

**THE REPRESENTATION OF MINORITY
ELEMENTS IN MODERN CHINESE PIANO
WORKS AND THEIR INTERPRETATION IN
PERFORMANCE**

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STATEMENT OF ORIGINALITY

I declare that the research presented here is my own original work and that all use of the work of others been duly acknowledged. This research has not been submitted to any other institution for the award of a degree.

Signed:

Date:

ABSTRACT

China, with its vast ethnic diversity, provides an inexhaustible resource for the evolution of Chinese music. This diversity, notably the interweaving of minority ethnic cultures with the dominant Han Chinese culture, has significantly influenced the development of Chinese piano works. These compositions often manifest a distinctive blend of Chinese musical elements and Western composition techniques, a testament to the increasing cultural exchange.

Although previous research has examined this fusion in Chinese piano compositions, it has often failed to sufficiently integrate performance perspectives into the analysis of the works. Consequently, these studies tend to provide generalized results and remain relatively inaccessible due to language barriers. This research seeks to address these gaps by analyzing Chinese piano pieces from the performer's perspective. It specifically focuses on the incorporation and interpretation of minority elements within select piano compositions.

The piano, as an instrument inherently rooted in Western tradition, offers an unparalleled platform for intertwining elements of Chinese minority music within the framework of contemporary piano compositional techniques. This research strives to understand the implications of this amalgamation from the viewpoint of the performer, thereby shedding light on the embodiment of minority elements in these works. Exploring the minority integration in the repertoire not only stimulates continuous innovation in Chinese piano music but also offers a broader understanding of this unique cultural fusion. This study aims to make a significant contribution to this relatively unexplored territory in the field of musicology.

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CHAPTER 1

INTRODUCTION

History Background

The harpsichord, a keyboard instrument, was initially introduced to China in the late Ming and early Qing Dynasties. In 1601, Matteo Ricci¹, an Italian missionary, presented a harpsichord to the emperor of the Ming Dynasty.

Western businessmen brought pianos into China during the start of the Opium War in 1840. They first appeared in major Chinese cities such as Shanghai and Guangzhou. Pianos were particularly common in Christian churches at the period, since the choir needed piano accompaniment to sing the hymns. The introduction of the piano has brought a new dimension to Chinese music.

This was a portion of a larger modernisation initiative, thus a more thorough examination of the historical context is necessary for my research. As a typical “imported product 舶来品”², the piano's appearance in China needs to be understood as being a part of broader economic and cultural exchanges between the West and the East. Chinese piano works first appeared in the 1910s. Chinese composers who pursued higher music abroad started incorporating Western compositional techniques into their piano compositions while also including traditional Chinese musical tunes. The majority of the works were written utilising Western compositional techniques and Chinese pitch elements. The National

¹ Matteo Ricci – (1552-1610)

² Yuejun Zhao赵玥珏, "Yishu Zuopin Zhong De Minzuxing Yu Renwenxing: Yi Zhongguo Fengge Gangqin Zuopin Weili" 艺术作品中的民族性与人文性——以中国风格钢琴作品为例 [Ethnicity and Humanity in Artworks - An Example of Chinese Style Piano Works], *Huanghe zhisheng* 黄河之声, no. 7 (2022): 21-23.

Conservatory of Music (now the Shanghai Conservatory of Music) was established in 1927 as China's first music institution.

In 1934, Alexander Tcherepnin, a famous Russian composer, held a composition competition of “soliciting Chinese style piano music” in China, in which He Luting won the first prize with his composition called *Shepherd Boy Piccolo* [牧童短笛]. After the idea of “Chinese style” was put forth, many excellent piano compositions were produced.

The three ethnic groups selected for this study - the minorities from Xinjiang, the Kam people, and the Chinese Koreans - are distinguished by their unique physical characteristics, lifestyles, aesthetic ideals, culinary traditions, belief systems, cultures, customs, dialects, and languages. These distinct features have been shaped by their specific historical contexts and geographical diversities.

Minority groups from Xinjiang, an autonomous region in China's northwest, bring with them a diverse array of musical influences due to their geographic position at the crossroads of multiple cultures. Notably, the Uyghurs and other minority ethnicities in Xinjiang have a rich tradition of music and dance, combining elements from Central Asian, Middle Eastern, and Chinese traditions, due to their location on the historic Silk Road. This unique blend has resulted in a distinct musical character that brings diversity to the sound of modern Chinese piano works.

The Kam people, known for their distinct polyphonic choral music in southwest China, contribute their rich musical traditions, deeply embedded within their communal customs. Their music, recognized globally for its unique vocal characteristics, provides an

invaluable perspective in understanding the blending of minority cultures within modern Chinese piano works.

Then the Chinese Korean minority, contribute their rich musical traditions, which reflect both their Korean heritage and the influences of the predominant Han Chinese culture in their regions of residence. This musical blend encapsulates their unique experience as an ethnic minority within China, contributing to the multifaceted landscape of modern Chinese piano works.

Minority features have not been a primary focus of research on the influence of folklore in piano composition. Insights into the interpretation of these works will be provided by my research of this feature, which will help us comprehend the significance of these minority groups in the development of a distinctive piano repertoire in contemporary China.

Each ethnic group is known to have unique physical characteristics, a way of life, aesthetic ideals, cuisine, beliefs, culture, customs, dialects, and language based on historical and geographical diversity. According to the Chinese government, in order to ensure that all ethnic groups coexist in peace, the government has established policies to safeguard the equality and unity of ethnic groups, establishing regional autonomy for minority ethnic groups to promote respect for their religion, culture, and customs, and also providing them the right to manage their own affairs³. There are one or more ethnic groups that are associated to each autonomous region.

³ Tiezhi Wang王铁志, "Xinzhongguo Minzu Zhengce Fazhan De Lishi Guiji He Shidai Tedian" 新中国民族政策发展的历史轨迹和时代特点 [The Historical Trajectory and Characteristics of the Times of the Development of New China's Ethnic Policies], *Minzu yanjiu* 民族研究, no. 5 (1999): 1-12.

Political Background

Since the PRC's inception, ethnic relations in China have maintained a general state of stability, equality, unification, and harmony, which has been slightly upset by the process of marketization and urbanization⁴. Different ethnic groups with varying languages, differences, customs, and religious views eventually come into contact with one another in the context of large-scale population movements and adapt to one another.

Since 1950, a substantial number of Chinese musicians have journeyed to areas inhabited by minority groups in order to conduct fieldwork. During this time, they have created superb compositions that, despite being primarily related to state propaganda goals, have contributed in achieving the PRC's main policy objective of “the harmonious coexistence of all ethnic groups.” On the other hand, the folk songs of numerous ethnic minorities were introduced to the Han Chinese through musical compositions, which were later widely performed.

Currently, the social environment and cultural trends have undergone significant change, and multiculturalism is reflected not only in the exchange and integration of cultures between countries, but also in the participation of numerous Chinese minorities. From a piano composing standpoint, there is a greater need to incorporate ethnicity and personality into pieces. Since 1950, a lot of composers have been influenced by the techniques of Bela Bartok and have gathered and modified tunes that are based on local folklore. Nonetheless, there are certain composers who have utilized the music of ethnic minorities only irregularly. There are other composers, meanwhile, who use conventional Western harmonies and merely hint at incorporating ethnic music. Due to the majority of them being based on the pentatonic scale

⁴Wen Li and Zhengbing Lai 李文, 赖政兵, "Gangqin Zuopin Zhong Shangshu Minzu Sucai Yanjiu" 钢琴作品中少数民族素材研究 [Research on Minority Materials of Piano Works], *Guzhou minzu yanjiu* 贵州民族研究39, no. 12 (2018): 125-28.

and using Western composing methods, the existence of these compositions has contributed to a stereotype of Chinese music creation⁵.

The piano, the musical instrument with the widest harmonic range, also made a substantial contribution to the creation of these musical compositions. I appreciate how composers have exploited the discordant intervals of the piano to mimic and create sound effects and rhythmic patterns that are very much in keeping with minority components despite the fact that these are not reflected in the pitch of the piano. This is something that I find to be extremely impressive. As a result, piano music can act as a catalyst for innovative collaboration between Eastern and Western musical traditions.

As a result, in order for Chinese piano composition to progress further, academics must not only take a more in-depth and complete look at the subject of ethnicity in piano composition, but also give chances for minority composers alongside research and collaboration.

Basic Structure

China is a multi-ethnic country with a rich and diverse ethnic culture, which has offered an endless supply of material for the development of Chinese music⁶. Chinese folk piano music evolved quickly in the 1980s, and piano compositions with a folk music cultural flavour began to appear. This led to the creation of many superb folk piano works. The incorporation of folk music elements into modern compositional techniques has become the standard, and the presentation of folk elements of piano has significantly contributed the development of Chinese piano music.

⁵ Li and Lai, 钢琴作品中少数民族素材研究.

⁶ Li and Lai, "钢琴作品中少数民族素材研究,".

Chinese piano composition has maintained a great momentum in the production of unique minority works from the early 1900s, despite its comparatively late start (since early 1900). Since 1950, when the PRC was founded, Chinese composers have produced significant contributions to the modern history of Chinese piano works. These works can be seen as both personal expressions and instruments of national propaganda aimed at assimilating the country's various minority groups⁷.

The examples chosen for this thesis are contemporary piano compositions that are reinterpretations of traditional music from three Chinese ethnic minorities, each with a distinct origin. Using the table below, I have gathered the qualities of these pieces according to their timeframes.

Table 1.1 - Chinese piano pieces/ representatives of minority related works

	First Xinjiang Dance	Spring Dance	Duoye	Impromptu-Dong xiang Drum Tower	Combination of Changdan
Year	1950	1980	1984	1987	1986
Related ethnic minority	Minority in Xinjiang: Uyghur etc.	Minority in Xinjiang: Uyghur etc.	Kam 侗族	Kam 侗族	Chinese Korean Minority 朝鲜族

This thesis is organised primarily into five chapters: introduction, Xinjiang minority piano works, Kam minority piano works, Chinese Korean piano works, and conclusion. In this chapter, I examined the history of the development of the piano in China as well as the need to undertake this study further. I'll analyse the piano pieces on the list above in the

⁷ Xue Chen陈雪, "Dangqian Woguo Gangqin Zuopin Chuangzuo De Minzuxing Shenshi" 当前我国钢琴作品创作的民族性审视 [A Review of The Ethnicity of Current Piano Compositions in China], Dangdai yinyue 当代音乐, no. 18 (2016): 62-63+66.

chapters that follow, as well as look at the political and historical contexts in which they were written, as well as any minority elements.

CHAPTER 2

THE MINORITY ELEMENTS OF TWO XINJIANG PIANO PIECES

Social and Political Background

Difference between local styles within an ethnic group may be as significant as difference between ethnic groups. In folk etymology Uyghur songs are clearly distinguished by their oasis town of origin, and Uyghur musicians frequently discuss stylistic differences between Turpan and Qumul, Kashgar and the Ili valley. There is considerable cross-over of folksong style and specific melodies across linguistic barriers.

Overall, the musical map of Xinjiang points to a regional culture distributed and shared between different ethnic groups to movement of music between groups and a blurring of ethnic boundaries. The main thrust of modern musicology in Xinjiang, however, works to promote clear ethnic boundaries.

Han Chinese scholars on the other hand complain that their objective research is being stifled by over-active ethnic sensibilities.⁸

- Rachel Harris

In the book “Singing the village: Music, Memory and Ritual among the Sibe of Xinjiang” Rachel Harris argues that the cultural situation of the Sibe in the multicultural environment of Xinjiang is more complex than the dichotomy of either belonging to the Han Chinese or belonging to the often stigmatised and disadvantaged position that necessitates Sinicisation in order to become civilised. She claims that this situation has numerous parallels throughout the history of Chinese music, meaning that Han Chinese have adopted and refined the music of other ethnic groups in order to bring the musical culture of some minorities closer to Han norms. Harris goes so far as to claim that the purpose of her book is to “counter

⁸ R Harris, *Singing the Village* (London: British Academy, 2004), 52-53.

this uniformed view of Chinese culture by presenting a more complex picture of a very diverse cultural synchronicity and multi-directional cultural flows between different sub-cultures within and beyond the larger Chinese cultural sphere.”⁹

Different ethnic groups, given variances in language, culture, habits, and religious beliefs, will encounter and adapt to one another in the setting of large-scale population movements. Conflicts between ethnic groups with distinct languages, traditions, habits, and religious beliefs are unavoidable in the process of intercultural adaptation and contact in the context of massive population movements. Overemphasis on ethnic identification frequently results in interethnic conflicts. The emphasis on ethnic identity has frequently increased the sensitivity of individual inter-ethnic conflicts and ‘ethnicized’ individual inter-ethnic conflicts that were initially part of interpersonal relationships.

Individual conflicts between members of different ethnic identities are referred to as inter-ethnic conflicts, and they “generally speaking, belong to the interpersonal level of conflict.” These conflicts focus on the contradictory events that take place between individual members of different ethnic identities. On the other hand, ‘conflicts of interest amongst ethnic groups’ and conflicts between various ethnic groups are examples of what are referred to as ‘ethnic conflicts’. There is a connection between individual inter-ethnic conflicts and ethnic conflicts as a whole although they are two fundamentally distinct social processes.

On the one hand, inter-ethnic individual disputes highlight disparities in ethnic identity between two parties, distinguishing them from generic individual conflicts, and thus can easily be labelled ‘ethnic conflicts’. According to the current scenario in China, the two

⁹ Harris, *Singing the Village*, 3.

sides of the conflict consist primarily of ethnic minority members and Han Chinese individuals, and differences in ethnic identity make inter-ethnic individual conflicts more sensitive than general individual conflicts. On the other hand, this emphasizes that the nature of the conflict is, in a broad sense, interpersonal and should be distinguished from ethnic conflicts, and that the management of individual inter-ethnic conflicts should be confined to the legal framework and handled in accordance with the law and formal legal procedures. However, the involvement of ‘ethnic identity’ in inter-ethnic conflicts may influence the procedure and justice of the law.

In its examination of the features of ethnic minorities in Chinese piano compositions, this research focuses on the music itself, as well as the composer's motivation and the minority elements used, in addition to the practicality and rationality of their performance interpretation.

Xinjiang Autonomous Region

Xinjiang Autonomous Region is the largest region in terms of geography, and the meeting point of East and West in China, are where Uyghur, Kazakh, Tajik, Daur, Sibe, Tatar, Mongolian, Kirgiz, Uzbek, Manchu, Russian, and Dongxiang, among others from a total of 47 ethnic groups, call their fertile country home. The music of each ethnic group has its own characteristics, but in this chapter, because the research is focused on the Uyghur musical style, the research is more inclined to study how the musical elements of the Uyghur have been used and integrated into a number of selected piano works. How other ethnic groups are used in the piano works, or even in a wider range of musical forms, will be explored and investigated in more depth later.

Du Yaxiong noted that “The most notable characteristics of Uyghur music are its exquisite melodies, rhythmic diversity and variation.”¹⁰ The accent of the Uyghur language, an Altaic language, frequently falls on the final syllable, which causes the rhythm of Uyghur music to be more syncopated, punctuated, and often with upbeats.

Two pieces have been chosen for discussion here, each claimed by analysts to have adopted ethnic features of Xinjiang music. This study’s review of the relevant literature found that among mainland Chinese nor non-mainland literature, only a few Chinese articles – and then briefly - have elaborated on some ambiguous ethnic features, or hinted at 'the musical elements ... of Uyghur origin'. This lack of research has led to uncertainty and misinformation in the documentation, making it ripe for deeper investigation. As Wong wrote:

The story of minority representation, then, should also be told and studied as one about how a modernizing China has sought to domesticate its neighboring peoples and cultures on its way to becoming a modern nation.

While China has long been a part of Oriental imagination in Euro-American literature, art and music, its neighboring peoples and cultures- most notable being Tibetan, Mongolian, Uyghur and other Muslim groups in the northwest, as well as Hmong, Zhuang, Yi, and other ethnicities in the southwest- have simultaneously served as important sources for Orientalist fantasy by the ruling majority in China proper.

— Wong, “Representing Minority Others”¹¹

¹⁰ Yaxiong Du and Ji Zhou杜亚雄 and 周吉, *Sichou Zhilu De Yinyue Wenhua* 丝绸之路的音乐文化 [The Musical Culture of the Silk Road] (Suzhou: Suzhou daxue chubanshe, 2015), 116.

¹¹ Chuen-Fung Wong, "Representing the Minority Other in Chinese Music," in *Reading Chinese Music and Beyond*, ed. Joys Cheung (Hong Kong: Press of City University of Hong Kong, 2011), 123.

In light of Wong's observations, it's crucial to consider the concept of Orientalism¹², which significantly impacts our understanding of how minority cultures are represented and perceived. Orientalism refers to the study of 'near, middle, or Far Eastern societies', primarily by Western scholars, and it encompasses research into these societies' cultures, languages, and humanities. This term also encapsulates how Western authors, designers, and artists have appropriated and depicted Eastern nations and their cultures. This complex cultural interplay offers further insight into the dynamics of minority representation in modern Chinese piano works.

As the subject of many Orientalist studies, China's minority cultures have their roots in the various countries that border it. The 'exotic' elements of Chinese minority music are often summed up by the cliché 'good at singing and dancing', and the related forward development of Chinese folk music since 1950 has been largely related to the government's propaganda need for cultural dissemination.

Wong mentioned that there are many similar rhythmic patterns in the Xinjiang style of music which was composed in the 1950s. Composers have claimed that these rhythmic elements are derived from Xinjiang musical elements, but they do not appear in the 12 muqam. Moreover, it is claimed that there is no solid evidence to justify these widely used rhythmic patterns; rather, they fit with the 'minority music stereotype' that Wong refers to. This observation was the inspiration behind my investigation of these two Xinjiang piano pieces from other perspectives.

Uyghur folk music incorporates three distinct musical systems - Chinese, Persian-Arabic, and European - with the Chinese and Persian-Arabic systems being the most

¹² Edward Said, *Orientalism: Western Concepts of the Orient* (New York: Pantheon, 1978).

prominent. In Uyghur folk music, certain tones frequently have a wandering aspect, ranging from 1/4 to 2/4 whole tones. The quarter tones in Uyghur folk songs are frequently found on the ending tones establishing the interval of a third; in this case, the theme of First Xinjiang Dance begins with E and is subsequently followed by G-A-B; the E-G-B illustrates the thirds dividing a fifth in half: the so-called 'neutral third'.

Zhou Ji, director of the Xinjiang Art Research Institute and Executive Director of the Chinese Minority Music Society, suggests that this is called a 'living tone'. The 'living tone' is one of the main features of Uyghur folk music in terms of scales and modulations. It is commonly used into tunings of the Persian-Arabic musical system. In Uyghur folk music, the living tone may occur in any scale other than the dominant, most commonly in the III, V and VII degree of the scale. The piano is a twelve-tone instrument with a minimum semitone of 2/4, and in two piano pieces the composer uses diatonic interval changes, with minor and augmented seconds, to imitate this 'live' effect¹³.

First Xinjiang Dance 第一新疆舞曲 - Ding Shande 丁善德

The modes Ding Shande used in his First Xinjiang Dance is:



Figure 2.1, The modes Ding Shande used in his First Xinjiang Dance

¹³ Ji Zhou 周吉, *Guizi Yiyun: Lun Dangdai Kuche Diqu Weiwuerzu Chuantong Yinyue Yu Guiziyue De Chuancheng Guanxi* 龟兹遗韵: 论当代库车地区维吾尔族传统音乐与龟兹乐的传承关系 [The Legacy of Kucha: On the Inheritance Relationship between Uyghur Traditional Music and Kucha Music in the Contemporary Kuqa Area] (Beijing: Zhongyang yinyue xueyuan chubanshe, 2008).

Minor seconds are a feature of this scale. The A# seems to be a simple ornament that decorates the melody, but it is this note that forms an augmented fourth with the dominant E and gives the melody its significant tone, emphasising its character. The composer has deliberately placed this note in the accompaniment.

The scale employed by Sun Yiqiang in *Spring Dance* differs from the following:

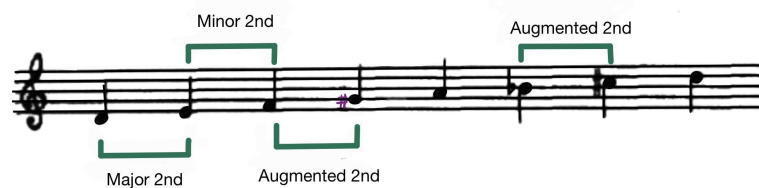


Figure 2.2, Scale employed in Spring Dance

The scale begins with a tone and is followed by a semitone; two augmented seconds arise at scale degrees 3-4 and 6-7. In the Persian-Arabic system, the augmented fourth, minor sixth, and major seventh, along with the augmented seconds- these two augmented seconds are especially noteworthy. As it turns out, the scale corresponds to the Arabic Nawa Athar¹⁴ scale, which represents strong ties between Xinjiang and Arabian regions.

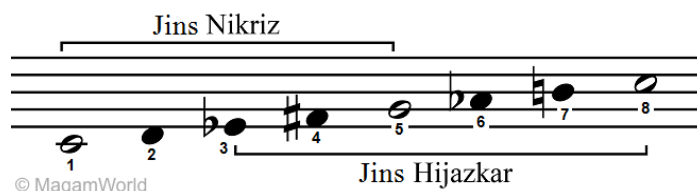


Figure 2.3, Nawa Athar Scale¹⁵

¹⁴ Maqam Nawa Athar, a popular Maqam from Nikriz Family - the Arabic Maqam is similar to the Uyghur Muqam.

¹⁵ "Maqam Nawa Athar, Maqam Nawa Athar, https://www.maqamworld.com/en/maqam/nawa_athar.php. (accessed March 20, 2022).

In 1950, Ding Shande composed the First *Xinjiang Dance* [第一新疆舞曲] based on the Xinjiang Uyghur folk song *The Song of the Coachman* [马车夫之歌].

This composition was the first after the foundation of the PRC to feature the music of Xinjiang's minority groups, and it pioneered the use of the piano to portray the diversity of China's minority groups' musical cultures. As the famous Chinese pianist Zhou Guangren said about the piece, "The vividness of the artistic image, the innovation of the writing technique, the distinctive ethnic colour and the skill of playing on the piano all occupy a prominent place in Chinese piano compositions of the 1950s." Zhou Guangren has performed this piece on visits to other countries, allowing the people of the world to see the fusion of Chinese folk music and Western composition techniques, which is of great cultural significance. Indeed, the composer was inspired by Dai Ailian¹⁶'s solo dance music *Song of the Coachman* [马车夫之歌], a folk song of the Xinjiang Uyghur people collected by Wang Luobin in 1939. This work for piano is directly derived from the dance, and therefore has a more dance-like element to it while retaining its humorous tone.

Chinese compositions from the 1950s that incorporate Xinjiang elements often reflect the region's rich music and dance traditions. The choreographic nature of these works played a significant role in shaping the expressiveness and structure of the music during this period. The A section and the A' sections are based on the theme of the Xinjiang folk song *The Song of the Coachman*. The opening section is based on the theme of exposition, which was composed independently by the composer.

¹⁶ Dai Ailian 戴爱莲, a famous Chinese dancer

Table 2.1: The structure of *First Xinjiang Dance*.

	A	B			A'	coda
Sections	Intro	a	b	c	a	b
Measures	1-6	7-22	23-38	39-56	56-72	73-88
Tonalities	E	E			E	
Tempo	Allegro agitato	Meno mosso			Tempo 1	

The opening of First Xinjiang Dance contains six bars, features a six-note motif, with an A# forming an augmented fourth with the tonic E, in order to generate a dynamic dancing character.

In the introduction (bars 1-3), the lower voices are looped from E-A#-B; the repeated A# is an important note in this section, forming a percussive bass with an augmented fourth, a minor second, and a major seventh. In the scale presented in Spring Dance (67–72), these three intervals indicate the Nahawand scale's qualities. This displays the composer's familiarity with Xinjiang aspect in his composition.

The tempo is allegretto agitato (not a quick tempo, energetic and steady), and the dynamic mark is *p* (soft). The dissonant sound expresses the acoustics of the Uyghur ‘dap’ (See Figure 2.4). Dap, the Uyghur drum, has a sound similar to that of the bongo, but it is typically played with the hands raised and has a distinct layered percussive nature.

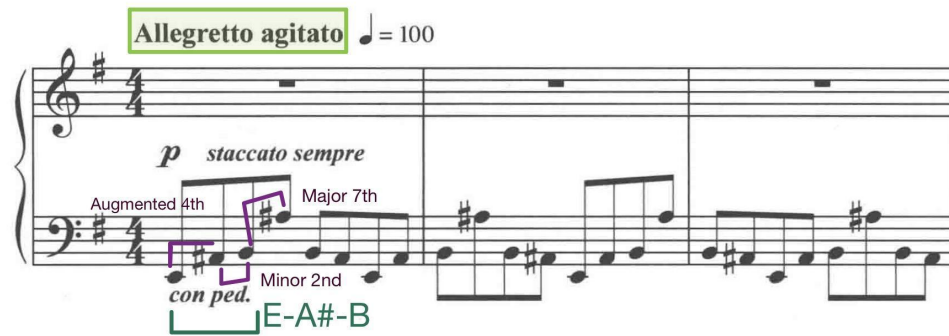


Figure 2.4: The Intro of First Xinjiang Dance (bars 1-3)



Figure 2.5: Uyghur dap

The right-hand notes in measures 4-6 consist of a cycle of four notes: E-B-D-A#, with repeated E-B-E accentuating the fifth of E-B. This rhythm collides with the six-note grouping of bass notes and intertwines in 4/4 time, mimicking the jumbled footsteps of approaching and departing individuals. The crescendo at bar 5 signifies a gathering of people; the dancing aspect of the piece is conveyed from the outset, as if the dancers have approached.

Then, the decreasing intensity of bar 6 signifies the start of the dance, as the audience settles in and awaits the emergence of the theme (see Figure 2.6).

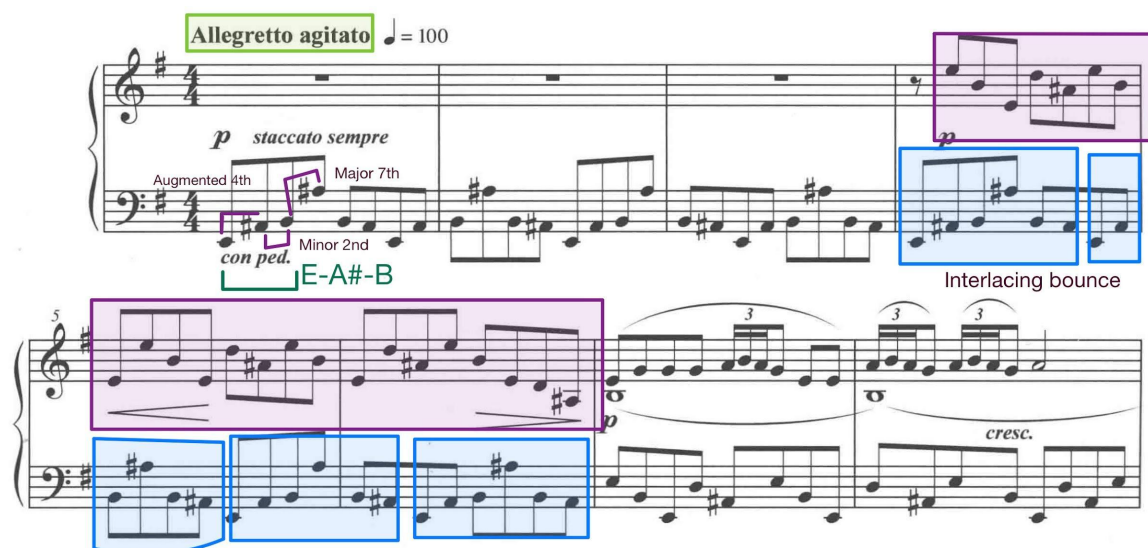


Figure 2.6: Bars 1-8 , *First Xinjiang Dance*

In the A section (bars 7–38), the composer reveals and enhances the theme through a variety of techniques. Along with the contrast in volume, the theme's presence is ascending to higher registers, thereby depicting various dancers.¹⁷ The first presentation of the melody (bars 7-10) remains in 4/4 time, with a phrase length of two bars. As in a dancing step, the first phrase rests on a relatively extended half note (see Figure 2.10).

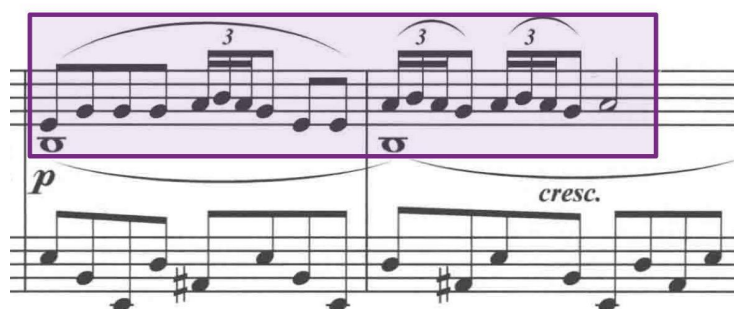


Figure 2.7: Main theme, *First Xinjiang Dance*

¹⁷ Yuanyuan Luo 骆媛媛, "Guanyu Gangqin Zuopin 'Xinjiang Wuqu' De Yinyue He Yanzou Shangxi" 关于钢琴作品《新疆舞曲》的音乐和演奏赏析 [About The Music and Performance In Piano Work 'Xinjiang Dance'], *Yishu pinjian* 艺术品鉴, no. 8 (2020): 339-40.

马车夫之歌

1 = A $\frac{2}{4}$

(维吾尔族民歌)

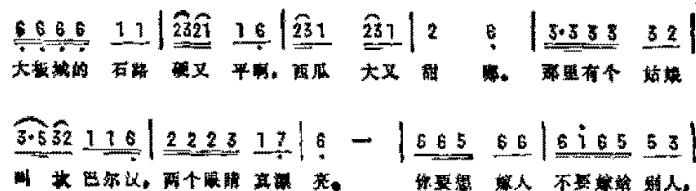


Figure 2.8: The Song of the Coach Man

In addition to the similarities of the rhythmic patterns and bass accompaniment to earlier-appearing Xinjiang Uyghur rhythms, this theme definitely incorporated the tune of *The Song of the Coachman* (see Figure 2.9). The notable point of the second phrase is the ending tonic, which is followed by a leap to a higher octave, referring to the hand-raising movement that concludes the dance.

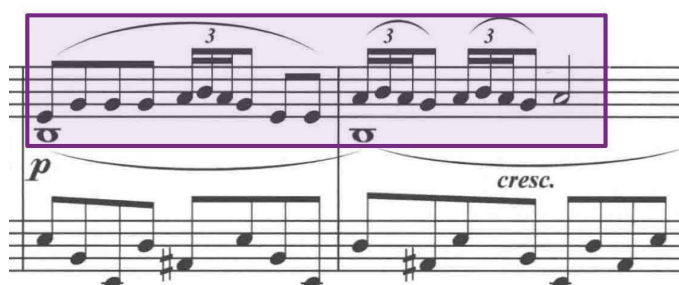


Figure 2.9: Bars 9-10, First Xinjiang Dance

Uyghur folk songs have numerous tunings and are frequently varied¹⁸. The constant tune ‘do-re-mi-sol-la-ti’ may be utilised as a conjunctive arrangement, and the tonal scale may contain more than five tones, indeed up to eight. The occurrence of semitones and even

¹⁸ Du and Zhou, *Sichou Zhilu De Yinyue Wenhua*, 113.

quarter tones (and quarter intervals that ascend or fall a full tone) in the modal scale is one of the defining characteristics of Uyghur folk songs, particularly in the southern and Daolang regions, as well as in many northern Uyghur folk songs. The A# and A in measure 9 fixed the semitone characteristic (see Figure 2.9).

Afterwards, the melody begins in the bass and goes in a quick triplet cycle between thirds and fifths, with the minor third sequence in equal time (e.g., bars 8–9). The melody is generally linear and has a maximum range of one octave. The circular motion on A represents the small steps of Xinjiang Uyghur dancing. In the performance, I often use the decorative triplets to imitate the wrist and neck movements of the dance, while the succession of brief phrases highlights the complexity of the foot movements. The melody is accompanied softly in the middle register, as if an adult female dancer were making a delicate and deft step.

The theme appears four times: the first time (bars 7–10) is in the middle register, where the fixed pattern of the lower pentatonic group forms a rhythmic pattern in 5/8 time that intertwines with the melody in 4/4 time, creating two rhythmic accents, continuing until bar 19; in the second time (bars 11–14), the entire melodic line climbs up an octave; and in the third time (bars 15–18) it returns to the middle range, with accented tied notes in the right hand. In bars 19–22, the lower register five-note pattern is layered and transformed into a three-note pattern, forming a 3/8 rhythm. The top voices' melody is delivered as a square melody on a changing beat, with the two voices overlapping and colliding. The final two beats of the chord utterly disrupt the basic harmony, and the series of Eb tones induces a change in the chord's structure in augmented fourths and major sevenths, anticipating the transition of the bass note to D# in the subsequent phase.

As the Chinese ethnomusicologist Du Yaxiong mentioned:

Because the Uyghur language has no word tones, folk songs necessarily use the rhythmic changes of the scene as the main foundation for their lines. The accent in their language tends to fall on the last syllable, so the rhythm of Uyghur folk songs and their traditional music is inevitably characterised by a variety of syncopations, resulting in the phrases, even the shorter ones, taking the form of an iambic pentameter, starting at the weaker rhythmic position in the bar, thus ensuring that the folk songs are sung with clarity.¹⁹

This dissonance imitates the aural effect of adding additional percussion instruments to the dance, whereas the second dissonance is a particularly obvious expression of the lack of specific pitch in percussion instruments, which is also consistent with their language.

¹⁹ Du and Zhou, *Sichou Zhilu De Yinyue Wenhua*, 115.

Allegretto agitato ♩ = 100

p staccato sempre

Augmented 4th Major 7th

Minor 2nd

con ped.

5

minor 3rd

perfect 5th

Triplets-neck/hand/small step

cresc.

Theme 1st time

mf

mp Theme 2nd time- 1 octave higher

12

f

15

cresc.

Theme 3rd time- inner voice added

f

4

Theme 4th time

3rd

cresc.

f

ff

R.H.

3 note pattern - 3/8

21

ff

ff

p

Changing notes D#

Figure 2.10: Bars 1-23, *First Xinjiang Dance*

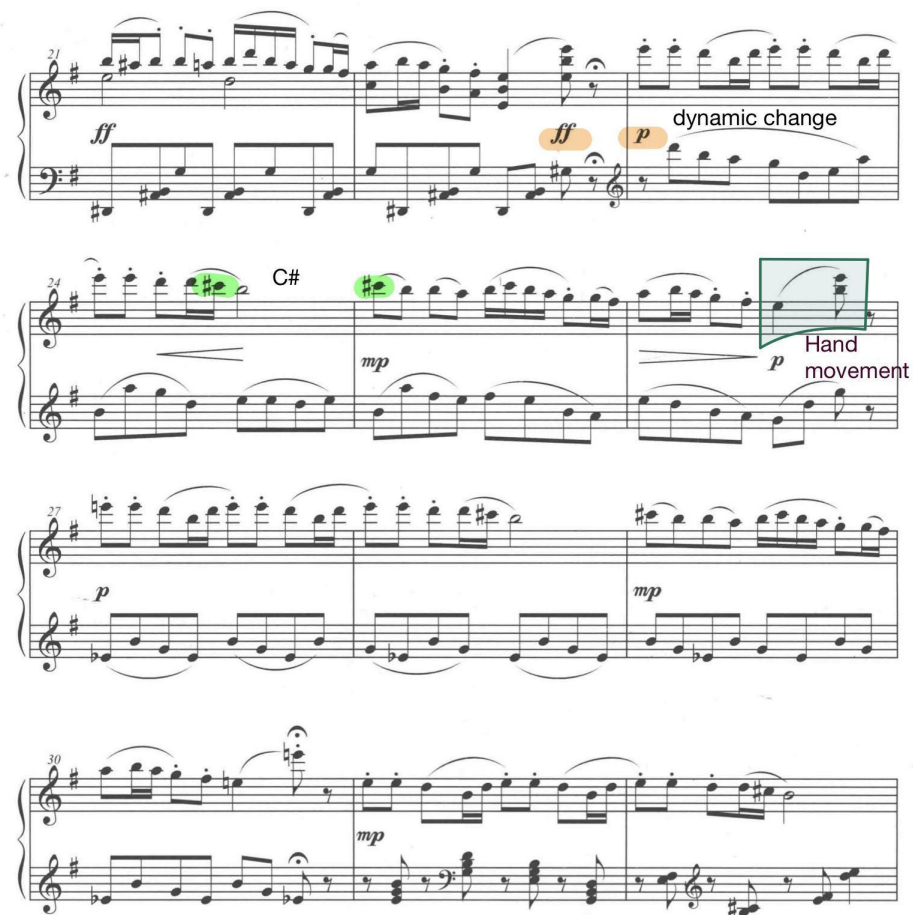


Figure 2.11: Bars 21-26 at bar 23 counterpoint starts, *First Xinjiang Dance*

In the initial presentation of the counterpoint (bars 23–26), the dynamic quickly changes from *ff* to *p*, the melody transitions from a chord based structure to a contrapuntal structure, the sixth degree of the dorian mode (C#) enters, a left-hand melody is introduced from bar 23, acting in dialogue with the right hand. The rhythm of the counterpoint is less exuberant compared to the theme, and the dense rhythmic pattern is replaced with a subdued phrase of eighth and sixteenth notes. The melodic line alters the encircling pattern, starting from the high notes and gradually descending, vividly depicting the top-down hand movement in Uyghur dance (see Figure 2.11). The dynamic marking *p* implies the soft and gentle side of the Uyghur dance.



Figure 2.12: Uyghur dance movement

In bar 38, from the interpretation I found that the left-hand subdivided 16th notes can form a Uyghur rhythmic pattern called the 'Dastan'²⁰:



Figure 2.13: Dastan rhythm

These typical rhythmic patterns make the work danceable while at the same time highlighting the ethnic style. This feature has been presented in both the works of the 1950s

²⁰ Dastan, a Uyghur rhythmic pattern

and the works of the 1980s - as Wong mentioned in the article, portraying the choreographic feature of minority people's custom²¹.



Figure 2.14: B section Meno mosso, *First Xinjiang Dance*

The theme in the *Meno mosso* is derived from the previous counterpoint (see Figure 2.11) and incorporates the composer's own ideas, resulting in a three-phrase section. *Meno mosso* presents a slightly slow tempo with changing meters. The depressive sound of the additional chords and the changes in the pianissimo texture all contrast greatly with the spirited and vigorous mood prior to it. It starts in E minor pentatonic, then in 2 bars it goes to E major pentatonic. In bar 43 it changes to F# pentatonic and leads to a pause in this short section. A higher-pitch melody appears in G# major in bar 46. The right hand B natural appears in the lower register in bar 47. The left hand B natural appears in the lower register in bar 48 (see Figure 2.15). Also, the G# leading note F double sharp in the next bar enharmonic with G, brought back the pitch from the first theme (see Figure 2.14).

²¹ Wong, "Representing the Minority Other in Chinese Music," 126-127.

The music returns to the dance scene after the reminiscence in *Meno mosso*. The A' section, while the counterpoint, has been changed by transforming the rhythms and melodic voices in order to intensify the atmosphere and build up to the finale.



Figure 2.15: Bars 47-48, *First Xinjiang Dance*



Figure 2.16: Bars 57-63, *First Xinjiang Dance*

Bars 57 to 72 are a replication of the theme from Section A. Its transcendent musical image and character depict the joy of witnessing the founding of the new China²² after a long and tough history. This clearly demonstrates one of the composition's purposes at the time,

²² Luo, "关于钢琴作品《新疆舞曲》的音乐和演奏赏析,".

which was to use music as a bridge to support government propaganda and to promote the policy of uniting the 56 minority groups.



Figure 2.17: Variation of the counterpoint, *First Xinjiang Dance*

A similar counterpoint appears again in bar 73: the lower voice is based on the previous one, with the sextuplet cycle on the right hand maintaining the same tonal quality as before.



Figure 2.18: Bars 81-84, *First Xinjiang Dance*

The third recurrence of the second theme (bars 81–84) thickens the melody with a higher octave.

The motif of the coda is derived from the preceding expanded counterpoint. The additional chords and dense chord stacking produce a strongly dissonant and clashing effect. In bars 89-95, the intensity shifts to *ff*, the melodic rhythm broadens, and the chords in the left hand with additional seconds appear fragmented, accompanied by speeding sixteenth notes. The bass, with its strong notation, utilises the percussive drumming quality again. In bars 91-95, the chords of the extra seconds are augmented by a flow of sixteenth notes and a progression in reverse.

In bars 96–99, the melody has been prolonged and is highlighted by percussive breaking chords that reveal its lyrical nature. The composer recreates the subject by decelerating the melody and concludes the work in a Lisztian style²³.

The final four measures of the work feature dramatically repeated intervals of ascending octaves and minor seconds based on a persistent accent on the dominant chord in E.

²³ The ending of Franz Liszt's "Tarantella" from "*Année de Pèlerinage*" -Italie, S162 "*Venezia e Napoli*"

Theme melody 9

Figure 2.19: Coda, *First Xinjiang Dance*

Spring Dance 春舞- Sun Yiqiang 孙以强

Thirty years after the First Xinjiang Dance, Sun Yiqiang used Xinjiang music as raw material to compose the Spring Dance [春舞], which is played by pianists of all ages.

In the 1980s, while visiting Xinjiang Autonomous Region, Sun Yiqiang composed Spring Dance for piano solo, inspired by the Uyghur people's rich harvest²⁴. By mixing romance with the minority musical peculiarities of Xinjiang, this piece presents a touching depiction of life in a bright, joyful tone. Due to the use of folk music components, the composition features a distinct artistic drive and a strong ethnic flavour. Given the rich diversity of timbres, intensity variations, unusual sonorities, and extended toccata technique, a high standard of technical skills is required to play it.

The syncopated rhythm, utilised in both the First Xinjiang Dance and Spring Dance, are characteristics of Uyghur music and demonstrate the pieces' ethnic style. For example, as the nuance in Spring Dance develops, the syncopated rhythm persists throughout the piece and form a recognisable rhythmic pattern.”

Spring Dance is in a ternary form, with contrasting and recurring sections, in which the presenting and recurring sections use the same motif and in the B section a new motif expands and develops.

Table 2.2: The Form of Spring Dance

A					B			A	
Intro	a	b	a'	bridge	c	d	bridge	a''	b'
1-19	37	53	66	73	74	113	169	176	207-226

²⁴ Chenxi Liu刘晨曦, "<Chunwu> Zhong Xinjiang Shaoshu Minzu Yinyue Yuansu De Yunyong" 《春舞》中新疆少数民族音乐元素的运用 [The Application of Xinjiang Minority Music Elements in "Spring Dance"], Dagan: luntan 大观: 论坛, no. 4 (2019): 107-09.

The introduction is composed in D major and marked *Moderato* containing four phrases. The introduction (measures 1–5) begins with a melody that cascades upward from the tonic. This ascending melody builds to a scale progression with a contrapuntal motion of the left-hand melody, establishing the D major tonality.

The answer to the first question is the G chord progression in bars 3–4, which is repeated in bar 5 by the higher G arpeggio. From measures 6 to 10, a triplet descends sequentially from the G chord. The subsequent development of dominant-to-subdominant chord connections and higher octaves of chord voicings (measures 8–10) appears to provide a response to the query.

The question is then repeated (bars 11–15) with a more compact left-hand voicing than before. After a brief repetition of the chords at the end of the enquiry, color-changing chords emphasise the heavier tone.

The return of the answer (bars 16–18) changes the triplet to a syncopated rhythmic pattern, then introducing the theme.

春 舞

孙以强 (1980)

1 Moderato

Question

dolce *p* *pp*

6

G chord

Major motif based on the theme

13

19

Theme melody

p *leggiero*

25

143

110

Figure 2.20: Bars 1-29, *Spring Dance*

The A section (bars 19-66) begins with a modulation to the key of D minor, marked with *Leggiero*, demonstrating an interpretation based on a lighter tone, while the melody begins in the alto range.



Figure 2.21: Theme in Spring Dance

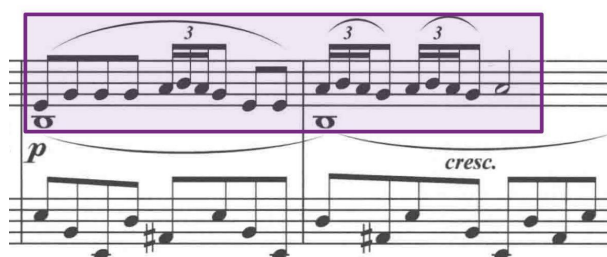


Figure 2.22: Theme in First Xinjiang Dance

The theme ascends to an octave higher, the D, and then descends, causing the phrase to undulate inside an octave. The melodic shape is parabolic, which is typical of the Uyghur melodic style²⁵. Consistent with Wong's reference to the dance aspect of the music in his essay, the accompaniment features a syncopated, dance-like rhythm throughout. The composer deconstructs and combines the melody so that it is different each time it is repeated, from a simple linear melody (see Figure 2.19) to an octave variation that broadens the sound spectrum (see Figure 2.21).

²⁵ Liu, "《春舞》中新疆少数民族音乐元素的运用," 107.

111

Figure 2.24: Bars 35-55, *Spring Dance*

The right-hand inner voice begins to echo the melody at bar 45. In the context of the composition, the left hand commences with perfect fifths, which serves a fundamental role in establishing a sonic foundation to support the right-hand melody. Thicker textures emerge in between the left-hand inner voice's flowing progressive scales and right-hand melody. Bars 50-53 are a version on the first motif in d minor sequenced up to the note G, with additional

embellishment in bars 42-45. At the end of bar 53 in the higher octave, the A as the D major subdominant brings the colour back to D minor.

In the third section (bars 54–73), after a two-bar transition to a crisp, low-syncopated meshrep beat, the piece returns to the key of D minor. This section is a variation on the first system, in which the composer uses octaves to thicken the melodic voice. The little, sequenced echoing figure in the upper register creates a question and response gesture with the octave melody, which I found in my explorations, building up an undulating sound effect to convey an ambience of ‘dancing’. The next eight measures (66-73) represent the second system's climax. The descending scale in D minor with augmented seconds - C#-Bb and G#-F - matches the characteristic four-note sequence of Uyghur folk music. As the volume and pace decrease, the music progressively becomes more peaceful.

56

p

pp

pp

cresc.

61

Arabic scale: Nawa Athar

f

dim.

rit.

pp

66

71

PPP

Figure 2.25: Bars 56-73, *Spring Dance*

The b section (bars 74-175) is in Bb major and has three parts.

The Allegretto non troppo marking preceding the piece indicates a less quick tempo, yet in the majority of performances I have witnessed, it has generally been played at a very rapid tempo. This speed contrasts with the preceding Bb major part, suggesting a lively and passionate spirit. The entire part develops to the piece's conclusion through a continual process of intensification and harmonisation.

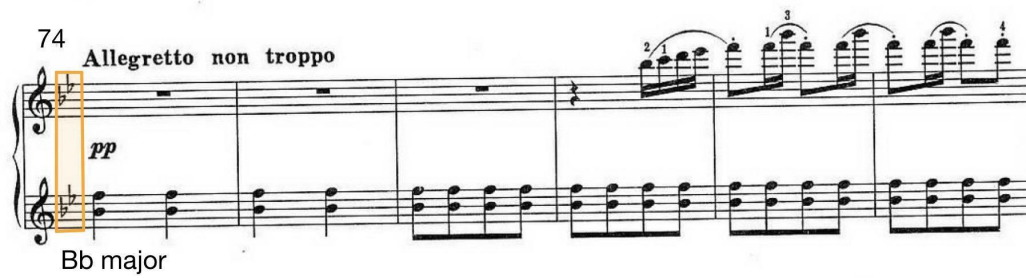


Figure 2.26: Bars 74-79, *Spring Dance*

In the first system of B (bars 74-113), a new character is introduced. The theme (bars 77-84) begins gently (marked *pp*) in the higher register, ascending scale-like from the tonic-Bb (see Figure 2.24, 2.25).

The theme is propelled by sixteenth notes that are slurred in small groups, syncopated sixteenth notes that recur, and a lower interval rhythm that follows. Next, the second theme returns with a variation; it continues to ascend in bars 93-101, and the melody is repeated a semitone above the Bb in bars 102-109. The minor second in bar 104 mirrors the Gb in bars 96-101, and the ensuing augmented second establishes the Uyghur music style here. Db continues the movement towards F minor in measures 110-113. The presence of Db and Gb in the descending scale establishes the characteristic of Uyghur music.

80

86

92

98

104

Climbing up

Augmented 2nd

Augmented 2nd

Figure 2.27: Bars 80-109, *Spring Dance*

In bars 114–145, there is a virtuosic variation and development of the motive from bars 102–105. The first four presentations of the theme (bars 114–139) modulate to the key of D major. The second presentation is a toccata-like overlapping figure marked with *stretto* that

gradually becomes faster. The last two presentations of the theme (bars 130–145) move to G major, and the composer continues to use hand alternation. This section leverages the piano's register shifts to create a pronounced contrast in pitch and timbre, enhancing the auditory disparity. The composer employs left-hand octaves for the melody and arpeggiated accompaniment on the right, enriching the acoustic scope of the piece.

The musical score for Figure 2.28, titled "Spring Dance," spans bars 110 to 141. It is written in G major and features several key musical elements:

- Bar 110:** The right hand begins with a melodic line marked *cresc.* (crescendo). The left hand provides a steady accompaniment.
- Bar 114:** The right hand features a *fp stretto* (fortissimo, staccato) passage, highlighted in green. A label "Variation, D major" is placed below this section.
- Bar 115:** The right hand continues with a melodic line, and the left hand maintains the accompaniment.
- Bar 122:** A section of the score is highlighted in green, labeled "Toccata-like." The right hand features a rapid, arpeggiated figure, and the left hand provides a steady accompaniment.
- Bar 127:** The right hand continues with a melodic line, and the left hand maintains the accompaniment.
- Bar 132:** The right hand features a *ff* (fortissimo) passage, highlighted in green. The left hand provides a steady accompaniment.
- Bar 137:** The right hand continues with a melodic line, and the left hand maintains the accompaniment.

The score includes various musical notations such as dynamics (*cresc.*, *fp*, *ff*), articulation (*stretto*), and performance instructions (*poco a poco cresc.*, *Toccata-like*). The key signature is G major, and the tempo is indicated as *Spring Dance*.

Figure 2.28: Bars 110-141, *Spring Dance*

In bars 146–167, the melody emerges in the upper register and constantly wanders and wrestles with the tonal nature from G major to G minor; the augmented seconds show the Uyghur music character. The complete piece climaxes with a dense rhythm and a combination of alternating octaves in both hands, complemented by the acoustic impact of the compound chords (in bars 149, 152, and 155). The climax ends with a D major chord (bar 167) (see Figure 2.26).

The image displays a musical score for piano, spanning from bar 142 to bar 170. The score is written for both the right and left hands. Key features include:

- Bar 142:** The right hand begins with a melodic line, while the left hand provides a steady accompaniment.
- Bar 147:** An annotation "Augmented 2nd" points to a specific interval in the right hand, which is highlighted with a green box.
- Bar 152:** This bar contains several compound chords, with some intervals highlighted by green and purple boxes.
- Bar 158:** The right hand features a series of eighth-note chords, each marked with an accent (>) and an octave sign (8).
- Bar 164:** The left hand plays a series of chords, with a green box highlighting a specific interval.
- Bar 167:** The score reaches a climax with a "D major" chord, indicated by a green box and the text "D major".
- Bar 170:** The piece concludes with a "Recitativo" section, marked with a purple box.

Throughout the score, various musical notations are used, including accents (>), octave signs (8), and dynamic markings like *fff* (fortissimo) in bar 167.

Figure 2.29: Bars 142-170, *Spring Dance*

The music progresses in a toccata-like interplay of octaves and chords in bars 146–164, and after an extended full rest in bar 168, the piece enters a transitional phrase (bars 169–175), marked *Recitativo*. This musical term defines the singing in a free rhythm, representing a narrative character of the transitional phrase. The recitativo melody is imitating the *tembor* [弹拨尔], a traditional plucked instrument in the Uyghur minority with a sound that is characterised by the constant change of notes and the rippling of the chords, and often plays the solo melody before other instruments and singers join in. In bars 172, 174, and 176, three augmented seconds appear with the tune. This *Recitativo* part implies the improvisational nature of Uyghur music in the form of ‘meshrep’²⁷, with the first theme returning from bar 177 but in a lower register, which represents a lower voice and heavy gathering steps.

Then, bar 187 begins with a thicker octave progression in the middle voice, alternating between the voice part of the right hand in the upper register, along with the two voice parts in the left hand, with linear interpretations of the three different timbres, emphasising the motive of the theme with decorative tunes on top. The augmented seconds appear again in bars 189 and 191, as well as in bar 195; the augmented seconds distinctly demonstrate the motivic character of Uyghur music. In bars 204–206, the *rubato* represents Uyghur music in its improvisational nature again, the solo tune then recapitulates the melody from bars 38–53, and the left-hand rhythm becomes thicker from bar 212. The typical augmented seconds appear twice near the end (bars 218 and 221).

²⁷ “Meshrep” is Arabic. It means “assembly” and “gathering” in modern Uyghur, and it is the most characteristic cultural activity of the Uyghur people.

The transposition from D major to D minor interprets the whole work in a fading way. Unlike the Xinjiang dance with a virtuosic ending, Sun Yiqiang makes the music sound like leaving crowds.

171

5-1

5-1

5-2

rit.

177

Lower theme

p a tempo

183

m. s.

189

quæto

195

116

Figure 2.30 : Bars 171-200, *Spring Dance*

201

206

211

217

223

Solo rubato

p

pp

dim.

ppp rit.

ppp

117

Figure 2.31: 201-229, *Spring Dance*

Conclusion

The First Xinjiang Dance and Spring Dance both employ syncopated rhythm and upbeats, which are typical of Uyghur music, emphasising the compositions' ethnic style. For

instance, in *Spring Dance*, the syncopated rhythms persist throughout the entirety of the work while the theme develops, creating a distinctive fixed rhythmic pattern.

The interpretation of piano compositions produced in the 1950s has always been mired in a particular performing method cliché. This echoes how Wong characterised minority communities as “good at singing and dancing.”²⁸ This phenomenon is not only evident in the public's aesthetic interest in minority music, but I also consider it has influenced composers' usage and understanding of minority elements.

In contrast to the *First Xinjiang Dance*, Sun Yiqiang's *Spring Dance* features a significant number of augmented seconds, which draws attention to the contributions made by the Uyghur people. Not only does he employ the piano to emulate percussion instruments, but also poetic moments, which need legato and linear playing on the piano. The motif and syncopated rhythm keep reappearing in various periods, reminding the pianist that the Xinjiang traditional nature is included into the melody and rhythm.

The *First Xinjiang Dance* is more of an experimental work, mixing and blending minority elements with a western compositional style; it has a more virtuoso and percussive tone. By performing these two pieces together, it is evident that thirty years of development in Chinese piano music had a tremendous influence on future compositions.

Numerous composers have written pieces for the piano based on Xinjiang minority aspects; however. Compositional components of the Xinjiang minority are profoundly influenced by history of the Silk Road and the border cultures of the Xinjiang autonomous

²⁸ Wong, "Representing the Minority Other in Chinese Music," 126.

region. Due to the restricted space in this chapter, I will move the subject to the next section for a more in-depth examination of the relationship between history, geography, and cultural influence.

CHAPTER 3

THE MINORITY ELEMENTS IN KAM PIANO PIECES

Kam minority 侗族 and their *Dage* [big song] 大歌

At the recital that I gave on the 6th of October, 2022, I played a piece called ‘Impromptu - Dongxiang Drum Tower’. It begins with a rubato section, which is a cadenza echoing with sound from a lower register, and then three cadenzas appear, ranging from short to long, with a significant difference in the dynamic change. The opening section was a striking contrast to the rhythmic Allegro Barbaro that I had performed before. Whereas Allegro Barbaro is performed in a more percussive rhythm throughout the piece, Impromptu begins with an improvisational opening, progressively moving into the theme and pushing into different episodes before the climax. In my opinion, Impromptu bears similarities with Allegro Barbaro in the percussive section.

The Kam minority is a group of inner-Aboriginal people who live in south-east China. There are various theories on the Kam minority's historical roots. The Kam are an indigenous people who have worked and lived on the land since ancient times, according to one viewpoint²⁹. Another theory holds that the Kam people migrated upstream from Wuzhou in the lower sections of the Liujiang River to today's Kam settlements. ‘Grandpa travelling to the river’, a song about moving, is popular among the Kam people in their southern dialect, and may reflect this migration. The third viewpoint holds that the Kam people migrated from Wenzhou along the Yuanjiang River to Dongting Lake in the Yangtze River's lower reaches.

²⁹ Jing Liao 廖婧, "Dongzu Dage De Wenhua Shengjing Ji Qi Dui Yinsheng Jiegou De Yingxiang" 侗族大歌的文化生境及其对音声结构的影响 [On the Cultural Environment of the Dong Chorus and Its Influence over Its Sound Structure], *Hunan keji daxue xuebao* 湖南科技大学学报, no. 3 (2020): 154-62.

Another song, ‘Grandpa Entering the Village’, is famous in the northern vernacular. Another viewpoint holds that the main component of Kam is indigenous, which incorporates different ethnic components from other places over time.



Figure 3.1: Kam region 黔东南³⁰

The Kam are a farming minority, and their long-standing agricultural culture was instrumental in the evolution of their music. Agricultural production causes individuals to develop a strong mental attachment to the land; they do not easily relocate their living quarters and can build long-lasting and stable social life models and social interactions, such as the Kam community's organization. In primitive culture, the organization of the Kam minority was founded on the basis of a tribal alliance. Due to its distance from the political, economic, and cultural centre, the ancestors in the village banded together to resist natural disasters and foreign invasions, formulate internal regulations, and adhere to the norms of human relations and life order in order to survive and perpetuate their lineage³¹. It is evident that the farming culture is central to the Kam minority and a crucial element in the development of their music. The Kam inherit their culture through “the transmission of

³⁰ Map of China- shows the location of most Kam people.

³¹ Liao, "侗族大歌的文化生境及其对音声结构的影响" 155.

culture through songs.”³² Accordingly, the Kam big song unites artistic, functional, and educational aspects. It demonstrates Kam's history, social ethics, existence, and production through musical traits. Catherine Ingrams has studied the Kam people and their culture, and is worth quoting at length:

Many Kam people speak a dialect of Kam, a tonal language (and one with no widely used written form) classified within the Kam-Sui branch of the Tai-Kadai language family, and thus quite different from the various dialects of Chinese. Kam is used in singing songs of the big song and most other Kam genres within the Southern Kam dialect region (Southern and Northern Kam dialect speaking communities differ significantly from each other in language and culture, but neither group is linguistically or culturally homogenous).

With the first research undertaken in Kam areas during the 1950s, the many categories of two-part songs (each of which was and continues to be known by its own name), became classified as a genre known in Chinese as *dage* and, subsequently, in English as ‘big song’. *Dage* was one possible translation of the Kam *ga lao*, the name of the most important category of two-part songs sung in formal singing exchanges at New Year.

— Catherine Ingram³³

The Kam Big Song (*dage*) is a generic term for Kam folk songs with no accompaniment or conductor, including songs of sound 声音歌, narrative songs 叙事歌, children's songs 童声歌, stepping songs 踩堂歌 and roadblock songs 拦路歌. It is a multipart polyphonic choir form³⁴. The Kam people play the Lusheng 芦笙, the Kam flute 侗笛, the Kam pipa 琵琶 and the niutuiqin 牛腿琴³⁵, tom tom and suona 唢呐.

³² Liao, "侗族大歌的文化生境及其对音声结构的影响," 155.

³³ Catherine Ingram, "Ee, Mang Gay Dor Ga Ey (Hey, Why Don't You Sing)? Imagining the Future for Kam Big Song," in *Music as Intangible Cultural Heritage: Policy, Ideology and Practice in the Preservation of East Asian Traditions*, ed. Keith Howard (Farnham, Surrey: Ashgate, 2012), x.

³⁴ In Pingyin: Voice songs (*sheng yin ge*), narrative songs (*xu shi ge*), children's songs (*tong sheng ge*), stepping songs (*cai tang ge*), roadblock songs (*lan lu ge*). All translations are my own.

³⁵ Pingyin: *niu tui* = buffalo's leg, named because of the similar shape of buffalo's leg.

The Kam Big Song, with a history going all the way back to the Warring States era (475 BC–221 BC), is the only polyphonic choir singing in China. The melodic structure, singing techniques and situations of the Kam Big Song differ from those of common folk songs. A chorus often leads the throng while singing in high and low tones in harmony.

The genesis of the Kam Big Song is directly tied to the natural environment upon which it depends. One of its sources is the south-east Guizhou county of Congjiang. It consists of typical mountainous topography and is situated in the transition zone between the Yunnan and Guangzhou Plateau as well as the hilly mountains of Guangxi. This mountainous landscape contributes to the construction of a complex musical identity. Over time, the mimicry of natural sounds by the Kam people was incorporated into their music, demonstrating polytonality as singers reach different pitches. The different vocal parts sung by each individual form the musical character of conversation, and the natural vocal lines of the untrained will not carry exactly on the twelve mean rhythms of the western world, and hence the very characteristic Kam melodic tunes.

Kam Drum Tower 鼓楼

The Drum Tower, a building that carries the cultural history of the Kam community, has long served as the centre of the Kam people's traditional social and cultural life. It was once a symbol of the group's surname. The construction and preservation of this structure have always been the responsibility of the entire town. Its creation and maintenance have always been significant events for the entire village. The Drum Tower is distinctive, with octagonal bases and colourful eaves carved with dragons and phoenixes. The ceilings and rafters are lofty and arched on the inside, and several groups of painted motifs tell the stories of Kam characters passed down from generation to generation. The Drum Tower's design

embodies the Kam people's knowledge and elegance. All of the beams and rafters were built without the use of a single nail; however, they are robust, stable, and aesthetically beautiful. On the top floor of the oldest drum tower is a wooden drum. For many years, whenever the drums were pounded, the entire village assembled at the drum tower to battle the enemy invasion, put out fires and discuss significant village events. Apart from listening to the old men's stories and socializing at the Drum Tower, the Kam people's favourite pastime is singing Kam songs and competing in song competitions.

The Kam people have an abundance of percussion instruments, including bronze and wooden drums. The drums are played during festivals once every three years. During the celebration, the drums are squared and hanging from the beams; also, the drums are banged while the wooden pokes inside the drums are swung and struck back and forth, creating the echoes. There are two primary varieties of wooden drums, both one foot in diameter. The short and medium wooden drum is around 5 to 8 inches high, while the other is about 4 or 5 feet long. The former is frequently played in conjunction with other instruments and is used for celebrations such as welcoming guests; the latter is suspended from the Drum Tower and is located in the 'pavillion', where it is not usually played but can be used to transmit signals when celebrations or important events occur, calling people to gather there.

Impromptu- Dong Xiang Drum Tower [侗乡鼓楼] - Zou Xiangping 邹向平

It was the midwinter of 1987 when, accompanied by Dong singer Wu Yulian, I came to Sanlong Township in Liping County. Although it was still midwinter, the Dong village was full of green mushrooms, lush cane fields, green rice seedlings and green vegetable fields; the Dong women dressed in navy blue rough cloth embroidered with colourful lace were busy in the fields; in the far village, the charmingly shaped drum tower stood amidst the dark grey roofs of the cottages; near by, there was the wind and rain bridge across the clear stream.

All of this is like a huge magnet that draws me in.³⁶

– Zou Xiangping

The ‘Impromptu-Dong Xiang Drum Tower 侗乡鼓楼’ is a 1987 piano work based on elements from the Kam minority. This piece marked the beginning of a new era in Chinese piano composition, departing from the traditional pentatonic composition basis.³⁷ In this piece, the composer replicated the sounds of the Kam Big Song.

The composer Zou Xiangping 邹向平 explains that the ‘Impromptu-Dong Xiang Drum Tower’ was composed based on the scenery, where his subjective passions and fantasies are placed in various contexts. The author eschews the interval and pitch as the primary structural elements; he also employs many layers and register contrasts and parametric contrasts and imitations, according to the composer's text. He notes that the horizontal organization of the polyphony is not necessarily a combination of melodic lines, but may be some type of ambiguity or neutrality between melodic lines and polyphonic interlacing³⁸.

I discovered that the polyphonic variations of the numerous subject forms in the Impromptu were derived from aspects of the Kam minority. Furthermore, due to the relatively distinct rhythmic arrangements of each voice part, the polyphonic effect of the

³⁶ Xiangping Zou 邹向平, "Dongxiang Gulou Yu Wode Jixingqu" 侗乡鼓楼与我的即兴曲 [The Kam Drum Tower and My Impromptu], *Yinyue tansuo* 音乐探索, no. 3 (2001): 70-73.

³⁷ Ying Ye 叶颖, "Wenhua Xungen Shijiao Xia Minzu Yinyue Yuansu Zai Gangqin Zhong De Tixian: Yi "Jixingqu: Tongxiang Gulou" Wei Li" 文化寻根视角下民族音乐元素在钢琴中的体现——以《即兴曲——侗乡鼓楼》为例 [The embodiment of national music elements in piano from the perspective of cultural root seeking——Taking "Improvisation—Drum Tower of Dong Township" as an example], *Yingshi xinzu* 影剧新作, no. 3 (2021): 101-08.

³⁸ Zou, "侗乡鼓楼与我的即兴曲," 70-73.

entire work is rather remarkable. The alternating rhythmic movement of the higher and lower voices, as if the piano were being used to emulate the effect generated by the percussion instruments, depicts the Kam people singing to each other, adding to the piece's tone and regional richness- I will undertake the analysis of this point below.

As the most prominent structure of the Kam minority, the piece begins by gradually expanding the duration of the cadenza in an attempt to depict the outline of the Drum Tower. Because each floor of the Drum Tower is polygonal and the area decreases from bottom to top, this corresponds to the shape of the notes (see Figure 3.2).

The minor 3rd D-F in the introduction is consistent throughout and has the dynamic and linear purpose of sculpting the silhouette of a drum tower while replicating its sound. The second cadenza consists of a series of b-d-e-f grouped notes, the tritone (the composer pointed out its diminished fifths) forming its peculiar acoustic character, which, according to the composer, “pours out suddenly from the quiet, ancient atmosphere and achieves an emotional catharsis.”³⁹

The introduction is followed by a slow chant with a response, with the sequence of notes coming from the 4-note group (b-d-e-f) in the intro (bar 6), where the changing metres represent the liberty of the Kam singing character. The composer comments that, “Although there is a form of song and dance called ‘doye’ in traditional Kam music forms, which has a beautiful tune accompanied by steady dance steps, if the tune (from the Kam folk song) is

³⁹ Zou, “侗乡鼓楼与我的即兴曲,” 71.

completely copied, the original charm of the recreation will be lost. It is time to leave it and interpret it properly.⁴⁰ (see Figure 3.2).

The musical score is presented in three systems. The first system (bars 1-7) includes a 'Rubato' marking and a sextuplet in bar 1. The second system (bars 8-14) features a melodic line starting on G# in bar 11, marked with a green box and an asterisk (*). The third system (bars 15-21) shows a melodic line with a 'cresc.' marking and a 'ff' dynamic. The score is annotated with various musical notations including dynamics, articulation, and a crescendo.

Figure 3.2: The Introduction (bars 1-7), *Impromptu- Dong Xiang Drum Tower*

The first solo theme begins at bar 11; the theme melody is an augmented fourth up from the top line sextuplets in bar 1. It begins on G# in an extended rhythm, followed by two bars of solo melody, and then returns to D at bar 16.

⁴⁰ Zou, "侗乡鼓楼与我的即兴曲," 73.

The perfect fifths on the left hand in bars 11-13 (also in bars 16-18) imitate the sound of lusheng [芦笙], a traditional Kam instrument that is commonly heard at Kam cultural events (see Figure 3.3).



Figure 3.3: Bars 11-16, *Impromptu- Dong Xiang Drum Tower*

The left-hand melody in measures 14 and 15 represents a variation on rhythm based on the same solo melody in measure 12. At the end of the four-note group, the composer changes the original major second to a minor second.

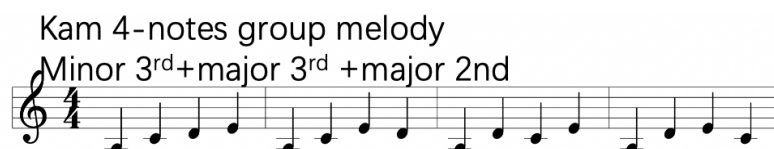


Figure 3.4, Kam 4-notes Group Melody

According to the 4-note group pattern of the Kam melody, the variation of four notes appears regularly beginning in measure 11, but in varied forms, indicating a strong Kam characteristic for this melody element.

In contrast, the composer utilized a large number of 3 and 4 note group melodies and altered the traditional Kam folk tetrachord, formed by minor 3rd and two major 2nds (see Figure 3.4, to a combination of minor 3rd, major 2nd and minor 2nd (see Figure 3.3), as the melodic foundation of this composition.

The composer identifies the ‘Third Episode’ as commencing at measure 22⁴¹. This brief phrase is similar to the tetrachord that has already been presented in the introduction. The composer mentioned in his article that these interval relationships can be seen as a contour formulation and a reduction of the previous four-tone group. The left-hand tenuto notes D-E natural and B in the second voice part are a variation of the previous G#-B-C# motif in bars 11–13. I realised that the left-hand bass octave s formed a thick augmented fourth on E natural and Bb in bars 24–25, and the ascending augmented fourth reminds me of a lower drumbeat. The composer refers to this sound in his article as “the sound of a drumbeat with augmented fourths in the bass part.”⁴² When the Kam people gather for important events at the Drum Tower, the festivities typically get underway with a drumbeat⁴³. As the intensity of the drumbeat increases, it transitions into a new section - Allegretto, in which it enters what the composer refers to as the fourth episode.⁴⁴

⁴¹ Zou, "侗乡鼓楼与我的即兴曲," 72.

⁴² Zou, "侗乡鼓楼与我的即兴曲," 72.

⁴³ Zou, "侗乡鼓楼与我的即兴曲," 72.

⁴⁴ Zou's article proves my bold assumption of him attempting to tell a story about the Kam people.

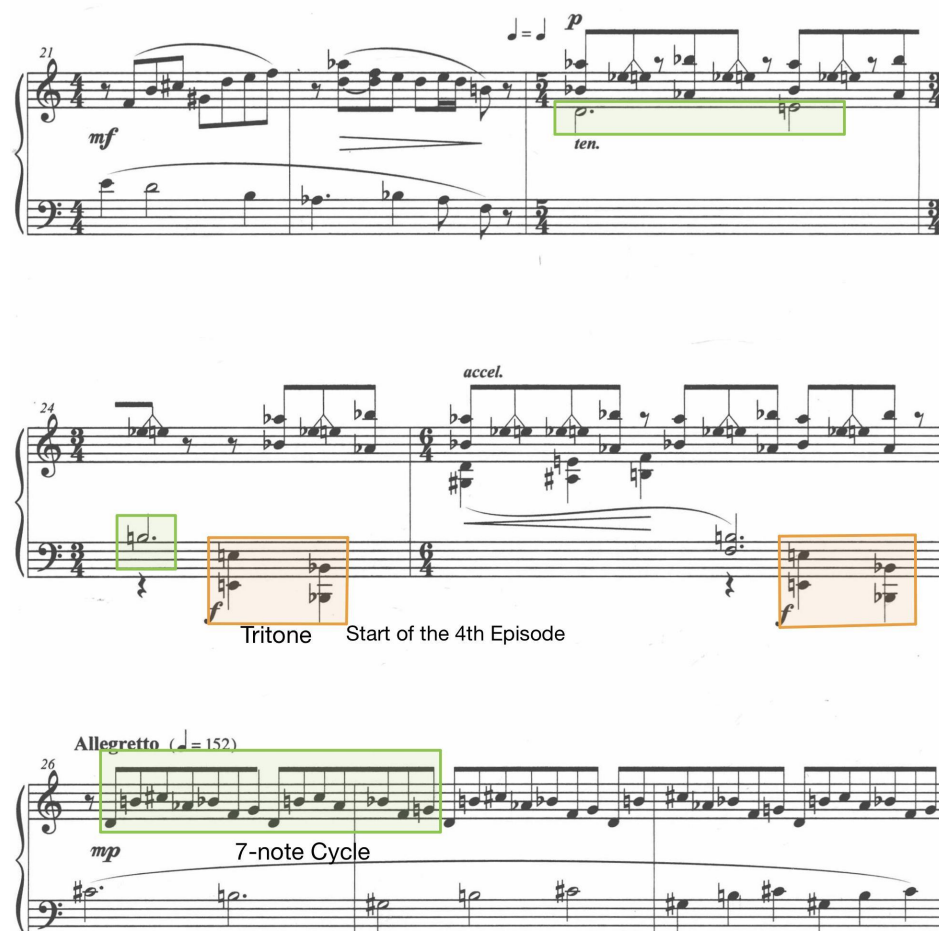


Figure. 3.5: Bars 21-28: The start of the 4th episode in the *Impromptu- Dong Xiang Drum Tower*

From bar 26, both hands begin to play a seven-note cycle, and both open in 6/4 time with an upbeat, a staggered rhythmic feeling mimicking the left hand's melody. The sequence keeps coming up as the melody moves between the left and right hands, giving it a sense of wavering tonality that is typical of the Kam Big Song, which also uses composer's modified Kam tetrachord. The gap between them is gradually reduced bar by bar, leading to the first D in the left hand (bar 29), completing the composer's adaption of the original melody with a minor 2nd, followed by the same octave augmented 4th (E-Bb), which mimicked the bass motif in bars 24-25.

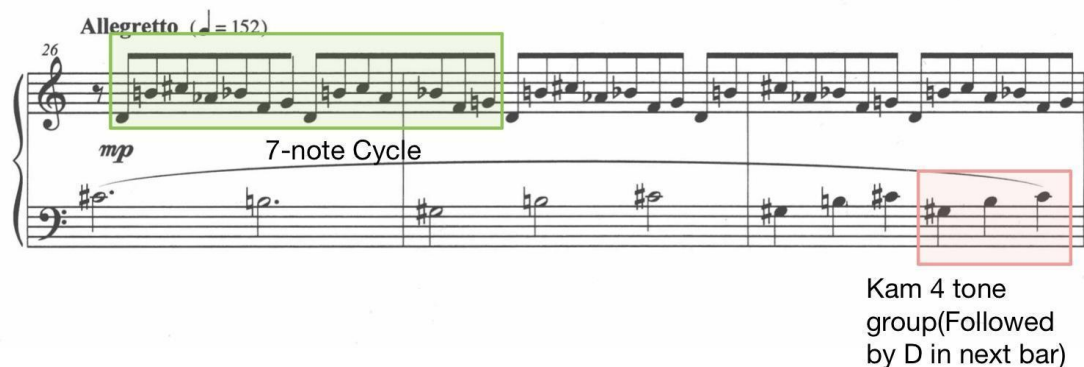


Figure 3.6: Bars 26-28, *Impromptu- Dong Xiang Drum Tower*

From here, the first part's climax alternates with the materials from third and fourth episodes, as in, for example, the temporal embodiment of percussive and flowing counterpoint. The percussion emphasizes the syncopated rhythms, while the smooth counterpoint incorporates a combination of vertical diatonic and inverted intervals, a reduction of time values, and a combination of six- and seven-note fixed patterns (see Figure 3.7).

In bars 30–32, the same group is shifted up a minor third, and from bar 34 onwards, the composer brings together all the previous elements—the left hand octave sequencing the alto motif D-E-B in bars 23–24, with the right hand progressively tightening the three-tone group in a mismatched rhythm with the left hand three-tone group. The compact octave and upward motion lead to the first climax in bar 36.

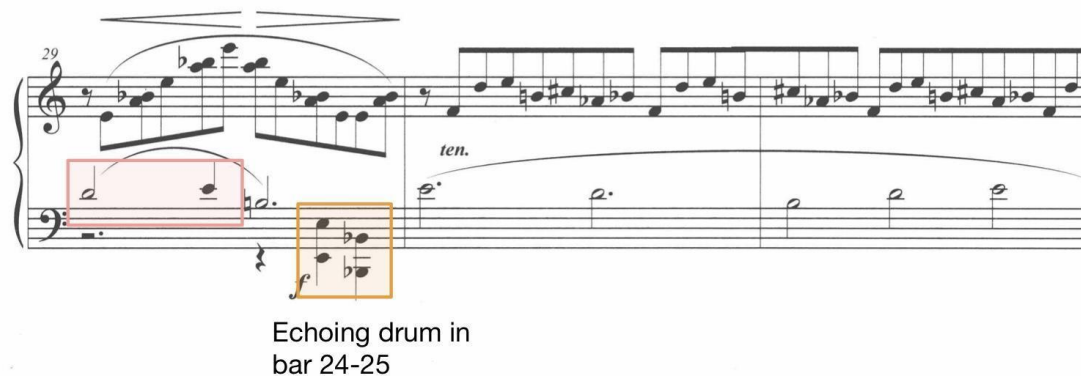


Figure 3.7: Bars 29-31, *Impromptu- Dong Xiang Drum Tower*

In the next section, both hands are still alternating through the seven-tone group cycle. The seven-tone cycle is in keeping with the Kam people's hand-in-hand circling dance (see Figure 3.8).



Figure 3.8: 踩歌堂 Stepping dance⁴⁵

⁴⁵踩歌堂, ritual dance of the Kam minority, Sanjiang shenghuo 三江生活, Di Shiba Die Zhongguo(Liuzhou-Sanjiang)Duoye Jie Kaimu! 'Duoye' Jingji Dazhan Fengqing 第十八届中国(柳州·三江)侗族多耶节开幕! '多耶' 竞技大展

The minor 7th, tritone, and minor 2nd are separated from the flowing cycle. They need to be played without harsh finger attacks, with more hand rotation, with the fingertips on the keyboard to keep a more legato line, and with the elbows moving in different directions to show that the dissonant intervals are focused and driven.

From bar 39 on, the left-hand cycled notes become a group of six notes, but the right-hand sequenced intervals of the major 7th, the augmented 4th, and the minor 2nd are still the same rhythm as the first ones in bars 26–28 and bars 30-32.



Figure 3.9: Bars 39-41, *Impromptu- Dong Xiang Drum Tower*

This section keeps building up from bar 42, where the minor 7th and augmented 4th are emphasized, the accents recurring from bar 42 with bass accents, then from bar 45, when the right hand 7-note group changes to a 5-note group motif, the rhythm tightens up. The motives from the previous bars (bars 26-28, 30-32, 39-41) are repeated in the left-hand 7th and the augmented 4th.

风情!”[Opening of the 18th China (Liuzhou-Sanjiang) Kam Doye Festival! The 'Doye' competition is a big show of style!] Last modified October 29,2021,http://www.sohu.com/a/498048996_201405 (accessed Oct 19,2022)

The circling sequence has returned to six notes from bars 48 to 50, then after a 2-bar appearance of the accented rhythmic figure played in 4/4 time, the cycling notes change their shape and move up to a higher register. After that, the shape keeps changing and alternating from left hand to right hand, along with the major 7th and augmented 4th reappearing with a narrower distance. The climax of this section is stated in bar 57.

56

The musical score is presented in five systems, each with a treble and bass clef. The first system (bars 42-44) shows a circling sequence of six notes in the treble clef, marked with a forte (f) dynamic and an octave (8va) transposition. A green box highlights a specific group of notes. The second system (bars 45-47) features a 5-note group in the treble clef, marked with a mezzo-piano (mp) dynamic, and a green box highlights a group of notes in the bass clef. The third system (bars 48-50) shows a 6-note group in the bass clef, marked with a crescendo (cresc.) dynamic, and an orange box highlights a group of notes. The fourth system (bars 51-52) shows a circling sequence of six notes in the treble clef, marked with a forte (f) dynamic and an octave (8va) transposition. The fifth system (bars 53-54) shows a change in the shape of the circling sequence, marked with a mezzo-piano (mp) dynamic, and a red box highlights a group of notes.

Figure 3.10: Bar 42-54, *Impromptu- Dong Xiang Drum Tower*

A 6-note group in an octave alternating with a new set of intervals—it begins in bar 57, where the composer uses the minor 7th and perfect 4th to change the dissonance from the major 7th and augmented 4th before, and continues to bar 60, where the Kam tetrachord appears in variation in bars 60-61.



Figure 3.11: Bars 57-61, *Impromptu- Dong Xiang Drum Tower*

A *libero* section of alternating augmented fourth introduces the next episode, of which the composer says: “It immediately immerses one in the poetry of nature and the scene of the pair's song.”⁴⁶ He then mentions the love duet between a young man and a young woman floating in the acoustic background of cicadas, flowing water, and the blowing wind. From bar 66 onward, the branching communication of the Kam song is strongly represented, with improvised layers of high and low voices interspersed with chords that mimic the sound of the Kam instrument the lusheng 芦笙 (bars 69-71)—here the composer uses tritone intervals

⁴⁶ Zou, “侗乡鼓楼与我的即兴曲,” 72.

instead of resonance intervals (there is one perfect 4th in bar 70, C#-F#), echoing the atonality of Kam songs—the minor 2nd and augmented 4th then reappear with tone (see Figure 3.11).

Figure 3.12 shows three staves of musical notation. The top staff (treble clef) contains bars 66-71, with a tempo marking of 56-60 and a 'dolce' instruction. A red box highlights this section. The middle staff (treble clef) contains bars 69-71, with a 'rubato' marking and a 'perfect 4th' interval highlighted in a green box. The bottom staff (treble clef) contains bars 70-71, with a 'Minor 2nd and augmented 4th' interval highlighted in a green box. The score includes various musical notations such as triplets, sixteenth notes, and dynamic markings like 'mp' and 'pp'.

Figure 3.12: Bars 66-71, *Impromptu- Dong Xiang Drum Tower*

The complete singing communication ends at bar 87. A flamboyant section created from a variation of the Kam four-note tune leads into a heavy percussive section. In bar 87, the bass is imitating the drum, using minor 7ths and minor 2nds, which have no pitch characteristics. The following bar starts to keep with the drumming assembly on the Kam Drum Tower, and a gradually accelerating drumbeat ends abruptly at bars 90–91, where the triplets are composed of minor 6ths and played in contrary motion, leading towards a

dissonant chord consisting of augmented fourths and perfect fourths (see Figure 3.12). At bar 92, the notes seem randomly composed, but they contain the feature of three five-note tunes and one seven-note tune. They start in contrary motion, then climb together to the chord—the gathering process is complete.

61

Figure 3.13: Bars 88-91, *Impromptu- Dong Xiang Drum Tower*

From bar 93, the dancing session begins; the variation of the four-tone series appears in a new section, in which the right hand combines a rich Kam four-note tune melodic variation with a syncopated rhythm while the left hand is crossing over. Perfect fifths are commonly used in parallel singing and instrumental interpretation, and the left hand plays an accented perfect fifth; tonality has been restored from these perfect fifths in Kam songs. The accent echoes all the previous drum simulations.

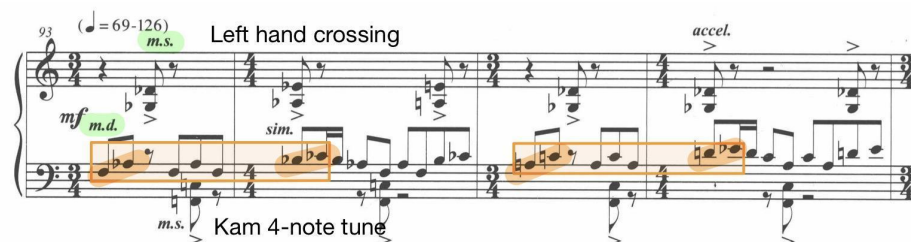


Figure 3.14: Bars 93-96, *Impromptu- Dong Xiang Drum Tower*

As a way to summarize the prior theme, bar 103 brings back the cycling motif in its musical performance. Drums are suggested by the rumbling perfect 4ths that alternate with major 6ths in bar 102. The harmonized intervals bring together the ancient and the contemporary aspects of the music. Right-hand drumming from the 6-note cycle suddenly interrupts the previously peaceful atmosphere. The ‘cycling’ motif is repeated again, beginning at bar 103, and has also been reproduced in this section, which evokes memories of the crowd of individuals gathered around the Drum Tower as well as the sound of the drum. As a result of this, the tempo of the song gradually picks up and becomes more progressive, ultimately culminating in a forceful and dynamic recapitulation.

The musical score for Figure 3.15 is divided into three systems. The first system (bars 101-102) shows a piano staff with a treble clef and a bass staff with a bass clef. A green box highlights a 'Perfect 4th' interval in the piano staff, and another green box highlights a 'Major 6th' interval in the bass staff. The tempo is marked 'rubato' and the dynamics 'sf'. The second system (bars 103-104) shows a piano staff with a treble clef and a bass staff with a bass clef. A green box highlights a '6-notes cycle' in the piano staff, and another green box highlights a 'Major 6th' interval in the bass staff. The tempo is marked 'a tempo' and the dynamics 'mp' and 'cresc.'. The third system (bars 105-108) shows a piano staff with a treble clef and a bass staff with a bass clef. A green box highlights a '6-notes cycle' in the piano staff, and another green box highlights a 'Major 6th' interval in the bass staff. The tempo is marked 'a tempo' and the dynamics 'f' and '8va'.

Figure 3.15: Bars 101-108, *Impromptu- Dong Xiang Drum Tower*

Since measure 129, there has been another shift in the ambience, which may be identified by the heavier drum imitation on the left-hand fifths and octaves. The author used a four-note tune in variations throughout the entire composition, and the octaves move in accordance with those uses.

This section brings together all of the musical elements that were introduced in the previous sections, such as the three-note tone clusters, the perfect 5ths and other similar percussive accented intervals, the chords in the right-hand section in the upper register that consist of the augmented 4th and the major 7th, and the three-note tune of Kam music character that is expressed in a parallel modal progression in the right hand. Since bar 142, the left hand continues to play the same rhythm that occurs before, and the right hand's thick

chords represent the 3-note group of Kam tunes in both higher and lower pitches, implying the layers of people gathered around and dancing in circles, the cycling nature is blended into the complex of changing metres.

The musical score for Figure 3.16, titled 'Impromptu- Dong Xiang Drum Tower', spans bars 128 to 147. The score is written for piano in a two-staff format. The tempo is marked 'Meno mosso' with a quarter note equal to a half note (♩ = ½). The key signature changes from B-flat major (two flats) to D minor (three flats). The time signature changes from 3/8 to 4/4 at bar 135 and back to 3/8 at bar 144. The score includes several annotations: 'Tone clusters' and 'Perfect 5ths' are highlighted with green boxes in bars 128-131. 'accel.' is marked above bar 135. Dynamic markings include 'sf' (sforzando) and 'ff' (fortissimo) in bars 139-147. '8va' and '8vb' markings indicate octave transpositions. The score features complex chordal textures and rhythmic patterns, including a 4-measure rest in bar 131.

Figure 3.16: Bars 128-147, *Impromptu- Dong Xiang Drum Tower*

“After the climax rumbling of the entire work, the coda emerges, and the drums that have shaken the old ground start up once more.”⁴⁷ the composer wrote.

In order to extend the sound projection, the coda makes use of thick chords. The left hand once again recaptures the same 3-note motif in bars 154–156, but this time it is played with a thicker resonance and in octaves. The next chord clusters replicate the drums played in the Drum Tower, which also suggests that an important event has come to a close. At the very end, after one bar of interlaced intervals (bar 163) featuring major 2nds, minor 2nds, and minor 7ths reoccurring, with the A leading percussive action in the bass, which emphasizes the combination of major 7ths and minor 2nds. The piece ends in typical Kam tetrachord in bars 164-165, where the composer does not use the modified tetrachord, but rather the traditional Kam tetrachord: D-F-G-A.

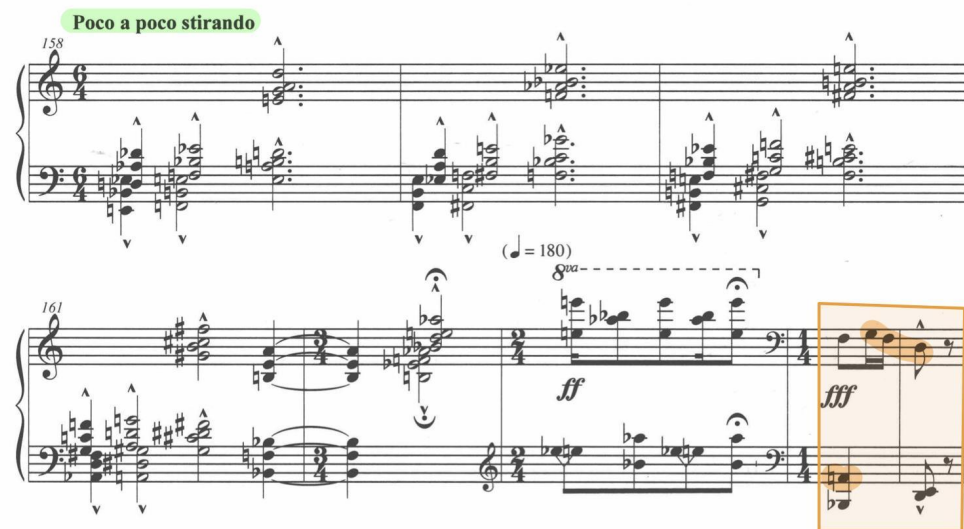


Figure 3.17: Bars 158-165, *Impromptu- Dong Xiang Drum Tower*

⁴⁷ Zou, "侗乡鼓楼与我的即兴曲," 73.

Duoye 多耶 -by Chen Yi 陈怡

The above section focused on the musical elements of Kam in ‘Impromptu-Dong Xiang Drum Tower.’ Apart from the Impromptu, the most representative of Kam-related piano works is ‘Duoye. by Chen Yi, a piece that begins to show elements of Kam music from its very title.

Duoye is also known as the ‘Song-Stepping Hall’ (踩歌堂, pingyin: caigetang). Duoye is a phonetic translation of a Kam word which means ‘dancing and jumping’. It is one of the most representative forms of collective singing and dancing among the Kam minority.

The piano work Duoye was one of Chen Yi's early compositions. In 1980, she travelled to Guangxi ⁴⁸ on a fieldwork trip, where she was welcomed by the Kam people of Guangxi. In the process of experiencing the music and dance of their custom, Chen Yi was inspired to compose this piece, incorporating elements of Kam music as well as elements of Beijing opera⁴⁹.

The piece is made up of two themes developed in a coherent sequence. One is based on the tunes of the Kam song as thematic material, while the other is an ongoing parallel melody of Beijing opera. I will focus on discussing the Kam elements in this piece in comparison with the Dong Xiang Drum Tower.

⁴⁸ Min Zhao赵敏, "Chen Yi Gangqin Zuopin "Duo Ye" Zhong De Minzu Fengge Ji Yanzou Tedian Fenxi" 陈怡钢琴作品《多耶》中的民族风格及演奏特点分析 [Analysis of the national style and performance characteristics in Chen Yi's piano work "Doye"], *Yishu pinjian* 艺术品鉴, no. 15 (2021): 35-36.

⁴⁹ Zhao, "陈怡钢琴作品《多耶》中的民族风格及演奏特点分析," 35.

The Duoye dance is simple in its movements and changes of formation. The group joins hands in a circle, all facing inward, swinging their hands backwards and forwards at the same time, and moving their feet in the directions of left and right. If the circle moves in the right direction, the right foot comes out first and the hands are thrown in the direction of the face, while the left foot moves with the hands thrown in the direction of the back, one step in one beat. When singing in two groups of men and women in the Duoye, the women's team holds hands in an inner circle, and the men hold hands or put their hands on their shoulders in an outer circle; both circles can move in the same direction or in the opposite direction. From this point, the cycling motifs in the Dong Xiang Drum Tower are imitating the circling of similar dancing events.



Figure 3.18: Duoye 多耶⁵⁰

⁵⁰ Yueyang wenhua 悦养文化, "Xiang Yicucu Huatuan, Xiang Yiquanquan Lianyi, Guanxi Sanjiang Dongzuwu "Duoye" Zhanfang 像一簇簇花团, 像一圈圈涟漪, 广西三江侗族舞“多耶”绽放" [Like Clusters of Flowers, Like Circles of Ripples, Guangxi Sanjiang Dong Dance "Duoye" Blooms], last modified June 21, 2020, <https://baijiahao.baidu.com/s?id=1670103590067340129&wfr=spider&for=pc>. (accessed March 20, 2022).

The piece is notable for the incorporation of traditional Kam instrumental elements. In bars 1–16, the top voices are integrated from the Kam tetrachord (see Figure 3.4), and the lower part major thirds, minor sixths, and perfect fifths interlacing here. The perfect 5ths on the bass are imitating the sound of Kam wind instrument the lusheng, which often plays perfect 5ths. The Kam people have not been trained in singing techniques, and slight pitch wavering is common in their singing, characterized by dissonant intervals like the augmented 4ths and major 2nds. In the previous section, I have stated that Kam music has the tetrachord as their main material of tunes, while the theme of the Duoye is C#-E-F#, which matches the interval relationship of the kam tetrachord.

Largo (♩ = 40) *ad lib.* **Allegro** (♩ = 120) *ad lib.*

p

Intervals interlacing

in tempo *♩ = 50*

accel. *R.H.* *L.H.* *♩ = 120*

Allegro (♩ = 120)

G#-E-F#

Figure 3.19: Bars 1-17, *Duoye*

The melody in bars 12–13 is also used in Zou Xiang Ping’s *Impromptu* in many places. The first occurrence is at bar 37; then it appears in bar 43 and bar 52:



Figure 3.20: Bars 35-38, *Impromptu- Dong Xiang Drum Tower*

There are also some variations based on this motif in later sessions:

The musical score is divided into four systems, each showing a variation of a melodic line. The first system (bars 60-61) is marked *mp* *dim.* and *non tratto*. The second system (bars 100-110) is marked *mp* *stacc.* and *sim.*. The third system (bars 143-145) is marked *f* and *ff*. The fourth system (bar 147) is marked *f*. The melodic lines are highlighted with orange boxes, and the text 'A-C-D-E the Kam tune' is written below the first system.

Figure 3.21: Variations in bars 60-61/100/ 110/ 143/145/147, *Impromptu- Dong Xiang Drum Tower*

The imitative texture clearly shows the Kam's singing nature in these two pieces. From bars 71–73, a complete free rhythm passage with a three-part voice appears; this implies the significant characteristic of Kam music - as in the Big Song - to sing in multiple voicings.



Figure 3.22: Bars 71-73, Duoye

In terms of the polyphonic and rhythmic nature of Kam music, another characteristic of the composition is the usage of beat combinations with compound effects.

In the following example, bars 121-124 and onwards, the right hand is in 4/4 time while the left hand is played in 3/8 time. Cross-rhythm is commonly used in modern music; however, in this case it is likely that this technique is used to imitate the circling characteristic of the Duoye dance.



Figure 3.23: Bars 121-124, *Duoye*

This accent also corresponds with the Impromptu. Zou, who used the same cross rhythm in the cycling section (figure 3.3). In *Duoye*, the left hand needs to play loops of six-note groups, which are divided by the accent.

Conclusion

Kam music has a rich variety of parallel interval progressions in the second, fourth, fifth, and octave, as well as pedals and stray transpositions (even off-key in the range of minor 2nds). The composer mentions in his text that he has adopted Bartók's approach to Hungarian folk music so that the diatonic lines always wander into and out of different tonal contexts.

Kam songs are classified into two types: those with consistent regular beats and those with irregular beats. In some songs, the melody of the liner notes is accentuated by a free-form tempo, and the long notes are constantly varied with additional ornaments so that the rhythm of the entire stanza is free. This makes the music irregularly metrical and full of improvisation and flexibility.

Both pieces likewise uses the liberal rhythms and tempo in Kam music and frequently use mixed metres. Accordingly, these pieces are an important attempt to fuse the language of Kam music with Western composition techniques, and the rhythm and core tones are based on Kam music but using modern compositional techniques. Unlike the works from 1950, which were made to spread propaganda (like 'First Xinjiang Dance'), the works from 1980 onward use new compositional techniques. This piece is a good example of this.

With the increasing exchange between Chinese and foreign cultures and the development of modern communication technologies, the impact of different cultures has influenced every generation of composers since the founding of the PRC, and this has been reflected in their works, resulting in a blend of cultures in their compositions. Through the analysis of the two works, we can draw a number of conclusions.

The composers have appropriately avoided taking the melodies straight from Kam music. In the two Kam works analyzed here, we can see that they do not 'adapt' the melodies of the Kam people directly for the piano. In some of the piano pieces, the right-handed folk melodies and left-handed accompaniment patterns are overused in a clichéd way. Zou and Chen Yi both created new musical structures to represent and recreate the Kam flavour, using intervals, tunes and percussive elements as the main material, in order to preserve their ethnicity. In my opinion, *Impromptu* is a piece with more elements of Kam music, and that is why I have chosen to analyze it in more detail and also performed it in my recital. This piece was composed after the *Duoye* and retains many of the musical elements of Kam in its melodic recreation, such as the four-tone and five-tone tunes. While Chen Yi incorporated modern compositional techniques and a Beijing opera flavour in her piece, arguably making

Chen Yi's piece more of a well-designed 20th century atonal piano composition, Impromptu is more ethnically representative because of the consistently recurring and clear Kam minority tonal array and rhythmic character - certainly more of a fusion than in the Duoye.

Also, ethnic instruments and their various playing skills disclose particular timbres that can only be recreated by piano by imitating them; otherwise, it is difficult to convey the ethnicity of the piece.

By capturing the elements of traditional folk music culture and writing it with contemporary compositional techniques, these compositions breach the rules of “folk song and harmony”, which is a style of composition based on traditional folk music. This enables old Kam music to communicate the cultural significance between tradition and modernity across time and location, demonstrating the composer's sense of identity and cultural awareness.

CHAPTER 4

MINORITY ELEMENTS IN CHINESE KOREAN MINORITY

PIANO WORK

History and Background

Other minority groups in China are thought to be native to their communities or to have lived in China for many centuries. However, a number of Koreans have only moved to China in the last 150 years or so.

The Chinese Korean minority is mainly distributed throughout Jilin, Heilongjiang, and northeast Liaoning provinces and mainly lives in the Tumen River, the Yalu River, the Mudanjiang River, the Songhua River, the Liaohe River, the Hunhe River, and other basins.

Along with the economic reforms and the opening up of a new era after the formation of the New China in 1949, a large number of Korean people moved from the three northeastern provinces (Liaoning, Heilongjiang, and Jilin), where they used to live, to Beijing and Tianjin, all the way south towards the lower reaches of the Yangtze River, and the Pearl River.

One of China's cross-border minorities, the Korean minority was gradually formed by the successive immigration and settlement of the adjacent Korean Peninsula in north-east China. The 1982 national census found that as early as the late Ming and early Qing dynasties, some Korean ancestors had settled in North and Northeast China. Korean people

surnamed Pu in Tagou, Qinglong County, Hebei Province, and Pujiagou village, Gai County, Liaoning Province, had been settled for over 300 years.

Since the mid-19th century, more Korean people moved from the Korean Peninsula into China, comprising the main source of Korean migration into China. Due to the cruel exploitation and oppression by the feudal ruling class in Korea at that time, not to mention natural disasters in the north of Korea for several consecutive years around 1869, hunger and cold forced Korean farmers to leave their homes one after another, cross the Yalu River and Tumen River to China, and resettle along the two rivers, where they have since lived together with the Han, Manchu, and other ethnic groups.⁵¹

The history of the musical impact of ancient China on China's Korean Minority can be split into four periods in the development of Chinese music (960 - 1911).

Foundation phase (ancient times - 21st century B.C.)

Emerging period (21st century B.C. - 221 B.C.)

Integration period (221 B.C. - 960 B.C.)

Definitive period (221 B.C. - 960 B.C.)

The Han and Tang dynasties (206 B.C. to 260 A.D.) were the eras when ancient China had frequent exchanges with outsiders, and many musical instruments and musical traditions were transported to Japan and Korea over this 400-year period. Around 100 B.C., the Korean peninsula was divided into three parts - Goguryeo, Baekje, and Silla - each of which had vassal relations with the Han Dynasty. Following that, cultural exchanges between the Han

⁵¹ Immigration minorities are a type of minority people in China

Dynasty and the Korean Peninsula increased. The Goguryeo Kingdom was exposed to Chinese music and musical instruments earlier than the other two regions, and musical instruments like drums and pipas began to emerge as direct manifestations of this musical interaction.⁵²

The Goguryeo ruler created the *xuanqin*, based on China's seven-stringed zither, and composed hundreds of musical works for it. The *xuanqin* was frequently utilised in musical activities throughout the Silla period. The clapperboard, drum, and three sizes of *daegeum*, *gayageum*, and *biwa* were among the other musical instruments. The *gayageum*, which is also from China, is the most well-known plucked-string instrument. Yu Le, a Gaya country musician born in the province of Jeogun, first appeared at this time and was later dubbed the "Father of Korean Gayageum Music." Drums, horns, vertical *konghou*, *xiao*, *chi*, *sheng*, flute, and *zheng* were all imported from China. *Dajin*, *xiaojin*, *yangqin*, *gong*, tambourine, big drum, small drum, and staff drum were among the musical instruments. Baekje, which was located in the southwestern region of the Korean Peninsula at the time, had a close relationship with both countries during the Nansong and Beiwei Dynasties (386-534), leading to the creation of the masquerade dance.

During the Sui and Tang dynasties, the amount of musical contact between China and Korea reached its zenith. Due to frequent conflicts and the vast number of immigrants during the late Sui and early Tang dynasties, Goryeo and Baekje music, particularly Baekje music, entered China five occasions. Subsequently, during the period of Silla's unification, the

⁵² Qinghua Liu刘庆华, "*Qiantan Gudai Zhongguo Dui Chaoxian Minzu Chuantong Minjian Yinyue De Yingxiang*" 浅谈古代中国对朝鲜民族传统民间音乐的影响 [Talking About the Influence of Ancient China on Korean Traditional Folk Music], *Beifang yinyue* 北方音乐35, no. 12 (2015): 21-23.

“Sound Agency” was established as a “teaching workshop” agency with the aim of managing artists and performing arts programmes across China.

During the Song-Yuan period, the relationship between China and Korea was referred to as the “Song-Li friendship.” Folk cultural contacts between the two countries became more prominent during this time period due to the presence of a significant number of immigrants as well as the ongoing war. The impact of Song and Yuan dramas can be seen everywhere in Korean masquerade dances, as well as in songs and dances. The horsetail, the sanshin, the firebrace, and the nineteen reed-sheng were among the instruments that came into existence during this time period. The majority of the musical accomplishments of the Song dynasty can be attributed to the blooming of folk music at this time. Dasheng music was bestowed on Goryeo twice, initially in the form of “Dasheng new music” and afterwards in the form of “Dasheng graceful music.” There were more than 150 different types of musical instruments, including the iron square sound, the full stone square sound, the pipa, five strings, double strings, the flute, the drum, the staff, and the clapper board. The majority of the songs are examples of traditional Chinese folk music and include titles like “Plum Blossom Playing Order,” “White Gull Playing Order,” “Thousand Characters,” and “Witch Song.” Their roots are likewise in China. In point of fact, the term “playing order” originates from an ancient Chinese phrase that refers to amusement. The “throwing order,” which was also called the “playing order”, was the most popular kind of art during the Tang dynasty. Another name for this type of art was “playing order”, a term which became more commonplace in spoken and written language during the Song Dynasty. During the Xining period of the Nansong Dynasty, Goryeo welcomed Chinese musicians to teach musical talents and introduced a significant number of new pieces of music.

Folk songs and ditties were quite popular during the Ming Dynasty, and Joseon was under Lee's Joseon Dynasty. The music of the early time of King Sejong was mostly Tang music⁵³.

During the Qing Dynasty, relations between China and Joseon deteriorated, and during the Joseon Dynasty, what is known as the “genuine school” came into being⁵⁴. Following his ascension to the throne in 1864, King Kojong instituted a policy of limiting access to some areas of the palace. Thus, all communication between China and the Korean Peninsula ceased.

Professional musicians and amateur musicians both contribute to the genre of Korean folk music. Folk songs that can be performed for entertainment during festive events, such as “Do-ra-gi,” “Kratie ballad,” “Yang-san-do,” etc., are typically referred to as “folk ballads” because this is the term that has come to be used in common parlance.

The bulk of religious music consists of Buddhist music and shamanic music. The term “Buddhist music” alludes to the practise of monks singing sutras in temples while being accompanied by wooden fish. The use of chanting as a kind of Buddhist music is widely regarded as being of the utmost significance. The majority of the performers are female, and the music's inherent qualities lend themselves to becoming poetic, narrative, or dramatic descriptions.

The music of the Korean people has naturally preserved and enhanced some of the ancient musical cultures of traditional China as a result of the cultural interchange of musical

⁵³ Zhao, "艺术作品中的民族性与人文性——以中国风格钢琴作品为例."

⁵⁴ Liu, "浅谈古代中国对朝鲜民族传统民间音乐的影响," 21-23.

traditions that has unfolded throughout the course of history. The traditional music of Korea has been influenced by music from Western countries as well as China and other countries. However, over the course of its history, Korea's native peoples have been able to absorb and produce their own traditional music that represents their roots and culture.

After the founding of the People's Republic of China, the policy of regional national autonomy was implemented, and national autonomous areas were established in areas where ethnic minorities gathered, creating conditions for ethnic minorities to become their own masters of the country and independently manage their internal affairs. Yanbian, in Jilin Province, is the largest area where the Korean minority lives in China. It was established as Yanbian Korean Autonomous Prefecture on September 3, 1952. On September 15, 1958, the Changbai Korean Autonomous County of Jilin Province was established.⁵⁵

Combination of “Changdan” 长短的组合 by Quan Jihao 权吉浩

The research on Chinese minority-related piano pieces contains questions about the authenticity of the composers' minority character. The two Xinjiang Pieces and the “Impromptu-Dong Xiang Drum Tower” were all composed by Han Chinese composers. Apart from that, those composers integrated the minority musical component into the piano techniques, implanting ideas from the minority people's lives, along with their imagination and research.

⁵⁵ Liu, "浅谈古代中国对朝鲜民族传统民间音乐的影响," 21-23.

That “China is a country formed by different minority groups”⁵⁶ has been pointed out in numerous articles on Chinese music, and has been stressed from the beginning of this study. The three pieces analysed in the previous chapters were composed by Han composers, raising the question of whether there have been any compositions by minority composers? Yes, the “Combination of Changdan”, by Korean minority composer Quan Jihao.

Born in 1956 in Tumen city, a county-level city in Yanbian Korean Autonomous Region, east of Jilin province, Quan Jihao is an indigenous Chinese-Korean minority composer. He graduated from the Shanghai Conservatory of Music in 1986 and has taught at the Yanbian Academy of Art, the Shenyang Conservatory of Music, and the China Conservatory of Music. Now he is a professor and supervisor of the composition department at the China Conservatory of Music. His composition “The Combination of Changdan” is the only piano work I can find that has been interwoven with minority elements and also composed by a minority composer.

Jiun Yoon Lim claimed in his thesis “In Defense of Chinese Piano Music” that “the most important rhythmic pattern in Korean music is a mixture of long and short sounds, normally in a ratio of 2 to 1” (see Figure 4.11). If, in this case, the two crotchets are tied, a hemiola results (see Figure 4.12). These two-time values, long and short, produce energetic rhythms, which are one of the main characteristics of Korean music⁵⁷. I disagree with the direct translation of the title, “Combination of Long and Short.” Indeed, when I first glimpsed

⁵⁶ Xiaoxiao Zhang张潇潇, “Minzu Yinyue Yuansu Yu Xiandai Jifa De Pengzhuang Yu Ronghe: Yi Gangqin Zuqu ‘Changduan De Zuhe’ Wei Li” 民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例 [Collision and Fusion of National Music Elements and Modern Techniques——Taking the Piano Suite “The Combination of ‘Long and Short’” as an Example], *Huanhua xueyuan xuebao* 怀化学院学报38, no. 4 (2019): 94-97.

⁵⁷ Jiun Yoong Lim, “In Defence of Chinese Piano Music: Exploring the Impact of Assimilation, Politics and Globalization on Chinese Piano Compositions 1949-2012” (MSc thesis, University of Sydney, 2016), 43.

the piece and tried to play it, I naturally translated the title imprecisely as “Long and Short.” This is obviously a logical difference between Chinese and English: the Chinese word “changdan” can be used as a noun meaning length or as an adjective meaning long or short, but as I learned more about the musical characteristics of the Chinese and Korean minorities, I realised that this is a specific rhythmic genre of the Chinese and Korean minorities. In my view, the “combination of changdan” is not just a simple work; it is a fusion of Korean melodic features and “changdan,” a typical Korean rhythmic feature, into a modern piano composition.

The characteristics of Korean minority music are most obvious in its melody and rhythm. Most of the rhythms of Korean music are mixed compound beats, such as 12/8, 6/8, 5/8, and 3/8; each has its own different rhythm combination and pulsation. For instance, a simple 5 or 8 could be formed by various combinations like 3 + 2, 2 + 3, 2 + 1 + 2, etc⁵⁸. Those combinations cause rhythmic flexibility, which then assists in the production of the specific character of Korean minority music. Similar to the composition of the Chinese traditional tune, the typical Korean melody also tries to avoid the strain of the Western major/minor system. Meanwhile, the embodiment of the rhythmic characteristics of Korean traditional music is the nature of dance; the traditional Korean rhythm “changdan” strongly represents it. Traced back to its origin, the “changdan”, naturally led to the dancing pattern. Different rhythms and their volatile accents produce a sense of short phrasing within the same metre. It can be said that the core of Korean music is its nature of dance, and the core within that is the “changdan.”⁵⁹

⁵⁸ Yu Peng 彭瑜, "Chaoxianzu Changgu De "Changduan" Tezheng" 朝鲜族长鼓的“长短”特征 [The "Long and Short" Characteristics of the Korean Long Drum], *Xinghai yinyue xueyuan xuebao* 星海音乐学院学报, no. 4 (2014): 12-19.

⁵⁹ Peng, "朝鲜族长鼓的“长短”特征," 12.

There are four core patterns of changdan: chinyangjo, chungmori, chungjungmori, and chajinmori; each includes several characters with slight differences. For the sake of space, I will only elaborate on the particular Changdan that is relevant to the piece “Combination of Changdan.”

The term “changdan” is a specific term in Korean minority music and differs considerably from what we would normally call the broad musical term for length. In the context of music, changdan is the rhythm and refers solely to the rhythm itself. The Korean changdan, however, refers to a particular rhythmic pattern of the long drum, a representative Korean percussion instrument, which encompasses the alternation of various rhythmic patterns characteristic of Korean minority music. It is a unique means of expressing the Korean musical style. There are more than a dozen basic forms of length, each with its own variation. In addition, each has its own character and interpretation, so it is important to know which type of changdan it belongs to so as to understand the basic mood of the piece and the appropriate form of performance.⁶⁰

According to the changgu performance that Qu Shuai gave at the Central Conservatory of Music⁶¹, the varied rhythmic character had been presented with stability. This is in accordance with the fact that the actual principle behind these particular musical characteristics is the adaptability of its rhythmic pattern.

⁶⁰ Peng, "朝鲜族长鼓的“长短”特征," 12-19.

⁶¹ Jingzhu Chen 陈京洙, "Chaoxianzu Dajiyue "Nongyue Changduan": 2018 Nian 4 Yue 30 Ri Zhongyang Yinyue Xueyuan Yanzouting "Qushuai Dajiyue Shuoshi Biye Yinyuehui" 朝鲜族打击乐《农乐长短》——2018年4月30日中央音乐学院演奏厅“曲帅打击乐硕士毕业音乐会” [Korean Percussion Music "Nongyue Long Short" - April 30, 2018 "Qu Shuai Percussion Master's Graduation Concert" in the Central Conservatory of Music Concert Hall], last modified July 18, 2020, https://www.bilibili.com/video/BV1JD4y1D7Wx/?share_source=copy_web. (accessed March 20, 2022).

Wang Baolin mentioned in his article “The Preliminary Study of Korean National Music Changdan” how “The word Changdan is a special term in Korean minority music.”⁶² It is a concept abstracted from a number of regular Changdan patterns in various forms. The term itself (meaning long and short) summarises the structural form of Korean minority music rhythm, which not only contains the alternation of rhythmic patterns with their own characteristics but also contains the internal relationship between such elements as beat, rhythm, accents, as well as the factors that regulate the music⁶³.

Dengdegong 蹬得孔

Quan Jihao used the Korean minority music character “changdan” as the core of his composition, perfectly combining ethnic elements with a modern atonal composition technique. This suite consists of three main sections, all named after their respective Changdan archetypes. It is also considered a piano suite of three movements. According to some sources, the first movement, dubbed “Dengdegong [蹬得孔],” is a type of changdan with an active, lively personality⁶⁴.

The movement is in a simple ternary form, as the structure shows in Table 4.1.

Table 4.1: The Form of Dengdegong

⁶² Baolin Wang 王宝林, "Chaoxianzu Minzu Yinyue "Changduan" De Chubu Yanjiu" 朝鲜族民族音乐"长短"的初步研究 [The Preliminary Study of Korean National Music Changdan], *Zhongguo yinyuexue* 中国音乐学, no. 2 (1988): 68-76.

⁶³ Wang, "朝鲜族民族音乐"长短"的初步研究," 68-76.

⁶⁴ Hanmin Fu 付瀚民, "Minzu Yuansu Zai Zhongguo Gangqin Zuopin Zhong De Yingyong Yanjiu: Yi "En Mao Li" Wei Li" 民族元素在中国钢琴作品中的应用研究——以《嗯矛哩》为例 [Research on the Application of National Elements in Chinese Piano Works——Taking "Numaoli" as an Example], *Beifang yinyue* 北方音乐, no. 19 (2020): 85-89.

Intro	A	B	A1	Coda
	a a1	b b1 c	a2 a3	
Bar 1-6	Bar7 Bar14	Bar22 Bar27 Bar44	Bar45 Bar54	Bar 63-68

The definition of “Dengdegong” is not entirely clear on online resources. Comparing the intro of this movement different changdan patterns, it looks similar to a jajinmori changdan⁶⁵, in a 12/8 enthusiastic and fast tempo. The composer integrated the rhythmic with highly discordant chord clusters as one motive for the changdan, which moves the music along smoothly.

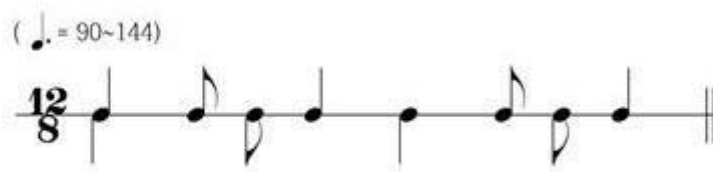


Figure 4.1: Jajinmori changdan in 12/8



Figure 4.2: Bars 1-3, *Dengdegong*

The rhythmic core of the first movement is based on the basic rhythmic pattern of the jajinmori changdan, and the subtle syncopation, which changes constantly, reflects the

⁶⁵ Jajinmori (자진모리), means “Frequently”.

improvisational character of the music of ethnic minorities⁶⁶. The composer interacts with the pitches and melody with a huge number of tritones and 7ths, even a 9th left-hand striking interval. The dissonant sense creates an a-tonal sound, which imitates the sound quality of the non-pitched ethnic Korean instrument, the changgu⁶⁷.

Besides the jainmori changdan, a gutgeori changdan appears in the climax⁶⁸. From bar 25, the composer begins to blend the two changdans. From bar 22 onward, Quan alternates between these two forms of changdan. The piece culminates in a regular progression of five bars. Here, too, a variation on the opening chord block is used, and the melody is delivered to the two hands alternating with each other and marked with mezzo staccato.

⁶⁶ Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例," 95.

⁶⁷ Korean changgu长鼓, also known as janggu.

⁶⁸ Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例," 95.



Figure 4.3: Bars 19-30, *Dengdegong*

This part is extremely challenging to perform in terms of both virtuosity and minority element interpretation. First of all, with the alternating melodic lines and rhythms, the notation of the notes is different from what I am accustomed to, and the changeable slur demands that I express phrases differently than is customary. To play a suitable tone and line that illustrates the logic of the musical expression, I believe the expression of the tune must be in accordance with the melodic and rhythmic qualities of folk music.

The small arm bounce from the keyboard when playing staccato (or mezzo staccato and any non-legato notes, melodies, or chords) enables me to use the height of the lift to control the volume of the tone; the swing of the elbow allows me to twist my palms flexibly;

and the firmness of the palm and the instantaneous force of the fingers touching the keys ensure the quality and projection of each note.

In bar 38, the music hits the peak of this movement, the dynamic performs with its climax, marked in *ff*.

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Figure 4.4: Bars 35-44, *Dengdegong*

The A1 section begins from bar 45, the opening chord block has a sharp, dissonant sound, and the left hand uses major sevenths and minor ninths. In actual performance, in order to achieve the acoustic effect of the chord blocks, I believe that the touch should be simple and straightforward, with the fingertips hitting the keys rapidly and accentuating the accents, and the tone should be sharpened and not indecisive (because of the synaptic mark *p*); the intervals in the left hand also need to be deep and solid, to fit the tone of the bass drum.



Figure 4.5: Bars 45-53, *Dengdegong*

The first movement ends on heavy chord blocks after three bars of diminuendo into extreme *ppp*; the same chord blocks as the beginning appear again, emphasising the character of this movement.



Figure 4.6: Bars 64-69, *Dengdegong*

Jinyangjo 晋阳照

“Jinyangjo”, which matches the chimyangjo changdan, often played in slow tempo, serves the goal for circumstances in a sense that presents sorrow.

Table 4.2: The form of Jinyangjo

Intro	A Bridge	B	A1 Coda
	a a2 c	b b1 b2	a3 d
Bar 1-3	Bar 4 Bar 14 Bar 22	Bar 23 Bar 33 Bar 44	Bar 52 Bar 60

The second movement is still in simple ternary form, with bars 1-3 as an introduction, starting at bar 4 and ending at bar 21, followed by a two-bar transitional phrase linking the unfolding section, which runs from bar 24 to an abrupt end at bar 51, and a recapitulation section at bar 52, in which the theme melody is incompletely recapitulated using reduction and synthesis, and finally ending the second movement with an open termination leading into the third movement. The composer incorporates the tunes of Korean folk songs and develops them around the jinyangjo⁶⁹ changdan⁷⁰.

The core material of the movement comes from the Korean minority chordal sound—a chord that consists of two minor seconds and a tritone. The addition of the minor second to the dissonant interval and the triplet is a unique feature of Korean minority melody. In the opening two bars, the minor second (B to C), tritone (B to F natural), and typical tune characterise its Korean minority flavour⁷¹.

⁶⁹ Jinyangjo (진양조), a slow chandan.

⁷⁰ Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例," 95.

⁷¹ Yue Huang 黄玥, "Lun Quan Jihao Gangqin Zuqu "Changduan De Zuhe" Zhong Chaoxian Yinyue Jiezou Dtese" 论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色 [On the Rhythmic Features of Korean Music in Quan Jihao's Piano Suite "The Combination of Long and Short"], *Gangqin yishu* 钢琴艺术, no. 8 (2011): 44-47.

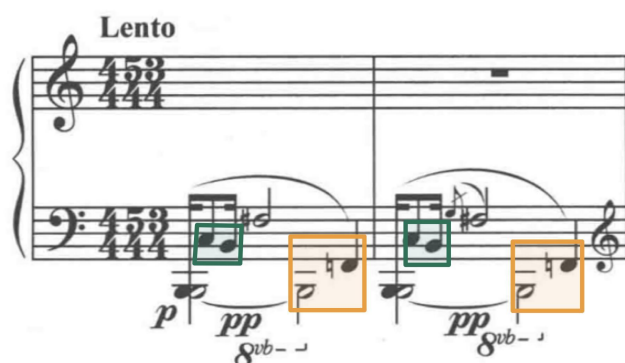


Figure 4.7: The jinyangjo motif

The thematic material for this movement is derived from the tonal characteristics of the Korean minority folk song “Song of the Moon” [月之歌]⁷², using the minor seconds (see Figure 4.7 green box) and augmented fourths (see Figure 4.7 orange box) as the material to present a melody with Korean musical characteristics.

月 亮 之 歌

1=G $\frac{3}{4}$

吉林延边朝鲜族
何鸣雁译词
李黄勋配歌

1	5	2	1	-	-	2	1	1	5	5	-	-
1. 月	亮	月	亮,			明	媚	的	月	亮,		
2. 你	看	你	看,			月	亮	的	里	边,		
3. 用	玉	斧	啊,			砍	下	树	小	干,		
4. 盖	起	三	间,			过	洁	过	越	房,		
5. 千	年	万	栽,			越	过	越	越	旺,		

2	5	2	2	-	-	2	1	1	5	5	-	-
1. 李	太	白	呀,			赞	赏	的	月	亮。		
2. 桂	树	枝	叶,			随	风	的	摇	晃。		
3. 用	大	斧	啊,			做	个	摇	栋	梁。		
4. 愿	金	母	啊,			福	如	过	海	洋。		
5. 千	年	方	栽,			越	过	越	越	旺。		

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⁷² Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例," 96.

Figure 4.8: Song of Moon



Figure 4.9: “Song of Moon” and bars 4-12, *Jingyangjo*

The melodic theme moves into the Allegro, which is a section with parallel minor 7ths in the left and right hands. The main intervals are still 2nds and 4ths. The accent mark on each phrase is added above the first minor second, and each phrase is separated by a minim rest or a half note to set the pace for the climax - a characteristic of the “cycling” in Chinese Korean minority music.



Figure 4.10: Bars 24-40, *Jingyangjo*

The theme is then reduced and replayed in Lento from bar 52, ending with a rapid run of 32nd notes to introduce the third movement.



Figure 4.11: Bar 52 to the ending, *Jingyangjo*

The entire second movement is full of rhythmic and lyrical tunes. Unlike the changdan used in the first movement, the jingyangjo is interpreted as a melodic and slow version of a sorrowful theme, requiring consideration of similar timbres and acoustics from the piano to imitate the timbre of the Korean zither, the gayageum.^{73 74}

⁷³ Huang, "论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色," 46.

⁷⁴ Gayageum is a Korean ethnic 12-string plucked zither that is similar to the Chinese zither-guzheng and the Japanese koto.

The introductory motif is an emulation of the gayageum's sound; therefore, I have been playing it as if the keyboard were the instrument's strings, swinging my arm and wrist relax while touching the keys with my fingertips firmly. The 32nd note in measure 3 sounds like the gentle, repetitive chirping of a bird. I played with my forearm and hand aligned, while using the triangular form of my palm to strike the keys fast and vertically with my fingertips. The left hand continues playing the motif to enter in bar 4, and the right hand's motif chants the folk tune, relying on palm flops driven by arm rotation to produce a deep legato without relying on many pedals—aside from the chords that require blending, I prefer not to use a heavy sustained pedal, and the piano and the acoustics of the concert hall helped me to project the fullness of tone when the lyrical melodies appear.

Enmori 恩茂里

The tempo of the third movement used the Allegro, echoing the first movement.

Table 4.3. The form of Enmori

A	B	A1	C	A2	Coda
a a1	b b1	a2 a3	c	a4 a5	
Bar 1 Bar 13	Bar24 Bar32	Bar 48 Bar 63	Bar 79	Bar103 Bar110	Bar 121-129

The tonal expansion of the movement is particularly striking, with the motif of the themes in D minor and C# minor combined, and the melody in A1 being presented with the left and right hands alternating, which is a common composition technique in modern composition. The slow nature of the Adagio section echoes the slow nature of the second movement, even bringing back a similar motif. The Hwinmori changdan is characterised by the rhythmic alternation of “long” and “short” rhythmic phrases in 5/8 time, constantly changing to 6/8 and 3/8.

The composer uses but doesn't replicate the rhythmic pattern of changdan⁷⁵, instead, he develops the metre into $5/8 + 3/8 + 6/8$. He also adds different combinations that corresponds to the title "Combination of Changdan", resulting in a highly informative rhythmic pattern to listen to⁷⁶.

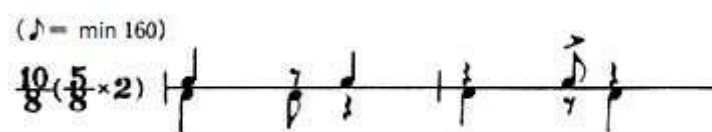


Figure 4.12: Hwinmori changdan



Figure 4.13: Bars 1-10, *Enmori*

At the beginning of the third movement, the composer sets the tone for the whole movement by jumping in with a perfect fourth in a $5/8$ metre (see Figure 4.12 green boxes), the metre constantly changes between $5/8$, $3/8$ and $6/8$. On a vertical comparison of the melodies of the left and right hands reveals a minor second between them, increasing the

⁷⁵ Huang, "论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色," 46.

⁷⁶ Fu, "民族元素在中国钢琴作品中的应用研究——以《嗯矛哩》为例," 85.

dissonance of the ongoing melody. The composer's use of the seconds and fourths is a reflection of the Korean minority's melodic use of these intervals⁷⁷.



Figure 4.14: Bars 11-20, *Enmori*

The theme starts again on A in bar 13, the layer has been added up by thickening to octaves, but remaining perfect fourth (see Figure 4.14 green boxes).



Figure 4.15: Bars 24-25, *Enmori*

From bar 24, the rhythmic character returns to the changdan from the first movement, and the melodic material returns to similar chord blocks after a variation echoing the first

⁷⁷ Huang, "论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色," 47.

movement⁷⁸. With a repeated F# appearing in both the bass and treble parts as the core motivation, this also fits with the first movement; even the intensity matches with it.



Figure 4.16: Bars 78-82, *Enmori*

In the middle section *Andante con moto* (see Figure 4.16), the motif in the left hand represents the similar motif from the second movement (see Figure 4.9), while the melody in the right hand differs. From my interpretation, it sounds as if from a distance; the right hand remains monophonic, while the left hand uses the motif to set the mood. The right-hand tune of this section is different from that of the second movement, but the left-hand motif is repeated in the bass. A syncopated change starts at bar 88 (see Figure 4.17), but the main rhythmic pattern still follows the pattern; the melodic line of the right hand is in dialogue with the chords on the left hand. In bars 95-96, the melodic thirds on the right hand echoes by the chord on the left hand for the first three groups (see Figure 4.17 pink circles), then at the last one, right hand E remains on Eb, but the last E on the left hand changes to E#, and it remains in bar 97 (see Figure 4.17 dark pink circle).

⁷⁸ Huang, "论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色," 47.



Figure 4.17: Bars 88-97, *Enmori*



Figure 4.18: Bars 102-105, *Enmori*



Figure 4.19: Bars 120 to the ending, *Enmori*

The climax of this movement begins at bar 104 (see Figure 4.19). The overlapping octaves brings the acoustics to a percussive peak, finishing the work with the chord block which bounces through all three movements, after a chromatic octave descent.



Figure 4.20: Janggu, or changgu

The most striking sound imitation in the third movement is the use of the irregular intervals of the piano to imitate the acoustics of the Korean minority's changgu, an iconic Korean minority instrument⁷⁹.

The drum is a long, cylindrical instrument made of wood and covered with animal skin at both ends, with different pitches at each end. It is usually hung on the player's chest; when the baton hits the right side, the sound is higher, with a brighter tone; when it hits the left side, the sound is lower, with a deeper and thicker tone. When both hands work together, the drum produces sound in a stable but interlocking rhythm, which allows for a wide variety of rhythmic patterns.

⁷⁹ Huang, "论权吉浩钢琴组曲《长短的组合》中的朝鲜族音乐节奏特色," 47.

In my interpretation of this movement, I think of the staccato throughout the third movement as the sound of a changgo. As with the interpretations of the staccato mentioned earlier in the first movement, the right hand needs to play a crisp, clear timbre, like hitting the drum with a percussive stick. In practice, the imitation of the sound of the drummer hitting the drums will need to be adapted to the reality of different-sized concert halls and practise spaces. For instance, in my recital at the Sydney Conservatorium of Music, Recital Hall East, I discarded almost all the pedals in the staccato section, only blending in the full chords and accented octaves. This interpretation came out with a very clean sound, and the forearm action, like playing bongo drums, brought out the clarity of the tones without too much resonance in the hall.

Secondly, the finger attack should be avoided all the time because of the need for an even tone. By using the palm and forearm twist, the evenness of the tune represents the Changgu character with a more neutral timbre.

Conclusion

Quan uses traditional song structures to form a framework and uses folk music elements as the core of his compositions, making them fresher and more innovative than traditional ones.⁸⁰

For instance, the composer uses the original name of Dengdegong as the title of the first movement but uses the western term as the tempo instruction. Based on the original jajinmori changdan characteristics, then mixed with the Gutgeori changdan, emphasis is on

⁸⁰ Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例,".

the pulsation by transforming the percussive rhythmic components into a combination of contemporary harmony and traditional folk rhythm.

The changdan elements have been transformed into the composition. Rather than simply quoting elements from folk songs, the composer uses the improvising character of the changdan and recreates it.

This work inspired me to be more aware of the rhythmic choreography of Korean minority music in the process of performing it, and it is a new attempt for me to explore more Chinese piano works. With the existence of this composition, Chinese piano work no longer adheres to the academic stereotype of a pentatonic scale accompanied by Western harmonic accompaniment⁸¹. There are numerous technical passages in this work, from the initial reading and coordination of the hands to the need to capture and perform the acoustic and present the imitations of Korean instruments, all of which requires technique and research to complement each other, in order to achieve a more comprehensive performance.

As the only piece I found written by an ethnic minority composer, the biggest difference from the pieces written by a Han Chinese composer is the subjective perspective that I felt in the actual performance. During the performance, I could physically feel the sense of ease of musicality that comes from Quan's cultural origins—the Chinese Korean minority. Throughout all three movements the composer combines different changdans successfully, it shows how comfortable he is within these styles of music.

⁸¹ Zhang, "民族音乐元素与现代技法的碰撞与融合——以钢琴组曲《“长短”的组合》为例," 97.

I am confident that in my future research I will investigate and present more instrumental works by Chinese minority composers, rather than just piano works.

CHAPTER 5

CONCLUSION

The piano, an imported instrument, was developed in China over the centuries and progressively assimilated into the native culture, accumulating a rich history owing to the persistent efforts of numerous composers. China has a long history of spiritual civilisation and has developed a distinctive traditional culture over time; both of these factors have influenced the development of the piano and led to musical works with a different musical image and style than Western music.

Before I learned how to play the piano, my familiarity with the songs from my youth and my ability with the piano made me eager to study the stories behind the compositions. What am I trying to say? What message do I want to convey? I used to ask myself these two questions before each recital.

A cursory understanding does not provide the performer with many interpretive details; I have always been convinced of this, and the logic of the music must also be related to the origin of what the composer is trying to express, as well as the composer's origin. Since the start of the 20th century, China has seen the birth of a large number of outstanding composers who have not only produced songs and works for traditional Chinese instruments but have also composed a number of works with Chinese components for the Western instruments that have grown in popularity in China since the founding of the PRC. China is a multiethnic country with 56 different ethnic groups living side by side in peace, which leads

to unavoidable cultural blending. In contrast to folklore and cultural conflicts, music has an equal playing field with this sensitive subject.

In my recital program, I have chosen to insert piano works by Hungarian, Turkish, and French composers. My recital programme is as follows:

Béla Bartók (1881-1945) Allegro Barbaro Sz.49

Zou Xiang Ping 邹向平 (1951-)

Impromptu “Dong Xiang Drum Tower” 即兴曲-侗乡鼓楼

Ding Shande 丁善德 (1911-1995) First Xinjiang Dance 第一新疆舞曲

Sun Yiqiang 孙以强 (1945-) Spring Dance 春舞

-Intermission-

Franz Liszt (1811-1886) Sunt Lacrymae Rerum

Quan Jihao 权吉浩 (1956-)

Suite- “Combination of changdan” 组曲-”长短的组合”

1. Dengdegong 瞪得孔

2. Jinyanjo 晋阳照

3. Enmori 恩茂里

Fazil Say (1970-)

Izmir Suite

1. Brahms in Izmir

2. Chopin in Izmir

Jazz Fantasy on Mozart

Encore

Charles-Valentin Alkan (1813-1888)

Allegro Barbaro Op.35 No.5

黎英海 *Li Yinghai*

Musit at Sunset 春江花月夜

The Contrast and Fusion	
Béla Bartók (1881-1945) Allegro Barbaro Sz.49	Pianist 钢琴 周韵 Yvonne Zhou Yun
Zou Xiang Ping 邹向平 (1951-) Impromptu "Dong Xiang Drum Tower" 即兴曲-侗乡鼓楼	6 OCT 2022 7pm Recital Hall East Sydney Conservatorium of Music
Ding Shande 丁善德 (1911-1995) First Xinjiang Dance 第一新疆舞曲	
Sun Yiqiang 孙以强 (1945-) Spring Dance 春舞	
-Intermission-	
Franz Liszt (1811-1886) Sunt Lacrymae Rerum	
Quan Jihao 权吉浩 (1956-) Suite- "Combination of changdai" 组曲-"长短的组合" 1. Dengdegong 瞪得孔 2. Jinyanjo 晋阳照 3. Enmori 恩茂里	
Fazil Say (1970-) Izmir Suite 1. Brahms in Izmir 2. Chopin in Izmir Jazz Fantasy on Mozart	
Encore Charles-Valentin Alkan 1813-1888 Allegro Barbaro Op.35 No.5	
黎英海 Musit at Sunset 春江花月夜	

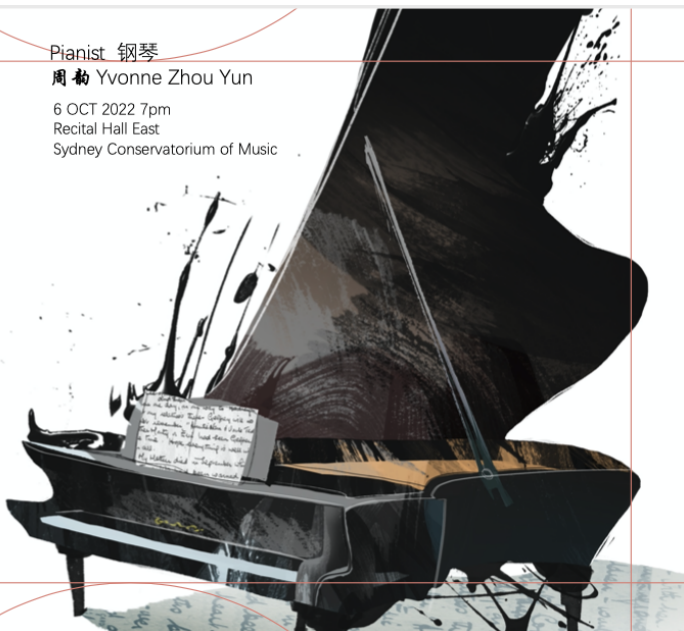


Figure 5.1: The Recital Program: “Contrast and Fusion”

I successfully finished my 60-minute recital on October 6, 2022. The title “The Contrast and Fusion” expresses my objective for the recital's overall interpretation. It can be portrayed via the contrast between Eastern and Western musical genres, harmony and dissonance, or even cantabile and percussion parts.

The recital's “fusion” opens with the first Allegro Barbaro by Bela Bartok, which illustrates the composer's blend of folk music with Western musical techniques. The Chinese works that I have performed have been addressed at length in previous chapters, therefore I will not elaborate further here. Allegro Barbaro is chosen as the opening piece not just for its

clear, crisp octave start enabling virtuosic showmanship, but also because Bela Bartok, the piece's composer, is an inspiration to researchers of Chinese folk music. And his folk music-related works continue to influence Chinese composers today; and Liszt's *Sunt Lacrymae Rerum*, which opened the second half, is a particular favorite of mine, but it is also a tribute to Franz Liszt, who composed this piece. Then, Mozart's *Jazz Fantasy* skillfully complemented *Rondo alla Turca* by cleverly utilizing the original rag's rhythmic structure. My final composition was *Music at Sunset*, an arrangement for solo piano of the ancient Chinese poem “Spring, River, Flower, Moon and Night”[春江花月夜]⁸². The five words in the title are progressive in a series of piano-required patterns, and they stand for five different scenes: spring, river, flower, moon, and night. Due to space constraints in this paper, I will defer further investigation of this piece in Chinese piano works to a future research endeavor.

Chinese composers made extensive field research and musical fieldwork trips into remote locations inhabited by ethnic minorities. They drew inspiration from various aspects of the music of these groups in order to compose piano works that were more pertinent to the lives of the general population. Folk music is something that everyone participates in and inherits, hence people of ethnic minorities are apparently “excellent at singing and dancing,” and everyone participates in and inherits folk music. The local music and culture had an impact on composers since they were positioned in the same region where music and culture first emerged and spread. This enabled them to apply one of these aspects to the composition of the music and to determine which aspects of minority music work well with the piano and which did not. Otherwise, the original national identity should be preserved to the greatest extent feasible, regardless of the circumstances.

⁸² Chun Jiang Hua Yue Ye, 春江花月夜, poem by Zhang Ruoxu 张若虚 (Tang dynasty)

My research is based primarily on this, but it is not limited to, the portrayal of minority aspects in the works that have been chosen. The musical interpretation of the works is also a very essential feature because the logic of the musical expression is directly tied to the elements that are contained in the works themselves, which must not be ignored by the performer. In the next part of my research, I intend to investigate how the piano and other traditional instruments might work to create new music, taking into account the varied cultural backgrounds of the numerous ethnic communities.

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