

VERSES FROM THE SCROLL OF SONDERING

~ TEMPUS FUGIT ~

SEXTET FOR:
FLUTE, BASS CLARINET, CELESTA/PIANO, PERCUSSION, VIOLIN, & CELLO

For
- BOLD CITY CONTEMPORARY ENSEMBLE -

JORDAN ALEXANDER KEY

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SCROLL OF SONDERING**

BOLD CITY CONTEMPORARY ENSEMBLE

February, 2020

Commissioned by

THE HARN MUSEUM OF ART

Gainesville, Florida, January 2020

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Performance of the Work:

The above listed “verses” are not numbered. Furthermore, they are intentionally not called “movements;” this non-numeration and intentional classification is because not all verses need to be performed in any given performance, and they need not be ordered as given. These collected pieces are “verses” or small vignettes, generally related by some ideas, themes (both musical and extra-musical) and instrumentation (+/-1 instrument), but they are not intrinsically linked in a comprehensive narrative fashion. They are rather snapshots of moments within a “life” or a “season” or an “age”, moments which are perhaps temporally and emotively distant from one another, perhaps different ages within one’s life, a generation, or an epoch; different times within a year or a season; different moments within some journey. Thus, each verse, can stand alone as a thing in and of itself, not reliant on the contextualization of the other verses. However, should all verses be performed together, it is recommended that they be played in the given order (though this is not obligatory). Suggested subsets are listed below; this list is not exhaustive (numbered according to Table of Contents for convenience here). Keep in mind that one can reverse the given orderings of verses should they find one works better before another given their chosen subset. Generally, I find that the first given verse above works better as an opener than a closer, and I find (should one want a somber close) verse 6 is the most appropriate. Should a lively conclusion be desirable, obviously the second, third, and fifth given verses would be suitable. Suggested subsets beyond individual verses are listed below:

- Diptych: 1+2, 1+5, 2+3, 2+6, 3+5, 4+5, 4+3, 4+2, 5+4, 5+6, 5+3, 5+2
- Triptych: 1+2+3, 1+2+5, 1+2+6, 2+3+5, 2+3+6, 2+5+6, 3+4+5, 3+5+6, 4+5+6
- Polyptych: 1+2+3+5, 1+3+4+5, 1+3+5+6, 2+3+4+5, 2+3+5+6, 3+4+5+6, 4+3+5+6, 4+2+5+6, 3+4+2+6, 1+(2 or 3)+4+5+6, 2+3+4+5+6

About the Work & Commission:

This work was commissioned by the Harn Museum of Art at the University of Florida in the Spring of 2020. The work was completed and first recorded by Bold City Contemporary Ensemble amidst the COVID-19 pandemic of that year, though it was not premiered as planned due to the pandemic closures. The music was written for the exhibition *Tempus Fugit*, which opened the academic year of 2019-2020 at the museum, and the work of art which this piece of music accompanies is Taihaku Ishiyama’s (1893 – 1961) “Landscape” hand scroll from 1926, which is part of the Harn’s permanent collection.

Born in the late 19th century, Ishiyama was heavily influenced by both traditional Japanese artistic aesthetics as well as the Western artistic trends of the late 19th and early 20th century, particularly the French school of Impressionism and its consequent artistic trends, such as Fauvism and Cubism. The first major Post-impressionist movement is generally considered the Fauvist, a group for whom evocative brush strokes and intense, ethereal colors were central components of painting. Also contemporary to Fauvism and influential on Ishiyama was Analytical Cubism, developed by the end of the 1920s in Paris by Georges Braque and the young Pablo Picasso. These first decades of the 20th century were some of Ishiyama’s most fruitful, demonstrating a dialogue of artistic aesthetics between East and West, paralleling broader exchanges embodied in contemporary events like the Paris *Exposition Universelle*, or World’s Fair, eight of which were held in the city between 1855 and 1937. Such exhibitions were centers of exchange for Western and Eastern ideas in art and music, an exchange which is encapsulated in Ishiyama’s oeuvre.

The exhibition in which Ishiyama’s “Landscape” was displayed, *Tempus Fugit :: 光陰矢の如し :: Time Flies*, is a “reflection on time and its many meanings.” In so doing, the broader concept of time was applied to the Japanese art collections at the Harn Museum as an “investigative tool” to understand three key aspects of time in art: first, how time has been “measured in the visual record;” second, how art objects can embody several moments in time; and third, how artists experience time during the

production of their work. Furthermore, the ritualization and celebration of the natural world, often oriented around cycles of life and seasons, and the acknowledgment of mortality are also recurring themes in Japanese art and so were consequently highlighted within this exhibition.

Along with the obvious theme of “tempus” within the exhibition, the idea of “fugit” (flying) also colored the content and structuring of the exhibition, inspiring the curator, Allysa B. Payton, to feature works that to some extent incorporated birds. Thus, the theme of birds emerges continually throughout this musical work, not only in the titles, but in the sounds within and structure of the music. Bird calls are imitated by various means and instruments throughout the verses. The imagery of birds is further musically suggested through the frequent implementation of canonic and fugal writing in the verses, two forms which themselves originally take their names (e.g. “fuga,” Italian for “flight”) and forms from phenomena like birds in flight or animals in chase.

Regardless of the “fugitive” avian motif that embellishes the exhibition and this work, in light of the theme of cycles of time and life, I was immediately drawn to the concept of “sonder” to motivate the purpose of my work generally. “Sonder” is a neologism coined in 2012 by John Koenig in his project *The Dictionary of Obscure Sorrows*, the goal of which is to invent new words for emotions that currently lack words to express them. Sonder, one of these new words, is derived from the German “sonder” (meaning “special”) and the French “sonder” (meaning “to probe”), and is “the profound feeling of realization that everyone, including strangers passed in the street, has a life as complex as one’s own, which they are constantly living despite one’s personal lack of awareness of it.” While “sonder” is not typically presented as a verb, I have presented it as such here, for I often find that it is important for one to engage with the emotion of sonder by actively “sondering.” Sondering is perhaps one of the most powerful instances of empathy one can have, for it is an active acknowledgement of the profound individuality and complexity of another, recognizing that their life is just as meaningful as your own, if not more so. You take a moment to ponder on the vast details of a life, briefly intersecting your own, and humble yourself by acknowledging that such details are beyond your comprehending in one lifetime because they themselves occupy such a space of time; however, they are not beyond your appreciation and contemplation.

When we sonder about someone (or something), we attempt to grasp the vastness of the details that make a person, but we can never know the complete story, moment by moment, in perfect resolution. Thus, at best, we do not access continuous piece through knowing someone, but fragments of their life; by studying a stranger we only see through the smallest window into their person. Even the person you love most in the world beyond yourself, is still a secret vortex of consciousness wrapped within the enigma of a mind not your own.

Our own memory is also fragmentary, and thus we cannot even clearly understand our own life and the course that took us to where we are today. The person one once was is not necessarily how one is now, in character or appearance; the path of life has many stories that mold us inexorably to ourselves, but the path to that present self is not always clear to others or even ourselves due to the constant imperfect metamorphosis and decay of memory. Ultimately, we apprehend not continuous narratives but rather verses of a life, small kernels of stories, details, events both joyous and tragic; they might seem disjointed, perhaps not clearly related but only through their seemingly arbitrary convergence in a person. However, such a person is proof to some narrative’s existence and the integrity of its path through this cosmos beside your own.

Thus, when I see the hand scroll of Ishiyama, I see the symbolism of “eternal” and transient cycles of time – the seasons, birth and death, the precession of the heavens – but I also see a more complex and unique story, only given through the scantest of details: the work of art. Ishiyama’s scroll is an encapsulation of a life up to the point of that work’s creation and conclusion. Furthermore, the work itself has found a life of its own beyond the preview of Ishiyama, finding its way to the Harn Museum of Art in Gainesville, Florida to have a work of music written about it nearly a century after the scroll’s inception by a composer also born a century after and a world away

from the artist. However, all I can see of such complex narratives is the scroll, in a singular moment, as I stand before it, atemporally enshrined in a prism of glass within the citadel humankind has created against time's unremitting cycles of decay: the museum. Furthermore, my access to this passage into another's life is further obscured by the museum's capacity to only display a third of the scroll at a time, not to mention my meager ability to view only a few inches of the scroll in any moment.

In the face of such barriers to understanding and empathy, should we concede to seemingly intractable demands on our mental and physical capacities? Since I cannot hope to ever apprehend someone's life and the feeling of fully having lived such a life, should I not attempt understanding since failure is certain? Should I refrain from venturing through a museum because I know that I will not only fail to appreciate all the objects and ideas contained within but also cannot expect to ever deeply understand every constituent aspect of each artifact and concept I encounter? Beyond base and belligerent self-centeredness, the greatest barrier to our expression of empathy is our fear of our own inadequacy in relocating the center of our universe to something other than our self. However, learning to refocus this center better, despite the assurance of ultimate failure in perfect refocusing, is paramount to the progress of the human project. Empathy, however imperfectly executed, is our best aegis against our own self-wrought destruction. Thus, the action of sondering is yet our most well-suited forge to craft such a shield as a bulwark against the uncertain and unforgiving flight of time and chaos of life.

Notes on Each Verse:

The verse, 木枯らし: *The Sacrament of Kogarashi to the Birds Above a Sea of Gold*, is by far the most abstract and dissociated from the other verses. The contrast of this verse among the others parallels the layout of Ishiyama's scroll, which itself begins with a small disjointed fragment of a seascape with birds embellished in gold foil. While the remainder of the whole scroll is one continuous piece, this small section is alone, although it mirrors the conclusion of the scroll, perhaps suggesting the cyclic essence embodied in the work. The first movement, as such, is the most abstract yet the most austere and pristine in its composition. It is not conventionally beautiful per se, but possesses a natural, primal animus suggestive of awakening flocks of birds amidst a stark, rocky seashore. The work is an eldritch primordium of empyreal radiance. When searching for the feeling of such times, places, and eonic litanies, the closest personal feeling I can approach is that encapsulated in the Japanese word *kogarashi* ("koh-ga-ra-shee") and the associations it provokes. Literally meaning "leaf wilting wind," kogarashi is a cold wind that signals the onset of winter; often, there is a scent that is associated with kogarashi. As a child, I loved the winter. In the mountains of Virginia beginning in late September or early October, I would often notice a distinct smell on the wind that would remind me of the approaching season; I would always know with a sense of nostalgia that the smell of this brisk autumnal breeze was a sign of winter. It was not until I was older that I learned the word kogarashi that described this familiar feeling from my youth. The smell of kogarashi, that abiding evocation of winter's essence, represents the end of a season and the start of another, the inexorable continuation of the annual period and one's connection to that cycle which encompasses one's own cycle of life as well as the cycle of all life: the seasons. The instinctive feeling evoked by the smell of the seasons, any season, is an ancient connection we have with those temporal rounds that define humanity's and all life's patterns of existence; kogarashi, then, is time's sacred covenant to its ceaseless cycle, annually consecrated through the ritual of avian migration.

The verse, 憧れ: *Akogare in the Waves of Shadows and Light*, stands as an immediate contrast to the free and primal opening verse; this work is precisely measured and abundant in traditional melodic and harmonic patterns. This verse also introduces the keyboardist to the ensemble and gives the percussionist their first concrete material, and thus these two instruments operate as the featured constituents of this section. The title and gestures of this verse are inspired by the opening portion of the scroll after the dissociated seascape: craggy mountains and valleys, in which Ishiyama employed his most dramatic uses of light and shadow in this work. The stark change in musical aesthetic here between the opening verses also parallels the drastic change from eternal, golden waves to fluctuating, precipitous penumbrae. The Japanese word *akogare* (ah-koh-ga-reh) is often translated directly as a feeling of frustrated "yearning", "desire", or "longing;" however, akogare is not necessarily

romantic or sexual in nature but rather a sense of deep respect and admiration that one feels for someone they greatly admire, usually someone who is exceptionally talented. Furthermore, akogare's feeling is often colored with the acknowledgement of one's own shortcomings and the awareness that such a level of talent might be unattainable, from which those feelings of yearning or longing come. Such is the feeling one might have when beginning to traverse Ishiyama's scroll; in recognizing the vision and the craft that goes into such considerable artistic undertakings, one may often find a germ of yearning for that same resolute purpose and eloquently designed insight within one's own self. One might call such a sense jealousy, but the emotion of akogare is far less base and ill-wished; rather, it glorifies in the abilities of another through reverence and the wish to one day obtain a similar level of proficiency. Such is also the feeling I have when I begin any new piece of music, studying the pieces of masters that have come before and feeling reverentially inadequate, longing to be better than I was or am. Many of my works consequently follow closely in the path of masterpieces and their masters, whom I admire. Thus, each verse in this collection is modeled on one or more pieces by different composers, for whom I feel akogare. Just as Ishiyama's influences emerge in his heavy and evocative brush strokes among the crags of the scroll's beginning, so too do my influences intermingle between the measures, melodies, and motives of my music.

The verse, 森林浴: *The Dance of Shinrinyoku and the Cuckoo Bird*, follows again the abrupt shifts in aesthetic between the verses, this verse being perhaps the first ebullient piece of the collection. This verse is one of two dances in this entire work, both of which feature canonic writing; this verse features a canon between the violin and cello, and thus elevates them to the primary concern of this verse. This piece is a new kind of awakening from the first verse. While *The Sacrament of Kogarashi* signals the onset of winter, *The Dance of Shinrinyoku* proclaims the arrival of Spring, a time of renewal and rebirth. Thus, the sounds of birds are transformed from austere abstractions to whimsical oscine trills and chirps amidst a springtide festival. The Japanese word *Shinrinyoku* ("sheen-reen-yo-koo"), literally meaning "forest bathing," is a warm-season relaxation exercise where one ventures deep into the woods where everything is peaceful. Having been an avid hiker in my adolescence and early adulthood living in the mountains of Virginia, I would often find myself in the forests of Appalachia. While peaceful to some extent, the forests were never quiet, always full of the bird songs native to that region, the chattering of squirrels in mating season, the hum of cicadas perched in the trees, the rush of wind in the leaves and water in the mountain streams. The forest in Spring is a place of many songs, a peace not of sterile ruminative silence but organic polyphonic counterpoint. As we move beyond the crags opening Ishiyama's scroll we enter into woodlands, and so are taken by the artist into our own "forest bath" amid the spiring ink trees of his scroll. However, I do not imagine a serene ablution under the canopy but rather one of rejuvenated animation.

The verse, 物の哀れ: *Mononoaware and the Avian Liturgy ("Tempus Fugit")*, is our midpoint in this collection and our moment of reflection before commencing with the cycle. One can perhaps continue our metaphor of the cycle of season in this verse: having traversed now through the austere and brisk Winter, and danced through the revitalized Spring, we now find ourselves in the quiet estival heat of a midsummer's eve below the baldachin of stars. This is a slow and contemplative verse featuring improvisatory birds sounds from the percussionist on autoharp couched within a pondersome ensemble in a chant-like canon. The liturgy is embellished by the ritualistic chimes of the celesta/piano with the intermingling of bird calls, reminiscent of the initial verse and presaging the lethiferous rota of time's wheel. The bird sounds that once were primal and unbridled are now constrained by the regularity of some cryptogenic, volucrine liturgy. However, though we believe in the permanence of our rites and rituals, the immortality of our liturgies and traditions, time will weather all into nothingness and return to its primordial commencement. The Japanese word, *Mononoaware* ("moh-no no ah-wa-reh") or "the pathos of things," is the awareness of the impermanence of all things and the wistfulness at their ephemerality. While melancholy is associated with mononoaware, this feeling does not suggest a general sadness, but rather a deeply felt emotion that envelopes the feeler as he or she comprehends the transience of everything. Everything in existence is temporary: the beauty of youth, the passion of romance, the security of wealth, the privilege of power, the constancy of tradition, even the seemingly eternal changing of the seasons, cycle of the sun, orbit of the earth, and mosaic of the stars will all change and decay. As we worship the seeming immortality of such cosmic cycles by our millennia of tabulated requiescats and catalogued regulae, there is an abiding truth that they

will inevitably and unavoidably fade, ultimately to disappear into the dissociated void of gas and dust in our ever expanding universe. However, the temporality of things should not be mourned but cherished, for such impermanence is the genesis of beauty.

The verse, 木漏れ日: *The Dance of Komorebi and the Cauldron of Fire*, brings us to an autumnal forest scene. The beginning of Fall in many parts of the world is a time of harvest and celebration before the stifling months of Winter. Here we have our second festive dance, a four parted canon and canonic fantasia. The Japanese word *komorebi* (“koh-mo-reh-bee”) refers to the sunlight that filters through the leaves of trees. If one has seen and walked among the kaleidoscopic panoramas of a temperate forest in Fall, the imagery of a “cauldron of fire” lit by the light of the sun chromatically rarefacted through the leaves overhead needs no further clarification. Though the verse is festive, the sense of mononoaware reminds us that such beauty is transient; the piece ends not with ululations but with whispers and the recurrent reminiscence and resurfacing of the ornithic liturgy, reminding us that all festivals end, all seasons change, and all life decays by the relentless flight of time.

The verse, 幽玄: *Yuugen’s Enunciation of the Infinities in the Cham of Stars*, returns us to the beginning of our cycle; however, our return shows us only a shadow of where we began; there has been a transformation, a deliquescing of the pristine origin and diffusion of the primal substance of *The Sacrament of Kogarashi*. However, what emerges from this disintegration is not the false cycles we believe immortal, but the revelation of the deeper, subtler, most mysterious universal mechanisms that underlie all cycles, all transformations, all life, all cosmic occurrences. The Japanese word *yuugen* (“yoo-gen”) is an awareness of the universe that triggers emotional responses that are too mysterious and deep for words. No greater awareness of the subtly of the universe can be had than through the apprehension of the physics and mathematics that fuels all cosmic engines. As we approach the end of Ishiyama’s scroll we have reached the sea from the distant mountains, returned to the vision of the pristine origin; however, we are compelled onward, beyond this origin to a deeper truth. We find ourselves pulled into the black chasm of stars over and past the sea, we are pulled out of our cycle, beyond the seasons, beyond cycles of the moon and sun, beyond life, beyond death to the greater mystery of the cosmos. We are called to recognize the transience, and consequent beauty, of the human experience by enunciating that which is perhaps most immortal in this universe - not our laws but its own – by boldly contemplating, as mathematician Georg Cantor did in the late 19th century, the infinities of infinities, the infinities within infinities, and our humble ability to apprehend that which is most supreme and everlasting in our species’ perhaps evermore diminishing time to gaze upon this universe in miraculous self-awareness.

Performance Considerations:

Celesta or Piano:

The keyboardist may choose to either use a celesta (digital or acoustic) or a piano. If a digital celesta is used, tasteful judgment should be used to consider if the digital celesta is better than a piano; this will be dependent upon the quality of sound samples used in the digital instrument. If neither a quality acoustic or digital celesta are available or the keyboardist does not feel comfortable performing on a celesta, a piano is an acceptable substitute. However, the piano should be played an octave higher than written, as indicated in the score.

Dynamic marking given in the keyboard part should be followed as best as possible. The composer understands that dynamic contrast is more difficult on acoustic celestas (digital models might have more dynamic control); the keyboardist should do their best to provide the suggested dynamics on the acoustic celesta, but it is understood that dynamic control might be somewhat constrained. If performing on a piano, dynamics do not need to imitate what is expected on the celesta. If using a piano, the dynamics given should match what would typically be expected on the piano, which is far less dynamically constrained than the typical celesta.

Percussion Equipment:

Total equipment list:

- Vibraphone
- Autoharp (or similar metallically stringed instrument for bowing and creating bird sounds – e.g. a zither, dulcimer, or piano interior)
- Almglocken x2 (tuned to G4 and C5, if possible)
- Two bongos (or two similar, differently tuned drums)
- Suspended Cymbal
- Mallets for vibraphone/almglocken, two bows for cymbal/autoharp (one if two is not feasible), two small spoons for autoharp (optional)

Basic equipment according to each verse:

- *The Sacrament of Kogarashi to the Birds Above a Sea of Gold*
 - Autoharp with one or two bows
- *Akogare in the Waves of Shadows and Light*
 - Vibraphone with standard mallets
- *The Dance of Shinrinyoku and the Cuckoo Bird*
 - Almglocken tuned approximately to G4 and C5 (if tuning is possible, otherwise two distinct pitches)
 - Alternatively, autoharp with two metal spoons on same pitches (see instrument preparation below) to be played with the fingers
 - Cymbal with metal/wire brush to scrape cymbal
- *Mononoaware and the Avian Liturgy (“Tempus Fugit”)*
 - Autoharp + Cymbal with one or two bows (depending on improvisation, other mallets and objects may be employed)
- *The Dance of Komorebi and the Cauldron of Fire*
 - Two bongos or two similar, differently pitched drums
 - Autoharp with one or two bows and one or two mallets, or some other metallic instrument that may be bowed to generate bird sounds (e.g. zither)
- *Yungen’s Enunciation of the Infinities in the Cham of Stars*
 - Vibraphone with standard mallets

The Autoharp

- **Tuning and preparation considerations:**

- The lowest two strings should be tuned down to E. This might make the string sound odd, since the string might be considerably loose. This is fine.
- The strings on and between the second F# and the B above it should be tuned to G4. These are the string below the left spoon head (only necessary if not using almglocken). See Image A, B, and C below for spoon placement and interweaving.
- The strings on and between the third C and the E above it should be tuned to C5. These are the strings below the right spoon head (only necessary if not using almglocken). See Image A, B, and C below for spoon placement and interweaving.
 - Note: the retuning of multiple strings to G4 and C5 as given above does not need to be precise; not all strings need to be the “same” G4 and C5. Slight deviations in a few cents is desirable. The instrument will also likely detune itself with use in rehearsal; do not retune it as this detuning is fine. The sound should be somewhat gruff.
- The remainder of the strings may be detuned however the performer may like (alternatively, no detuning of the remaining strings is required)

Image A: Autoharp general setup



Image B: Spoon placement and interweaving



Image C: Detail of spoon interweaving



- Harp+Spoons or Almglocken in *The Dance of Shinrinyoku and the Cuckoo Bird*?

In the first performance of this work (which was simply a recording, not a premier performance at the intended venue due to 2020 pandemic consideration) we opted to use almglocken due to the size of the space. The spoons on the autoharp can be rather quiet in the context of the rest of the ensemble. Consideration of the performance venue and the size of the hall as well as the size and location of the audience in relation to the ensemble should be taken when choosing between almglocken or autoharp+spoons.

If the hall and audience are small and the audience is relatively close the ensemble, I encourage the use of the autoharp. The autoharp might even be moved to the front of the ensemble or amplified to help the harp carry past the other instruments. However, if one does not have access to an autoharp or the hall is larger and the audience further away, almglocken are an acceptable substitute.

- **Techniques on the Autoharp (suggestions given for improvisation in verses: *Mononoaware and the Avian Liturgy*)**
 - Bowing with one or two bows (Note: If using two bows, attempt to combine some of the below sounds)
 - Bow placement
 - Bowing on harp string (position ord.)
 - Bowing along bridge on low strings (sul pont.)
 - Bowing molto sul pont. on low end
 - Bow angle, pressure, and speed
 - Bowing flat vs. arching bow
 - Vary bow speeds and pressures
 - Tremolo bowing with a flat bow (catching many strings)
 - Single low bow vs. single or many staccato bow strokes
 - Bowing between bridge and tuning pegs (BIRD SOUNDS)
 - Flat bow, catching many strings
 - Single string bowing (lowest or highest string)
 - Arching bow, catching number of strings bowed
 - Rapid trilling with varied bow angle and pressure
 - Strumming and pluck with fingers or plectra
 - Plucking single strings (prepared or unprepared)
 - Strumming collections of strings from two to the full gamut.
 - Strumming may be employed with or without the various stops on the harp.
 - Strumming with as many stops depressed as possible will mute most, if not all, strings, giving the strum an interesting muted quality.
 - Strumming or plucking over the bridge and between the tuning pegs (best done with a thin plectrum or rod)
 - Magnetic tape on a string or on string between bridge and pegs
 - Affix one end of a long piece of magnet tape (as found in a VHS or cassette tape) to one of the strings (lower the better). Hold the loose end of the tape firmly in one hand so that the magnetic tape is taught along its entire length. Apply pressure with one or two fingers of your available hand to the length of the tape, stroking it completely from one end to the other. This technique is also found in piano literature.
 - Note: one may add additional preparations to the harp beyond the two spoons, should they choose to for some improvisation.
 - For further ideas, you may refer to the verse "The Sacrament of Kogarashi to the Birds Above a Sea of Gold," and take from the figures some ideas for improvisation.
 - You may also view (as long as it exists) the unlisted YouTube video I made for percussionist Charlotte Mabrey, who first recorded this work with Bold City Contemporary Ensemble. In this video, I demonstrate some of the various possibilities of extended sound generation on the instrument, some of which are required by this work and some of which are optional for the sections that ask for improvisation.
 - Video link: <https://www.youtube.com/watch?v=01qaF3Pw7sM>

- **Performance Considerations for the Autoharp**

As mentioned above, the sound of the autoharp can be delicate, particularly the bird sounds generated over or near the bridge. Thus, depending on the size of the space and location of the audience relative to the ensemble, it may become necessary to either

1. relocate the autoharp to the front of the ensemble having the percussionist move for verses featuring the autoharp, or
2. amplify the autoharp from where the percussionist is located for all verses, turning off this amplification when the autoharp is not being used.

Should the autoharp be moved to the front of the ensemble, it might also be necessary to relocate the bongos to that same forward location for the verse requiring bongos.

Techniques for Other Instruments:

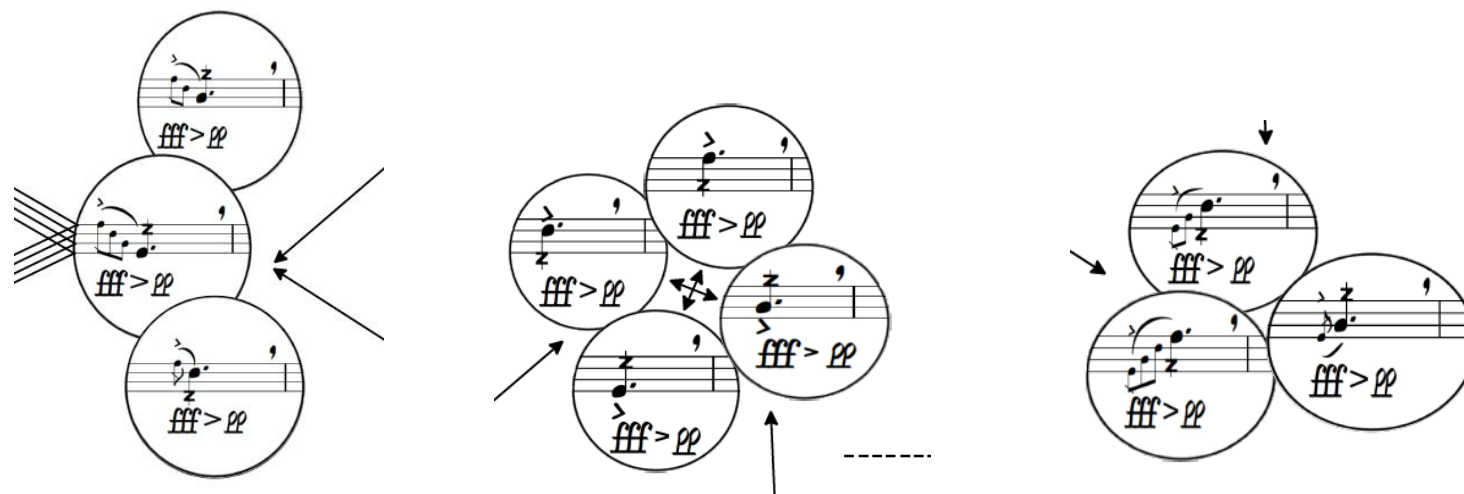
Note: some techniques in the work might not be listed here, but will have explanation in the score/parts themselves or might be considered “common practice” enough not to explain (e.g. tremolo, artificial harmonics, col legno playing, etc.). Most techniques given here also have explanation in the score.

The **flute** and **clarinet** have **no exceptional extended techniques** in any verse.

The **violin** and **cello** by verse:

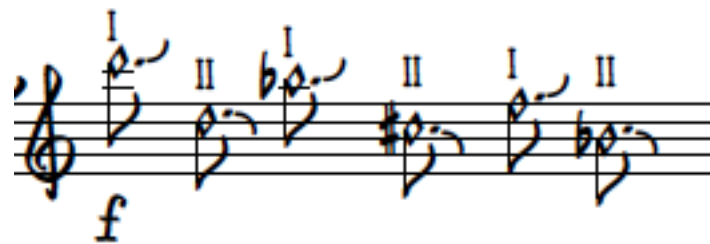
- **The Sacrament of Kogarashi to the Birds Above a Sea of Gold**

- Four-lined gestures as seen in each circle below indicate that these are to be played over the bridge on one or more of the four strings. As indicated in the parts and score. These four lines represent the four strings listed from the top line down as string I, II, III, and IV (alternatively E, A, D, and G)

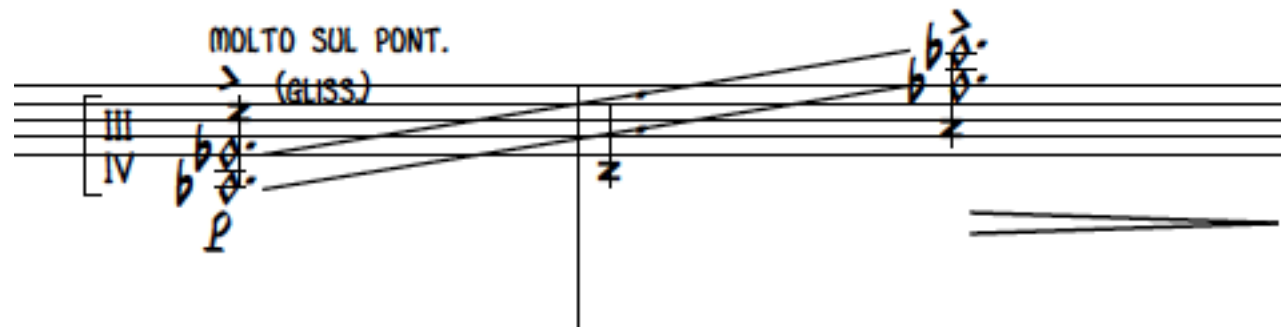


○ **Akogare in the Waves of Shadows and Light**

- Given in some fashion in both the cello and violin and appearing in a few other verses, this gesture is one to imitate bird sounds. On the string indicated, touch the point of the given note. Simply, play the given note as you would a natural harmonic. The resultant pitch is inconsequential. While bowing this harmonic for the given duration, move your finger (still touching as a harmonic) slightly in the direction indicated (up or down). These should be gentle bends or glissandos of a relatively short length. Note that sometimes a variation of this gesture will appear without harmonic touch; this is intentional and should be played with nodes pressed to the fingerboard as usual.



- Given in some fashion in both the cello and violin, this is a double harmonic glissando. On the strings indicated, touch the given notes like a natural harmonic (consequent pitch is inconsequential). While touching, slide in the given direction while bowing tremolo molto sul ponticello. Sustain the gesture for the given duration to the given notes. Being open fifths throughout, often string players will execute these with a flat finger over the two indicated strings, rather than with two fingers (sometimes called a “power chord” double stop position).



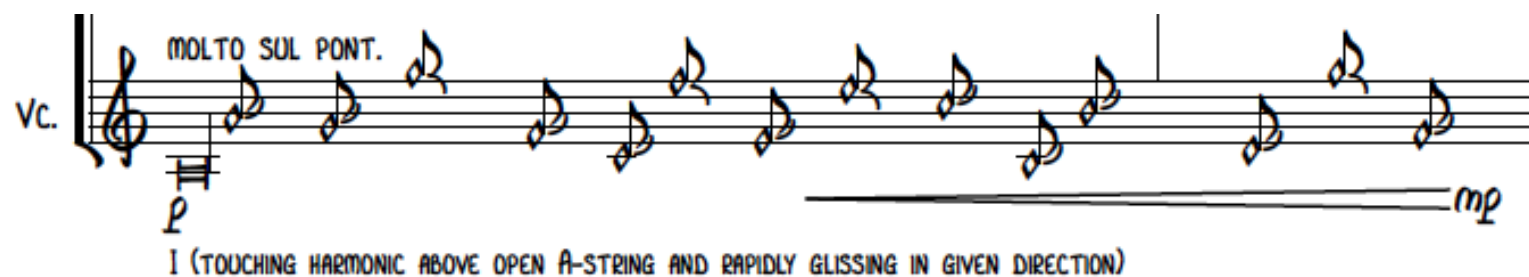
○ **The Dance of Shinrinyoku and the Cuckoo Bird**

- Given in some fashion in both the cello and violin in this verse, this is a direction to play the highest pitch possible on the indicated string. This does not mean to play over the bridge. This should be some very high pitch on the primary length of the string. Play with accent and strong staccato as indicated. This should sound like a chirping bird.

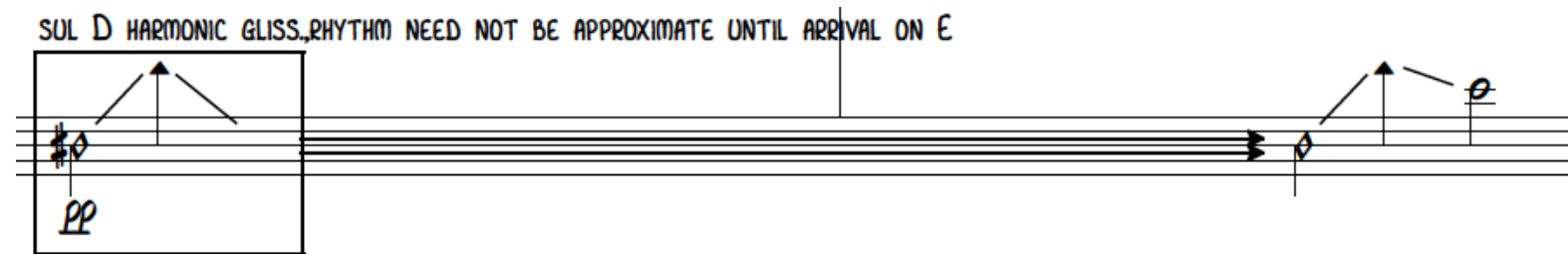


○ **Mononoaware and the Avian Liturgy (“Tempus Fugit”)**

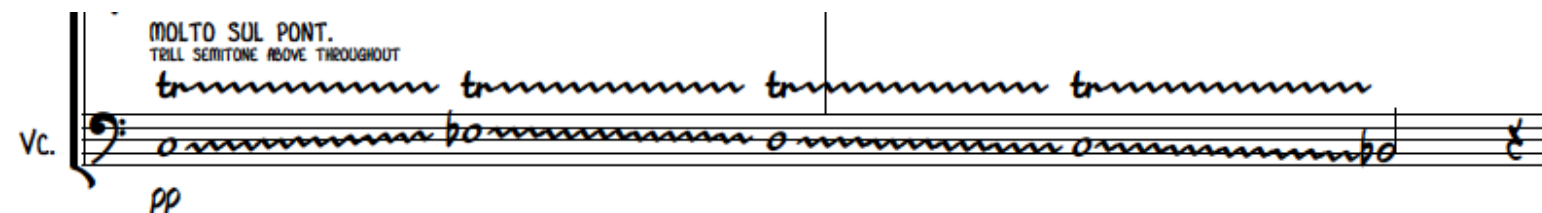
- Exclusive to the cello in this verse, this is like the harmonic bird-sounds from the second verse. In this gesture, the cellist should continuously bow the open string given while sporadically touching the same string at the given stops (as natural harmonics, resultant pitch inconsequential). The gliss/bend direction is similar to the previously given related technique. There can be space between the various harmonic notes, but the gesture should be completed by the end of the given period (the given rhythmic values of the harmonic notes are approximately, not precisely, spaced). Between the playing of the harmonic bird sounds the sound of the opening string being continuously bowed should reemerge briefly (but not necessarily purely). Bow MSP as indicated.



- Exclusive to the cello in this verse, this is an unmeasured single string harmonic glissando. Beginning on the given note, touch the string as a natural harmonic (resultant pitch is inconsequential). While bowing continuously, slide the touching finger in the direction indicated to some very high point. Once this high point is reached, reverse the slide and return to the place where you began. Repeat this at a moderate rate over the given duration without stopping.



- Exclusive to the cello in this verse, this is a measured single string glissando with trill at a semitone above while bowing MSP. Begin on the given note and then slide between the given notes over the given duration while playing a semitone trill. The final note of the gesture is not trilled.



○ The Dance of Komorebi and the Cauldron of Fire

- There are no exceptional techniques for either violin or cello in this verse.

○ Yuugen's Enunciation of the Infinities in the Cham of Stars

- There are no exceptional techniques for either violin or cello in this verse.

○ General Remark: note that the **Z-shaped tremolo sign** is the modern notation for an unmeasured tremolo.

木枯らし

THE SACRAMENT OF KOGARASHI TO THE BIRDS ABOVE A SEA OF GOLD

JORDAN ALEXANDER KEY
WINTER 2020

2 A

FL.

B. CL.

PERC.

SUL PONT. (LEFT SIDE OF HARP), f/p

SLOWLY CHANGE TO POS. ORD. ON LOW STRING OF HARP. WHILE DOING THIS FIGURE ALSO PLAY INTERSPERSED AND SIMULTANEOUSLY OTHER OVER-BRIDGE FIGURATIONS FROM EARLIER.

BEHIND BRIDGE f/p

BEHIND BRIDGE f/p

BEHIND BRIDGE SINGLE BOW STROKE f/p AND/OR f/p

POS. ORD. (GENERALLY LIGHT PRESSURE) (CENTER OF LOW STRING)

UNDULATE DYNAMICS AND BOWING SPEED; TO BE PLAYED AT LENGTH

VLN.

VC.

CELLO SHOULD MOVE TO THIS SECTION C. 10 SECONDS AFTER THE VIOLIN.

THE VIOLIN AND AND CELLO SHOULD MOVE PROGRESSIVELY THOUGH THESE FIGURATIONS. YOU MAY MOVE FOWARDS AND BACKWARD BETWEEN TWO ADJACENT SETS; HOWEVER, ONCE YOU HAVE MOVED FORWARD TO THE THIRD SET, YOU MAY NOT RETURN TO THE FIRST, AND ONCE YOU HAVE PROGRESSSED TO THE FOURTH, YOU MAY NOT RETURN TO THE SECOND.

ENTER INTO THIS SET TO BEGIN CONCLUDING THIS SECTION. THE CELLO SHOULD ENTER INTO THIS SET ONLY AFTER THE VIOLIN HAS DONE SO. ONCE BOTH THE CELLO AND VIOLIN ARE HERE, THE VIOLIN SHOULD SLOWLY PROCEED TO THE NEXT SECTION. AFTER THE VIOLIN MOVES FORWARD THE CELLO WILL CONTINUE PLAYING THIS SECTION BRIEFLY TO PROVIDE SOME OVERLAP AND NOT CREATE TOO OBVIOUS OF A SEEM (SEE NEXT PAGE OF SCORE).

FLUTE

BASS CLARINET IN Bb

VIOLIN

VIOLONCELLO

*REPEAT UNTIL VIOLIN HAS CYCLED THROUGH MATERIAL TWICE: UNLESS THERE IS A CONDUCTOR'S ASSISTANCE, THE VIOLIN WILL SIGNAL WHEN THEY HAVE COMPLETED TWO CYCLES. ONCE SIGNALLED BY VIOLIN, CRESCENDO WHATEVER ONE OR TWO MEASURES YOU ARE PRESENTLY ON IN SECTION C AND THEN MOVE TO SECTION D ONCE THE NEW DYNAMIC IS REACHED. DO NOT CHANGE DYNAMIC SUDDENLY, RATHER BUILD.

15

FL. *(SECOND TIME mp)*

B. CL. *p (SECOND TIME mp)*

PERC.

VLN. *(SECOND TIME mp)*

VC. *(SECOND TIME mp)*

23

FL.

B. CL.

PERC.

VLN.

VC.

POCO A POCO CRESC.

POCO A POCO CRESC.

POCO A POCO CRESC.

POCO A POCO CRESC.

* SAME AS DIRECTIONS FROM SECTION C, HOWEVER
APPLYING TO SECTIONS D AND E SUBSEQUENTLY

31 **D** *

FL. *mf* (SECOND TIME *f*)

B. CL. *mf* (SECOND TIME *f*)

PERC.

20 24

VLN. *mf* (SECOND TIME *f*)

VC. *mf* (SECOND TIME *f*)

39

FL.

B. CL.

PERC.

28 32

VLN.

VC.

POCO A POCO CRESC.

* SAME AS DIRECTIONS FROM SECTION C,
HOWEVER APPLYING TO SECTIONS E

FL. 47 *ff* (SECOND TIME, LOUDER IF POSSIBLE)

B. CL. *ff* (SECOND TIME, LOUDER IF POSSIBLE)

PERC. 36 40

VLN. *ff* (SECOND TIME, LOUDER IF POSSIBLE)

VC. *ff* (SECOND TIME, LOUDER IF POSSIBLE)

THE SECTION CONCLUDES ONCE VIOLIN HAS CYCLED THROUGH ITS MATERIAL AT LEAST TWICE, THOUGH THE VIOLIN MAY CHOOSE TO DO MORE. THE VIOLIN WILL SIGNAL THE CUT OFF OF ALL INSTRUMENTS WHEN THEY CHOOSE TO CONCLUDE SOMETIME ON OR AFTER TWO CYCLES. HOWEVER, THE PERCUSSION WILL CONTINUE THEIR TWEETING SOUNDS FOR C. 10" AFTER THE ENSEMBLES CUT-OFF.

FL. 55 *POCO A POCO CRESC.* c. 10"

B. CL. *POCO A POCO CRESC.* c. 10"

PERC. 44 48 *ff* *p* (CADENZA) c. 10"

VLN. *POCO A POCO CRESC.* c. 10"

VC. *POCO A POCO CRESC.* c. 10"

憧れ

AKOGARE IN THE WAVES OF SHADOW AND LIGHT

FRENZIED (♩. = 120)

The musical score is for a piece titled '憧れ' (Akogare) with the subtitle 'AKOGARE IN THE WAVES OF SHADOW AND LIGHT'. The tempo is marked 'FRENZIED' with a quarter note equal to 120 beats per minute. The score is written for six instruments: Flute, Bass Clarinet in Bb, Vibraphone, Celesta (or Piano 8va), Violin, and Violoncello. The key signature is one sharp (F#), and the time signature is 18/16. The score is divided into measures by vertical bar lines. Dynamics include *f* (forte), *pp* (pianissimo), *mf* (mezzo-forte), and *mp* (mezzo-piano). The Flute and Bass Clarinet parts have a *f* dynamic at the start of the second measure. The Vibraphone part has a *f* dynamic at the start of the second measure and a *mf* dynamic at the start of the third measure. The Celesta part has a *p* dynamic at the start of the second measure and a *mf* dynamic at the start of the third measure. The Violin and Violoncello parts have a *f* dynamic at the start of the second measure and a *pp* dynamic at the start of the third measure. The Violoncello part also has a *f* dynamic at the start of the fourth measure. The score includes various musical notations such as notes, rests, beams, and slurs.

FLUTE

BASS CLARINET
IN B $\flat$

VIBRAPHONE

CELESTA (OR PIANO 8VA)

VIOLIN

VIOLONCELLO

7

FL.

B. CL.

VIB.

CEL.

VLN.

VC.

mf

f

mf

p

f

mf

f

mf

p

fp

fp

p

MOLTO SUL PONT.
(GLISS.)

MOLTO SUL PONT.
(GLISS.)

12

FL. *tr* *mp* *mf* *f*

B. CL. *tr* *mp* *mf* *f*

Vib. *mp* *mf*

CEL. *mf*

Vln. *mf* *pp* *mf* *8va*

Vc. *mf* *pp*

9 12 16

This musical score page contains measures 12 through 16. The instruments are Flute (FL.), B. Clarinet (B. CL.), Vibraphone (Vib.), Cello (CEL.), Violin (Vln.), and Viola (Vc.). Measures 12-15 are in 4/4 time, and measure 16 is in 9/16 time. The Flute and B. Clarinet parts feature trills and dynamic markings from *mp* to *f*. The Vibraphone has a melodic line with accents. The Cello has a complex melodic line with many slurs. The Violin and Viola have melodic lines with dynamic markings and a *8va* instruction for the Violin in measure 13.

10

18

Fl.

B. Cl.

Vib.

CEL.

VLN.

VC.

12/16

18/16

9/16

mf

p

f

pp

ff

[illegible]

This musical score is for the piece 'The Rose Tree' from the 'The Nutcracker' Suite. It is arranged for a full orchestra and includes a percussion part. The score is written for a 12-measure section, with a 37-measure rehearsal mark at the beginning. The woodwind section includes Flute (FL.), Bass Clarinet (B. CL.), and Vibraphone (Vib.). The string section includes Violins (VLN.) and Violas (VC.). The percussion part is marked with 'P' and includes a 'MOVE TO POS. ORD.' instruction. The score is written in 2/4 time and features a variety of musical notations, including eighth notes, sixteenth notes, and rests. The woodwinds and strings play a melodic line, while the percussion provides a rhythmic accompaniment. The score is written in a standard musical notation style, with a key signature of one sharp (F#) and a time signature of 2/4. The woodwinds and strings are written in treble clef, while the percussion is written in bass clef. The score is written in a standard musical notation style, with a key signature of one sharp (F#) and a time signature of 2/4. The woodwinds and strings are written in treble clef, while the percussion is written in bass clef.

[illegible]

[illegible]

50

FL.

4/4

mp

18

16

B. CL.

4/4

mp

18

16

VIB.

4/4

mp

CEL.

4/4

18

16

18

16

VLN.

4/4

18

16

VC.

4/4

18

16

[illegible]

63

FL. *mf*

B. CL.

VIB. *f* *mf*

CEL. *f* *mf*

VLN. *ff* *ff* *ff*

VC. *ff* *ff* *ff*

MOLTO SUL PONT.

MOLTO SUL PONT.

森林浴

THE DANCE OF SHINRINYOKU & THE CUCKOO BIRD

VIVACE (♩. = 80)

FLUTE

BASS CLARINET
IN B♭

ALMGLOCKEN TUNED APPROXIMATELY
TO G4 AND C5 + CYMBAL OR
PREPARED AUTOHARP WITH METAL SPOONS ON
SAME PITCHES (SEE INSTRUMENT PREPARATIONS)

CELESTA OR PIANO 8VA

SOLO, JOYOUS

VIOLIN

VIOLONCELLO

FL.

B. CL.

PERC.

CEL. OR PNO.

VLN.

VC.

mf

mp

mf *SEMPRE*

p

mf

mp

f

p

mp

mf *sfz* *mf*

f

HOLD Eb-MAJ. STOP ON AUTOHARP & GLISS OVER RANGE OF SPOONS
OR METAL BRUSH SCRAPE ON CYMBAL OR GONG

32

FL.

B. CL.

PERC.

CEL. OR PNO.

VLN.

VC.

mp

mp

mf

p

mf

mf

f

mp

mp

38

FL.

B. CL.

PERC.

CEL. OR PNO.

VLN.

VC.

mp

mp

mf

mf

f

ff

mf

f

[illegible]

75

FL. *mf* *mp*

B. CL. *mf* *mp*

PERC. *mf*

CEL. OR PNO.

VLN. *mp* *mf* *mp*

VC. *mf* *DOLCE* *f*

81

FL. *mf* *f*

B. CL. *mf* *f*

PERC. LET RING

CEL. OR PNO. LET RING

VLN. *mf* *sfz* *mf* *f*

VC. *mf* *mp* *mf* *mp* *PIZZ*

FOR FURTHER IDEAS, YOU MAY REFER TO THE VERSE "BIRDS ABOVE A SEA OF LIGHT," AND TAKE FROM THE FIGURES SOME IDEAS FOR IMPROVISATION FROM THE GRAPHICS.

SOLEMN, CHANT-LIKE (♩ = c. 70)

FLUTE

BASS CLARINET IN B♭

AUTOHARP CYMBAL

CELESTA OR PIANO (8VA)

VIOLIN

VIOLONCELLO

pp LEGATO, FREELY

pp LEGATO, FREELY BUT IN TIME WITH FLUTE

+PERCUSSION LETS RING THROUGHOUT

BOW CYMBAL

*BIRD SOUNDS, BOWED AND/OR PLUCKED HARP INTERPRET FREELY; RECURRENT SYMBOLS NEED NOT BE PLAYED SIMILARLY

mp SKITTISH, BUT GENTLE

GENTLE AND SOMEWHAT SLOWLY

pp

MOLTO SUL PONT.

pp

3

FL.

B. CL.

AH + Cym. Σ

CEL. OR PNO.

VLN.

VC.

pp LEGATO, FREELY, BUT IN TIME WITH FLUTE

MOLTO SUL PONT.

p

mp

mp CON MOLTO ESPRESSIVO

BUILDING IN INTENSITY,
RAPID BOWING, TWITTERING

BOW CYMBAL, SLOWLY BUILDING

n *mf*

BEGINNING SLOW AGAIN, BUT BUILDING IN
INTENSITY BY THE END OF THE PHRASE

SUL PONT. ... TO ... ARCO ORD.

n *mp*

I (TOUCHING HARMONIC ABOVE OPEN A-STRING AND RAPIDLY GLISSING IN GIVEN DIRECTION)

6

FL.

B. CL.

AH + Cym. Σ

CEL. OR PNO.

VLN.

VC.

sim.

p

SUL D HARMONIC GLISS., RHYTHM NEED NOT BE APPROXIMATE UNTIL ARRIVAL ON E



8

FL.

B. CL.

AH + Cym. Σ

CEL. OR PNO.

VLN.

VC.

MOLTO SUL PONT.
TRELL SEMITONE ABOVE THROUGHOUT

pp

FREELY, ACCELERATING

pp

PED.

*



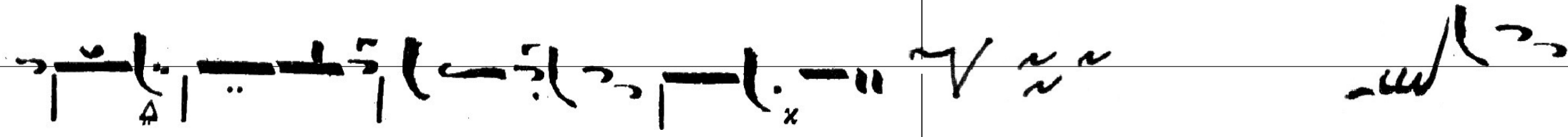
FULL SCORE

[illegible]

14 FULL SCORE 27

FL. FREELY, TWEETING
3:2 5:3
mp

B. CL. FREELY, TWEETING
LOCATED APPROXIMATELY
3:2 3:2 3:2 3:2 3:2 3:2 3:2
mp

AH + Cym. 

CEL. OR PNO. FREELY, TWEETING
LOCATED APPROXIMATELY
3:2 5:3 3:2 3:2
mp

VLN. MOLTO SUL PONT.
p

VC. IV, MOLTO SUL PONT.
p

NAT. NO VIB. MOLTO SUL PONT.
pp

POS. ORD. MOLTO SUL PONT.
pp

木漏れ日

THE DANCE OF KOMOREBI & THE CAULDRON OF FIRE

ALLEGRO (♩ = 75-80)

FLUTE

BASS CLARINET
IN B♭

BONGOS OR SIMILAR TWO-PITCHED DRUM
AND BOWED AUTOHARP OR EQUIVALENT

VIOLIN

VIOLONCELLO

FL.

B. CL.

BONGO

VLN.

VC.

DRUM 1: HIGH BONGO/RIGHT BOW

DRUM 2: LOW BONGO/LEFT BOW

STRIKE LOW-F STRING OF AUTOHARP WITH FELT Mallet

TO BONGOS

p *mf* *f* *p* *mf* *p* *mf* *p* *mf* *p*

f *mp* *f* *mf* *p* *mf*

p *mf* *f* *mf* *p* *mf* *p*

12

FL.

B. CL.

BONGO

VLN.

VC.

mp

mf

f

mf

p

mf

f

p

mf

p

f

mf

p

PIZZ. ON LOW F STRING OF HARP

17

FL.

B. CL.

BONGO

VLN.

VC.

p

mf

mf

p

mf

p

f

mf

p

f

mf

p

f

mf

p

mf

f

mf

p

mf

21

FL.

B. CL.

BONGO

VLN.

VC.

mp

f

mf

p

mf

mp

PIZZ. ON LOW F STRING OF HARP

f

p

mf

p

mf

p

mf

p

mf

p

25

FL.

B. CL.

BONGO

VLN.

VC.

f

mf

f

mf

f

mf

p

f

mf

f

mf

p

FINGER NAIL SCRAPE ON LOW STRING

p

f

f

mf

f

mf

p

PIZZ. ON LOW F STRING OF HARP

f

mf

RAPID GLISS ON HARP STRINGS BOTTOM TO TOP

mf

29

FL.

B. CL.

BONGO

VLN.

VC.

p

mp

mf

f

CRESC.

mf

f

mf

f

mf

3

33

FL.

B. CL.

BONGO

COL LEGNO

VLN.

VC.

WITH WOODEN Mallet TAP ON SIDE OF HARP

POS. ORD.

mp *f* *mf* *p* *mf*

This musical score is for measures 37-41 of 'The Girl on the Train' by Lisa Fiedler. It features five staves: Flute (Fl.), Bass Clarinet (B. Cl.), Bongo, Violin (Vln.), and Violoncello (Vc.).

- Flute (Fl.):** Measures 37-38 have eighth-note patterns. Measure 39 is a whole rest. Measures 40-41 feature a triplet of eighth notes (F4, G4, A4) with accents, followed by a quarter note (Bb4) and a quarter note (B4).
- Bass Clarinet (B. Cl.):** Measures 37-38 have eighth-note patterns. Measure 39 has a quarter rest. Measures 40-41 have eighth-note patterns.
- Bongo:** Measures 37-38 have a pattern of eighth notes. Measure 39 has a whole rest. Measures 40-41 have a pattern of eighth notes.
- Violin (Vln.):** Measures 37-38 have a whole note (F4) with a forte (f) dynamic. Measure 39 has a half note (F4) with a mezzo-forte (mf) dynamic. Measures 40-41 have eighth-note patterns.
- Violoncello (Vc.):** Measures 37-38 have a whole note (F3) with a forte (f) dynamic. Measure 39 has a half note (F3) with a forte (f) dynamic. Measures 40-41 have eighth-note patterns.

The score includes various musical notations such as notes, rests, dynamics (f, mf), and articulation marks (accents, slurs).

42

FL. *mp*

B. CL. *mp* LIGHT GROWL

BONGO *mp* WITH WOODEN Mallet TAP ON SIDE OF HARP

VLN. *mf* PIZZ. POS. ORD.

VC. *f* COL LEGNO. *mf*

46

FL.

B. CL.

BONGO

VLN.

VC.

TO BONGOS

TO... .. MOLTO SUL PONT.

POS. ORD.

MOLTO SUL PONT.

POS. ORD.

51

FL.

B. CL.

BONGO

VLN.

VC.

PIZZ.

POS. ORD.

[illegible]

62

FL. *f* *fp* *mf* *mp*

B. CL. *mf* *mf*

BONGO *f* *pp* *mf* *mf*

VLN. *mf* *p* *mf* *f* *PIZZ* *mf*

VC. *mf* *p* *mf*

BOW LIGHTLY AND SLOWLY SUL PONT. ON LEFTSIDE OF HARP

68

FL.

B. CL.

BONGO

VLN.

VC.

BOW ON LOW F-STRING (TUNED TO G) ON AUTOHARP
INCREASING PERIODIC SPEED AS DYNAMICS INCREASE

ARCO
MOLTO SUL PONT.

POS. ORD.

mf

ff

pp

mp

mf

ppp

pp

p

73

FL.

B. CL.

BONGO

VLN.

VC.

f *mf*

mf

LIGHT BOWING WITH LEFT BOW WHILE DAMPENING WITH THE RIGHT BOW

BOUNCING BOW ON LOW F-STRING

LET RING

DAMPEN

mp *mf* *ff*

78

FL. *mf* *mp* *mf* *mp*

B. CL. *f* *mf*

BONGO

STRIKE WITH FELT MALLETS, LET RING

STRIKE WITH FELT MALLETS, LET RING TO BOWS

VLN. *mp* COL LEGNO *mf* MOVING TO ARCO

VC. *f* *fp* *mf*

83

FL. CHANT LIKE, EXPRESSIVE *mf*

B. CL. *mf* *mp* *mf* *mp*

BONGO

MAKING BIRD SOUNDS WITH BOW BETWEEN BRIDGE AND PEGS

LET RING

LET RING

VLN. ARCO *f* *mf* COL LEGNO ARCO COL LEGNO *mf*

VC. *mp* COL LEGNO MOVING TO ARCO ARCO *f* *mf*

90

FL.

B. CL.

BONGO

VLN.

VC.

mf

mf

mf *f* *mf*

ARCO

COL LEGNO

ARCO

CHANT LIKE, EXPRESSIVE

mf

mf *mp* *mf* *mp*

BIRD SOUND, STRONG DOWN BOW ON LOWEST STRING BETWEEN BRIDGE AND PEG

98

FL.

B. CL.

BONGO

VLN.

VC.

mf

mf

f

CHANT LIKE, EXPRESSIVE

mf

104

FL.

B. CL.

BONGO

VLN.

VC.

mf

mp

p

mf

mf

f

MOLTO SUL PONT.

POS. ORD.

110

FL.

B. CL.

BONGO

VLN.

VC.

mf

mf

mf

CHANT LIKE, EXPRESSIVE

BOW AD LIB SUL PONT. ON LEFT SIDE OF HARP

MOLTO SUL PONT.

幽玄
YUUGEN'S ENUNCIATION OF THE INFINITIES IN THE CHASM OF STARS

[illegible]

18

FL.

B. CL.

VIB.

CEL. OR PNO.

VLN.

VC.

MOLTO SUL PONT.

POS. ORD.

pp *p* *mp* *mf* *f*

[illegible]

32

FL.

B. CL.

VIB.

CEL. OR PNO.

VLN.

VC.

34

MOLTO RALL. PONDERSOME, ETERNAL (♩ = c. 50)

FL.

B. CL.

VIB.

CEL. OR PNO.

VLN.

VC.

ETHEREAL CHIMES
FREELY, NOT NECESSARILY EVEN

SLOWLY, SOMBRE

EVEN SLOWER, PONDERSOME