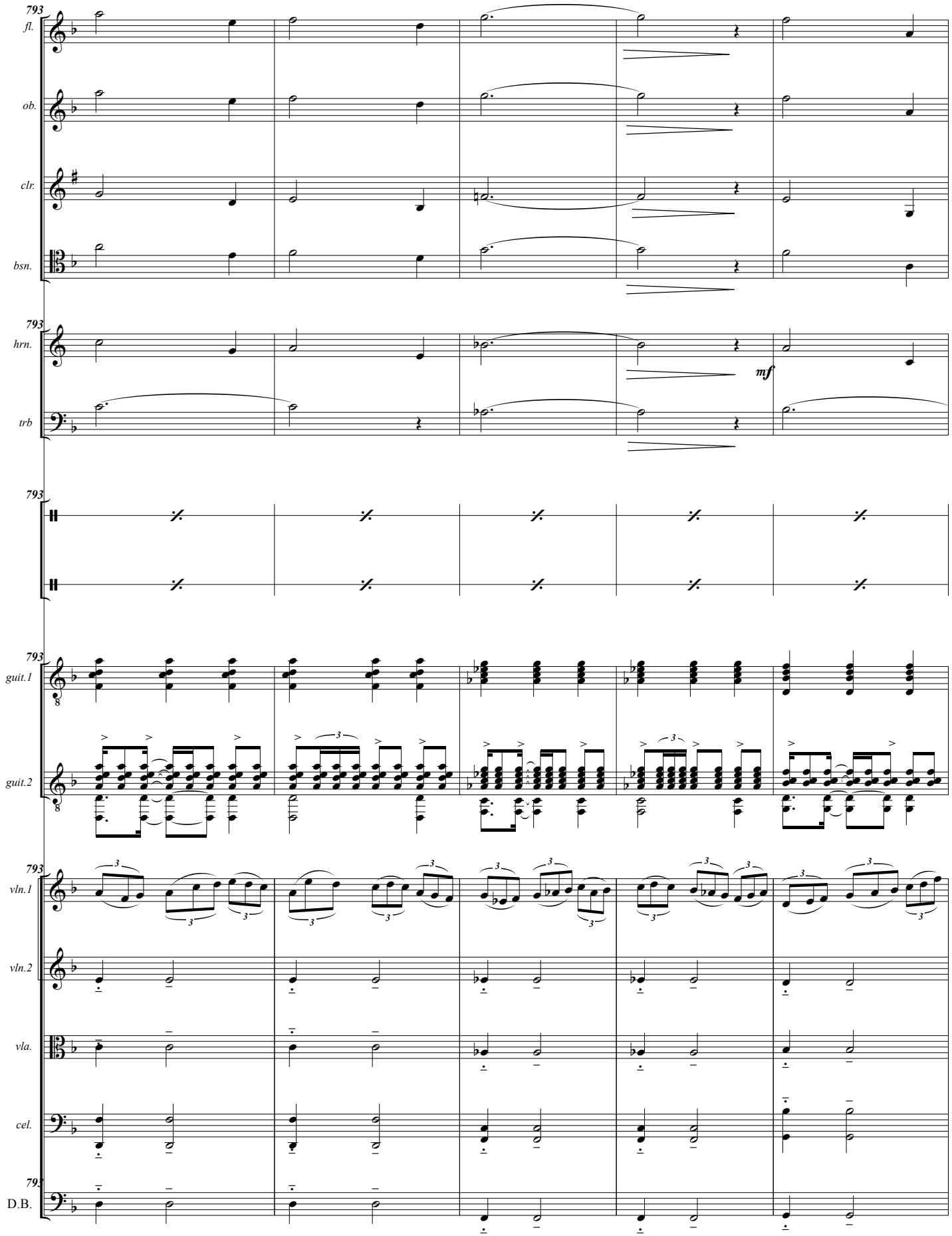

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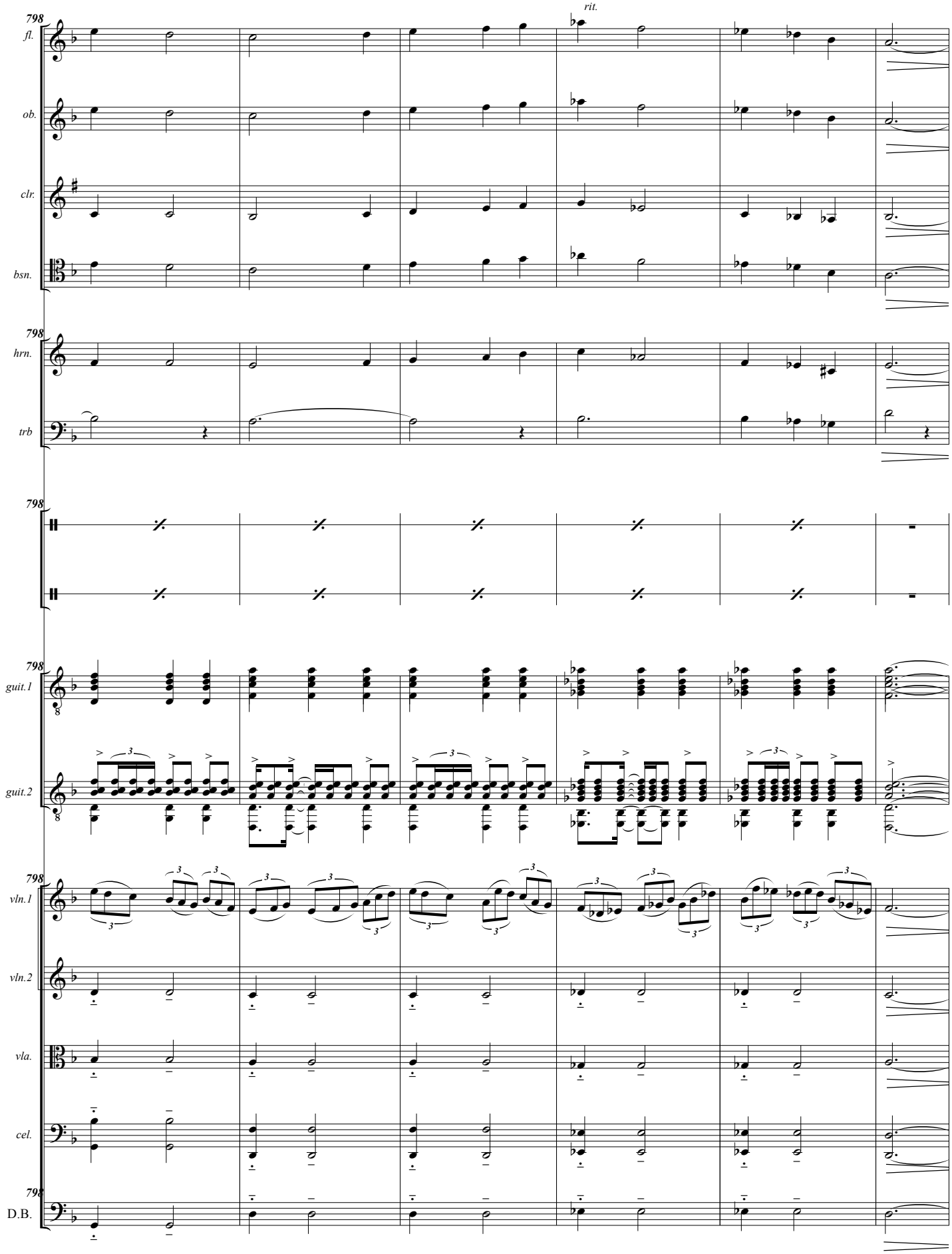

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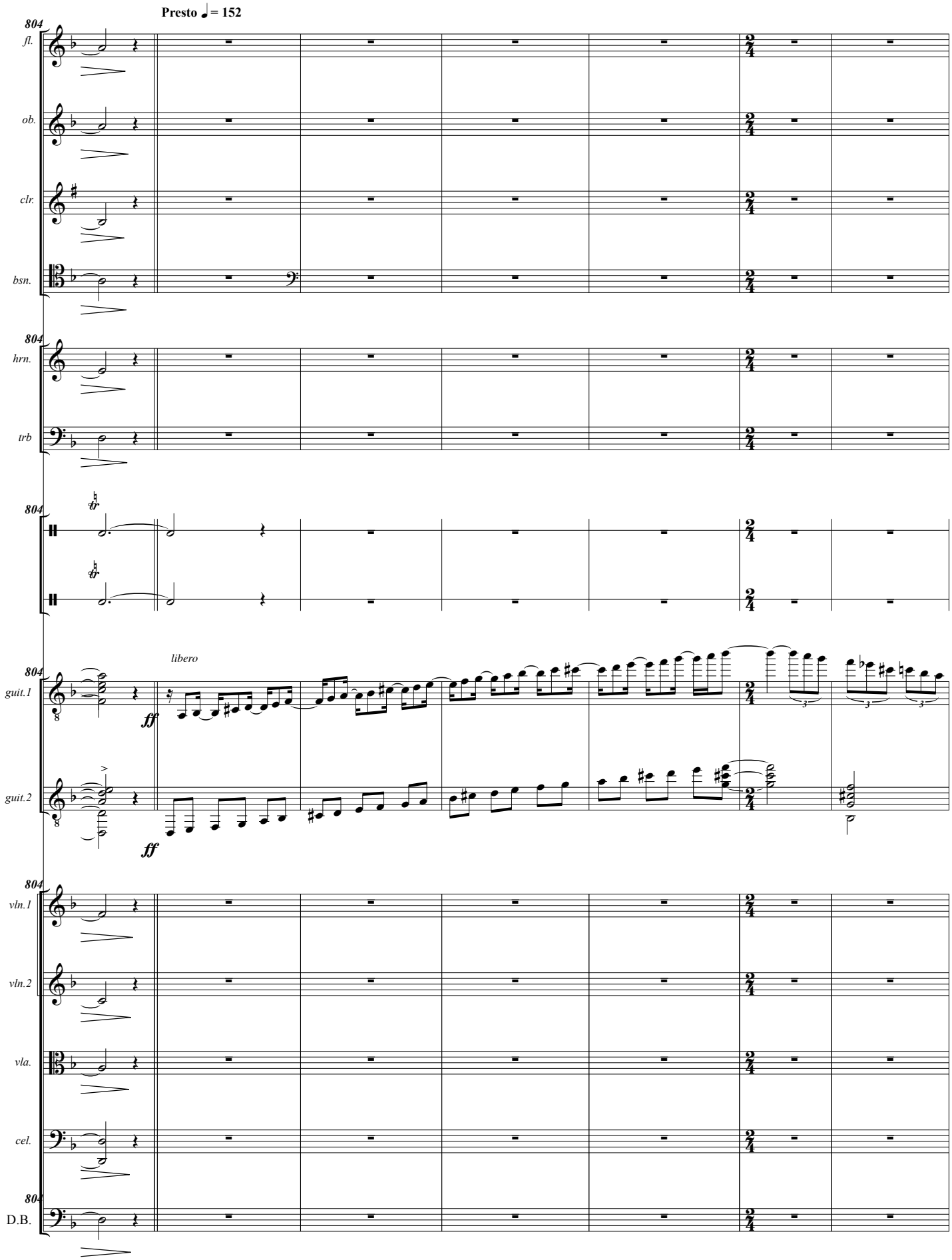

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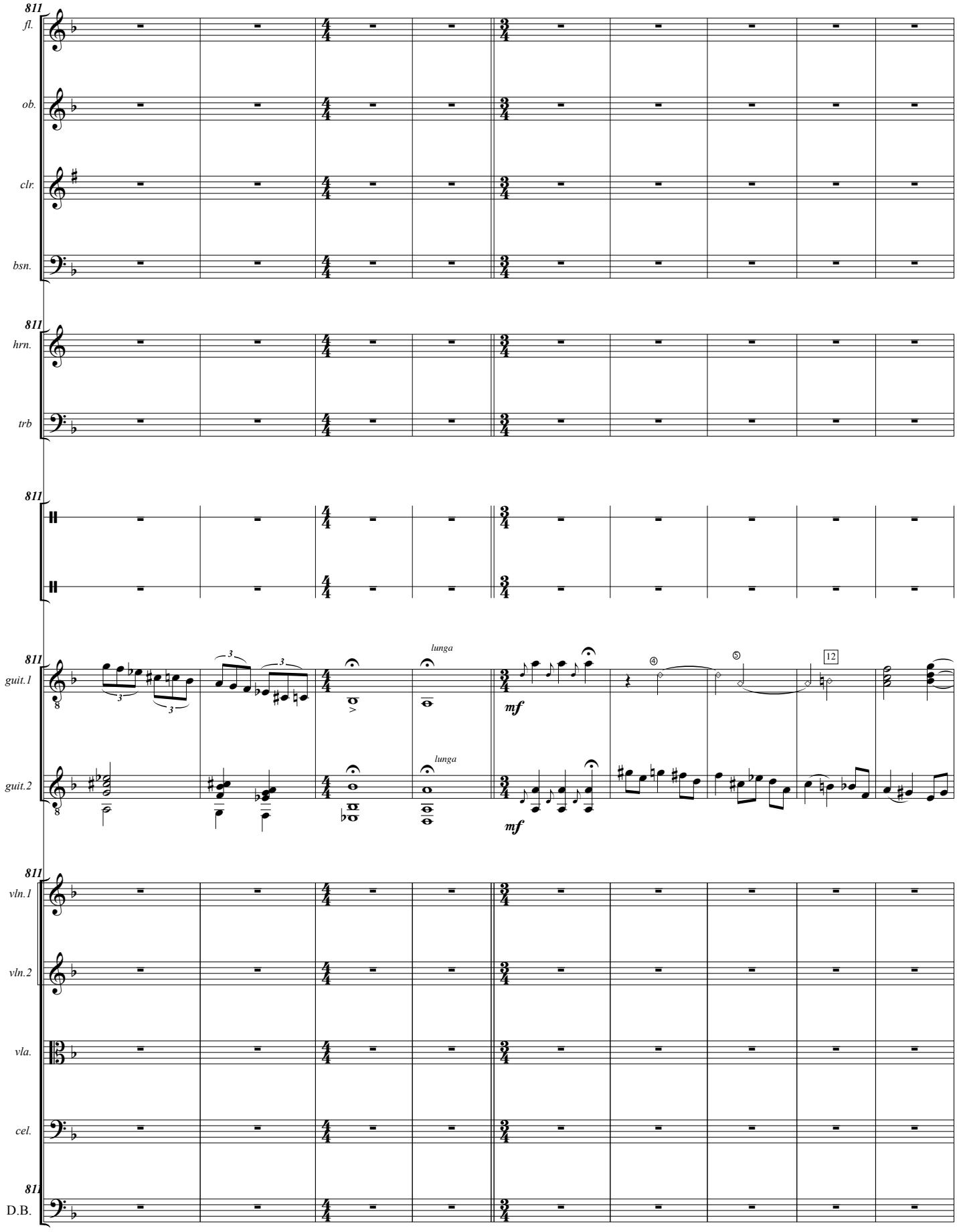

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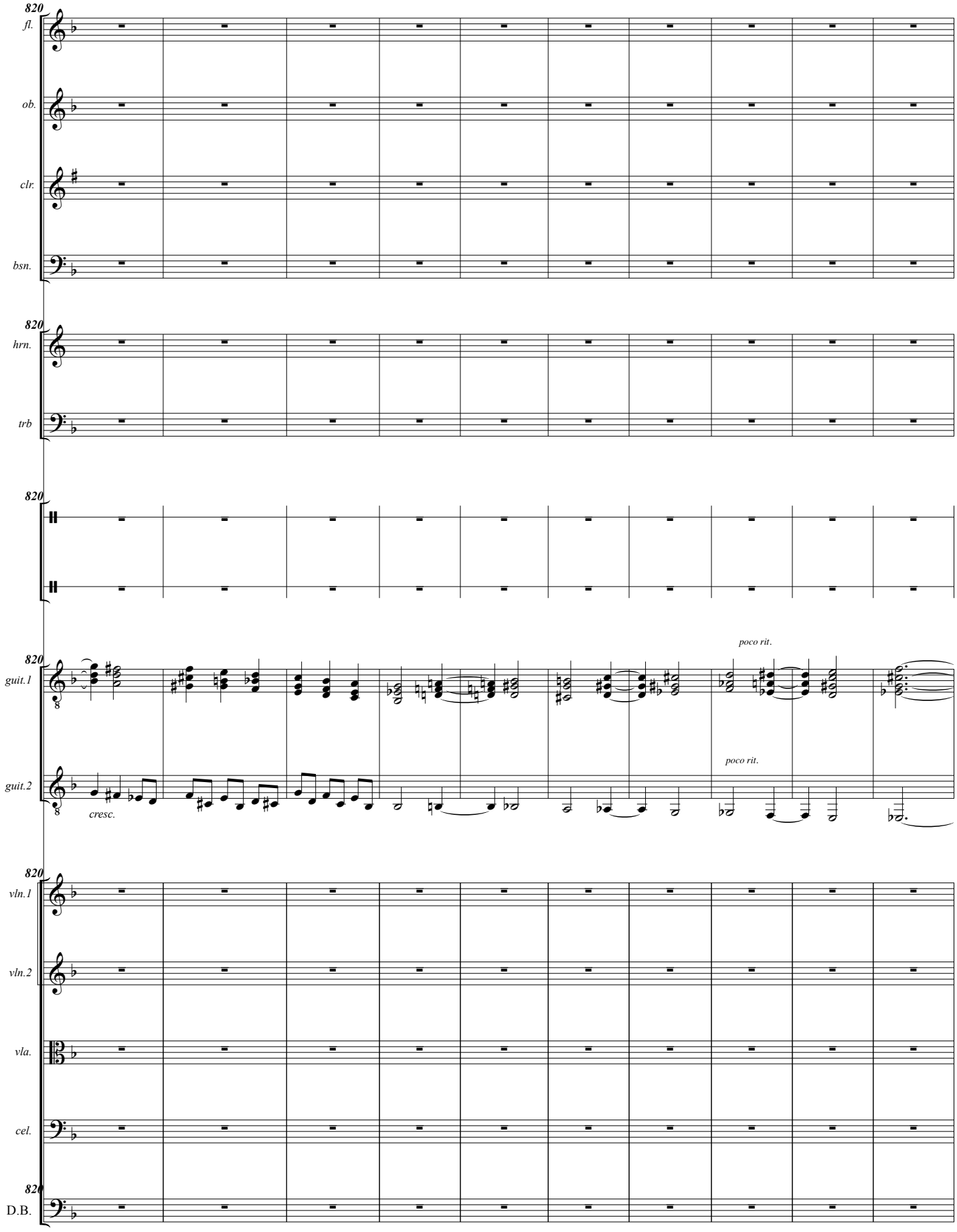

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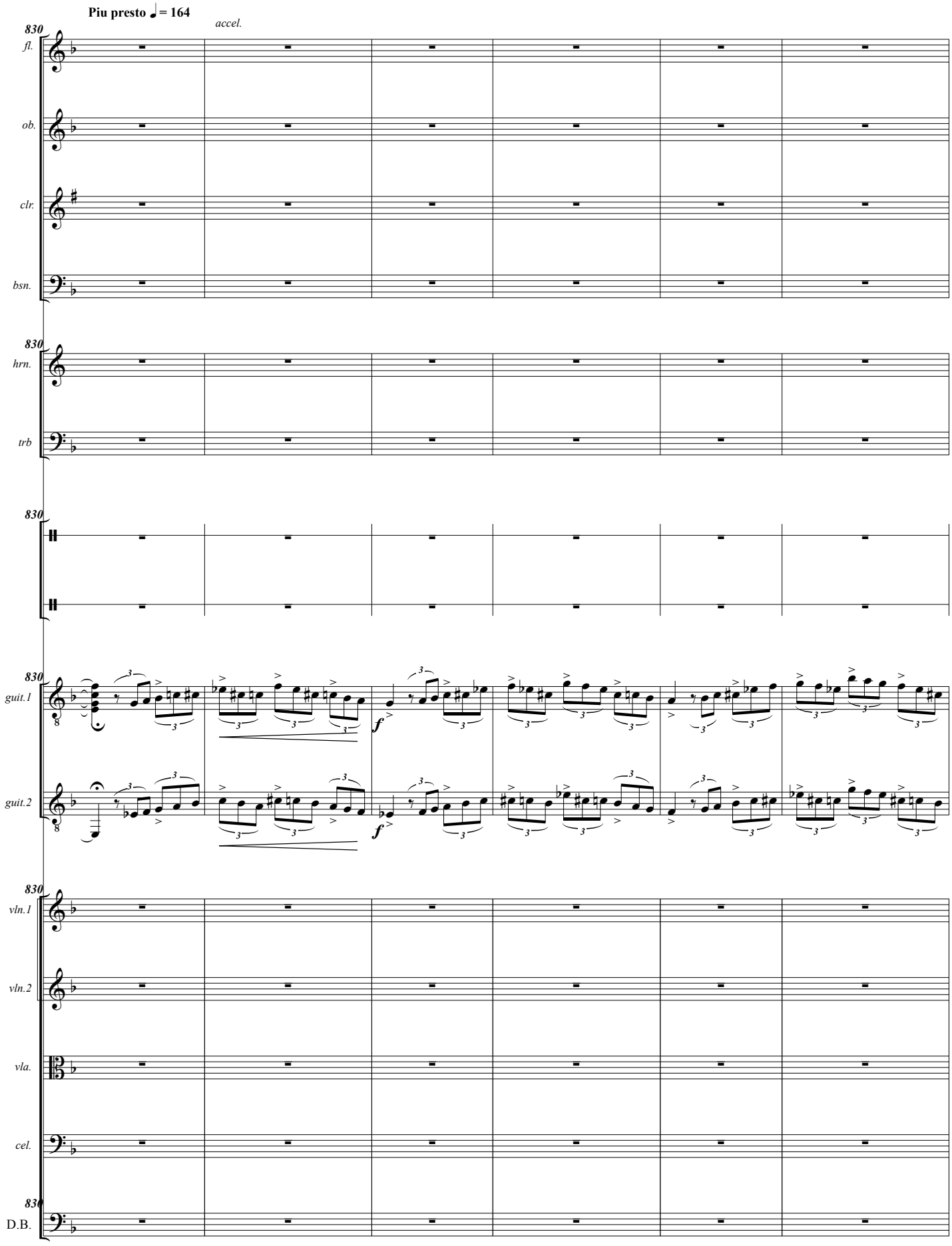

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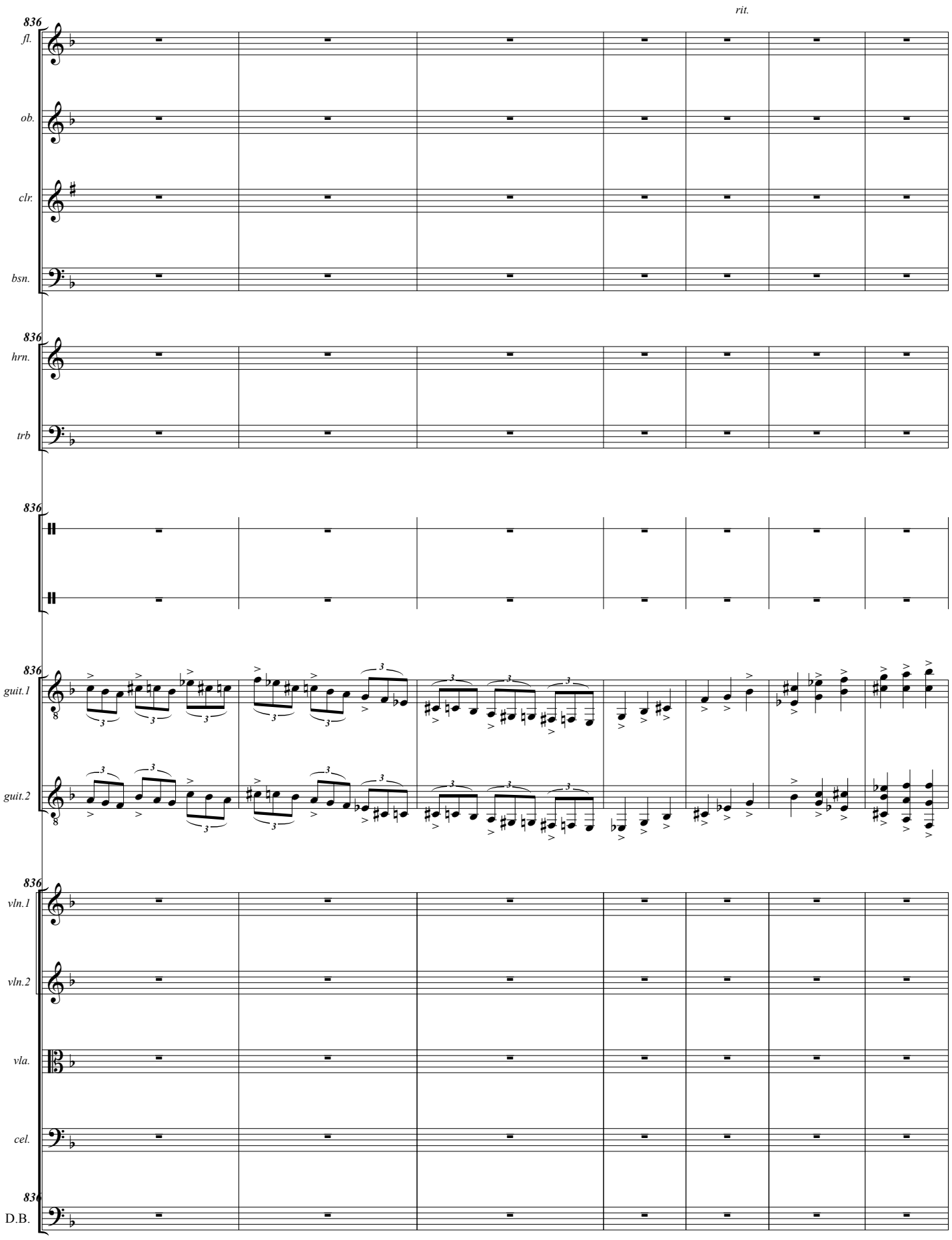

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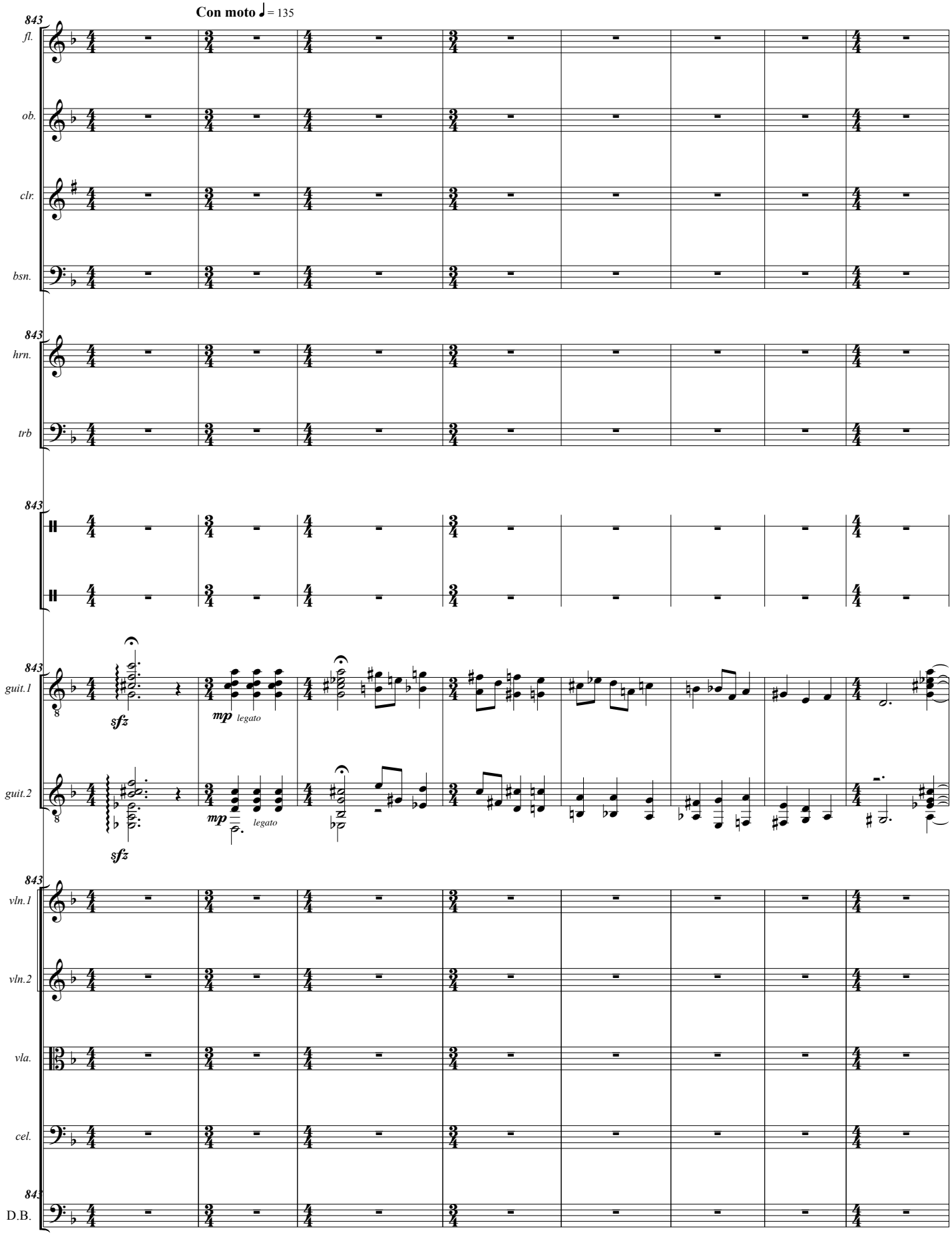

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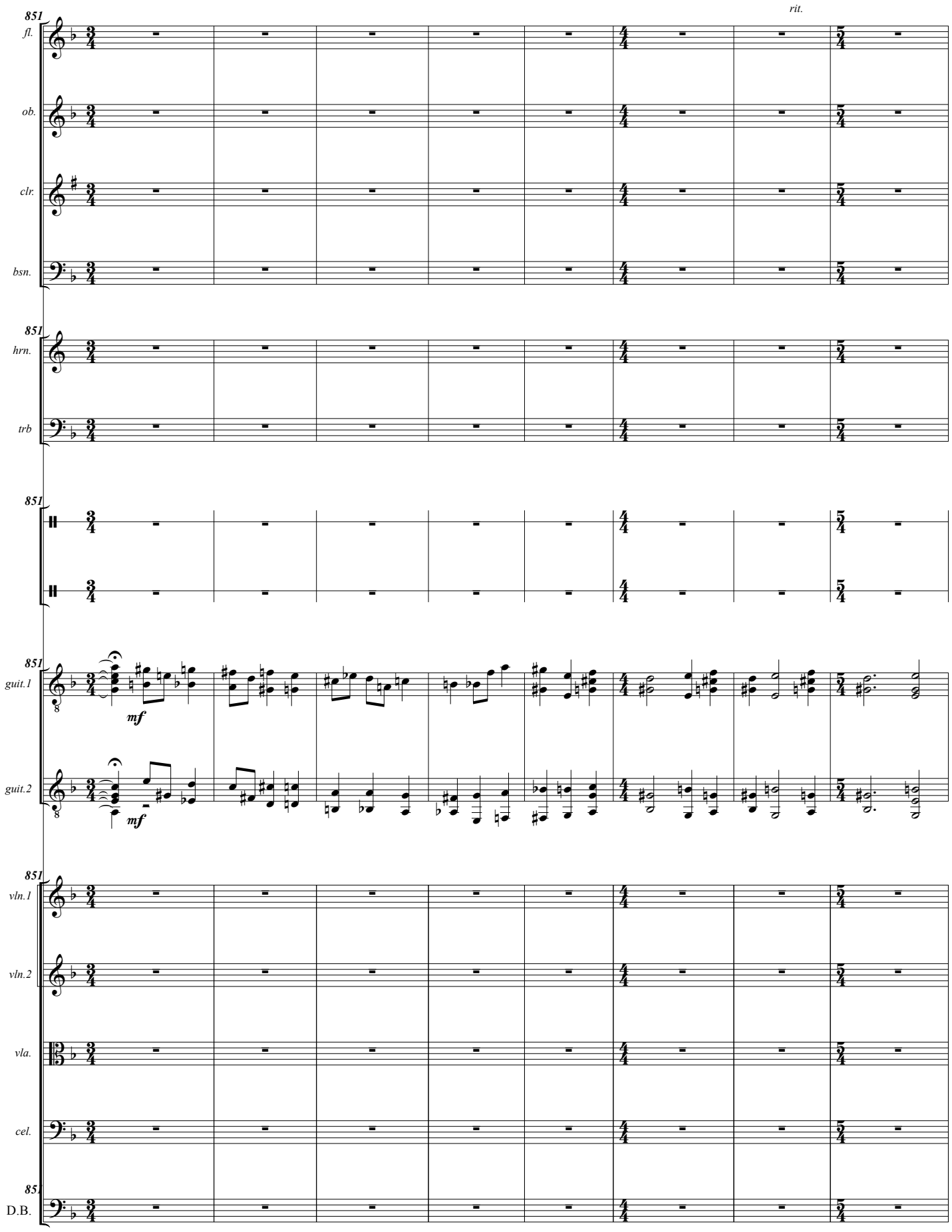

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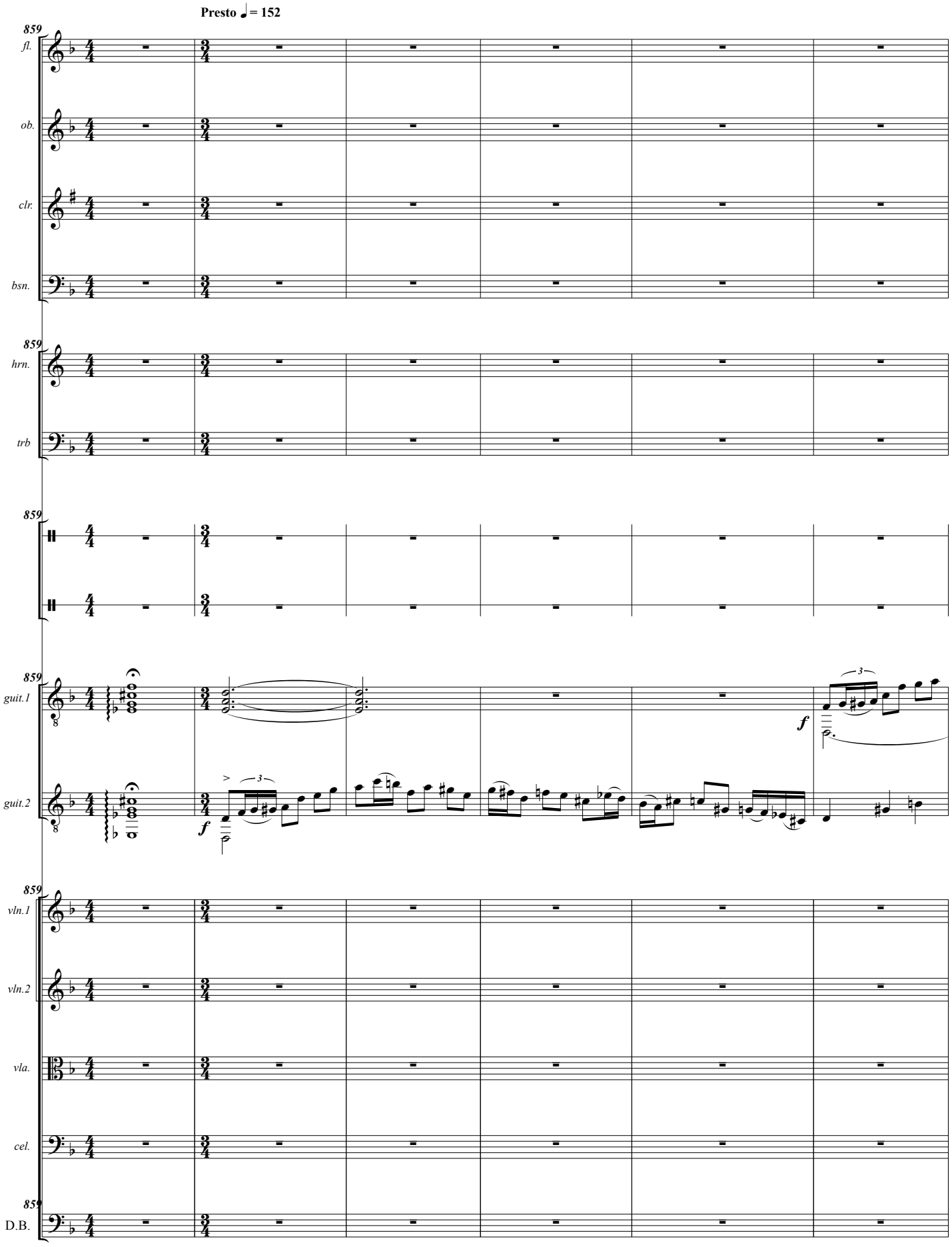

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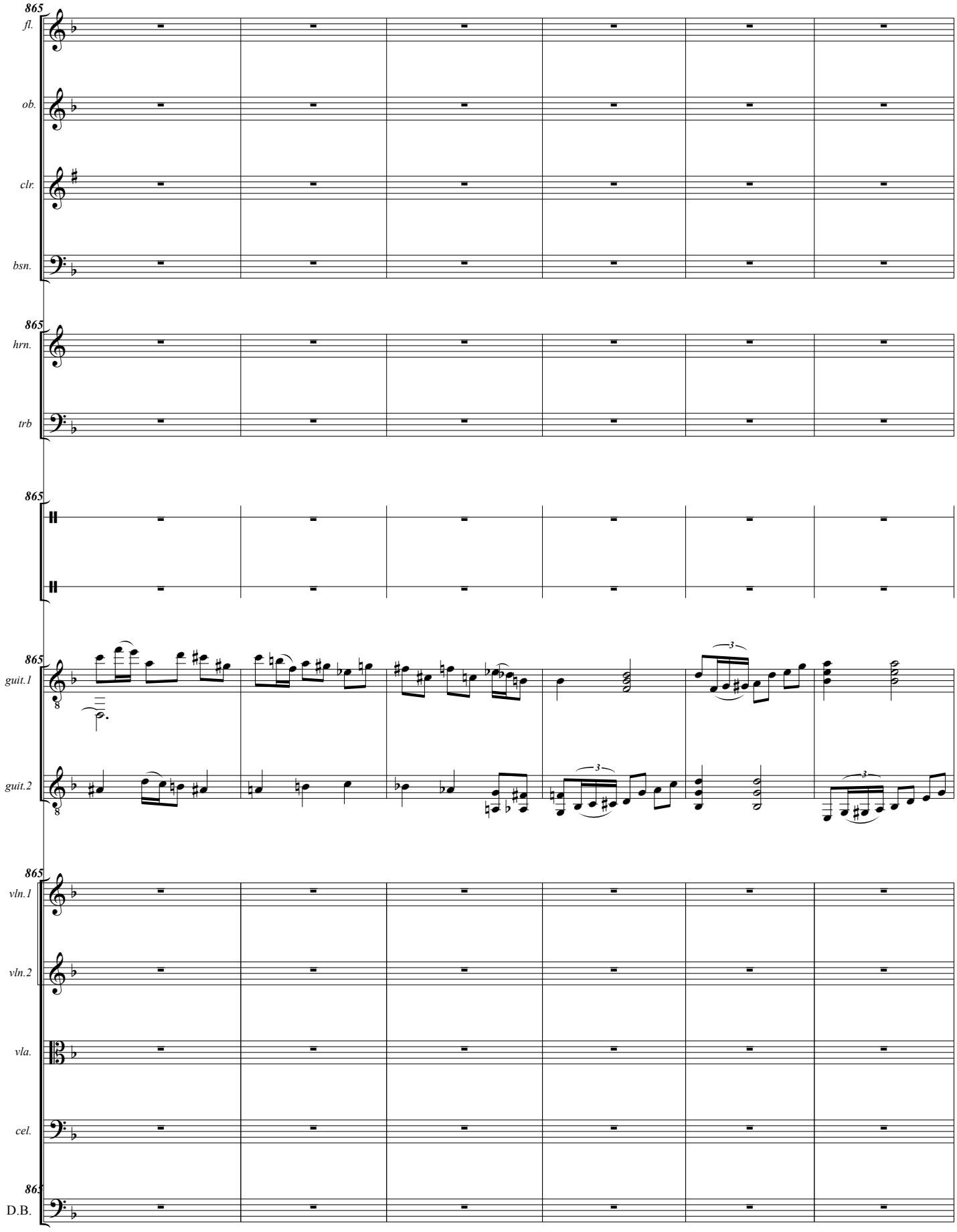

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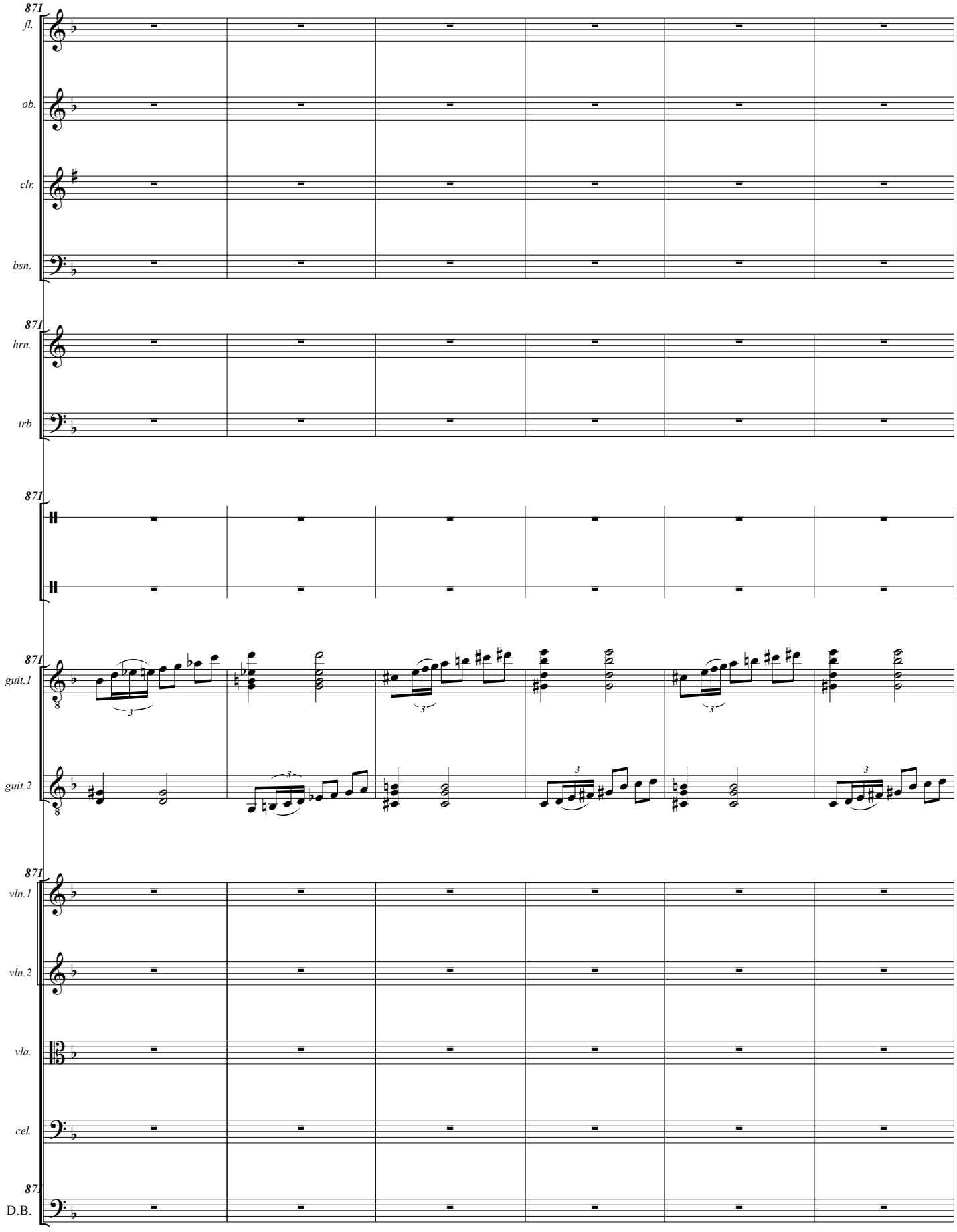

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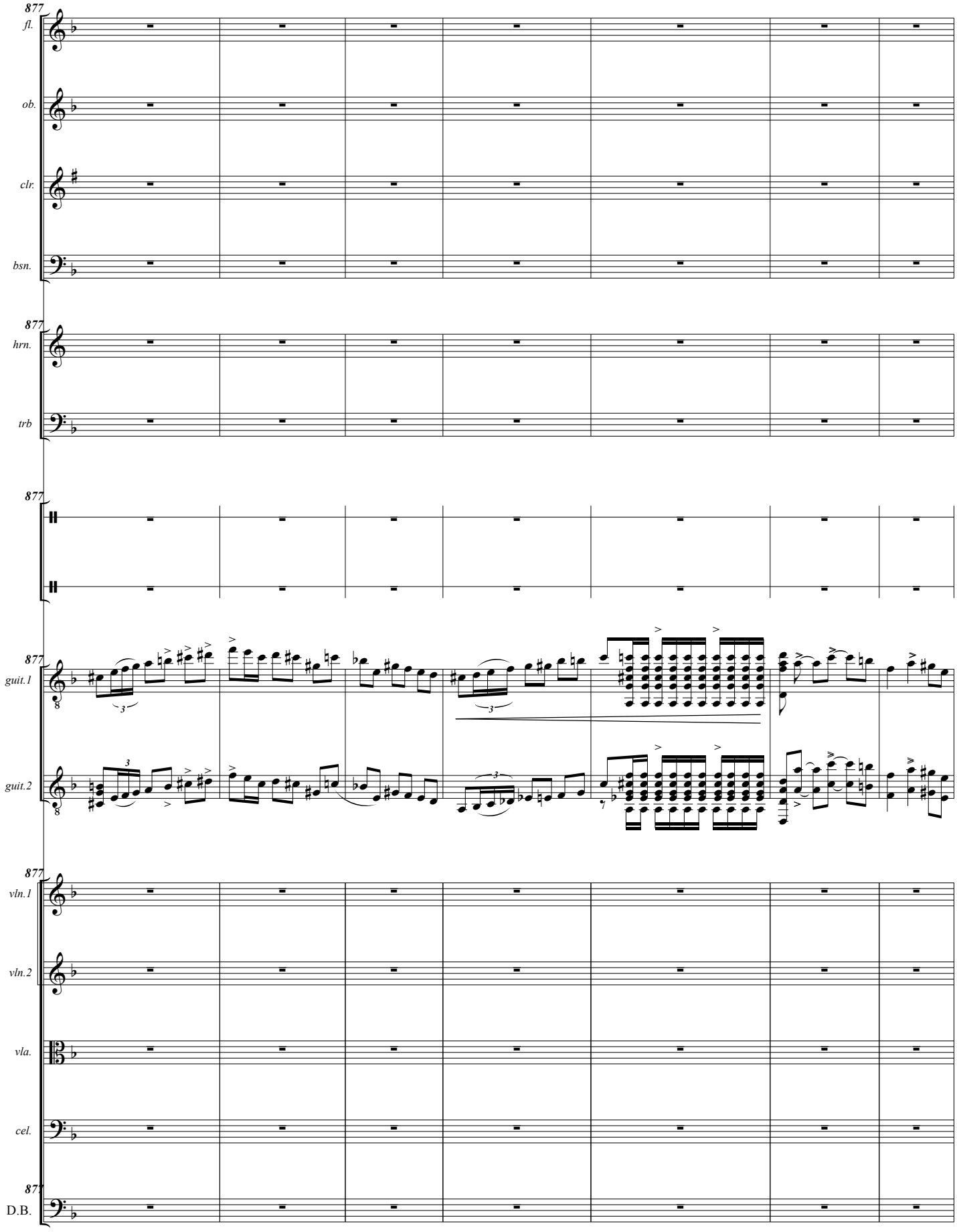

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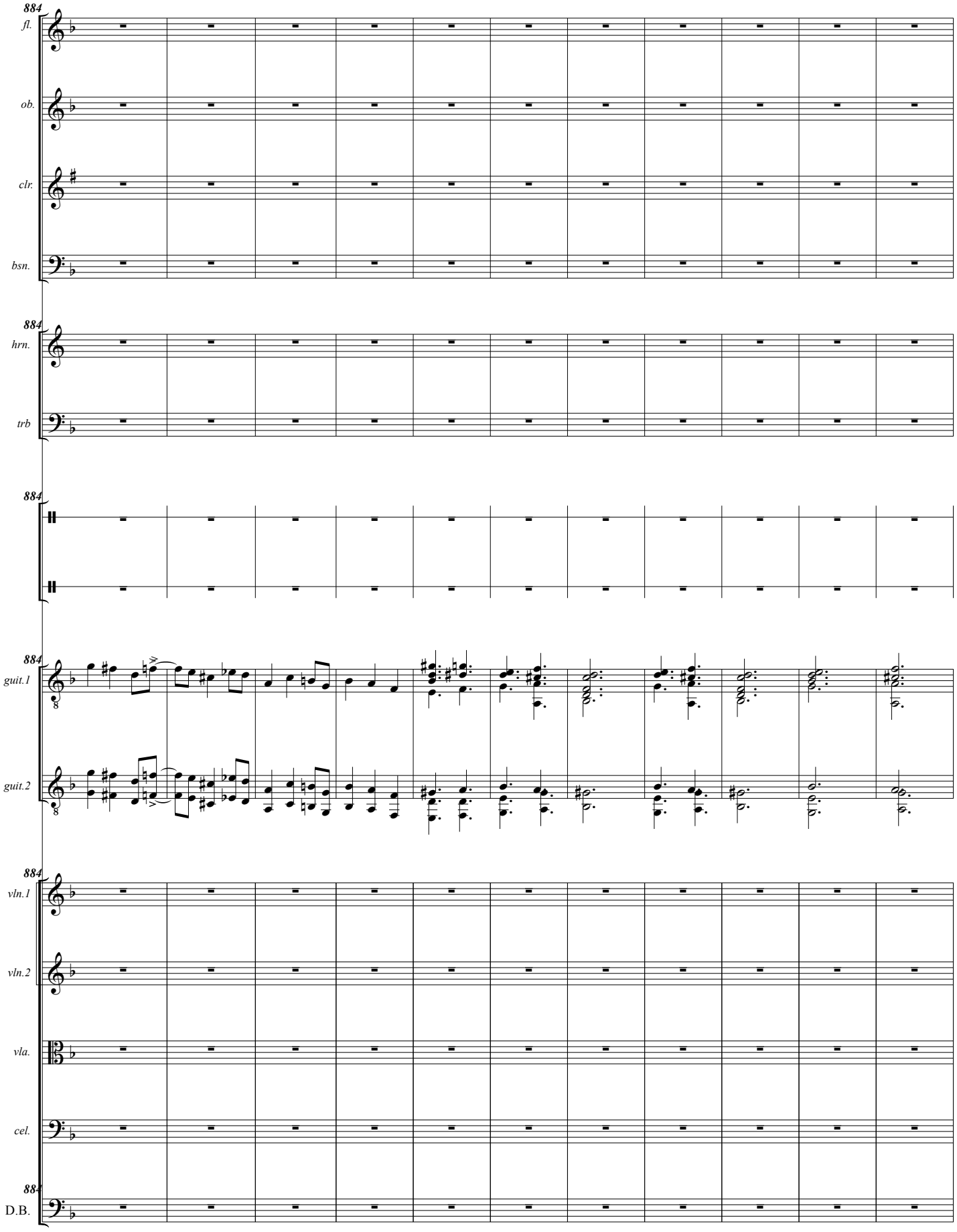

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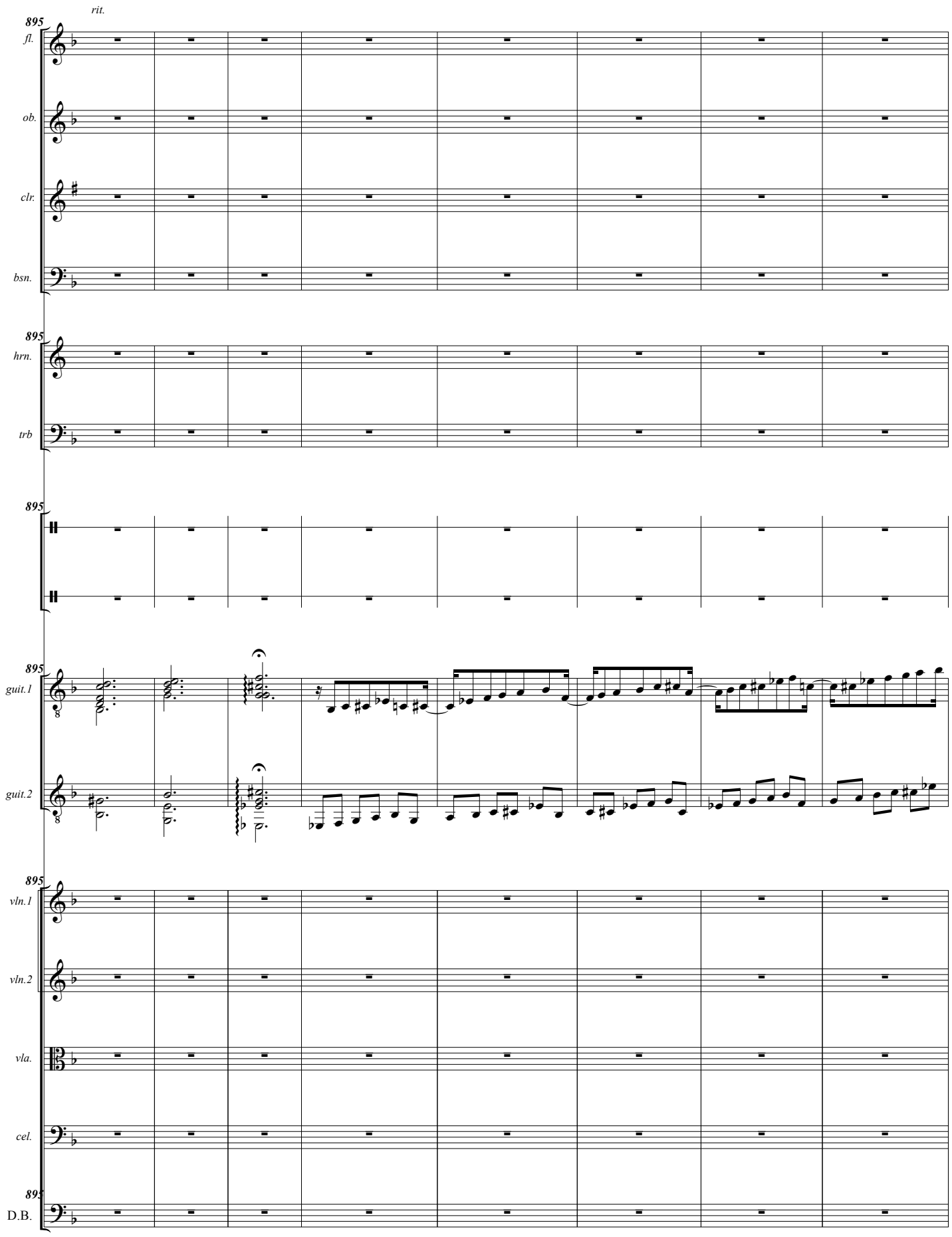

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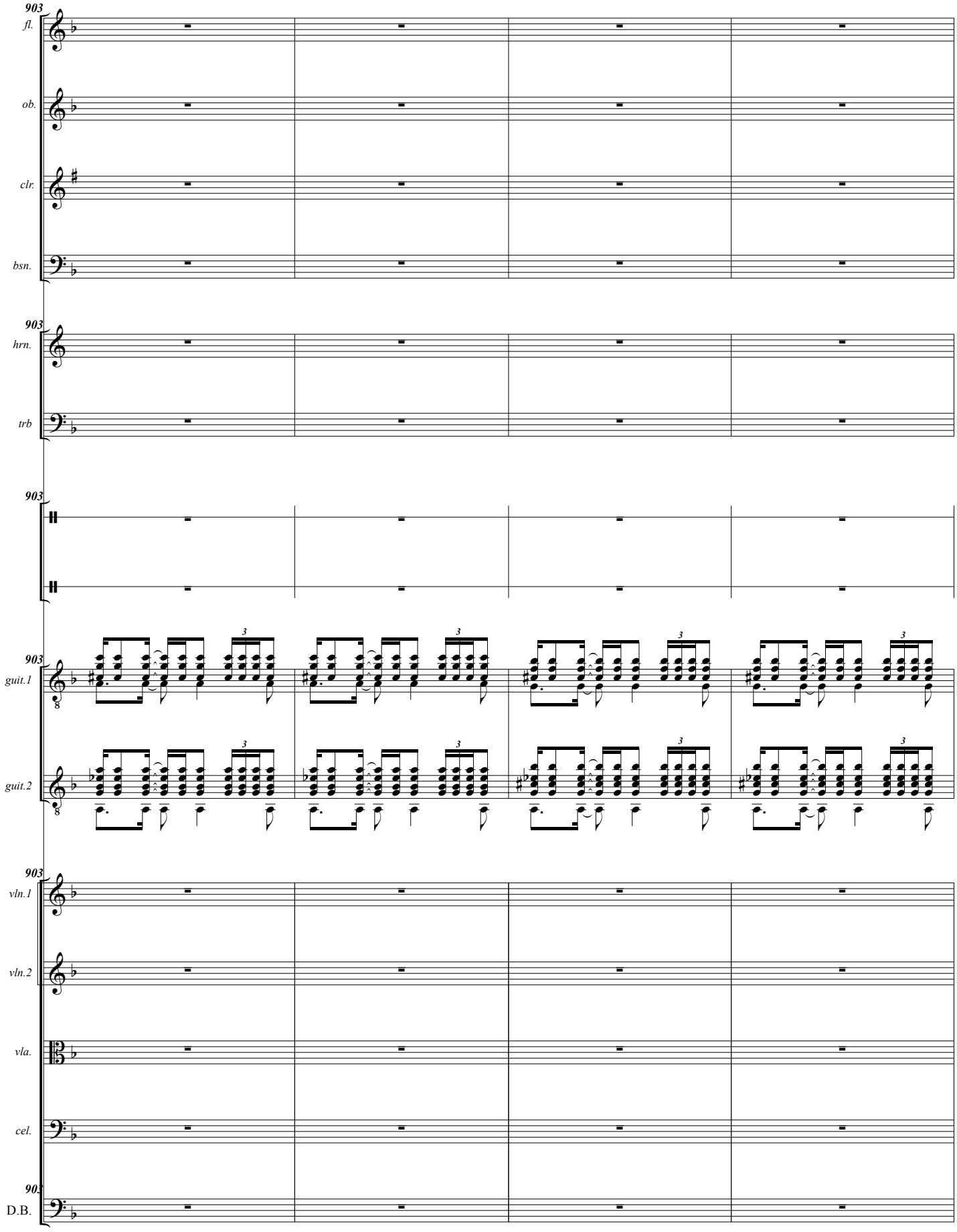

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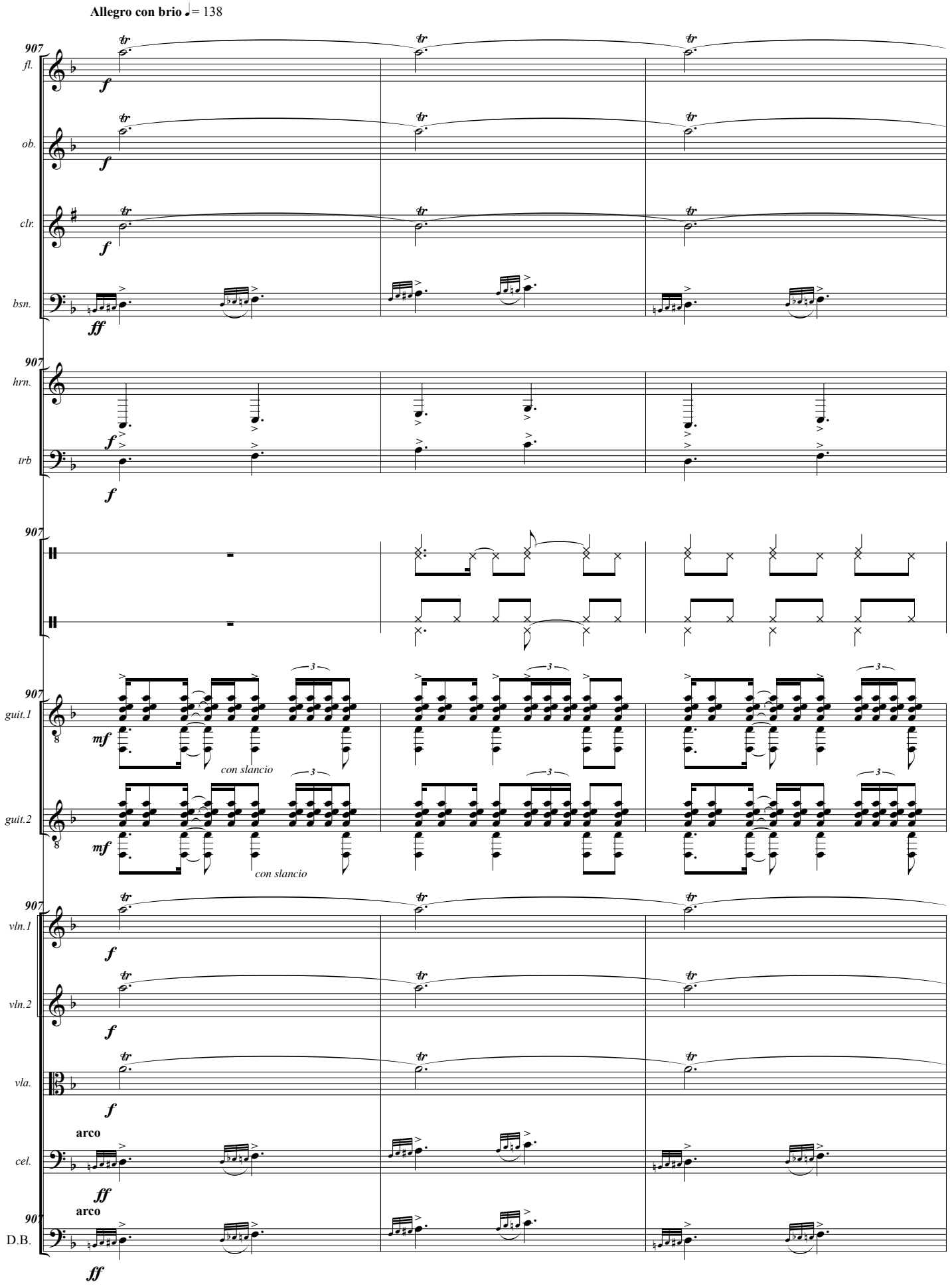

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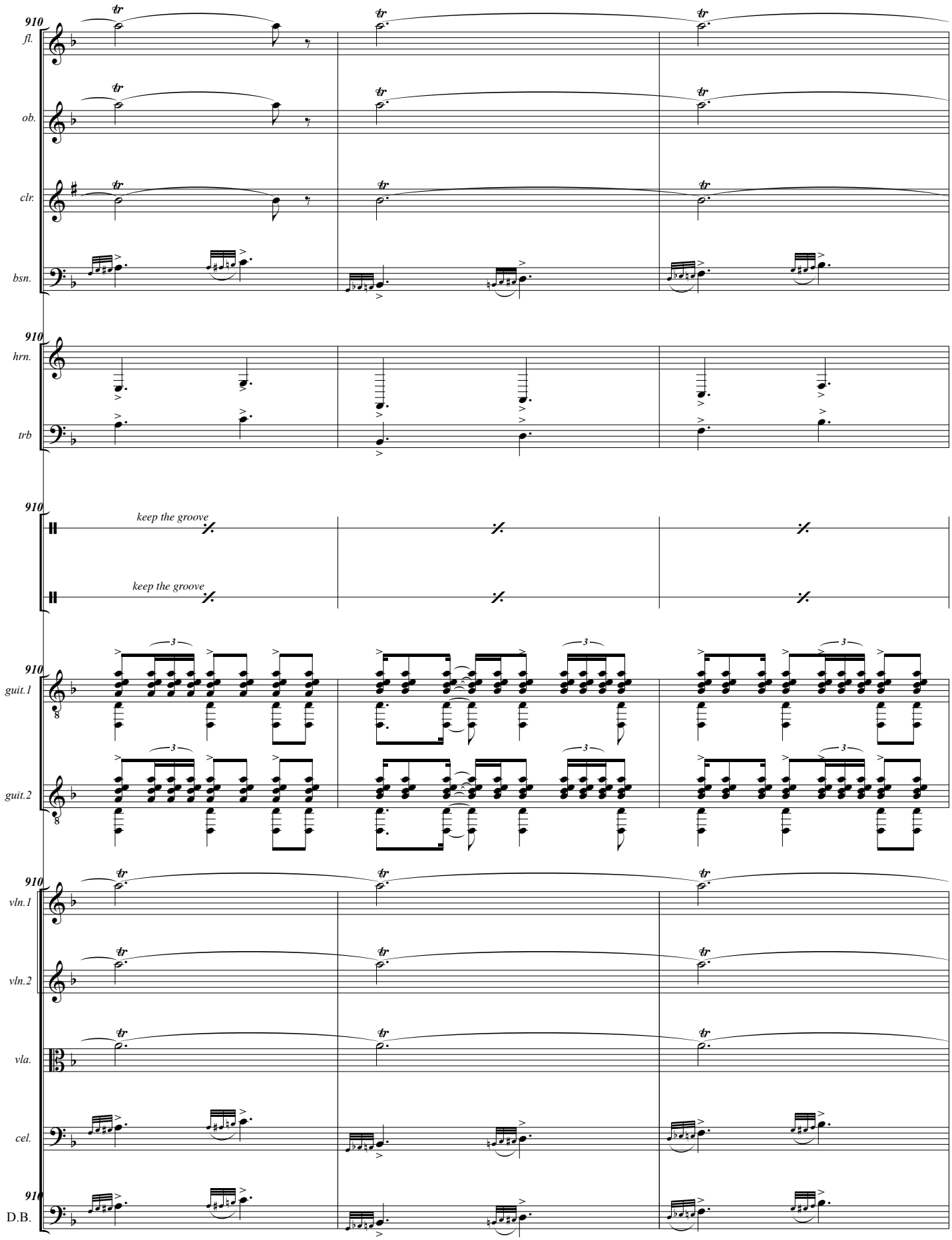

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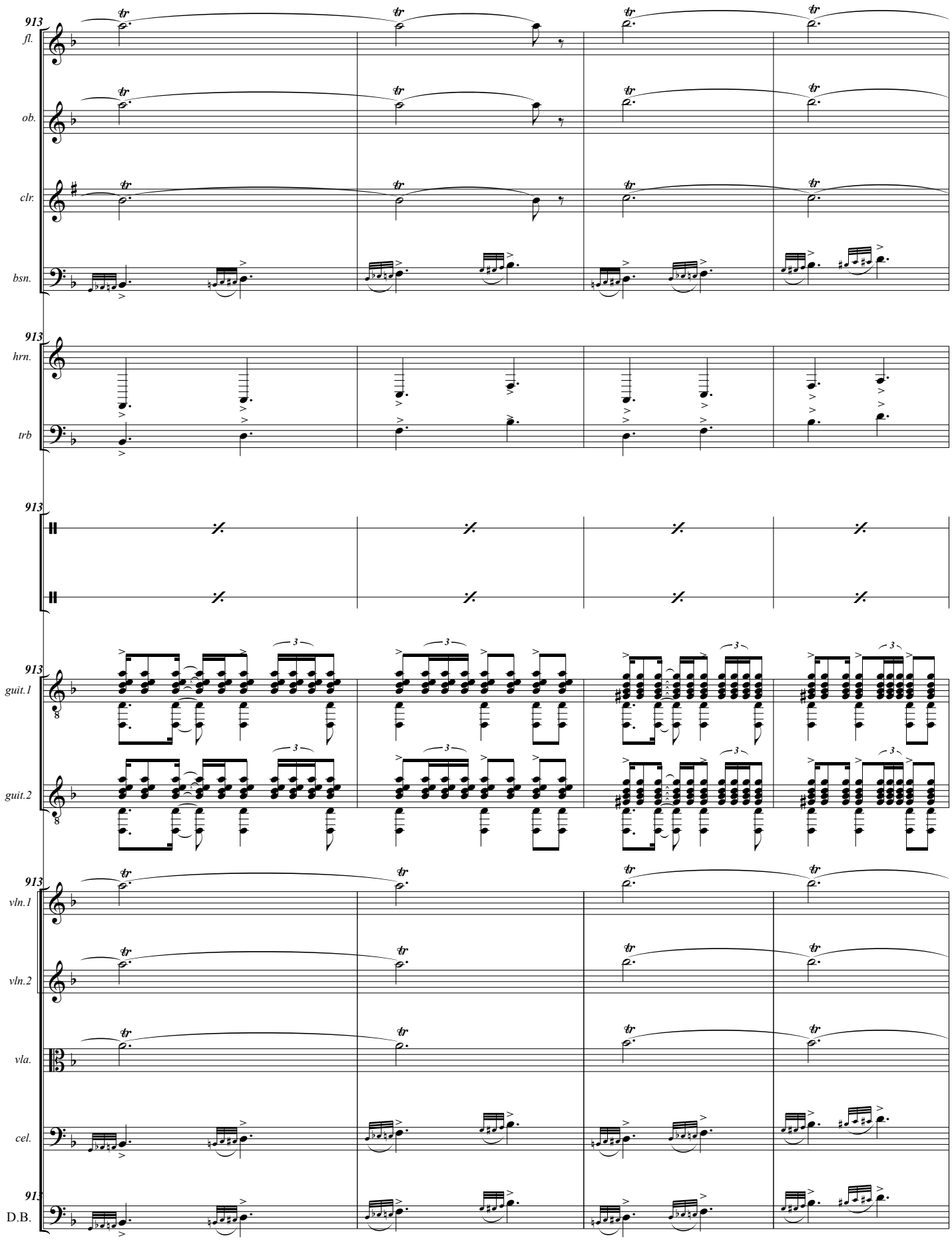

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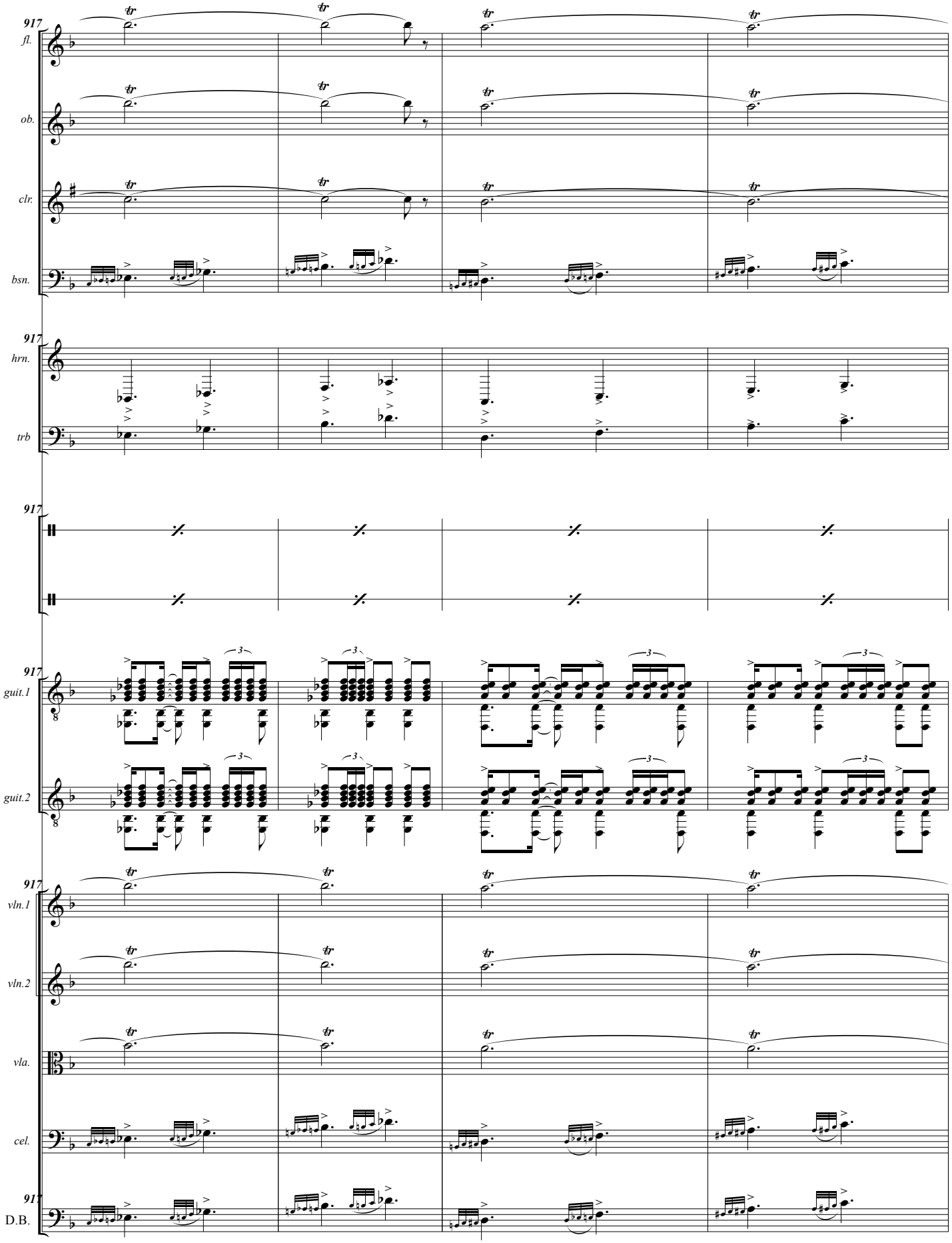

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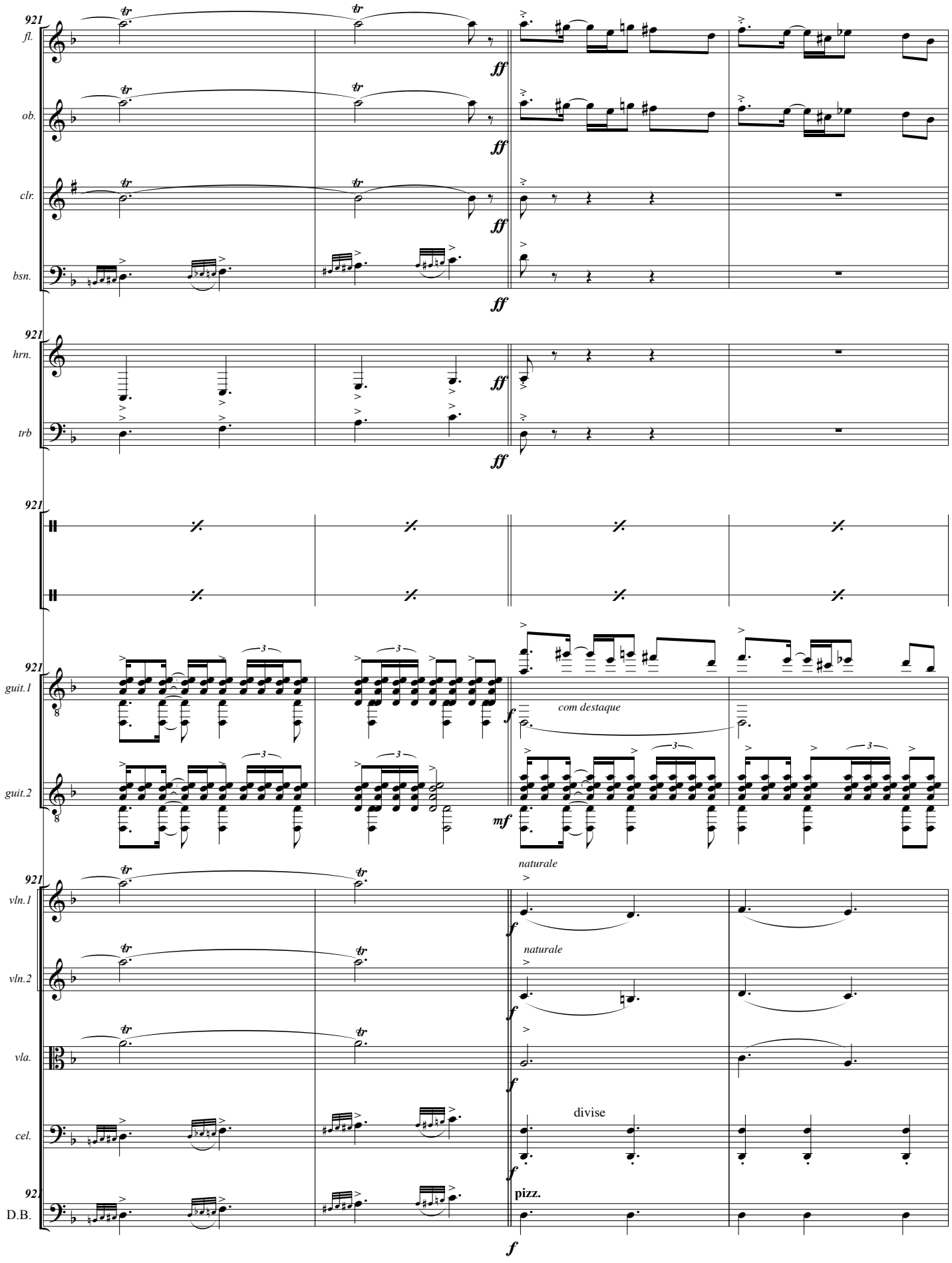

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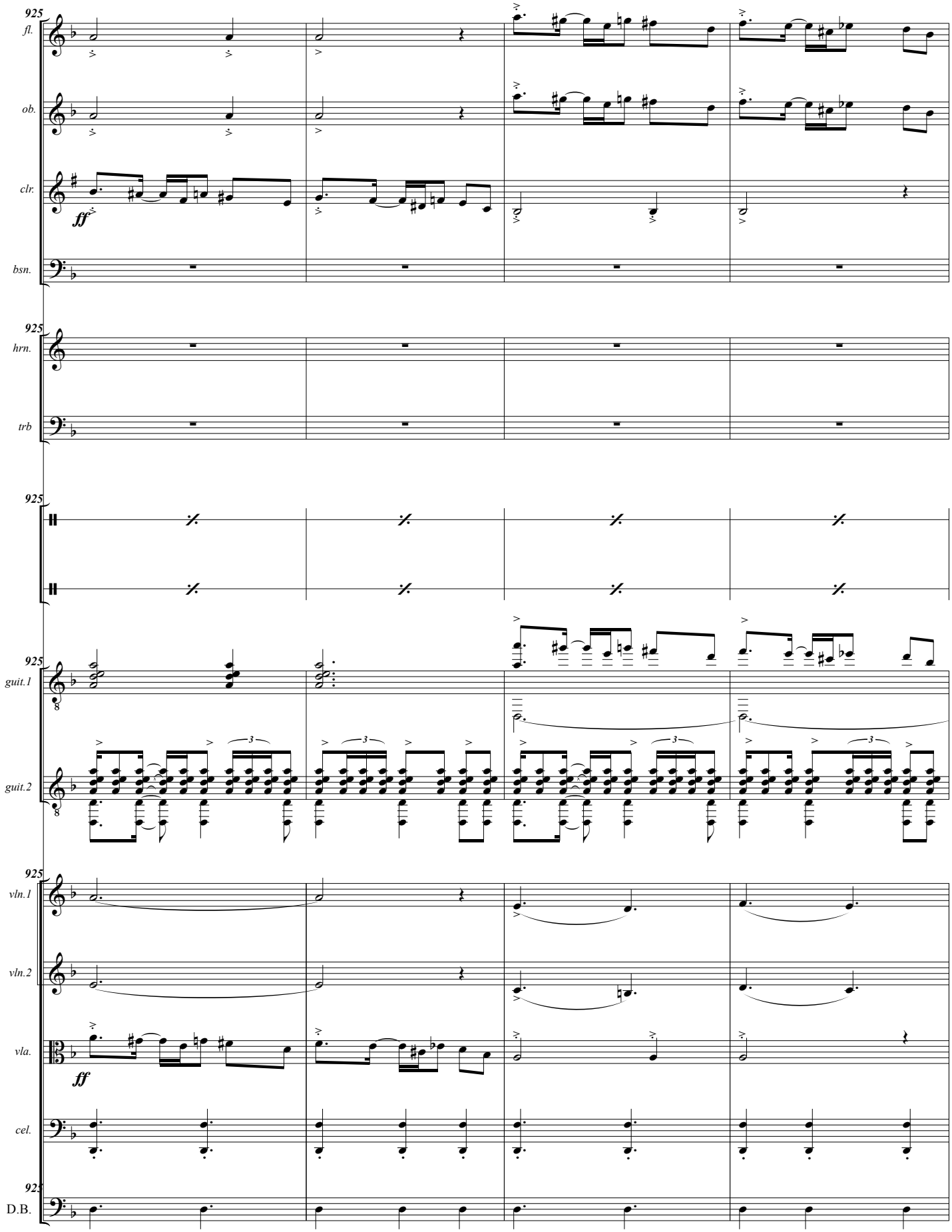

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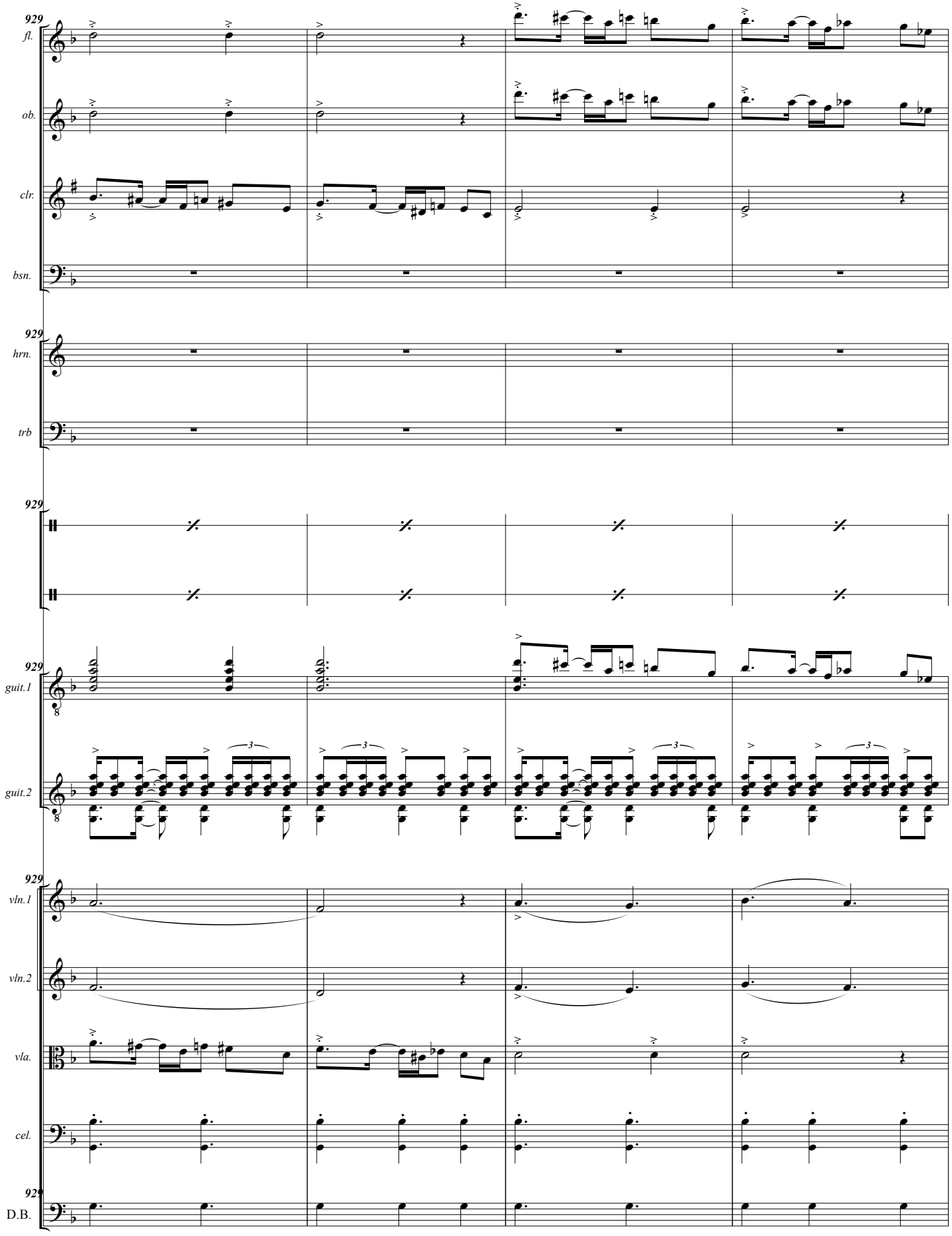

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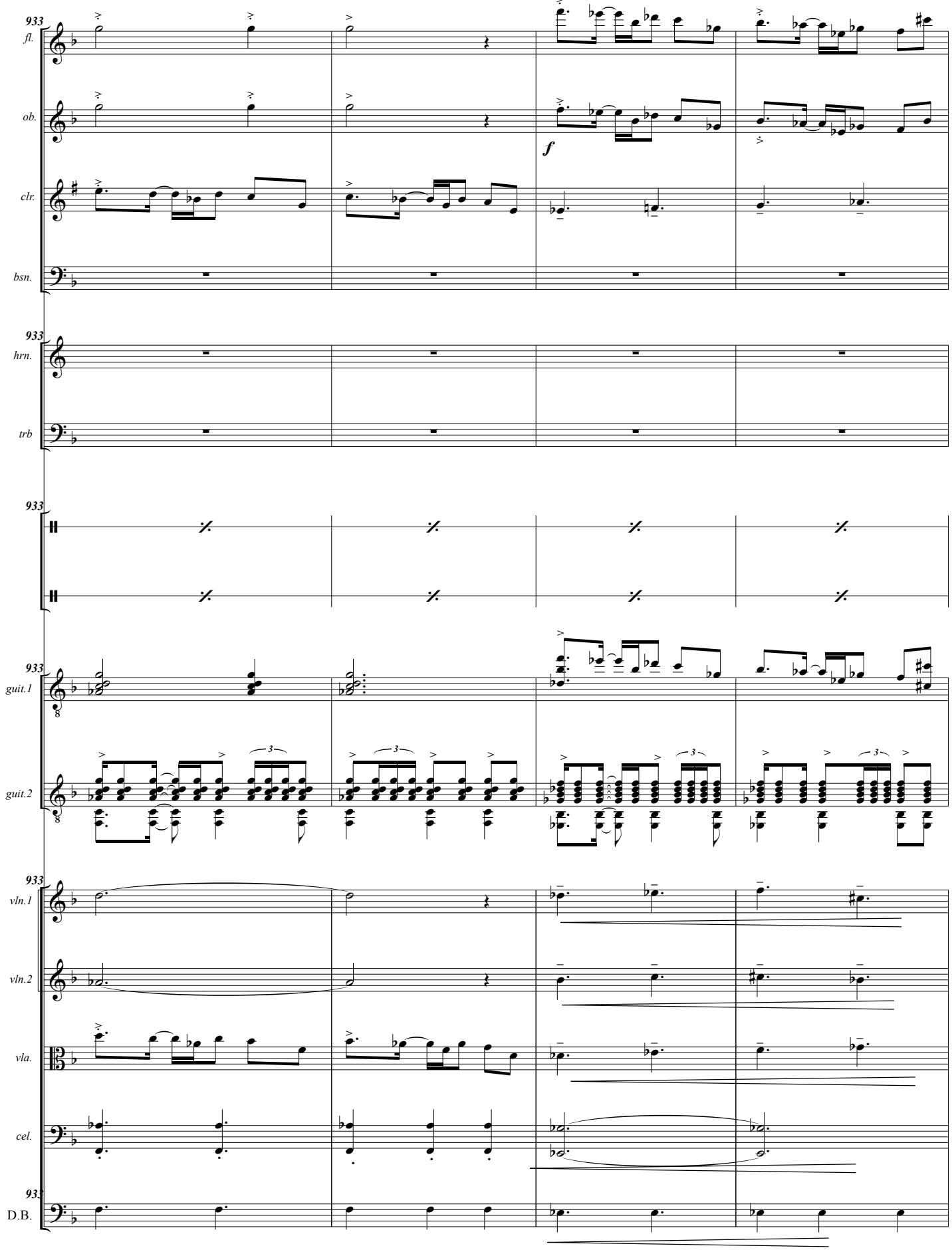

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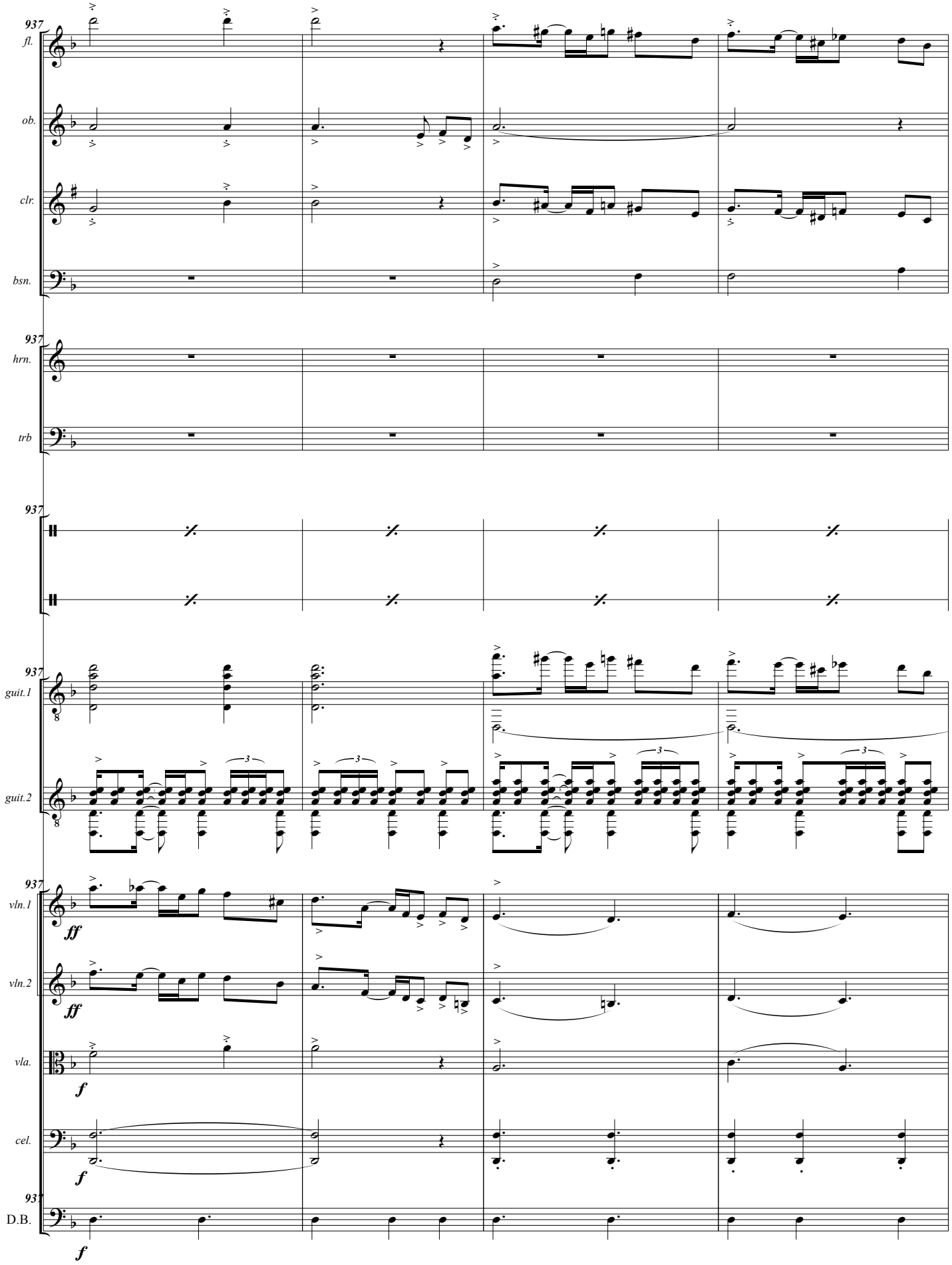

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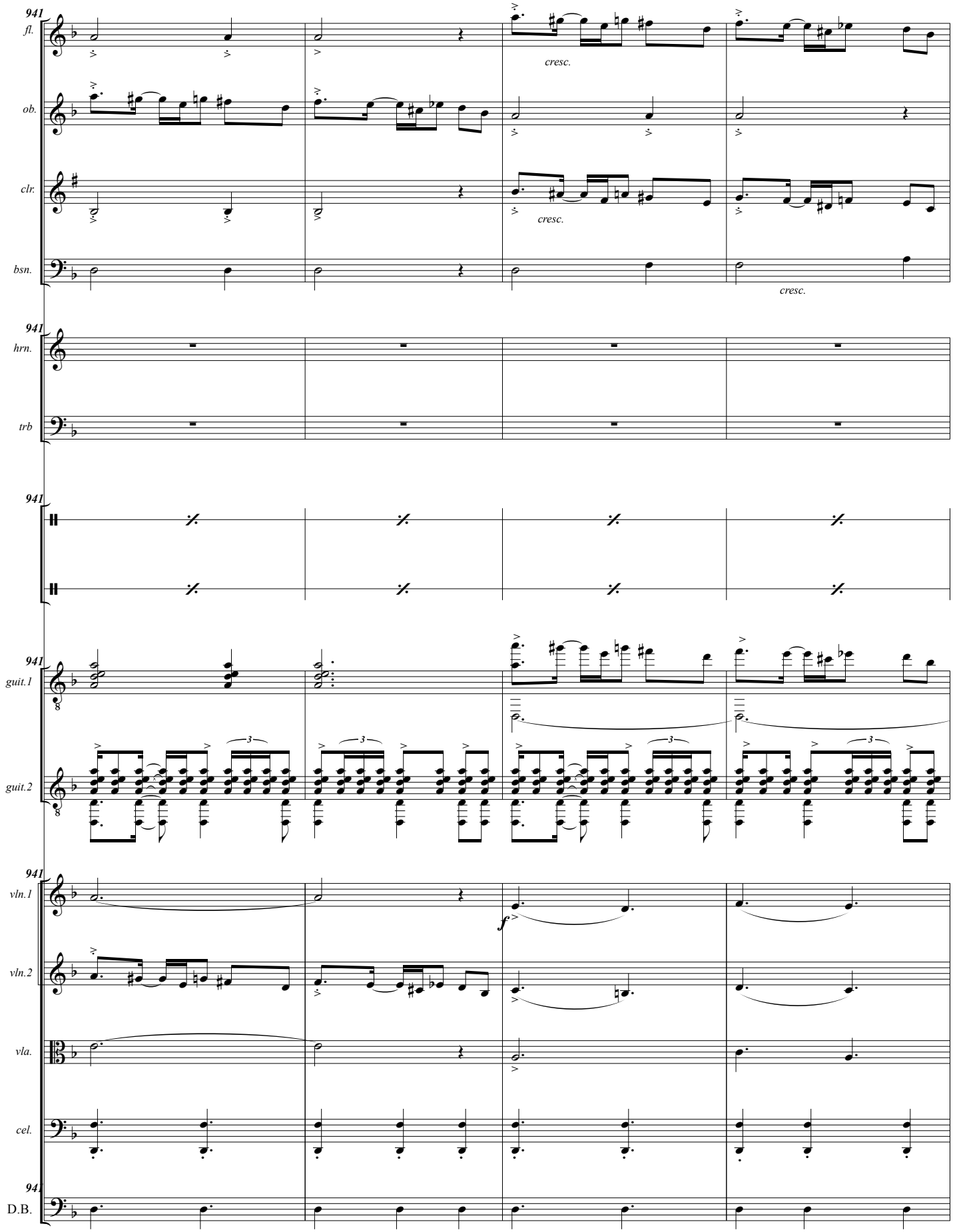

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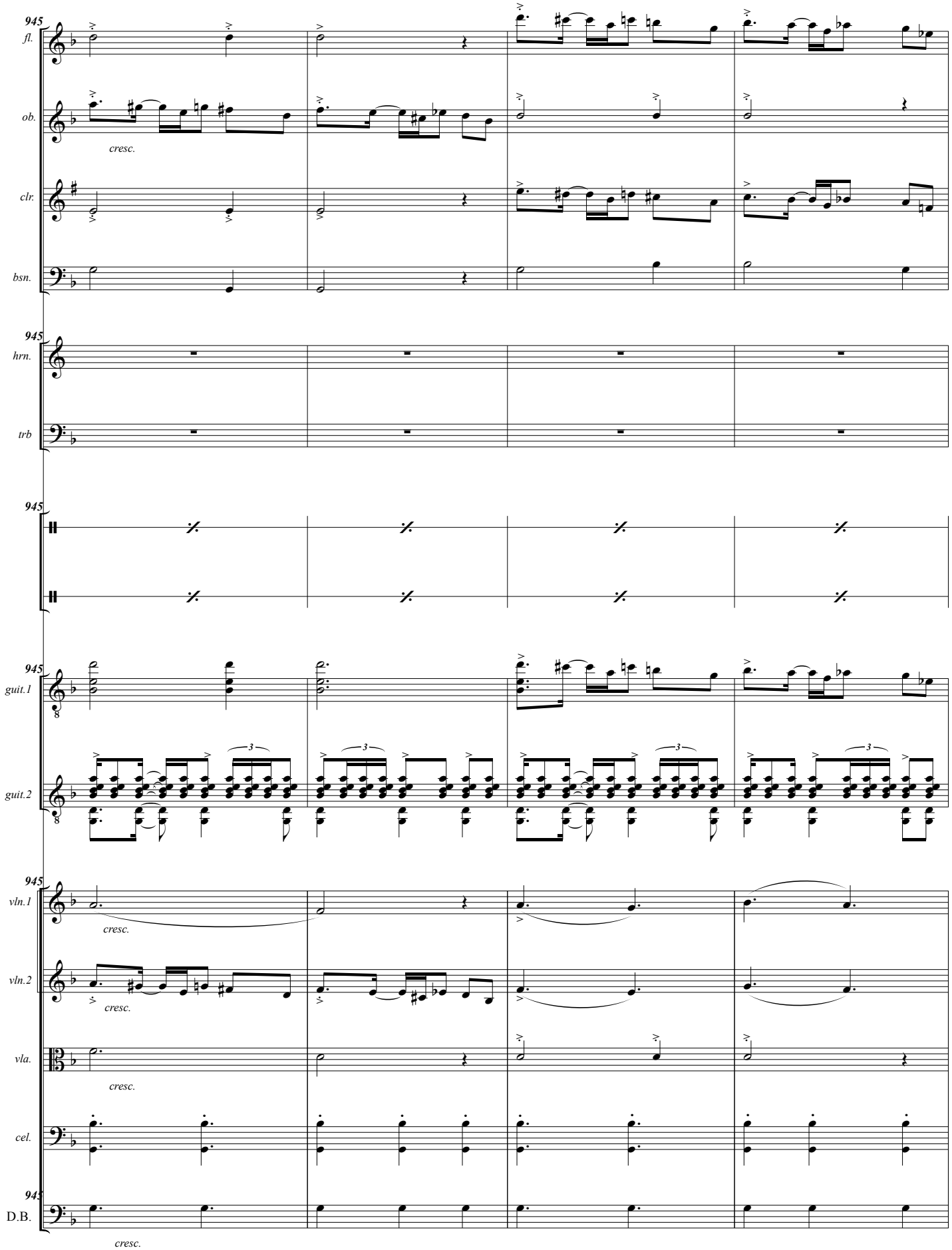

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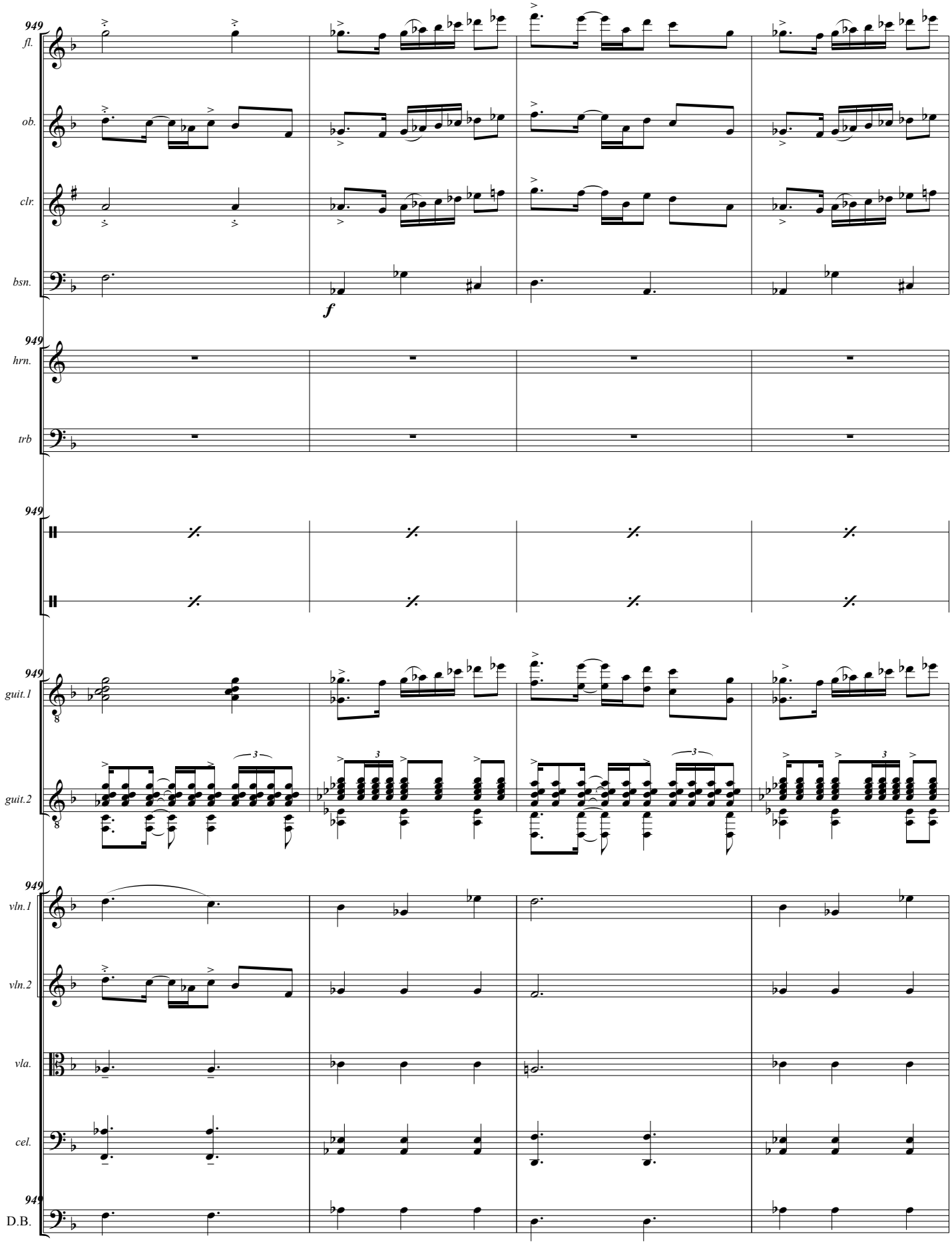

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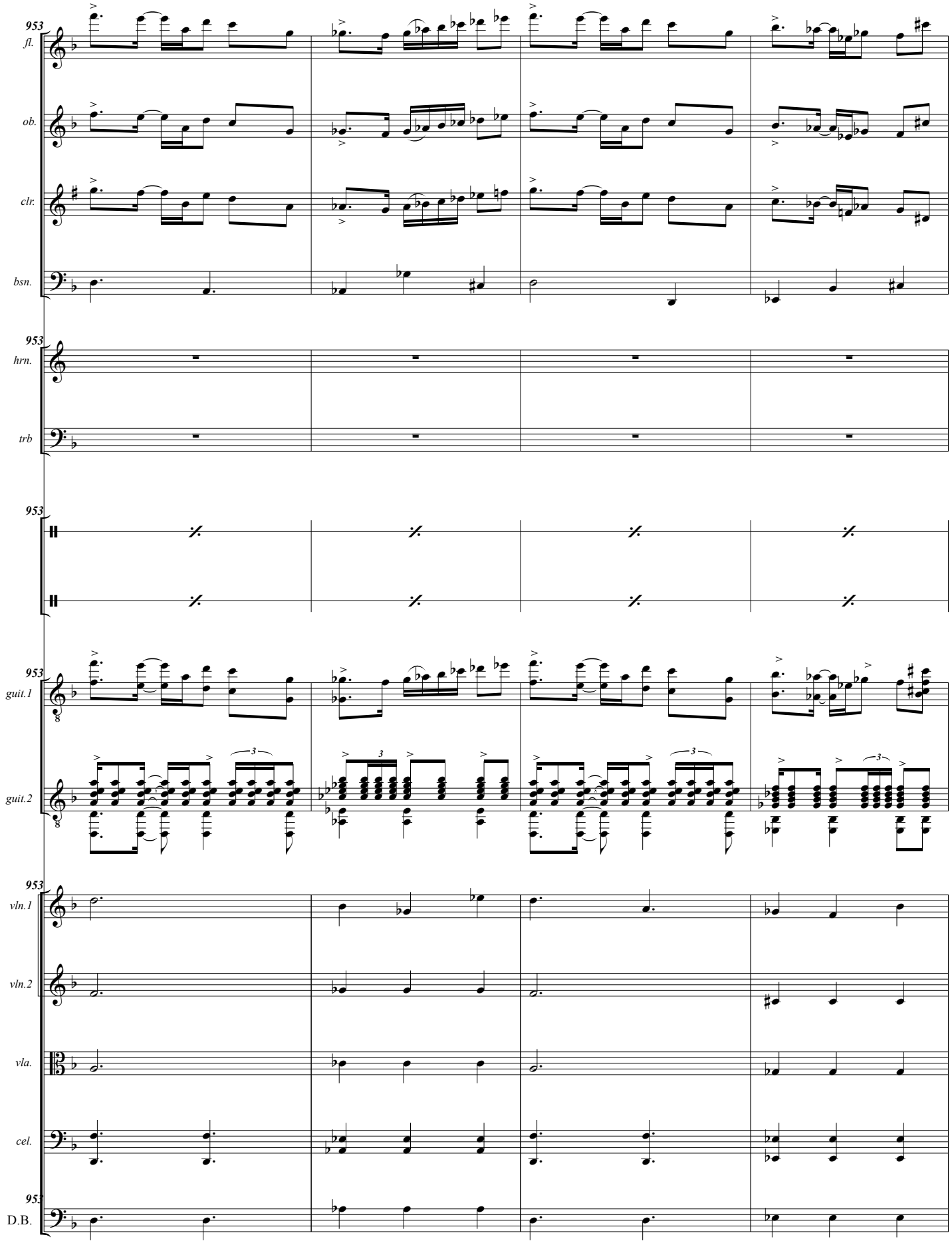

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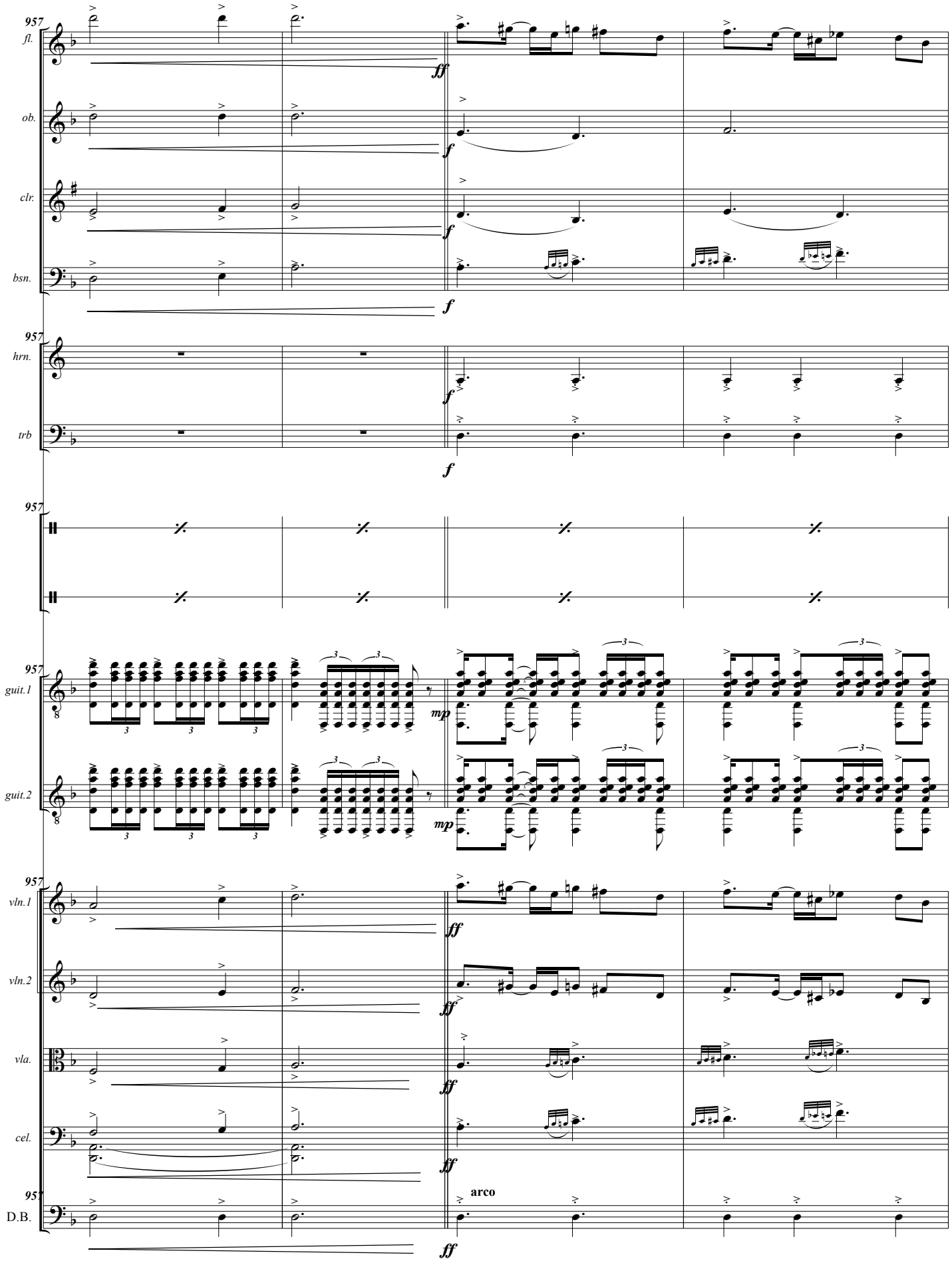

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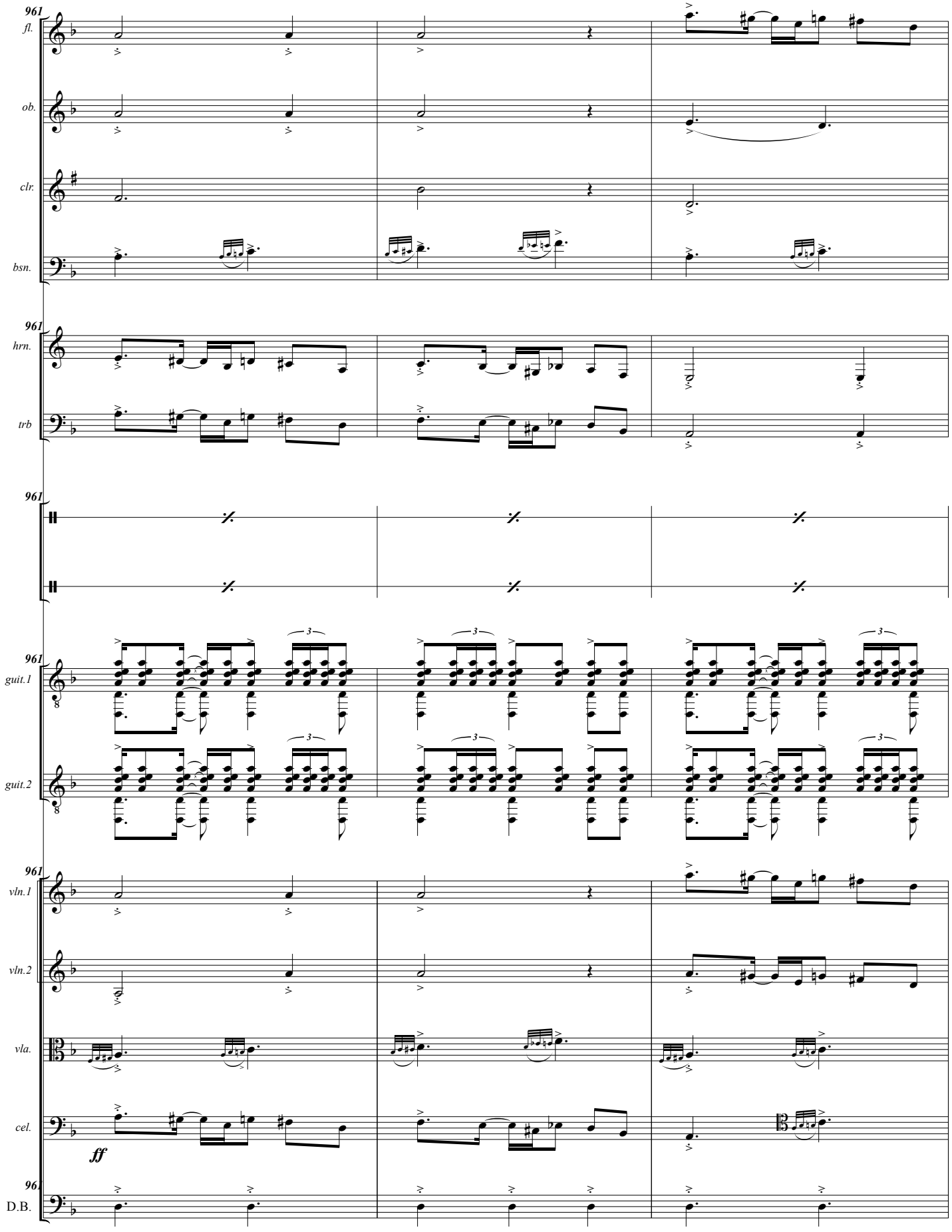

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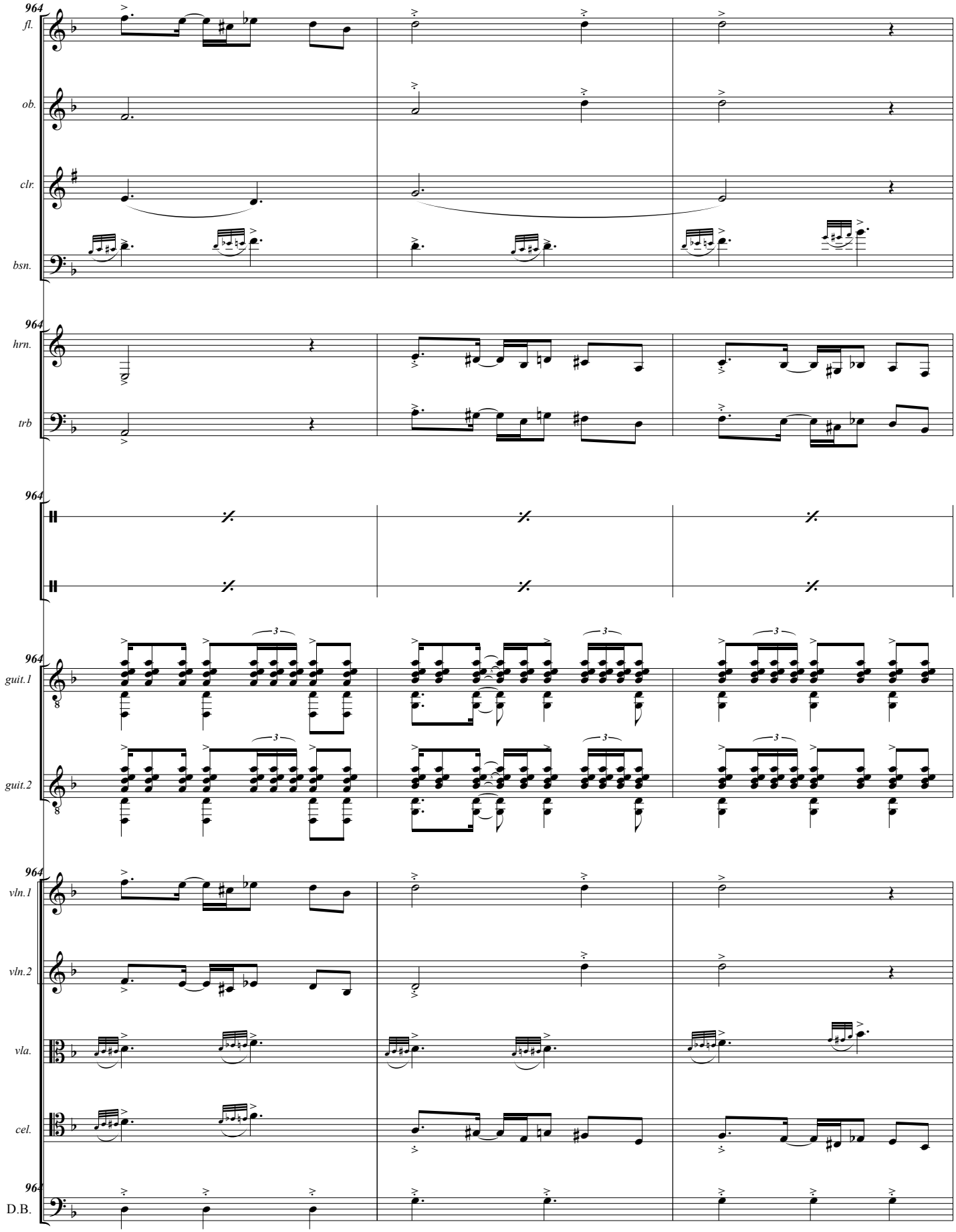

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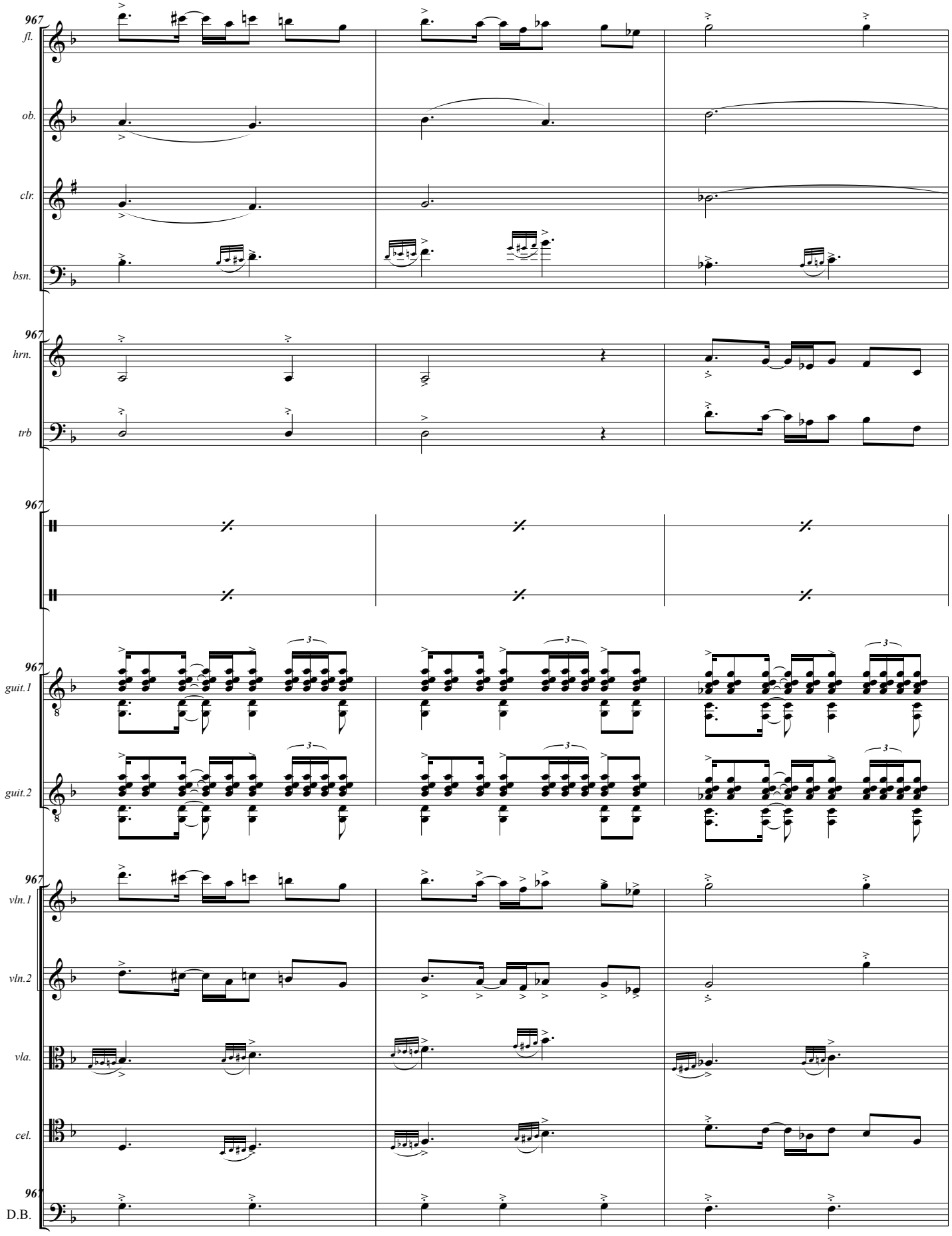

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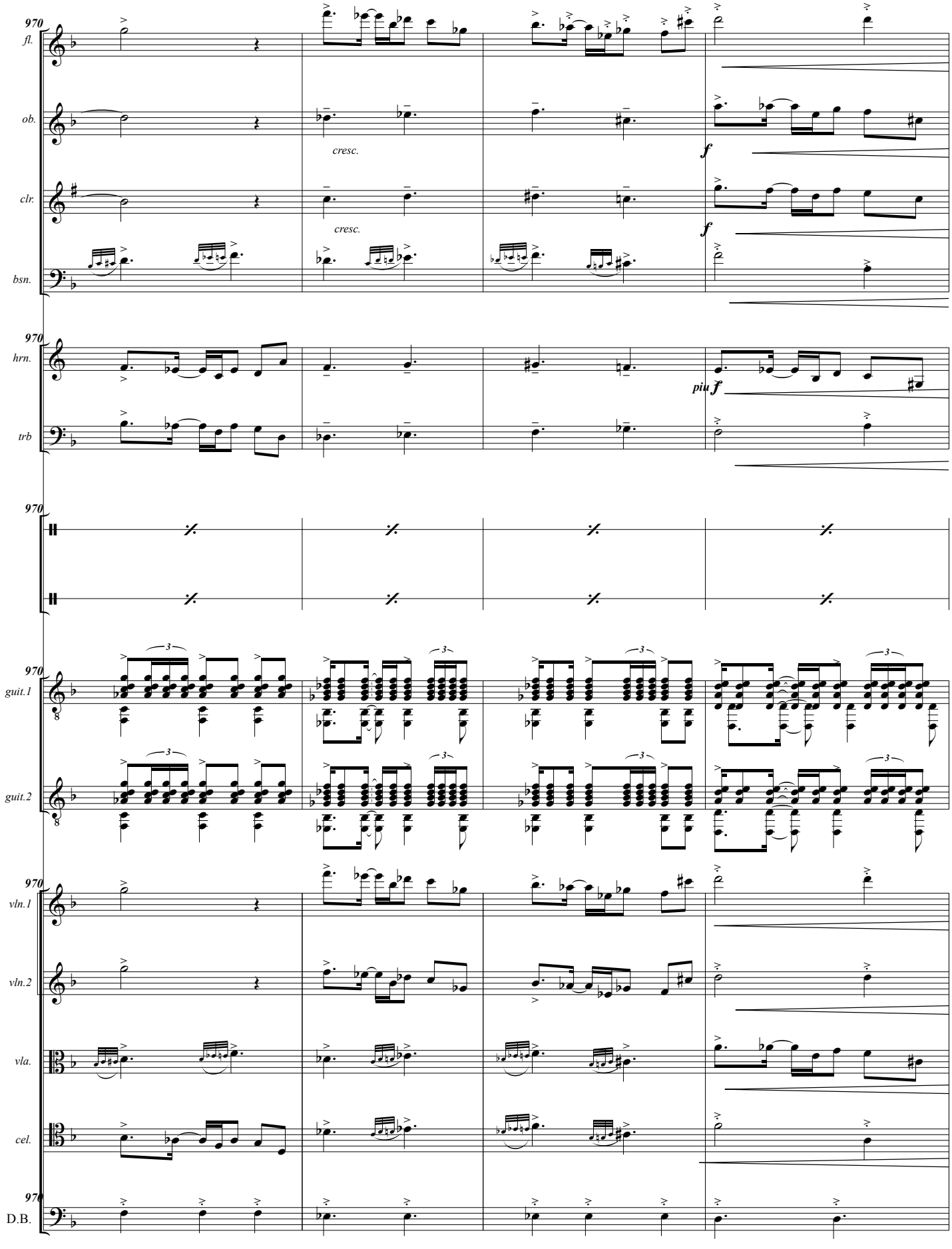

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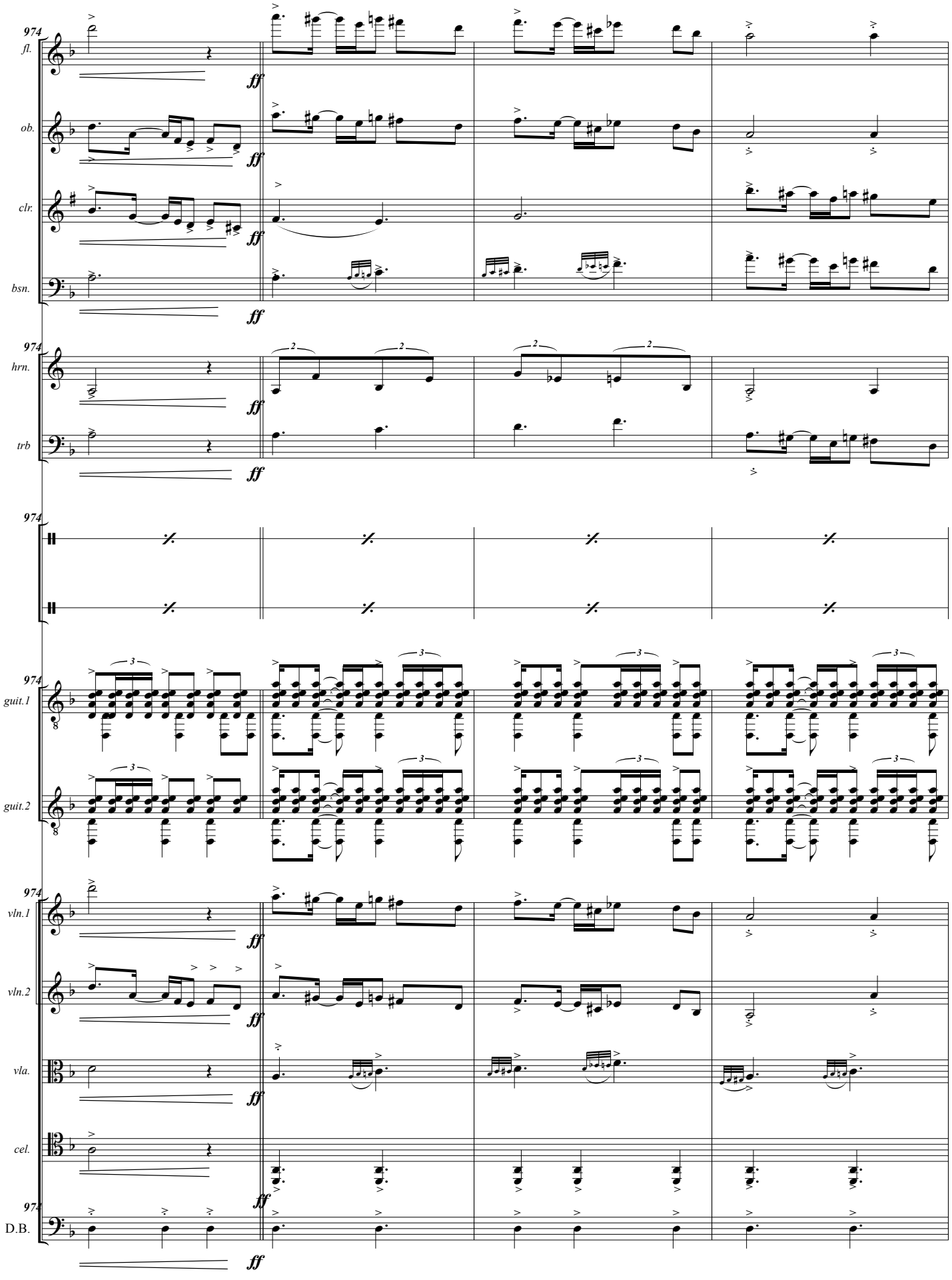

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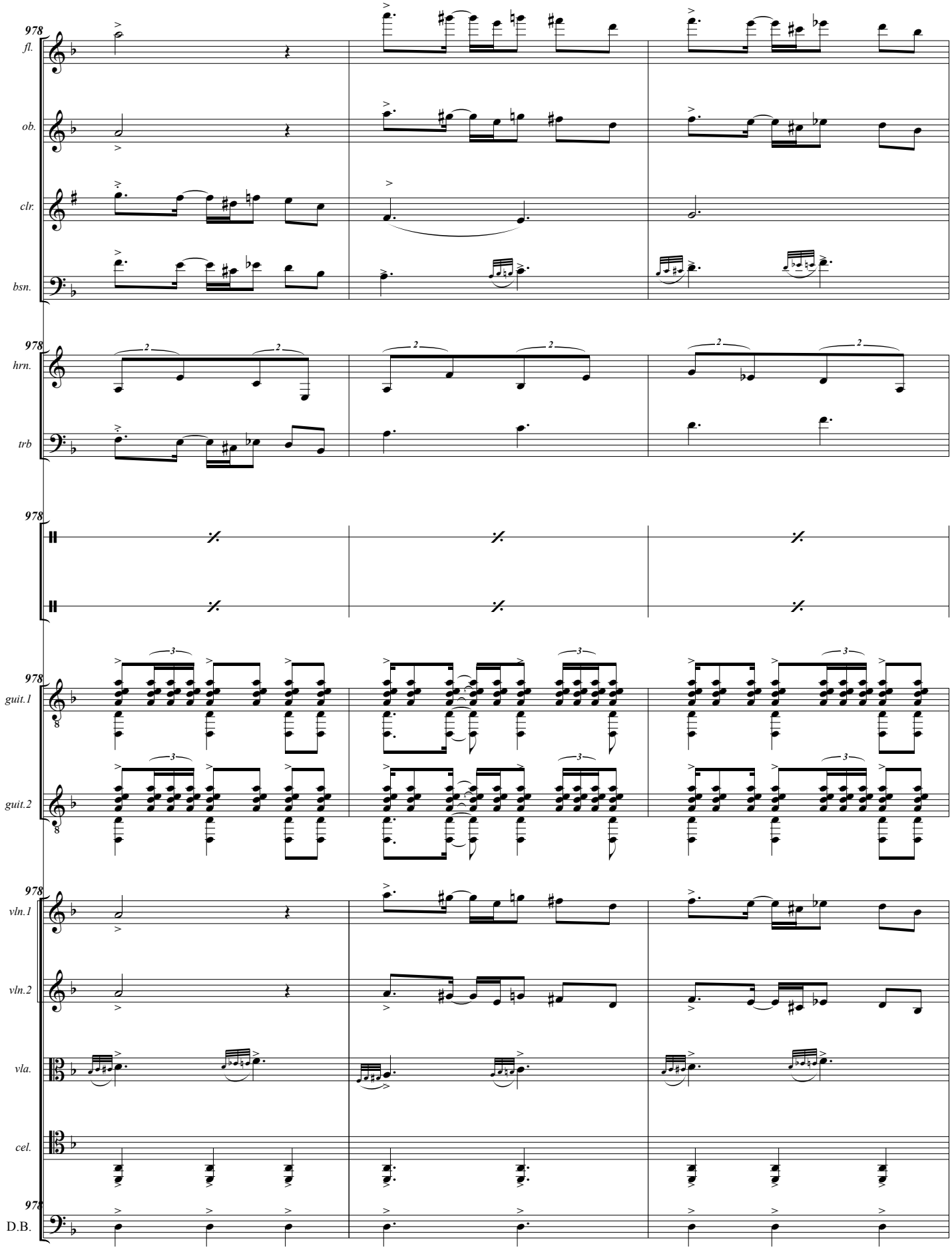

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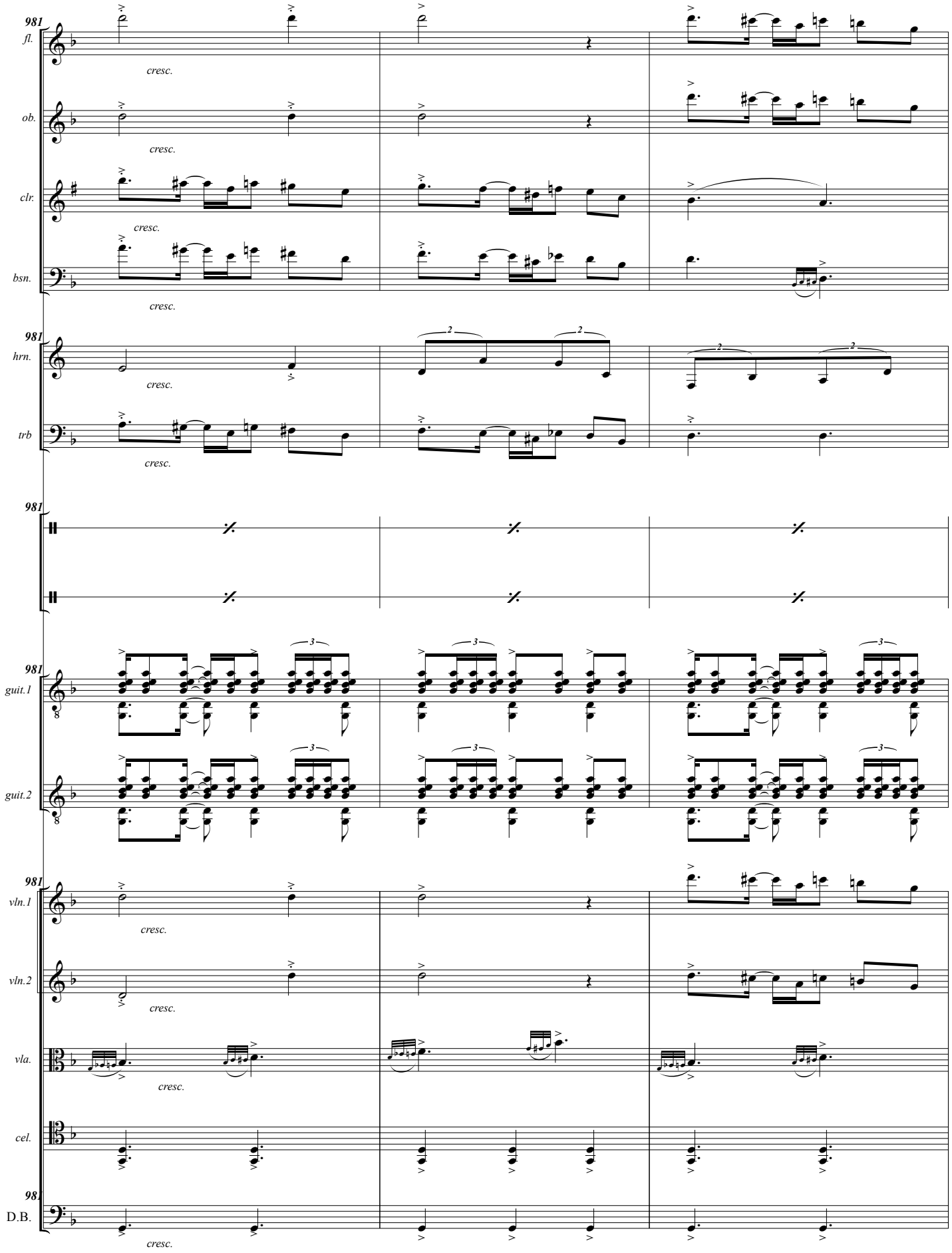

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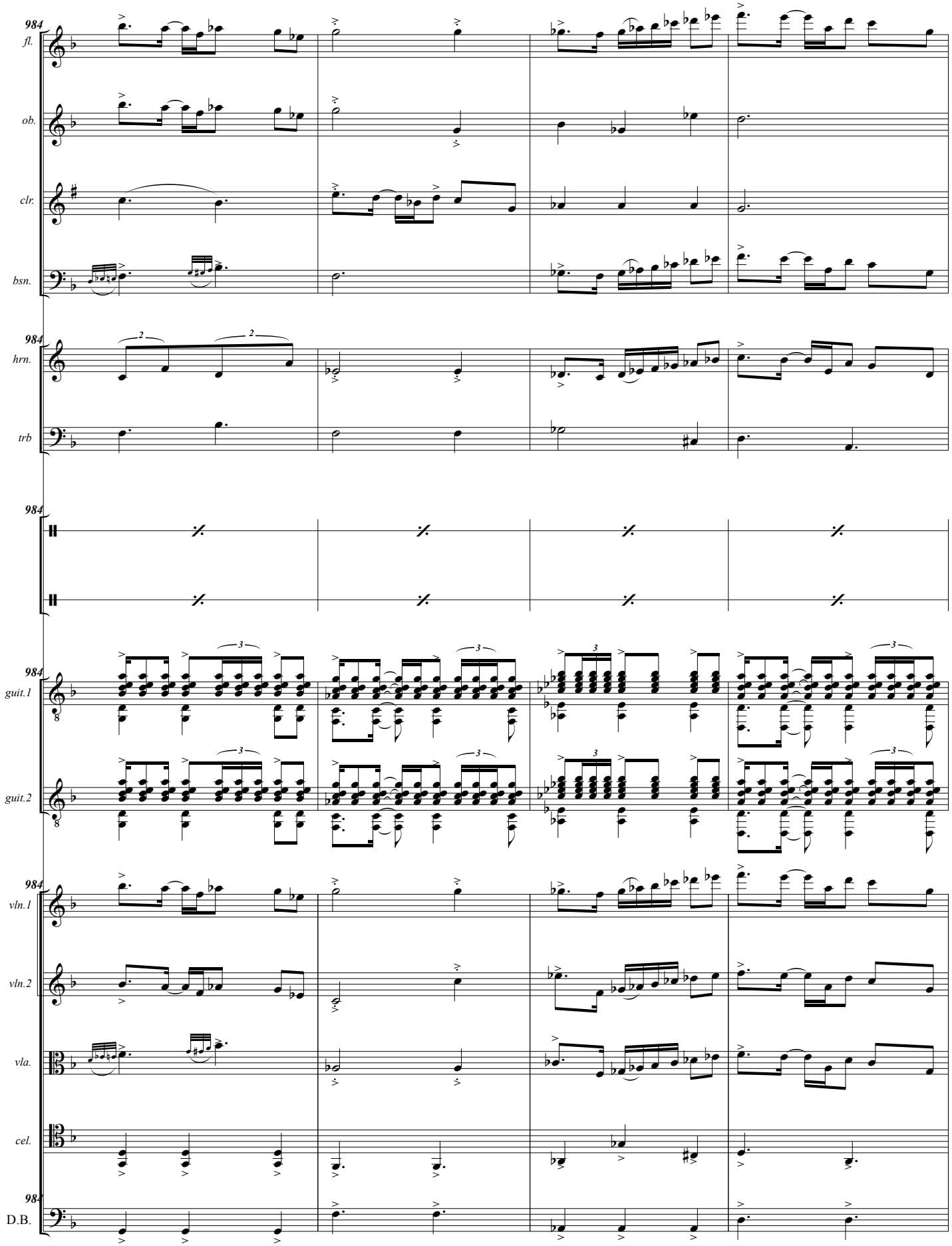

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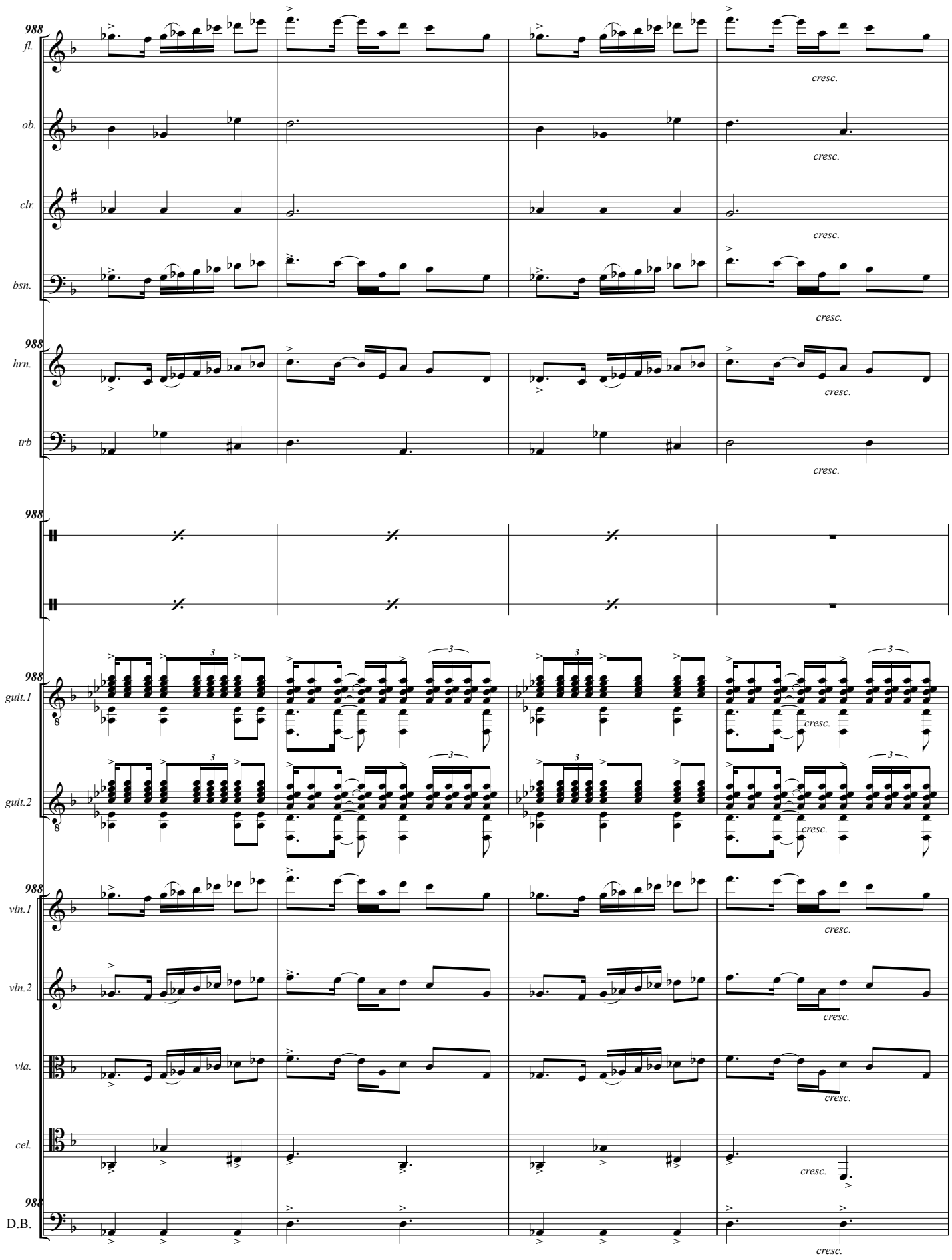

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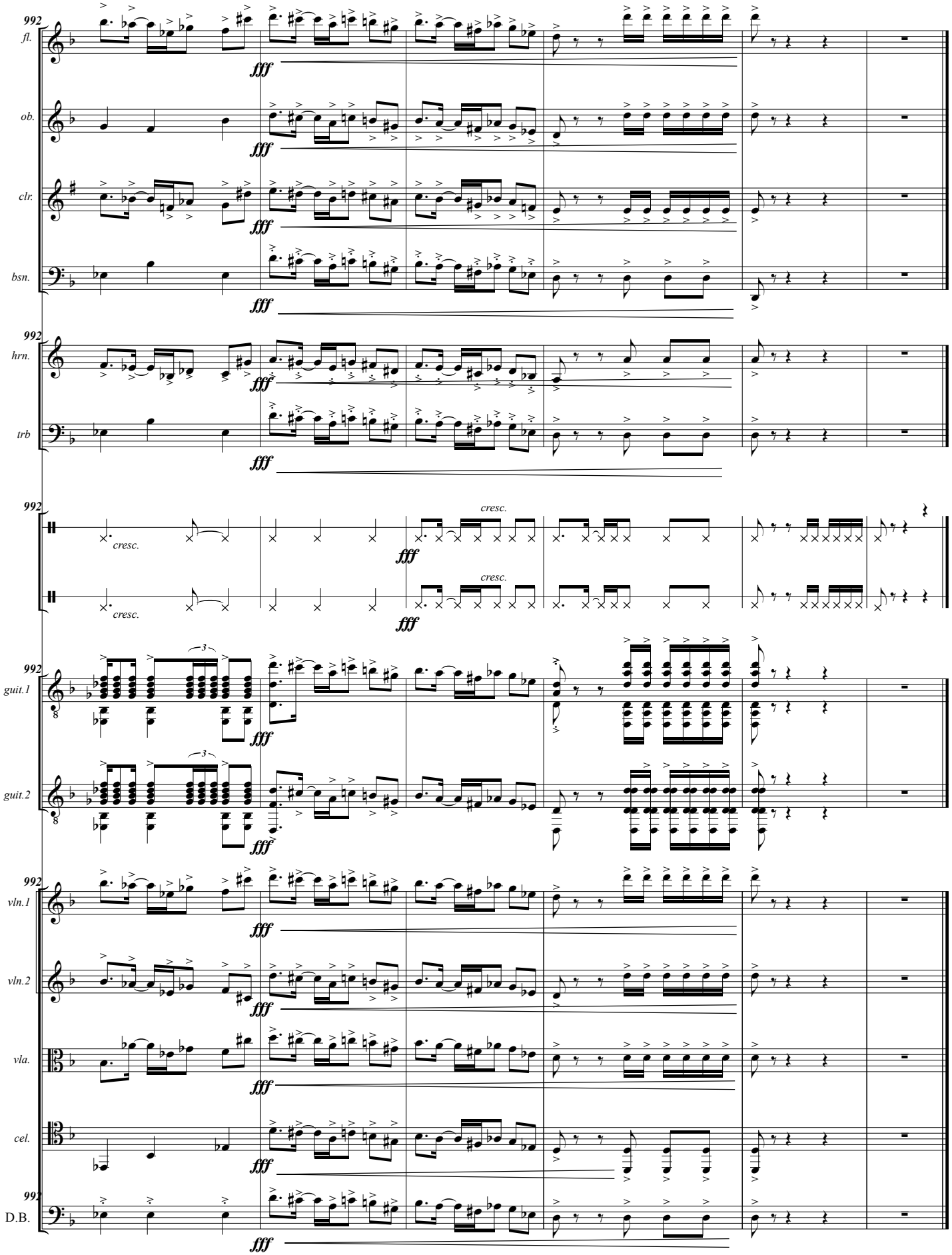

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