PORTFOLIO OF COMPOSITIONS

Five Compositions for Solo Instruments with accompaniment

KIM KUOK IP

Vol I of III

Critical commentary

Ph.D. Thesis

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School of Music, Media and Performance University of Salford, Salford, UK

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Critical Commentary:

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I feel gratitude to everyone who commissioned me and performed my music: Timothy Sun, Tiga Leong, Helen Tang, Pui long Leong, Thomas Lam and Season Lao...etc. They gave me these opportunities to bring my music to life.

As the only musician in my family, but both of them did not oppose my decision and support me to this final stage.

Finally I would like to thank Christina Kuok, Lei Cheng - the only one who loves me, understands me, endures me, forgives me and supports me infinitely.

Abstract:

This PhD thesis consists of a portfolio of musical compositions for solo instruments with accompaniment. The portfolio, which contains absolute and programme music, includes two large-scale works: Piano Concerto with Symphony Orchestra *Fok Siu Yok* and Saxophone Concerto with Symphonic Band – *Pimenta*. There is also music for Clarinet, Violin and Guzheng (A Chinese "Zither like" instrument).

The principal of the thesis is specifically researching about Chinese tradition music, including its folk tunes, religious music and opera music. The portfolio shows the endeavors of putting these kinds of musical materials into classical musical composition: containing tonal, modal and serial works. Nevertheless, other elements like jazz and *Fado* (a type of Portuguese singing) are also attempted in some pieces of this portfolio.

Dukkha, Havoc in the Heavenly Kingdom and Pimenta were premiered in Macau (Small Auditorium, Macao cultural centre) on 3rd October 2010.

Introduction:

Here is a summary for these three-year of works: five compositions for solo instruments with accompaniment, including the research elements of this Ph. D degree.

Firstly, the research into Chinese Buddhist music has resulted in the clarinet sonata - *Dukkha*. The principal of this composition expressed the philosophy of Buddhism with a minimalist approach. The three movements' layout and tonal cycles of fifths, as the framework of this sonata, are applied by these several musical elements - Buddhist folk tunes, chartings and musical cells that are constructed by the sound frequencies that are sourced from Buddhist ceremonies.

The chromatic limitation of guzheng has been tested in *A Tender Dream* - a piece for guzheng to play a "jazz-like" melody with additions of its own technique with piano accompaniment. Due to the commission, the Chinese instrument is attempting to fit in chromatic passages and jazz elements.

In addition, solo violin with piano accompaniment attempted to fit in the circumstances of a Chinese novel for the piece *Havoc in the Heavenly Kingdom*. The instrumental effects of the duo, "Chinese folk music-like" themes and developments are used to describe the circumstances of the earliest chapters of the classic Chinese novel *Journey to the West*.

Musical material from *Yue Qu* (Cantonese opera, traditional Chinese: 粤劇) are employed in each movement of the piano concerto *Fok Siu Yok* (traditional Chinese: 霍小玉), which is based on research of the Cantonese opera *The Legend of Purple Hairpin*, written by Tang, Ti Sheng (traditional Chinese: 唐滌生). Atonality and multi-tonality with Cantonese elements attempt to challenge listener's attention.

The only piece that does not relate to any Chinese musical elements, *Pimenta*, is a saxophone concerto with a symphonic band. The uses of simple leitmotifs, development passages and harmonic language are influenced by Edward Gregson as a result of research into his brass band

and symphonic wind band repertoires. The use of *Fado* elements has shown the influence from Macau, a former Portuguese colony.

Any composers and their style are not copied in this portfolio, however there is no doubt that these pieces are influenced by a number of sources from the musical experience of the candidate: - Scriabin, Bartok, Stravinsky, Holst, Messiaen, John Adams, Edward Gregson and the candidate's supervisors: Alan Williams and Peter Graham.

List of works¹:

Time: 16 mins 1) Clarinet Sonata – *Dukkha* I. Pratytpannadhva – the Present II. Atitadhvan – the Past III. Anagtadhva – the Future 7 mins 2) Guzheng with Piano – A Tender Dream 3) Violin with Piano – Havoc in the Heavenly Kingdom 17 mins I. Proclamation of the "Handsome Monkey King" to be the "Great Sage" II. Chaos in the Peach Orchard and He Steals the Pills III. The Celestial Generals and Warriors from the Heavenly Kingdom IV. True Lord Er lang V. Fiery-Eyes Golden-Gaze VI. Under the Buddha's Hand 4) Piano Concerto – Fok Siu Yok 33 mins I. Alliance in the Radiance with Flower Fragrance II. Farewell at Yang Guan III. Pledging the Hair Pin in Exchange for Tidings of Li IV. Returning the Hair Pin When Li's Couple Reunite V. Debate in the Inner Sanctum 5) Saxophone Concerto with Symphonic Band – *Pimenta* 17 mins I. Allegro II. Adagio III. Presto

¹ All of the midi recording can be listened in Appendix (Pg 91-92).

Total: 90 mins

1) Clarinet Sonata – Dukkha

- I. Pratyutpannadhva- The Present
- II. Atitadhvan The Past
- III. Anagatadhvan The Future

Ao Chon Fai, a clarinettist in Macau, commissioned a sonata from me in 2008 while, simultaneously, I was being attracted by the mysteries of Buddhism. The ideology of this religion was starting to influence me to reflect upon the relationship between music and the philosophy of Buddism. Based on my interest in Buddism, I started to research about its religious doctrines through the terms of Sanskrit¹, as well as its ceremonies and folk tunes in China.

To elucidate the complexity of the religion, I decided to use the most simplistic musical language to describe the general ideology of Buddhism: Samsara (re-incarnation, traditional Chinese: 生死, 輪迴)², Trayo-Dhvanah (Three periods of life; generally called "The Three Periods", traditional Chinese: 三世)³, and also $Dvadasanga\ Pratityasamutpada$ (twelve nidanas, traditional Chinese: +三因緣)⁴ since they are the fundamentals of the religion and also the description of souls and lives in Buddhist thought.

"An old Indo-Aryan language in which the most ancient documents are the Vedas, composed in what is called Vedic Sanskrit...There is a large corpus of literature in Sanskrit covering a wide range of subjects...There are also major works of drama and poetry, although the exact dates of many of these works and their creators have not been definitively established...In its grammatical structure, Sanskrit is similar to other Indo-European languages such as Greek and Latin."

"The cycle of repeated birth and death that individuals undergo until they attain nirvana. The cycle, like the universe, is believed to have no beginning or end and individuals transmigrate from one existence to the next in accordance with their karma or moral conduct."

"The three periods …past, present and future. The universe is described as eternally in motion, like a flowing stream… The Hua-yen sūtra (traditional Chinese: 華嚴經) has a division of ten kinds of past, present and future i.e. the past spoken of as past, present and future, the present spoken of in like manner, the future also, with the addition of the present as the three periods in one instant.

¹ The definition from *Encyclopædia Britannica*:

² The definition from A Dictionary of Buddhism, Keown, D., New York: Oxford University Press, 2003:

³ The definition from A Dictionary of Chinese Buddhist Terms, Soothill, W., E., and Hodous, L., London: Routledge, 2004:

⁴ Nidana means foundation, source or origin in English. The definition from A Dictionary of Chinese Buddhist Terms, Soothill, W., E., and Hodous, L., London: Routledge, 2004:

[&]quot;They are the twelive links in the chain of existence ... The "Classical formula" reads, "By reason of ignorance dispositions; by reason of dispositions concsiousness", etc. A further application of the twelve nidanas is made in regard to their causation of rebirth: (1) ignorance, as inherited passion from the beginningless past; (2) karma, good and evil, of past lives; (3) conception as a form of perception (4) namarupa, or body and mind evolving (in the womb); (5) the six organs on the verge of birth; (6) childhood whose intelligence is limited to sparsa, contact or touch; (7) receptivity or budding intelligence and discrimination from 6 or 7 years; (8) thirst, desire or love, age of puberty; (9) the urge of sensuous existence; (10) forming the substance, bhava, of future karma; (11) the completed karma ready for rebirth; (12)

The three movements layout, as the most common form of sonata, is applied to this piece since each movement can apply for each period of life (present life, life in the past and life in the future) obviously and the sonata can be interpreted as a whole process of enlightenment of *Trayo-Dhvanah*. *Dvadasanga Pratityasamutpada* - as a process of *Trayo-Dhvanah* - can be divided into these twelve *nidanas*. The system of the tonal cycle of fifths is applied to the main tonal framework of the sonata since its circulative system of twelve tonalities is befitted to apply to each *nidana* in chronological order (See Fig 1-1).

Fig 1-1: The main tonal framework of the sonata⁵ – the application from the tonal cycle of fifths into Dvadasanga Pratityasamutpada: Atitadhvan (The Past) Avidya (Delusion) 無明 (Ab) *Anagatadhvan (The Future) | Samskara (Mental Formation) Jaramarana (Again and Death) 行 (Eb) 老死 (Db) Jati (Rebirth) Vijnana (Consciousness) 生 (F#/Gb) 識 (Bb) Namarupa (Name and Form) Bhava (Existing) 名色 (F) Sadayatana (Sense Gates) Upadana (Clinging) 六入 (C) 取 (E) Trsna (Craving) Sparsa (Contact) 觸 (G) 愛 (A) Vedana (Feeling) *Pratyutpannadhva (The Present) 受 (D)

Assortments of musical elements from Buddhism are employed in the layout and harmonic framework. Condensation (or expansion) of Buddhist folk tunes and chants are not the only

old age and death. The first two are associated with the previous life, the other ten with the present. The theory is equally applicable to all realms of re-incarnation."

⁵ Jati and Jaramarana are associated in present life, but these two chains of existence are put into the "Future" catalogue, since they are describing mental preparation for future life.

elements of this piece. Therefore, different musical cells are grouped by different tones that the transcription of sound frequencies from various instruments from Buddhist ceremonies produces.

The application of these musical elements is not an attempt to recognise both the melodies and the real sound of instruments. However, it is an attempt to appreciate the general ideology of Buddhism by using slow modulation, repetition of phrases, patterning and its parameters and keeping the low-density of the music, in which all of the approach is according to the original idea: to use simplicity to describe complexity, using western classical music techniques.

a) Musical form and Buddhism

Dukkha (traditional Chinese: 苦)⁶ is the Buddhist term that summarizes this piece since it is often described as the frustration of lives and is one of the processes of Buddhist practice. Suffering Dukkha is also the way for phenomena to reach their final aim: Nirvana (traditional Chinese: ূ2\$%), the central concept of Buddhism.

The cognition of *Dukkha* and *Samsara* inspires Buddhists to attend to their behaviour in their present life (*Pratyutpannadhva*, traditional Chinese: 現在世), realize their *Karma* (traditional Chinese: 業)⁸ from their *Atitadhvan* (life in the past, traditional Chinese: 過去世) and execute *Paramita* (traditional Chinese: 波多蜜, 六度)⁹ to confront *Anagatadhvan* (the life in the future, traditional Chinese: 未來世) (See Fig 1-2).

⁶ The definition from *Encyclopædia Britannica*:

[&]quot;In Buddhist thought, the true nature of all existence. Much Buddhist doctrine is based on the fact of suffering; its reality, cause, and means of suppression formed the subject of the Buddha's first sermon. Recognition of the fact of suffering as one of three basic characteristics of existence—along with impermanence (anichcha) and the absence of a self (anatta)—constitutes the "right knowledge." Three types of suffering are distinguished: they result, respectively, from pain, such as old age, sickness, and death; from pleasure changing to pain; and from the fact that, because of impermanence, beings are susceptible to pain in the next moment."

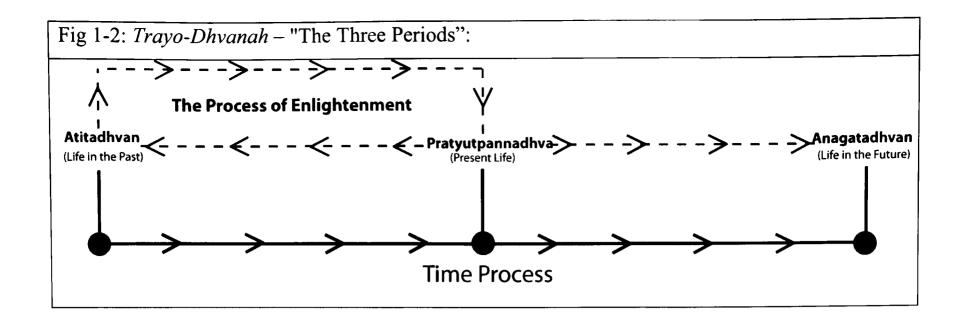
⁷ The definition from *Encyclopædia Britannica*:

[&]quot;in Indian religious thought, the supreme goal of certain meditation disciplines... it is the oldest and most common designation for the goal of the Buddhist path. It is used to refer to the extinction of desire, hatred, and ignorance and, ultimately, of suffering and rebirth. Literally, it means "blowing out" or "becoming extinguished," as when a flame is blown out or a fire burns out."

⁸ The definition from *Dictionary of Religion and Philosophy*, written by MacGregor, G., New York: Paragon House, 1989:

^{...}meaning "deed" or "action". The karmic principle is the basic principle of the spiritual dimension of being. It is a principle of balance.... It is associated with the principle of Reincarnation and may be thought to imply it. Actions, good or bad, have consequences upon the karma of each individual. Each individual has a karmic inheritance, good and bad, and sooner or later must work off the bad and develop the good.

⁹ The definition from *Encyclopædia Britannica*:



In the minds of most audiences, the main issue with minimalist music is that it usually fails to take them in any direction. However, it is one of the characteristics of this musical style. One of the most famous quotations to describe minimalist music comes from Leonard Meyer¹⁰:

"Because there is little sense of goal-directed motion, minimalist music does not seem to move from one place to another. Within any musical segment there may be some sense of direction, but frequently the segments fail to lead to or imply one another. They simply follow one another."

Not many minimalists attempt to use any traditional layout, musical methods or form in any strict sense (Reich's post-minimalist works can be considered in some sense). Nevertheless, there is no conflict in accommodating both minimalism and forms of traditional classical music, in case the parameters and modulations can follow the framework but do not achieve any specific contrast between ideas. As John White's Comprehensive Musical Analysis¹¹ says:

"Nevertheless, the sonata pattern was a truly viable form for innovative expression...one which could not be disdained by even the greatest of the classical composers. In fact, the sonata form was an ideal form with which to express dramatic and emotional feelings."

This piece represents the process of enlightenment of Samsara, but not the process of the "Three Periods". To express the process of enlightenment of Samsaram, the sense of procession needs to be clearly directed. However, the description of the gradual progression of the Buddhist is what is actually needed. Both the traditional form and minimalist language coexist in this piece.

in Mahāyāna ("Greater Vehicle") Buddhism, any of the perfections, or transcendental virtues, practiced by bodhisattvas ("Buddhas-to-be") in advanced stages of their path toward enlightenment. The six virtues are generosity; morality; perseverance; vigour; meditation or concentration and wisdom.

¹⁰ Meyer, L. B., *Music, the Arts, and Ideas: Patterns and Predictions in Twentieth-Century Culture*, second edition, Chicago and London: University of Chicago Press, 1994.

White, J. D., Comprehensive Musical Analysis, Metuchen and London: The Scarecrow Press, 1994.

The substitution of twelve *nidanas* for the cycle of fifths is symbolic since they both have to follow chronological (or musical) order. Although the chronological order of twelve *nidanas* is not completely followed (due to the accommodation to represent the process of enlightenment of Samsara), harmonically it does not affect the form of music and its modulation (See Fig 1-3).

Fig 1-3: The form of <i>Dukkha</i> with tonal order:				
I. Pratytpannadhva – The Present (Sonata Form):	Tonality:			
Introduction:				
- Vijnana (Consciousness, traditional Chinese: 識)	$(B^{\flat)}$			
Exposition:				
- Namarupa (Name and form, traditional Chinese: 名色)	(F)			
- Sadayatana (Sense Gates, traditional Chinese: バカ)	(C)			
Developement:				
- I, Sparse (Contact, traditional Chinese: 觸)	(G)			
- II, Vedana (Feeling, traditional Chinese: 受)	(D)			
Recapitulation:				
- Tanha (Craving, traditional Chinese: 愛)	(A)			
- Upadana (Clinging, traditional Chinese: 収)	(E)			
Code:				
- Bhava (Existing, traditional Chinese: 有)	(B ^{\(\delta/C\)})			
II. Atitadhvan – The Past				
Avidya (Delusion, traditional Chinese: 無明)	(A^{\flat})			
- Samsdkara (Mental formation, traditional Chinese: 📆)	(E ^b)			
III. Anagtadhva – The Future				
- Jati (Rebirth, traditional Chinese: 生)	(F#/G ^b) ¹²			
- Jaramarana (Aging and death, traditional Chinese: 老死)	(D ^b)			

I. Pratytpannadhva – The Present:

b) Referencing the sound frequencies of the instruments that are used in the ceremony

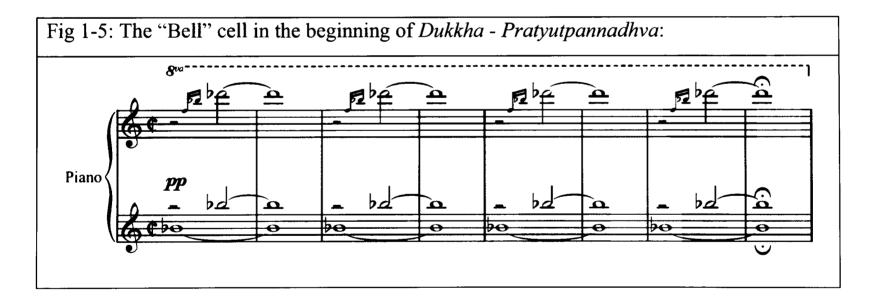
Musical cell (or parameter) is usually the most important element in minimalist music. To seek out this kind of element for this sonata, transcriptions of sound frequencies from various instruments in Buddhist ceremonies directly illustrate the register (or range) of instruments and their frequency area. The main frequency peaks in the spectrum, measured in Hertz, of the instruments are

¹² The finale starts at the B^b tonality and modulates to F# after bar 491. It presents the enlightenment of the Buddhist.

collected from software¹³ and their approximate pitches¹⁴ are indentified from the piano frequency table (See Fig 1-4).

Fig 1-4: The selected Instruments from Buddhist religious ceremonies and their					
frequencies:					
Instruments:	Main Hz:	Approximate notes:	Frequency area:	Approximate notes' area:	
Chinese drum	120Hz	C2	60Hz – 660Hz	B1 - E5	
Rim shot of the Chinese drum	340Hz	F4	310Hz – 470Hz	E4 - B ^b 4	
Bell	4300Hz	D _p 8	1400Hz – 7800Hz	F6 - B8	
Temple block	230Hz	A ^b 3	40Hz – 560Hz	E1 - E65	

Musical cells are grouped from the tones that have been transcribed from the instruments as they are used, as the ceaseless repetition of short motivic patterns, or the links between musical ideas (or materials). For instance, transcription for a bell is created as a "bell" cell in the opening of the sonata, in which this cell appears again at the section between first movement and second, and also as the subtracting of this cell at the end of the piece as the recapitulative idea of this piece (See Fig 1-5).



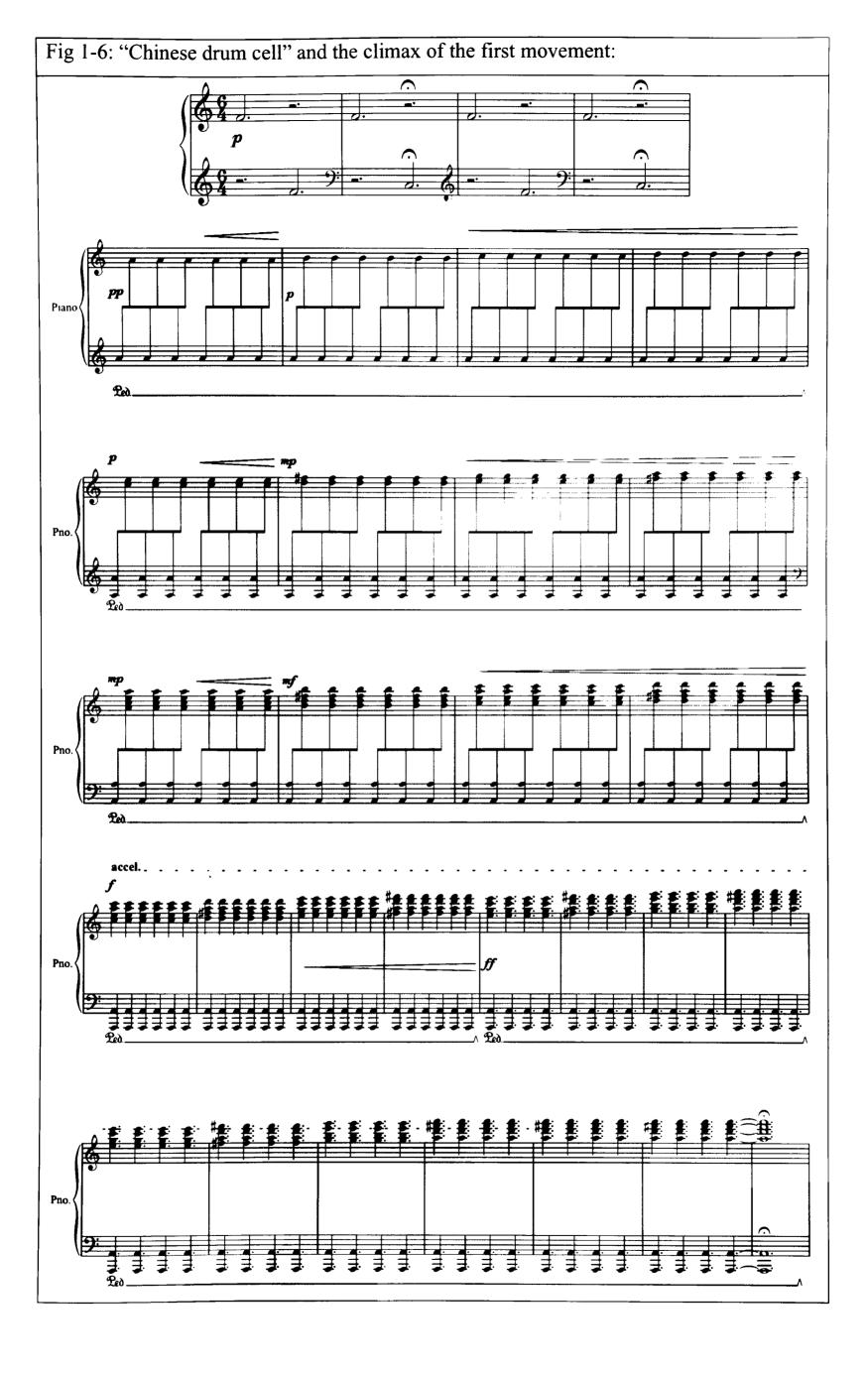
The Chinese drum (including two different ways of the hitting drum)¹⁵ is transcribed as a "Chinese drum cell". The climax of the first movement (bars 38 - 41) displays elements of minimalism – slow modulation and repetition of phrase (See Fig 1-6).

¹³ These kinds of software and devices are usually called audio spectrum analyzers. The software "True RIA v3.5.0" is used for testing the sound frequency.

http://www.trueaudio.com/rta_down.htm

¹⁴ Scientific designation is used in this thesis so middle C is referred to as C4. The absolute musical pitch is assumed at A4 = 440Hz.

¹⁵ See Fig 4.



c) Practice using the Buddhist folk tune

The following is an example showing the use of Buddhist thought with minimalism, and the contraction of musical material. The first paragraph of *Ten Sticks of Incense* (*Shi-Zhu-Xiang*, traditional Chinese: 十炷香) is compressed as the principal theme of exposition and varied to be a counterstatement in Bars 92 - 107 (See Fig 1-7).



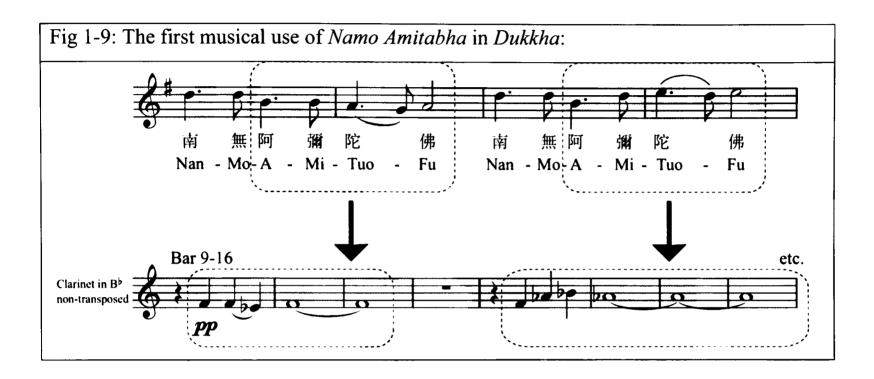
The variations of *Ten Sticks of Incense* also employed the development of sonata form. The operation is shown in development I and II in sonata form (See Fig 1-8).



II. Atitadhvan – The Past

d) Namo Amitabha chant

The quotations and variations of the chant *Namo Amitabha*¹⁶ can be found in this piece ubiquitously, especially in the second movement since it is the main element in this slow movement. The last four Chinese words of this chant are manifest in the first opening motif of the first movement as the earliest example of this type in this sonata.



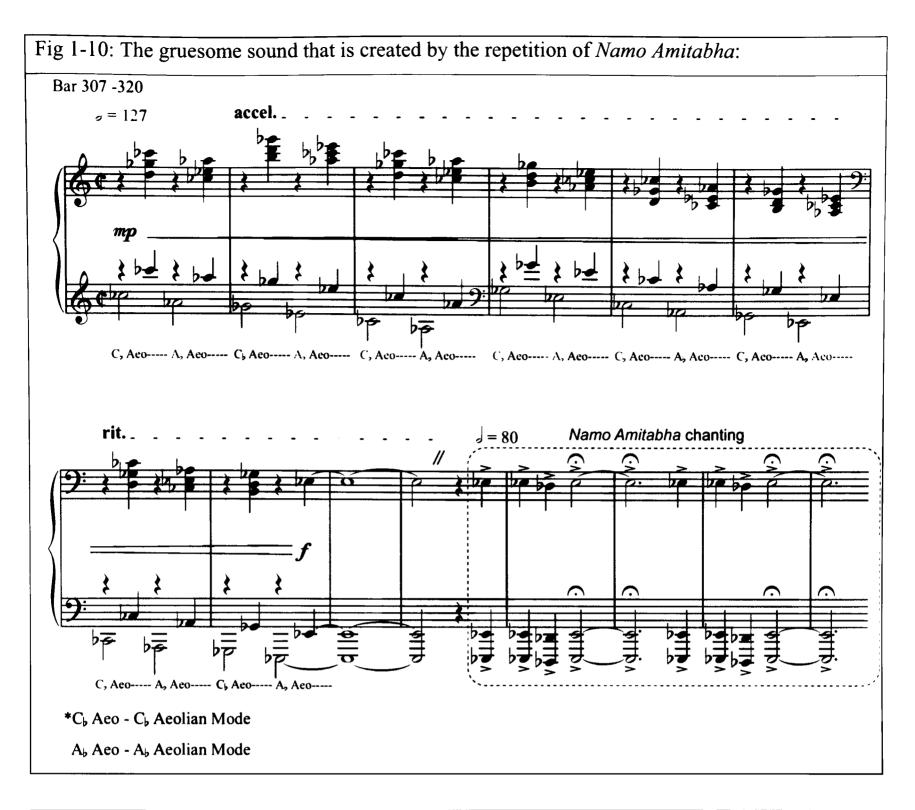
There is another quotation of *Namo Amitabha* in bars 320-333. After the descending passage with mode alternation between C^{\flat} aeolian mode (presenting *Bhava*) and A^{\flat} aeolian mode (presenting *Avidya*), the repetition of this motif is revealed in the low register of the piano and creates a gruesome sound to portray the emotion that is exposed in Naraka (in traditional Chinese: 地流)¹⁷ (See Fig 1-10). After repetition of *Namo Amitabha* in bars 329 – 341, the material is slowly varied to a piano tremolo afterwards and settles to "Temple Block minim" (See Fig 1-11).

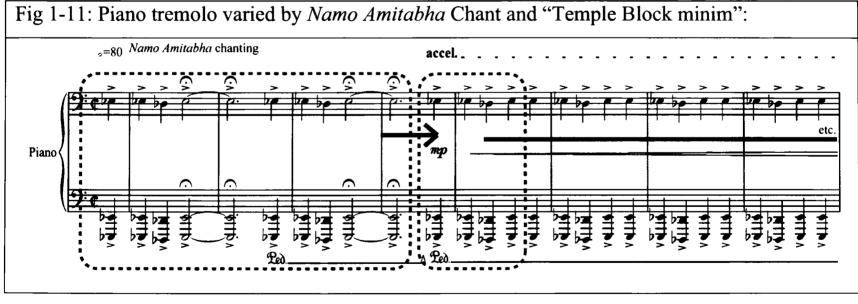
¹⁶ It is pronounced "Nan-mo-a-mi-tuo-fu" (written in traditional Chinese as 南無阿彌陀佛) in Mandarin. So the last four syllabless of this are "A-mi-tuo-fu".

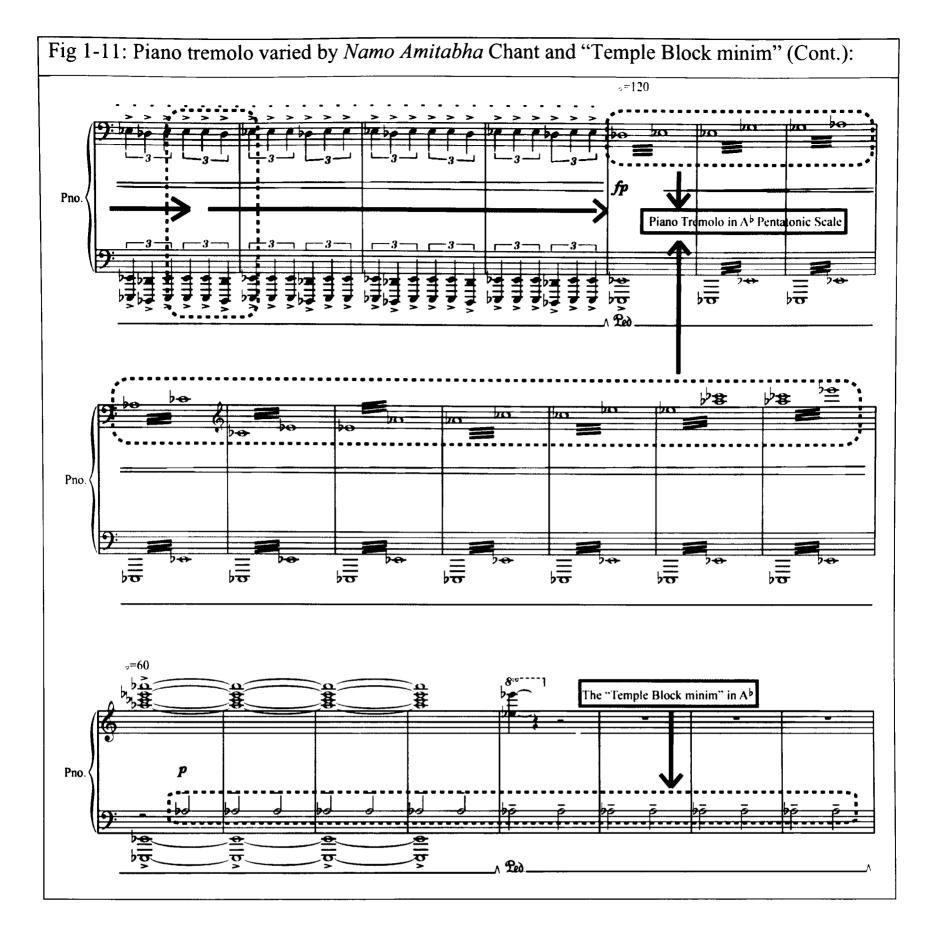
¹⁷ The definition from A Dictionary of Chinese Buddhist Terms:

[&]quot;...explained by joyless; disgusting, hateful; means of suffering; earth-prison; the shades, or departments of darkness Earth-prison is generally intp. as hell or the hells; it may also be termed purgatory; one of the six gati or waya of transmigration."

This leitmotif is a transcription of a temple block by using sound frequency software, see "Referencing the sound frequencies of the instruments that are used in the ceremony"







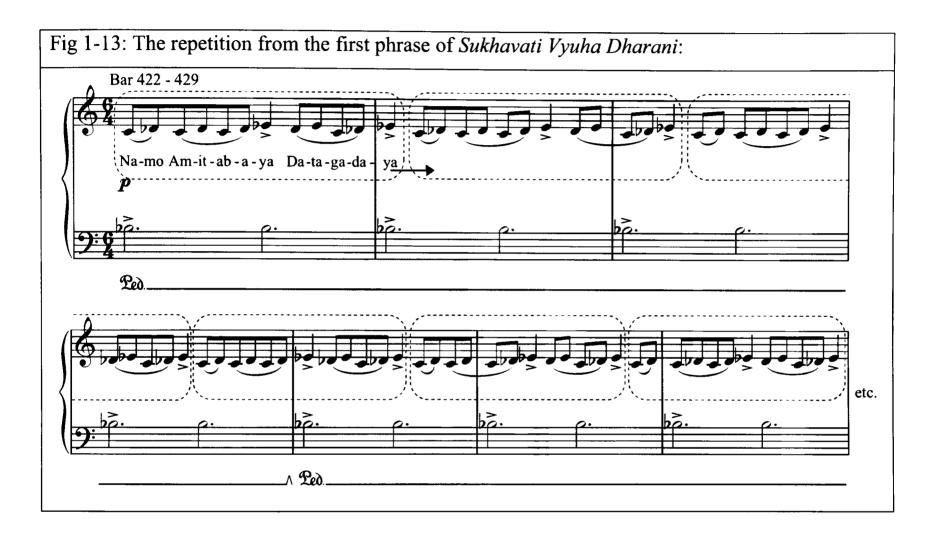
As the main musical components in this movement, the chant continues to expand and forms a new musical element in bars 355-362 (played by the clarinet) as the main phrase of this movement and demonstrated by this duo (Fig 1-12).

Fig 1-12: The main subject of the second movement and this variation: Motif from Namo Amitabha chanting Bar 355 - 362 Clarinet in Bb Bar 371 - 378 Clarinet in Bb Motif from Namo Amitabha chanting Bar 395 - 402 Play approximately perfect 4th in the middle Clarinet in Bb Piano Led. Pno. ∧ **L**ed. Led.

III. Anagtadhva – The Future

e) Buddhist chant for satisfying the soul

Sukhavati Vyuha Dharani (Wang Sheng Zhou, traditional Chinese: 往生咒) is a chant that is usually used to soothe dying people so that their soul might be re-incarnated. Repetition of the pattern from the first phrase of this chant (Namo amitabaya, datagadaya) is used to imitate monks praying for the dying people (See Fig 1-13).



These repetitions of the pattern continue to accompany the clarinet part, in which several techniques of this solo instrument are applied for that phrase of repertoire: octave jump and overblowing (See Fig 1-14).



Tilokavijaya-Raja-Pattidana-Gatha (Dedication of Merit, traditional Chinese: 回向傷) ¹⁹ is a chant usually sung for the soul by Buddhists at the end of a religious ceremony and the Buddhists usually treat it as an achievement for their enlightenment of Samsara. This chant is transcribed and played by clarinet. The different material is applied to the same accompaniment of the second movement because of the visualization of the death and the final enlightenment of the Buddhist (See Fig 1-15).



This is the electronic source (lyric) of this chant:

http://methika.com/wp-content/uploads/2010/01/Book8.PDF

http://www.buddhistdoor.com/puja/pali-tilokavijayarajapattidanagatha_eng.html

2) Guzheng & Piano - A Tender Dream

a) Introduction of guzheng, its instrument, construction and general technique

Tiga Leong, a local guzheng player from Macau, who graduated from China Conservatory of Music¹, commissioned an approachable tune for this Chinese instrument based on consideration of her audience. Nevertheless, it represents a good opportunity to experiment with the chromatic limitations of the instrument and the possibility of jazz style with the piano accompaniment².

The guzheng³ is an instrument that was invented around 2500 years ago. The soundboard is made of Wu-Tong wood (Firmiana platanifolia) and it has 21 strings, made of steel wound with nylon, and is normally tuned in four complete pentatonic octaves⁴ (see Fig 2-2), by secured on pins at one end of the instrument, stretched over individual bridges. F pentatonic tuning is widely used⁵. Movement of either bridge is avoided for two reasons:

- Guzhengists need a long time to move the bridges and they need to stop playing the instrument while adjusting them to their new positions.
- The intonation of the instrument may not be accurate after moving the bridges.

The 21 strings are also divided into two sections by their bridges:

- The right portion: open string tuning mode and the plucking area which is played by the right hand.
- The left portion: the area where ornamentations and pitch modifications are made by the left hand when the strings are being played.

Although the instrument is called an "Old Zither", it cannot compare with the Western zither. Further information about the Guzheng can be garnered from the grove music dictionary: http://www.oxfordmusiconline.com/subscriber/article/grove/music/46543

¹ The China Conservatory of Music (Traditional Chinese: 中國音樂學院) established in 1964 and exclusively focused on traditional Chinese music.

² Any type of 88-key electronic keyboard can replace piano and any sound can be chosen, but the integration of this duo is needed.

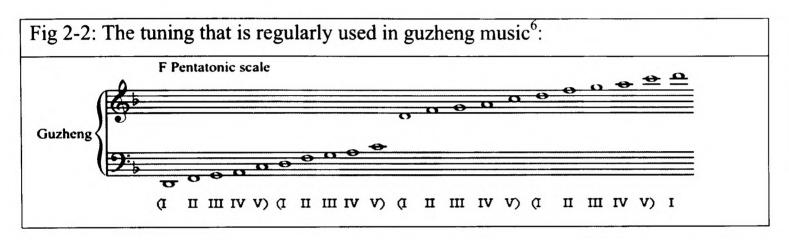
Here is the translation of the name of this Chinese instrument: Gu - Old (Chinese written: Ξ); Zheng - Zither (Chinese written: Ξ)

⁴ There is no particular range for this instrument, but usually it regulates at D2 to D6 (C4 = middle C). Every string can be tuned minor 3rd lower/ upper before playing like scordatura. Composers can also choose each one of the 21 notes of this instrument.

⁵ F pentatonic scale is used in this piece due to consideration of the piece's currency.

Fig 2-1: Photo of guzheng:





The guzheng player usually plucks the string with the fingernails, or with plectrums on the fingers of the right hand. The right hand can produces single notes, octaves or harmonies. The thumb plays outward while the index and middle fingers play inwards. Subtle nuances are achieved through different levels of intensity in plucking, through the use of the nail only or the combination of fingernail and fingertip flesh, and by variation of the plucking positions on the string. Traditionally, the left hand is used to apply pressure to and release the strings for ornamentation, such as vibrato, portamento and pitch alterations. In contemporary practice the left hand may also join the right hand in playing the melody on the right side of the bridges.

⁶ The roman numerals represent the regular order of these 21 strings, but not the scale degree of the chord (e.g D strings are usually called String I, F strings are String II...etc.).

Fig 2-3: The right hand of the soloist with plectrums:

b) Limitations of the guzheng

Since there are only 21 strings in 4-octaves, and the left hand is inflexible, some limitations to this instrument were found during research:

- Artificial harmonics are difficult to play on the guzheng.
- The right hand cannot pluck a chord wider than a major 10th so the left hand needs to help the right hand if wider chords are required. Any ornamentation (vibrato, portamento and pitch alterations and harmonics) cannot be played when both hands are plucking strings together.
- For the same reason, left hand ornamentations can be maximally played in two notes together in major 10th.
- Due to the inflexibility of the left hand, left hand ornamentations cannot be used in any fast passages, or passages that require any big jumps.

Based on the regular tuning, three species of notes can be denoted in these situations (See Fig 2-4):

- The notes in F pentatonic scale so they can be plucked with the right hand.
- The notes in F major/ D minor that require need to be played with both hands.
- The non-harmonic tones that need to be played with both hands.

Fig 2-4: Three species of notes in an octave: The F pentatonic scale (start by D) dom 7(D-)0 O O 0 String No. II III I IV V I...etc. The notes in F major/ D minor that are required to be played with both hand dom7 maj7 dim7 maj7 (F maj) (F maj) (D-)90 IV V The nonharmonic tone that are required to be played with both hand ^b9(Fmaj)/ #9(Fmaj)/ b11(Dmin) #11(Dmin)

II

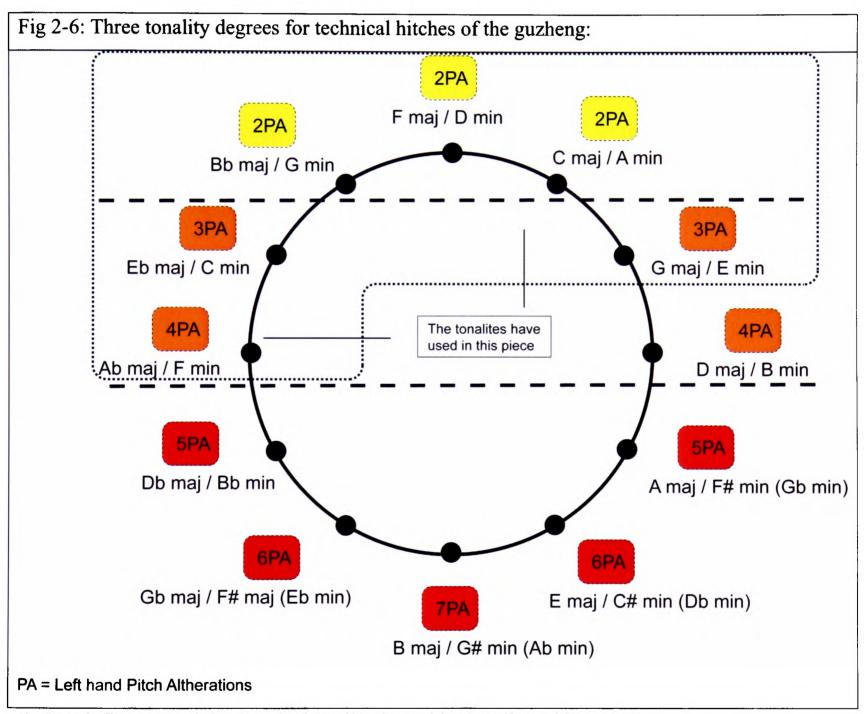
III

The notes that need to shift up are achieved using pitch alteration. The difficulty and limitations of tonality depend on the amount of pitch alterations. The chart below shows the amount of pitch alterations of the twelve tonalities (See fig 2-5):

Gp Ab 8 P 臣 Bp CP H Dp B Ab Bb 臣 P H C Ab Ab 日 Bb 5 C H Eb Ab Bb 臣 U C H Bb 臣 Bb D V C H Bb 5 C \square K 1 H C C M 国 \triangleleft H The notes that can be played by pressing up a whole-tone The notes that can be played by pressing up a semi-tone # C U H H K M C The notes that can be played in open string # #5 5 田 M H V Fig 2-5: The modal chart with pitch alterations: **H**4 #5 き V 8 口 ⋖ # #0 #5 #5 V \mathbf{F} 田 M H # **4**# #0 **#**5 **#**3 国 m M H nality

Based on the calculation of Fig 20, the limitations of tonality can be comprehended, and it can be divided into three degrees of technical difficulty (See Fig 2-6):

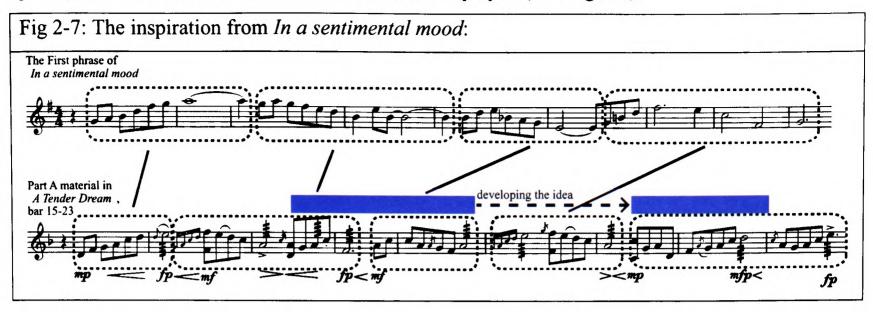
- 2 pitch alterations in scales. It is natural and easy to play, most of the techniques and ornamentations can be played without any problems.
- 3 4 pitch alterations in scales. Some important notes need to be played by both hands (e.g tonic, mediant, subdominant or dominant). This affects the flexibility but some techniques and ornamentations of the instruments can be used restrictedly.
- 5 pitch alterations or above in scales. Most of the notes needed to be played by both hands and it is nearly impossible for the guzheng to play.



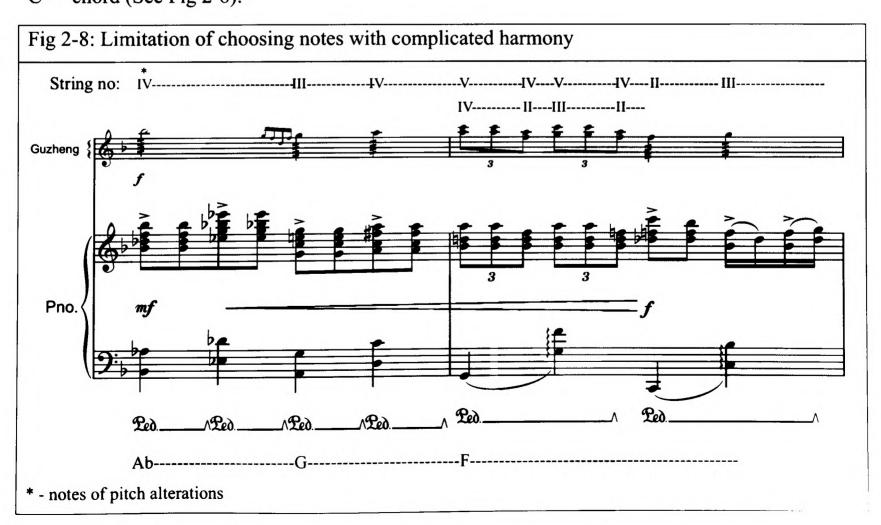
c) Jazz influence and the practical application with complicated harmony

This piece is constructed on a rondo form with coda. It is inspired by the famous jazz tune *In a sentimental mood* by Duke Ellington. Although Ellington's idea is approximately constructed in pentatonic, it is necessary to transform it to apply it to this Chinese instrument. Several partitions

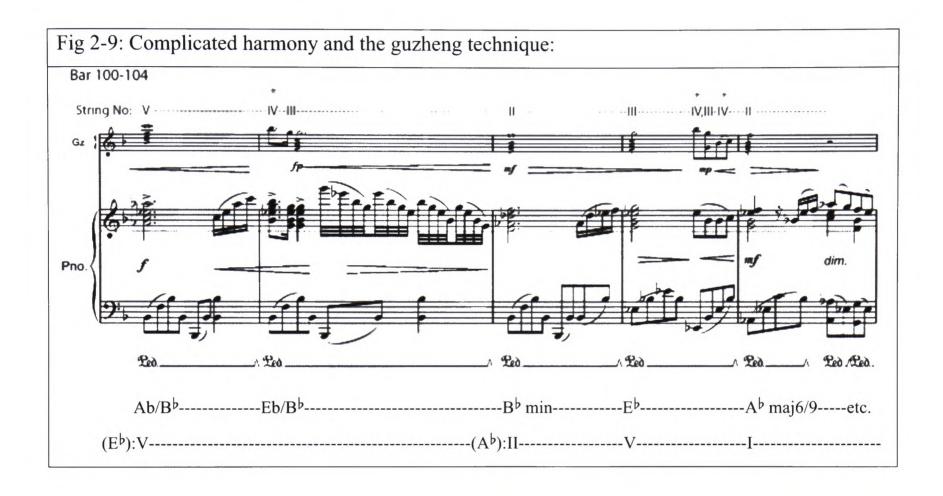
are varied and reformed as part A material for this piece. The material is based on D minor but in F pentatonic scale so all of the ornamentations can be played (See Fig 2-7).



Generally, the best timbre of this instrument is playing in open string and attempting to get the best resonance. However, several pitch alterations can be applied to the music to give the intensity. The musical examples below show the practical application of the limitation of choosing notes with complicated harmony. B^{\flat} dorian mode is chosen to fill in the "II-V" progression in bars 46. As a result, C, F and G are the only notes that play in open string and 4 pitch alterations are required. To coordinate with the accompaniment, B^{\flat} is chosen to fulfil the harmonic language and also the give intensity to the music. On the other hand, there are four open string notes that can be chosen in A dorian mode in bar 46, so the number of choices is increased and the music is retained in F pentatonic scale. Compared with bar 46, the whole F pentatonic scale can be applied to the G dorian mode in bar 47, because of the collision between D nature and D^{\flat} , D has to be avoided in the $C^{7\flat 9}$ chord (See Fig 2-8).



Another example will show the practical application with complicated harmony, also with the guzheng technique. B^{\flat} mixolydian mode is able to penetrate from bars 100-101 and four open string notes are available. To seek the passing note within C and G, B^{\flat} is the appropriate choice, not only for harmonic reasons, but also giving the intensity and saliency between two open string notes, in which it is a common technique for guzheng to express its vivid timbre. The slur between B^{\flat} and C, as the other common technique for any string instruments in China, is provided in bar 104 to fulfil E^{\flat} mixolydian mode, also revealing the Chinese characteristics of the instrument.



3) Violin with Piano - Havoc in the Heavenly Kingdom

- I. Proclamation of the "Handsome Monkey King" to be the "Great Sage"
- II. Chaos in the Peach Orchard and he steals the Pills
- III. The Celestial Generals and Warriors from the Heavenly Kingdom
- IV. True Lord Er-lang
- V. Fiery-Eyes Golden-Gaze
- VI. Under the Buddha's hand

a) Summary of the novel and its circumstances from the earlier chapters

Early chapters¹ of the story "Journey to the West" are selected to entertain children and get them interested in classical music. As Wu's³ novel was gathered from Chinese culture, abundant elements of it, such as Chinese mythology, Buddhism and Confucianism, are employed in this sixmovement piece.

The circumstances of these earlier chapters demonstrate the mischievous character of the "Monkey King" from the "Flower and Fruit Mountain" (Hua Guo Shan, traditional Chinese: 花果山) Sun

http://www.chine-informations.com/fichiers/jourwest.pdf

¹ The piece is taking account of the events of Chapter 5-7 of "Journey to the West" – "After Chaos Among the Peaches the Great Sage Steals the Pills, In the Revolt Against Heaven the Gods Capture the Demons" to "The Great Sage Escapes from the Eight Trigrams Furnace, The Mind-Ape Is Fixed Beneath Five Elements Mountain". There is the electronic book of "Journey to the West" (English version), which is adapted from the WJF Jenner translation (Beijing, 1955) by Collinson Fair. Copyright 2005, Silk Pagoda

² It is pronounced as "Xi You Ji" (written: 西遊記) and it is counted as one of the "Four Great Classical Novels" in Chinese traditional literature, published in 1592 (See *The Greenwood Encyclopedia of Folktales and Fairy Tales: Vol. III: Q-Z*, edited by Haase, D., Westport (CT): Greenwood Press, 2008). There is a brief introduction in *Encyclopædia Britannica*:

^{...}foremost Chinese comic novel, written by Wu Cheng En (Written: 胡承恩), a novelist and poet of the Ming dynasty (1368–1644). The novel is based on the actual 7th-century pilgrimage of the Buddhist monk Xuan Zang (Written: 玄奘, 602–664) to India in search of sacred texts. The story itself was already a part of Chinese folk and literary tradition in the form of colloquial stories, a poetic novelette, and a six-part drama when Wu Cheng En formed it into his long and richly humorous novel.

³ There is a brief introduction of the author Wu Cheng En in *Encyclopædia Britannica*:

^{...}novelist and poet of the Ming dynasty, generally acknowledged as the author of the Chinese folk novel Xi You Ji (Journey to the West)... Wu received a traditional Confucian education and became known for his cleverness in the composition of poetry and prose in the classical style. Throughout his life he displayed a marked interest in bizarre stories, such as the set of oral and written folktales that formed the basis of Xi You Ji. In its 100 chapters Xivouji details the adventures of a cunningly resourceful monkey who accompanies the Buddhist priest Xuan Zang on a journey to India. Like all novels of its time, Xi You Ji was written in the vernacular, as opposed to the officially accepted classical style, and therefore had to be published anonymously to protect the author's reputation. As a result, the identity of the novelist was long unknown outside of Wu's native district.

 $Wu\ Kong$ (traditional Chinese: 孫悟空)⁴. He is proclaimed to be The "Great Sage" by the Jade Emperor ($Yu\ Huang\ Dai\ Di$, traditional Chinese: 玉皇大帝)⁵ and nominated to be the guardian of the heavenly garden. However he eats the empress' peaches of immortality and uses his magic to stop the fairies. All the attendants are put to sleep using magic so he can also sample the food and wine. Then the drunken monkeys are sobered up by eating the "Emperor's pills of immortality" and he travels back home and allows his monkeys to enjoy the stolen food.

The Jade Emperor orders his celestial generals and warriors to descend the "Flower and Fruit Mountain" but his armies are defeated by the Monkey King. Sun transforms himself into a bird and then a fish to escape the chase by the Jade Emperor's "True Lord Er Lang" (*Er Lang Shen/Yang Jian*, traditional Chinese: 二郎神,楊戩) afterwards, but Er Lang follows Sun and transforms himself. Sun is quickly captured after "Lord Lao Zi" (*Tai Shang Lao Jun*, traditional Chinese: 太上老君) drops a steel bracelet on to the monkey's head to which is added a magic elixir.

⁴ There is an introduction in *A Dictionary of Asian Mythology*, Leeming, D., New York: Oxford University Press, 2001:

^{...}was said to have accompanied the famous Chinese Buddhist monk Xuan Zang on his trip to India in search of the sacred sutras (written: 契經). Monkey was a trickster of sorts, who was born from a stone egg that had been in the world since the creation. He was made king of the monkeys and reigned for three hundred years until he decided to go in search of immortality. Xuan Zang taught him the path to immortality and gave Monkey the name Sun Wu Kong ...After a final trial set by the Buddha, the three companions were allowed into Heaven and Monkey became the god of Victory.

⁵ In Encyclopædia Britannica:

^{...}the most revered and popular of Chinese Daoist (written: 道教) deities. In the official Daoist pantheon, he is an impassive sage-deity, but he is popularly viewed as a celestial sovereign who guides human affairs and rules an enormous heavenly bureaucracy analogous to the Chinese Empire.

⁶ There is a brief introduction in Creating Circles & Ceremonies: Rituals for All Seasons And Reasons, Zell-Ravenheart, O., and Zell-Ravenheart, M. G., Franklin Lakes: New Page Books, 2006:

^{...} War god with a third true-seeing eye in the middle of his forehead. He carries a three-pronged, two-edged poleanm and is followed by his Celestial Hound.

⁷ There is a brief introduction in *The Principles of Existence & Beyond*, Michael. L., A., London: Lulu Enterprises, 2007:

^{...}was a philosopher of ancient China and a key figure in Taoism....According to Chinese tradition, Lao Zi (written: 老子) lived in the 4th century BC, concurrent with the Hundred Schools of Thought (traditional Chinese: 諸子百家) and Warring States Period (traditional Chinese: 戰國時代). Lao Zi was credited with writing the central Taoist work the Dao De Jing (traditional Chinese: 道德經)...which was originally known simply by his name. Tai Shang Lao Jun is a title for Lao Zi in the Taoist religion, which refers to him as one of the Three Pure Ones:

The Ultra Pure Pellucid one (traditional Chinese: 玉清), known as the Universally Honoured one of Tao and Virtues, or the Universal Lord of the way and its virtue, or the Ultra Supreme Elder Lord.

The Upper Pure Pellucid one (traditional Chinese: 上清), known as the Universally Honoured one of Divinities and Treasures, or the Universal Lord of the numinous Treasure.

The Jade Pure Pellucid one (traditional Chinese: 玉清), known as the Universally Honoured one of Origin, or the Universal Lord of the primordial Beginning.

Sun is restrained in a "trigram furnace" but he cannot burn to ashes in this furnace. Instead, he acquires the skills of special attack - "Fiery-eyes golden-gaze" (traditional Chinese: 火眼金睛) — that make him stronger than ever as he gains the ability to recognize evil in any form. He breaks through the furnace and destroys most of the Imperial Palace.

The Buddha is invited to solve this crisis and he makes a bet with Sun: that the monkey cannot escape from his palm. Sun flies to the end of the world in seconds and he urinates on the five pillars and writes a phrase to prove his trail. However the pillars prove to be the five fingers of the Buddha's hand. Sun tries to escape from Buddha's hand but Buddha traps Sun by turning his hand into a mountain.

The contradiction between the Monkey King and the Heavenly kingdoms is also assisted by the formal development of the variations through the techniques of this duo. The audience can experience the feeling of a "novel in chapters" (*Zhang Hui Xiao Shuo*, traditional Chinese: 章回小 說)⁸ through six "novelette" movements. As one of the prevalent novels in Chinese, *Journey to the West* has been used as the basis of different types of Chinese operas and Chinese traditional music.

I. Proclamation of the "Handsome Monkey King" to be the "Great Sage"

b) Storyteller -the descriptive piano accompaniment

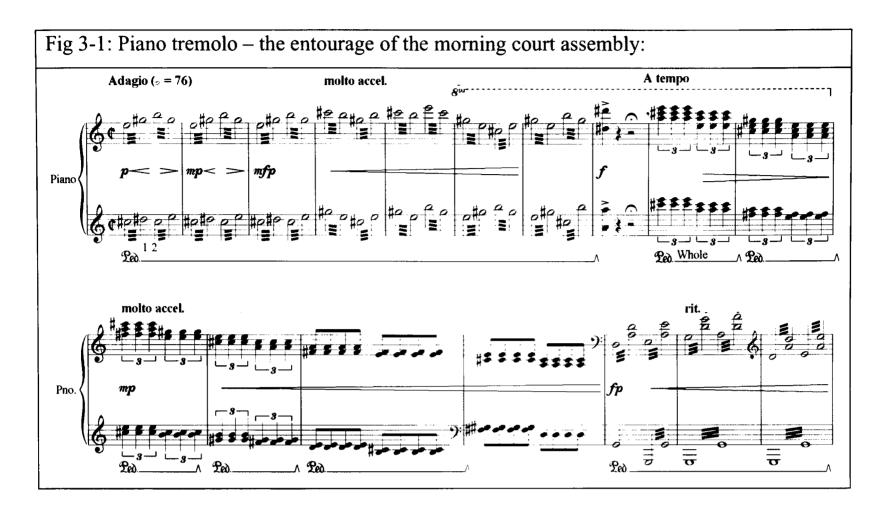
This is no doubt to declare that this repertoire is a program of music since the musical form and layout pertains to the plot of the events, thus the role of character is definitude: the solo violin acts as the "Monkey" and the piano accompaniment attempts to describe the entourage around the protagonist, as a storyteller. A variety of possibilities and combinations exist due to the exuberance and versatility of the piano. Thus, these elements give me numerous points of inspiration to portray the plot of the events and their circumstances.

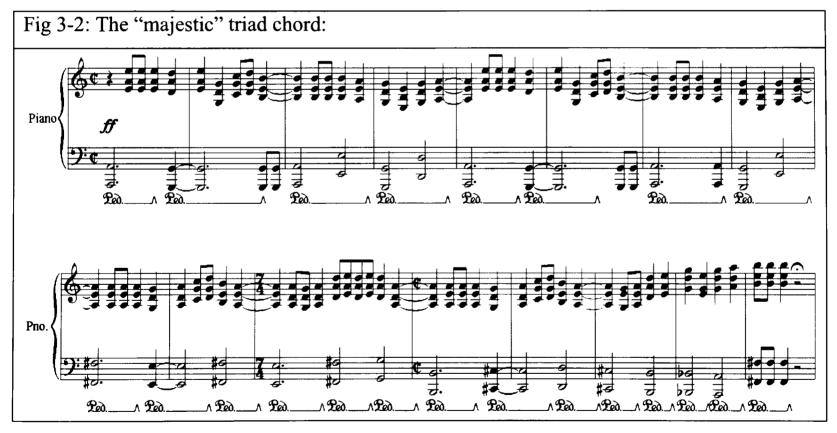
⁸ There is a brief introduction in Lost voices of modernity: a Chinese popular fiction magazine in context, Gimpel, D., Honolulu: University of Hawaii Press, 2001:

The Zhang Hui Xiao Huo was the traditional form of the long and complex narrative. It was split into parts or chapters and often had introductory verses or summaries of or pointers to the development of the story at the beginning of chapters. It is not a particularly Chinese form of narrative: most English novels of the nineteenth and early twentieth centuries provided headings or titles to their chapters that pointed to the main episode in the chapter to follow.

There is also a good book to provide for further reading about the "novel in chapters" (Zhang Hui Xiao Shuo) and oral literature in China:

To narrate the proclamation of Sun to be the "Great Sage", the piano tremolo is applied to describe the entourage of the morning court assembly in the Heavenly Kingdom (See Fig 3-1). The triad chords, as the theme of "Heavenly Kingdom", also represent the majesty of the Jade Emperor, his celestial generals and warriors (See Fig 3-2).



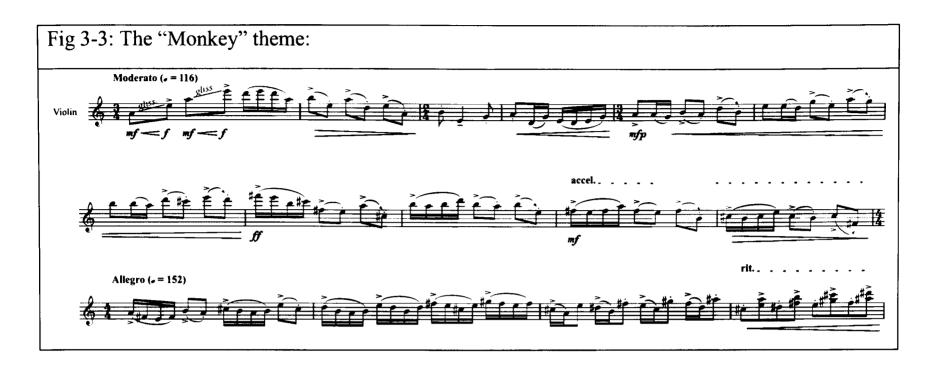


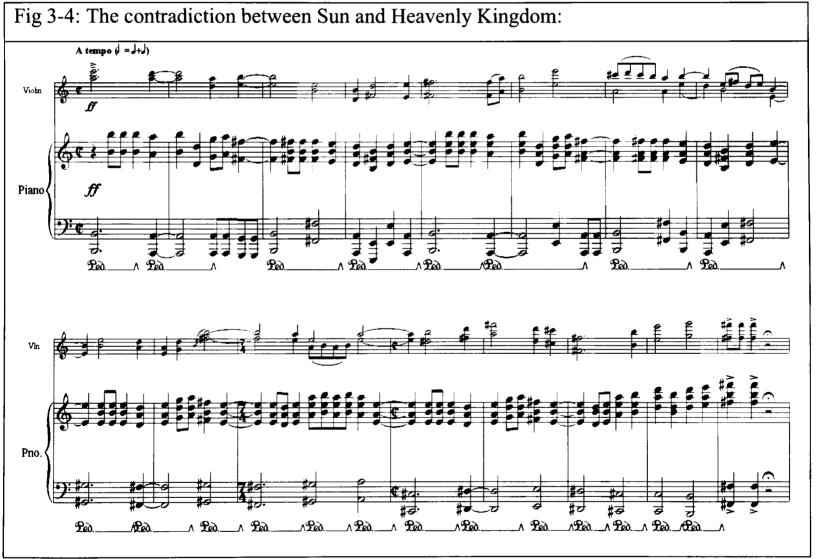
II. Chaos in the Peach Orchard and Sun steals the Pills

c) Mischievous Monkey – uses of solo violin and its theme

Violin, an instrument with expansive range and versatile technique can portray the vivacious characteristics of Sun Wu Kong. The "Monkey" theme firstly arises in the first movement to

represents his frivolity in the morning court by using glissando and the big jump intervals for violin with moderato (See Fig 3-3). The "Monkey" theme confronts and contrasts with the "Heavenly Kingdom" theme in an uncoordinated manner. The collision between these two tonal centres foreshadows the contradiction between Sun and Heavenly Kingdom (See Fig 3-4).





The opening phrase of the second movement that varies from Sun's theme mainly constitutes in D pentatonic scale, in which it imitates the device and gimmick of performing Erhu (traditional Chinese: $\pm 2\beta$), the Chinese string instruments. The thickness, sonorousness and intensity of the

⁹ There is a brief introduction from Encyclopædia Britannica:

[&]quot;...bowed, two-stringed Chinese vertical fiddle, most popular of this class of instruments. The strings of the erhu, commonly tuned a fifth apart, are stretched over a wooden drum-like resonator covered by a snakeskin membrane. Like the banhu, the erhu has no fingerboard. A vertical post that pierces the resonator supports the strings."

timbre that is produced by the G-string illustrate Sun's temperament; hyperactivity with humour, agility and exhilaration. Thus, the bouncing phrase with acciaccatura imitates Sun's behaviour after he asks his underlings to leave the garden; amusement in the garden without any constraint from the Heavenly Kingdom and demolishing everything in the garden (See Fig 3-5).

Fig 3-5: The phrase that is imitated from Chinese instruments, with Sul G and acciaccatura:

Violin Sul G

Sul G

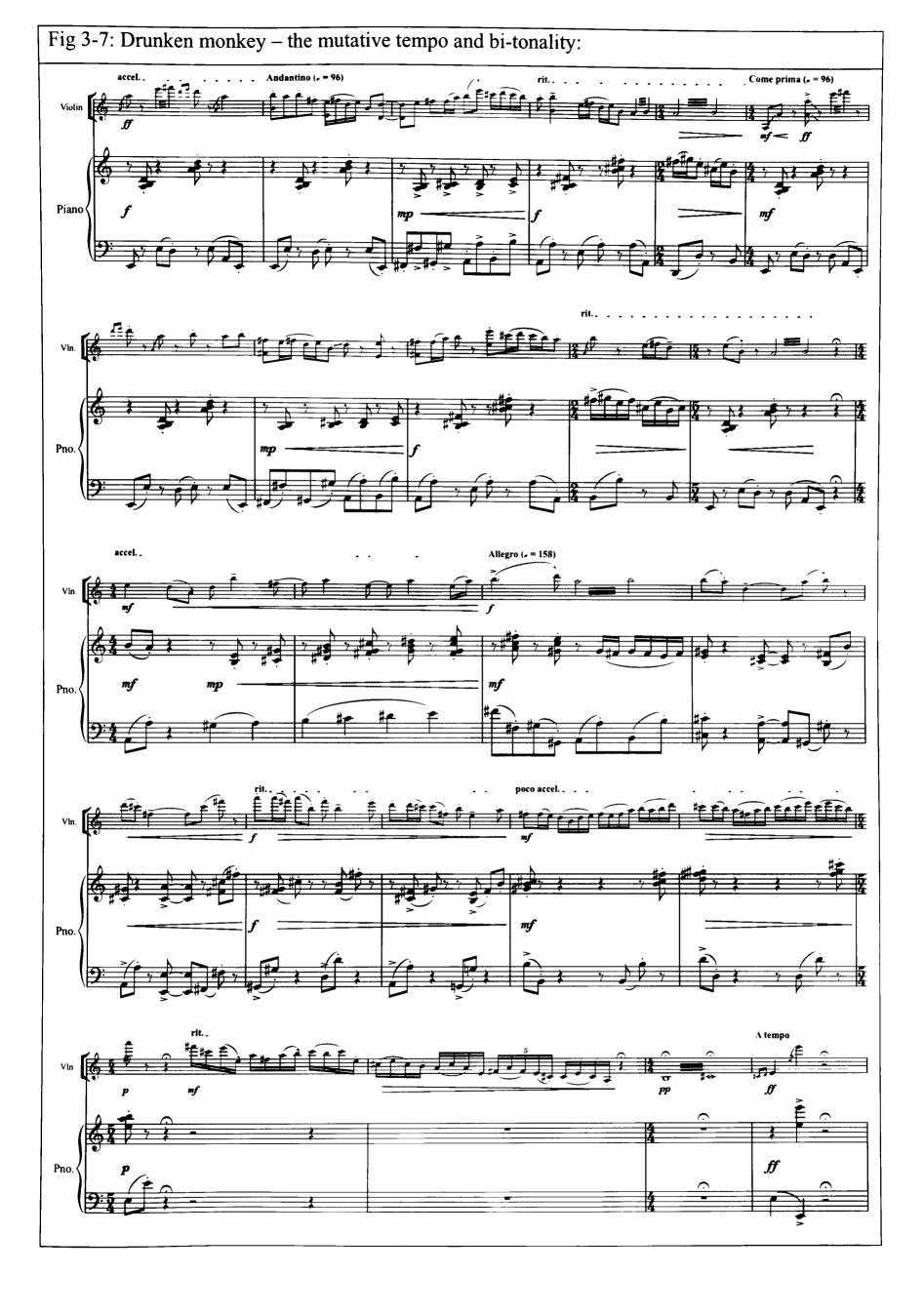
mp

mp

mf

Sun's theme shrinks into diminutive left pizzicato notes, imitating his hiding step as he hides himself by using his magic when he notices the fairies are collecting peaches for the banquet. The muted violin phrase imitates the magic used to freeze the fairies (See Fig 3-6). Thus the alternative tempo with bi-tonality illustrates the behaviour of drunken monkey. The music suddenly slows down at bar 127 and returns to Andantino as the material varies to Sun's theme. The tempo and tonality are normalized from bar 133 as it imitates Sun sobering up by eating the "Emperor's Pills of Immortality" and he travels back home allowing his monkeys to enjoy the stolen food (See Fig 3-7).

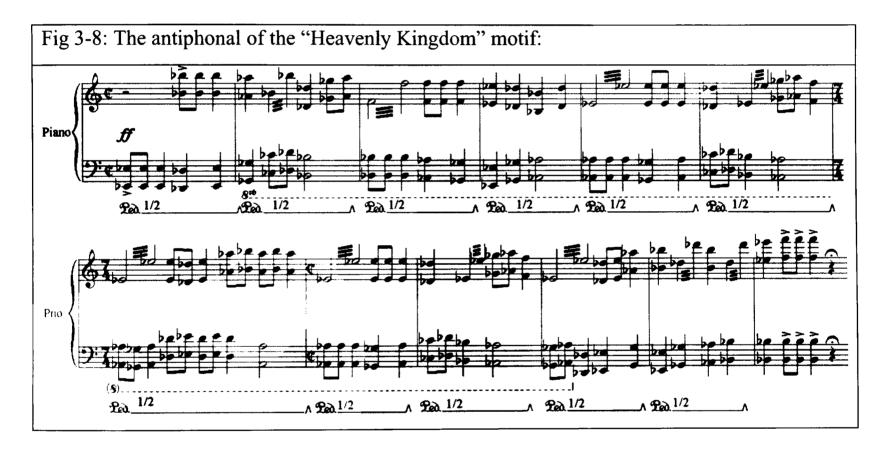




III. The Celestial Generals and Warriors from the Heavenly Kingdom

d) <u>Great battle – the variety of themes, condensation of material into leitmotifs and their development</u>

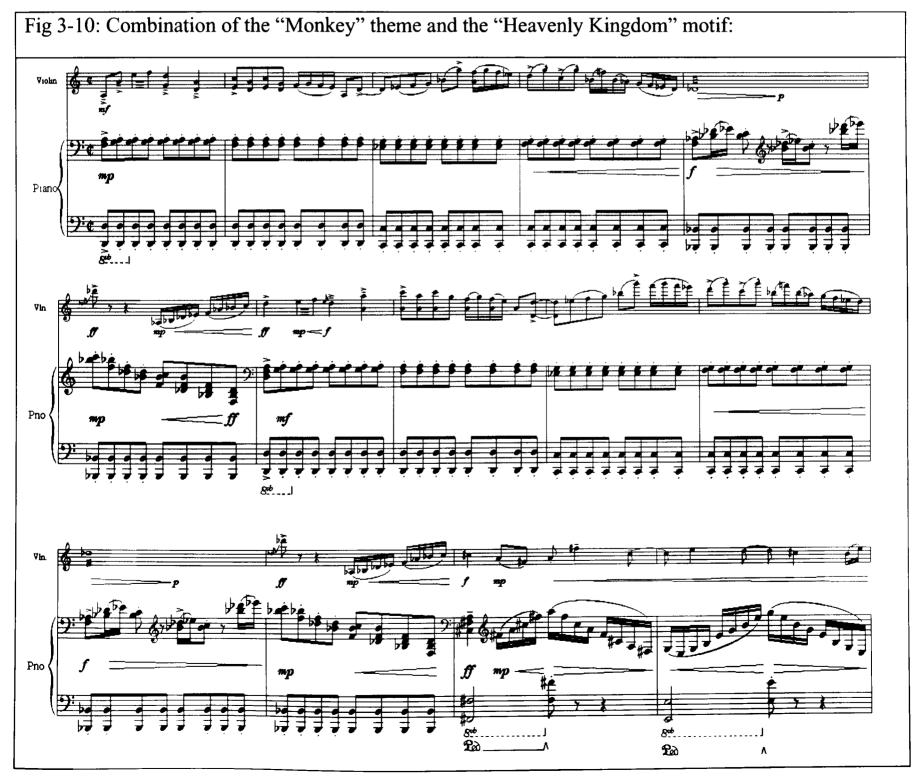
There are several musical examples to show the crucial force of developing or varying themes that are taken from previous movements and are combined with different materials. The antiphony of the "Heavenly Kingdom" theme in fortissimo creates an ear-splitting and forbidding sound to express the anger of the Jade Emperor at the morning court assembly in the Heavenly Kingdom (See Fig 3-8). To delineate the array of the celestial warriors and generals that are ordered by the Jade Emperor, the fugal opening that is constructed by leitmotifs that miniaturise the Kingdom theme can imitate the assemblage of this "huge military gathering" and denotes the attacking of "the Flower and Fruit Mountain" (See Fig 3-9).

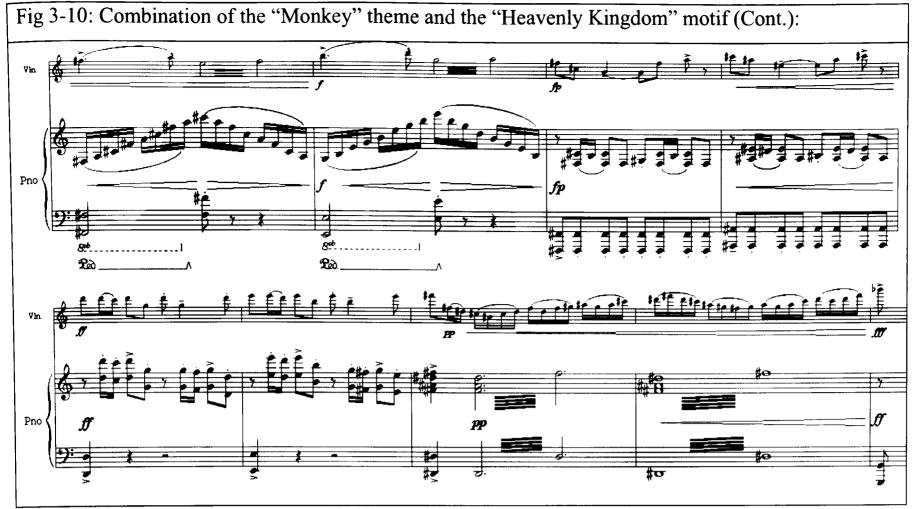






The other musical cell that varies from the "Heavenly Kingdom" theme is grouped and accompanies the other variation of the "Monkey" theme at bar 199. This rhythmic phrase can utterly describe the engagement between the "celestial" armies and the "Handsome Monkey King" (See Fig 3-10).





IV. True Lord Er Lang

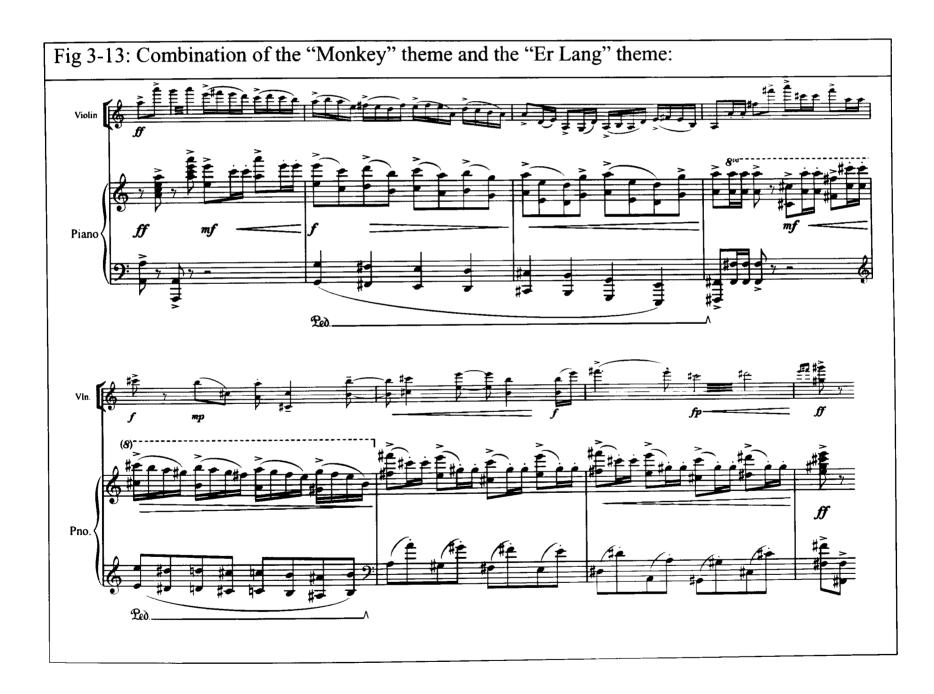
e) Wrestle – Imitation and counterpoint between the duo

This is the movement that concentrates on the replication between the duo with the transformation of different themes. It concentrates on the struggle between Sun and True Lord Er-Lang. Er-Lang's theme is actually referred from the piano accompaniment in the last ten bars in the previous movement. Musically, the tendency of the low-density is denotes the temporary triumph for Sun (See Fig 3-11). On the other hand, the reappearance of this musical material (See Fig 3-12) are also anticipate the other warfare within these two parties symbolically.





Both of the two themes that apply to the violin and piano, respectively, vary and combine to illustrate the first battle between Er-Lang and Sun (See Fig 3-13). The vigorous counterpoint of the duo succeeds by the initiation of Sun's theme that is played by piano accompaniment. This musical expression reveals the circumstance of transformation between Sun and Er-Lang (See Fig 3-14).

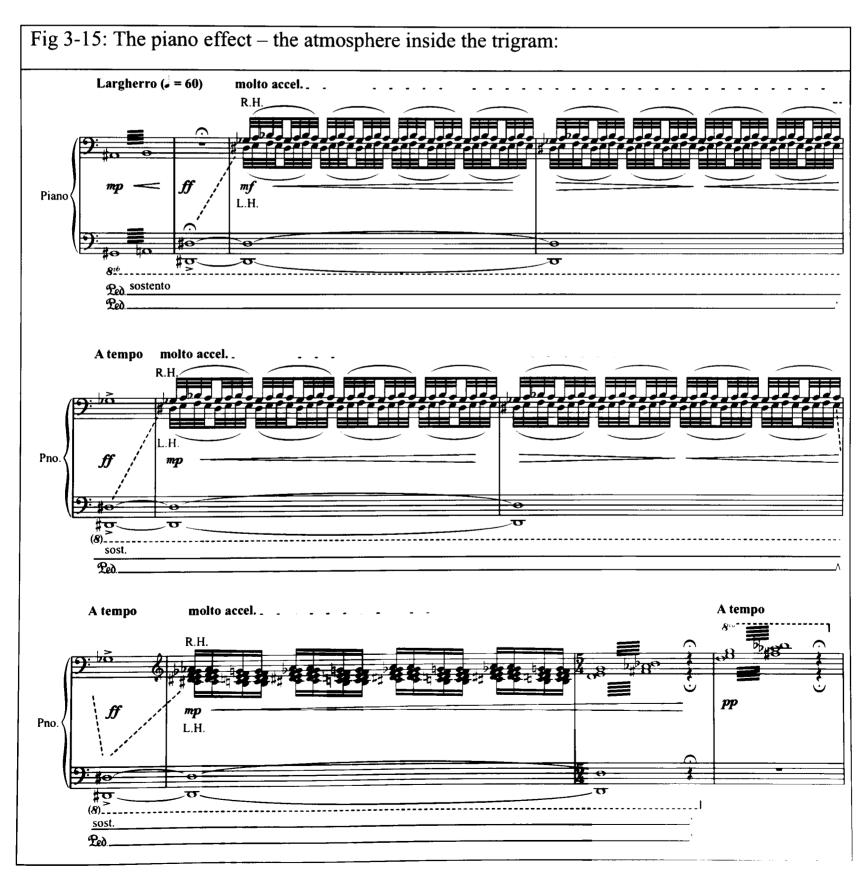


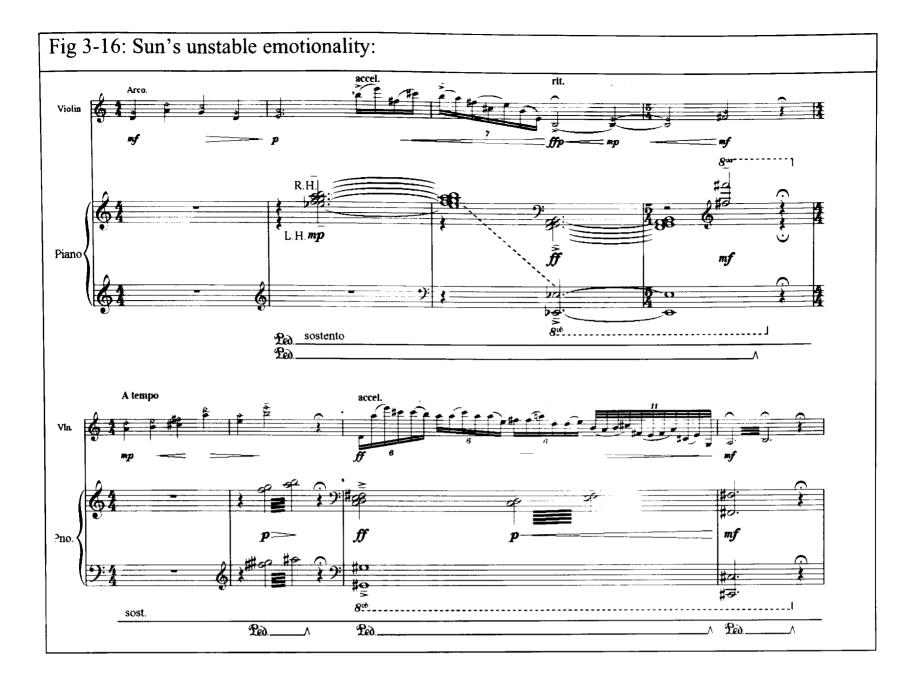


V. Fiery-Eyes Golden-Gaze

f) Constraint - the use of contemporary techniques and pedalling

Since the plot of the events describes the poundage in the trigram furnace and the burning of the Monkey King as a death penalty, several contemporary piano techniques and pedalling are used in this movement. The atmosphere inside the trigram is simulated by the phrase at a low piano register with the treading of two pedals (una corda and sostenuto). The fortissimo attack followed by the repetition in mezzo forte imitates the echo inside the trigram furnace and the crunchy sound that is created by the collision between the furnace and the monkey (See Fig 3-15). The violin's artificial harmonics, contrasting extreme high and low registers also represents Sun's unstable emotionality (See Fig 3-16).



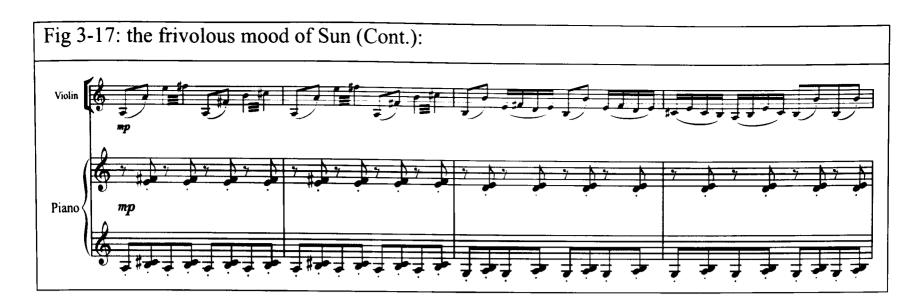


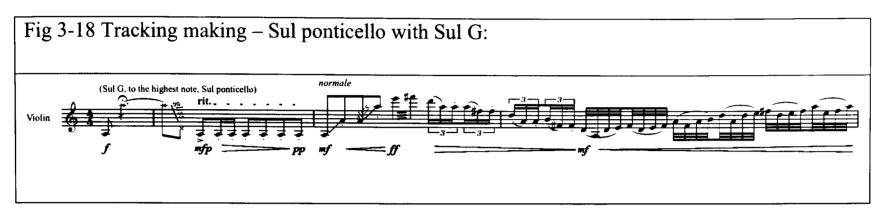
VI. Under the Buddha's hand

g) Breeze of victory – going back to nature character

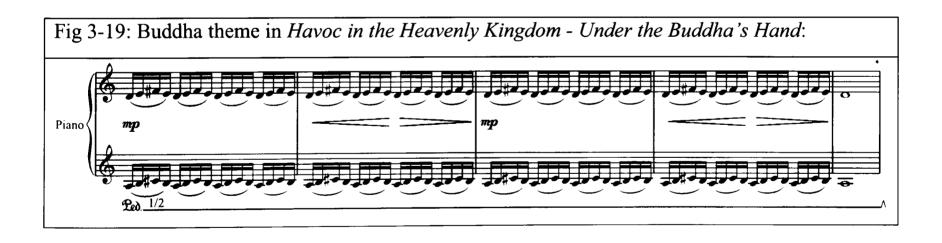
This plain and vivacious variation of the "Monkey" theme in the finale with the piano accompaniment with Chinese flavour expresses the frivolous mood of Sun since he is still enjoying the final victory. This lively phrase with Chinese flavour is also refreshing for the audience after a heavy, slow movement (See Fig 3-17). The mischief that is expressed by sul ponticello with sul G represents the track that the "Monkey King" makes; the urination on the five pillars; and marks a phrase to declare himself since he has made a bet with Buddha that Sun can escape from Buddha's palm, so Sun flies to the end of the world (See Fig 3-18).



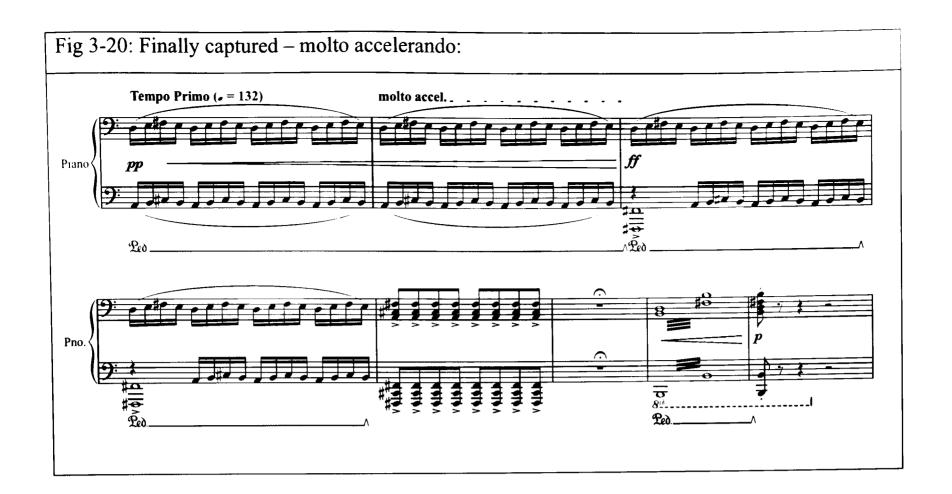




The semiquaver repetition of phrases symbolically conveys the capture of Sun by the several lords (Lord Lao Zi and Buddha). The repetition of the opening of the finale describes the footsteps of Buddha as he is asked by the Jade Emperor to solve the crisis in the Heavenly Kingdom (See Fig 3-19). The molto accelerando of the Buddha motif represents the motion of turning Buddha's hand. The piano tremolo after the semibreve rest imitates the story of Sun being captured by Buddha's hand and Sun being restrained by the mountain¹⁰ that is transformed from Buddha's hand (See Fig 3-20).



¹⁰ This means the Mount of Five Fingers (Traditional Chinese: 五指山); he is finally imprisoned in this mountain since there is no effective way of controlling Sun. He has to wait for five hundred years before being released by the Tang pilgrim monk Xuan Zang (Traditional Chinese: 玄奘).



4) Piano Concerto - Fok Siu Yok

- I. Alliance in the Radiance with flower fragrance
- II. Farewell at Yang Guan
- III. Pledging the air Pin in exchange for tidings of Li
- IV. Returning the hair pin when Li's couple reunite
- V. Debate in the Inner Sanctum

a) Creative motivation and the brief introduction

I have wished to compose a piano concerto since 2007, when I was still an undergraduate student at the University of Salford. In 2010, I decided to suspend my freelance work as an arranger for a symphonic band and concentrated on composing this piece to dedicate to Christina Kuok, Lei Cheng. I started trying to discern an element which is an original and indispensable element of Lingnan culture. Since I recognize the ubiquity and influence $Yue\ Qu^1$ (Cantonese opera, traditional Chinese: 學劇) on Lingnan Culture during the Qing Dynasty, I started to research the structure and the musical essentials of $Yue\ Qu$ and attempted to apply this material to contemporary classical music, and also to refresh the Cantonese elements. I was inspired by the script of $Legend\ of\ The\ Purple\ hairpin\ (traditional\ Chinese:\ 紫釵記)$ written by Tang Ti-Sheng³ that premiered 53 years ago^4 . The lengthy provenance of this story can thus be described: the original script was first

¹ Cantonese opera is one of the major Chinese opera categories in southern China. It is popular in Guangdong, Guangxi, Hong Kong, Macau, Singapore and Malaysia. It is a traditional Chinese art form that involves music, singing, martial arts, acrobatics, and acting.

² Lingnan culture (tradition Chinese: 嶺南文化) refers to the culture of Guangdong and the nearby provinces in south-eastern China. There is the description in Hu, B., *Informal institutions and rural development in China*, London and New York: Routledge, 2007:

Guangdong Culture belongs to the same cultural circle as the Hong Kong and Macao, i.e. the Lingnan or Pearl River cultural circle...Lingnan Culture developed its own special features with distinct differences from other Chinese cultures. In other words, it was less fettered by the traditional influence of Confucian culture and opted being more open, diverse (pluralistic), export-oriented, international, comptible and innovative, freer and more democratic (such as Sun Yat-sen (the founding father of republican china)'s ideology), more mercantile and utilitarian and lass envious of pseudo-fame and cherishing a stronger sense of political mission.

³ He was a Cantonese opera playwright, scriptwriter, and film director. His contributions to Cantonese opera significantly influenced Hong Kong's reform and development of the genre beginning in the late 1930s. During his twenty-year career, Tang composed over 400 operas and achieved immense popularity within the Cantonese opera scene. He also wrote the film scripts adapted from his own operas, directed the movies and at times acted in them himself.

⁴ It was premiered on 30 Aug 1957 in Lee Theatre, performed by Sin Fung Ming Opera Troupe (traditional Chinese: 仙鳳鳴粵劇團)

written by Tang Xian-Zu (traditional Chinese: 湯顯祖)⁵ in the Ming Dynasty(1368 – 1644) in 1577⁶, in which the story is referred to a *Chuan Qi* (traditional Chinese: 傳奇)⁷ called *Biographical Sketch of Huo Xiao Yu* (or *Huo Xiao Yo's Story* in the other translated version, traditional Chinese: 霍小玉傳) written by Jiang Fang (traditional Chinese: 蔣防)⁸ in the Tang Dynasty (618 – 907).

Dissatisfaction with the *Biographical Sketch of Huo Xiao Yu* urged Tang Ti-Sheng to give a happy ending for Fok Siu-Yok (traditional Chinese: $\mathbb{Z}/\sqrt{\pm}$), and put his *Legend of The Purple Hair Pin*

The most gifted playwright of the Ming dynasty, best-known for his masterpiece Mudan ting (The Peony Pavilion, traditional Chinese: 牡丹亭). A native of Jiangxi (a southern region in China, traditional Chinese: 江西省), Tang pursued a low-key official career, his principled character leading him to avoid those with political power and influence. Upon retirement in 1598, he wrote some of his best plays. His first work, Zi Xiao Ji (The Purple Flute, traditional Chinese: 紫麓記), proved to be an enormous success, and his follow-up to it, Zi Chai Ji (The Purple Hairpin, traditional Chinese: 紫釵記) was a recasting of the same basic story. The Peony Pavilion, the intricate story of the love of Du Liniang (traditional Chinese: 柱麗娘) and the scholar Liu, Meng Mei (traditional Chinese: 柳夢梅), features an intricate plot that includes the return to the land of the living of its heroine from the netherworld. The play demonstrates its author's belief in the powers of emotion over reason, makes use of many symbolic devices, and reveals an exuberant word-play. Two last plays, Han Dan Ji (Record of Handan, traditional Chinese: 邯鄲記), and Nan Ke Ji (Record of Southern Bough, traditional Chinese: 南柯記), are testimony to a change in outlook, with Tang shifting to a more contemplative and philosophical view of existence.

Li, X., Chinese Kunqu Opera, San Francisco: Long River Press, 2005

The term Chuan Qi, literally meaning "tales of the marvellous," first appeared in the Tang dynasty and was a genre of stories written in literary language whose subject matters included fictional biographies of historical persons, heroic adventures, Buddhist and Daoist Morality tales, and mildly erotic romances and supernatural tales. Many later Chuan Qi plays for the Kun Qu stage in the Ming and Qing periods inherited not only the name but also some of the plots of the older stories, as well as their predilection for supernatural, romantic and erotic elements. A Chuan Qi libretto for the Kun Qu stage is usually quite long, containing 30 to 50 scenes to be laid out in a four-art framework. The basic ingredients for each scene are a series of arias to be sung in the Kun Qu vocal style which are interspersed with spoken passages in prose or in literary language to be recited either in heightened speech (by characters of a lower stratum); other ingredients are prescribed movements and gestures.

Owen, S., The end of the Chinese "Middle ages": essays in Mid-Tang Literary culture, Pg 178-191 (Jiang Fang, Huo Xiaoyu's Story), Stanford: Stanford University Press, 1996.

⁵ There is an introduction to the novelist in the foreword of the English traslation of *The Peony Pavilion* (translated by Cyril Birch). Bloomington: Indiana University Press, 1980.

⁶ The type of literature that Tang Xian-Zu wrote named Kun Qu (traditional Chinese: 這劇). This type of Chinese opera is considered as one of the oldest extant forms of Chinese opera and it influences the other Chinese theatre forms. There is the book for further reading about Kun Qu:

⁷ This roughly translates as "Strange Stories" or "Accounts of the Extraodinary". It is a collection of Chinese weird tales from the Tang Dynasty. There is also a description in *Intangible Heritage Embodied*, Ruggles, D., F., and Silverman, H., New York: Springer, 2009:

⁸ There is a good reference to understand Biographical Sketch of Huo Xiao Yu/ Huo Xiao Yo's Story:

⁹ "Fok Siu-Yok" and "Huo Xiao-Yu" (both written as 霍小玉 in traditional Chinese) are only the different of pronunciation (Cantonese and Mandarin) of the female protagonist in the "Legend of The Purple hairpin". Tang Ti-Sheng wrote his creative motivation of this opera in the fourth special issue of Sin Fung Ming Opera. he disliked the disposition of Li, Yi (The male protagonist, traditional Chinese: 季益) and sympathies the plight of Fok since the denouement of the biographical. (Finally Li divorced with Fok and married the daughter of grand commandant (Tai Wei, traditional Chinese: 太尉)

http://paksuetseen.tripod.com/tds_princess.htm (Chinese reference)

on the stage. There is no evidence that Tang Ti-Sheng referred to any form of western drama or musical, but the purpose is reasonably clear: The 53 scenes of the "Ming Dynasty" repertoire ¹⁰ had been condensed into 8 scenes. The new version of the opera has its political awareness lessened since the theme of love is prominent through the yearning of the opera playwright ¹¹. Here is a summary of the narrative of the script written by Tang Ti-Sheng:

Fok has dropped a precious purple hairpin when she is walking outside her house and hesitates to join the Lantern Festival (Yuan Xiao Festival, traditional Chinese: 元宵節)¹² at night. The young-talented scholar Li Yi (traditional Chinese: 李益), who is her "dream man", recovers the hairpin and returns this heirloom to her. Li also wants to approach this girl since he sees her as a one of the most beautiful girls in Chang An (traditional Chinese: 長安)¹³ and he seeks an opportunity to meet her. They are attracted to each other immediately, so Fok's mother agrees for the two to get married the same night. Li seals the vow of eternal love for her in blood.

Though he has passed the imperial examination, Li is appointed to a position beyond the Great Walls after failing to pay homage to Lu (grand commandant in charge of military affairs, traditional Chinese: 盧太尉). Lu sees to it that nothing is heard from Li for three years, during which time Fok falls gravely ill and lives by pawning her jewellery.

Lu summons Li back to Chang An with the intention of forcing the young man to marry his daughter. Lu further procures the purple hairpin pawned by Fok and shows it to Li as the proof that his fiancée has remarried. Though convinced, Li swallows the hairpin to show his refusal to marry Lu's daughter. Infuriated, Lu threatens to accuse Li of expressing traitorous ideas in his poems, leaving him with no choice but to comply. Hearing that her husband has betrayed her, Fok spits blood.

A chevalier in charge of military affairs with the alias "Yellow Gown" (traditional Chinese: 黃衫客) helps Fok reunite with Li, clearing up all misunderstandings. When Lu has his men take Li to

¹⁰ Siu, W., N., and Lovrick, P., Chinese opera: images and stories, Pg 239, Vancouver: UBC Press, 1997.

¹¹ See 9.

¹² There is the short introduction about Lantern Festival in Encyclopædia Britannica:

[&]quot;Holiday celebrated in China and other Asian countries that honour deceased ancestors on the 15th day of the first month (Yuan) of the lunar calendar. The Lantern Festival aims to promote reconciliation, peace, and forgiveness. The holiday marks the first full moon of the new lunar year and the end of the Chinese New Year (see Lunar New Year)."

¹³ It is the capital of Tang Dynasty, which name Xi An (traditional Chinese: 西安) in nowadays.

his house by force, the chevalier orders Fok to break into the house to claim her husband. It turns out that the yellow–gowned chevalier is the emperor's brother. The chevalier deposes Lu in the name of justice. Fok and Li are finally reunited.

The connotations of the story are: admiration, the bitterness of detachment, the endless nature of expectation, hatred, forgiveness and determination to surmount obstacles. I have attempted to apply these core beliefs of the repertoire to the layout of the five movements. Musically, the storyline needs to be systematically arranged. Fok is the protagonist of the story and her part in the play is necessarily given a prominent role in this concerto. As a result of this, the solo piano in the forefront of the orchestra represents a protagonist and executes with the orchestra. Other roles in the opera are eliminated or decrease in importance, but evolve into different themes musically and they also provide the inspiration for writing this piano concerto.

b) Comprehend elements

Yue Qu embraces a multitude of elements from the performing arts: music, dance, mime, drama, martial arts and acrobatics. Besides singing and speech, actors need to learn to apply their make up and dress, the performing poses, movement and acting basis of actors since they are used to express the role, status, emotions and motions of the characters¹⁴. Customarily, playwrights do not compose any music, but folk tunes like Qu Pai (tune title, traditional Chinese: #)¹⁵, Cantonese

The two basic ways in which melodic and linguistic parameters are balanced are the text-setting processes known as Ban Qiang (traditional Chinese: 板腔) and Qu Pai forms... The Qu Pai genres are more melody-centred. Drawing from a repertory of per-existing tunes, the creator of a piece using the Qu Pai/text-setting process selects one or more tunes as models for composing new texts. These models, known as Qu Pai or Pai Zi ("standards", traditional Chinese: 牌子), then become part of the standard repertory of genre, and despite some changes over the years, adaptable for settling new lyrics have benn selectively retained by performers, and new texts are written according to rules implied by the original, prototypical text in a process referred to as Tian Ci (traditional Chinese: 填詞) or "filling in the lyrics". Pieces written to the same Qu Pai will sound similar musically, even though there will be slight variations from piece to piece in the form of different grace notes added to textual syllables with a different tonemic contour than the corresponding syllables of the prototypical text.

More information about Qu Pai can get from these few books below:

¹⁴ The performing act, costumes, and historical background of Cantonese Opera are not mentioned in this thesis since the length limitation. There are some English books to provide for further reading:

⁻ Siu, W. N., Chinese Opera - Images and Stories. Vancouver: University of British Columbia Press, 1997.

⁻ Ward, Barbara E. "Regional Operas and Their audiences: Evidence from Hong Kong." In Popular Culture in Late Imperial China, edited by David Johnson. Berkeley: University of California Press, 1985.

⁻ Yung, B., Cantonese Opera: Performance as Creative Process. Cambridge: Cambridge University Press, 1989.

¹⁵ More information can be comprehend in Grove Music Dictionary - China, §IV: Living traditions:

Tschaikov, B., Tradition and Change in the Performance of Chinese Music, Part II: A Special Issue of the Journal Musical Performance, Singapore:Routledge, 1998.

⁻ Woo, H., New music in China and the C.C. Liu collection at the University of Hong Kong, Hong Kong University Press, 2005.

instrumental music and Xiao Qu (little tune, traditional Chinese: ///////) are introduced to the opera to express their own themes¹⁷.

The narrative of the opera is approximately followed as the form of this five movement piano concerto. Each connotation is set up as a keynote of each movement ¹⁸. There is no intention to approach any classical form or layout, but the reason why these five movements are linking together without pause is to retain the cinematic sense and the perception of Cantonese opera. As the citation of *Legend of The Purple hairpin*, five folk tunes¹⁹ that are selected from this opera with their variants are applied to this piano concerto as the main musical elements and components for the piece.

Dodecaphony, octatonic and pentatonic elements, plus the combination between these elements constitute the cinematic scope of this concerto. As kernel material, *Blossoms on a Spring Moonlit Night* (traditional Chinese: 春江花月夜) appears in different modes in the piece. A twelve tone row is built from the first phrase of this this *Xiao Qu* (See Fig 4-1&4-2). The prototype of row, chart of rows and octatonic scale is also provided as a reference (Fig 4-3&4-4).

The term "Cantonese music" refers to the instrumental version of a genre called Xiao Qu or "short songs", which began in the Pearl River Delta (Traditional Chinese: 珠江三角洲) as instrumental interludes during preformances of Cantonese opera and narrative singing, and gradually merged with music from other regions in the early twentieth century...

Cantonese music is usually performed by small Silk and Bamboo (Si Zhu, Traditional Chinese: 絲竹) ensembles of string and wind instruments, dominated by the Cantonese two-stringed fiddle (Erhu – traditional Chinese: 二胡 or Gaohu – traditional Chinese: 高胡). The music is fluid natural and lively, often with flowery ornamentation and wide ambitus or register between notes. The repertory, consisting of some five hundred tunes, keeps being enriched by musicians and composers who arrange existing tunes or compose new pieces.

- 1) Blossoms on a Spring Moonlit Night (traditional Chinese: 春江花月夜) (Cantonese instrumental music)
- 2) Peachy Red (traditional Chinese: 小桃紅) (Cantonese instrumental music)
- 3) Fishing Village in the Evening Glow (traditional Chinese: 漁村夕照) (Xiao Qu)
- 4) Red Candle Tear (traditional Chinese: 紅燭淚) (Xiao Qu)
- 5) Sentiment of Widow (traditional Chinese: 寡婦彈情) (Xiao Qu)

¹⁶ In Encyclopaedia of Contemporary Chinese Culture, Davis, E., L., New York: Routledge, 2004:

¹⁷ See Tsao, P. Y., Tradition and Change in the Performance of Chinese Music, Part II: A Special Issue of the Journal Musical Performance. Page 34. Singapore: Routledge, 1998.

¹⁸ There is order that the connotation apply to each movement in the piano concerto:

I. - Admiration; II. - Bitter of detachment; III. - Endless of expectation and disappoint; IV. - Hatred and forgiveness; and V. - Determination of surmounting obstacles.

¹⁹ There is the five folk tunes that apply into the piano concerto:

Fig 4-1: Twelve tone row from the folk tune Blossoms on a Spring Moonlit Night:

Fig 4-2: The first phrase of Blossoms on a Spring Moonlit Night to Twelve tone row (Bar 8 –12):

Clarinet in Bb I+II

Bassoon I+II

First four notes of twelve note row

Rhythm changes to triple to the first hand sixth mobe, to the welve note row

Twelve note row

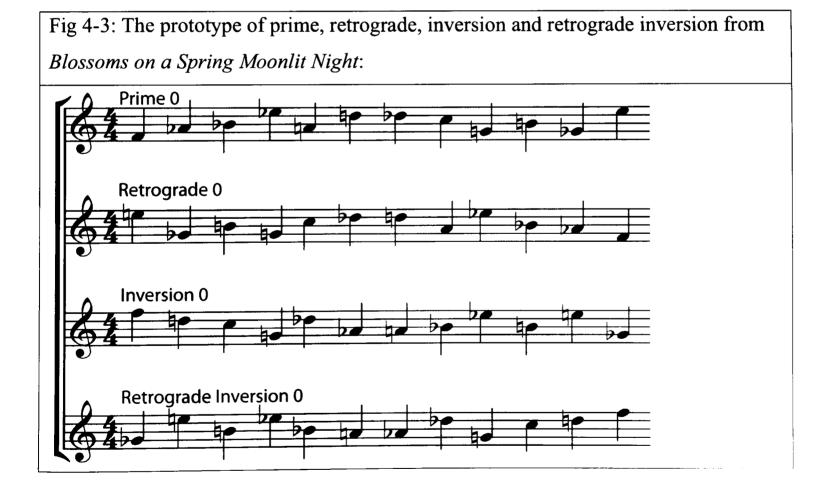


Fig	4-4: C	hart of	twelv	e tone	row re	fer fro	m <i>Blo</i>	ssoms	on a S	pring	Moonl	it Nigh	nt ²⁰ :
	P→												←R
I		0	3	5	10	4	9	8	7	2	6	1	11
↓	0	F	Αþ	Вþ	Εþ	Аβ	Dβ	Dþ	C	Gβ	В	G♭	Eβ
	9	Dધ	F	Gβ	С	G ^b	В	ВЬ	Α¤	Е	Ab	Εþ	Dþ
	7	С	Εþ	F	Β ^þ	E¤	Α¤	Ab	G۶	Dβ	G ^þ	Dþ	В≒
	2	Gધ	B♭	С	F	В≒	Е	Εþ	Dધ	Aβ	Dβ	Αb	G♭
	8	Dþ	Е≒	G♭	В≒	F	Bb	Α¤	Αb	Εþ	G≒	Dβ	С
	3	Ab	В≒	Dþ	G♭	С	F	Е	Εþ	Bþ	Dβ	Α¤	GÞ
	4	Aβ	С	Dધ	Gβ	Dþ	G♭	F¤	Е	В≒	Ер	Bþ	Ab
	5	Вр	Dþ	Εþ	Αb	Dβ	Gβ	G♭	F	С	Е	В≒	А≒
	10	Εþ	G♭	Α ^þ	Dþ	G≒	С	В	B♭	F	Α¤	Eμ	Dβ
	6	В	Dધ	Eધ	Α¤	Εþ	Α ^b	G۶	G♭	Dþ	F	С	Bþ
1	11	Е≒	Gβ	Aβ	Dધ	Α ^b	Dþ	С	В≒	Gb	Вþ	F	Εþ
RI	1	G♭	Α¤	В	Е	B♭	Εþ	Dધ	Dþ	Αþ	С	G≒	F

Fig	4-5: C	hart o	of octa	atonic	scale	:									
Who	le-Half	f (w)					,	Half- Whole (h)							
1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
С	Dધ	Εþ	F	G♭	Αþ	Aβ	В≒	С	Dþ	Εþ	Е≒	G♭	G۶	Aβ	B♭
Dþ	Εþ	Е≒	Gβ	G۶	Aβ	Bþ	С	D_{ρ}	Dβ	Е	F	Gધ	Α ^þ	Bþ	В
Dધ	Е≒	F	Gધ	Αb	Bþ	В≒	Dþ	Dβ	Εþ	F	G♭	Α ^þ	Aβ	Вч	С
Εþ	F	G♭	Αþ	Aβ	В≒	С	Dβ	Εþ	Е	Gβ	Gધ	Aβ	Bþ	С	Dþ
Е	Gb	G۶	А≒	Bþ	С	Dþ	Εþ	Е	F	Gβ	Αb	B♭	В	Dþ	Dβ
F	G۶	Αþ	Bþ	В≒	Dþ	Dβ	Eμ	F	G♭	Α ^b	Α¤	В≒	С	Dβ	Εþ
G♭	Αþ	А≒	В≒	C	Dβ	Εþ	F	G♭	G≒	Aβ	Вþ	С	Dβ	Εþ	Е≒
G۶	А	Bþ	С	Dþ	Eβ	Eμ	G♭	G≒	Αb	Вþ	В≒	Dþ	Dβ	Eβ	F
Ab	Bþ	В≒	Dþ	Dβ	Eβ	F	G≒	Α ^þ	A≒	В≒	С	Dβ	Εþ	F	G♭
Aβ	В≒	С	Dβ	Εþ	F	G♭	ΑÞ	A≒	Bþ	С	Dβ	Εþ	Е≒	G♭	G٩
Βþ	С	D_{ρ}	Ер	Еμ	G♭	Gμ	А≒	ВЬ	В≒	Dβ	Dβ	Е	F	G۶	Αb
В≒	D_{ρ}	Dβ	ЕЧ	F	Gβ	Ab	Bþ	В≒	С	Dβ	Εþ	F	Gβ	Αb	Aβ

The abbreviated of row are of P = Prime; R = Retrograde; I = inversion; RI = Retrograde Inversion.

c) Instrumentation

The percussion ensemble in *Peng Mian* (traditional Chinese: 棚面)²¹, called *Luo Gu* (traditional Chinese: 鑼鼓)²² has the responsibility to underscore the dramatic atmosphere on stage, to accentuate speech, bodily action, and facial expression, to accompany stage movement, dance and acrobatic display, and to suggest the thoughts and moods of a character. The combination of sound and rhythm make up *Luo Gu* patterns called *Luo Gu Jing*²³ (traditional Chinese: 鑼鼓經), and is also their own language to communicate with the actors.

To contribute to the "Cantonese-flavour" of the concerto, some percussion that is used in *Yue Qu* is included in the orchestra. This large-scale percussion ensemble includes 23 instruments and is played by 6 percussionists and this ensemble can counterbalance the orchestra and make the contrast between the orchestra and also the solo piano (see Fig 4-6&4-7).

²¹ This means the accompanying musicians in the backstage. In *Cantonese Opera: Performance as Creative Process*, page 14, (by Yung, Bell). Cambridge: Cambridge University Press, 1989.

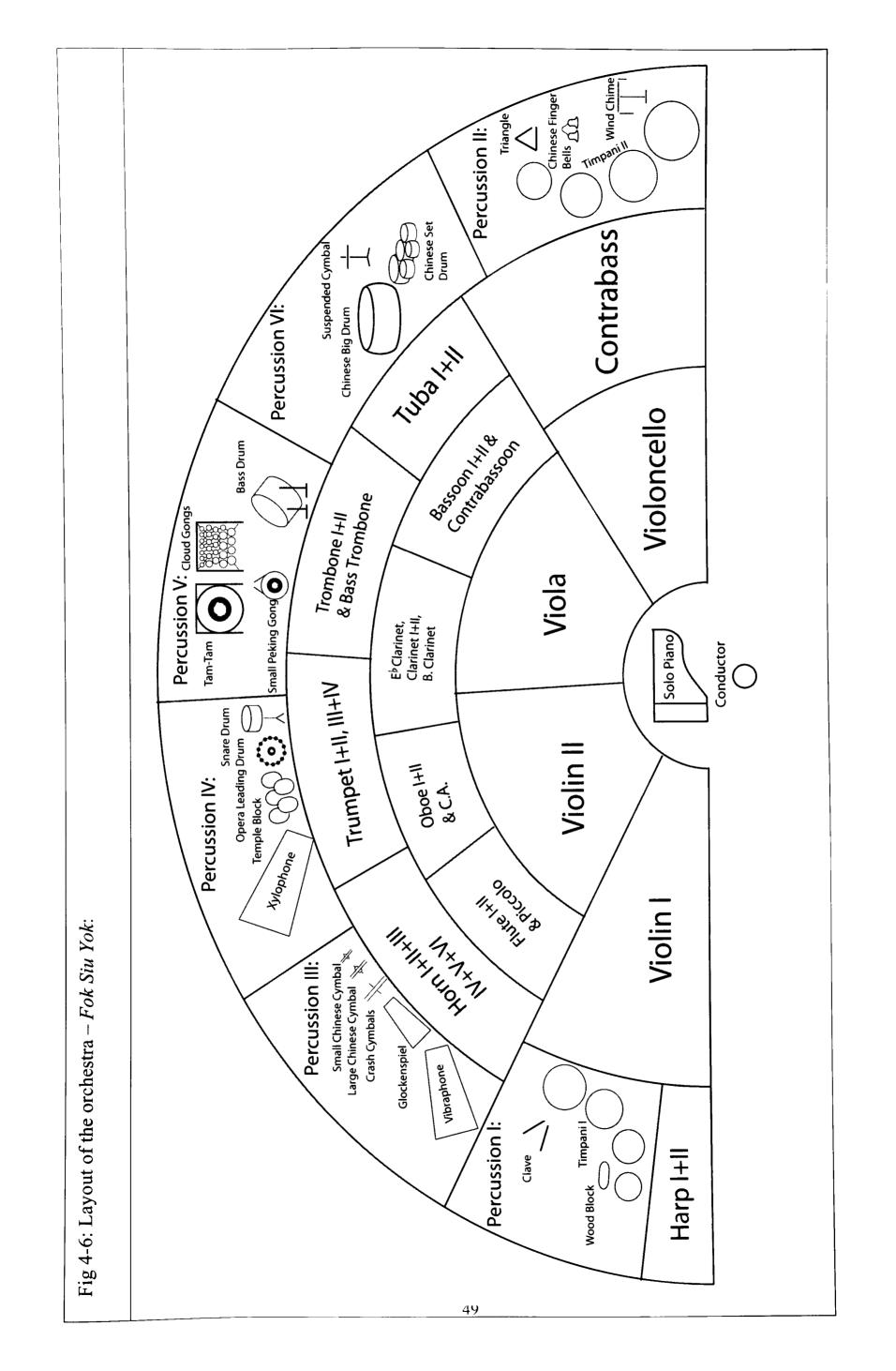
The instruments and the instrumentalists are collectively called the Peng Mian [face of the shed] and are divided into two groups: The Wen Chang (traditional Chinese: 文場) [civil section] consisting of about twelve instrumentalists who play string and wind instruments, and the Wu Chang (traditional Chinese:武場) [military section], consisting of four instrumentalists who play mostly percussion instrument. The percussion ensemble is also among the largest in Chinese operas: it uses two different sets of gongs and cymbals, as well as a wide array of woodblocks and drums.

²² It is the other name to call the percussion ensemble. Wu Chang can be considered as one kind of "Luo Gu". In *Encyclopedia of contemporary Chinese culture, page 508*, Davis, E., L., New York: Routledge, 2004:

[&]quot;Literally "gongs and drums" Luo Gu is a general tern for the Chinese percussion ensemble that may include gongs, drums, cymbals, bells, clappers, woodblock, etc..."

²³ In Encyclopedia of contemporary Chinese culture, Davis, E., L., New York: Routledge, 2004:

^{...} recorded in "onomatopoeic notation", are played by percussion. In performance, pieces are commonly organized in extened suites... Thes are long forms constructed of different Qu Pai and Luo Gu Pai Zi (traditional Chinese: 鑼鼓牌子).



Peng Ling (traditional	Xiao Bo (traditional	Da Bo (traditional Chinese:	Xiao Luo (traditional
Chinese: 碰鈴) ²⁵	Chinese: 京鈸) ²⁶	大鈸)27	Chinese: 小鑼) ²⁸
Yun Luo (traditional	Ban Gu (traditional	Pai Gu (traditional	Da Gu (traditional
Chinese: 雲鑼) ²⁹	Chinese: 板鼓) ³⁰	Chinese: 排鼓)31	Chinese: 大鼓) ³²
	The same of the sa		

²⁴ All of the Chinese percussion are referred from See *The Enjoyment of Chinese Orchestral Music*, Chan, M., C., Hong Kong: Joint Publishing, 2004 (Chinese reference)

²⁵ The Peng Ling are two smaller bells about an inch and a half in diameter that are connected by a string. They have a tone higher than the triangle percussion instrument used in Western orchestras.

²⁶ The pairs of Xiao Bo are small cymbal type percussion instruments about 6 inches in diameter. They are used in many types of music especially the local folk opera music.

²⁷ Dabo is used to describe a large diameter hand cymbal. These instruments are used in the Chinese Orchestra.

²⁸ A small flat gong whose pitch rises when struck with the side of a flat wooden stick.

²⁹ The small gongs in set are suspended vertically in the same wooden frame. Each is attached to a cubicle within the frame by cords. The gongs are all of the same diameter but of varying thickness. In tuning, thicker dimensions give higher pitches, and thinner ones, lower. The instruments are struck with a small beater. In the redesigned type the number of gongs is increased, ranging from 29 to 38, and two mallets with either hard or soft tips, are used for different tonal effects. One sounds clang and solid and the other soft and drifting. Owing to the enlarged range, modification in thickness cannot produce any other pitches. Thus varying diameters are used for the new tones.

³⁰ The frame of the Ban Gu drum is made of wedges of hard wood glued together to form a circle. Skin is stretched tight over the top of the circular frame. The player strikes a small area called the 'drum heart' with sticks to make the best sound. The Bangu leads the percussion section of the opera orchestra.

³¹ The set of five or six barrel-shaped drums, with drumheads of different diameters at each end, is arranged in a row of adjustable metal frames, in the order of sizes (pitches). The pitch of each drum can be controlled either by the devices on both ends for Pai Gu and one end for Pai Gu changing the tension of the drumheads, or rotating the shell upside down on the frame to allow use of the opposite head, which can be tuned in a different pitch when needed. Modern virtuosos, with two beaters, can produce any rapid beats in sophisticated and variable rhythms and timbres on these drums.

³² The Da Gu has a body made of wood and has cow hide surfaces on its top and bottom. Suspended by four legs on the wooden frame. The Chinese bass drum has a strong character and is highly expressive. The wooden frame of the drums can be struck, and is capable of producing sharp and piercing sounds. Such sounds are only characteristic in the Chinese bass drum.

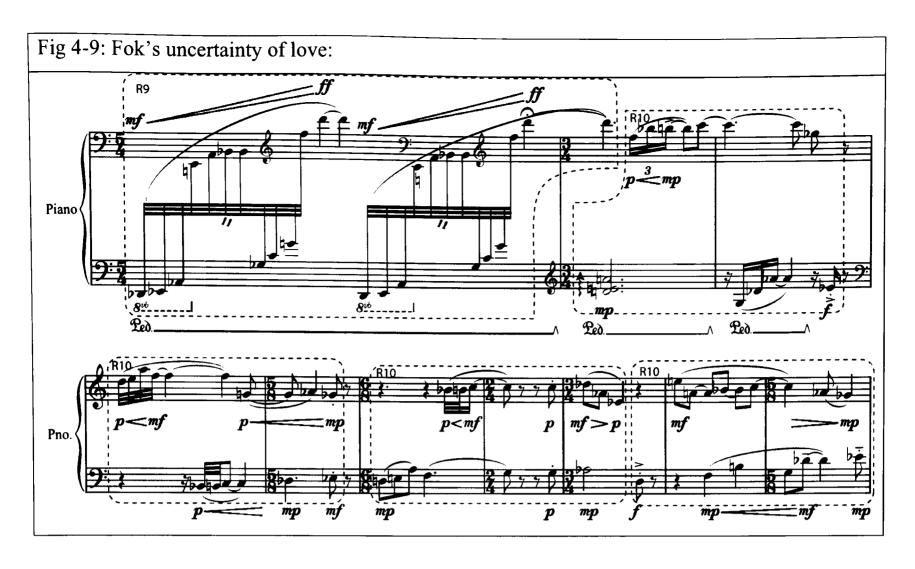
Fig 4-8: Instrumenta	tion of Fok Siu Yok (3-3-4-3), (6-4-3-	2) 6perc, 2hps, pno, (18-16-12-12-10):
Woodwind:	Percussion:	Percussion (cont.):
Alto Flute in G	Percussion I:	Percussion V:
(doubling Piccolo)	- Clave	Tam-Tam (Da Luo: traditional Chinese 大鑼)
Flute I+II	- Wood Block (BangZi: traditional	- Small Peking Gong (Xiao Luo)
Oboe I+II	Chinese – 梆子)	- Bass Drum
Cor Anglais	- Timpani I	- Cloud Gongs (33 Gongs) (Yun Luo)
Piccolo Clarinet in Eb	Percussion II:	Percussion VI:
Clarinet in Bb I+II	- Chinese Finger Bell (Peng Ling)	- Suspended Cymbals
Bass Clarinet	- Triangle	- Chinese Big Drum (Da Gu)
Bassoon I+II	- Wind Chime	- Chinese Set Drum (Pai Gu)
Contrabassoon	- Timpani II	Harp I
Brass:	Percussion III:	Harp II
Horn I+II+III	- Small Chinese/Peking Cymbal (Xiao	* Piano Solo
Horn IV+V+VI	Bo)	Violin I (18)
Trumpet I+II	- Large Chinese Cymbal (Da Bo)	Violin II (16)
Trumpet III+IV	- Crash Cymbals a.2	Viola (12)
(IV doubling Piccolo	- Vibraphone- Glockenspiel	Violoncello (12)
Trumpet in Eb)	Percussion IV:	Contrabass (10)
Trombone I+II	- Temple Block (5 Pieces) (Mu Yu:	
Bass Trombone	traditional Chinese - 木魚)	
Tuba I+II	- Opera Leading Drum (Ban Gu)	
	- Snare Drum	
	- Xylophone	

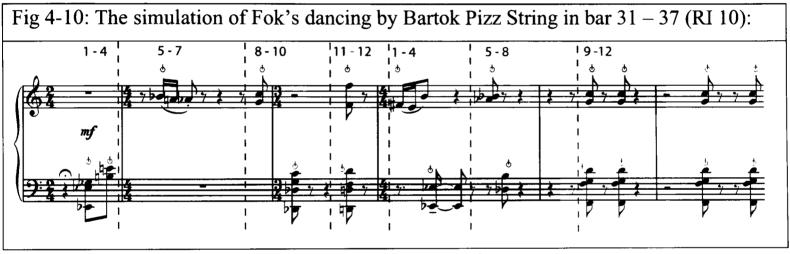
I. Alliance in the Radiance with Flower Fragrance

This first movement is mainly narrating the admiration between Fok and Li. To describe the complexity of Fok's mentality, the function of contemporary musical language is explained by various musical examples that are enumerated below.

d) Complexity of mentality - serialism

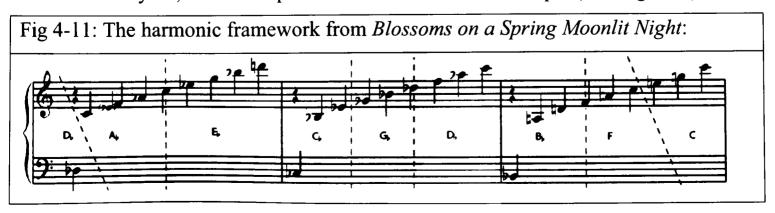
Fok's anxiety about loneliness is described in bar 1-45 as a "prelude" of the coming obstructions to love. The restlessness manner of Fok is portrayed by the discordance phrase that is constructed from a serial row (R9, R10) (See Fig 4-9). The rhythmic passage (Fig 4-10) in bar 31-37 mimics Fok's dancing in her backyard alone and her perturbation to join the Lantern Festival since she presages to meet Li somewhere that day suspiciously.





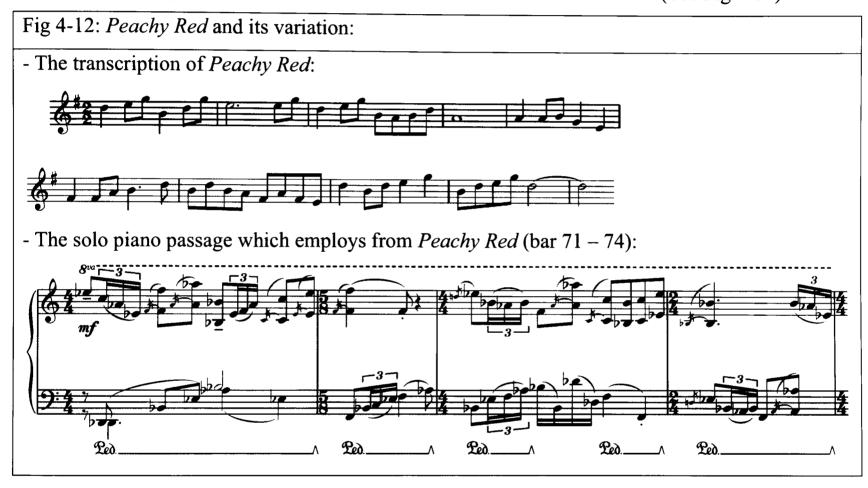
e) Admiration - tri - tonality that constructs in relative key

The upper structure musically means the juxtaposition of two chords. Practically the lower chord with the extension of their parent harmony (usually dominant or subdominant chord) can constitute a consonant and yearning sound. As a result, I think the idea of constructing harmonic framework can apply to portray the admiration with the couple. To manifest Fok's shyness and yearning of love, the juxtaposition of three relative major seventh chords constructs the harmonic framework of the pointillist scoring to mimic the hazy light from lantern that is reflected by Fok from her backyard, and also a portent the first meet of the couple (See Fig 4-11).



To portray the "dramatic moment" when Fok sees Li outside her cottage, *Peachy Red*, the Cantonese instrumental melody that is selected from opera is varied and employed into the solo piano passage. As the harmonic concern for this piece, I have invented a method to apply an oriental element into the juxtaposition of three closely related pentatonic modes.

The Chinese material is complicated, built using the D^b pentatonic scale and applies to the solo piano passage (Fig 4-12), thus the lowest and highest tonal centres are set which are based off of the notes that are collected from the treble and bass clef in different areas (Fig 4-13). The flexibility range of the middle pentatonic tonality can be calculated after the imposing of low and high tonal centres that refer to this piano solo passage. As a result, these three pentatonic tonalities are juxtaposed together to maintain the consonant sound with orient favour (See Fig 4-14).



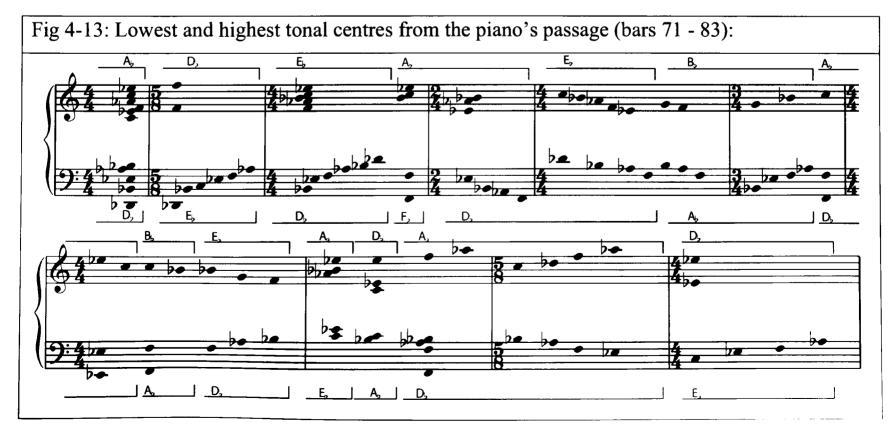
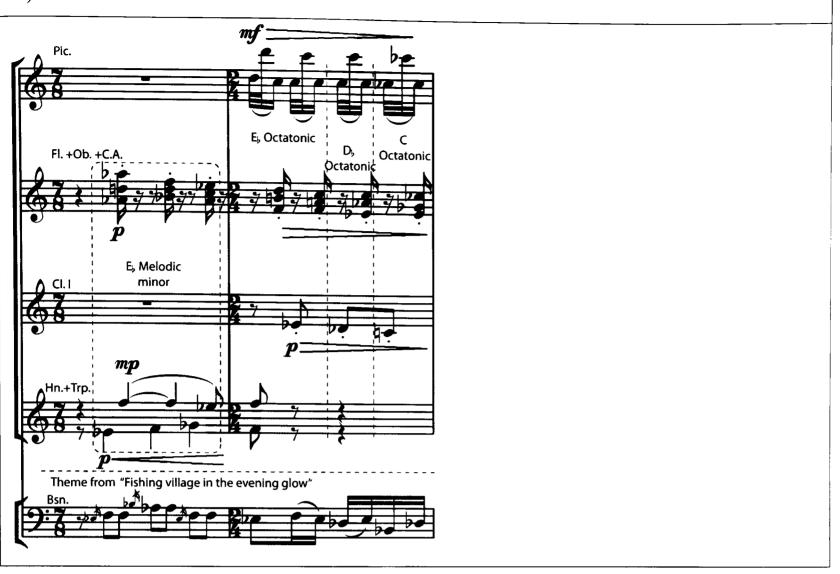


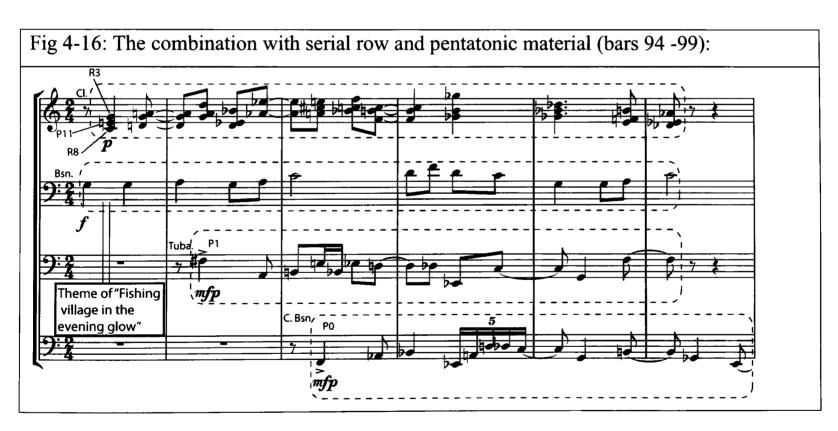
Fig	4-14: 7	Γhe	chant of tri-t	onal ce	entre and the fl	lexibly	range of mi	ddle tonality:
	no., time		Low tonal centre		Middle tonal centre		High tonal centre	Middle range
its be	eat							
71	4/4		Dβ	Bþ	Εþ	C	Ab	$B^{\flat}3 - B^{\flat}4$
72	5/8		Ер	Ab	Ab	F	Dþ	A ^b 3 – F5
73	4/4	1	Dþ	Dþ	Ab	F	Εþ	$E^{\flat}4-E^{\flat}5$
		3	Eβ	F	Dþ	Bþ	Ab	F3 – B ^b 4
74	2/4		Dþ	Αb	Ер	Εþ	Ab	$B^{\flat}3 - B^{\flat}4$
75	4/4	1	Dþ	Dþ		G	Εþ	
		3	Αb	Вр	Ер	F	Bþ	B3 – C5
76	3/4	1	Α ^b	Α ^b	Εþ	G	Bþ	$B^{\flat}3 - B^{\flat}4$
		3	Dþ	F	Εþ	C	Ab	$B^{\flat}3 - B^{\flat}4$
77	4/4	1	Dþ	Εþ	Ер	С	Α ^b	$B^{\flat}3 - B^{\flat}4$
		2	Α ^þ	F	Εþ	Вþ	Вр	G5 – B ^b 4
		3	Dþ	B♭	Α ^b	F	Εþ	A ^b 3 – F4
78	4/4	1	Ε _β	Εþ	Вр	Εþ	Α ^þ	F4 -D5
-		2	Α ^b	C	Εþ	С	Dþ	B [♭] 3 – C5
		3	Dþ	Βþ	Ер	F	Ab	B [♭] 3 – F5
79	5/8		Dþ	Εþ	Εþ	С	Αb	B [♭] 3 – C5
80	4/4		Ер	Αb	Α ^þ	Ер	Dþ	F3 – E ^b 5

f) Contradiction - assembly and contrast of elements

The theme from Fishing Village in the Evening Glow, which is usually played by low instruments (mainly bassoon), represents the appearance of Li since this genial phrase tallies with his character and image. Intense contrasts have been made when the pentatonic themes are striking with additional materials from the top. The example in bars 82 - 83 shows the contrast between minorities, octatonic with pentatonic material (See Fig 4-15). The other example in bars 94 - 99 shows the combination of serial rows and pentatonic material (See Fig 4-16).

Fig 4-15: The contrast between melodic minority, octatonic with pentatonic material (bars 82 - 84):



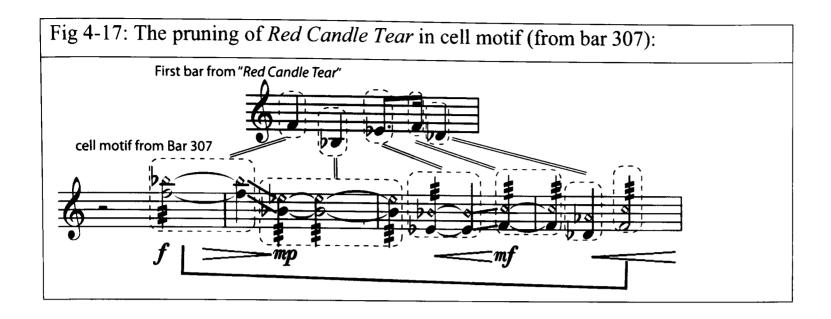


II. Farewell at Yang Guan

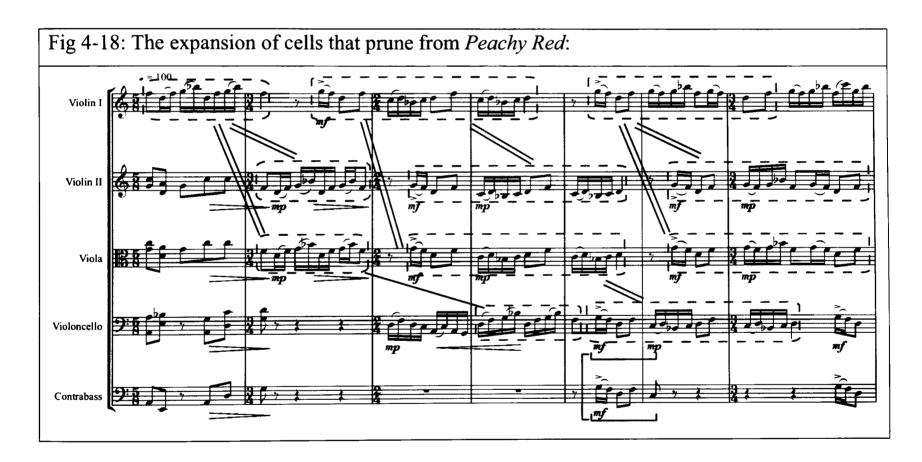
g) Farewell - expanding of cells and cellular grouping

The Chinese material, which is normally compressed into leitmotif, is now expanded cell by cell, so that it now creates a progressive momentum in the piece. There is a cell motif from bar 307 that

constitutes the climax of the second movement and it is a good example to show the compression of Chinese material into leitmotif (See Fig 4-17).



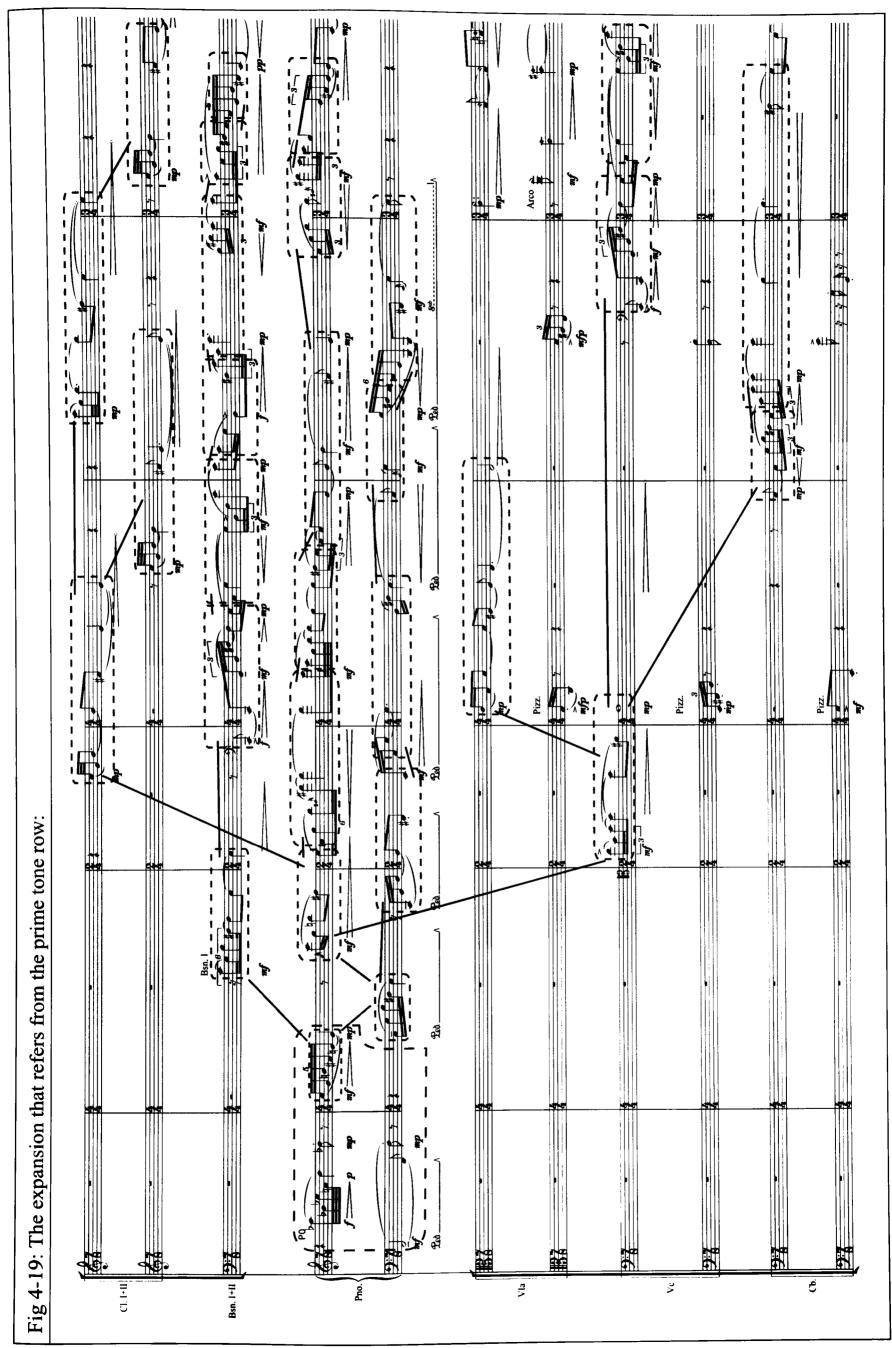
The example in bars 104 -110 also shows the expansion of cells. The materials that are played by Violin I pizzicato and followed by the other parts of the string section are imitating the noise of footsteps that are made by Li and Fok (See Fig 4-18).



Here is the example that shows the cellular groupings that refer from the prime tone row. The expanding of the leitmotif that is grouped by the last 5 notes (C, G, B, F#/G $^{\flat}$, E) of P0 imitate the chaotic sound of crying and yelling in Yang Guan³³ (tradition Chinese: 陽關) (See Fig 4-19).

³³ Yang Guan is the place that the parting with Li with her wife and friend. There is the external information of Yang Guan from Duan, W., *Dunhuang art through the eyes of Duan Wenjie*, New Delhi; Indira Gandhi National Centre of the Arts, 1994:

Dun Huang (Tradition Chinese: 敦煌) province and the gateway of Yang Guan and Yumen Guan were established in the Han Dynasty: envoys, merchants and monks from China going abroad and their Western counterparts entering China had to pass through these pass.



h) <u>Difficult of resistance – stratification of layer</u>

The increasing force of Lu (the grand commandant) can be imitated by the imbrications of layers. The reiteration of brass fanfare, which is constructed by P0, represents the sound of clarion that rushes Li to start his journey to the Great Wall (See Fig 4-20). Furthermore, the Bass sections of the strings start to loop the prime tone row (From bar 263), the Viola section joins in after 3 bars and executes the tone row that refers from the first notes of the lower section (Cello & Double Bass). Afterwards, the viola section affects their upper section (Violin II) but also their lower section, since the lower section needs to modify their tone row that refers from their upper section. The musical idea grows along this system and this dendriform structure can express the increasing momentum of Lu (See Fig 4-21&4-22).

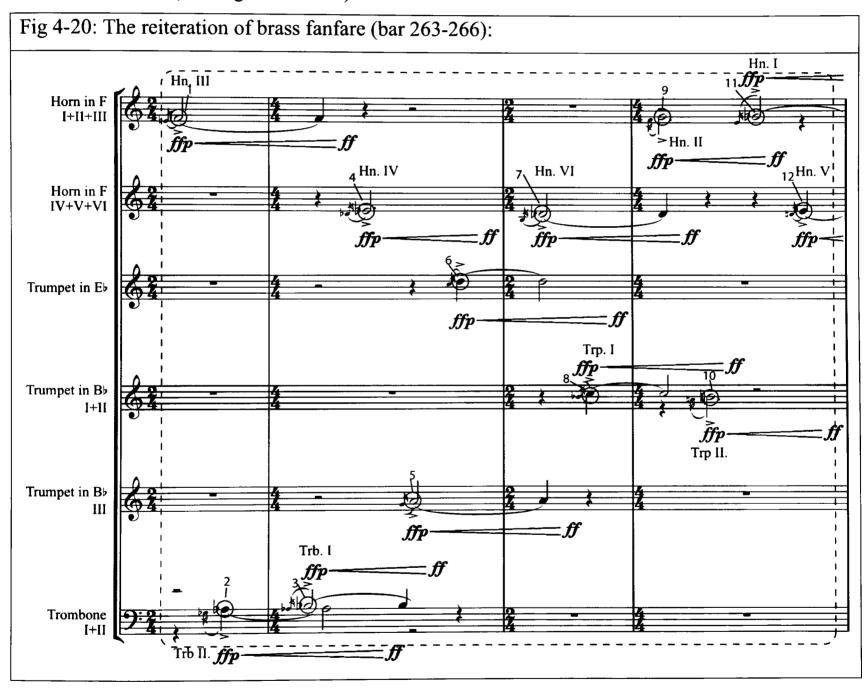


Fig 4-21: C	hart o	of procession	of tor	ne row (bars 2	263 - 2	284):		
Violin I	2/4	P8(Bar 272)	4/4	R1(Bar 279)	2/4	P11(Bar 286)	4/4	R4(Bar 293)
Violin II	4/4	P6(Bar 269)	2/4	R9(Bar 276)	4/4	P4(Bar 283)	2/4	R7(Bar 290)
Viola	2/4	P2(Bar 266)	4/4	R7(Bar 273)	2/4	P5(Bar 280)	4/4	R10(Bar 287)
D.B + Cello	4/4	P0(Bar 263)	2/4	R3(Bar 270)	4/4	P10(Bar 277)	2/4	R1(Bar 284)

Fig 4-22: The increasingly momentum of Lu - the dendriform structure that refers from varieties of tone row: 1 P11 Unis. P8 Viola Double Bass Violoncello Violin II Vln. II Vc. Vla. Dp.

III. Pledging the Hair Pin in Exchange for Tidings of Li

i) Reversal of truth – the retrograde Fishing Village in the Evening Glow and the 2-1-2 tonal system

This slow movement shows Fok's sad plight, sick and penniless, and her endless expectation in unique phrases and incisive harmonies. To represent the reversal of truth (as Fok misunderstands her husband as losing his feelings for her), the Fishing Village in the Evening Glow is symbolically reversed as an important phrase in the third and fourth movements, in which the scale is similar to Yi Fan (traditional Chinese: $\mathbb{Z}\mathbb{Z}$) mode (See Fig 4-23)³⁴.

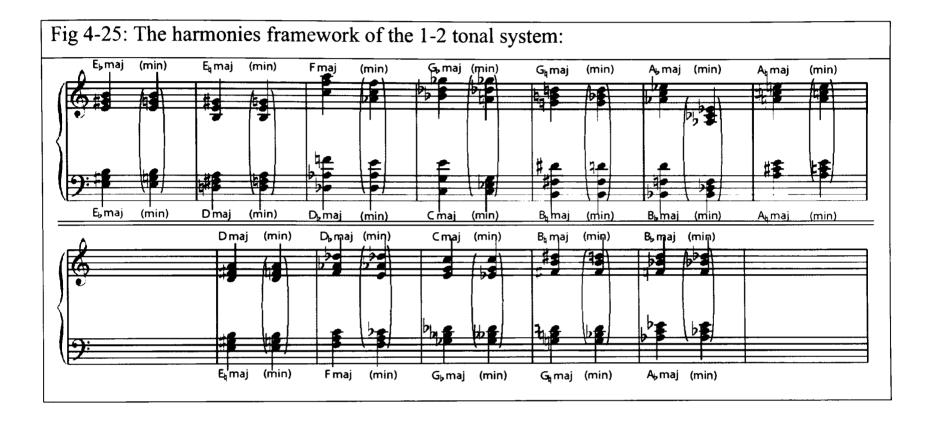


³⁴ There is a definition of Yi Fan in *Asian Music, Vol. 20*, Society for Asian Music, Austin: Society for Asian Music, 1988:

[&]quot;Yi Fan ('7-4' - that mean si - fa) is a special mode in Guangdong opera, which is not used in Beijing opera. In this tuning, the Zheng Xian (traditional Chinese: 正線) mode (5,6,1,2,3 – sol, la, do, re, mi) is altered to become Yi Fan mode (5,7,1,2,4 sol,si, do, re, fa), 7 replacing 6 and 4 replacing 3. In the Chinese folk temperament, the pitches 7 and 4 are a perfect fifth apart, 7 being slightly flat and 4 being slightly sharp of Western equivalents. (P.S. the piano concerto would not follow the tuning since the consideration of piano tuning).

The "2-1-2" tonal system that I invented means that three layers of tonalities operate in parallel (since the upper and the lower layers are in the same tonalities), but also in symmetrical directions (Fig 4-24). In other words, tonality "1" is referred to by the upper and lower tonalities (tonality "2") symmetrically and is surrounded by them. Ultimately, tritones are constantly generated and produce a dissonant noise in the middle of the chord (See Fig 4-25).

Fig 4-24: The symmetry of tonalities in the "2-1-2" tonal system:												
Tonality 1	Aβ	B♭	В	С	Dþ	Dβ	Εþ	Е	F	G♭	Gβ	Α ^þ
Tonality 2	Aμ	ΑÞ	G۶	G ^b	F	Е	Εþ	Dβ	Dβ	С	В≒	Βþ



The "retrograde" material in bars 371-385 is applied to portray the contradiction of Fok. According to my usual practice, the material is complicated and set the tonality "2"; then the upper and the lower layer referred to and located the tonality "2" (See Fig 4-26).

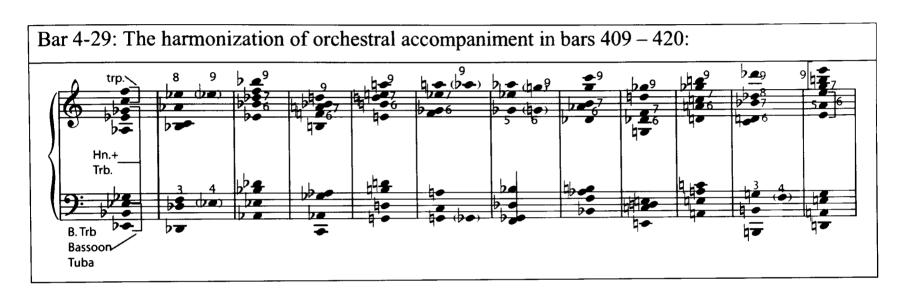
Bar	Notes:						Bass note	Tonality 2	Tonality 1	Tonality 2	
371	Cþ		1	Gb	Αþ	Вы	С	C minor	G ^b minor	C minor	
372 - 373	Ср	Ер	Fb	Gβ		Вы	С	C minor	G ^b minor	C minor	
374 – 375	Ср	Εþ	Fb	G ^β	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		G	G major	C ^b (B)major	G major	
376 – 377	Cþ	+	Fb	G ^b	1 1 2 1	В₩	A	A minor	A(B\(\bu)\)minor	A minor	
378 – 380		Εþ	Fb	Gb	:	***	С	C minor	G ^b minor	C minor	
381	Ср	Εþ			:		G	G major	Cb (B)major	G major	
382 – 385	1	ЕЬ			:	 	Εþ	B ^b minor	A ^b minor	B ^b minor	

j) Lamentation - mound of series and the progress of harmonization

The first tone and the final tone are in the minor 2nd interval in every variant of tone row since the set up of the twelve tone row chart (See Fig 4-4). As a result of this, I was inspired to place several tone rows in juxtaposition. This incisive harmonic framework is constructed by 9 series of tone row mounding to form the climax (bars 409 - 420) of the third movement. The rationale that I chose for this 9 tone row is that I was seeking a minor chord with a major 7th chord extension; nevertheless this combination of rows is animated, operating at several octatonic modes, finally resulting in D dorian (See Fig 4-27). To apply this harmonic framework to the orchestra, various instruments (parts) are allocated to play different rows, which refer to their range of registration (Fig 4-28 & 4-29), although in *Sentiment of Widow* - the *Xiao Qu* selected from the opera is applied to the piano solo passage, different from the previous practice, and the piano solo passage is sourced from this harmonic framework (Fig 4-30).

Series	RI9	P5	R11	I1	R6	I10	R2	P7	RI11		Tonality	•
Bar										Low(1-4)		High(5-9)
<u>`</u>	1	2	3	4	5	6	7	8	9	(1-3)	Middle(4-6)	(7-9)
409	Ер	Вþ	Εb	G♭	Αþ	Εþ	G♭	С	F	E ^b minor	Ab major (Ab	\triangle^{13})
410	Dþ	Dþ	F	Εþ	ВЬ	С	Α ^b	Ер	Εþ	D ^b major	A ^b major	
411	Αb	ЕЪ	Вþ	Dþ	Εþ	Bþ	Dβ	F	ВЪ	A ^b maj (A ^b 11)	D ^b (Eb9)	
412	С	Αb	G♭	Α ^þ	В≒	F	Α¤	Bþ	Dβ	D ^b major	(A ^b o)	B ^b major
413	Gધ	Dβ	В≒	Dβ	Eμ	В≒	Dધ	Eβ	А≒	G (G6 = G major + E minor) + Ab		
414	G þ	G≒	С	Aβ	F	G♭	Εþ	Aβ	Ab	G ^b ø (octatonic)	Fø (octatonic)
415	F	G b	Dþ	Вþ	G۶	Gધ	Eβ	Αb	G≒	$G^{\flat}(Gb\triangle)$	G ø (octatonio	;)
416	ВЬ	F	Αþ	В≒	Dþ	Αb	В≒	G۶	С	Bb ø (octatonic)		B Locrian
417	Eμ	С	Dβ	Eμ	G۶	Dþ	F	D۶	G♭	E Phrygian	D ^b Phrygian	G ^þ
418	Α¤	Eμ	Aધ	С	D [‡]	Α¤	С	G♭	В≒	A minor	A Dorian	
419	В≒	В≒	G۶	F	С	D٩	Вþ	Dβ	Dþ	B Locrian		A ^b major
420	Dβ	Aβ	Eμ	Gધ	Α¤	E	G	В≒	E	D Dorian		
	Low				Mid	dle		<u> </u>	High			

Fig 4-28: T	he allocation of instruments:
Serial no.	Instrument
9	Eb Trumpet, Trumpet I, Viola a
8	Trumpet II+II, Viola b
7	Horn I+IV, Cello a
6	Horn II+V, Cello a
5	Horn III, Trombone I, Cello b
4	Horn IV, Trombone II, Cello b
3	Bass Trombone, Bass Clarinet, Double Bass a
2	Tuba I, Bassoon I, Double Bass b
1	Tuba II, Bassoon II, Double Bass b, Contra-bassoon (8vb)



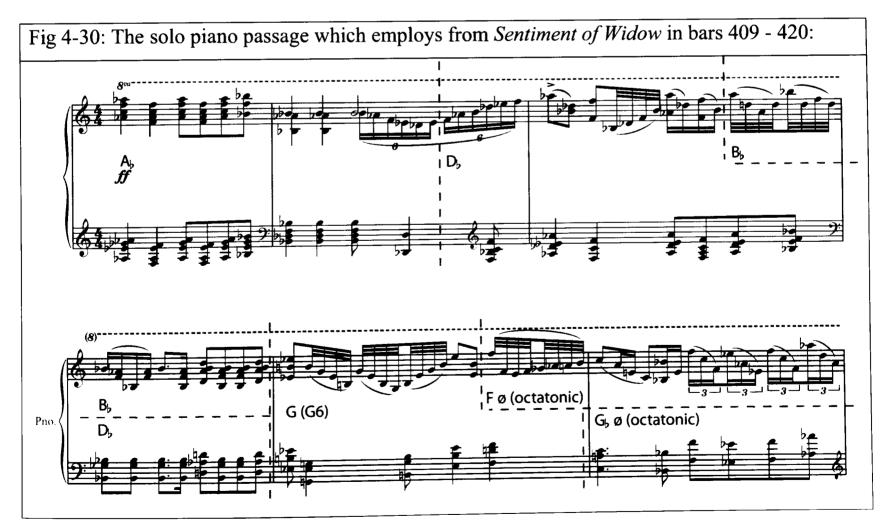


Fig 4-30: The solo piano passage which employs from *Sentiment of Widow* in bars 409 - 420 (cont.):



In addition, the transitional harmonies before the fourth movement (bars 422 - 430) are constructed by the juxtaposition of 3 series of tone row together, but treat every note from the tone row as a major/minor triad. Based on the result of D Dorian, P9 is selected and the first tone is set to the tonic chord of this passage. Since the seeking of the closely related minor triad and the secondary related minor triad, the tone rows that start from A and E are able to be selected to juxtapose with the lower row. Deliberately I chose the P11 on the upper row since it has the same direction as P9, thus R5 for the opposite direction. It was animated as a tri-tonal harmonic framework with symmetrical direction (See 4-31&4-32).

	Fig 4-31: The chart of bounding 3 series of serial row:												
	Notes Series												
	P11	Eβ	Gધ	Aધ	Dધ	Αb	\mathbf{D}_{P}	С	Βþ	G^{\flat}	B♭	F	Εþ
aj/Min	R5	Α¤	В≒	Е	C	F	Bþ	Gધ	Dβ	Α ^þ	Εþ	Dþ	Βþ
	P9	Dધ	F	Gધ	С	G♭	В≒	Вр	Aβ	Е	Αb	E_{ρ}	Dβ
ected scal	ed scale degree:		III	IV				VI	IV		μII		ρI

Fig 4-32: The harmonization of piano solo (bar 422 - 430): #\$Amaj Gmaj Cmaj E-D-Emaj **Bmaj** Gmaj E, maj B,maj Fmaj Cmaj . Gmaj **A**,maj D₂maj IV III VI IV

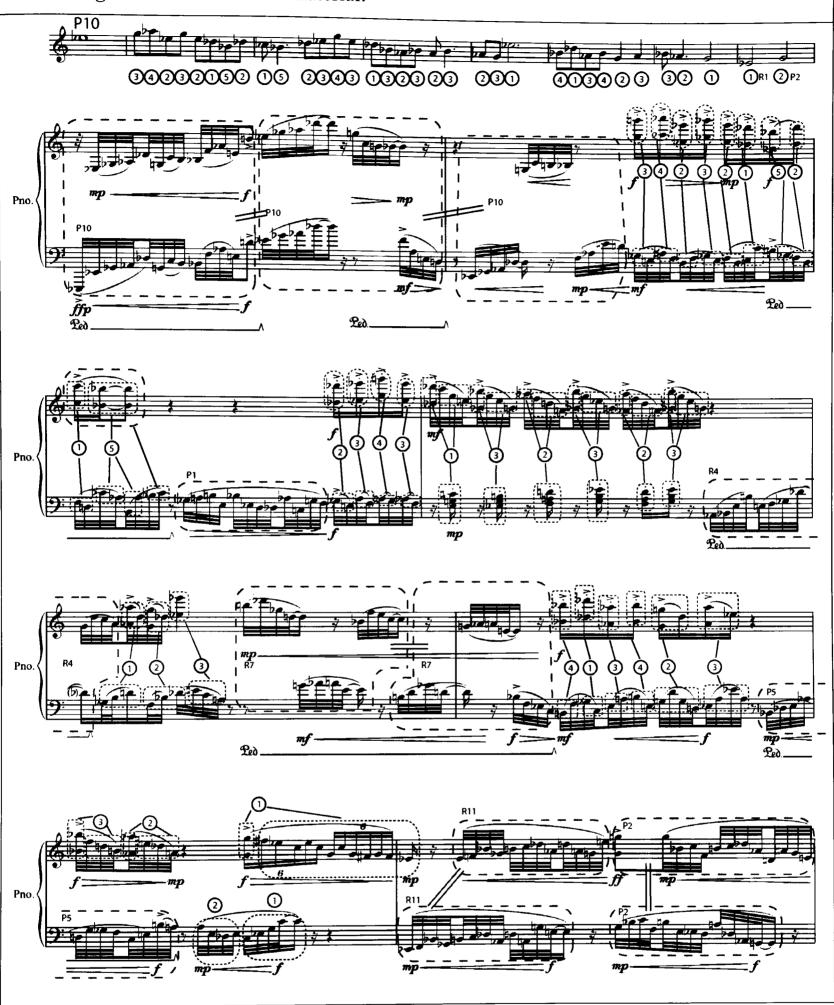
IV. Returning the Hair Pin When Li's Couple Reunite

k) Utterance - combination of serial and folk music material

Two self-narrative passages that are introduced below show the manner of combining serial and folk music material. Reflection of "Fishing Village in the Evening Glow" is referred to in bars 451 – 458. Notes that have not appeared in chromatic scale have been divided and regrouped as a new piano solo passage (See Fig 4-33&4-34).

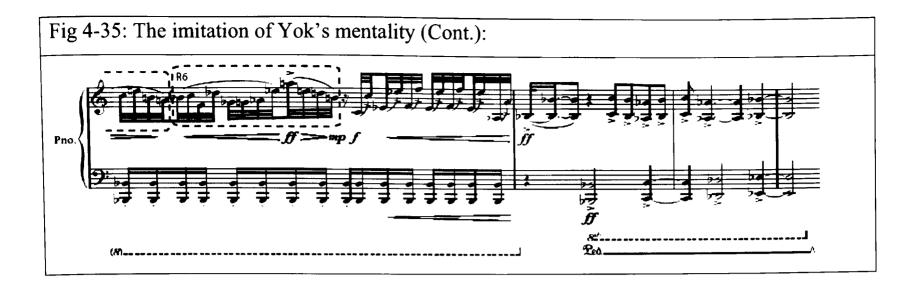
 $\mathbb{O}C+E^b+G^b$ $\mathbb{O}D+F+B$ \mathbb{O} D^b+E+A $\mathbb{O}C+E+A \otimes D+G^b+B \otimes D^b+F+B^b$ $\oplus D+F \oplus F+A \oplus E+G^{\flat} \oplus G^{\flat}+A$ $\mathbb{O}C+\mathbb{E} \otimes \mathbb{E}+G^{\flat} \otimes G^{\flat}+\mathbb{B} \otimes \mathbb{O}+\mathbb{F}$ $\mathbb{O}C+E+G$ $\mathbb{O}D+F+A$ $\mathbb{O}E^b+G^b+B$ OC+Gb OD+G OEb+A OF+Bb Fig 4-33: The notes within outside of the reflection of Fishing Village in the Evening Glow and their grouping of notes in bars 451 – 458: **OR11** Ø P2 S Ab+B $\odot F+A$ В В В В В В В В \mathbf{B}^{b} $B^{\boldsymbol{\beta}}$ Bβ Аβ Ab ${f A}$ Αβ Чγ Αр Чβ Чγ Pβ A^{b} Αþ Ğ В 큠 G В Сþ дþ В дĐ дĐ дþ Ц Ц F 1 H ц ц ħ 臣 臣 臣 臣 臣 臣 臣 \dot{E}_{b} 臣 \mathbf{E}_{b} 臣 Db Dф Dh Dh D⁴ D₄ Вβ D ρþ qΩ Ω å Ωþ P10 \mathbf{C} \mathbf{C} \mathbf{C} \mathbf{C} C \mathbf{C} \mathbf{C} \mathbf{C} $\mathfrak{G} B^{\flat}$ OB^{b} $\otimes B^{\flat}$ $\mathfrak{G}\mathbf{B}^{f b}$ $\oplus \mathbf{B}^{\flat}$ Reflection of Fishing Village in the $\otimes A^{b}$ φVΦ $\triangle A^{b}$ QYP OAb $\oplus G$ **90** $\oplus G$ **6**G \mathfrak{G} ØG ΦE^{b} ΦE^{b} $\Im E^{\flat}$ OE^b 臣 $\mathbb{Q}\mathbb{D}^{b}$ \mathbb{QD}^{\flat} $\oplus D^{b}$ ρ Evening Glow Notes from 0 ФС Bar: 458 455 456 453 454 457 452 451

Fig 4-34: Piano solo passage that regrouped the material from reflection of *Fishing Village in the Evening Glow* and chromatic material:



There is also a combination between the *Peachy Red* and serial row, accompanying by the B^{\flat} bass pedal with unexpected accent. It can imitate the Yok's intense mentality (Fig 4-35).

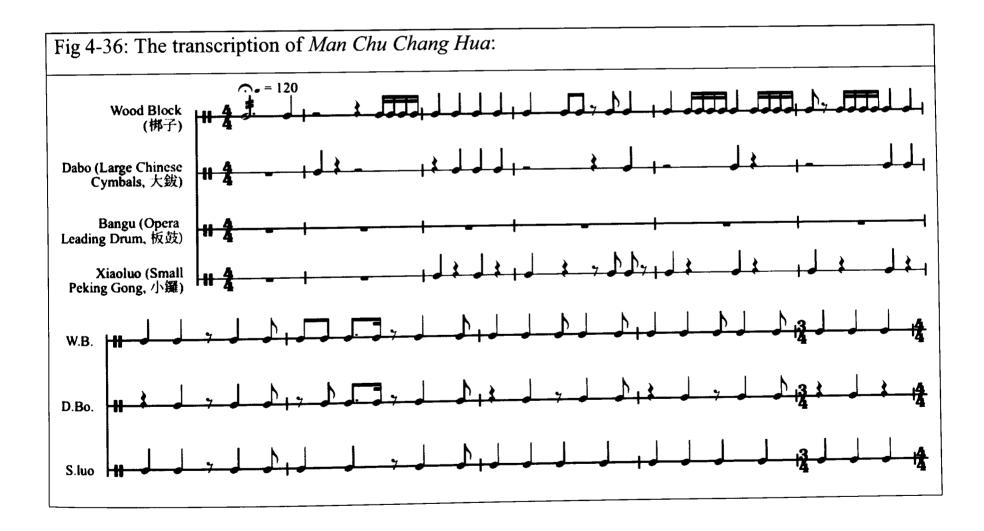
Fig 4-35: The imitation of Yok's mentality: Pno. Bb Bass Pedal Pno



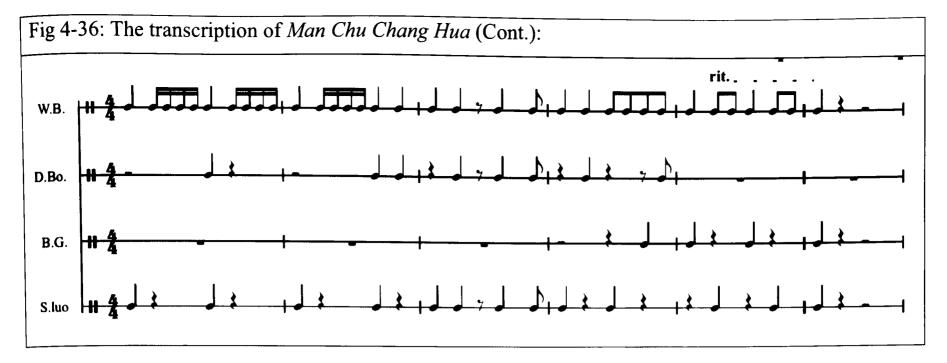
V. Debate in the Inner Sanctum

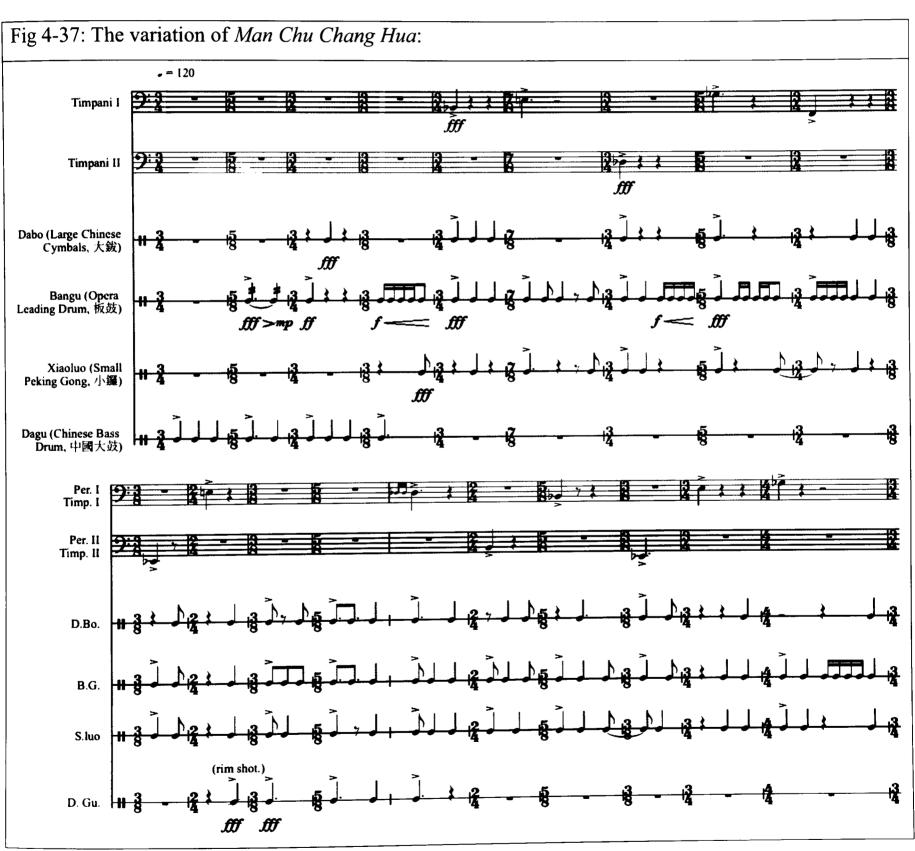
1) Surmounting and protesting – Octatonic, Serial with Luo Gu Jing

To show the unconscious and eeriness, the tension and rhythmic percussion accompaniment, that varies from *Man Chu Chang Hua* (traditional Chinese: 慢出場花)³⁵ is employed to describe the atmosphere of confrontation between Fok and Lu (Fig 4-36&37).



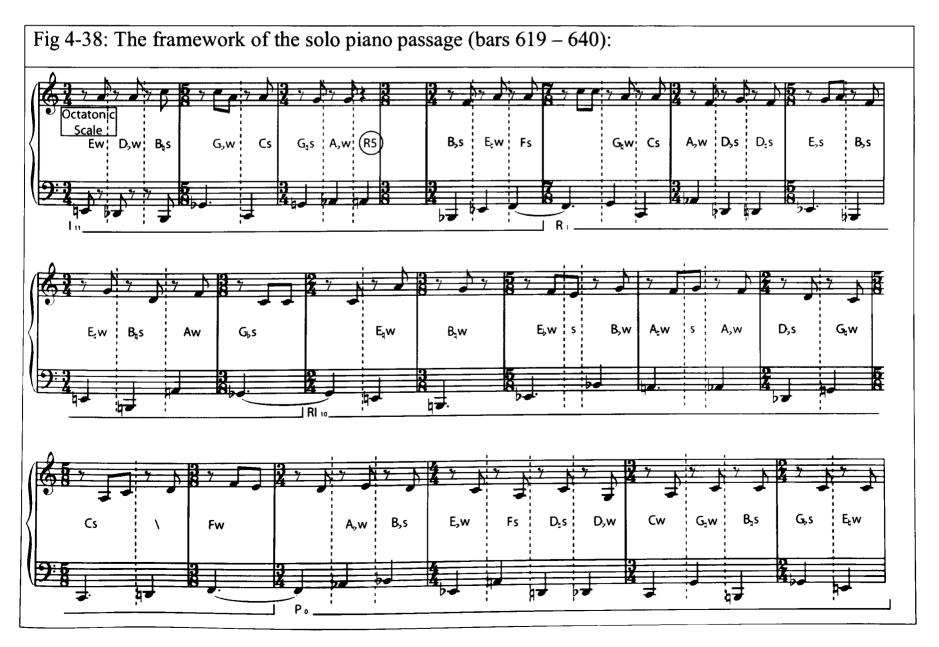
³⁵ It is one of the *Luo Gu Jing* that usually use in any type of Chinese opera with the appearance of role that has a highest status (e.g. Emperor, prime minister, grand commandant...etc).

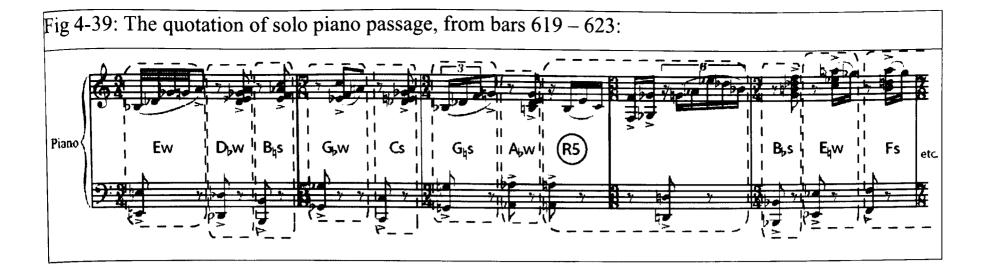






The solo piano passage in bars 619 – 640 is incontestably a focal point of this piano concerto, thus this passage is a combination of octatonic and serial rows, referring to the rhythm pattern from the variation of Man Chu Chang Hua at bars 577 - 602. The notes of the root are constructed on several twelve tone rows and employ octatonic notes as the "piling up" of the structure of music (See Fig 4-38&4-39).



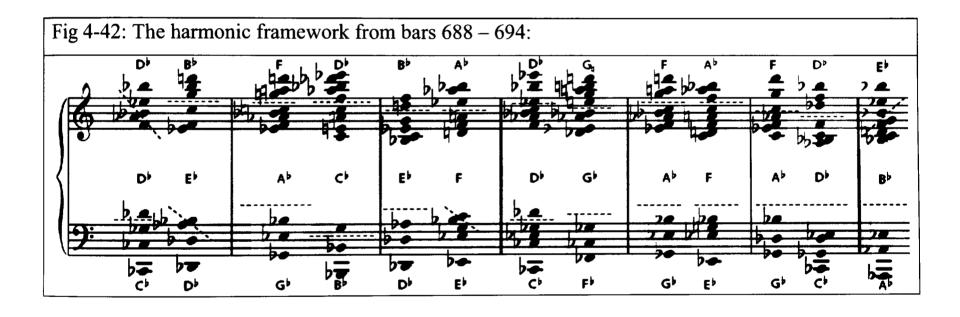


m) Settlement and reunion – 1-2-3 pentatonic

A magnificent climax ending with tri - pentatonic tonalities was attempted by me before composing this concerto. Since the method of juxtaposition of three closely related pentatonic modes has been applied in the first movement, a unique system of constituted pentatonic tonalities needs to be established in this piano concerto as a final settlement and reunion of the couple. I regularize the lower and the middle tonalities into ones a major 2nd apart, followed by the upper tonalities with symmetrical direction. Due to the stable direction of tonalities "1"&"2" and the instability of tonality "3", the tendency of detachment and approbation is set and yearning sounds with alteration between consonant and dissonant sounds create a set of vivid harmonies (See Fig 4-40). *Blossoms on a Spring Moonlit Night*, as the primary element of this concerto, is finally applied in the coda of the finale and played by horns and over-blown bassoons in fortissimo. Tonality "2" is a set which is referred to from this theme so that the system is animated based on the musical material that applies to the middle tonality (Fig 4-41&4-42).

Bb АЧ ٩V Gh ď Jo F Еh J. Еþ Dh Ωþ В Fig4-40: The essential setting and direction of tonalities 1, 2 and 3: ВЬ 4 AЫ J A^{b} Gh В F Еh Εþ 3 3 3 3 setting: 689 9 692 693 694 Bar: 688 691 Essential

Bar	Note	е				Tonality 1	Tonality 2	Tonality 3
688			F	Ab	Βþ	C ^b /B [□]	Dþ	D^{\flat}
_		Εþ	F			D_{ρ}	Εþ	Bb
689		Εþ	F	Αþ	ВЬ	G^{\flat}	Α ^þ	F
	С					Βþ	Εþ	D^{\flat}
690	С	Ер			ВЬ	D_{p}	Εþ	Βþ
<u> </u>			F			Εþ	F	Α ^b
691	С		F	Αb	Bþ	С ^b /В [‡]	Dþ	Dþ
		Εþ		Α ^þ	Bþ	F ^b /E ^a	G _þ	G 均
692		77 77 77 77 77 77 77 77 77 77 77 77 77	F	Αb	Bþ	G ^þ	Α ^þ	F
	С					Εþ	F	Α ^þ
693	C	Εþ	F	Ab		G ^þ	Α ^þ	F
	C			Αþ	Вþ	С ^b /В [‡]	$D_{\mathfrak{p}}$	Dþ
694					ВЬ	Ab	Bb	Εþ



5) Saxophone Concerto with Symphonic Band - Pimenta

- I. Allegro
- II. Adagio
- III. Presto

a) Concept of the Saxophone Concerto and the "six timbre system"

This piece was commissioned by a Macau Youth Symphonic Band and the Guildhall post-graduate student Timothy Sun. Since it is a piece for a youth symphonic band, I could not avoid the currency of the pieces, and also the actual operation and difficulties of executing this piece. I think that the declining birth rate is an issue when forming a school band of 70 - 80 students in East Asia, since the decline of the birth rate is directly affecting the supply of students. Also, it is not a good path to enlarging the scale of the wind orchestra itself as an aim of musical education; rather it would be preferable to keep around 40 quality players in the ensemble. The popular instruments can be kept in the school band but less common wind instruments, such as the English horn, contrabassoon, E^{\flat} soprano clarinet and E^{\flat} alto clarinet are not required in this score because of the difficulty of attaining them for the school band.

In this piece I introduce the concept of the "six timbre system", which divides the ensemble into six timbre groups and keeps their volume at the same level. Each timbre group extends over 4-5 octaves and the volume of every timbre group can be well-balanced and coordinated. Conductors (or musical directors) can particularly listen to every student in the ensemble and improve their intonation and timbre. The provision of instrumentation also helps music students to appreciate their position in the wind orchestra and gives them a sense of achievement to improve their volume, timbre and skills since the students can listen to their own execution, as they would not be overshadowed by the ensemble. The contrast in timbre between the six timbre groups and the solo saxophone can be appreciated by the instrumentation of the piece that is represented in Fig 88. It can also be considered as a construction of the "six timbre system".

¹ Quah, S, R., Families in Asia: home and kin, New York: Routledge, 2008

The situation today is the outcome of a historical process of development where individual choices, policy decisions and intangible demographic and economic changes are closely intertwined. Thus, the analysis of parenthood must follow a historical perspective. The most basic statistic associated with parenthood is the crude birth rate... The change in crude birth rates from 1960 to 2005 has been evident and varied across the ten Asian countries (Japan, Hong Kong, Singapore, China, Korea, Indonesia, Thailand, Malaysia, Philippines and Vietnam)... The fertility change was modest in Japan, a developed country that already had low fertility in the 1960s... the trend in all the ten Asian countries, the United States and the United Kingdom has been the same: steady decline in the crude birth rate (number of live births per 1000 population). This similariyu stands in sharp contrast to the significant variation in economic development and socio-cultural values of these countries.

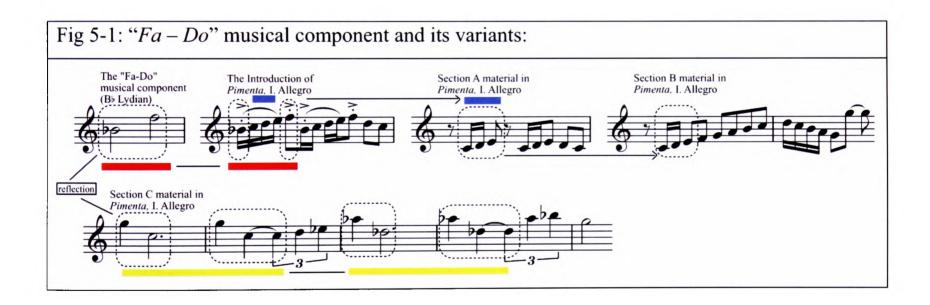
Fig 88: Instrumentation of saxophone concerto with symphonic band - "Pimenta": * Solo Alto Saxophone Accompaniment: 1) Non – reed woodwind + double reed woodwind instrument: **Piccolo** l player Flute I+II2 players 2 players Oboe I+II2 players 2 players Bassoon I+II2 players 2 players Sub-Total: 7 players 2) Clarinet Family Clarinet I 2-3 players Clarinet II 2-3 players Clarinet III 2-3 players **Bass Clarinet** l player Sub-Total: 7-10 players 3) Saxophone Family Alto Saxophone I+II 2 players Tenor Saxophone 1 player Baritone Saxophone 1 player Sub-Total: 4 players 4) Cylindrical tubing brass Trumpet I+II 2 players Trumpet III l player Trombone I+II 2 players Bass Trombone 1 player Sub-Total: 6 players 5) Conical tubing brass Horn I+II 2 players Horn III+IV 2 players Euphonium 1-2 players Tuba 2 players Sub-Total: 7-8 players 6) Timpani and Percussion: Double Bass Timpani: Timpani (4 drums) + Wind Chimes Percussion I: Snare Drum, Sys. Cymbal Percussion II: Xylophone, Tubular Bells, Temple Blocks, Cymbals a.2, Triangle, Percussion III: Vibraphone, Tom-Tom Percussion IV: Glockenspiel, Bass Drum Sub-Total: 6 players **Total:** 37-41 +*1 players

I. Allegro

b) Gregson's influence and leitmotif development

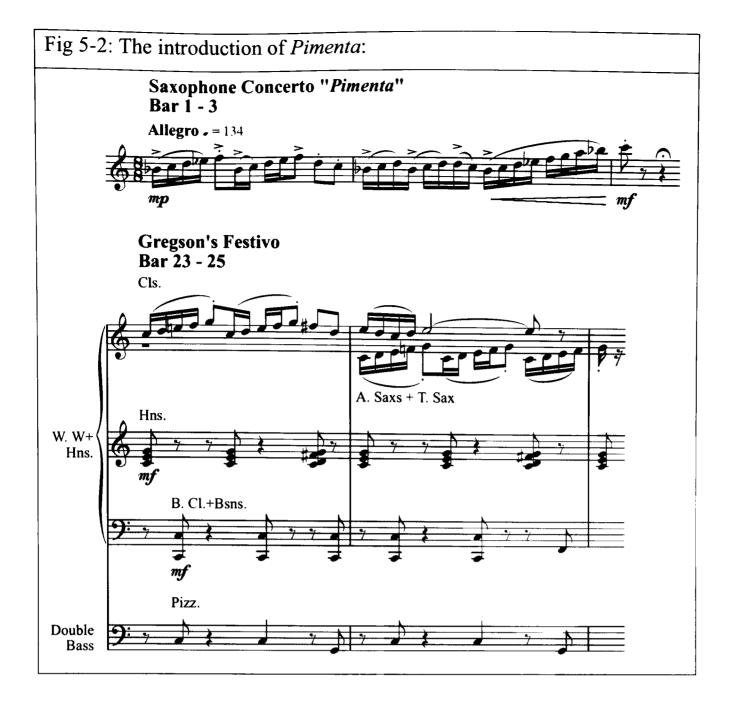
This piece is inspired by Fado, a genre of Portuguese folk music². Its ordinary harmonic framework and scheme is not its only musical element applied to this piece, as the partition of "Fa-do" is also present (to using the two musical notes Fa - Do(Doh) as the musical component to prompt the leitmotif or phrase in this piece).

Edward Gregson's influence appears throughout this saxophone concerto, in its musical style, harmony and leitmotif development. The "Fa - Do leitmotif", as the propulsion of this piece, is varied in using different material to develop this movement (See Fig 5-1). The "Fa - Sol - La - Si - Do" (in B^{\dagger} Lydian mode) material in the introduction, which varied from the "Fa - Do" musical component, is from Edward Gregson's Festivo (Fig 5-2). The "So - La - Si" leitmotif, which varies from this component, also occupies an important role in the construction of the first movement. There are two examples to show how the "So - La - Si" leitmotif constructs the material in sections A and B, as the music is built in ABACAB form (See Fig 5-3&5-4).



² The definition from Encyclopædia Britannica:

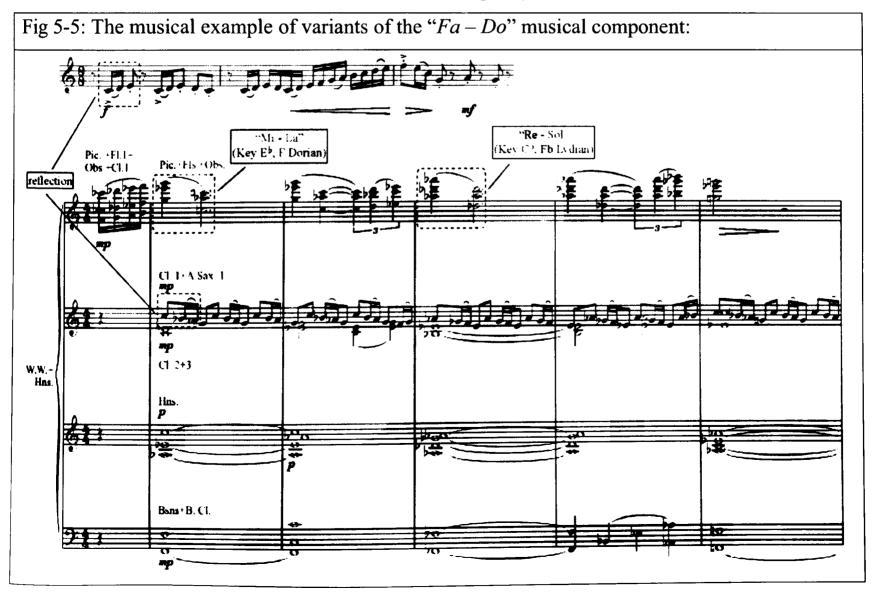
[&]quot;fado, a type of Portuguese singing, traditionally associated with pubs and cafés, that is renowned for its expressive and profoundly melancholic character. The singer of fado (literally, "fate") speaks to the often harsh realities of everyday life, sometimes with a sense of resignation, sometimes with the hope of resolution. The music is performed by eithera female or a male vocalist, typically to the accompaniment of one or two guitarras (10- or 12-string guitars), one or two violas (6-string guitars), and perhaps also a viola baixo (a small 8-string bass viola). Most of the repertoire follows a duple metre (usually with four beats to a measure), with a text arranged in quatrains or in any of several other common Portuguese poetic forms. Until the mid-20th century many fado performances featured a significant element of improvisation. Inevitably enriched with an array of emotive bodily gestures and facial expressions, fado aims—and indeed, is required—to evoke a penetrating sense of saudade (roughly, "yearning")."



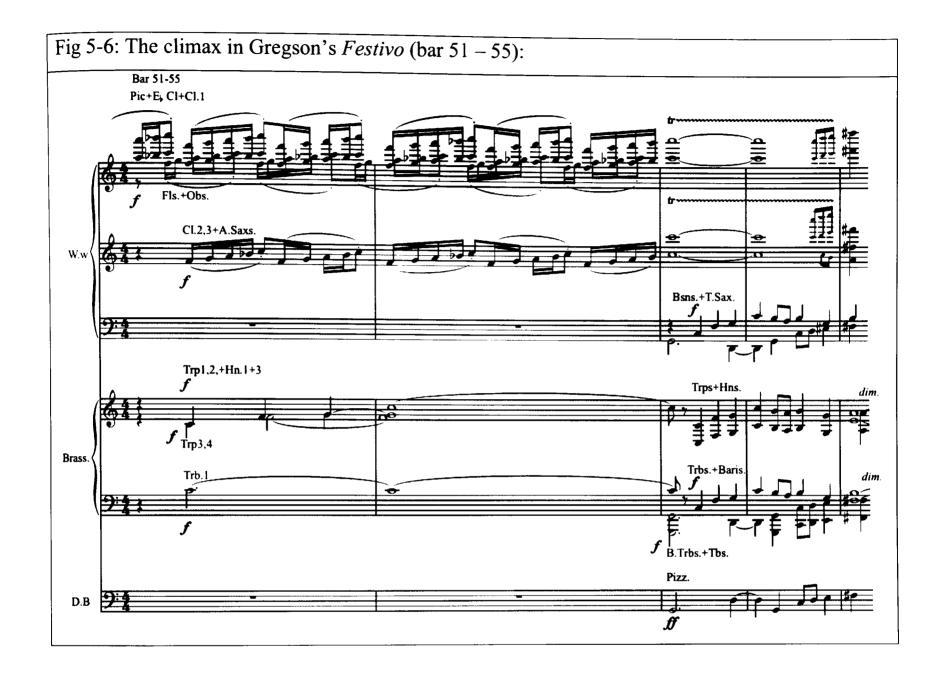


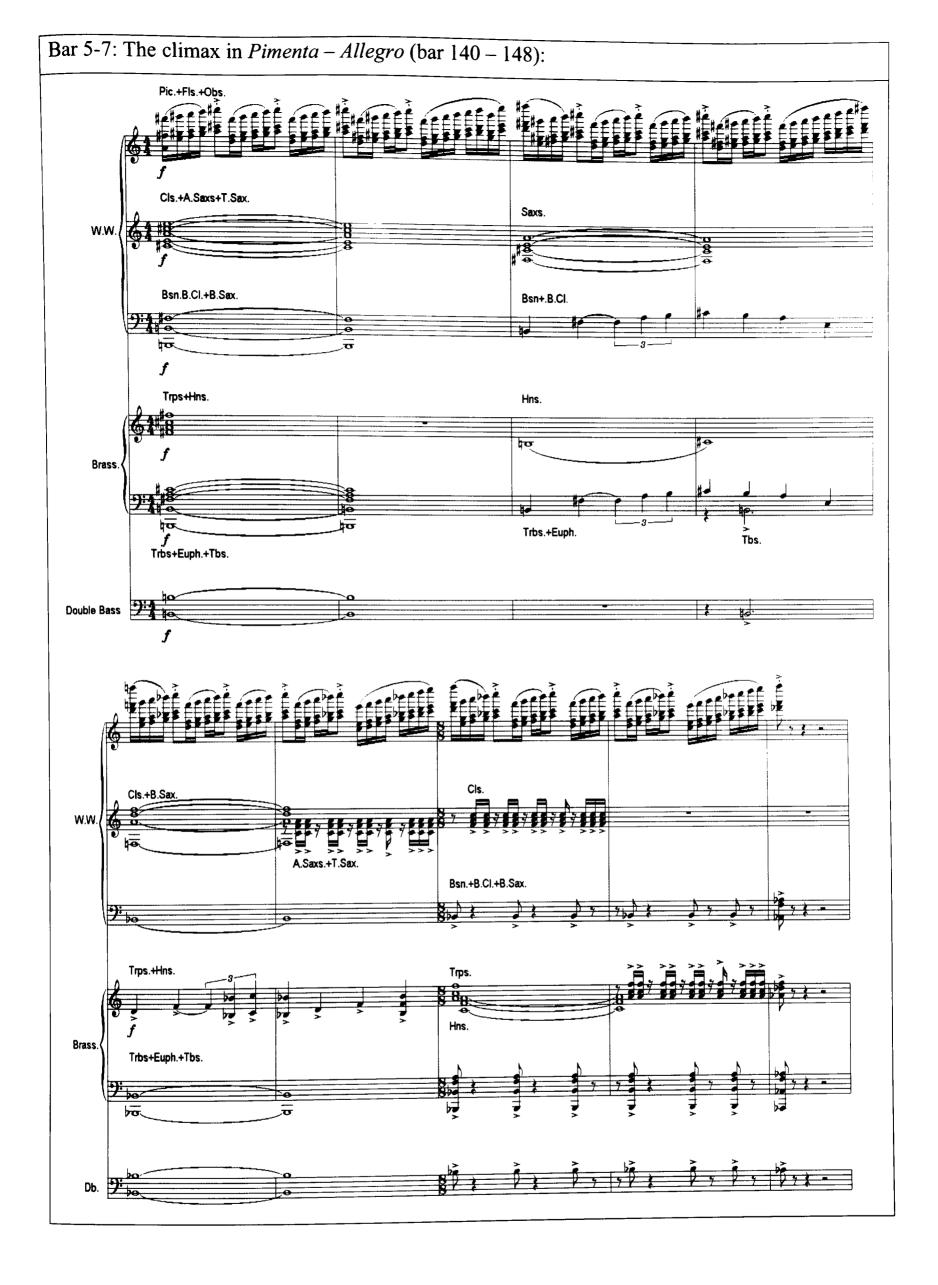


There is also an example to institute understanding of the use of variants of the "Fa - Do" musical component. The rhythm pattern in section C is actually the reflection of the "So - La - Si" leitmotif. The subject itself is also constructed by "Mi - La" in F Dorian mode and "Re - Sol" in F Lydian mode, which is also a variant of "Fa - do" (See Fig 5-5).



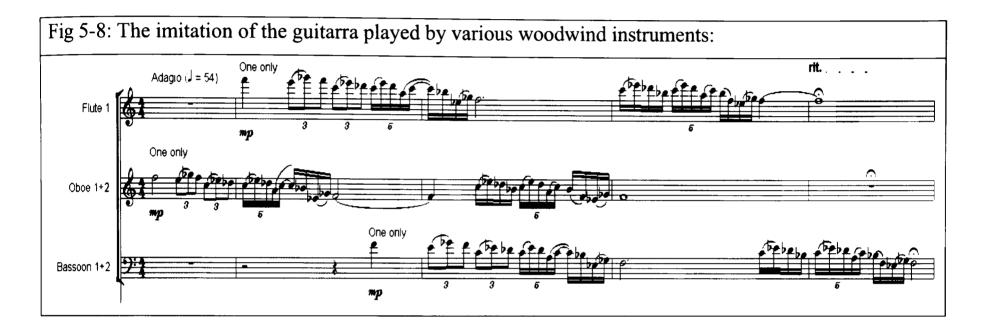
The "La - Si - Do - Re - Mi" leitmotif (B\Bigsi Dorian mode) in the first movement's climax, which varies from the "Fa - Sol - La - Si - Do" material, also refers to the climax of Gregson's Festivo (See Fig 5-6&5-7).





c) Palate of Fado - Imitation of its syntax and harmony scheme

The guitarra³, as one of the accompanying instruments in Fado, occupies an important position in this genre of music since it contributes a unique Portuguese flavour to the ensemble. The "Fado-like" phrase (irregular rhythmic running passage), which is usually played by this instrument, is referred to by various woodwind instruments in the introduction of this slow movement as the demonstration of the improvisation of the guitarra (See Fig 5-8).



The harmonic scheme $(I - V^7)$ is usually applied to Fado music⁴. To imitate the essence of Fado, I attempt to employ this scheme as an accompaniment pattern, fixed with a melodic motif that is constantly repeated with variation. The additional appoggiaturas and tuplet in the solo alto saxophone passages is also an imitation of the retroflex of Portuguese in Fado (see Fig 5-9).

³ There is a synopsis in *Ethnomusicology*, Vol. 35, No. 2 (Spring - Summer, 1991), University of Illinois Press, pp. 309-310, written by Dale A. Olsen:

This pear-shaped instrument, of which the front and the back are virtually parallel, is usually fitted with twelve metal strings in double courses, the highest three pairs each tuned to a given pitch at the unison, the other three pairs tuned to a given pitch with its upper octave. The Portuguese guitar is by and large a melodic instrument. The double course metal strings impart a vibrato and somewhat nasal quality to the tone which has, with good reason, been likened to the human voice.

⁴ There is the quotation from Rodney Gallop in *The Musical Quarterly, Vol. 19, No. 2 (Apr., 1933)*, Oxford University Press, pp. 199-213:

The Portuguese apply the name of guitarra to an instrument with a rounded soundboard and six double strings of wire... The tune of the fado, or figured variations upon it, is played on the former instrument which has a sweeter, more silvery tone, while the latter is used to provide a thrumming accompaniment, alternating invariably between the chords of the tonic and the dominant seventh.

Fig 5-9: The " $I - V^7$ " harmony scheme and an imitation of retroflex: Adagio J = 54 A tempo *Solo Alto Saxophone B CI Double Bass *Solo Alto Sax.

III. Presto

d) Cooperation of the six timbre system and the contrast between a band and a soloist

To unify the style of the saxophone concerto, the variants of the "Fa - Do" musical component and the idea of first movement are integrated in the finale. The finale starts from the "Fa - Sol - La - Si - Do" (A^{b} Lydian mode) motif and spreads to the other timbre groups. Good cooperation in performing this rapid passage is required from every player of each timbre group (Fig 5-10).



The passage in bars 293 - 320 (Fig 5-11) can also be considered as a recapitulation since it is varied from the "So-La-Si" leitmotif from bar 14 in the first movement. This material is played by

a clarinet and followed by a flute from bar 307 and finally developed to a climax in bars 315 - 323 (See Fig 5-12).

Fig 5-11: The phrase in bars 293 – 297, as a recapitulation of "So - La - Si" leitmotif:

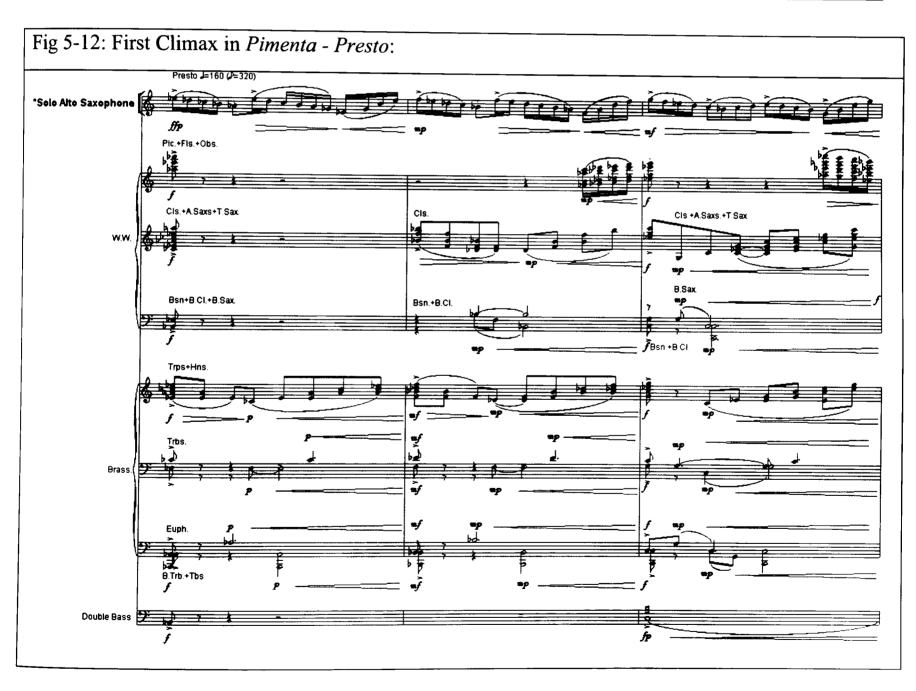
'Solo Alto Saxophone

W.W.+Hns

Ban.

Pizz.

Double Bass





Nevertheless, the new material that also refers from the first leitmotif (from bars 1-2 of Gregson's *Festivo*) is added as a new form of propulsion to develop this movement (See Fig 5-13). This material is introduced by horns and various other groupings of instruments play the horn material continuity. The inextricable passage that develops from the horn material is played by solo saxophone so the contrast between band and solo saxophone can be made prominent (See Fig 5-14).

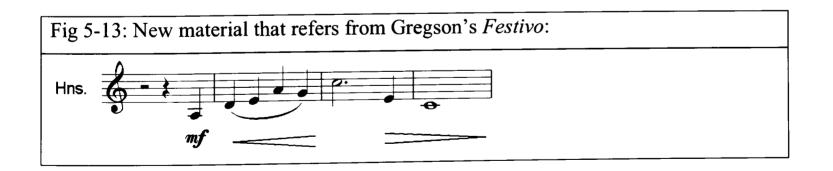
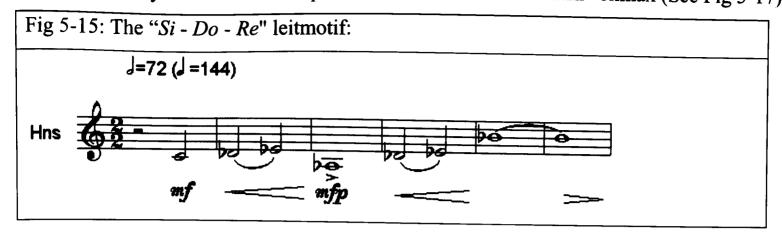
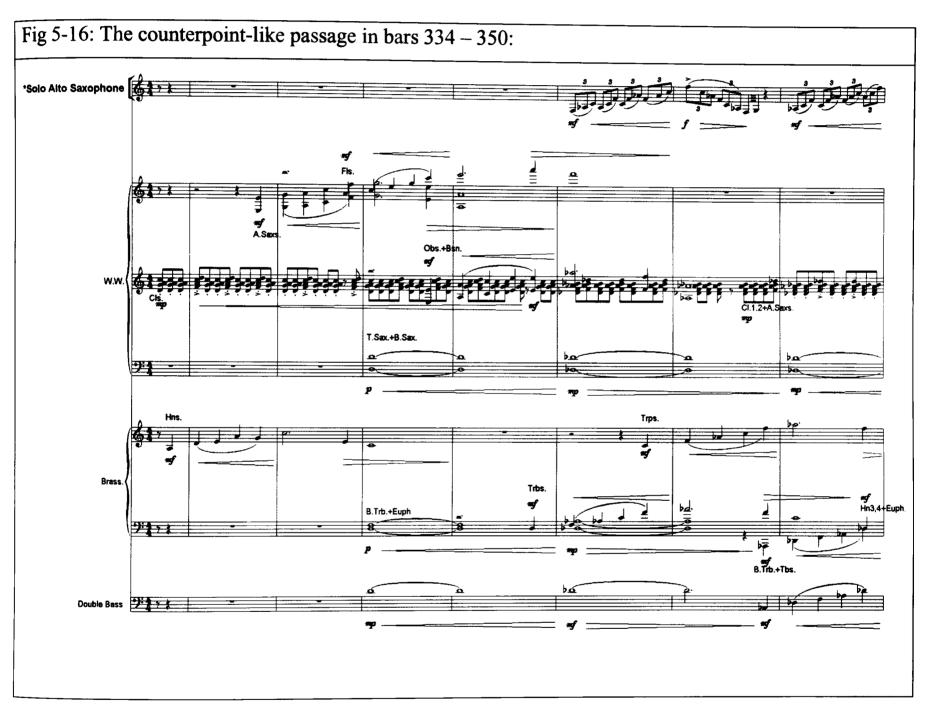


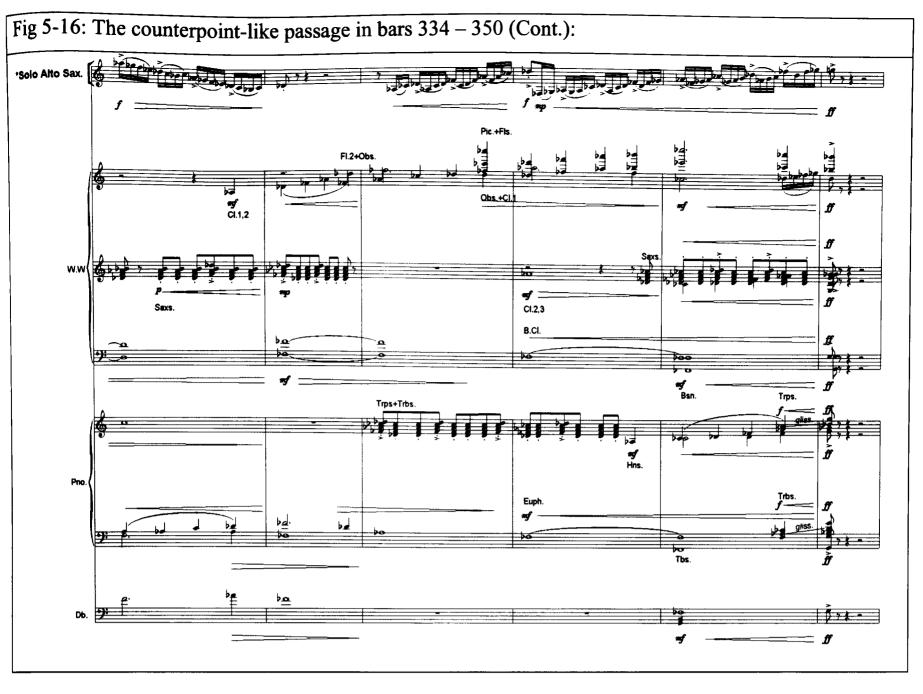
Fig 5-14: The contrast between band and solo saxophone and the development of new material from Gregson's idea:

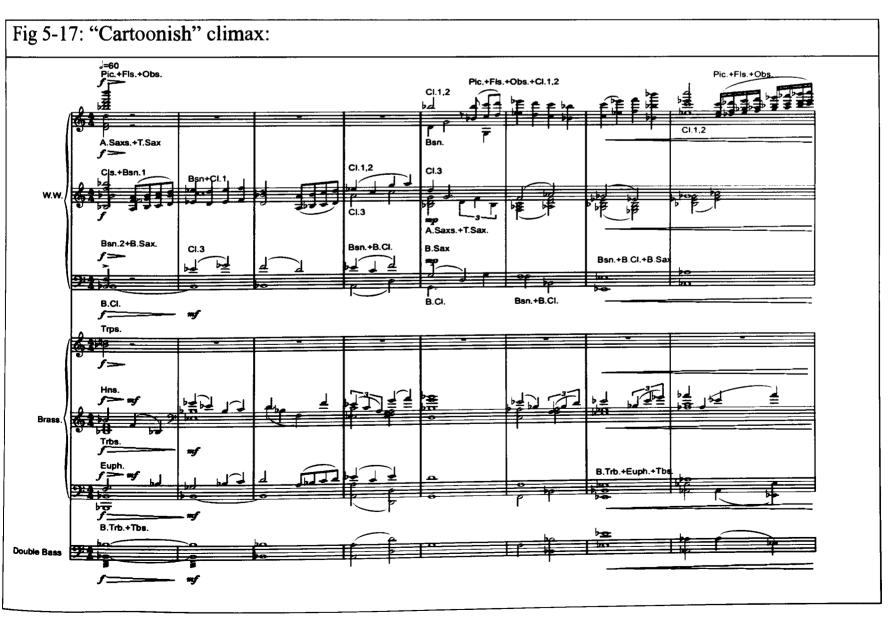


The "Si - Do - Re" leitmotif, which varies from the "So - La - Si" leitmotif (See Fig 5-15), is constructed as a counterpoint-like passage in bars 334 – 350 (See Fig 5-16). This "Si - Do - Re" leitmotif finally varies a melodic phrase and creates a "cartoonish" climax (See Fig 5-17).











Appendix – Recordings:

Disc 1:

Track no:	Title of Works:	
1	Clarinet Sonata – Dukkha	I. Pratyutpannadhva – the Present
2		II. Atitadhvan – the Past
3		III. Anagatadhvan – the Future
4	Guzheng with Piano – A Tender Dream	* Piano version
5		* Keyboard version
6	Violin with Piano – Havoc in the Heavenly	I. Proclamation of the "Handsome Monkey King" to be the
	Kingdom	"Great Sage"
7		II. Chaos in the Peach Orchard and He Steals the Pills
8		III. The Celestial Generals and Warriors from the Heavenly
		Kingdom
9		IV. True Lord Er lang
10		V. Fiery-Eyes Golden-Gaze
11		VI. Under the Buddha's Hand

DISC 1

Appendix 1 – Recordings (Cont):

Disc 2:

Track no:	Title of Works:	
1	Piano Concerto – Fok Siu Yok	I. Alliance in the Radiance with Flower Fragrance
2		II. Farewell at Yang Guan
3		III. Pledging the Hair Pin Exchange for Tidings of Li
4		IV. Returning the Hair Pin When Li's Couple Reunite
5		V. Debate in the Inner Sanctum
6	Saxophone Concerto with Symphonic Band – <i>Pimenta</i>	I. Allegro
7		II. Adagio
8		III. Presto

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PORTFOLIO OF COMPOSITIONS

Five Compositions for Solo Instruments with Accompaniment

KIM KUOK IP

Vol II of III

Scores of Solo Instruments with Piano Accompaniment

School of Music, Media and Performance University of Salford, Salford, UK

Submitted in Partial Fulfillment of the Requirements of the Degree of Doctor of Philosophy, January 2011

Scores of Solo Instruments with Piano Accompaniment:

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2) Guzheng with Piano – A Tender Dream		
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Kim Kuok Ip

Clarient Sonata - Dukkha

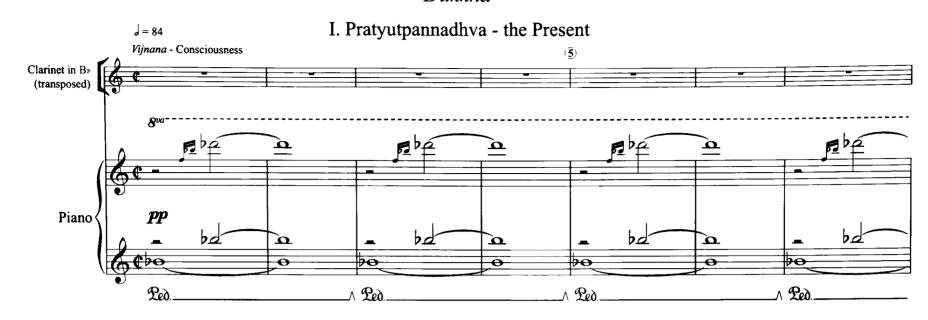
- I. Pratyutpannadhva The Present
- II. Atitadhvan The Past
- III. Anagatadhvan The Future

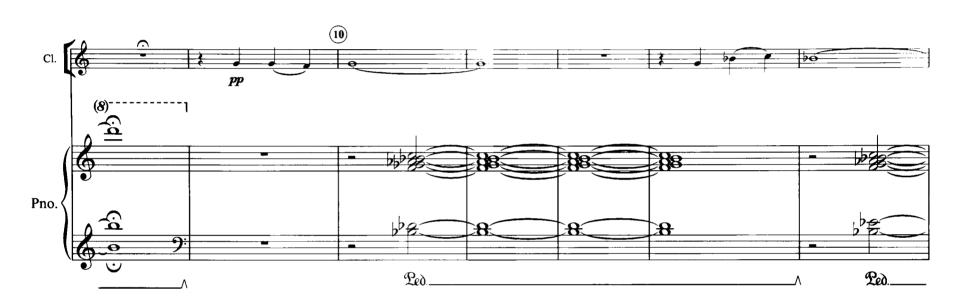
Instrumentation:

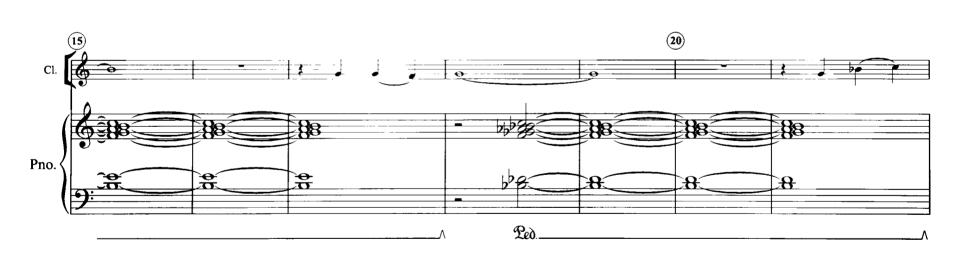
- Clarinet in Bb (transposed)
- Piano

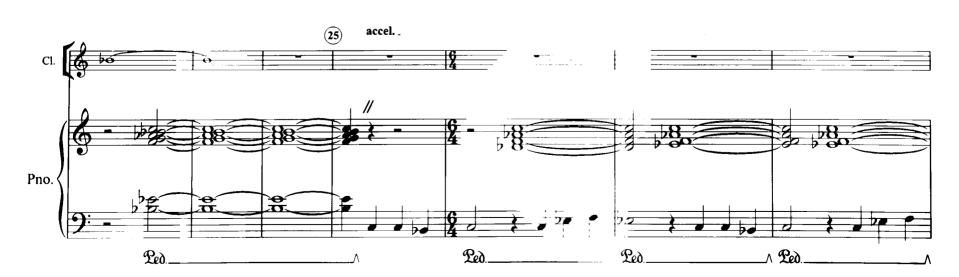
Clarinet Sonata

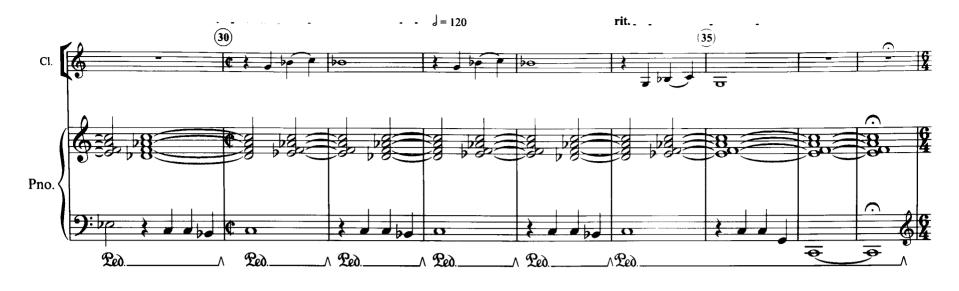
Dukkha

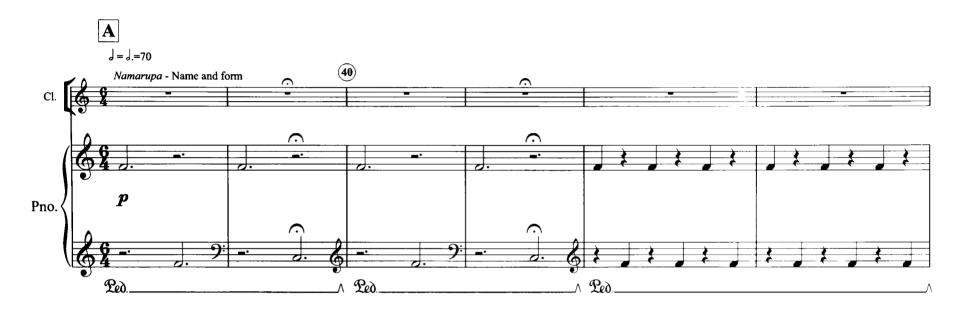


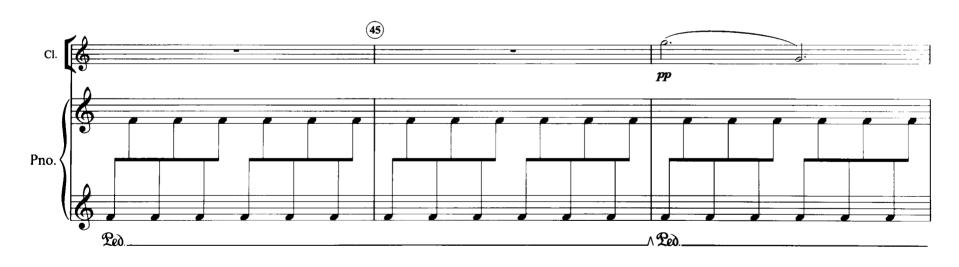


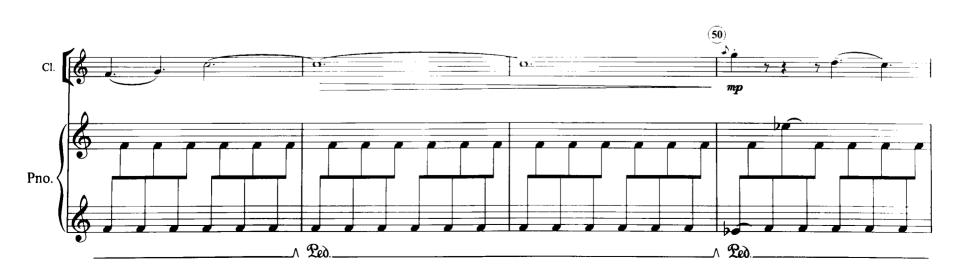


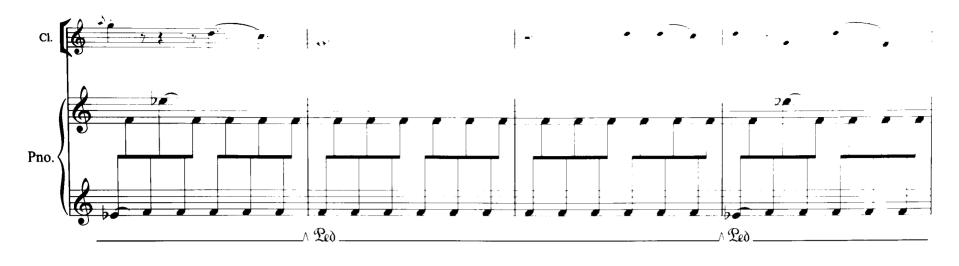


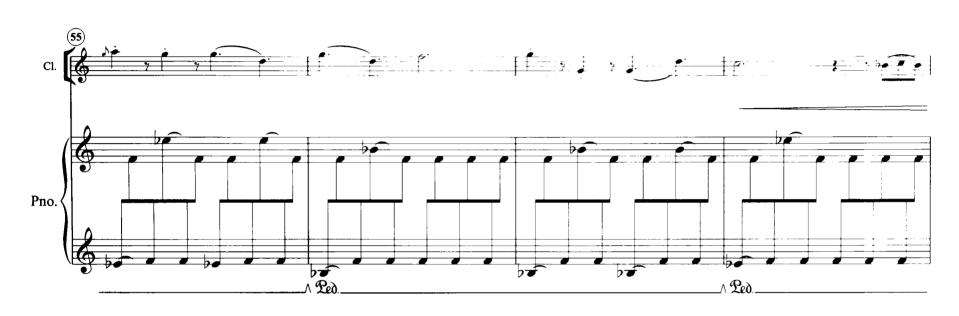


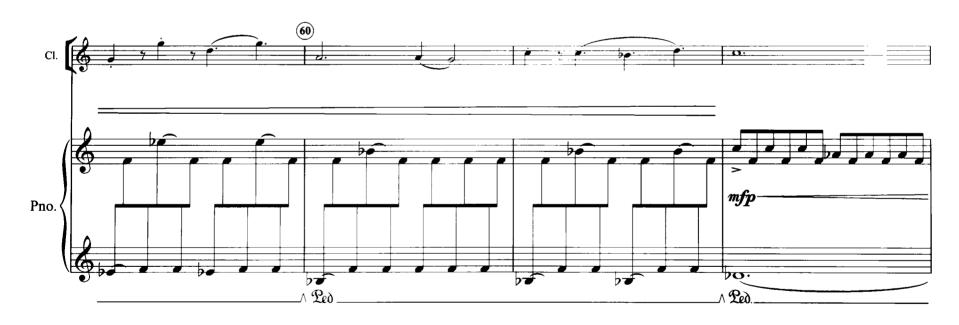


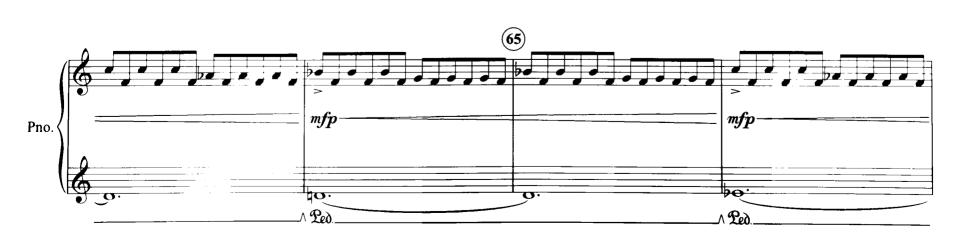




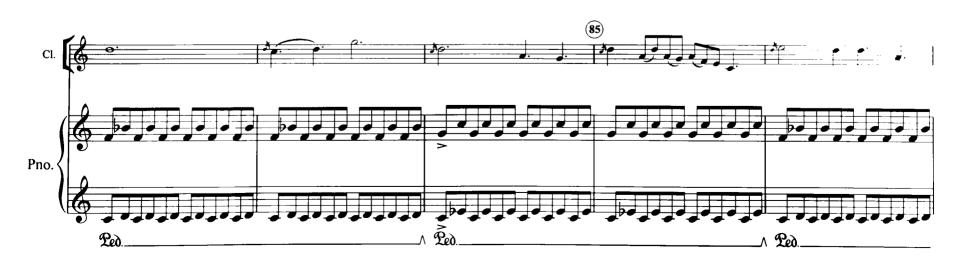


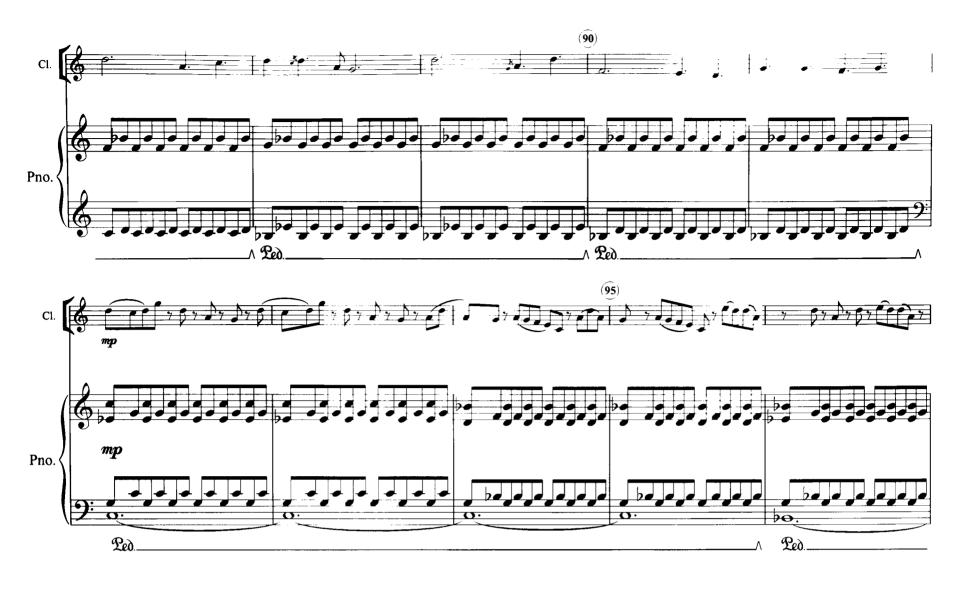


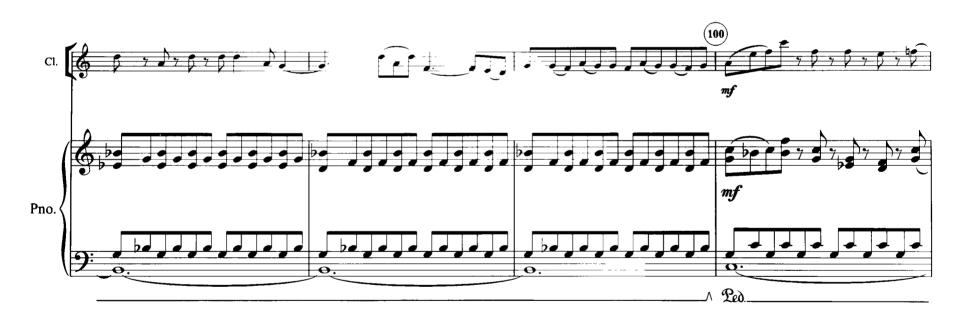






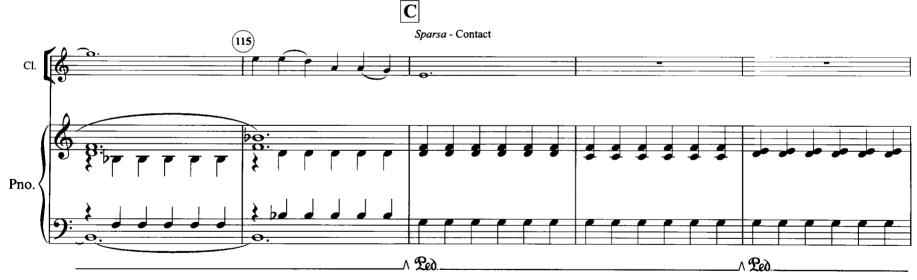


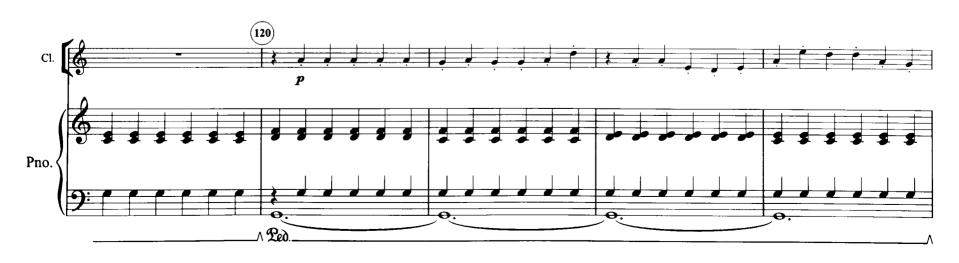


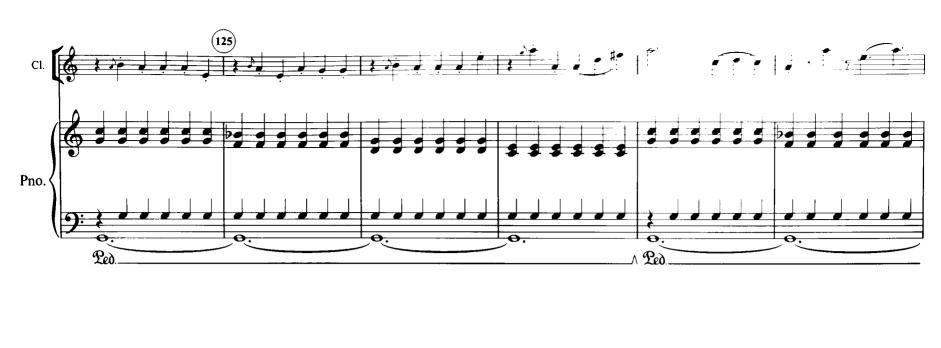












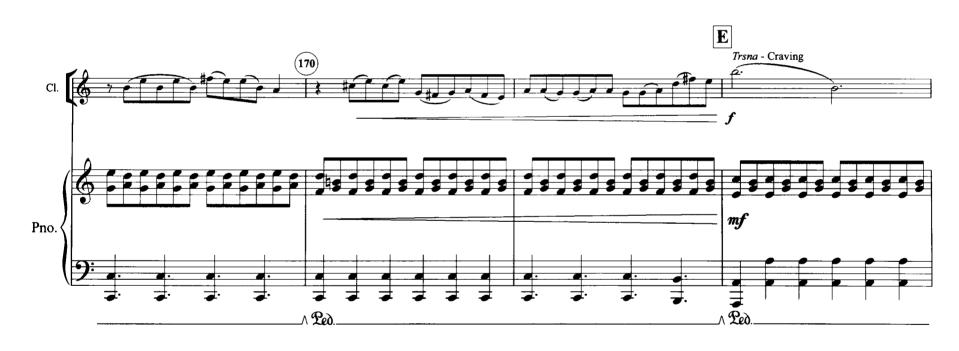


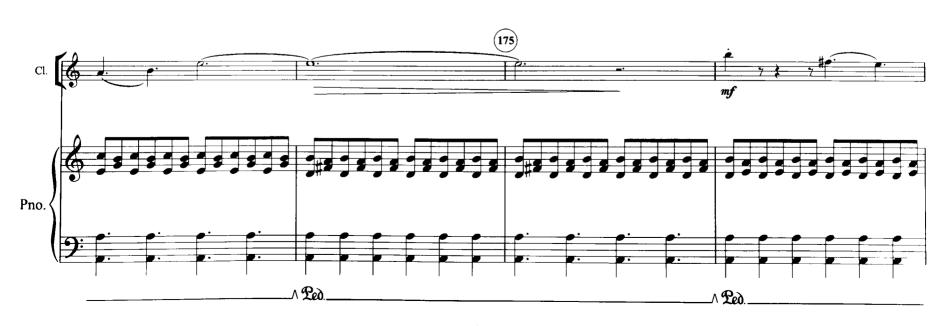


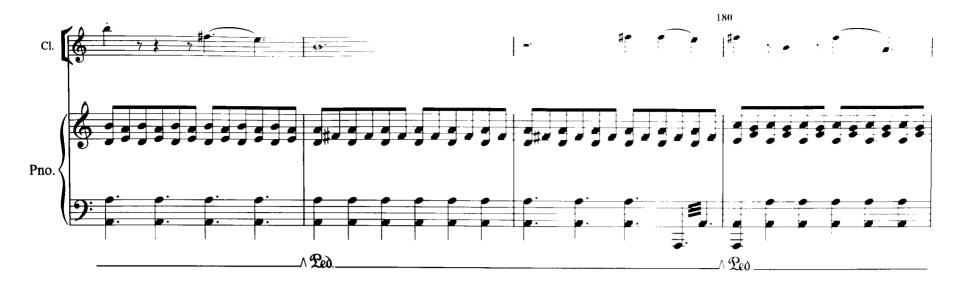




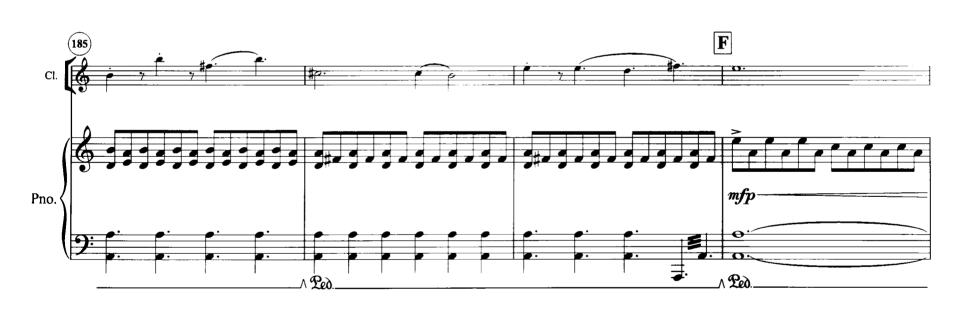


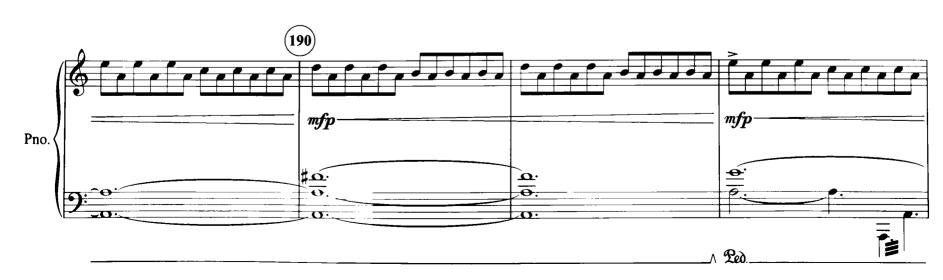




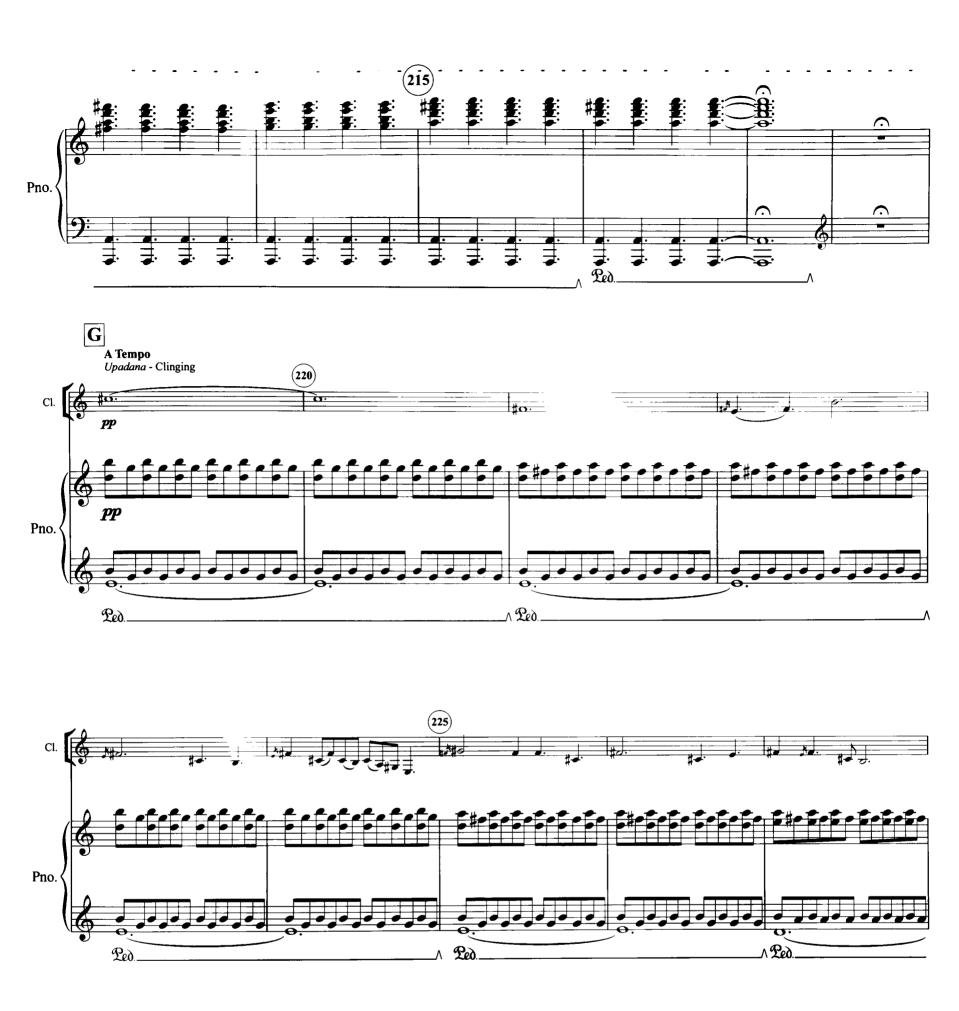


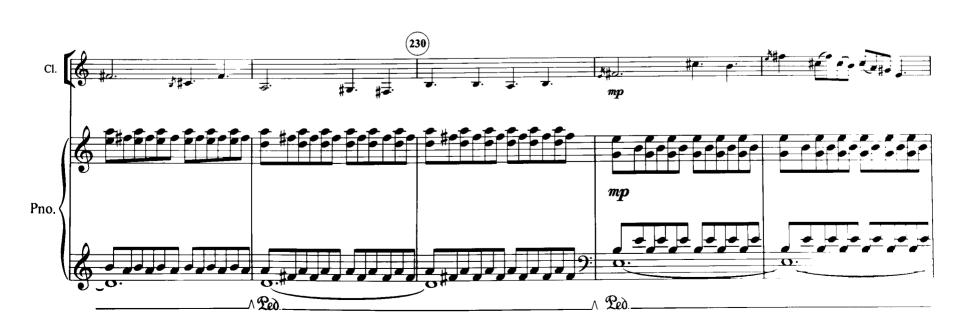


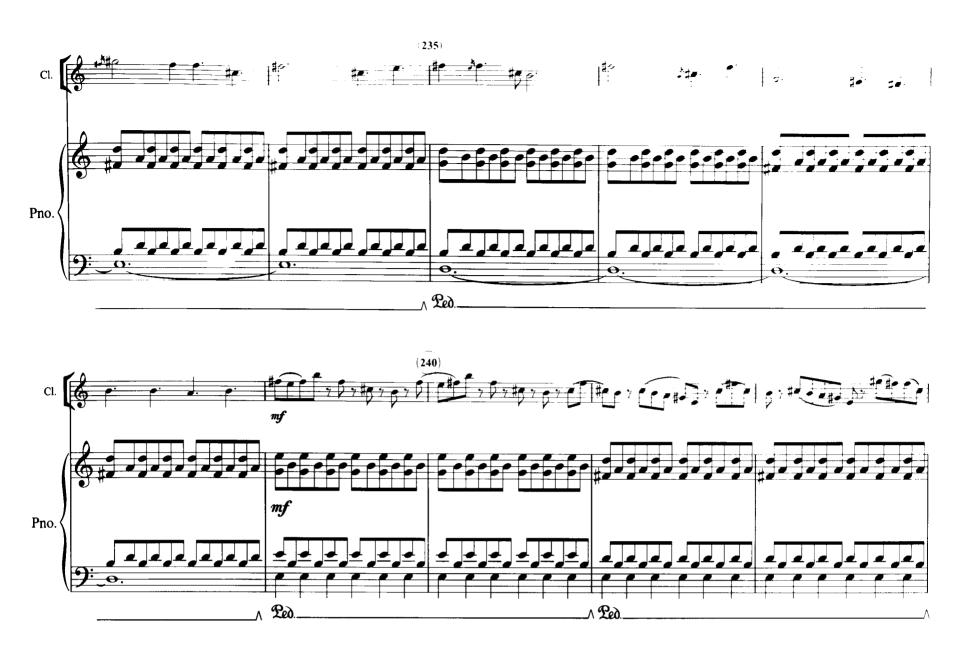


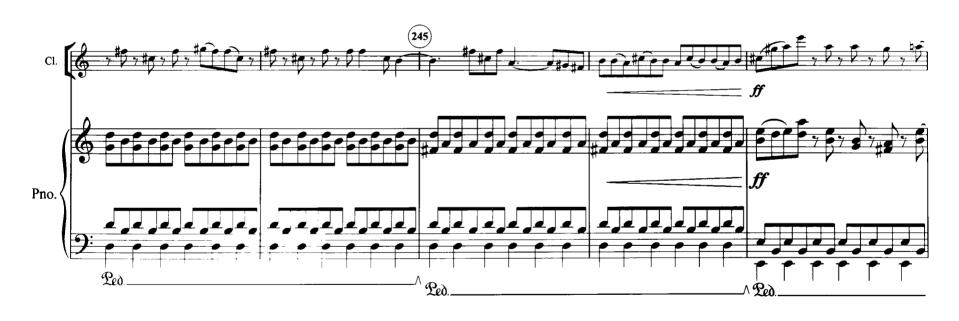






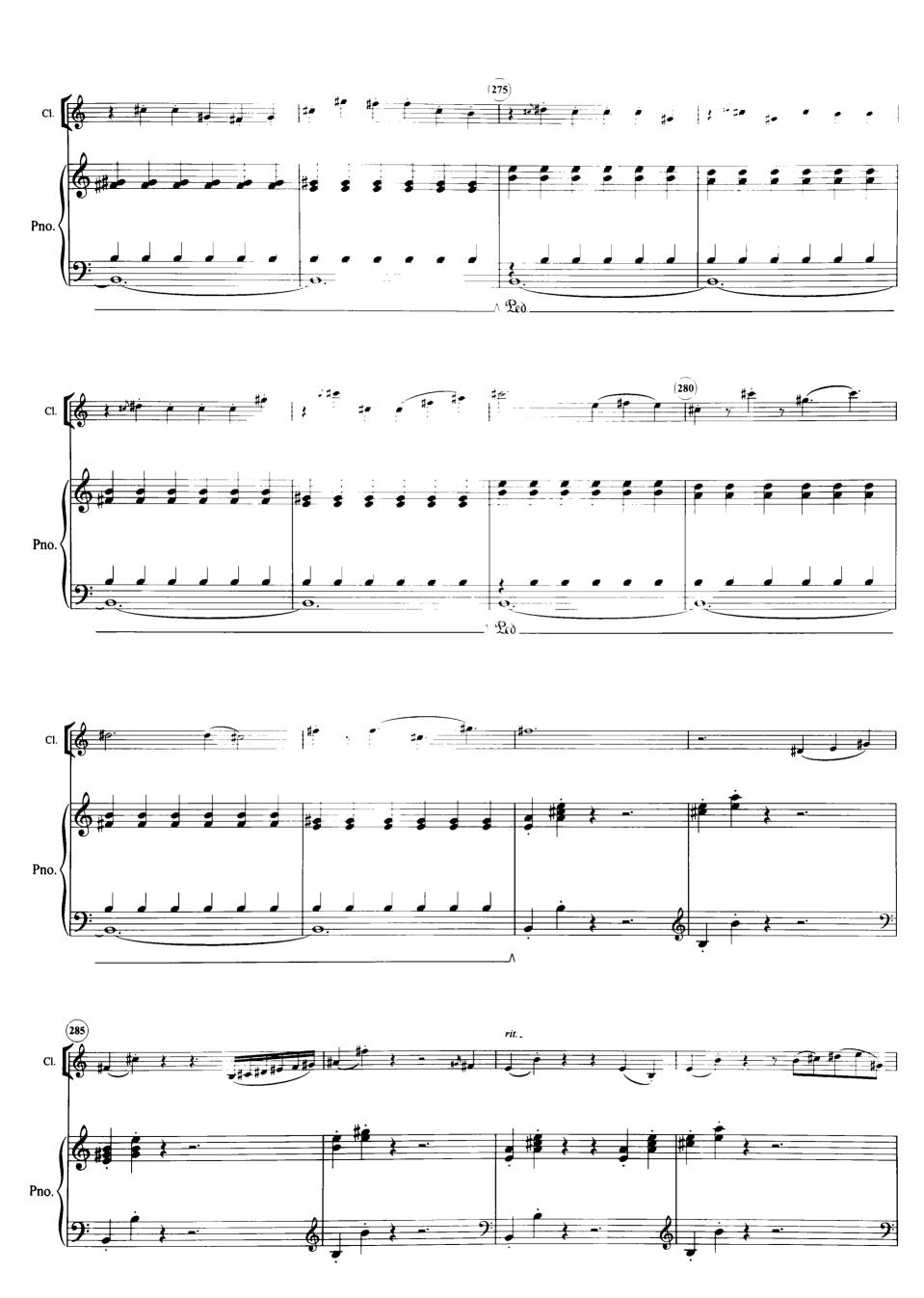


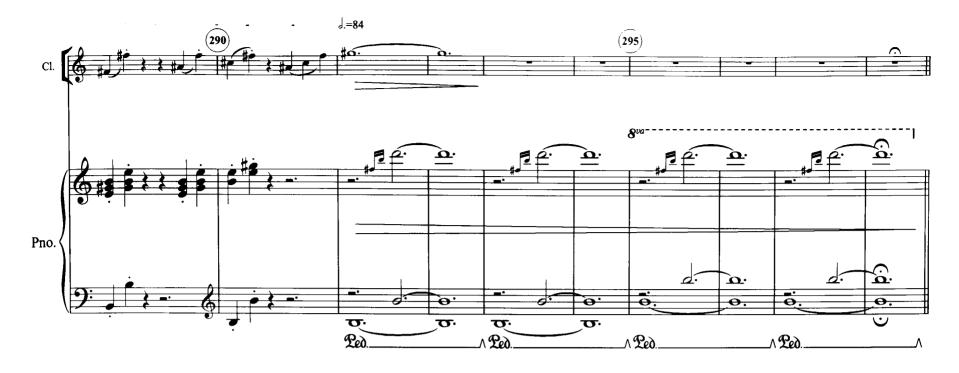




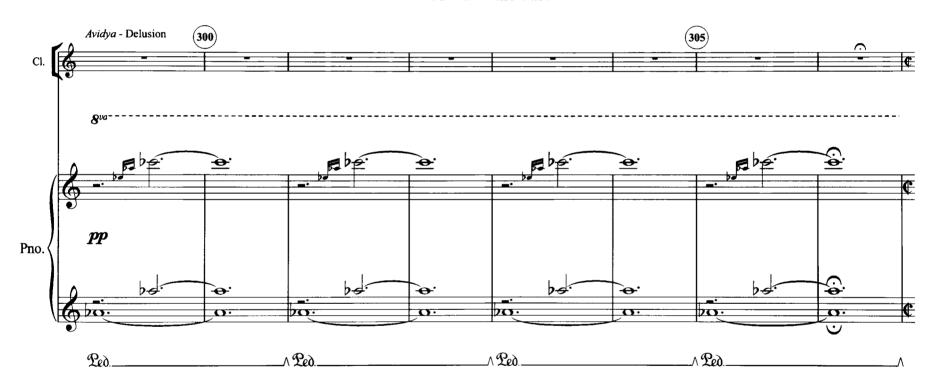




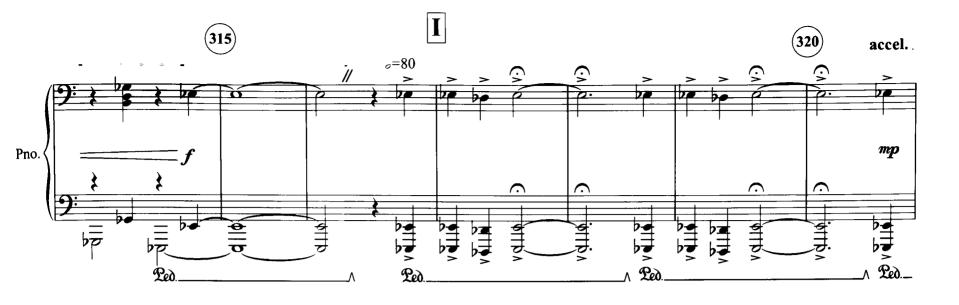


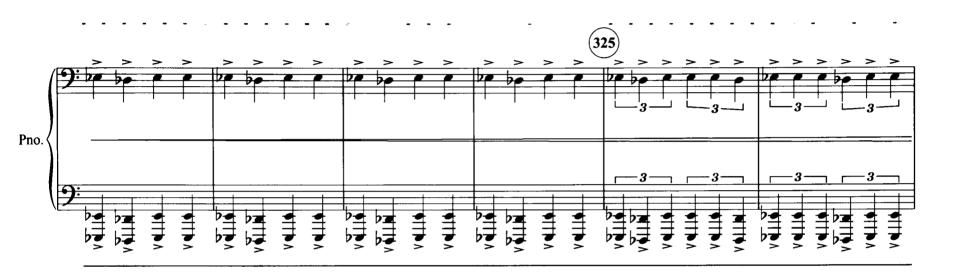


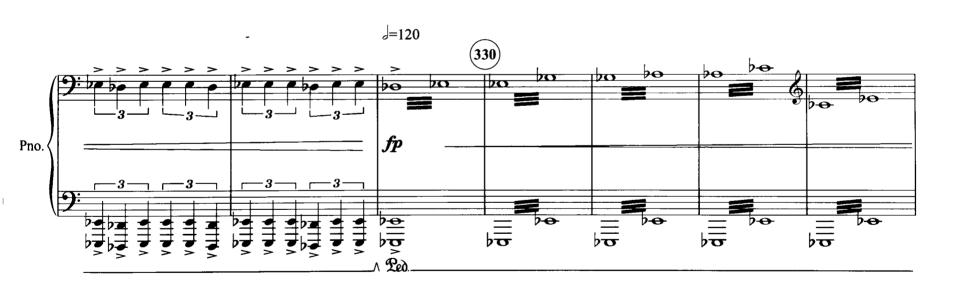
II. Atitadhvan - the Past

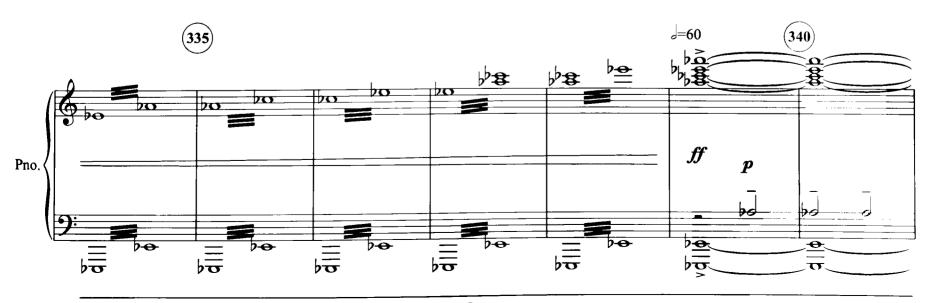












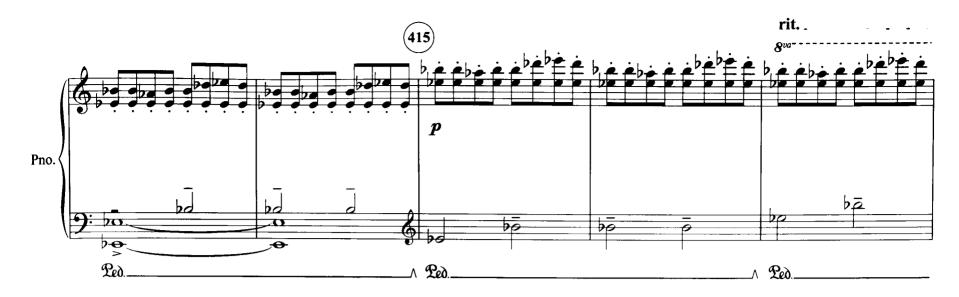


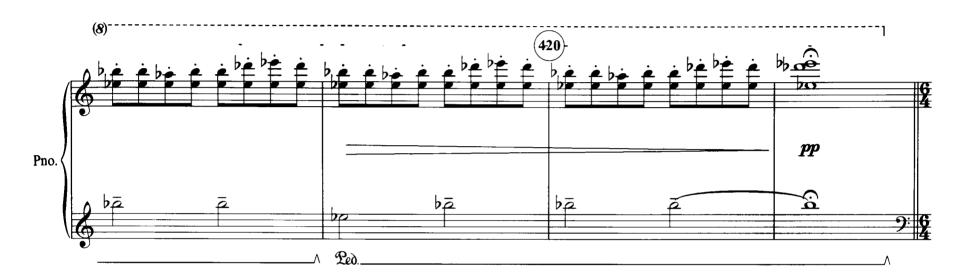
Fed.











III. Anagatadhvan - the Future

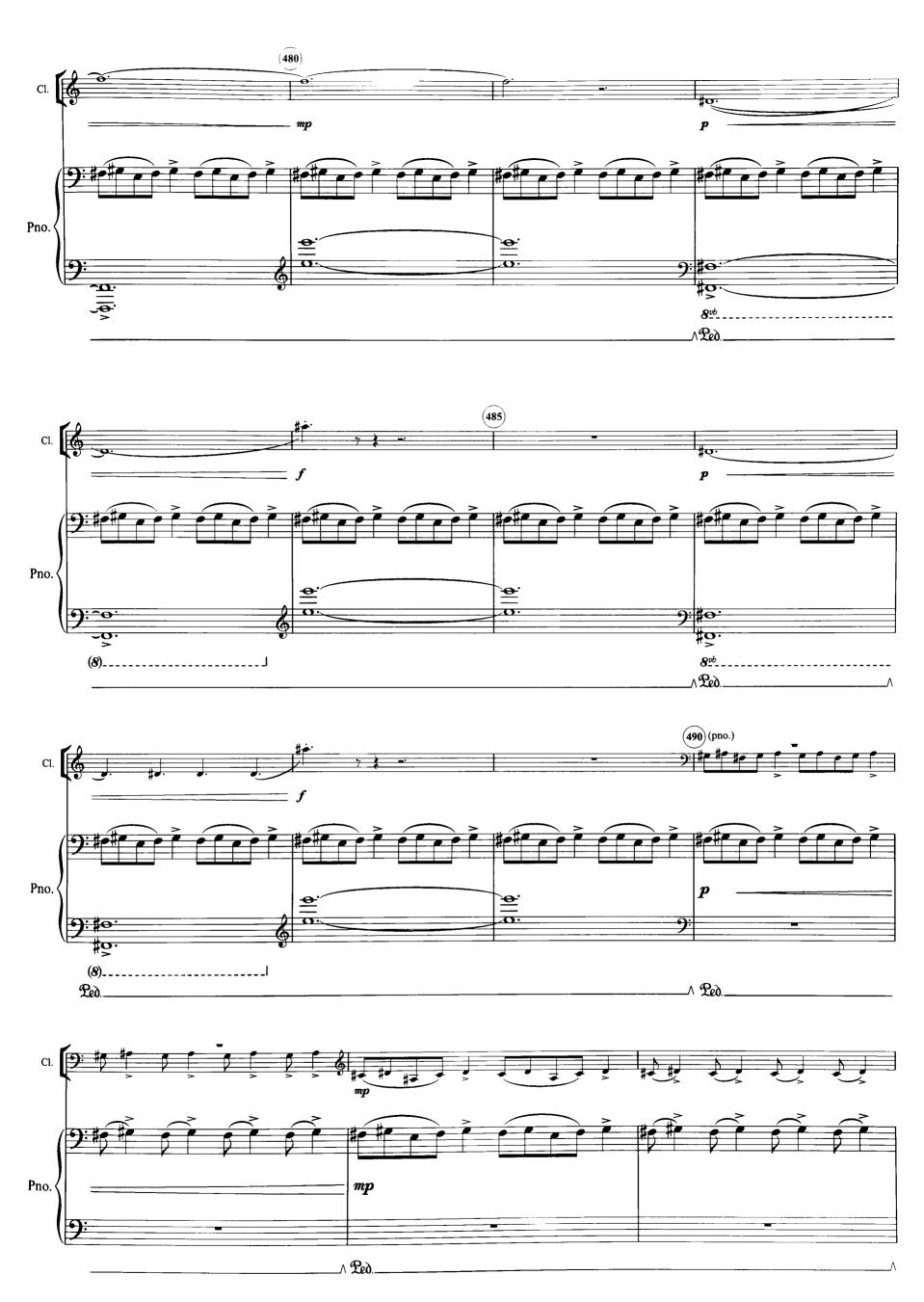








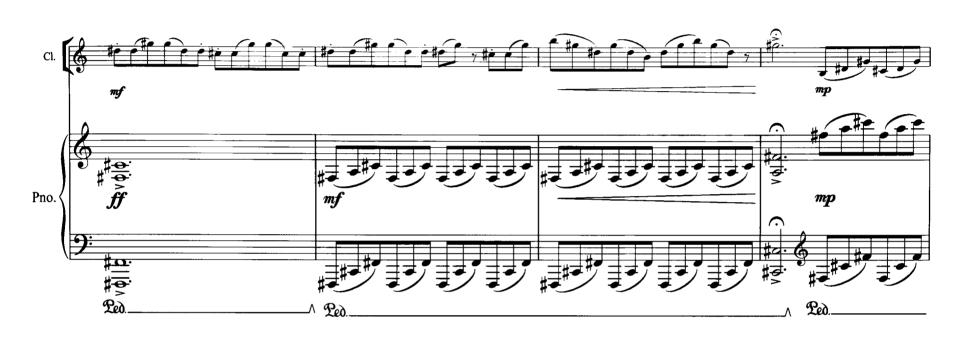




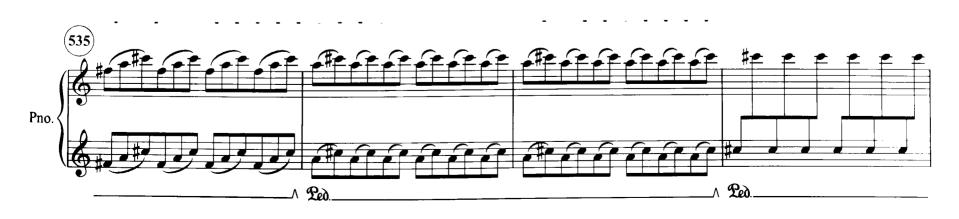
















Kim Kuok Ip

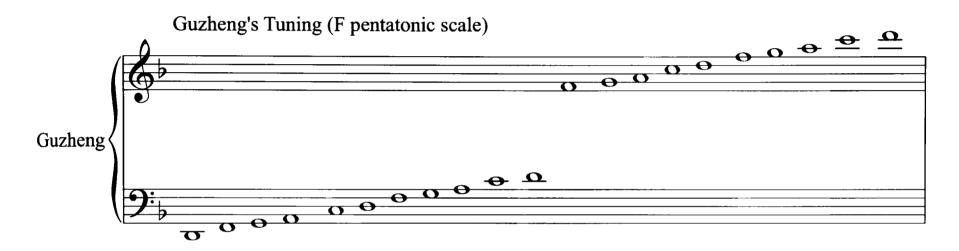
For Tiga Leong

Guzheng and Piano

A Tender Dream

Composer's notes:

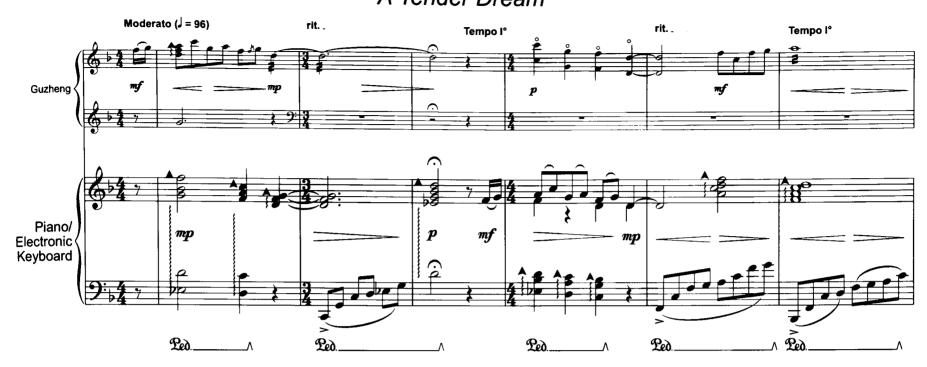
- 1) Any type of 88-keys electronic keyboard can replace piano and any sound can be chosen but the integration of this duo is needed to attempt.
- 2) F pentatonic scale is used as the tuning of this piece.

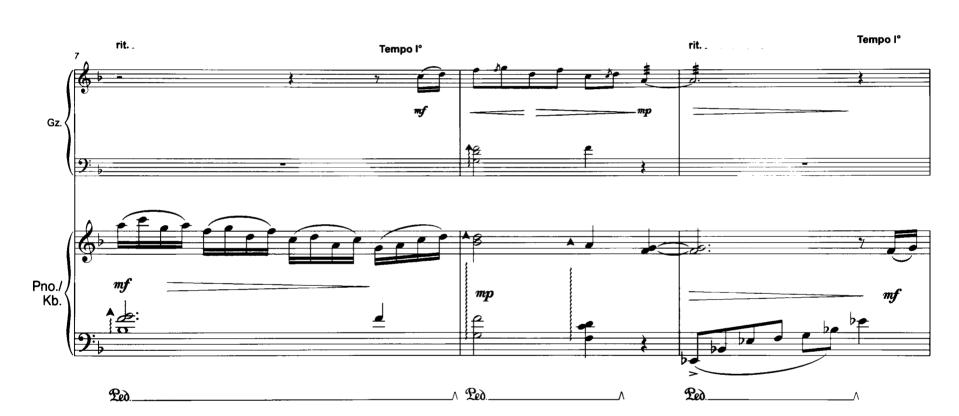


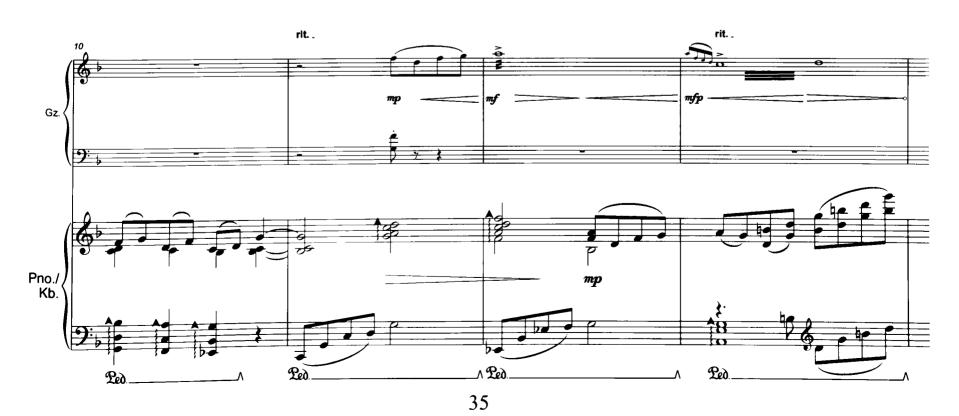
Guzheng & Piano

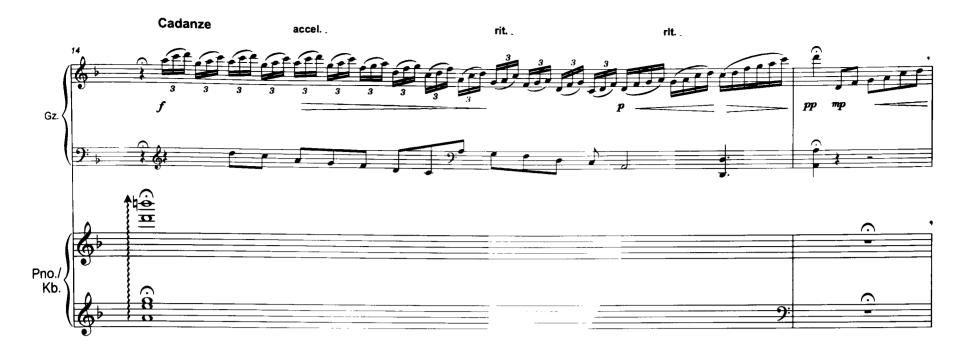
A Tender Dream

Kim Kuok Ip

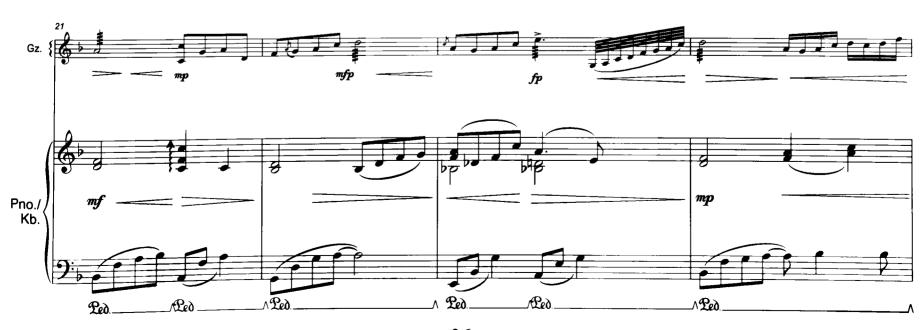


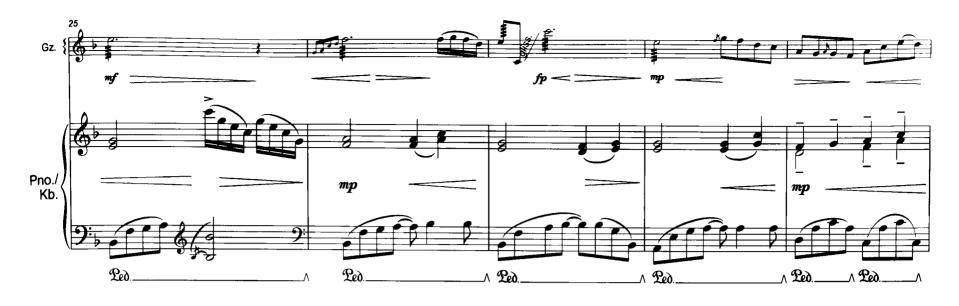


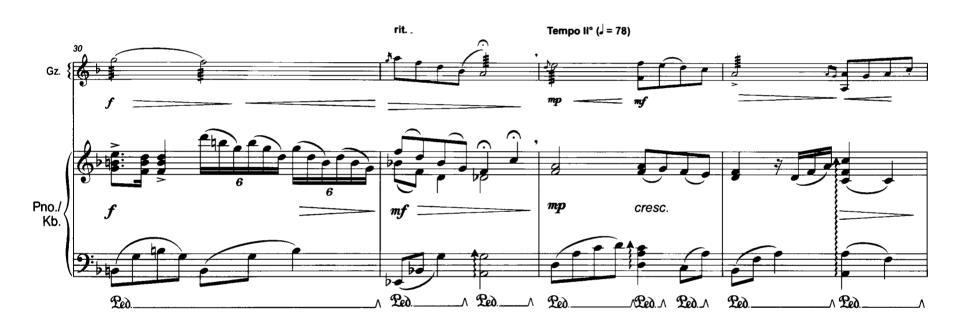




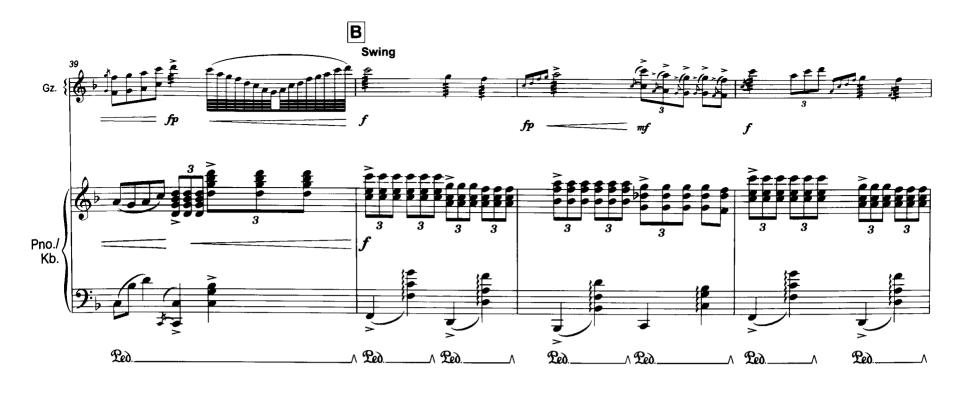




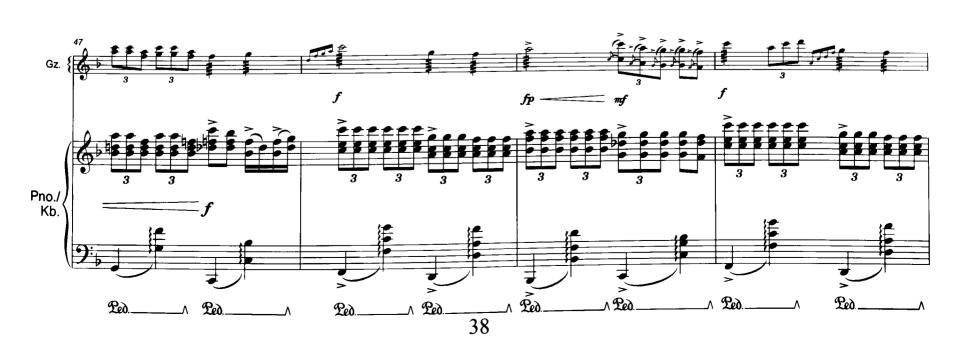


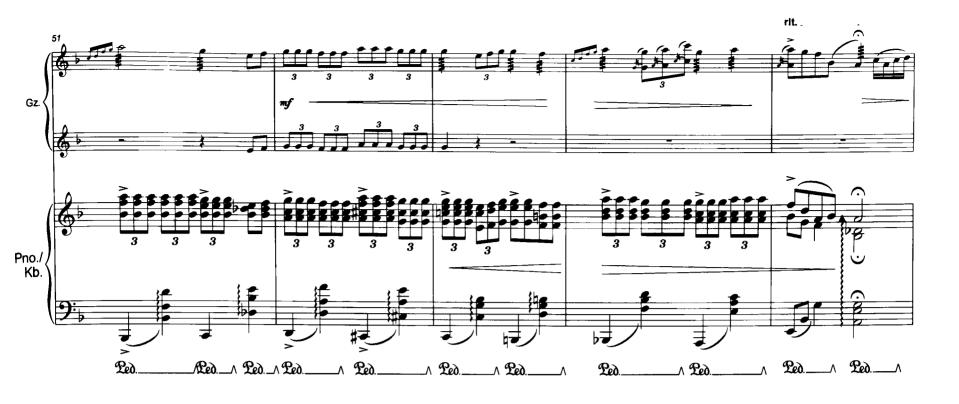








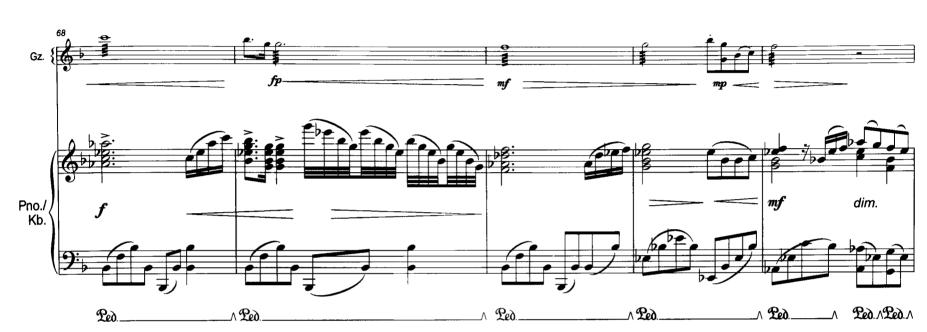




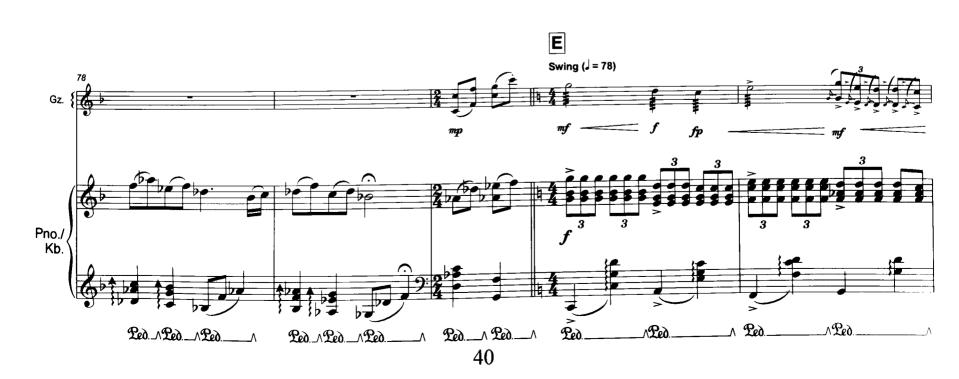




















Kim Kuok Ip

Violin and Piano

Havoc in the Heavenly Kingdom

I. Proclamation of the "Handsome Monkey King" to be the "Great Sage"

II. Chaos in the Peach Orchard and he steals the Pills

III. The Celestial Generals and Warriors from the Heavenly Kingdom

IV. True Lord Er-lang

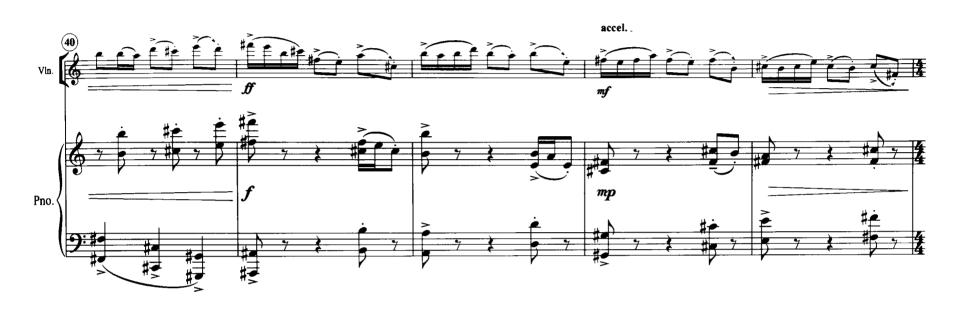
V. Fiery-Eyes Golden-Gaze

VI. Under the Buddha's hand

Havoc in the Heavenly Kingdom







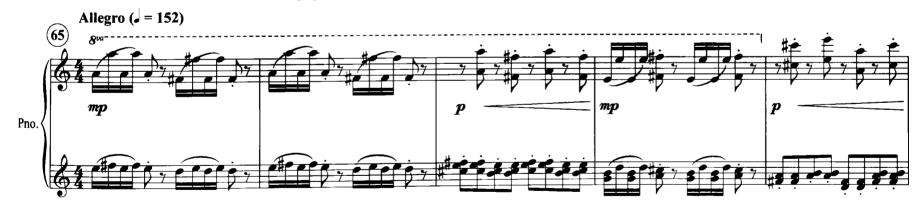


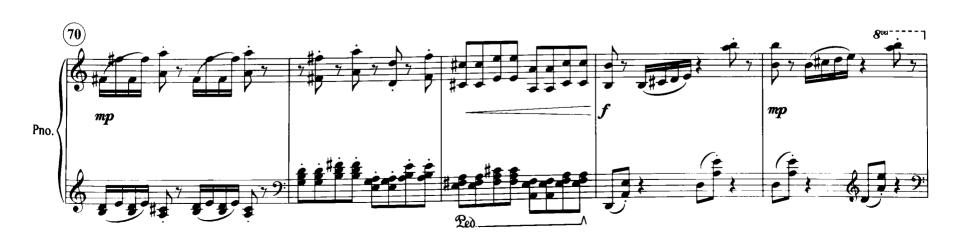






II. Chaos in the Peach Orchard and he steals the Pills



























Led 1/2

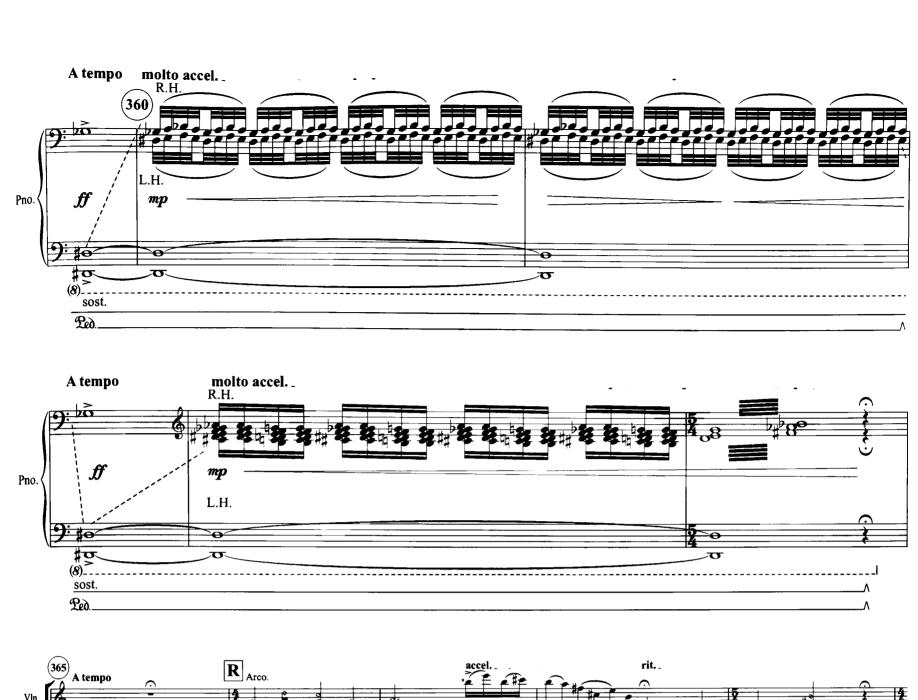


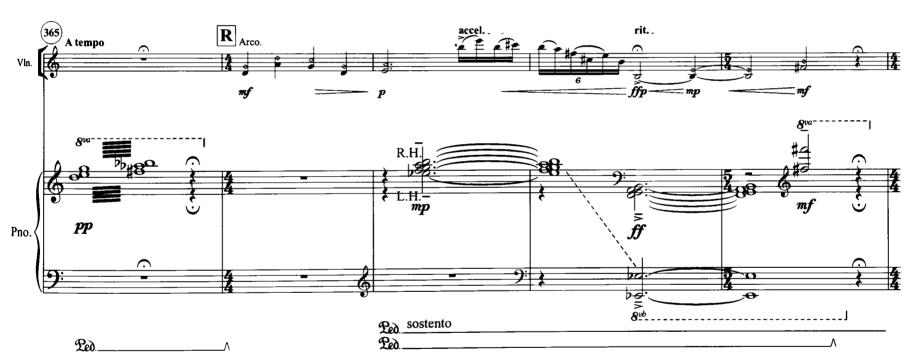


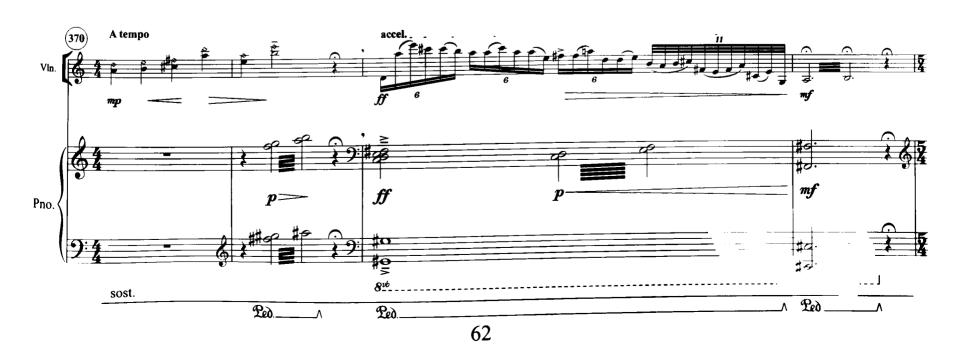


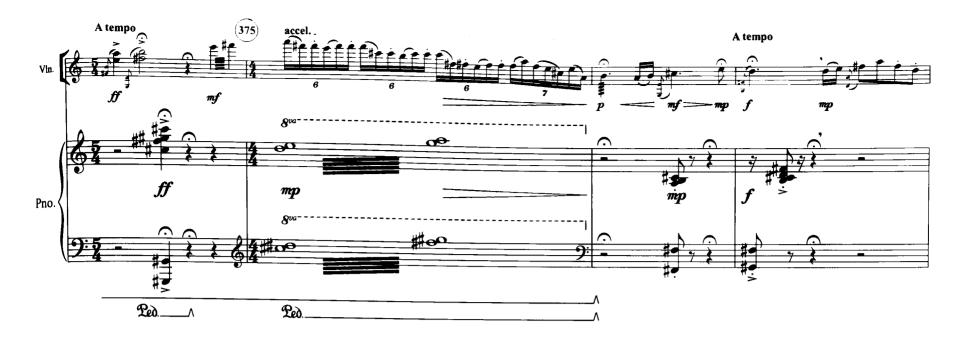


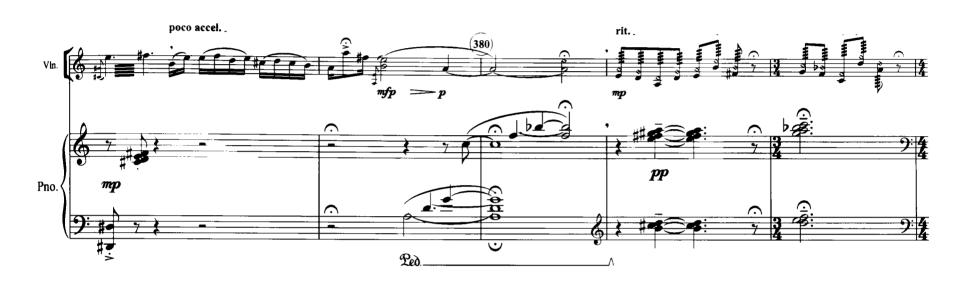


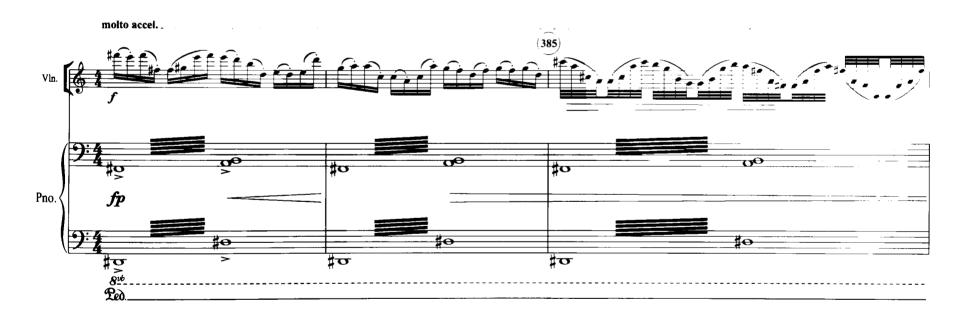






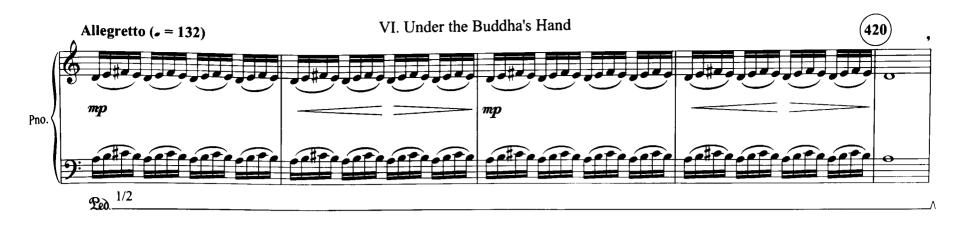


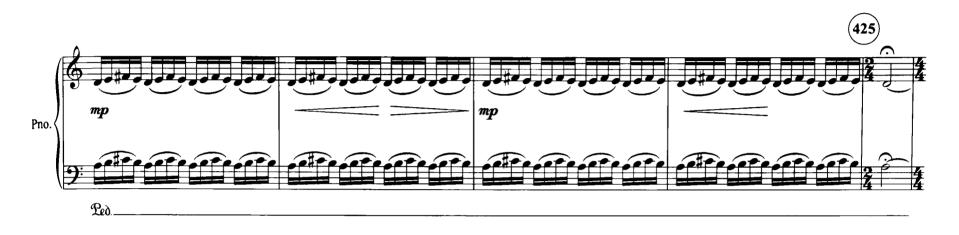






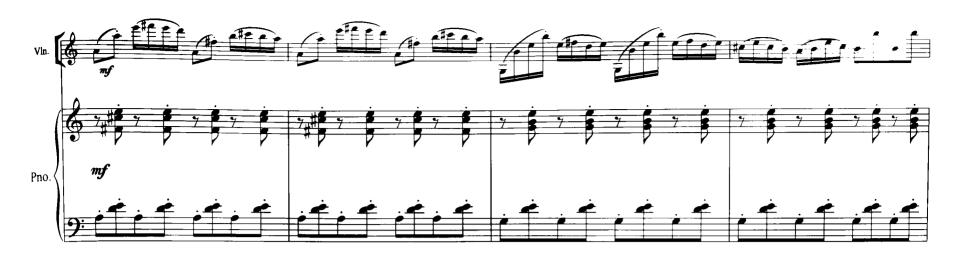












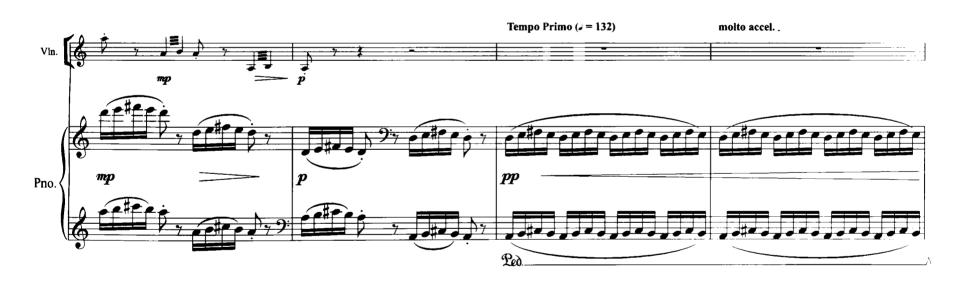














PORTFOLIO OF COMPOSITIONS

Five Compositions for Solo Instruments with accompaniment

KIM KUOK IP

Vol III of III

Scores of Solo Instruments with Orchestral Accompaniment

Ph.D. Thesis

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Five Compositions for Solo Instruments with Accompaniment

KIM KUOK IP

Vol III of III

Scores of Solo Instruments with Orchestral Accompaniment

School of Music, Media and Performance University of Salford, Salford, UK

Submitted in Partial Fulfillment of the Requirements of the Degree of Doctor of Philosophy, January 2011

Scores of Solo Instruments with Piano Accompaniment:

4) Piano Concerto – Fok Siu Yok	Page 1
I. Alliance in the Radiance with Flower Fragrance	4
II. Farewell at Yang Guan	40
III. Pledging the Hair Pin in Exchange for Tidings of Li	63
IV. Returning the Hair Pin When Li's Couple Reunion	78
V. Debate in the Inner Sanctum	100
5) Saxophone Concerto with Symphonic Band – Pimenta	125
I., Allegro	127
II. Adagio	151
III. Presto	161

Kim Kuok Ip

For Christina Kuok, Lei Ching

Piano Concerto

霍小玉

Fok Siu Yok

- I. Alliance in the Radiance with Flower Fragrance
 II. Farewell at Yang Guan
- III. Pledging the Hair Pin in Exchange for Tidings of Li
 - IV. Returning the Hair Pin When Li's Couple Reunite
 - V. Debate in the Inner Sanctum

Instrumentation: (transposed score)

(3-3-4-3), (6-4-3-2) 6perc, 2hps, pno, (18-16-12-12-10)

WoodWind:

Flute I+II

Alto Flute in G (doubling Piccolo)

Oboe I+II

Cor Anglais

Piccolo Clarinet in Eb

Clarinet in Bb I+II

Bass Clarinet

Bassoon I+II

Contrabassoon

Brass:

Horn I+II+III

Horn IV+V+VI

Trumpet I+II

Trumpet III+IV (IV doubling Piccolo Trumpet in Eb)

Trombone I+II

Bass Trombone

Tuba I+II

Percussion:

Percussion I - Clave, Wood Block (BangZi, 梆子), Timpani I

Percussion II - Chinese Finger Bell (Peng Ling, 碰鈴), Triangle, Wind Chime, Timpani II

Percussion III - Small Chinese/Peking Cymbal (Xiao Bo, 京鈸),

Large Chinese Cymbal (Da Bo, 大鈸), Crash Cymbals a.2, Vibraphone- Glockenspiel

Percussion IV - Temple Block (5 Pieces) (Mu Yu, 木魚),

Opera Leading Drum (Ban Gu, 板鼓), Snare Drum, Xylophone

Percussion V - Tam-Tam (Da Luo, 大鑼), Small Peking Gong (Xiao Luo, 小鑼),

Bass Drum, Cloud Gongs (33 Gongs) (Yun Luo, 雲鑼)

Percussion VI - Suspended Cymbals, Chinese Big Drum (Da Gu, 大鼓),

Chinese Set Drum (Pai Gu, 排鼓)

Harp I

Harp II

* Piano Solo

String:

Violin I (18)

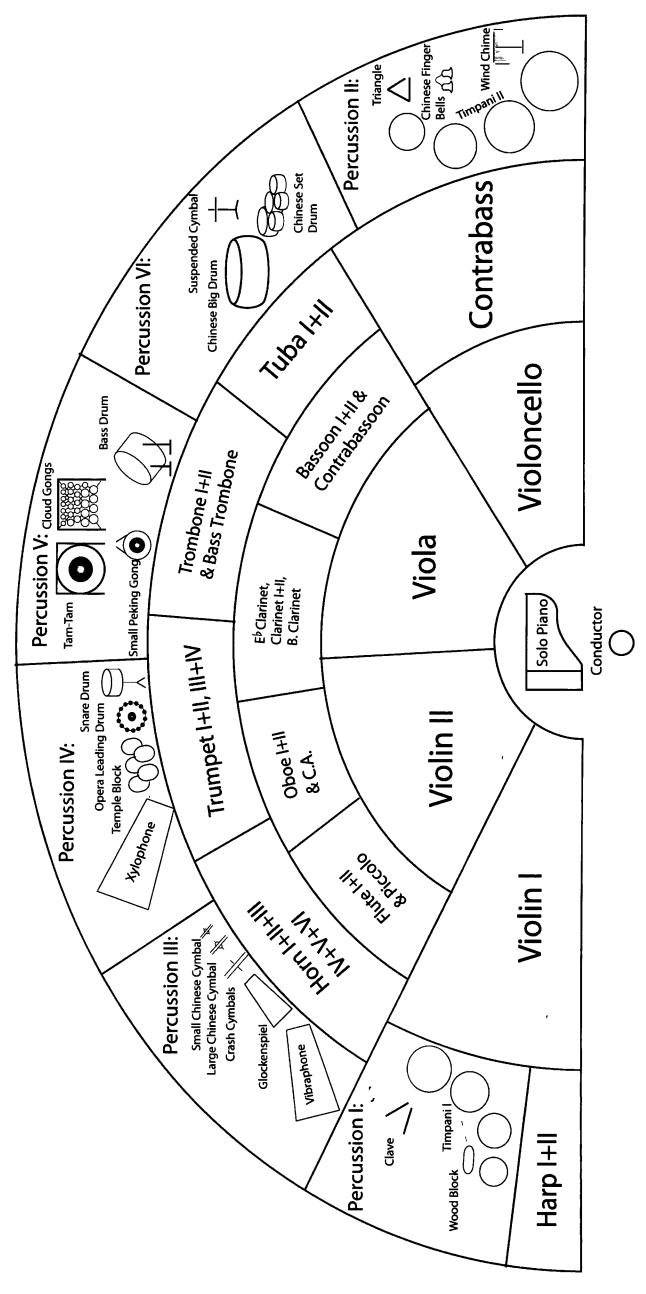
Violin II (16)

Viola (12)

Violoncello (12)

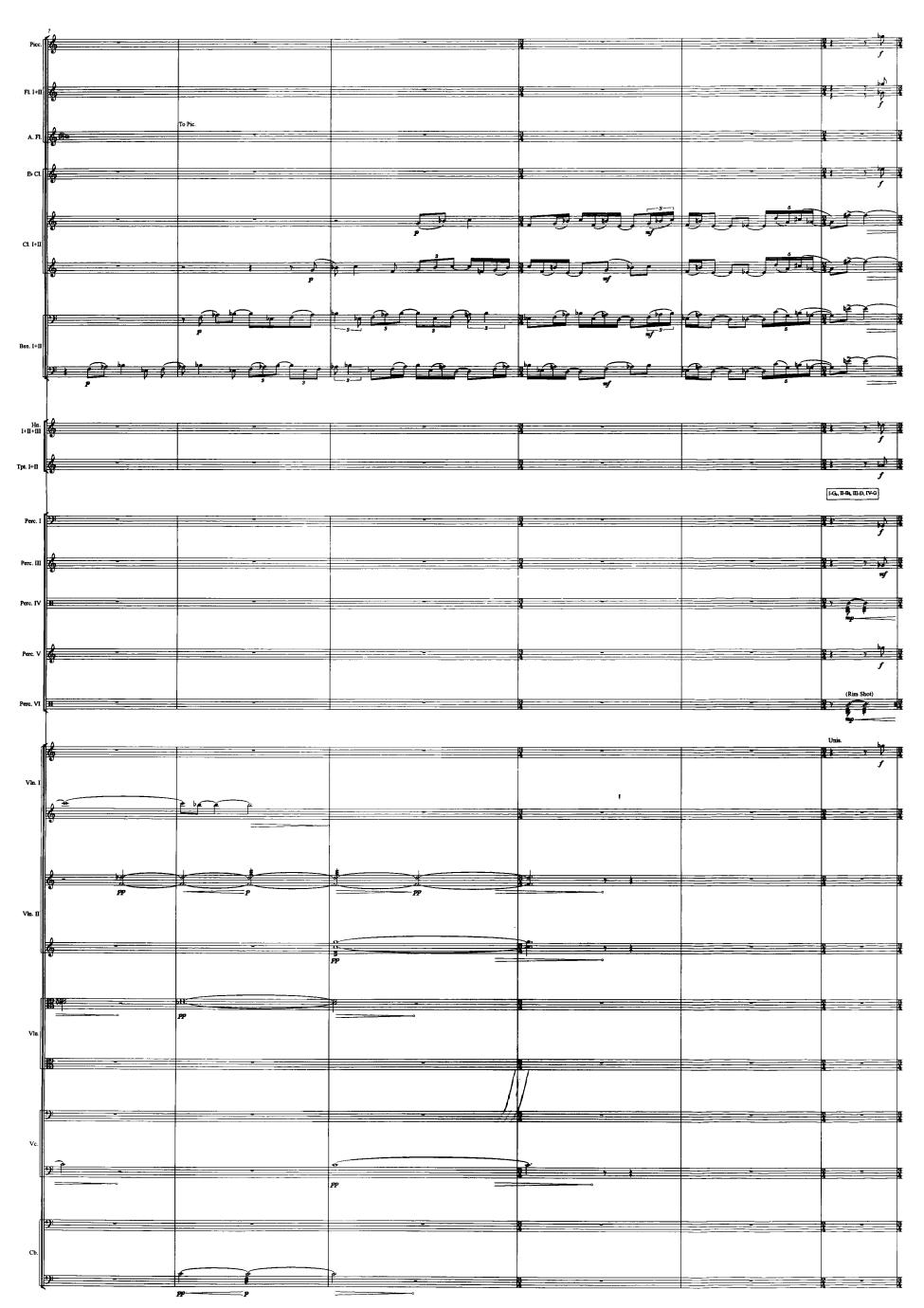
Contrabass (10)

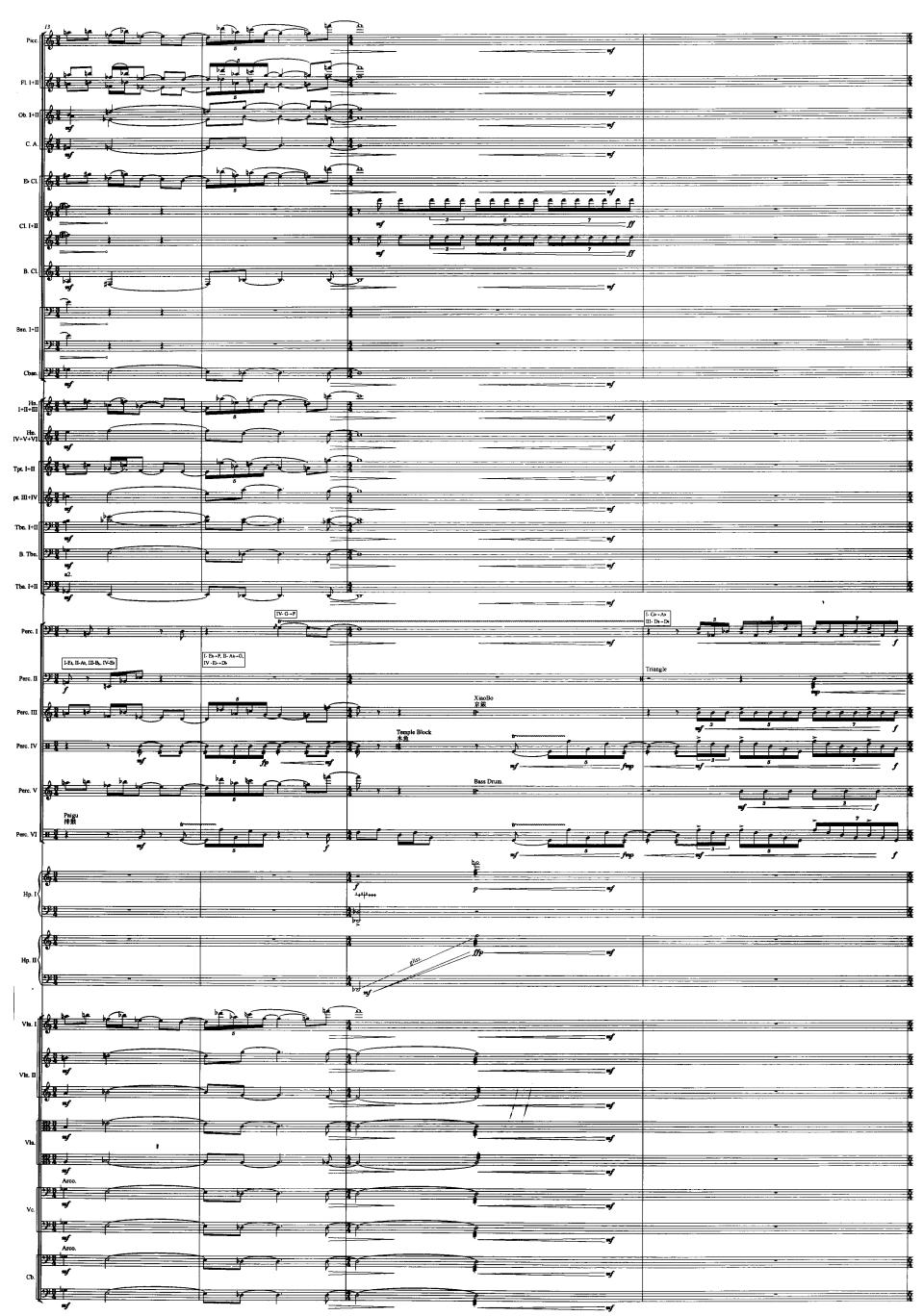
Layout of the Orchestra:



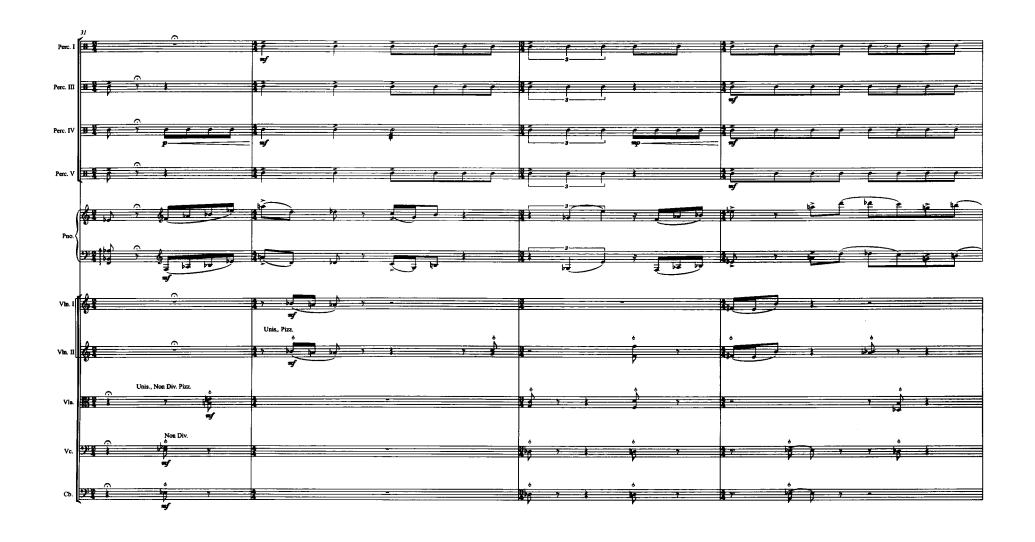
For Chrsitina Kuok, Lei Cheng Piano Concerto

霍小玉 "Fok Siu Yok" Kim Kuok Ip 1. Alliance in the Radiance with Flower Fragrance Cor Anglais Trumpet in B+ III+IV (IV Doubling Pic. Trp in E₊) * Piano Solo j = 76





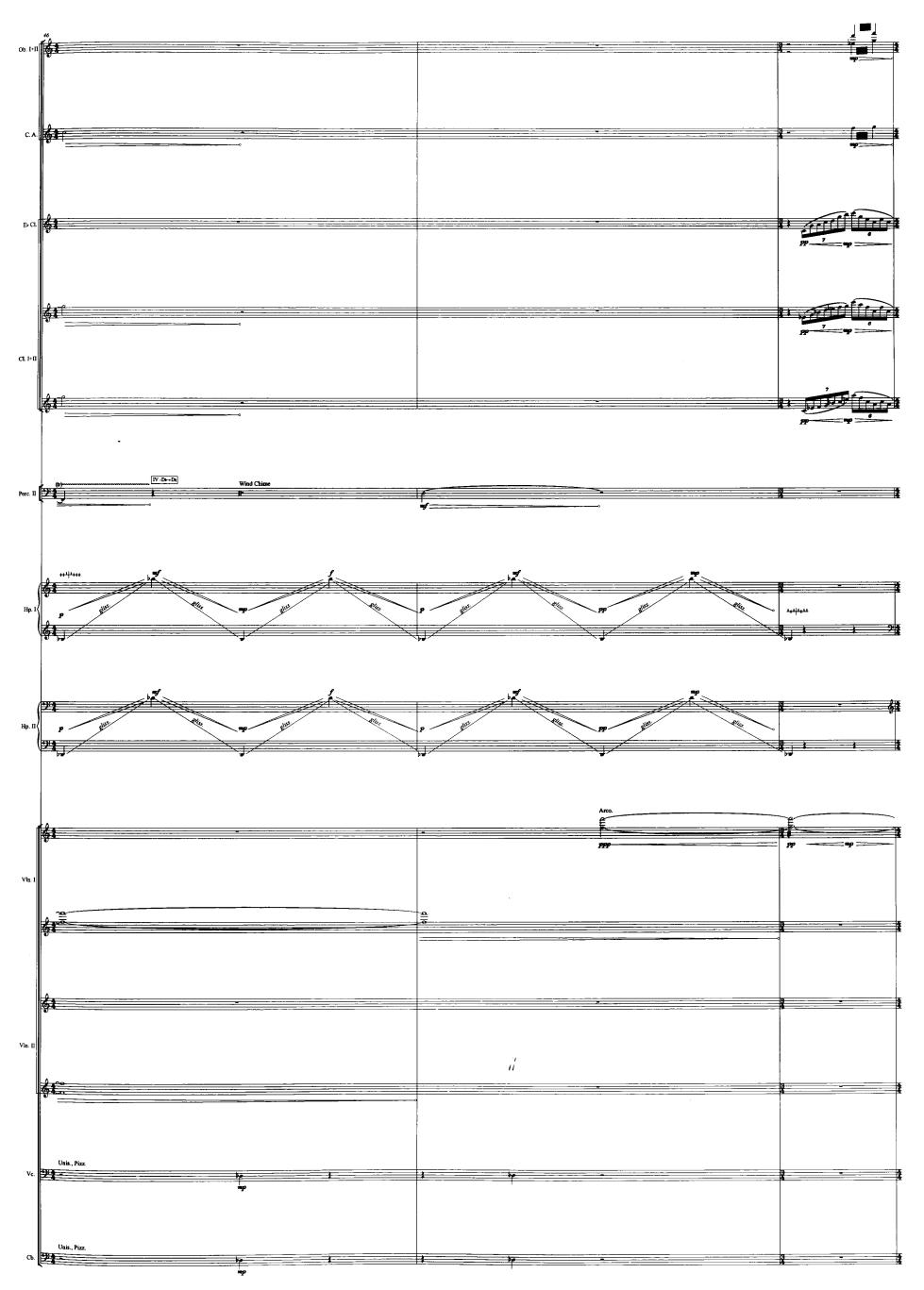


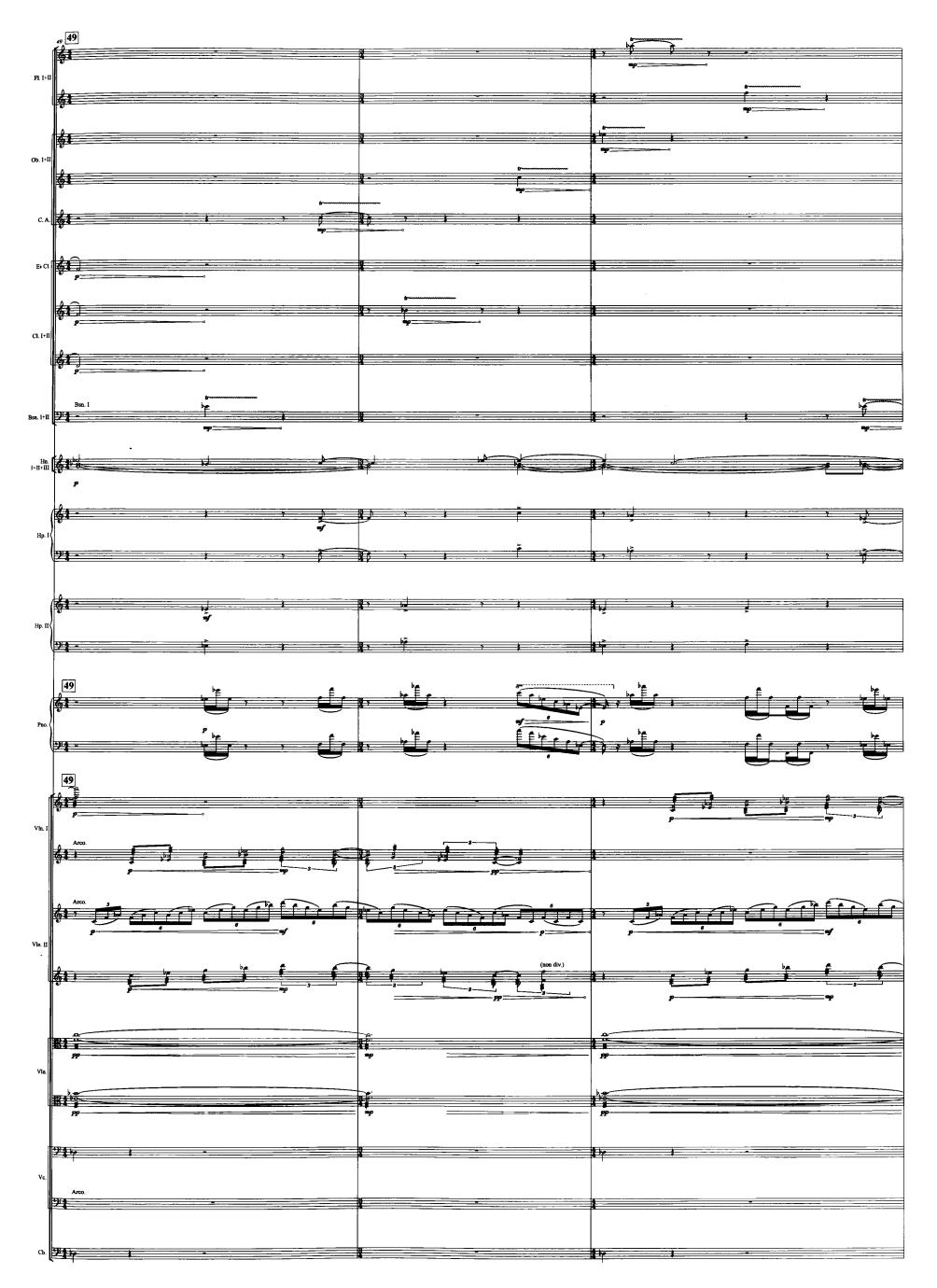






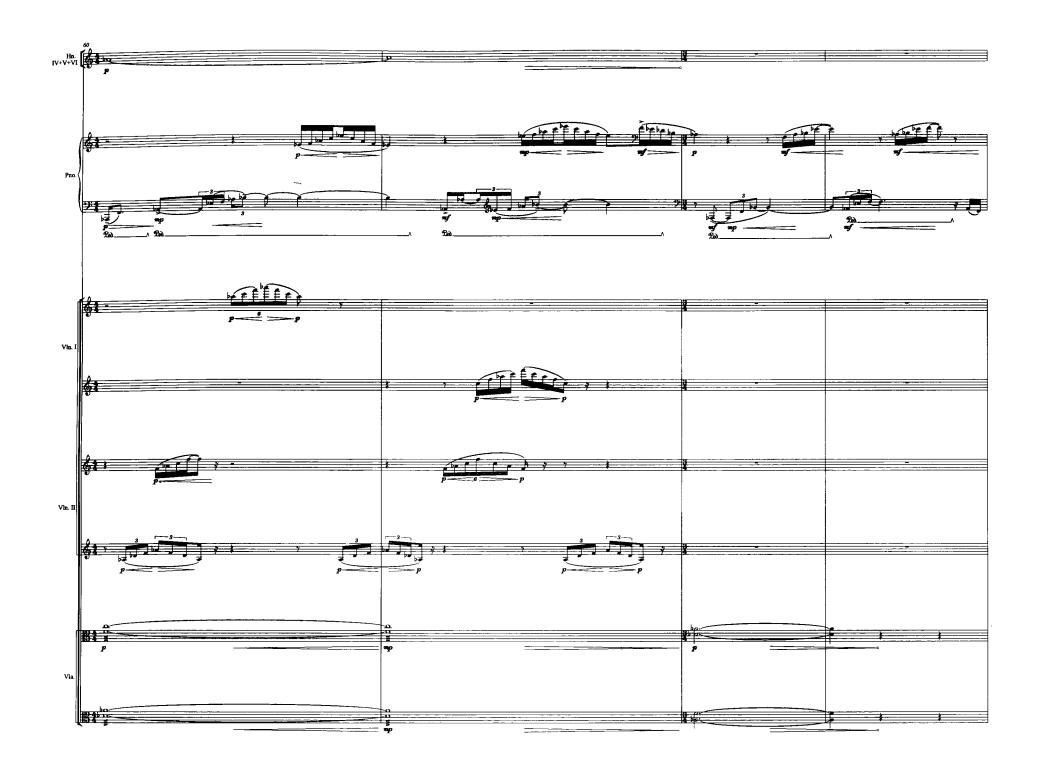


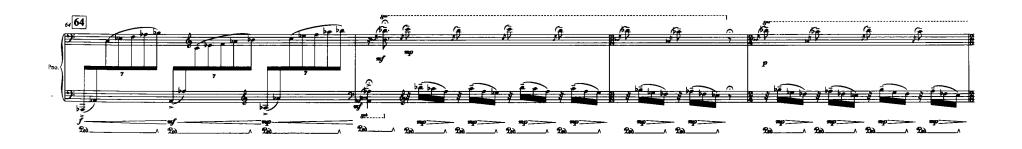




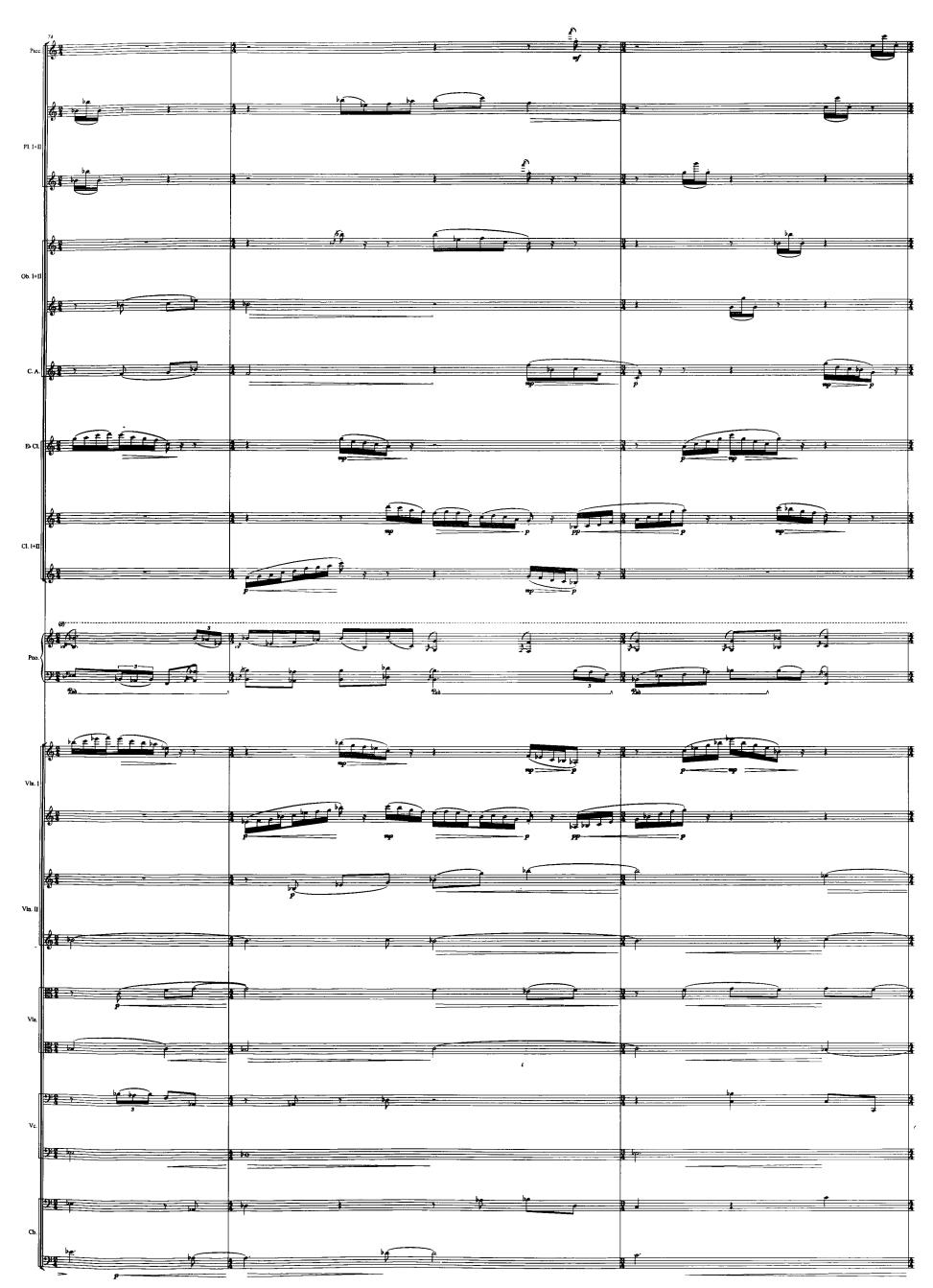








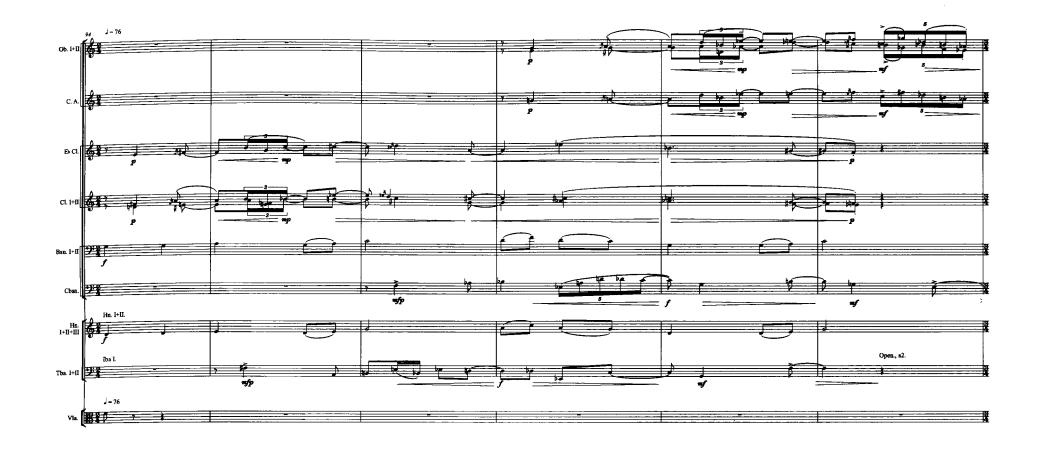




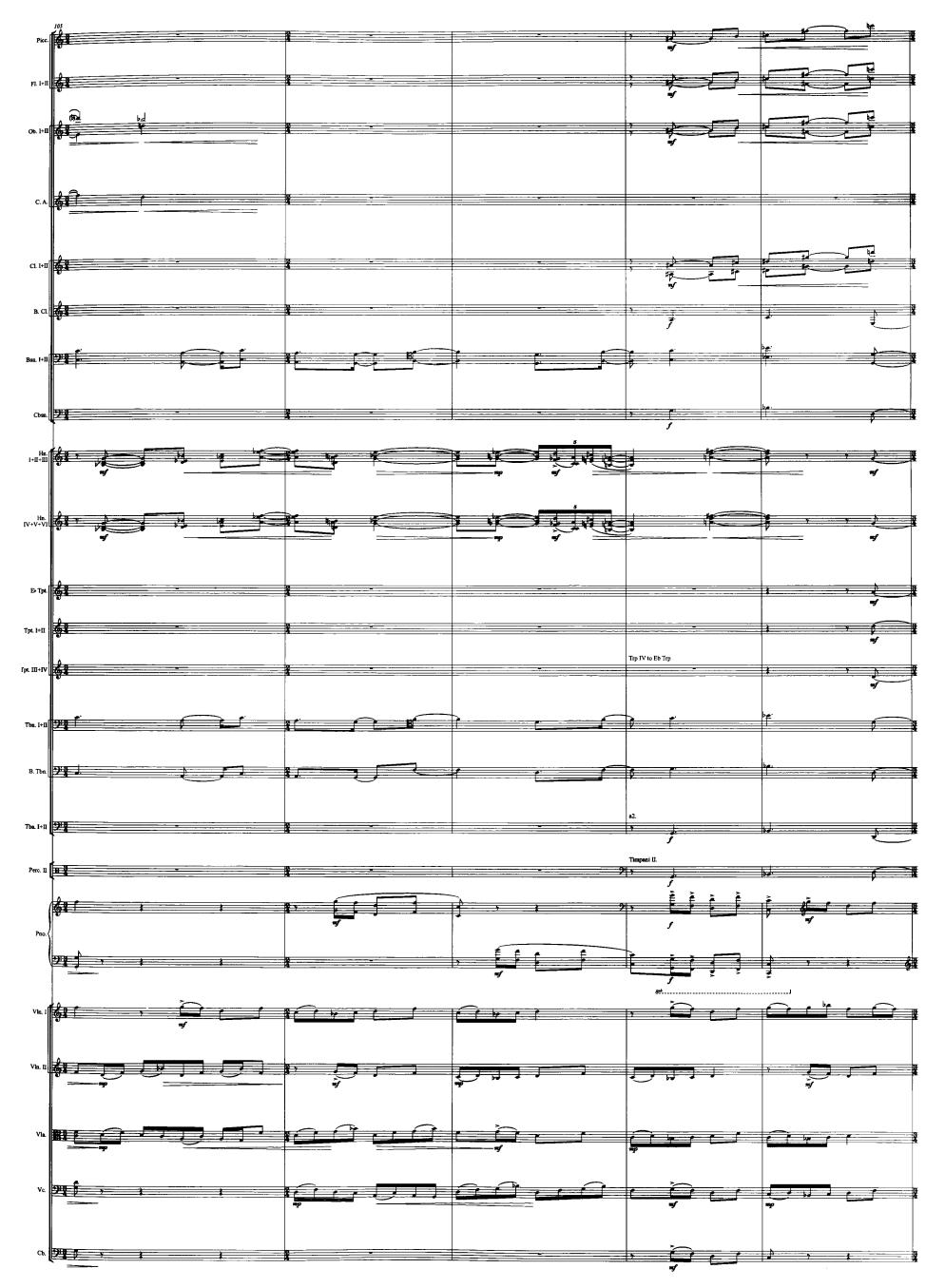




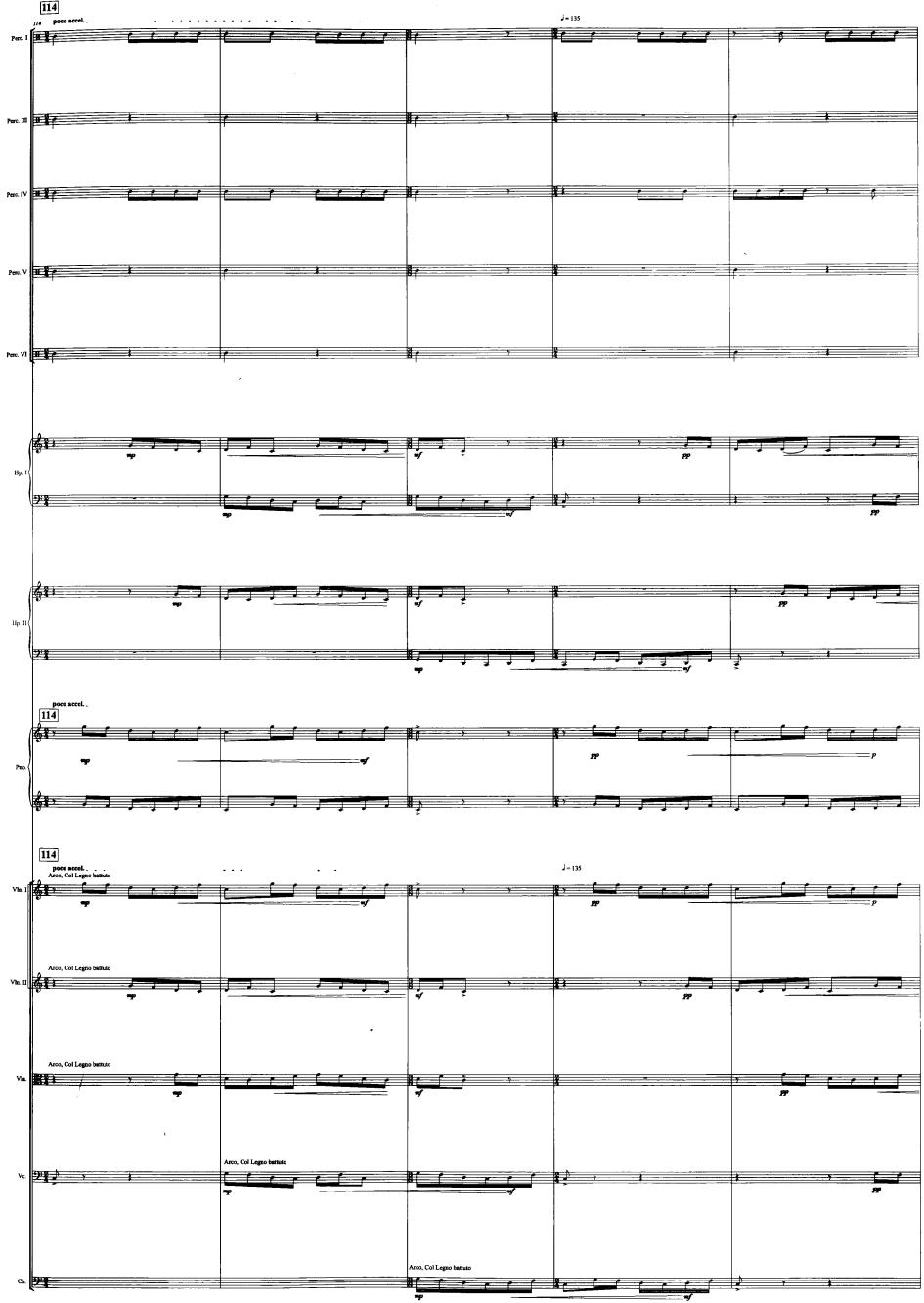




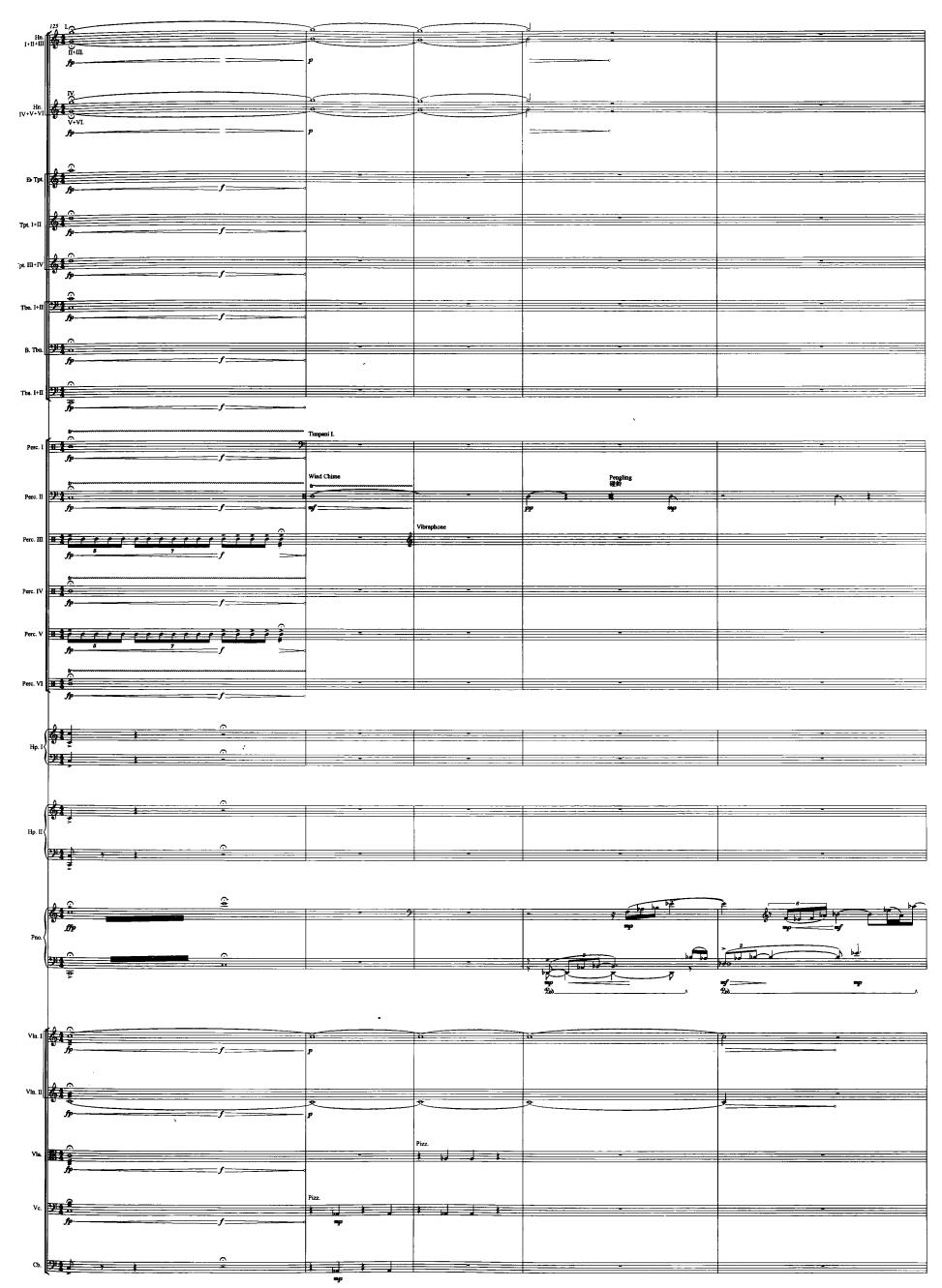




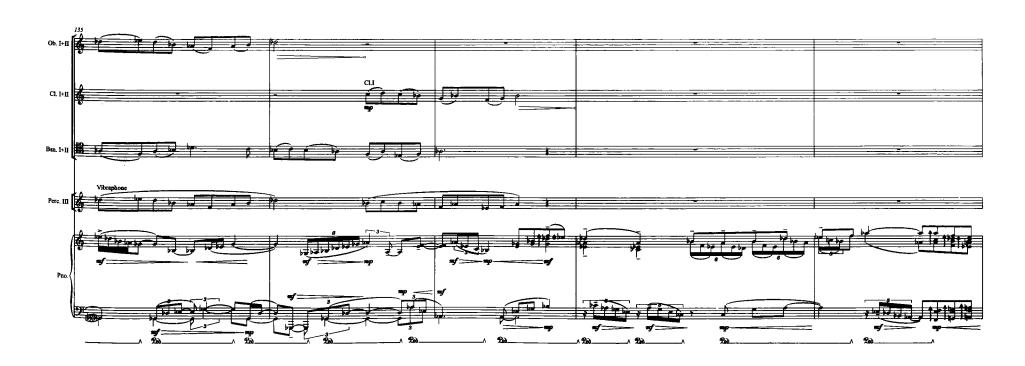
CI. I+II B. Ton. DaBo 大鉄 VIL II Ve Part of the second of the s



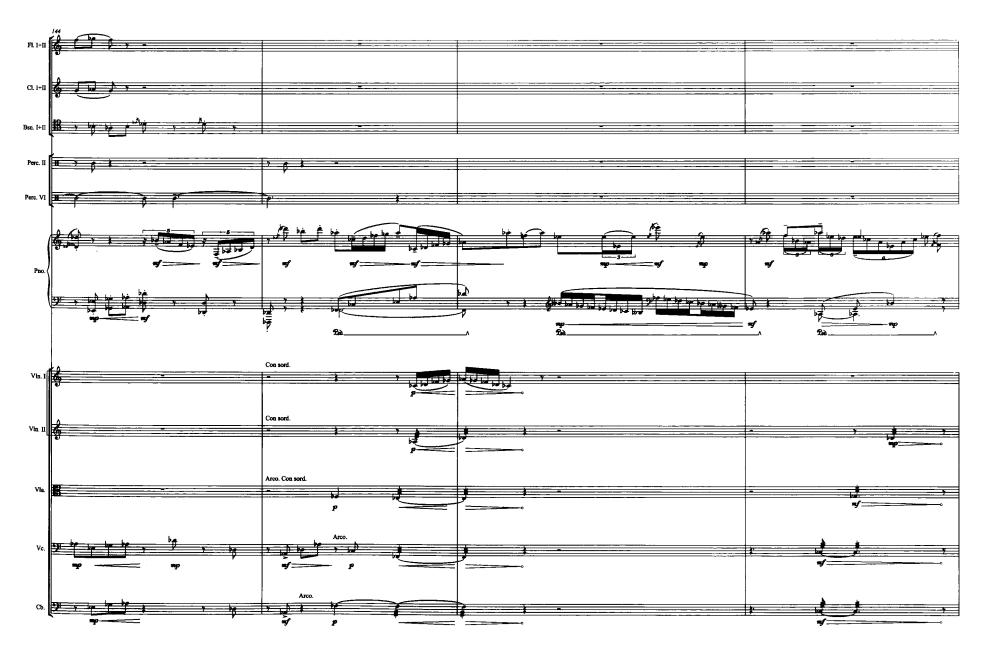
J = 94 Perc. I XiaoBo 京鉄 Pec. III Perc, IV

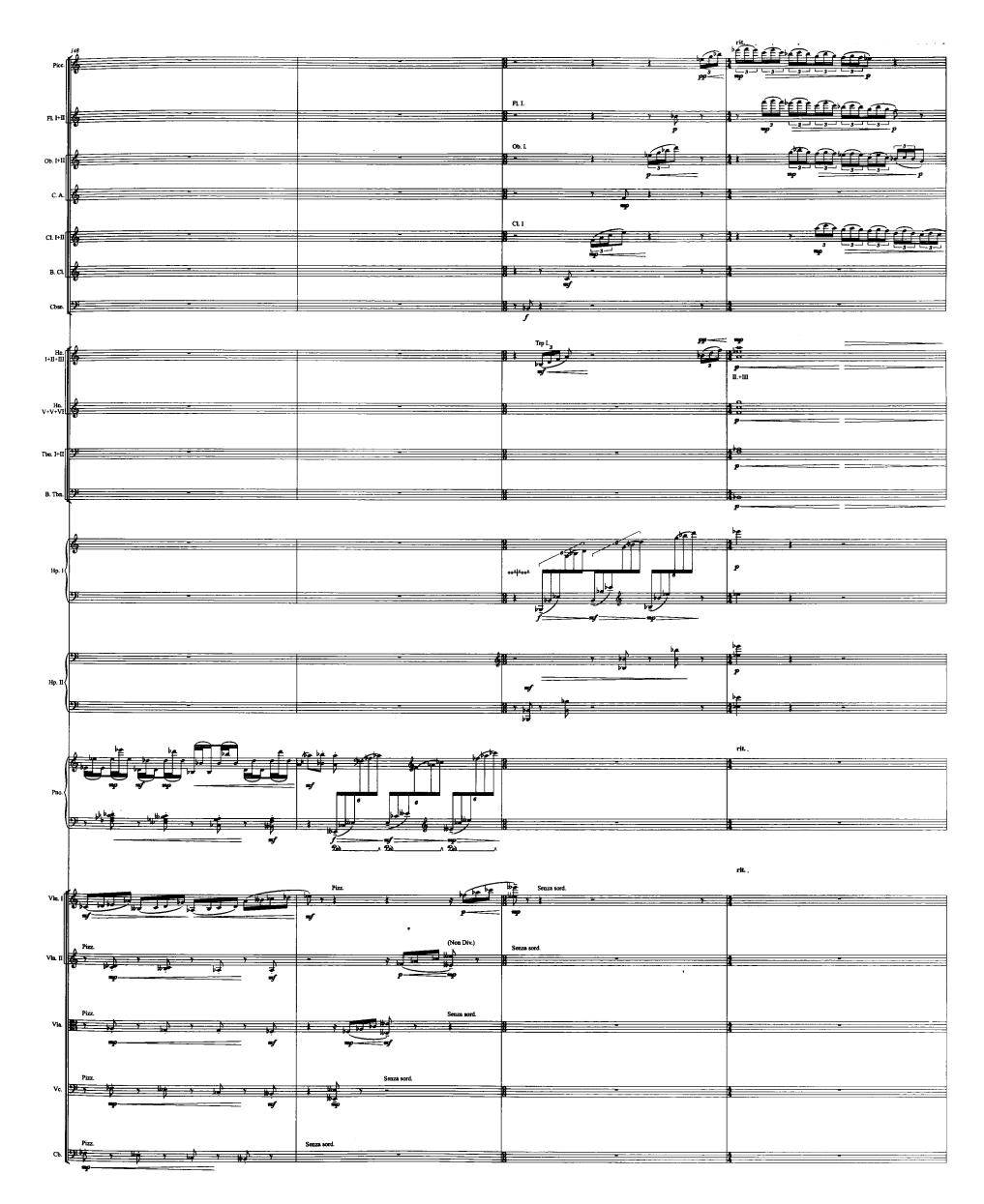


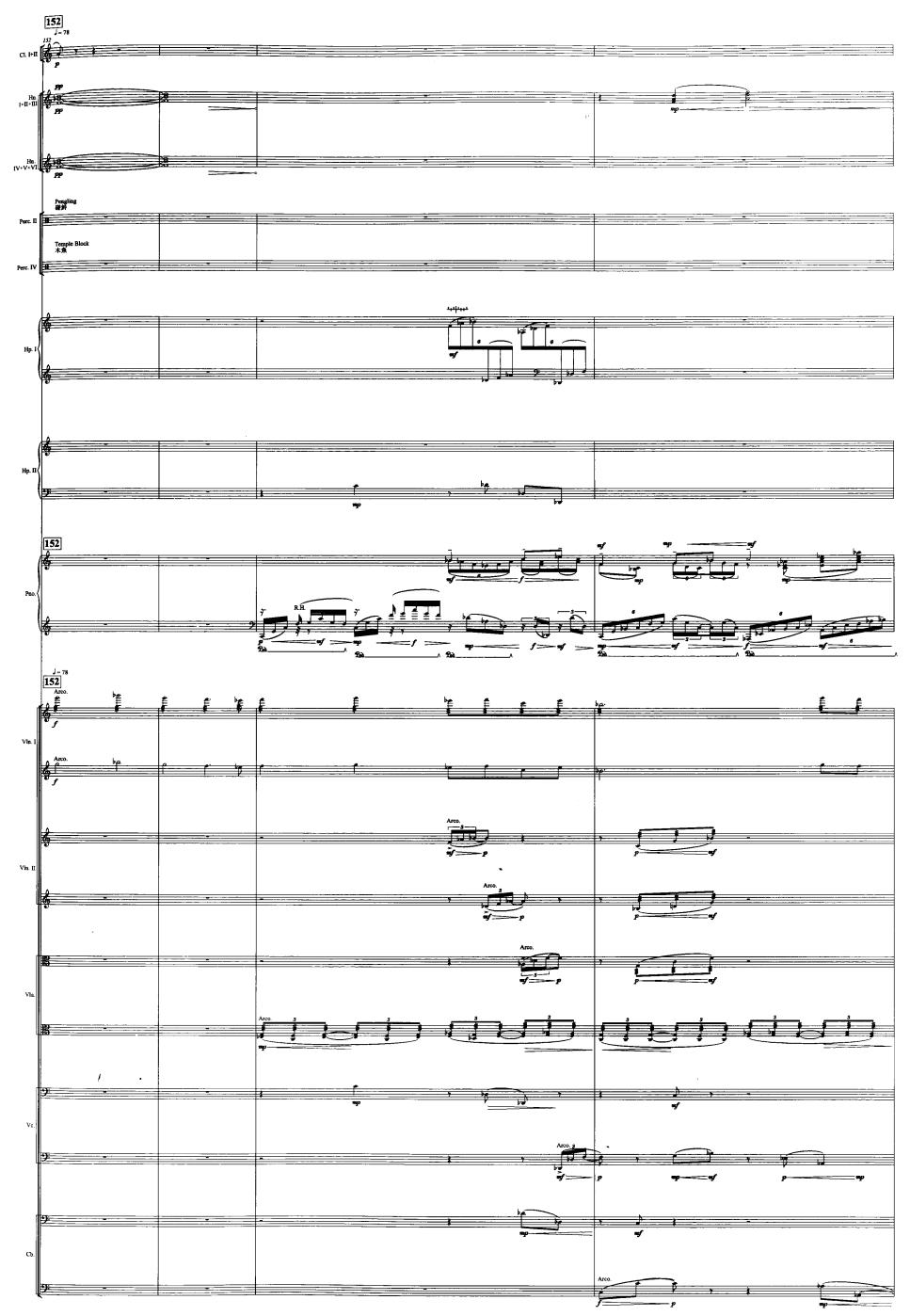
















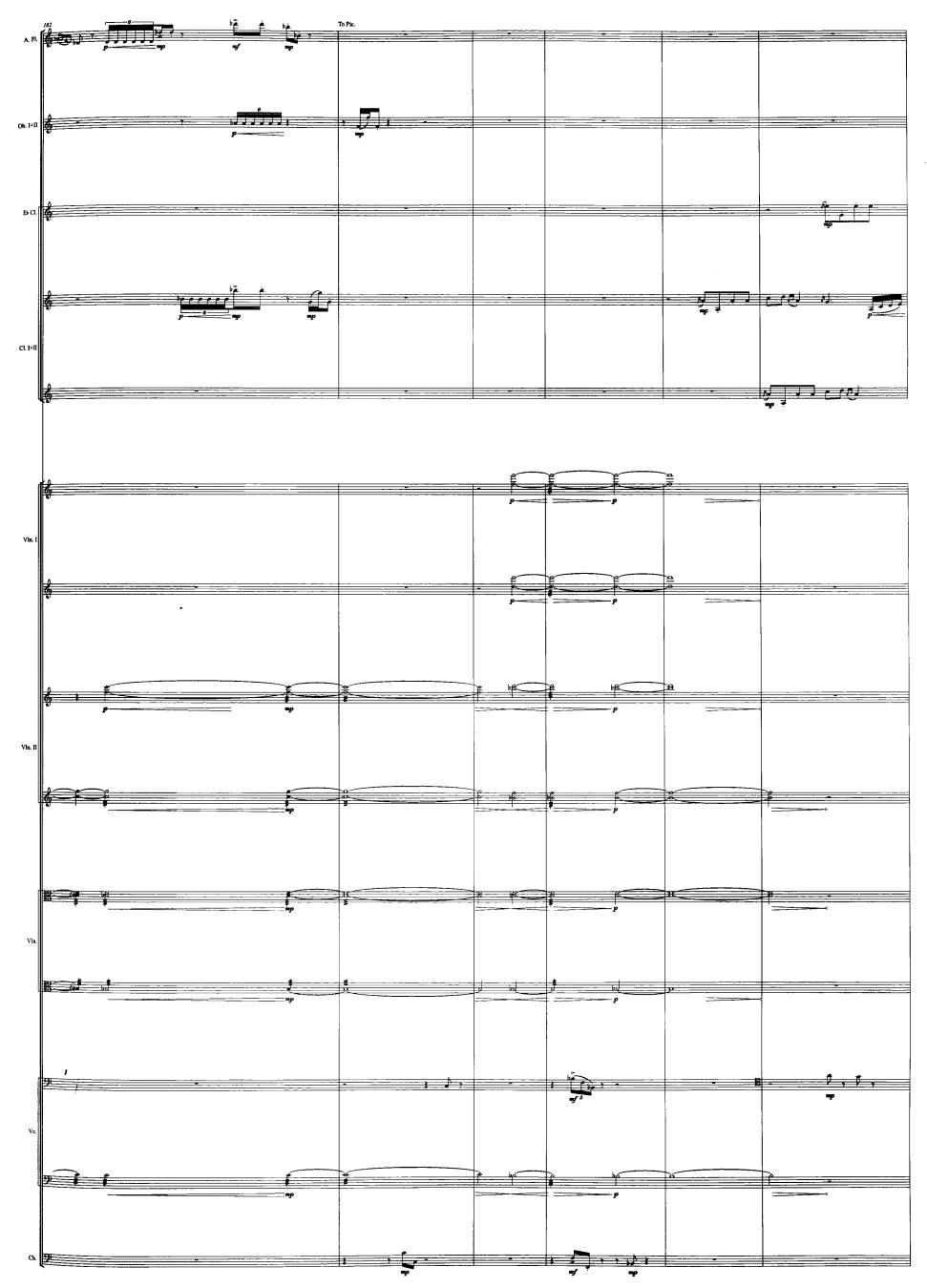


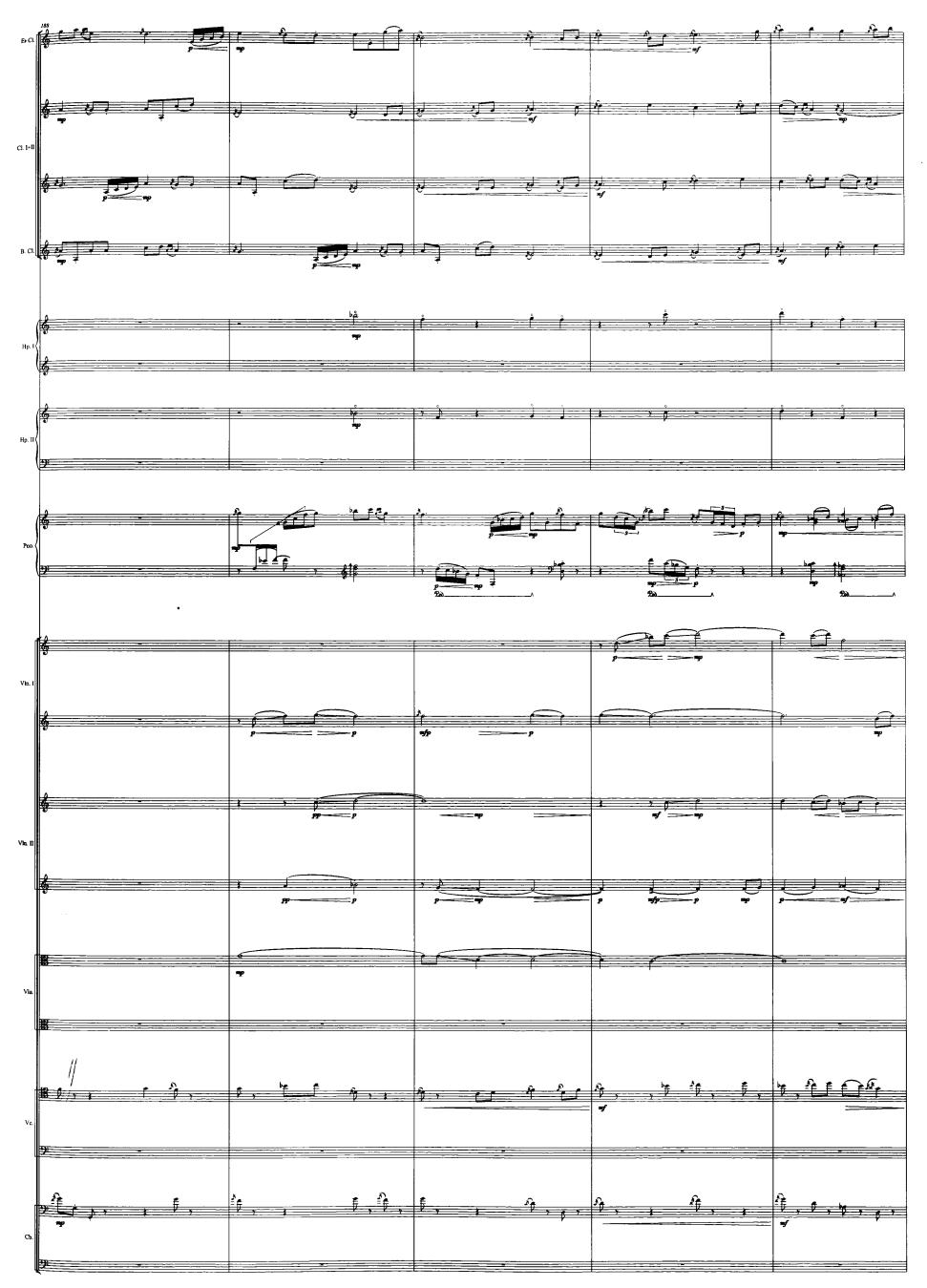


















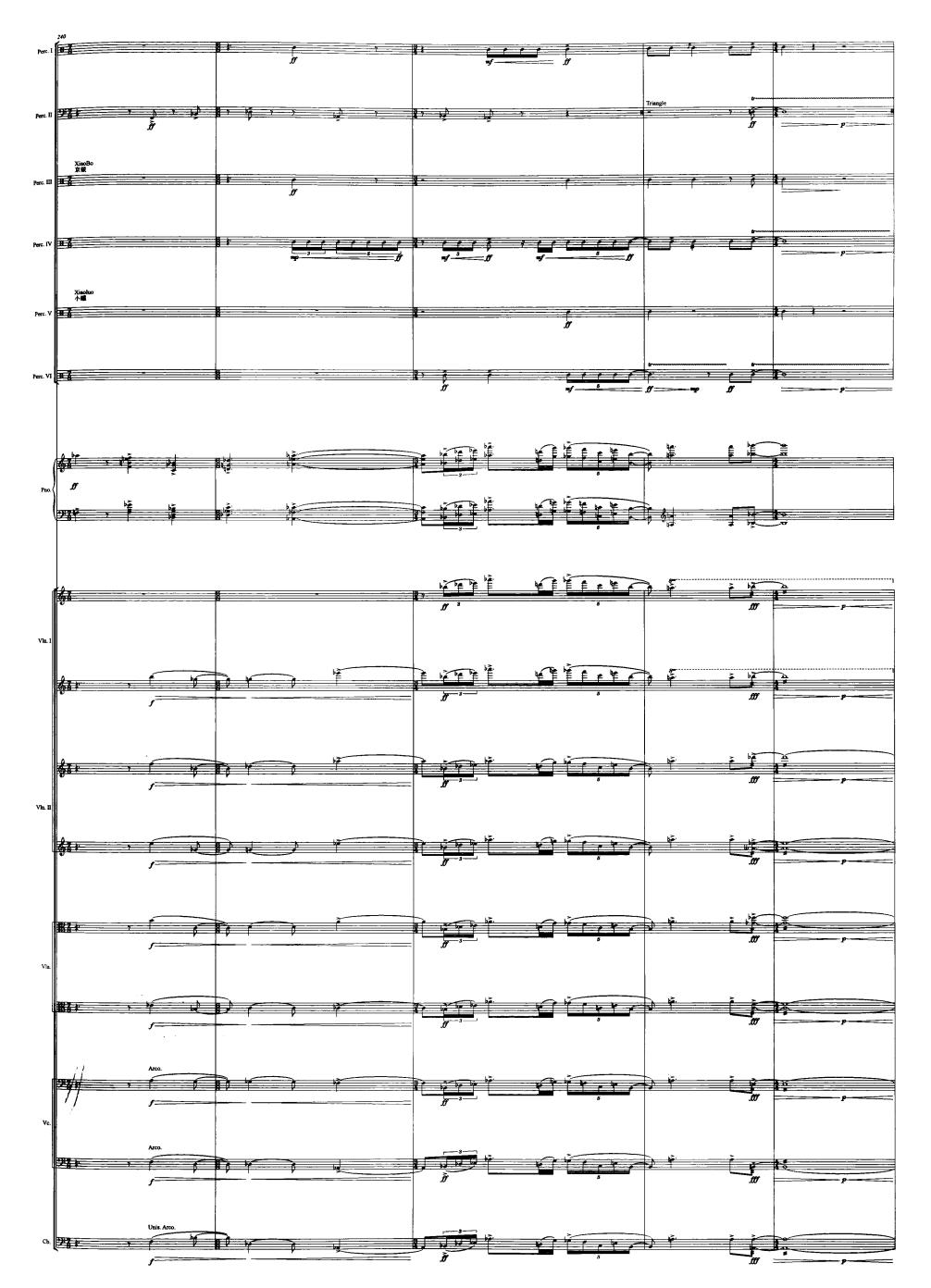




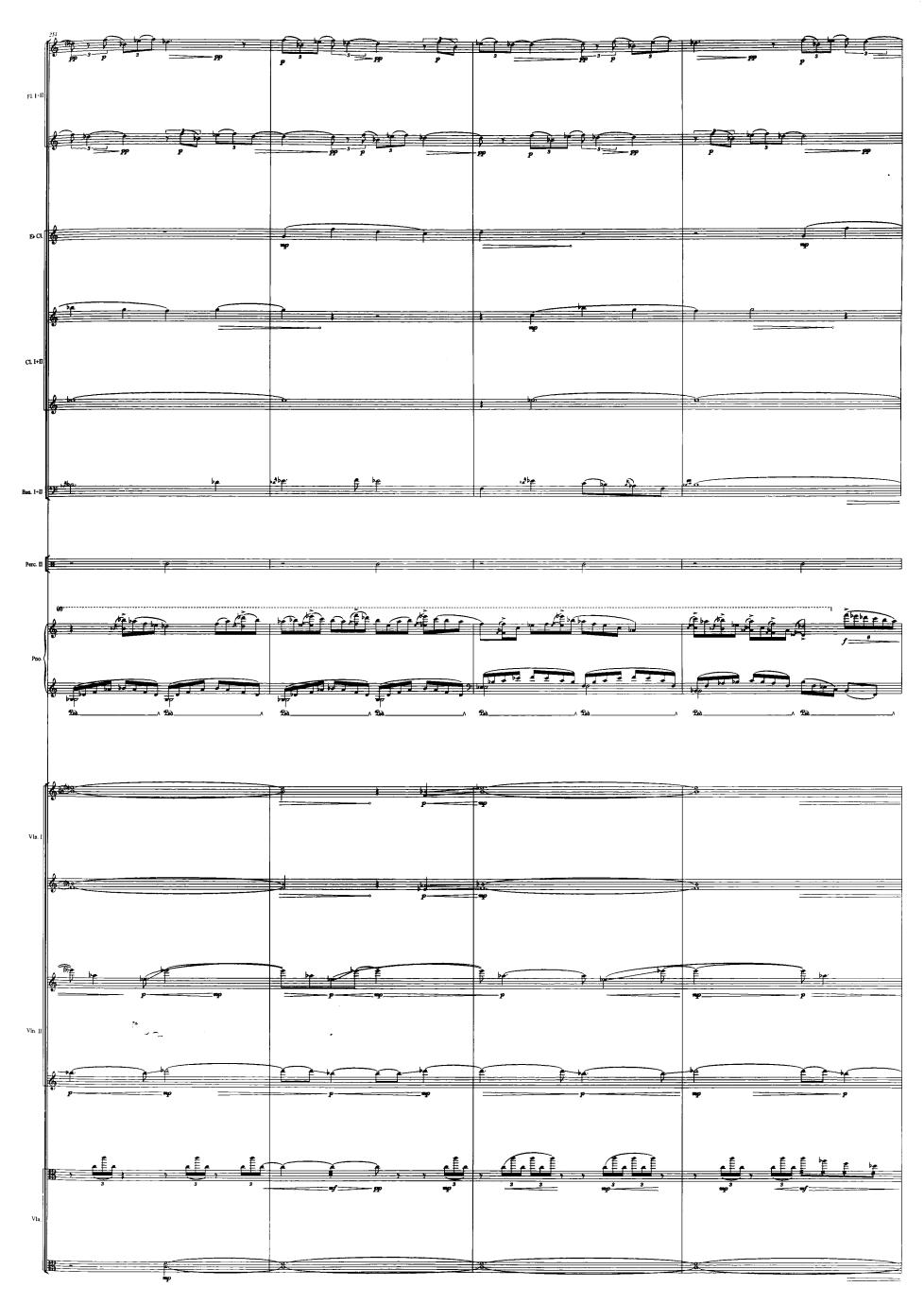


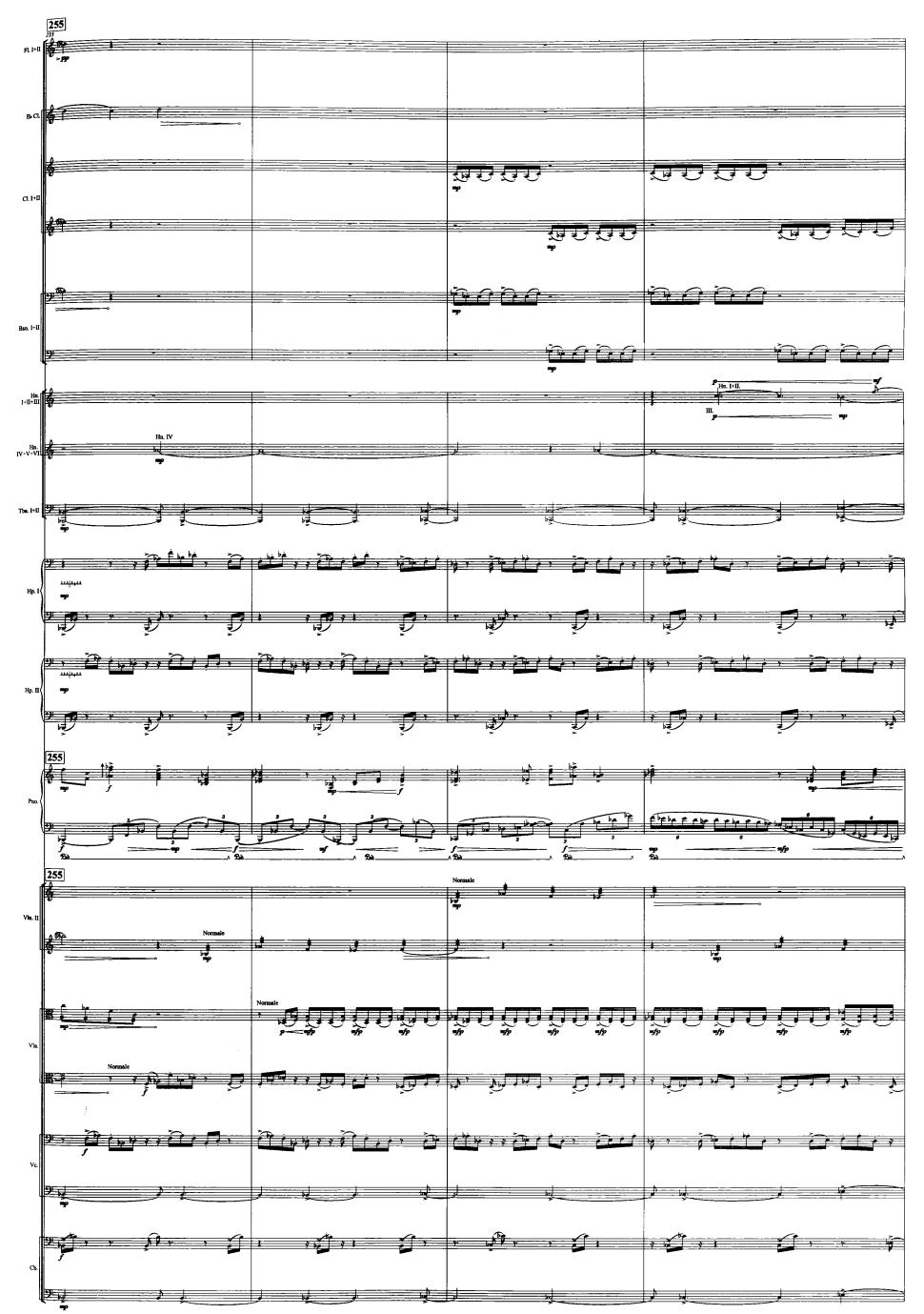












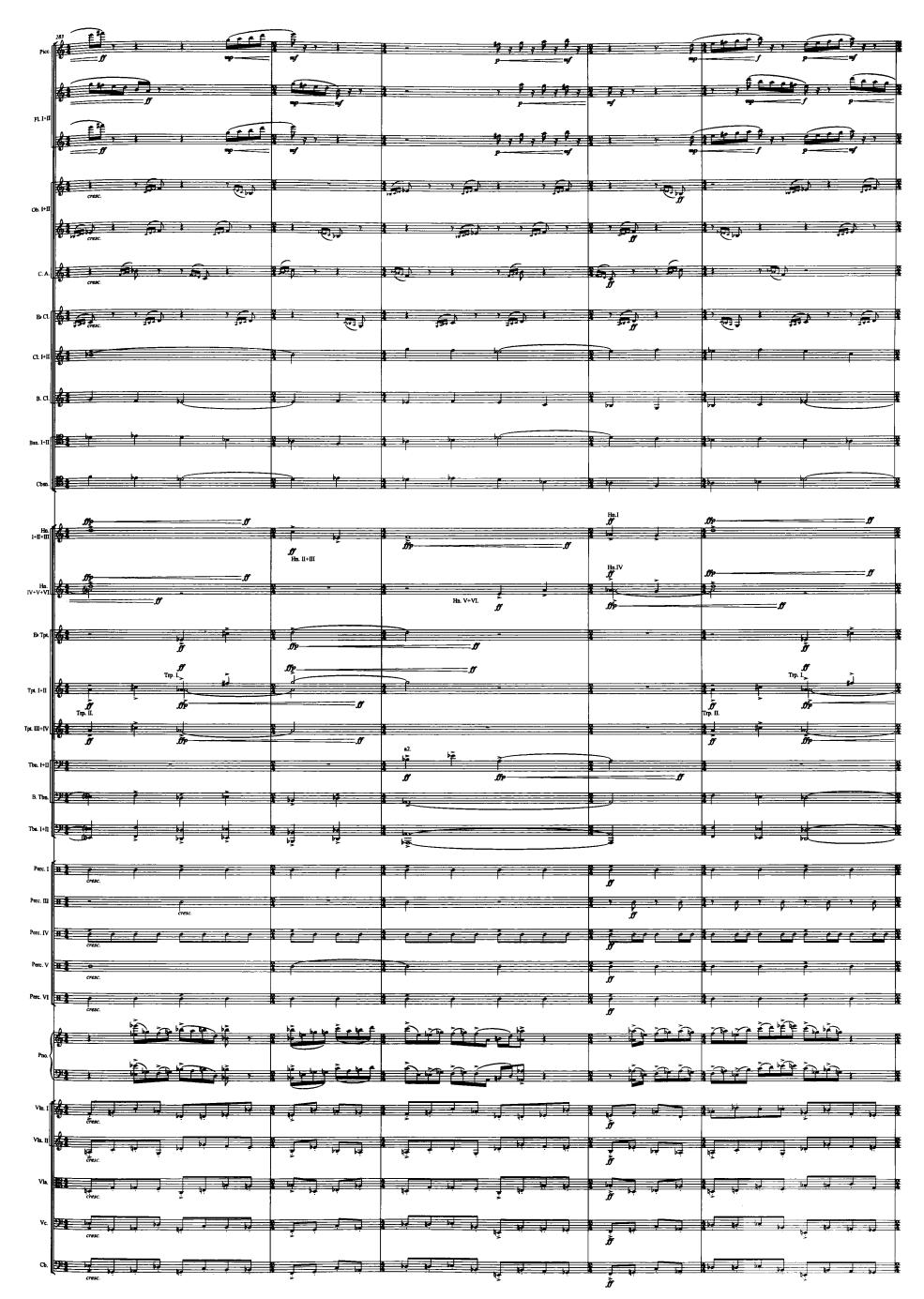








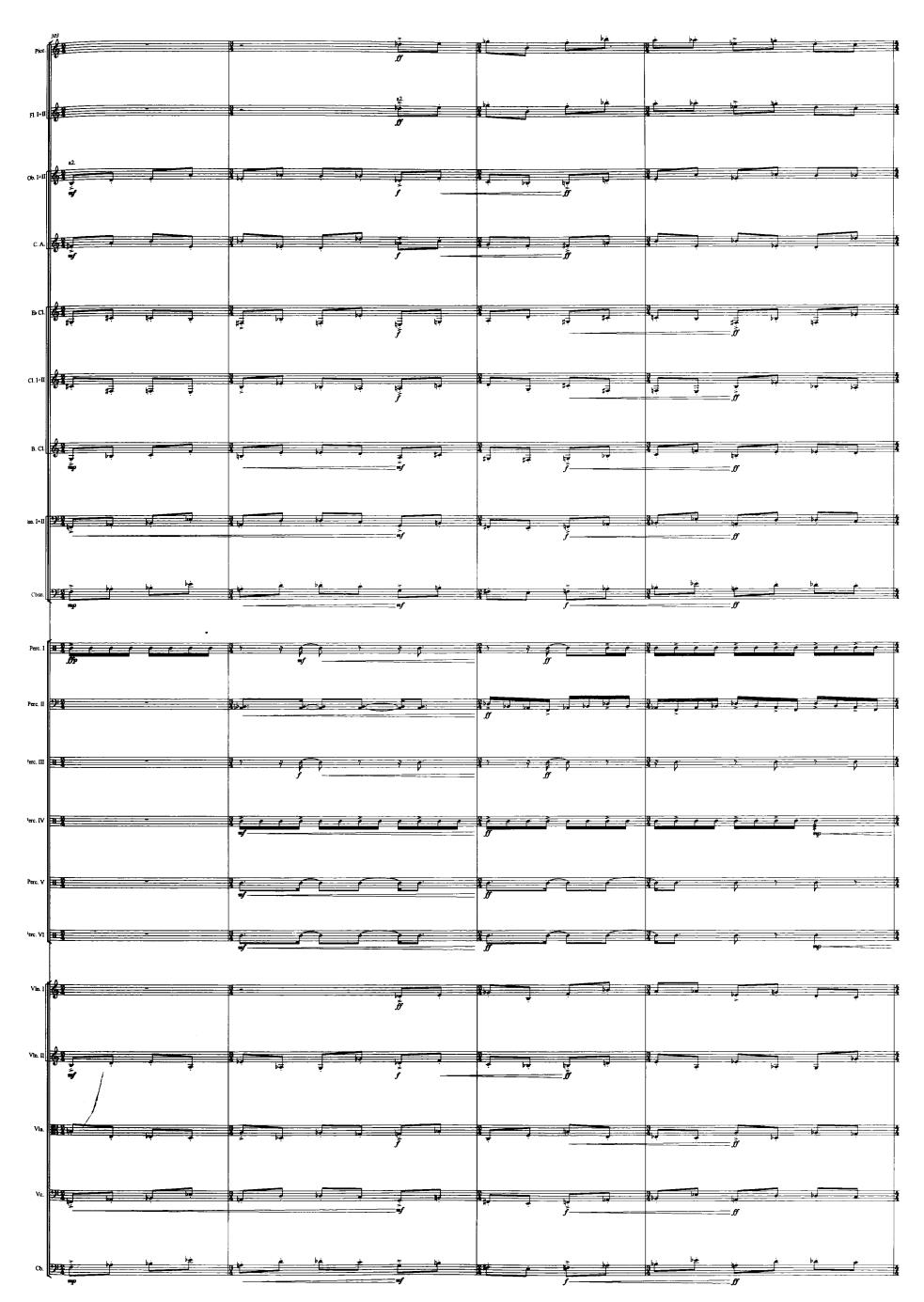




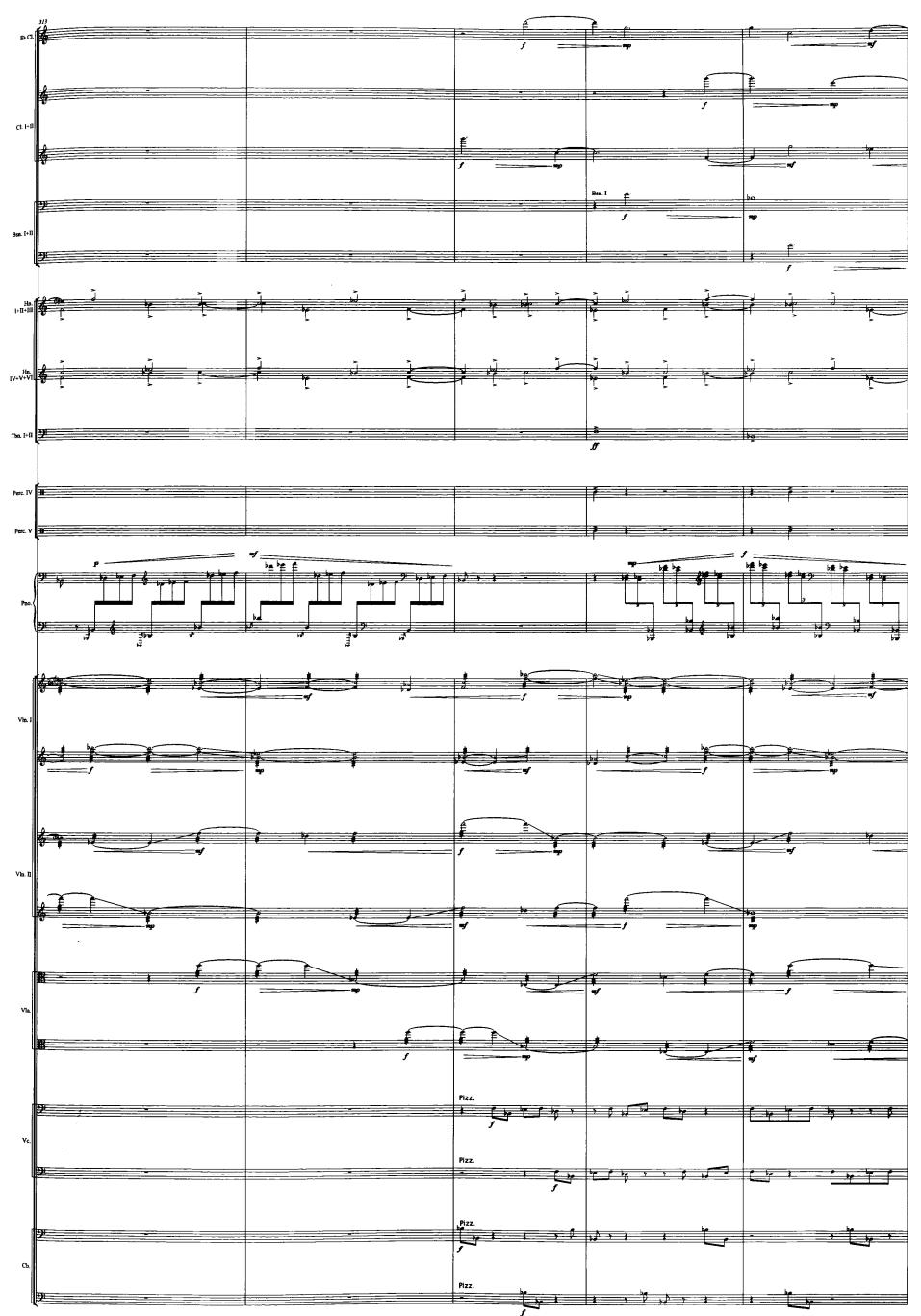






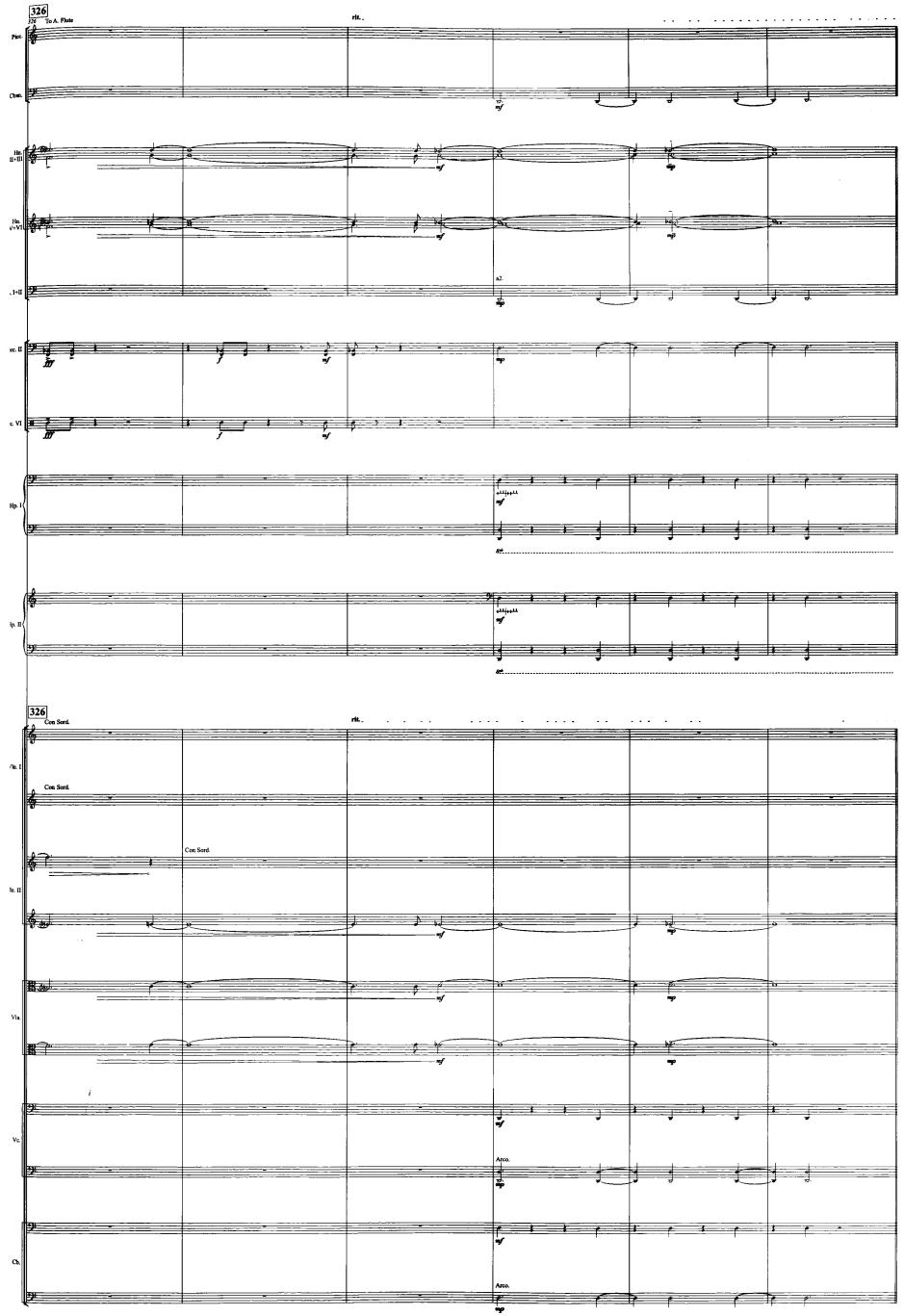












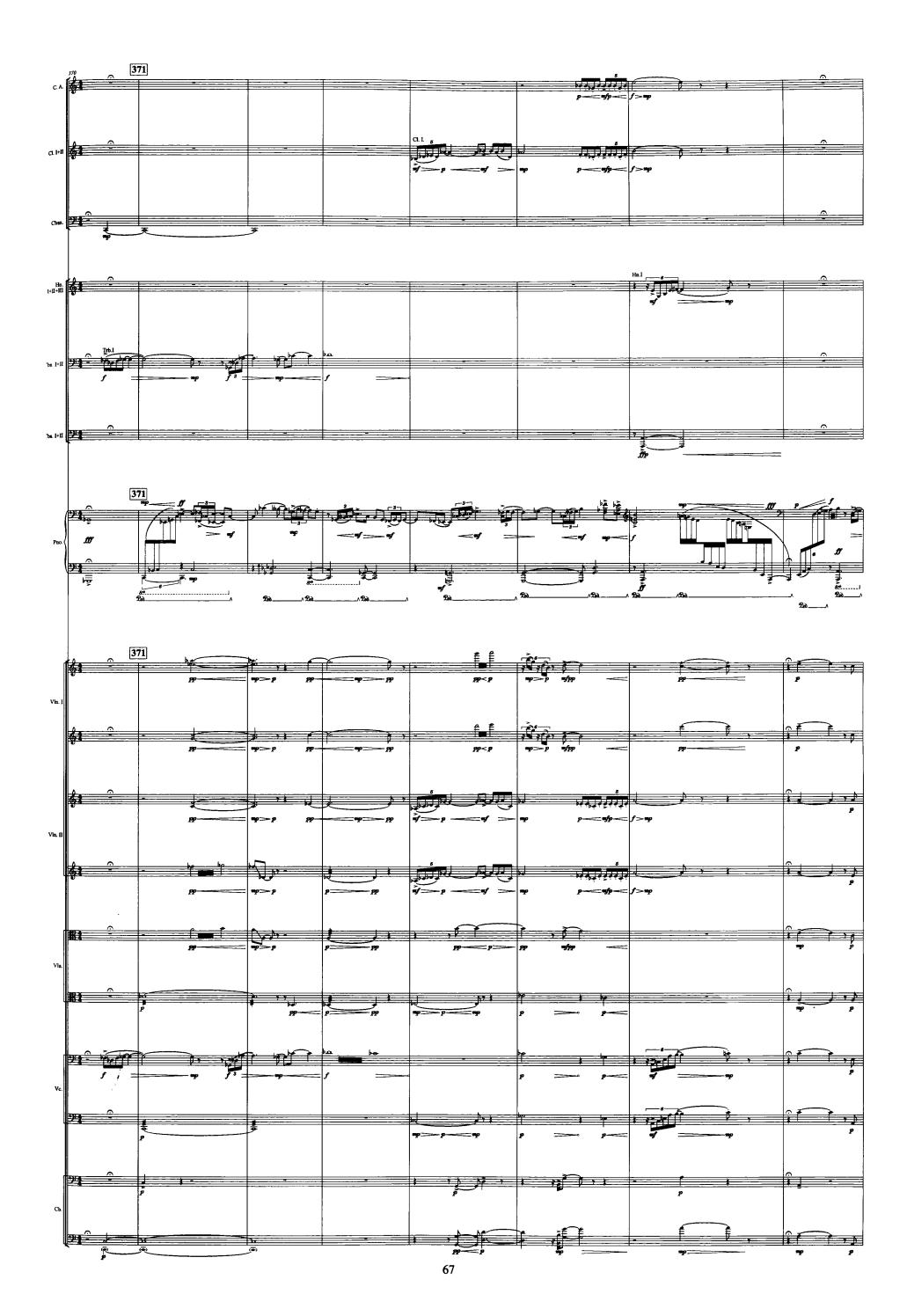




















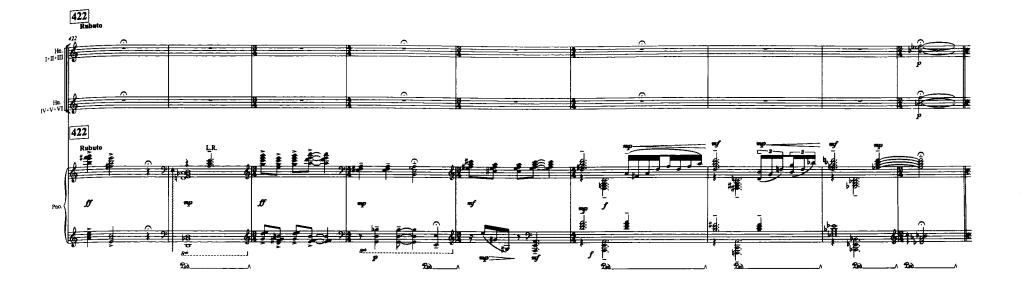






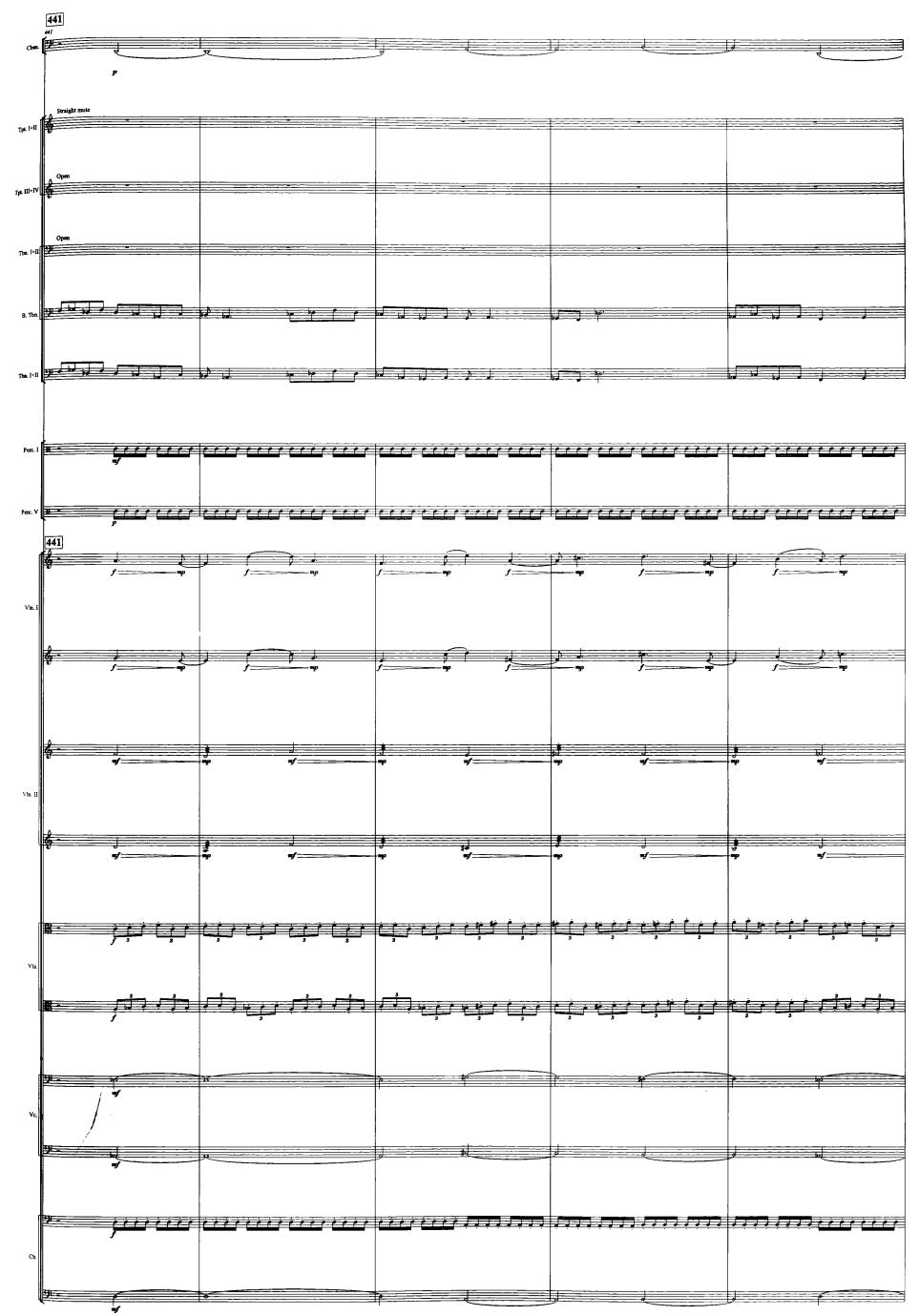


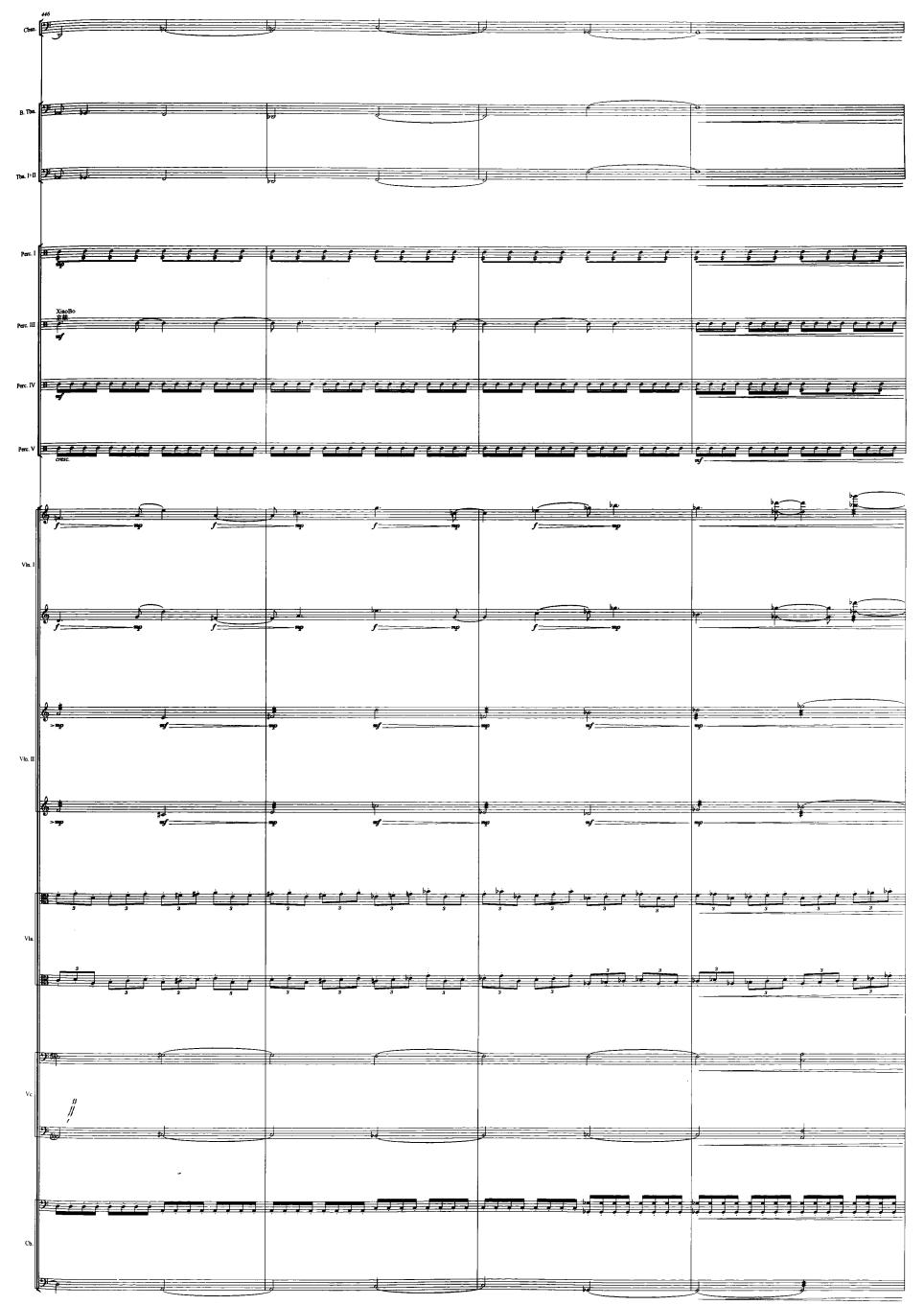


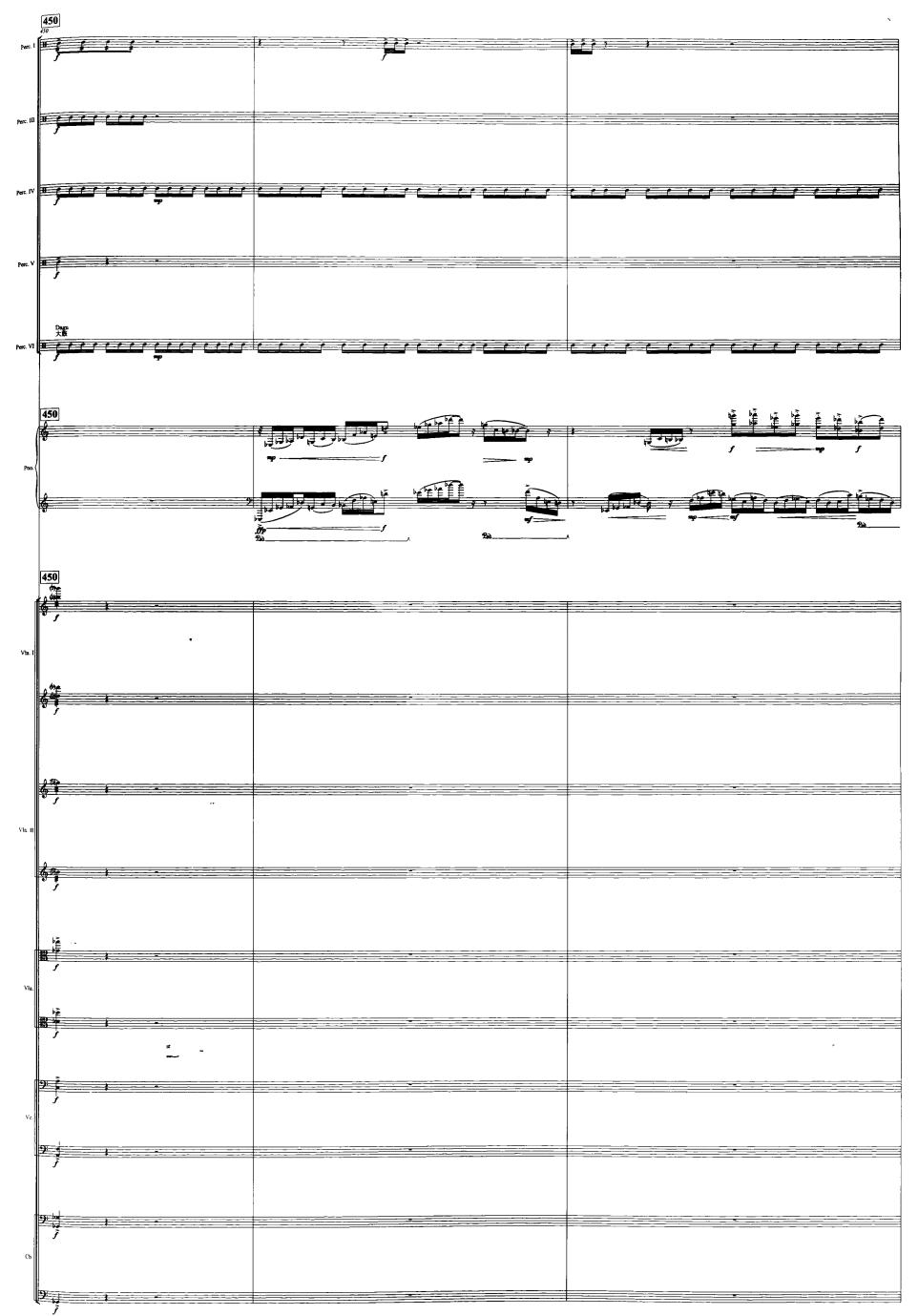


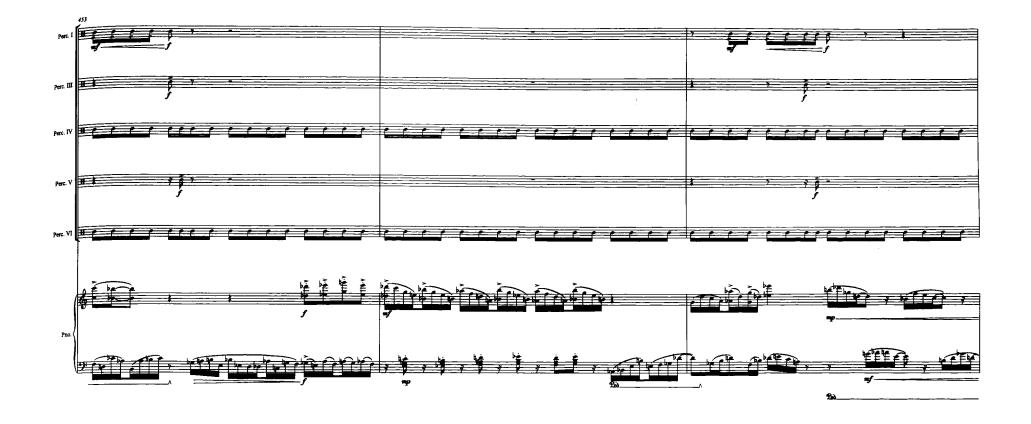










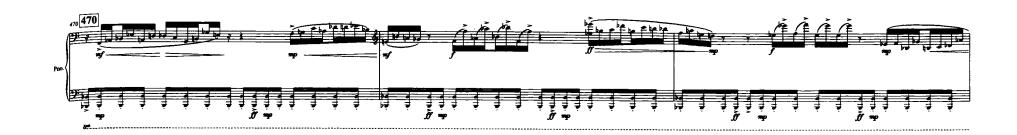


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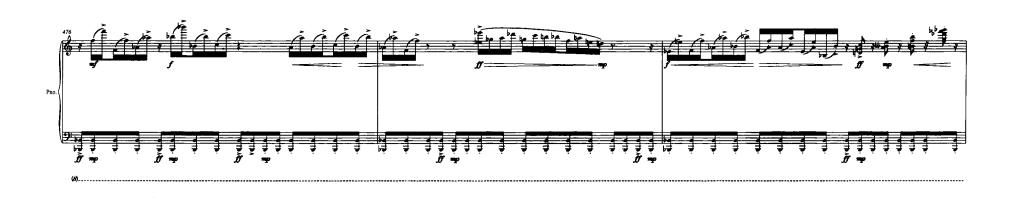


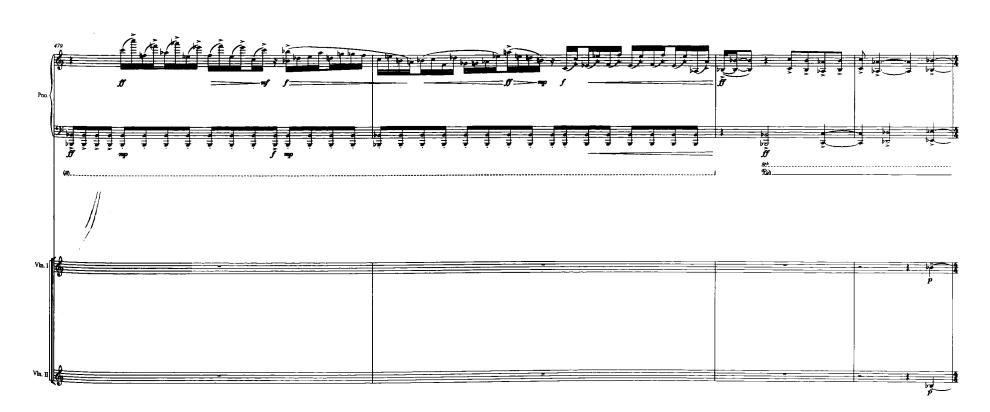




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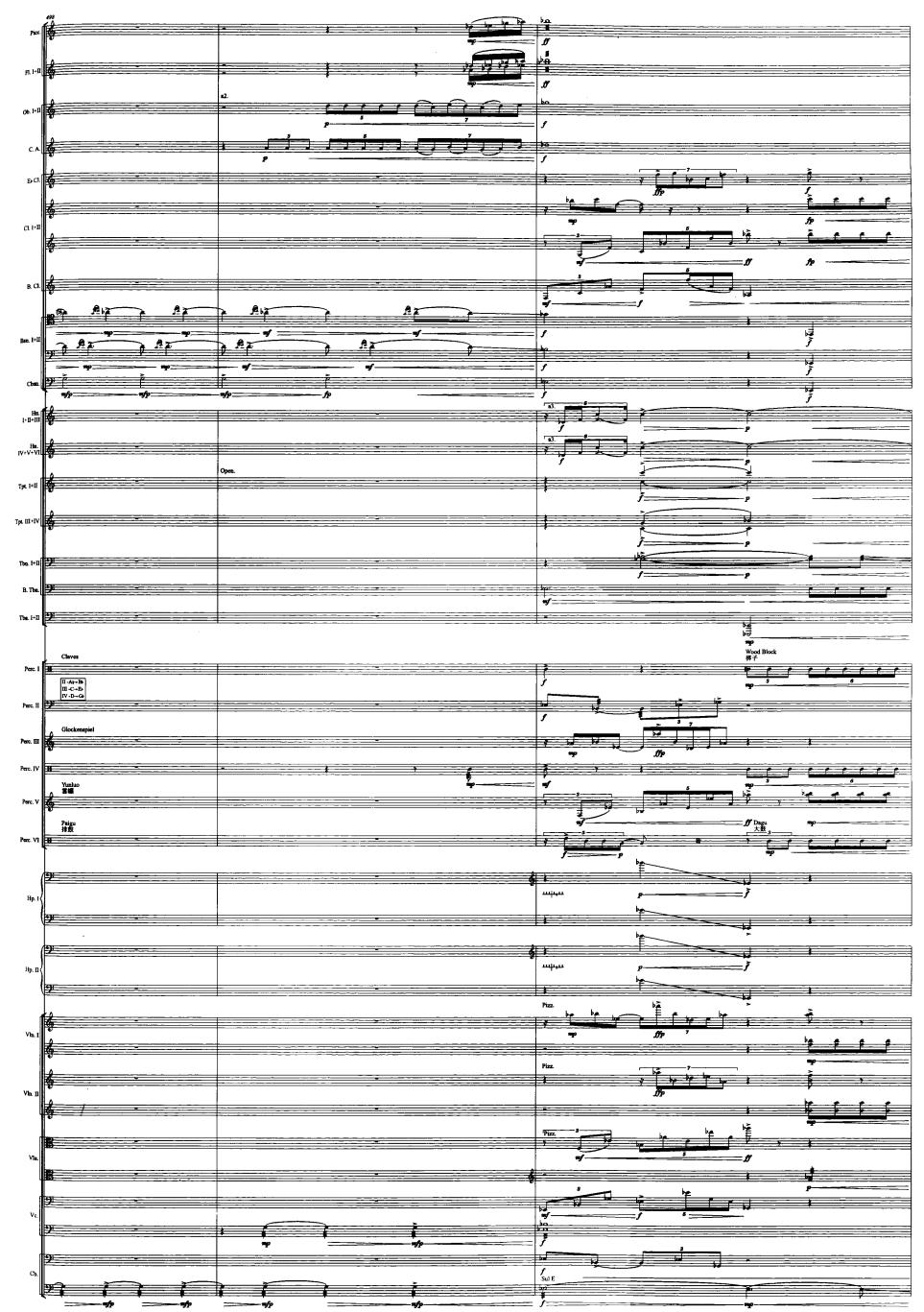


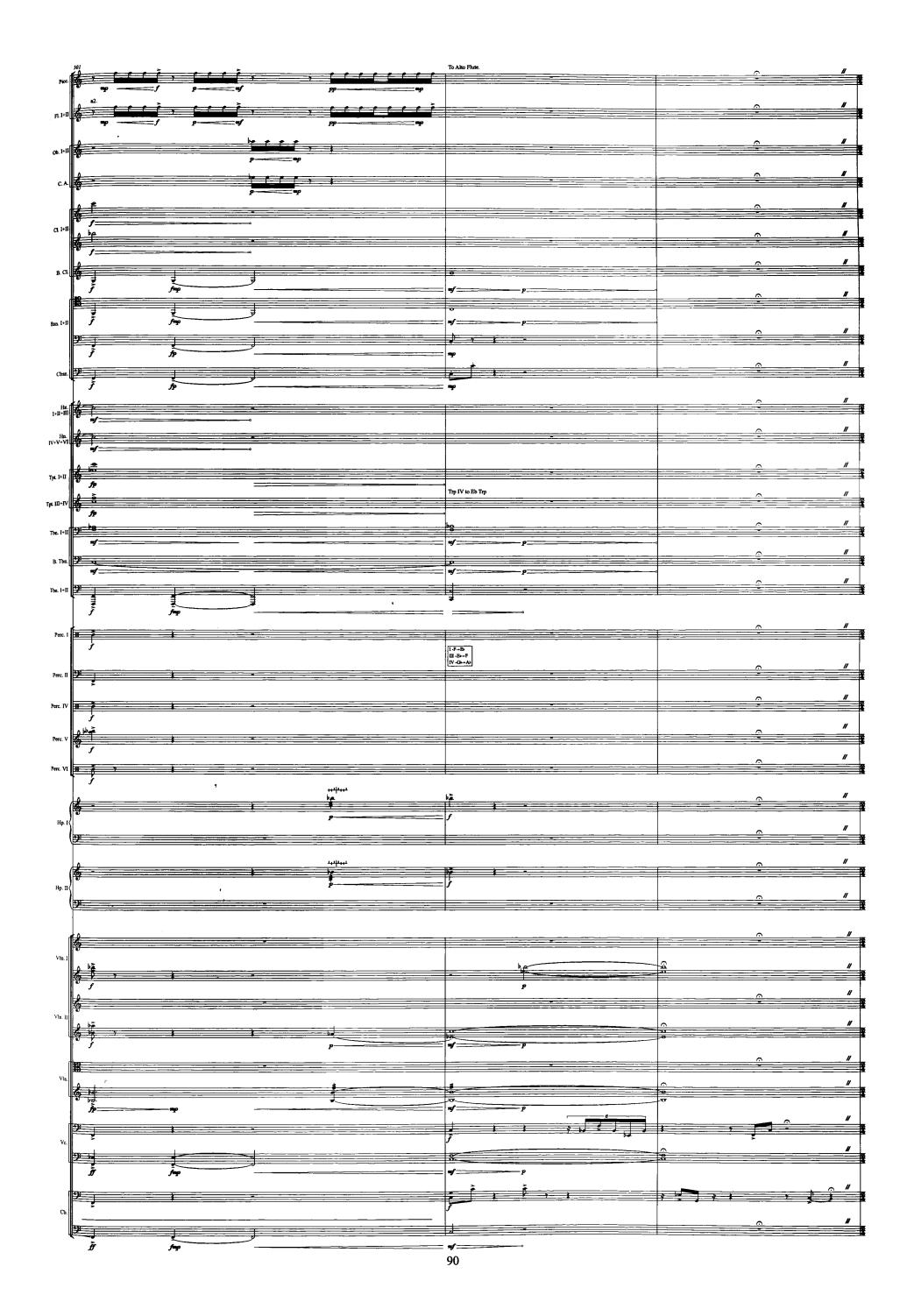


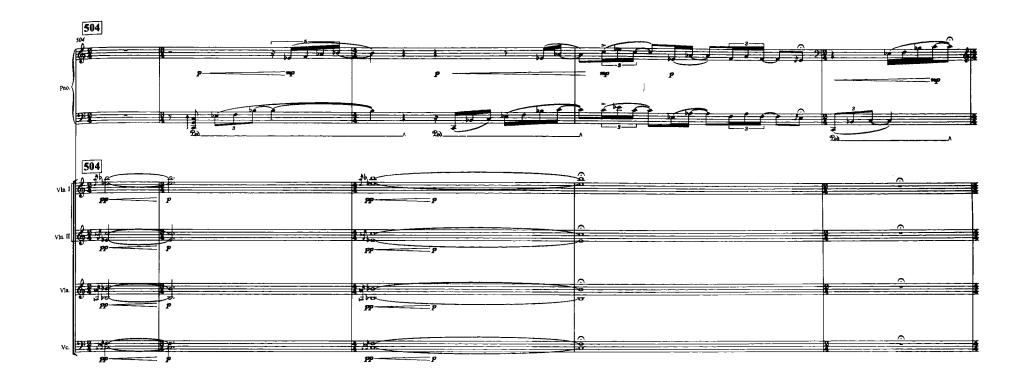


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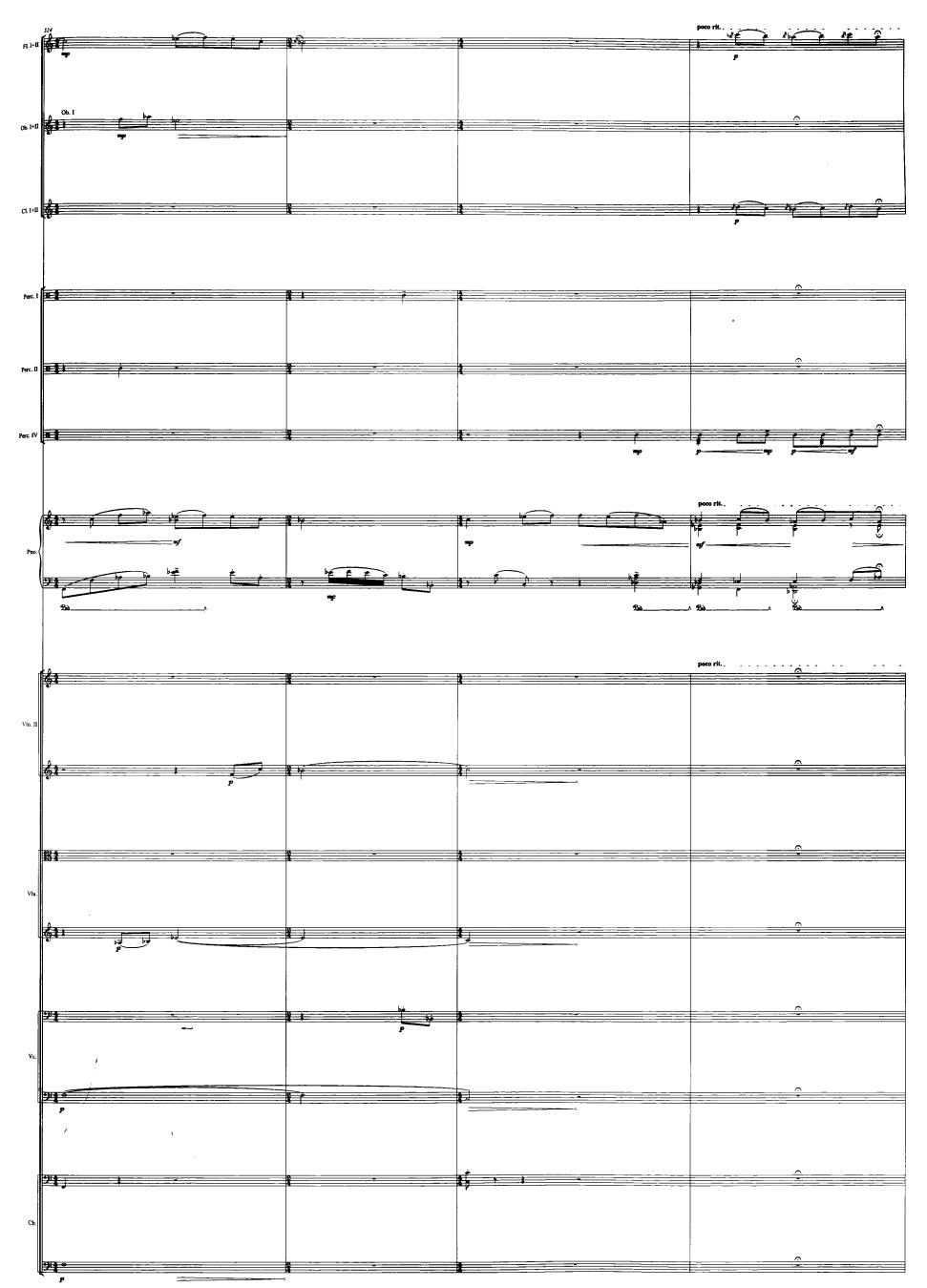




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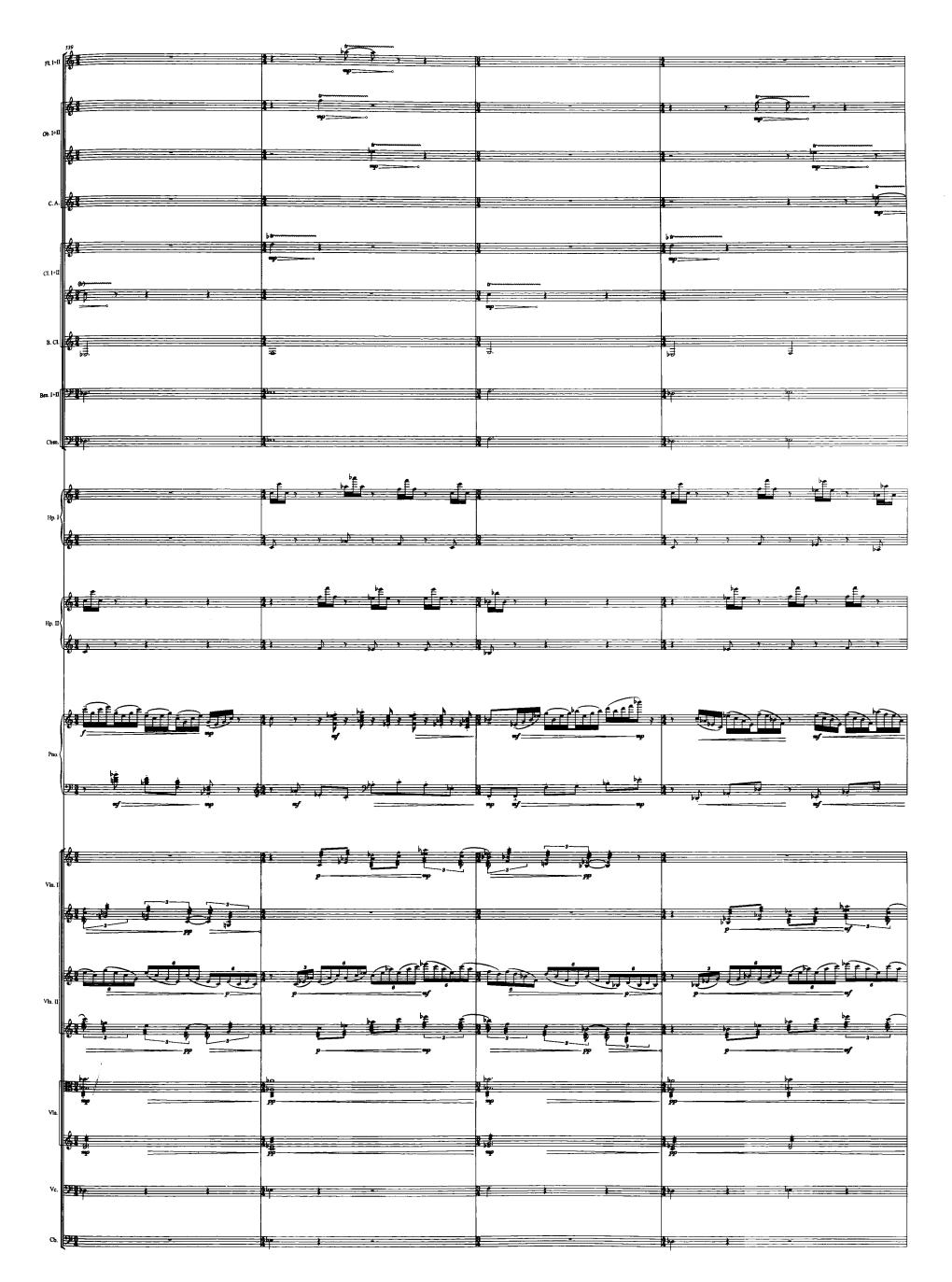
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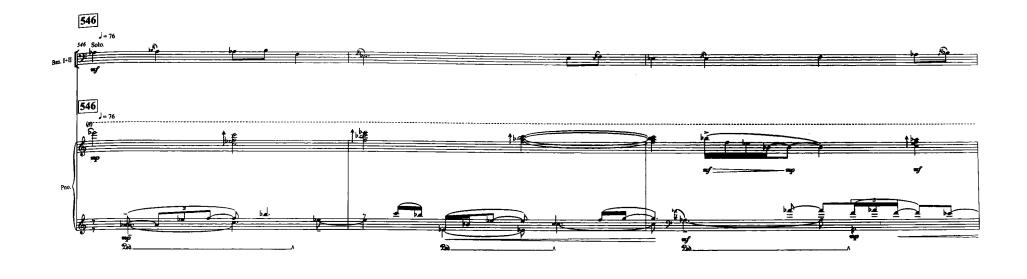


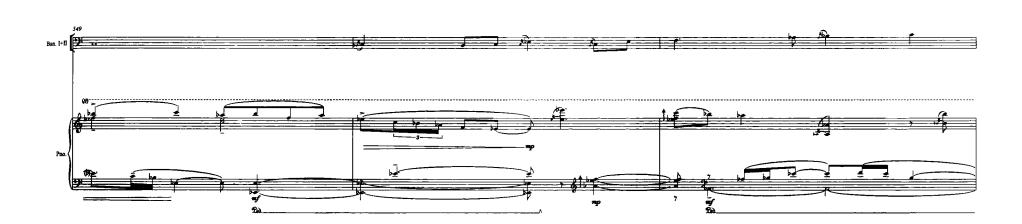


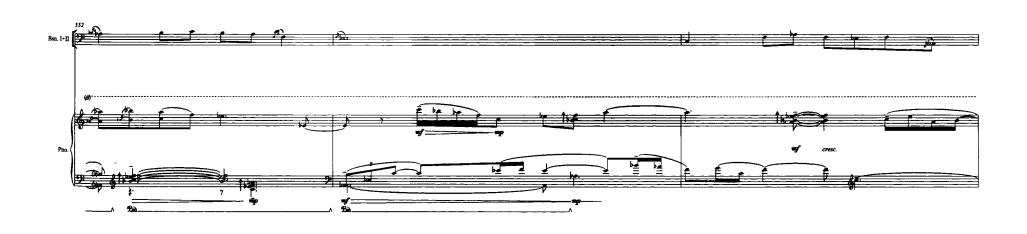


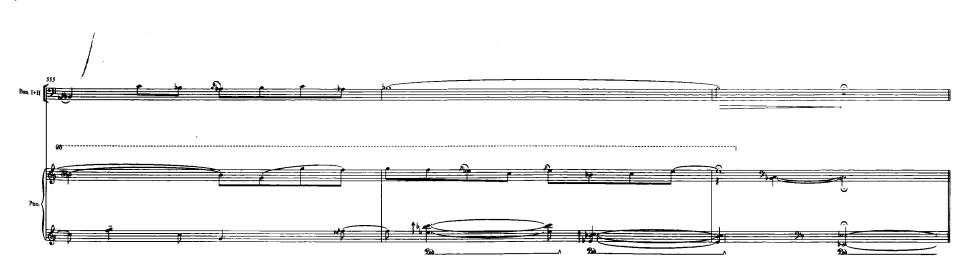


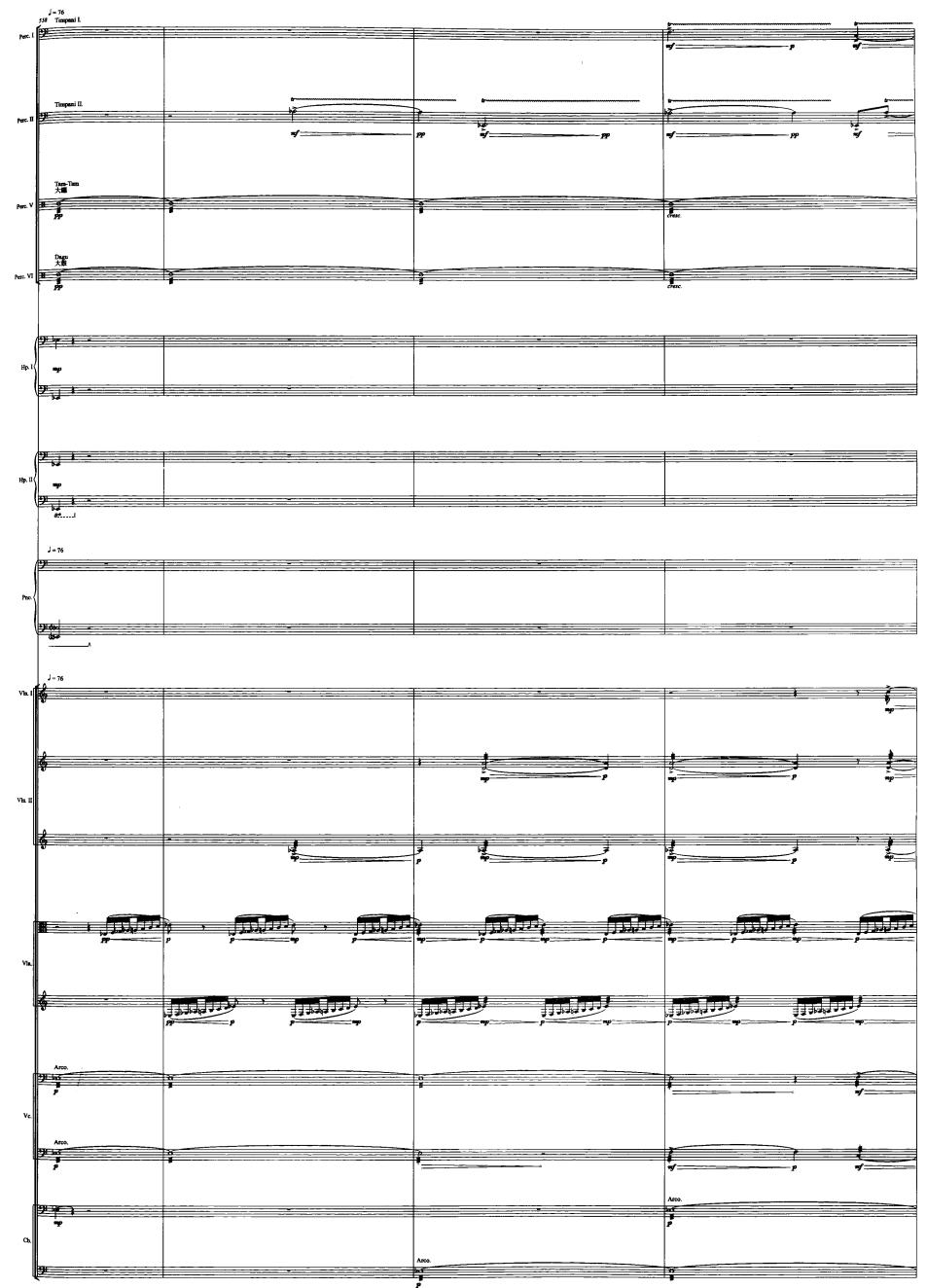




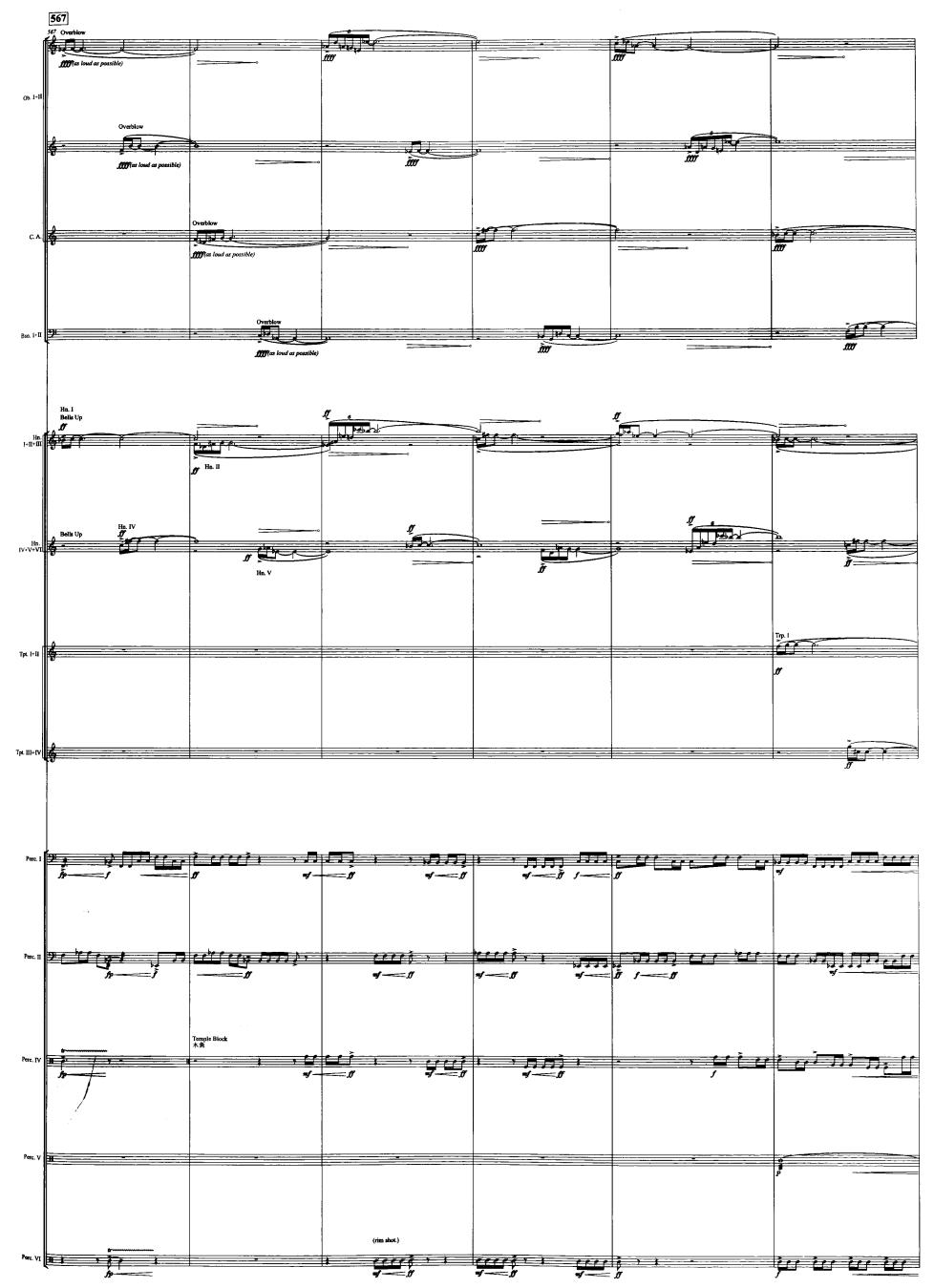








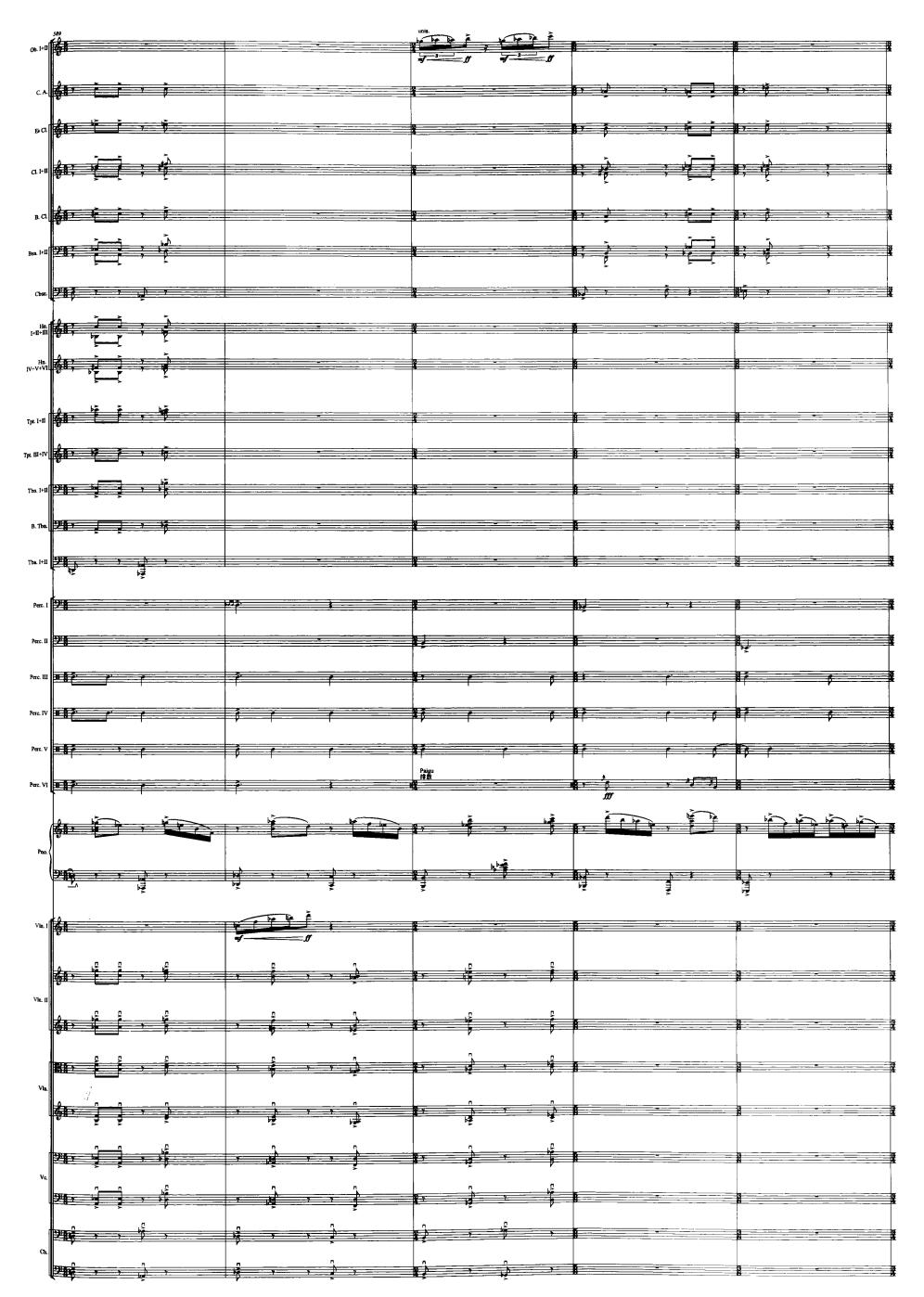


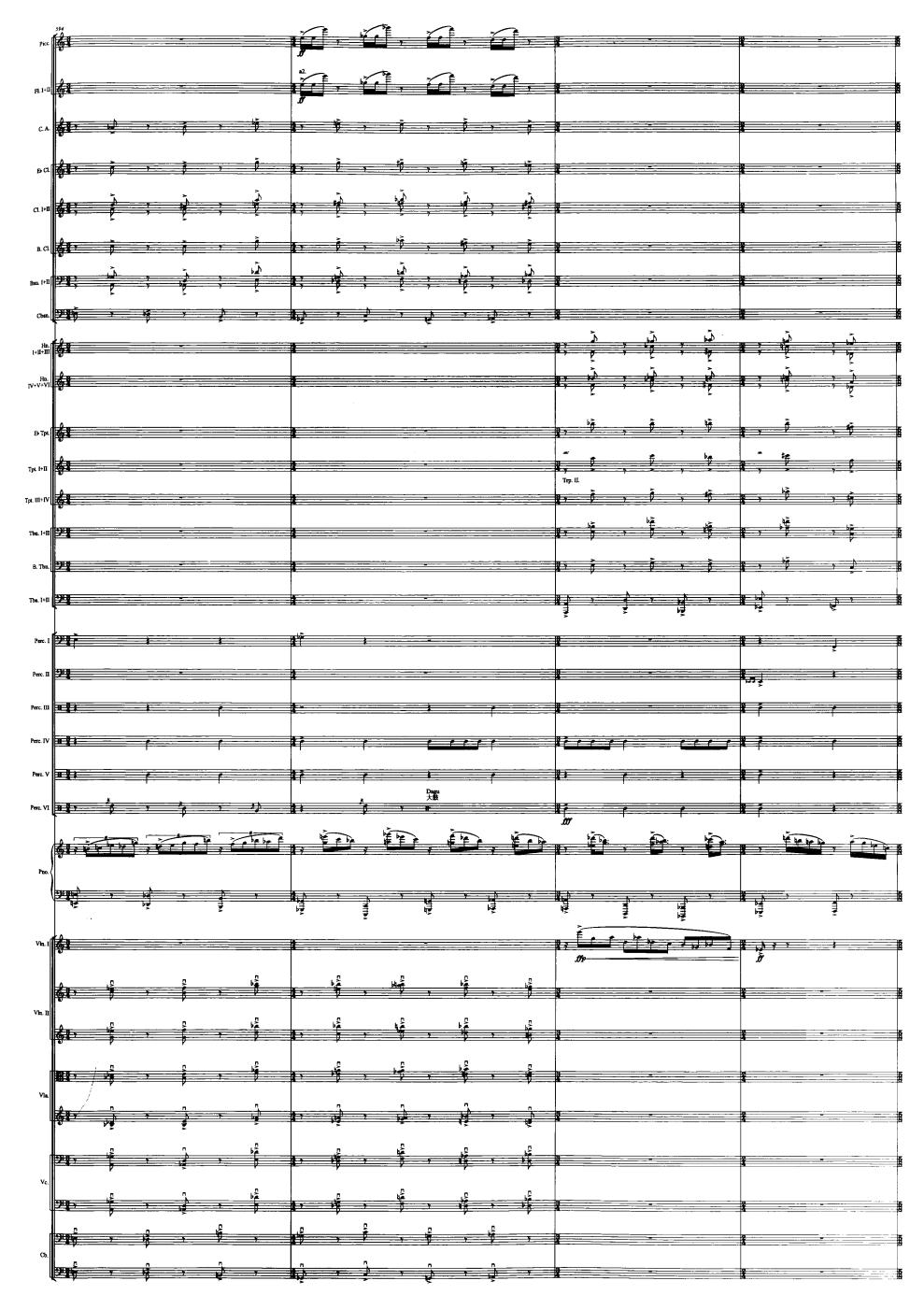




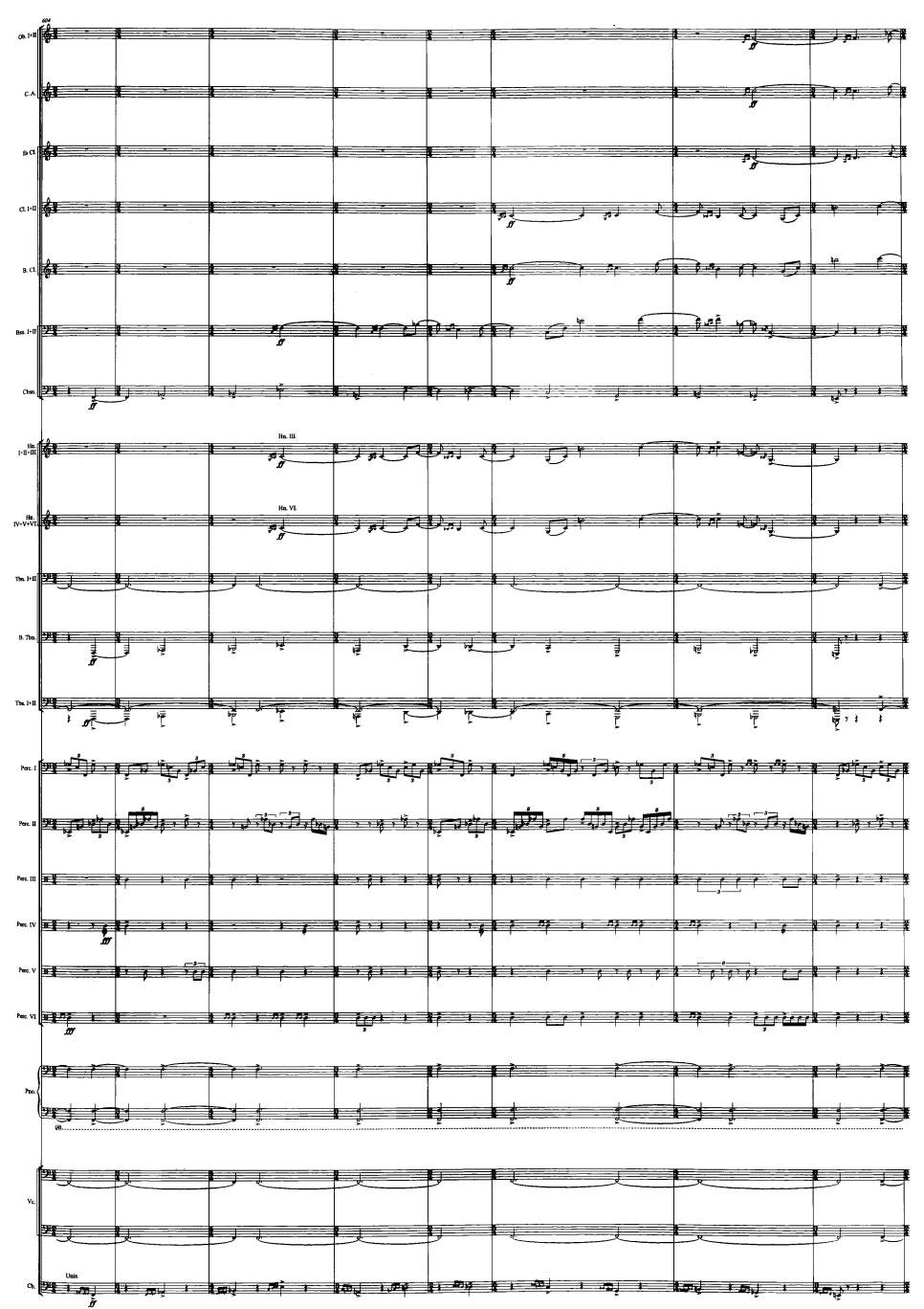


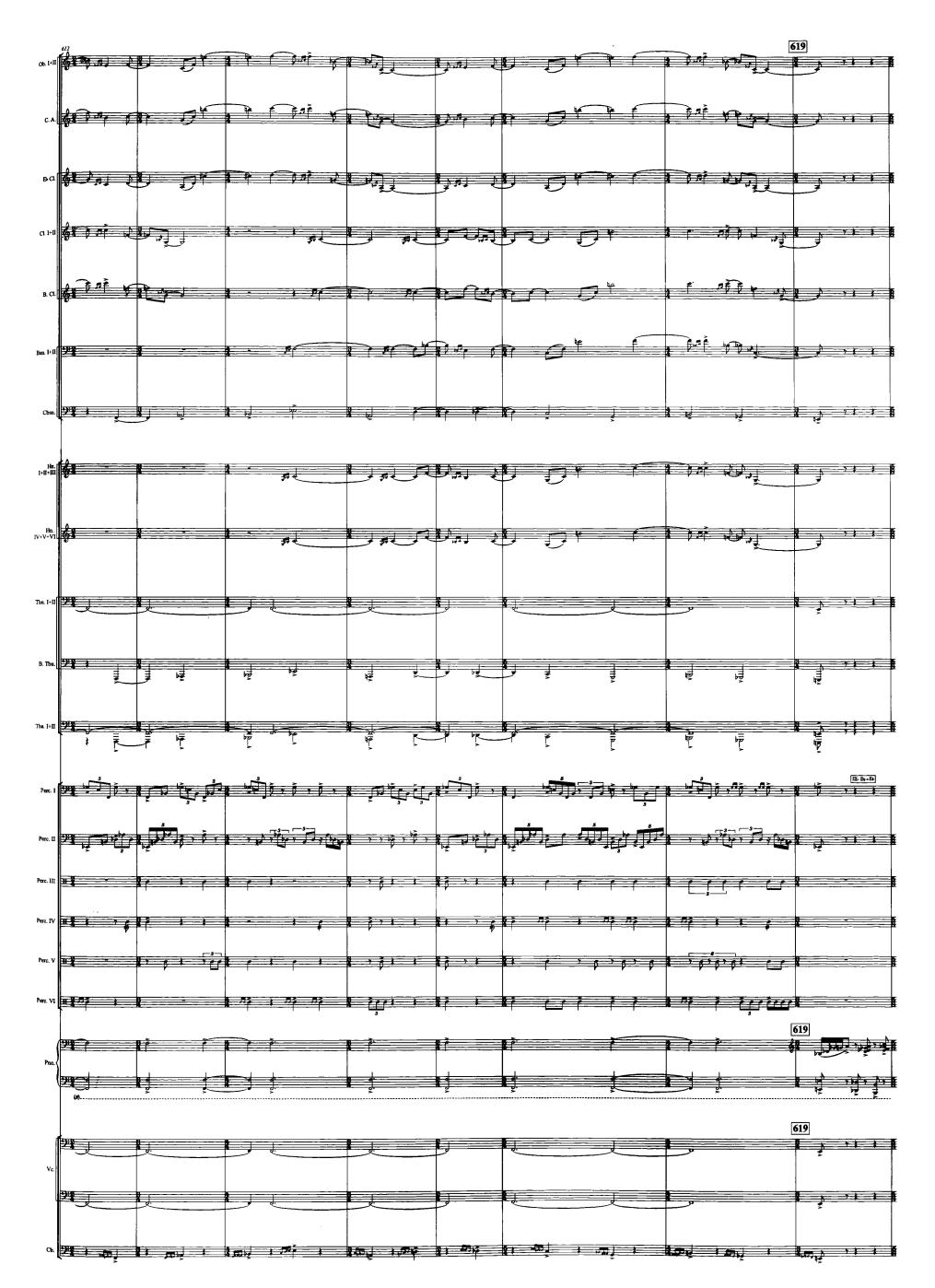


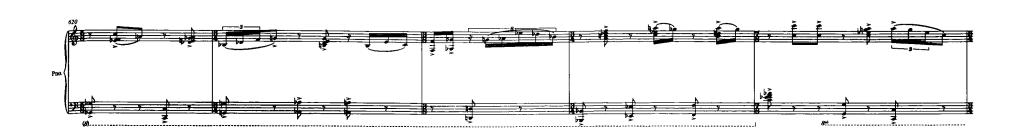












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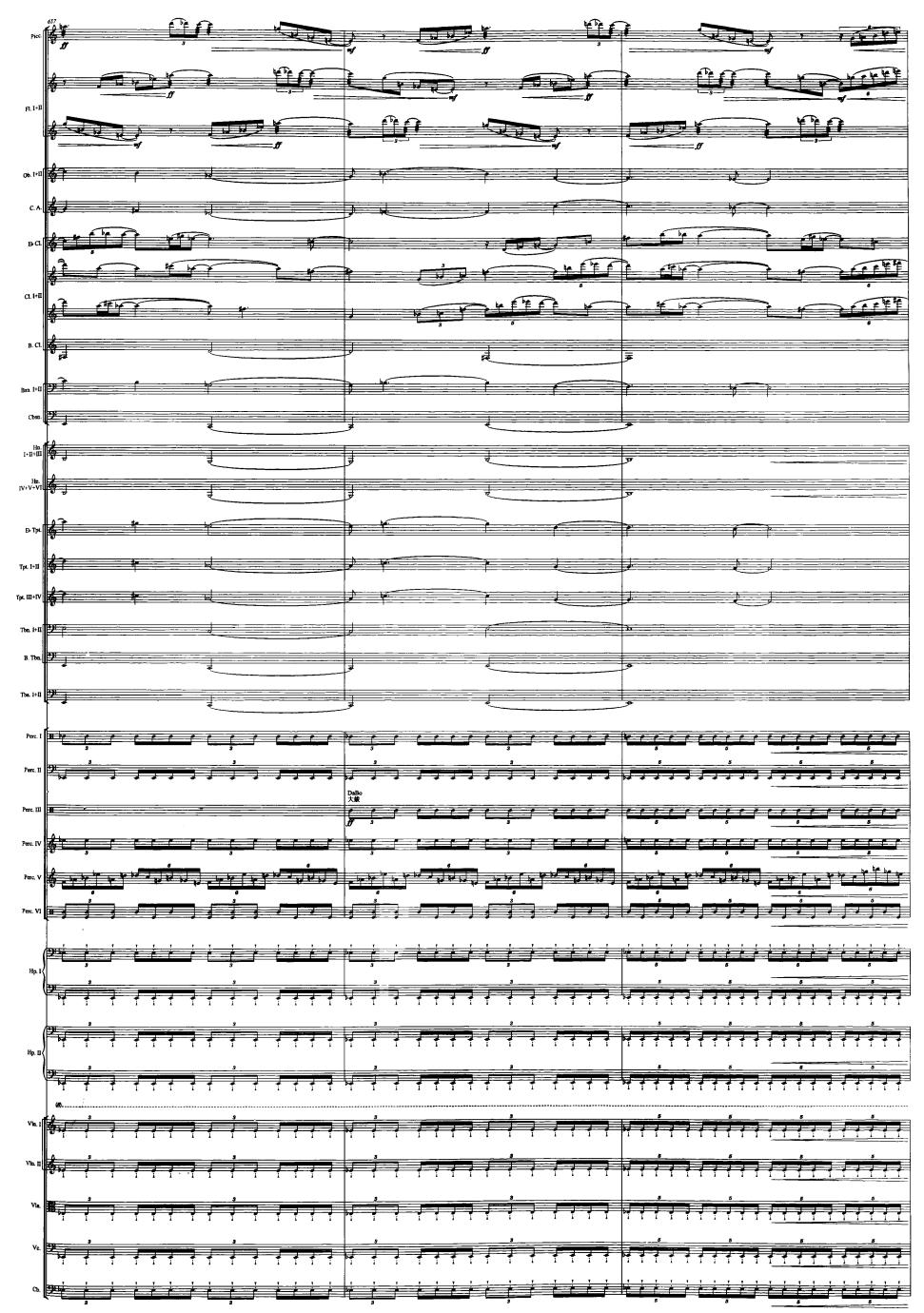
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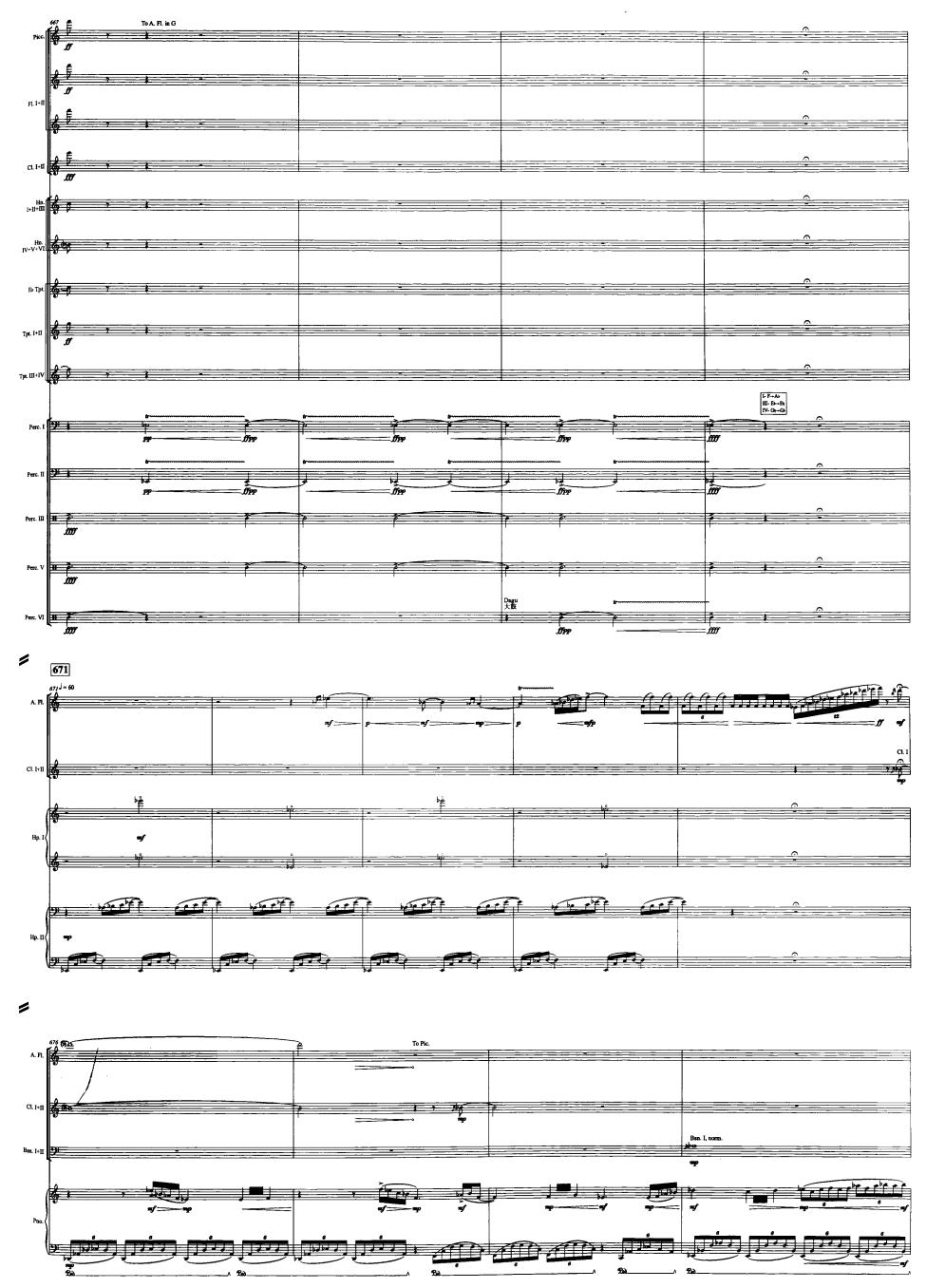












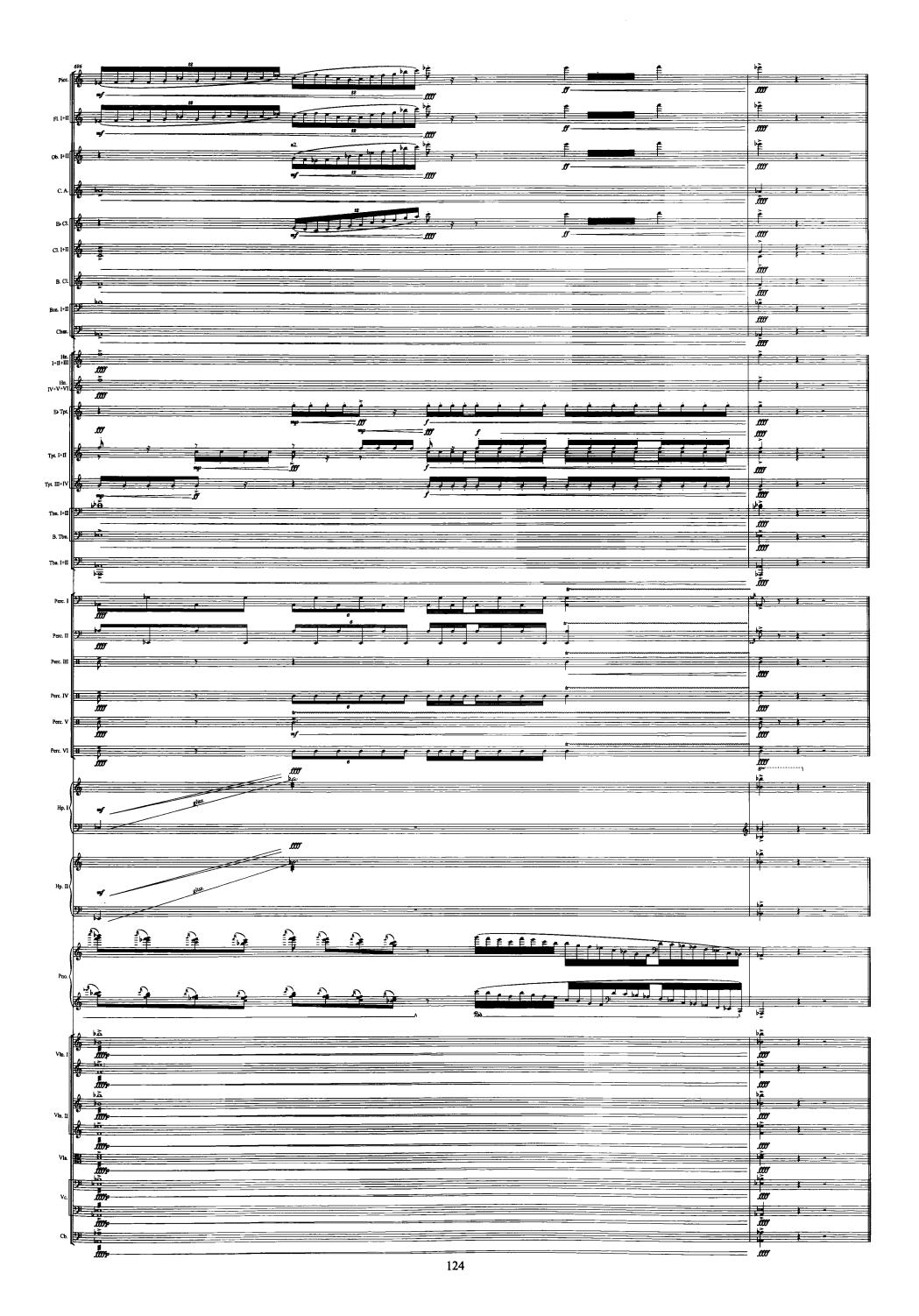












Kim Kuok Ip

For Timothy Sun

Saxophone Concerto with Symphonic Band

Pimenta

I. Allegro

II. Adagio

III. Presto

Instrumentation: (transposed score)

Piccolo

Flute I+II Oboe I+II Bassoon I+II Clairnet I (2-3 players) Clarinet II (2-3 players) Clarinet III (2-3 players) **Bass Clarinet** Alto Saxophone I+II **Tenor Saxophone Baritone Saxophone** Trumpet I+II Trumpet III Horn I+II Horn III+IV Trombonel+II **Bass Trombone** Euphonium (1-2 players) Tuba (2 players) **Double Bass** Timpani (4 drums) + Wind Chimes Percussion I: Snare Drum, Sys. Cymbal Percussion II: Xylophone, Tubular Bells, Temple Blocks, Cymbals a.2., Triangle Percussion III: Vibraphone, Tom-Tom Percussion IV: Clockenspiel, Bass Drum

Saxophone Concerto "Pimenta"



