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EDITORIAL

Anyone who has followed the course of this Journal from its beginning in 1954 will have appreciated the growing sense of technical awareness on the part of several of our contributors. It is no longer necessary to extoll in general terms, the virtues of African folk musics as social and cultural assets in the widening context of independent Africa. The case has long been proved beyond question. What is now urgently needed in all divisions of music research is the inside knowledge which comes from active participation, as singer, dancer, instrumentalist and musical instrument maker on the one hand and as composer, poet and lyricist of original African music and songs on the other.

The ground work for the essential textbooks on African music for Africans can only be supplied effectively by those who themselves take part, whether they be of indigenous or foreign birth.

The expounding of the theory of African musical techniques to non-Africans will continue to have an exotic and intellectual virtue, as will the teaching of non-African musics to Africans. The heart and soul of the matter on this continent is more direct. It is to find a body of articulate men and women who will do more; who will undertake the discipline of actual performance and have the ability to convey their knowledge to Africans in terms related to African instruments, modality and circumstance. These are the foundations of the art which educationally speaking, have hardly yet been excavated, let alone constructed.

There are growing signs that a break-through in the knowledge and understanding of playing techniques has, at long last, been made by a few widely separated students and musicians. An African Music Society of authoritative performers was never more in demand, and the initiative, without excuse or equivocation, must now come from African musicians themselves. For it is their heritage which is at stake.