

African Sanctus

DAVID FANSHAWE

Play to tape (♩ = 104) Bwala Dance recorded Uganda 1969

Accomp. (Approx 20 seconds)

African taped intro. Add live Drums and establish a heavy rock beat. Rest of group enter on signal from the leader in one time against Afro/Rock beat. Special care must be taken to create the best balance between tape and live performance. AFRICAN SANCTUS can also be performed without the tape as instrumental or vocal.

(Optional words)
Sanc - tus, tus

Fmaj7 F#m/C#

Do - mi - nus, — Sanc - tus, tu - hu - bus Domini De - us Sa - ba - oth ple - ni sunt cae -

(sim. Sva) Fmaj7 F#m/C# Fmaj7 F#m/C# Fmaj7 F#m/C# Fmaj7 F#m/C#

- li et terr - a glo - ri - a tu Ah! Glo - ri - a in ex - ce - ch -

Ab/F F/B G/E E/B G/E E/B A7sus

[1st time] [Final time to Coda] [2nd time]

- ch - ch - el - sis!

1 BAR RHYTHM

ch - ch - el - sis!

A7sus A7 A7sus A7

(2 BARS RHYTHM) Ho - san - na! Ho - san - na in ex - cel - sis.

B/P# (sim. Sva) B/P# A/C# B/P# Ab B/P# Ab

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Bwala Dance Tape available on request from Chappell & Co Ltd, 50 New Bond Street, London W1.

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African Sanctus

Kofi Agawu



African Sanctus:

African Sanctus David Fanshawe,1975 *African Sanctus* David Fanshawe,1982-03 *The Politicized Concert Mass* (1967-2007) Stephanie Rocke,2022-07-29 Since the transformative 1960s concert masses have incorporated a range of political and religious views that mirror their socio cultural context Those of the long 1960s c1958 1975 reflect non conformism and social activism those of the 1980s environmentalism those of the 1990s universalism and those of the 2000s cultural pluralism Despite utilizing a format with its roots in the Roman Catholic liturgy many of these politicized concert masses also reflect the increasing religious diversification of Western societies By introducing non Catholic and often non Christian beliefs into masses that also remain respectful of Christian tradition composers in the later twentieth century have employed the genre to promote a conciliatory way of being that promotes the value of heterogeneity and reinforces the need to protect the diversity of musics species and spiritualities that enrich life In combining the political with the religious the case studies presented pose challenges for both supporters and detractors of the secularization paradigm Overarchingly they demonstrate that any binary division that separates life into either the religious or the secular and promotes one over the other denies the complexity of lived experience and constitutes a diminution of what it is to be human David Fanshawe's African Sanctus Tina L. Thielen-Gaffey,2010 *African Sanctus* ,2002 The African Imagination in Music Kofi Agawu,2016-02-02 The African Imagination in Music offers a fresh introduction to the vast and complex world of Sub Saharan African music Through close readings of traditional music and references to popular music Agawu considers topics including the place of music in society musical instruments language and music and appropriations of African music

African Sanctus David Fanshawe,2005-06-01 African Sanctus is Fanshawe s most successful piece and the subject of an award winning BBC documentary It is a thirteen movement composition blending elements of the Latin Mass and Anglican Liturgy with traditional African music based on recordings that he collected during his expedition down the River Nile in the early 70s This is a vocal score for soprano solo mixed chorus and instrumental ensemble The instrumental parts are available for rent See www.alfred.com/rental or email rental@alfred.com David Fanshawe's African Sanctus David Fanshawe,Memorial University of Newfoundland. School of Music,2002 African Sanctus David Fanshawe,1979

Preparation and Performance of David Fanshawe's African Sanctus by High School Choir Steven T. Deitz,1995

African Cosmos Noel Quinton King,1986 *The Courier* ,1981 **Europe Meets Africa** Meredith Kennedy,2007

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