

Nigeria, We Hail Thee

(Nigerian National Anthem)

1960 - 1978

Lyrics: Lillian Jean Williams

Melody: Frances Berda

Arrangement and Harmony: David Ibinaiye

DoB is G

♩ = 100

1. Our flag shall be a sym-bol, That down dear na-tive land, Though
2. O God of all cre-a-tion, Grant this our one re-quest, In Help
3. (unlabeled line)

tribe and tongue may dif-fer, In broth-er-hood we stand, To
2. peace or bat-tle us to build a na-tion, Where this we count as no man is op-pressed, And
3. (unlabeled line)

poco rall..

ge-d - r rians all, and proud to serve, Our sove-reign Moth-er land,
1. hand on to our child - ren, A ban-ner with out stan,
2. so with peace and plen - ty, Ni-ge-ria may be blessed,
3. (unlabeled line)

Nigerians Praises Tonic Sol Fa

Phebean Ajib? la Ogundip?

Nigerians Praises Tonic Sol Fa:

The Oxford Handbook of Singing Graham F. Welch, David Martin Howard, John Nix, 2019 This handbook is currently in development with individual articles publishing online in advance of print publication The table of contents will continue to grow as additional articles pass through the review process and are added to the site [Hymns and Constructions of Race](#) Erin Johnson-Williams, Philip Burnett, 2024-02-07 Hymns and Constructions of Race Mobility Agency De Coloniality examines how the hymn historically and today has reinforced negotiated and resisted constructions of race It brings together diverse perspectives from musicology ethnomusicology theology anthropology performance studies history and postcolonial scholarship to show how the hymn has perpetuated generated and challenged racial identities The global range of contributors cover a variety of historical and geographical contexts with case studies from China and Brazil to Suriname and South Africa They explore the hymn as a product of imperialism and settler colonialism and as a vehicle for sonic oppression and or resistance within and beyond congregational settings The volume contends that the lived tradition of hymn singing with its connections to centuries of global Christian mission is a particularly apt lens for examining both local and global negotiations of race power and identity It will be relevant for scholars interested in religion music race and postcolonialism

The Garland Handbook of African Music Ruth M. Stone, 2010-04-02 The Garland Handbook of African Music is comprised of essays from The Garland Encyclopedia of World Music Volume 1 Africa 1997 Revised and updated the essays offer detailed regional studies of the different musical cultures of Africa and examine the ways in which music helps to define the identity of this particular area Part One provides an in depth introduction to Africa Part Two focuses on issues and processes such as notation and oral tradition dance in communal life and intellectual property Part Three focuses on the different regions countries and cultures of Africa with selected regional case studies The second edition has been expanded to include exciting new scholarship that has been conducted since the first edition was published Questions for Critical Thinking at the end of each major section guide and focus attention on what musical and cultural issues arise when one studies the music of Africa issues that might not occur in the study of other musics of the world An accompanying audio compact disc offers musical examples of some of the music of Africa *On African Music* Kofi Agawu, 2023-05-19 Written by one of the best known academic writers on African music On African Music is a collection of seven essays addressing various techniques influences and scholarly approaches to African music After a concise introduction spelling out the rationale for the book successive chapters develop answers to questions such as How does a minimalist impulse animate creativity in Africa and does Western minimalism differ from African minimalism How do we explain the prevalence of iconic effects in African expressive forms How has European tonality functioned as a colonizing force in African music Why is the written art music of the continent talked about so little when it has been in existence since the middle of the nineteenth century How might the discipline of music theory be rejuvenated by aid from Africa What are the strengths and limitations of ethnotheory

as a methodology Who is who in theorizations of African rhythm and how might we explain the shape of the existing archive This book thus deals with analytical and interpretive issues the politics of scholarship and salient features of African music Laced with provocative viewpoints on each page On African Music should appeal not only to readers curious about the structural underpinnings of African music but also to those who wish to reflect critically and philosophically on how we study and write about the music of the continent how we might approach its global status with a firm understanding from the inside and what our priorities might be in promoting an empowering cosmopolitan discourse The Hymn,1998 The Musical Herald ,1907 The Garland Encyclopedia of World Music Ruth M. Stone,2017-09-25 Explores key themes in African music that have emerged in recent years a subject usually neglected in country by country coverage emphasizes the contexts of musical performance unlike studies that offer static interpretations isolated from other performing traditions presents the fresh insights and analyses of musicologists and anthropologists of diverse national origins African Asian European and American Charts the flow and influence of music The Encyclopedia also charts the musical interchanges that followed the movement of people and ideas across the continent including cross regional musical influences throughout Africa Islam and its effect on African music spread of guitar music Kru mariners of Liberia Latin American influences on African music musical interchanges in local contexts crossovers between popular and traditional practices Downloadable resources included Also includes nine maps and 96 music examples Up-Country Girl Phebean Ajib? la Ogundip?,2012-05-23 Up Country Girl is the story of an African girl from a rural farming community and the notable achievements and developments in her life which coincided with many national events Nigeria moved from being a British colony to independence and the new democracy was disrupted by a series of coups detat bringing decades of military rule before a return to civilian rule in 1999 Interwoven into her story are the authors personal views from experience on old and new polygamy corruption sex education the upbringing of children business partnerships the problems of a pluralistic society work ethics and other issues Up Country Girl also affords the reader a truthful and accurate portrayal of African culture As a creative writer the author wrote Nothing So Sweet which won First Prize in a British Council competition several short stories which were broadcast by the B B C Folktales and Fables published by Penguin Books and short stories included in two recent anthologies As an educationist she is best known as the co author of secondary school textbooks New Practical English by Ogundipe and Tregidgo and Brighter Grammar She lives in Charlotte North Carolina Bible Stories Bella Stevenson,2018-03-16 Three boys and four girls were already living with Mama when Osas came to join them as the eighth domestics servant She had a four room apartment in the Warders Barracks Abude where she was the prisons Department head cook At the end of every day the remnants of the raw food stuffs from the kitchen were shared into three parts Two thirds went to the Chief Warder s house while Mama Benin had the rest The same went for palm oil salt mutton and firewood So food was not her problem mama Benin never spent a kobo of her salary on food stuffs She was thus in a position to

maintain a large number of domestic servants All the seven boys and girls living with her were off spring of her distant relations Osas abalone was her nephew Mama Benin was a strict disciplinarian She never speared the rod The slightest offence by any of her servants a attracted heavy flogging Even when a neighbor intervened she never failed to use the cane The only thing she did if she like the intruder as she always called person was to reduce the number of strokes to be given out to any offender who had an interceder The offender might be lucky to have just twelve lashes Sometimes she might be infuriated by the plea from a neighbour and so increase the number of strokes to twenty four Tired to receiving entreaties from any one on behalf of any offending servant she devised another method of flogging her offenders She kept a number of canes in her bedroom As soon as a servant committed any offence she sent the culprit to fetch something for her from her bedroom She was always obeyed Seconds later she would close up with the offender in her bedroom lock up the door and empty as many canes she wanted on the culprit The best the pleading neighbours could do was to pled for mercy for the would open the windows Such pleas normally fell on deaf ears as she would open the door release the culprit only when she was satisfied that she had meted out of the offender sever punishment as she pleased

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