

A COMPOSITIONAL AND STYLISTIC ANALYSIS OF SELECTED WORKS BY EAK-TAI AHN

HANNA SO



A compositional and stylistic analysis of selected works by Eak-Tai Ahn

Hanna So 29070938

A dissertation submitted in partial fulfilment of the requirements for the degree MMus (Performing Art)

Department of Music
Faculty of Humanities
University of Pretoria
Supervisor: Prof. H. J. Stanford

July 2017



ETHICS STATEMENT

The author, whose name appears on the title page for this dissertation, has obtained, for the research described in this work, the applicable research ethics approval.

The author declares that she has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for resarchers and the Policy guidelines for responsible research.



SUMMARY

This dissertation is a theoretical analysis of the *Korea Fantasy* and *White Lily* composed by the Korean composer Eak-Tai Ahn. The purpose of this study is to identify and to discuss the compositional and stylistic features of these compositions. The scores of the *Korea Fantasy* and *White Lily*, supplied by the Ahn Eakai Memorial Foundation, are the primary sources for this study. These scores were analysed by means of an empirical investigation.

Ahn's use of the elements found in Korean music is an important focus of this study. The dissertation thus also introduces the music of Korea to non–Koreans. To place the analyses in context, a brief historical background of Korea during Ahn's life has been provided. The study also includes a biography of the composer that is based on Korean literature that has been summarised and translated from the original sources into English.

The researcher trusts that this study will evoke further interest and appreciation of Ahn and his music in South Korea and other countries.



KEYWORDS

- Korea Fantasy
- White Lily
- Analysis
- Compositional techniques
- Style discussion
- Elements of traditional Korean music
- Instrumentation
- Eak-Tai Ahn





CONTENTS

1.	INTRODUCTION	1
1.1	Background	1
1.2	Research questions	2
	1.2.1 Main research question	2
	1.2.2 Sub-questions	2
1.3	Purpose of the study	3
1.4	Research methodology	3
1.5	Literature overview	6
	1.5.1 Introduction	6
	1.5.2 The history of Korea from 1900 – 1965	6
	1.5.3 The biography of Eak-Tai Ahn	7
	1.5.4 The analyses	7
1.6	Delimitation of the study	9
1.7	Spelling	9
2.	EAK-TAI AHN	10
2.1	Introduction: Historical background of Korea from 1900–1965	10
2.2	Ahn's life	12
2.3	Ahn and the Korean orchestras	14
2.4	Ahn and his influence	16
2.5	Ahn's philosophy of music	17
3.	TRADITIONAL MUSIC FROM SOUTH KOREA	19
3.1	Introduction	19
3.2	Genres	19
3.3	Melodic content	21
3.4	Rhythmic content	24
3.5	Structure	25
3.6	Instruments	25



4.	KOREA FANTASY	28
4.1	Introduction	28
4.2	The Korean National Anthem: "Aegukga"	28
4.3	Melodic content	30
4.4	Harmonic content	46
4.5	Rhythmic content	49
4.6	Texture	55
4.7	Structure	60
4.8	Orchestration	71
4.9	Text	73
5.	WHITE LILY	76
5.1	Introduction	76
5.2	Melodic content	76
5.3	Harmonic content	80
5.4	Rhythmic content	82
5.5	Texture	83
5.6	Structure	83
5.7	Orchestration	84
5.8	Text	85
6.	CONCLUSION	88
	SOURCES	90
	BIBLIOGRAPHY	93
	SCORES	94
	DISCOGRAPHY	94
	APPENDICES	95
	A: Korea Fantasy	95
	B: White Lily	199



1. INTRODUCTION

1.1 Background

The country once called "Korea" has, since 1945, been divided into the two countries now known as "North Korea" and "South Korea". This division was a purely political one which has caused much unnecessary strife and hardship, since the people of both countries share common cultural ground, including its folk music. The composer Eak-Tai Ahn (c.1905–1965)¹ was born in Pyongyang (now the capital of North Korea). He is regarded as an excellent representative of Korean Western art music because he contributed significantly to the development of Western art music in South Korea.

Ahn studied music at the Soongsil Middle School, Tokyo National Music Academy, Cincinnati Music Academy and the Philadelphia Curtis Institute of Music. He was also a talented conductor who worked with renowned orchestras including the Berlin Philharmonic, Zurich Symphony, Majorca Symphony and London Philharmonic orchestras. (Jun, 2001:221–222). Ahn died in Barcelona during the autumn of 1965 (Kim, 2006:221). Ahn's published musical output includes a variety of genres including art songs, symphonies, symphonic poems and transcriptions. He also composed the National Anthem of South Korea. (Jun, 2001:223–224)

The available sources regarding Ahn's life and work are limited, even in Korea. His scores are kept in safekeeping at the Soongsil University where Ahn attended middle school (Kim, 2006:9). His scores are regarded as national treasures but most have not been published, and few of his works are performed.

I have been able to obtain two scores from the Soongsil Ahn Eaktai Memorial Foundation, which has acknowledged the value of this study. The dissertation therefore focuses on the compositional and stylistic analysis of the *Korea Fantasy* and *White Lily*, the two scores that are at my disposal.

An outstanding characteristic of Ahn's compositional style is his use of musical elements to

¹ Sources provide different birth years. According to the most reliable source, Ahn Eak-Tai (Jun, 2001), the composer was born in 1905.



express Korean nationalism. These elements are similar to those used by Kodály, one of his greatest inspirations (Jin, 2011:175).

An example of this includes his use of Korean folk melodies within art music. In his original composition, *White Lily*, he uses the folk melody "Arirang". There are several versions of "Arirang", and they are endemic to the Korean provincial district in which the song is sung. The same version of "Arirang" that was used in *White Lily* is used in the 1944 and 1950 versions of the *Korea Fantasy*. There are several other versions of the *Korea Fantasy* (Jun, 2001:137) but the melody does not appear in any of the later versions (Jun, 2014:48).

The use of traditional Korean rhythmic patterns also plays an important role in his compositions. An example is evident in the *Korea Fantasy* where he uses the rhythmic pattern known as *Kutkŏri* (Song, 1983:16). *Kutkŏri* is a swaying rhythmic pattern in 6/8 or 12/8 metre that is used in dances for entertainment (Howard, 2002:932).

Ahn heard a rendering of "Aegukga", the National Anthem of Korea (which was then still known as South Korea), for the first time in 1930 at a Korean church in San Francisco, America. A melody had not yet been composed for the lyrics of "Aegukga" – which had been written by Chang-Ho Ahn – and people used the tune of *Auld Lang Syne*. This inspired Eak-Tai Ahn to compose his own original melody for the National Anthem of South Korea in 1935, "Aegukga". Later he incorporated "Aegukga" into his *Korea Fantasy*. (Kim, 2007:96–101)

1.2 Research questions

1.2.1 Main research question

What are the distinctive compositional and stylistic features found in Ahn's *Korea Fantasy* and *White Lily*?

1.2.2 Sub-questions

- What traditional Korean music elements are presented in the *Korea Fantasy* and *White Lily*?
- How are these traditional Korean music elements used?



1.3 Purpose of the study

The purpose of this study is to identify and to discuss the compositional and stylistic features of Eak-Tai Ahn's compositions the *Korea Fantasy* and *White Lily*. There are limited sources available for both works. The available sources are outdated, and each one provides a unique analysis of the formal structure of the *Korea Fantasy*. A detailed analysis of both *Korea Fantasy* and *White Lily* has, therefore, been done.

Ahn's use of the elements found in Korean music is an important focus of this study. The dissertation thus also introduces the music of Korea to non–Koreans. By submitting the dissertation to the Ahn Eaktai Memorial Foundation, the study may evoke further appreciation of Ahn and his music in his native country.

1.4 Research methodology

This study has followed a qualitative approach because it focuses on analysing two musical compositions (in this case Ahn's *Korea Fantasy* and *White Lily*). It can be categorised under Mouton's fourteenth research category, textual analysis (Mouton, 2001:167).

To place the analyses in context, a brief historical background of Korea during Ahn's life (see Chapter 2) has been provided. The historical, social and political background is essential for investigating the composer's motivation and purpose for composing these works. Because of the uncertainty of Ahn's year of birth, the background covers important events from 1900 until 1965, the year of the composer's death, and by means of a summary compiled from various sources. The study also includes a biography of the composer that is based on the study of Korean literature that has been summarised and translated from the original sources into English.

As further background to his works, a brief discussion of traditional music from Korea has also been included. The following aspects are discussed:

History



- Genres
- Structure
- Instruments
- Melodic content
- Rhythmic content

Ahn used many characteristics of traditional Korean music in his own compositions. An explanation of these characteristics will provide the reader with sufficient knowledge of traditional Korean music to better understand the critical details in the analysis. The basic theories and principles of Korean music that support the understanding of traditional Korean music are summarised and translated from Korean sources into English.

The scores of the *Korea Fantasy* and *White Lily*, supplied by the Ahn Eakai Memorial Foundation, are the primary sources for this study. These scores were analysed by means of an empirical investigation. Other cursory studies and analyses of these scores are available and have been consulted. However, there are no in-depth analyses of the two selected works, and therefore my own observations have been included in the analysis. The available recordings of the complete *Korea Fantasy* and *White Lily* were used to supplement the process of the analysis.

A separate chapter is allocated to the analysis and discussion of each work. The analysis is done according to the following elements:

- Melodic content
- Harmonic content
- Rhythmic content
- Texture
- Instrumentation
- Formal structure
- Text

These aspects are compared to the characteristics of Korean music that may be discerned in the selected works. Through this comparison I intend to circumscribe the unique compositional technique and style of the composer. Because of the strong influence of Korean folk music, it



was also necessary to examine terms such as "analysis", "ethnicity" and "systematic musicology". This follows the classification of musicological concepts as discussed in *Musicology: The Key Concepts* (Beard and Gloag, 2005). The analytic approach towards the selected compositions is described in more detail below:

Melodic content: This section includes the identification of motives, scales, phrase formations and the use of prominent intervals. The contours and climax points of the melodic lines have been examined. Because of the programmatic nature of the *Korea Fantasy* and *White Lily*, I have investigated the melodic material as it relates to the different settings of each work. The scales that underlie the motives and melodies have been discussed. An example of this is the composer's use of the pentatonic scale, which is the characteristic scale used in traditional Korean music. The analysis has included the use of motivic devices such as repetition, sequence, retrograde, and inversion where applicable.

Harmonic content: In this section, the analysis of chords, chord progressions and harmonic rhythm is undertaken. The primary emphasis has been placed on the chords and progressions that create tension, resolution and cadences. Roman numerals are used to figure the chords.

Rhythmic content: In this section, a brief explanation has been given of the significant rhythmic patterns found in the *Korea Fantasy* and *White Lily*, some of which are related to traditional Korean music. This includes note grouping, metre, syncopation, and the rhythmic development of motives.

Texture: Different sections of the works may be described as having a monophonic, homophonic, or polyphonic texture. Sections that could not be categorised in this way are provided with detailed explanations.

Orchestration: This examines how standard orchestral instruments of Western art music were used to imitate traditional Korean instruments. The composer's use of instruments is important, especially with the representation of particular scenes linked to the programmatic nature of the music.



Formal structure: A macro analysis of the formal structure has been done to indicate the beginning and ending of each section. The sections of the pieces are labelled A1, B1, A2, B2 etcetera. The same letter is used for the return of a section and for a section with commonalities to a previously labelled section.

Text: The text used in the *Korea Fantasy* and *White Lily* has been studied, including the pronunciation and meaning of the words. A free translation of each text has been provided.

1.5 Literature overview

1.5.1 Introduction

The books and articles that have been used as source material for my research examine the composer's biography, the historical background of Korea from 1900 to the composer's death in 1965, characteristics of traditional Korean music, and an analysis of the Korean National Anthem "Aegukga", the *Korea Fantasy* and *White Lily*.

This study is divided into the following three main sections:

- A history of Korea from 1900–1965
- A biography of Eak-Tai Ahn
- The analyses of his works

1.5.2 The history of Korea from 1900–1965

This section examines important events in the history of Korea which could have influenced the composer and his musical output. The sources used for this chapter include *Korean History Volume 13 to 16* (Kim, 1990) and *Korean War after 60 years* (Park, 2010). *Korean History* (1990) by Kim consists of 18 volumes and was originally written for primary school education; it contains pictures, maps and chronological tables. Its content is relatively easy to understand despite the complex historical and political explanations. I have used volumes 13 to 16, which contain historical records from the 1900s to the 1960s. These years span the composer's lifetime.



1.5.3 The biography of Eak-Tai Ahn

There are limited sources available related to Ahn's life and music. Most of the existing sources contain biographical, historical and musical information. The main sources that I used to complete this chapter include *My Husband Ahn Eaktai* (Ahn, 1974), *Ahn Eaktai: The Glory and Sorrow* (Kim, 2006) and *Ahn Eaktai* (Jun, 2001). Lolita Ahn's *My Husband Ahn Eaktai* (1974) is the most intimate and revealing source. As it is written by the composer's wife, it details many of the composer's personal feelings on certain matters. I found *Ahn Eaktai* by Jun (2001) to be the most useful and valuable source, as it also contains a detailed analysis of the *Korea Fantasy* as well as historical information about the work. It also includes some information about *White Lily*.

An examination of all the sources that could be traced revealed that most of those related to Ahn's life are based either on Jun's book *Ahn Eaktai* and/or on Kim's *Ahn Eaktai*: *The glory and sorrow*. These two books were first published in 1966 (Kim) and 1998 (Jun). Kim's *Ahn Eaktai*: *The Glory and Sorrow* was subsequently published under various different titles and the one used is the 2006 publication. One of the other sources used by me was Kim's *The Great Korean, Ahn Eaktai* (1976), which is a revised version of his 1966 book. Taking the time frame into consideration (Ahn died in 1965), one can regard Kim's works as the most definitive and accurate. In his study, *The Study on the Music of Ahn Eaktai*, Jin (2011:161) stated that no source is available other than Kim's *Ahn Eaktai*: *The Glory and Sorrow* (2006).

1.5.4 The analyses

An introduction to Korean music (Kim, 2015) contains the following four main chapters:

- Different genres
- Theory (melody, rhythm, form structure and how to read and understand the traditional musical notation used).
- Traditional musical instruments and how they are classified.
- A summarized history of traditional Korean music.

Kim's book is the culmination of the author's lifelong studies, and contains a detailed discussion regarding why and how traditional Korean music was composed. It contains a great



deal of technical terminology and advanced explanations which cover the necessary information for Chapter 3 (Traditional music from South Korea). *The Garland Encyclopaedia of World Music (Volume 7)* can be seen as the English translation of Kim's (2015) previously mentioned book. This encyclopaedia provides the correct English translations of complicated Korean terminology, and it also includes detailed information on traditional Korean music genres, instruments and theory.

The National Anthem of the Republic of South Korea, "Aegukga", is used in the *Korea Fantasy* and this has resulted in the music being better documented and better known than *White Lily*. Studies of "Aegukga" were, therefore, also valuable source material. In his article, *The history of "Aegukga"* (2007), Kim described the compositional process of the *Korea Fantasy* and how "Aegukga" was merged into the composition. In his *Analysis on "Aegukga"*, Um (2008) examines "Aegukga" in detail as the focal point of the *Korea Fantasy*. Song (1983) included a practical analysis of the *Korea Fantasy* in *The study on Ahn Eaktai's Korea Fantasy*. Song's perspective differs from that of Jun's *Ahn Eaktai* (2001). Song divided the *Korea Fantasy* into six different sections: an introduction and five distinct sections. The coda is included in the last section. Jun, however, divided the work into four sections, with the introduction and coda included in the first and last sections. A fantasy allows for great freedom in the formal structure, and I discuss which argument is more convincing.

As I could not find any source concerned solely with *White Lily*, use was made of the information that I was able to obtain. This information was corroborated by referring to other sources such as Lee's *Western art music in Korea for Hundred Years* (1976 & 1985), articles including Han's *Melody, Musician's Life and Works* (1992), which also contains a brief discussion on Ahn's life and his musical output), and Huh's *The Present State on the Study of Ahn Eaktai* (1997). The two available sources containing brief analyses of *White Lily*, both of which were written by Jun, are *Ahn Eaktai* (2001) and "Ahn Eaktai: A Study on Arirang Melodies" in the *Journal of Society for Music and Korea*, Volume 47 (2014). Both sources agree on the binary form structure of *White Lily*. Due to limited sources, a detailed study and analysis of *White Lily* was undertaken.



1.6 Delimitation of the study

This study primarily focuses on analysing Eak-Tai Ahn's two selected works, the *Korea Fantasy* and *White Lily*. No other compositions have been analysed. The discussion of "Aegukga" (the Korean National Anthem) serves only to support the analysis of the *Korea Fantasy*.

Korean traditional music is not the main focus of the research topic; as a result, the elements of Korean music have been only briefly explained. The basic musical terminology and elements associated with the composer and compositions are discussed.

1.7 Spelling

I have consistently used the spelling of Ahn's forename as "Eak-Tai" where his name is used in full. When the name of the composer appears in the title of a book or an article, or in the name of a certain organisation such as the Ahn Eaktai Memorial Foundation, it is consistently spelled "Eaktai", and, according to Korean practice, his surname is placed before his forename.



2. EAK-TAI AHN

2.1 Introduction: Historical background of Korea from 1900–1965

After Japan won the Russo-Japanese War in 1905, Japan concluded the Protectorate Treaty with Korea. This treaty removed the power of the Korean government and isolated it from economic diplomacy. In 1906, Japan established the Residency-General, a Japanese governing body situated in Korea to control Korea. Go-Jong, the King of Korea, was dethroned in 1907 for attempting to let the world know of the oppression by Japan of the Korean people. Sun Jong replaced him but had no authority as a king, acting as a 'puppet' of Japan. Instead of accepting Japanese rule, the Korean people established many enlightenment movements, including the promotion of education, industrial development, the recruitment of funding to pay back national debt, the fostering of national capital, the publishing of newspapers and magazines that diffused anti-Japanese ideas, and the establishment and training of a national army to effect national independence against Japan. However, these movements were soon crushed by the powerful military force of Japan. (Kim, 1990a:92–157)

Military pressure from Japan became worse as time passed. By 1910, Japan had begun to imprison and torture leaders of an independence movement. Besides this, they seized the farms and, as a consequence, farmers who lost their land were forced to become slaves. Nevertheless, resistance against Japan's unauthorised rule never stopped. On the 1st March 1919, the greatest independence movement, the "3.1 Movement", arose. This movement could not win immediate independence from Japan, but revealed the strong will of national independence fighters. Independence fighters realized it was imperative to establish a provisional government for Korea in order to fight against Japan, and eventually it was established in April 1919. The irony of this provisional government is that it was established by Koreans who were staying in Shanghai, China, because it was impossible to establish such an organisation in Korea, where the Japanese authority was overwhelming. (Kim, 1990b:5)

After the "3.1 Movement", the number of independence fighters increased and Japan, which faced great resistance from Korea, changed their way of governing. This new, deceptive rule was called "Cultural Governing". Ostensibly it was for the benefit of Koreans, but its actual goal was to break their national spirit and the independence movement. It was also aimed at establishing a Japanese culture so that Korea would be completely dominated by Japan.



In the 1920s, Japan withheld rice from Korea. The starving Koreans had to establish a labour movement in order to survive. The last King of Korea, Sun Jong, died in 1926 and students in Kwang-Ju city, who could not endure the distorted and discriminatory education that they were receiving, established the "6.10 Movement". This did not spread throughout the country in the way that the "3.1 Movement" had done. (Kim, 1990c:5)

In the 1930s Japan faced financial problems because they were continuously involved in wars. In order to fund the wars they had to plunder Koreans even more than previously. To counter the rise of the labour movement, Japan forced Koreans to change their Korean names to Japanese, to speak Japanese, and to join their army. After Japan declared war on the United States of America by attacking Pearl Harbour (1941), Japan needed more soldiers and they conscripted soldiers from Korea. These Korean soldiers included women and children, and many of the women became wartime military sex slaves. (Kim, 1990d:4–5)

Finally when Japan was defeated by the U.S.A. during World War II on 15 August 1945, Korea could once more become an independent country. However, as part of the peace settlement of WWII, the Soviet Union and the U.S.A. troops were stationed in Korea, and the military administration by these two countries – the Soviet Union in the north of Korea and the U.S.A. in the south of Korea – began. The Cold War between the U.S.A. and the Soviet Union eventually resulted in the division of the country into South and North Korea, which led to the Korean War. (Park, 2010:41)

The Korean War is also called the "6.25 War" because it started on 25 June 1950. It was a civil war between the Republics of South Korea and North Korea, and it caused much damage to both countries. In 1953 the two countries signed a cease-fire agreement, but today there is still no fundamental solution to this tragic situation. (Park, 2010:41)

In 1948 Sung-Man Lee was elected as the first president of South Korea, and he served as the president for three successive terms. During this time, he achieved much, but the massacre that he planned and a plan to rig the elections caused national hatred against him. In 1960 he resigned from the presidency. (Park, n.d)

After Lee's resignation, Bo-Sun Yoon became the president. In 1961 Jung-Hee Park led a coup



d'état and took over state affairs. Park was inaugurated as the president in 1963. Japan and Korea finally renewed and normalized diplomatic relations by signing the Treaty on Basic Relations between Japan and the Republic of South Korea in 1965. (Gil, n.d)

2.2 Ahn's life

It is not easy to find accurate information about Eak-Tai Ahn because he spent most of his life outside Korea. Records show differences regarding dates of performances, his occupation, the period of time he spent overseas, and even his birth and death dates. Many different sources provide different birth dates, but when one views all the information together, the most reliable year of birth is 1906. (Jun, 2001:9)

He was born in Pyongyang (the current capital city of North Korea). He had the dream of becoming a musician from a young age. Although he did not have a teacher, he started playing violin and cornet, teaching himself. When he reached the age when he could enter the Soongsil Middle Mission School, he was already able to play both the violin and cornet at a high standard. For the first time, he received music lessons from a teacher, E.M. Mowry. While Ahn was studying at Soongsil School, he decided to start with cello lessons as well. (Lee, 1985:137–140)

In 1919, when the "3.1 Movement" arose, the Soongsil Middle School, where Eak-Tai Ahn was still enrolled, played a leading role in Pyongyang in the independent movement. Many students were imprisoned for participating in the "3.1 Movement" and Ahn was part of the movement to rescue imprisoned students. He was expelled from the school for his role in the rescuing movement. His teacher, E.M. Mowry, encouraged him to go to Tokyo to continue his studies and he finished his five year course of middle school at Sesoku Middle School in Japan. (Jun, 2001:15)

From 1926, Ahn continued his cello and music studies at Tokyo National Music School. He subsequently went to study in America during the 1930s, receiving tuition in San Francisco, Cincinnati, and Philadelphia. He was the principal cellist of the Cincinnati Symphony Orchestra. Later he studied at Temple University, where he acquired his Master's degree in Music, and the Curtis Institute of Music in Philadelphia. He went to Germany in 1936 where



he met Paul Hindemith. He spent three consecutive days with Hindemith during which time Ahn showed him his compositions, and received lessons from him. His career as a conductor began during this time. (Jun, 2001:20–23)

In 1936 Ahn started his studies as a conductor in Vienna, receiving lessons from Felix Weingartner. After three months, he was presented with an opportunity to conduct the Budapest Symphony Orchestra. After this, he became a renowned professional conductor, cellist and composer who conducted the Société de Paris and the BBC Symphony Orchestras between 1937 and 1938. (Jun, 2001:23–24)

On 20 February 1938 Ahn travelled to Dublin, Ireland, for the premiere of the *Korea Fantasy*. After the concert, he received positive feedback from the audience as well as a positive review in the *Irish Times*. Thereafter, he toured many other countries, introducing his *Korea Fantasy* whenever he had the opportunity to do so. (Jun, 2001:33–34)

Between 1938 and 1947, he was living in Majorca. There are no clear records of his activities in Majorca. By integrating various sources, it appears that he met his most influential teacher and supporter, the renowned German composer Richard Strauss, during this period. Kim (2006) provides the anecdote that Ahn could become a student of Strauss because he had rescued Strauss's young granddaughter who had fallen into a pond. (Kim, 2006:113–115)

In 1946 Ahn married Lolita Talavera. Soon after his marriage he was appointed as the permanent conductor of the orchestra in Majorca, where he performed in 232 concerts. He served as the conductor for more than ten years. (Kim, 2006:157&159). When he heard that the Korean War had broken out, he decided to perform the *Korea Fantasy* with as many orchestras around the world as possible because he thought that it was the only thing he could do for his country. He resigned from the orchestra in Majorca in 1959 in order to achieve this aim. (Jun, 2001:42).

Ahn had established an annual music festival in Korea, aimed at developing art music there. The cancellation of the Fourth International Music Festival came as a shock to him, and the ceaseless rounds of concerts and tours made him mentally and physically weak. He conducted his final concert in London on 4 July 1965. Directly after the concert, his family took him back



to Majorca. He died on 16 September 1965 in a hospital in Barcelona. (Kim, 2006:218–221)

2.3 Ahn and the Korean orchestra

Eak-Tai Ahn gave several cello recitals in Korea before he left for America. He gave his first concert as a conductor in Korea in 1955. Sung-Man Lee, the first president of South Korea, invited him to his own 80th birthday celebration concert and awarded him the Cultural Medal. The premiere of the *Korea Fantasy* in South Korea was performed by about 100 instrumentalists and a choir of 200 singers. (Jun, 2001:49–51)

Ahn visited South Korea again in 1960 and 1961. Both times, he included his *Korea Fantasy* and works by Beethoven in the programme and it was performed by KBS and the Seoul City Orchestra. In 1961 he had a chance to meet the new president, Jung-Hee Park, who provided him with many opportunities to take part in musical activities in South Korea. Ahn's suggestion to Jung-Hee Park regarding an international music festival was accepted, and under the government's auspices the international music festival took place from 1-16 May 1962. Many other foreign artists were invited to participate during the 16 days of the festival. Different concerts were performed each evening, including a traditional Korean music concert, harp recital, cello recital, an evening for piano concertos, a violin recital, an opera performance, and an evening for the works of South Korean composers. (Jun, 2001:55–59; Kim, 2006:197–202)

When Ahn returned to South Korea in December 1962 to prepare for the second international music festival, which was supposed to take place in May 1963, he realised that the South Korean government no longer supported the festival due to a budgetary deficit. However, his plans did not flounder, as he secured the money by acquiring a loan from a piano company in exchange for ceding the sole selling rights of tickets to the festival to the company. He invited many foreign artists through his private friendships, and some of them even participated free of charge. The Seoul Metropolitan City Council approved the appearance of the Seoul City Orchestra and the use of the Civic Theatre for free. (Kim, 2006:204). Beethoven's *Piano Concerto No. 5* and *Symphony No.5* were performed on the first day and the *Korea Fantasy* and Beethoven's *Symphony No.5* were played at the closing event. The second international music festival, which seemed almost impossible without the government's support, was



successful, but the lack of finance caused dissatisfaction amongst the orchestral players. (Jun, 2001:66–70).

The third international music festival in 1964 was even worse than the second. This time, Ahn did not even have support from the Seoul Metropolitan. He had to use his own money, earned from a performance he had given in Japan. Unlike the previous two festivals which took place for 15 or 16 days, the third festival took place for half that time. Also, during the festival, the conductor Peter Nicoloff, who was invited to the festival, held a news conference to denounce Ahn for a breach of contract, something which was totally unreasonable. The news conference was used by the Korean artists who had been discontented with the Second Festival, to attack Ahn in public. During the conference, Nicoloff also mentioned that the National Anthem of Korea, "Aegukga", which had been composed by Ahn, is fairly similar to a folksong of his homeland, Bulgaria. Korean artists who were dissatisfied from the second international music festival took Nicoloff's denunciation of the Anthem as an opportunity to attack Ahn, and this led to him leaving the country. The subject of plagiarism of the Korean National Anthem is discussed in a later chapter. (Jun, 2001:71–78)

The fourth international music festival never took place, although Ahn sought many means of support. The government and the Korean musicians turned him away, and the Seoul Metropolitan also declined his requests. Obviously there was no way in which he could show his affection towards the international music festival, and he never returned to South Korea. (Ahn, 1974:251–252)

The contribution of Ahn to the development of Western art music in Korea is immense. He was the first person to host international music festivals that provided opportunities for foreigners to perform in South Korea. It clearly revealed the potential for the growth of Western art music in South Korea to foreigners, but the relationship between Ahn and the South Korean musicians was never good. From 1955, when he visited Korea to perform for the first time, he was already not welcomed by the South Korean musicians, and the reasons for this are unclear. The first international music festival was evaluated as displaying a lack of preparation for its scale. South Korean musicians suggested that Ahn was not a true musician, but a charlatan. Also, the lack of finance and the arbitrary choices that he made during the international music festivals that did take place, estranged South Korean musicians from him. (Kim, 1960). According to Kim



(2006:178), the South Korean musicians disliked Ahn because they were jealous of his worldwide fame. They were also afraid that their status as musicians would become unstable if Ahn stayed in South Korea.

One of Ahn's lifelong dreams was to establish a National Orchestra and a National Music School, but neither ever realised. In retrospect, it is easy to see how much affection he had for both his nation and its music. He thought that the only way that art music could develop in South Korea was to establish a proper music school, but when he asked for financial support from the government, it was declined due to insufficient funds. The country had just ended the Korean War, and could simply not afford it. (Ahn, 1974:201–202). It is a great pity that he never had the chance to work as a conductor in his own country.

2.4 Ahn and his influence

Eak-Tai Ahn had spent a long time overseas studying and was taught by many teachers, but he himself stated that his most influential teacher was Richard Strauss. There is no documentary evidence of when they first met, but many sources presume that it could have been after November 1937. Not only did Ahn learn compositional techniques and about the philosophy of music, but he also shared in the wisdom obtained by Strauss' life experience. (Jun, 2001:90)

There are two different stories of how Ahn became a student of Strauss. The first story unfolds in Vienna where Ahn studied music. Strauss passed the practice rooms by chance and heard one of Ahn's compositions *Gang Chun Sung Ak*. He decided to adopt Ahn as his student. The second story suggests that Ahn strolled around Strauss' house to meet him and became a student after dramatically saving the granddaughter of Strauss who had fallen into a pond by accident. (Ahn, 1974:18–19; Kim, 1976:151–158)

As one of Strauss' favourite students, he received many recommendations from him and when Strauss had to cancel a performance in Budapest, he recommended Ahn to take his place. Ahn himself also admitted that he would not have been able to conduct famous orchestras in Europe if he did not have the recommendation from Strauss. However, despite these recommendations from Strauss, he would not have been able to pursue such a career without his own endeavours



and talent. (Ahn, 1974:19-20)

Ahn's fascination with the symphonic poem was due to the influence of the many nationalist musicians' works of the late Romantic era, including Smetana's *Mávlast* and Sibelius' *Finlandia*. Richard Strauss exerted the most influence on the composer, and he also preferred the symphonic poem. (Burkholder, Grout & Palisca, 2006:A1, A15; Han, 1992:264–271). According to information gleaned from the Franz Liszt Academy of Music, Budapest, Ahn was a registered student there from 1938 to 1939, and he was taught composition by Zoltan Kodály during his stay in Budapest. (Jin, 2011:174).

One can clearly see that Beethoven was one of Ahn's favourite composers. The fact that he performed Beethoven's compositions at the first and the second international music festivals in South Korea and also inserted a choral section towards the end of his *Korea Fantasy* affirms this influence. According to Lolita Ahn (1974:206–208), the reason why he was in favour of such works was because they expressed love for humanity, and he wanted to express this through his own music. (Ahn, 1974:206–208)

2.5 Ahn's philosophy of music

Eak-Tai Ahn believed that all music is a message from God and the musician is merely the medium who carries this message to others. Therefore, to listen to and to enjoy music is a gift from God. He regarded music as a device which has great power to let mankind live in harmony. This idea was even more intensified when he conducted in Tokyo, and Japanese artists sang the "Aegukga" from the *Korea Fantasy*. It was not regarded as revenge through music on Japan, which had oppressed his nation, but it seems that it made an impression on him that only music can overcome the hostility and pain of this world. (Ahn, 1974:206–208)

It seems as if Ahn felt a duty to enhance South Korea's prestige in the world by performing the *Korea Fantasy* whenever possible. It was not merely to win fame for himself; he realised that it was the only thing that he could do for his nation. (Jin, 2011:172). He was determined to compose "Aegukga", the National Anthem, for the same reason. When the provisional government was established, "Aegukga" became a symbol of unity. (Ahn, 1974:164–165, 188).



The preference for programmatic music (the *Korea Fantasy* is an example) is also based on the same reasoning. He wanted to convey a message about his native country through music. He said that his music is not Western art music, his role was to merge Korean music with Western art music, so that he might introduce his nation to other nations. (Han, 1992:264–271).

Ahn stated that the most important aspect for a musician is to have an artistic spirit. Technique, effort to execute the technique and musicality are, of course, very important too, but without an artistic spirit and a noble personality, which is the most important aspect of an artistic spirit, one cannot produce good music. His belief was that a good personality equates to good art. This could mean that, because a musician and music should become one, music is something that reflects one's life. (Jun, 2001:103–105)



3. TRADITIONAL MUSIC FROM SOUTH KOREA

3.1 Introduction

Korean society as we know it today has undergone many transformations, and the same can be said of Korean music. Some musical genres date back to when the country was a monarchy (e.g. the *Goryeo* and *Joseon* eras). The origins of some genres are completely unknown and were influenced by Chinese music. The history of *Sanjo* (Korean solo instrumental music) only started 100 years ago and "Arirang" has only been used from the beginning of the 20th century. (Kim, 2015:12–13)

The theory, instrumentation and other elements of Korean traditional music differ considerably from that of Western art music, and the scope of this dissertation is too limited to explain all the details of Korean traditional music. This chapter will therefore introduce and discuss only those elements of Korean traditional music which were used in two of Ahn's compositions, the *Korea Fantasy* and *White Lily*.

3.2 Genres

Six main genres may be differentiated in Korean music. They are as follows:

- Court music (usually performed in court for monarchs)
- Elegant music (a genre which the nobility used to perform as a hobby)
- Folk music (music of commoners)
- Art music (a genre performed by professional musicians)
- Religious music (performed in religious rituals)
- Creative music (a genre that emerged in the mid to late 20th century practiced by professional musicians)

These genres can be subdivided into many subgenres. The two folksongs, "Doraji Taryung" and "Arirang", which Ahn used in his compositions, are classified as vocal folk music. Within vocal folk music there are also subgenres, and these two folk songs can be classified as "new folk song".

"New folk song" is a genre that first appeared in the 20th century. The genre is practiced by



composers who were influenced by music from foreign countries. Songs of this genre are usually composed in the style of folk music. This genre not only includes newly composed songs, but also traditional music that was orally introduced and recomposed by composers. The music was commercially popularized through records and electronic broadcasts. (Kim, 2015:17–20)

"Doraji Taryung" (Example 1) is categorised under the "new folk song" genre. Its origin can be traced to the *Gyeonggi* province, and different versions exist in other provinces. The music describes a bellflower. The melodic content is based on *p'yŏngjo* while the rhythmic structure reflects *Semachi jangdan*. These elements are discussed in 3.3 and 3.4. The song is strophic, with a number of verses repeating the same melody, and its structure is binary form. (Son, 2014)

Example 1: "Doraji Taryung"



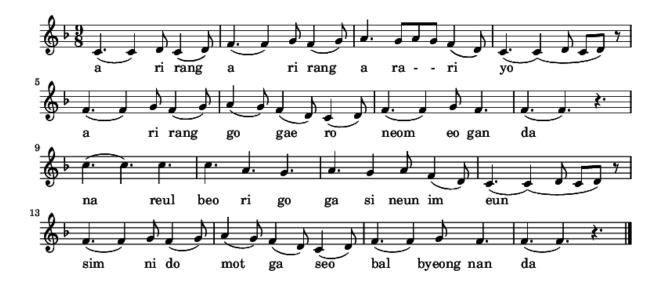


"Arirang" (Example 2) is also a "new folk song". There are many different older versions of "Arirang" depending on the province where it originated. Versions from the provinces *Milyang*, *Jindo*, and *Jeongseon* are regarded as traditional because they contain musical ideas associated with their province of origin. Ahn used "Arirang" from the *Gyeonggi* province which only originated at the end of the *Joseon* era (the other versions mentioned above have longer histories) which is why it is classified as a "new folk song". (Kim, n.d.)

The lyrics of "Arirang" are a verbal expression of complaint and sorrow of the Korean people. (Kim, n.d.)

"Gyeonggi Arirang" (like "Doraji Taryung") is also based on *p'yŏngjo* combined with *Semachi jangdan* which will be discussed in 3.3 and 3.4. (Kim, n.d.)

Example 2: "Gyeonggi Arirang"



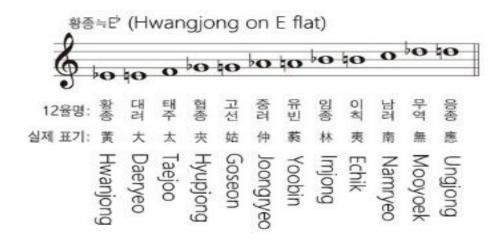
3.3 Melodic content

Traditional Korean music makes use of 12 chromatic pitches in one octave. The 12 notes each have their own names (see Example 3). The first note of this chromatic scale is always called *Hwangjong*. *Hwangjong* is not necessarily always the same pitch: it can vary depending on the genre or instrumentation. For example; *Hwangjong* will sound similar to C (equal temperament 256 Hz) when an ensemble performs music that originated during the *Tang* dynasty (a Chinese



dynasty). Alternatively, it will sound similar to E flat when an ensemble performs *Hyangak* (a subgenre of court music). (Kim et al., 2010)

Example 3: 12 chromatic notes of traditional Korean music and the name of each note



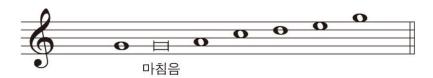
A variety of different scales and modes are used in Korean traditional music depending on the genre or instrumentation used for performances. Most folk songs are based on the pentatonic scale while other genres are based on 3, 4, and 7 note modes. Work and children's songs are, for example, based on 3 and 4 note modes. There are subgenres of court music (derived from China) which use 7 note modes. Some have an identical construction to the major scale, while another mode is the same as the lydian mode of Western art music. (Kim, 2015:31)

Most folksongs are, however, based on the pentatonic scale. Every mode of the pentatonic scale has its own name and is perceived and used as an independent scale. An example of this is the *P'yŏngjo*. (Kim et al., 2010)

The *P'yŏngjo* refers to a scale consisting of the following interval distances: a major second, minor third, major second, major second and a minor third (Example 4). "Doraji Taryung" and "Arirang", which are used in Ahn's two compositions, the *Korea Fantasy* and *White Lily*, are based on this scale (Kim, 2015:42).

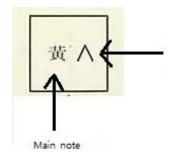


Example 4: P'yŏngjo



Sigimse is another melodic feature found in traditional Korean music. Sigimse refers to an embellishment which appears before or after the main melodic note. There are many types of Sigimse and the use of it varies according to the instrument used during performance. This embellishment may be improvised by the performer, thus providing many possibilities, for example:

→ when performing vocal music this Sigimse indicates that the pitch of the melodic note
must be slightly raised at the end of its value. It could also indicate that a Danso player
must move his/her instrument slightly downward at the end of a note value.

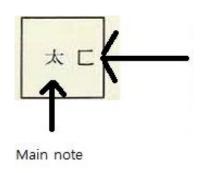


A *sigimse* that instructs the performer to play a fast embellishment **one pitch higher before** the main note (similar to acciaccatura).

For example

Notated pitch: D

Performer plays: E (short) and D



A *sigimse* (an embellishment before the main melodic note) that instructs the performer to play a **pitch higher** followed by a **pitch lower** than the original note.

For example

Notated pitch: D

Performer plays: E, C and D

(Kim, 2014; Kim, 2015:329–330)



3.4 Rhythmic content

Jangdan is a term used to refer to the rhythmic pattern on which a composition is based. The direct translation of Jangdan is "long and short". Jangdan varies according to the genre that is being performed. While many melodies of traditional Korean music are based on the rhythmic patterns of Jangdan, not all melodies are structured rhythmically in this way. Some freedom is used in the performance to create variety in the music. (Kim, 2015:62)

A modified *Jangdan* which Ahn used in his composition, the *Korea Fantasy*, is called *Kutkŏri* (Example 5).

Example 5: Kutkŏri in Western Music notation

The songs "Doraji Taryung" and "Arirang" (which Ahn used in the discussed compositions) are based on the rhythmic pattern called *Semachi* (Example 6).

Example 6: Semachi jangdan in Western art music notation



Ahn, however, did not use this rhythmic pattern in *White Lily*, preferring a freer approach to rhythm.

The rhythmic patterns most often found in Korean art and folk music are *Kutkŏri* and *Semachi* (Kim, 2015:70). Ahn's use of *Kutkŏri* in the *Korea Fantasy* is therefore an appropriate choice to portray the lives of ordinary Korean people.



3.5 Structure

There are many different form structures that are used in traditional Korean music. For example; "Doraji Taryung" is in strophic form with lyrics that are repeated in the chorus. Song (1983:18) mentioned in her study that the *Korea Fantasy* borrowed one of the form structures used in traditional Korean music.

The *Korea Fantasy* has the following tempo indications:

Andante molto

Lento-Presto

Adagio

Molto furioso

Allegro molto furioso

Allegro con spirit presto

Presto

The second and third indications (*Lento* and *Presto*) refer to the link to section C (bars 209–221). The *Korea Fantasy* therefore starts with a slow tempo which gradually increases to a fast *Presto* at the end. This acceleration of tempo is also found in traditional Korean music – a specific genre referred to as *Sanjo*.

Sanjo is a subgenre of Elegant music (a genre which nobilities practised and performed as a hobby). It is a solo instrumental work that consists of many short pieces which together create a longer piece of music. Sanjo also starts with a slow tempo and ends with a contrasting faster tempo. (Kim, 2015:78). All these facts support Song's view that the Korea Fantasy is based on a structure borrowed from traditional Korean music.

3.6 Instruments

The three instruments Ahn imitated in the Korea Fantasy are the Daekum, Danso and Kayakum.



The Daekum



Shin (n.d.) describes the *Daekum* (pictured above) as a transverse bamboo flute that was known since 57–935 B.C. (when a part of Korea was known as *Silla*). It is used as a tuning instrument for Court ensembles and also contributed to the development of *Sanjo* performance. The range of this instrument is from Bb 3 to Eb 6.

The *Daekum* is an aerophone with nine holes. The first hole is where the mouth is placed to blow air into the instrument to produce a flute–like sound. The next hole is referred to as the *Chunggong*. It is usually covered with a metal protector. A thin membrane from the inner part of the reed is attached to this hole. (Killick, 2002:827). The function of the *Chunggong* is to control dynamics and timbre and it also contributes to the appealing sound of the instrument. The six large finger holes follow. These are used by the performer to create different pitches. The last hole is used for better control of the pitch.



The Danso



The *Danso* (see illustration above) is the shortest instrument of the family of longitudinal bamboo flutes. It is an aerophone that was invented at the end of the *Joseon* era (1392–1897). The range of this instrument is from Gb 4 to Ab 6. It has a very simple design with one finger hole at the back and four at the front. It is played using only five fingers of the two hands. (Shin, n.d.)

The Kayakum



The *Kayakum* (see illustration above) is a chordophone that consists of twelve silk strings and mobile frets that are moved to adjust the tuning of the instrument. The right hand plucks the strings and the left hand creates vibrato, glissandi and also "bends" pitches. The name of this instrument refers to its country of origin, *Kaya* (the ancient tribal federation, c.42 – c.562). There are many larger versions of the *Kayakum* that have seventeen to twenty-five strings. The range of the standard *Kayakum* is from Eb2 to Ab4. (Killick, 2002:821&823)



4. KOREA FANTASY

4.1 Introduction

It is difficult to find the exact date when the *Korea Fantasy* was composed, but the melody of the Korean national anthem, which appears at the climax of the *Korea Fantasy*, was composed in 1935 and the premiere of the *Korea Fantasy* was in 1938. Therefore, one may assume that it was composed between 1935 and 1938. This work was revised continuously after the premiere. (Jun, 2001:134). There are many different versions of the *Korea Fantasy*; every version of the *Korea Fantasy* has different form structures and even melodic structures. The version the researcher has analysed is the final version of the *Korea Fantasy* provided by the Ahn Eaktai Memorial Foundation.

The *Korea Fantasy* is not simply a composition, but may be described as the synthesis of Ahn's love for his own country. Ahn referred to the *Korea Fantasy* as either *Sinfonie Fantastique* or *Poema Sinfonico*. This descriptive work especially portrays his sentiment for his nation, the oppression by Japan, the sadness of the nation, as well as the liberation and the glory of the nation. (Jun, 2001:136)

As mentioned before, the premiere of the piece was in 1938 in Dublin and the premiere in Korea was in 1955 to celebrate the 80th birthday of the first president of Korea, Sung-Man Lee (Kim, 2006:108).

4.2 The Korean National Anthem: "Aegukga"

The Korean National Anthem, "Aegukga", has a close relation with the *Korea Fantasy*. The history of the text of "Aegukga" starts from approximately 1899. The lyrics were written by Chi-ho Yoon in 1907 and this poem is regarded as the first National Anthem. But as time goes by the lyrics and melody of "Aegukga" have changed. (Kim, 2007:74–75). The already existing lyrics of the anthem that Eak-Tai Ahn heard people sing to the melody of the Scottish folksong, *Auld Lang Syne* in one of the Korean churches in San Francisco had been written by Chang-Ho Ahn. After Ahn had heard the "Aegukga", he was determined to compose a new melody that would become the National Anthem for Korea. (Kim, 2006:98; Kim, 2007:99–100).



There are different opinions regarding the year when Ahn finished composing "Aegukga". However, many sources including Jun (2001:108–109) maintain that "Aegukga" was completed in November 1935. Soon after "Aegukga" was written it became known through being performed by the Korean National Association in San Francisco. After it was published, it spread to Koreans living in America and, by chance, it fell into the hands of the provisional government in Shanghai as well. Although "Aegukga" was known to Koreans in America and China, it was still unknown in Korea. It was only in 1946 that "Aegukga" was introduced to Korea. It spread throughout the country after it was published in a middle school music text book. (Noh, 1994:39).

"Aegukga" was adopted as the National Anthem in 1948 when Korea obtained independence from Japan (Noh, 1994:41). On the other hand, Min (1994:597), however, maintains that how "Aegukga" became the official National Anthem of Korea is not clearly known. Whether it was declared as the National Anthem by the government or whether it was simply sung by people and later became the song that represented the country is uncertain.

As previously mentioned, the conductor Peter Nicoloff raised the suspicion that "Aegukga" may be the plagiarised version of a Bulgarian folksong during a news conference in 1964. This suspicion did not have any effect on the International Music Festival or on the Korean government at the time. Later James Wade, who had held the news conference proposed by Nicoloff, submitted a dissertation with the title "Korean Anthem compared with Bulgarian song" for his Master's degree. (Jun, 2001:117–118). Nicoloff's assertions also had an impact in 1976, when You-Sun Lee, who was a retired professor at Jung Ang University and also one of the anti-Ahn Eak-Tai artists from the International Music Festival, brought up the discussion whether the National Anthem should be re-composed. (Lee, 1976:153).

Eventually, a third person, Suk-Jun Gong, who was serving as composition professor at Yun Se University, had to be asked to determine whether it was plagiarism or not. The result from Suk-Jun Gong was that "Aegukga" was definitely not plagiarised and he even encouraged that it should be adopted as the official National Anthem as soon as possible. Actually, the melody of "Aegukga" and the Bulgarian folksong sound similar, but when one analyses the basic structure of these two melodies, one can clearly see that they differ. (Kim, 1991:317–324).



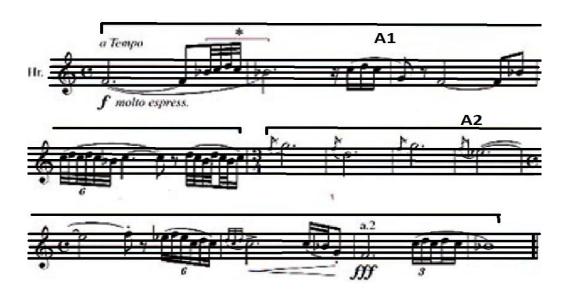
A year after this conflict, in 1977, the Korean Music Association complained that "Aegukga" should be replaced with a new composition, giving several reasons. Firstly, there remained the suspicion regarding plagiarism; and secondly, it has a melody and rhythm that is not really appropriate to the Korean language; and lastly, the melody is too passive for a National Anthem. However, the matter did not go further and rested there because it seems as though the government knew that no other composition could replace "Aegukga" which had been fully accepted as the National Anthem. After all these complaints and conflicts, "Aegukga" has survived as the National Anthem of South Korea. (Jun, 2001:131)

4.3 Melodic content

There are a few phrases and themes that are used throughout the composition. All phrases and themes are indicated according to the alphabet (A, B, C, etc.). When there is more than one phrase in a theme, those phrases will be indicated with the same letter as a theme but with different numbers (for example, phrases that appear in Section A will be indicated as phrase A1 and phrase A2 etc.)

Theme A can be divided into two phrases (see Example 7). Later in this composition phrase A1 and A2 (or fragments of these phrases) are used separately and not as a complete theme.

Example 7: theme A, bars 3–14





Phrase A1 is based on interval distances of a perfect fourth together with a Korean traditional music embellishment, *Sigimse². (Jun, 2001:139). The following table indicates where phrase A1 can be found.

	BAR NUMBERS	DESCRIPTION
	3-6; 11-14; 19-22	A1 alternates with phrase A2 and continues until bar 22.
		This phrase is started by the solo horn and later in bars 19–
		22, two more horns and trumpets join to enhance the sound
	42	Fragmented A1 appears in the first clarinet
A1	49	Interval distance of a perfect 4 th is omitted, only <i>sigimse</i> on
PHRASE A1		G appears, played by the oboe
HR/		
Ь	56; 59	Played by the oboe
	63	Played by the flute
	70	Played by the piccolo
	76	Played by clarinet
	85–88	Played by the flute
	93–97	Played by the flute; Interval of a perfect 4 th is omitted.
	362	Played by the clarinet

A fragmented phrase A2 already appears in the first bar, played by woodwinds (see Example 8). It appears in a tremolo figure but there is no doubt that it is an anticipation of a full appearance of phrase A2 in bars 7–10.

Example 8: A fragment of A2 in bars 1–3



² Refer to Chapter 3.3 Melodic content.



Phrase A2 mainly consists of interval distances of a major second and a minor third. The following table indicates where phrase A2 can be found.

	BAR NUMBERS	DESCRIPTION
	7–10; 15–18; 28–31	Phrase A2 alternates with phrase A1 until bar 18. A solo horn
		starts the melody and later five more horns and trumpets are
		added. The rhythm has changed and the acciaccatura is
		replaced with a quaver.
	39–41; 44	Played by the first horn. Ahn put a fragmented A2 in many links to create unity of mood.
	75	Played by a horn
PHRASE A2	89–91	Played by the flute and clarinet in alternation as question and answer
	318–322; 423–429	Fragmented A2 appears in the strings and continues with the major second intervals
	432–438	Fragmented A2 appears as a string tremolo together with the horns. From bar 437, the strings and horns play the fragment in offbeat harmony
	460–466	Phrase A2 appears in the brass for two bars and then a fragmented phrase continues with the brass followed by the strings
	476–479	Played by the brass and bassoon. The higher woodwinds play trills which create an effect as if they are playing a

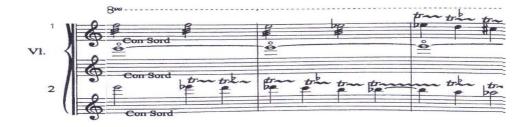


	fragment of A2
537–540; 542–543	Fragments played by the strings
548	The entire orchestra plays the fragment. Fermatas are added.
561–562	A fragment played by the strings and the woodwind tremolo
622–634	The fragmented A2 is played by the entire orchestra and a choir. It functions as the beginning of the link to the coda

Theme A is based on a pentatonic scale. According to Song (1983:11), the first phrase in bars 3–6 is based on B flat pentatonic starting on F but since the French horn is a transposing instrument, the actual concert pitch is E flat. As the piece progresses, this theme appears in many different bars as a fragment, as well as in full. It changes its key, but it is always based on a pentatonic scale. This theme appears throughout the piece and it helps creating unity of mood.

In the link to section B muted violins play descending chromatic scales (see Example 9) followed by a G major clarinet arpeggio decorated with acciaccaturas (see Example 10). This evokes a bird-like call. It portrays a peaceful landscape of the composer's country.

Example 9: Descending chromatic scales played by the violins in bars 45–47



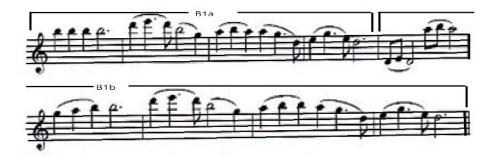
Example 10: G major clarinet arpeggio decorated with acciaccaturas in bar 49





A few traditional melodies appear in section B. The first one, Theme B1 (see Example 11) consists of phrase B1a and B1b. Ahn imitated the Korean folk song called "Doraji Taryung" (see Example 12).

Example 11: theme B1 in bars 50–58, initiated by the flute and oboes and continued by the strings



Example 12: "Doraji Taryung"



Phrase B1a starts with four repeated notes. Phrase B1b consists mainly of major second intervals which go up and down in stepwise movement. Fragments of theme B1 appear in many



sections helping to create unity in the piece. The following table indicates where theme B1 (both phrases B1a and B1b) can be found.

	BAR NUMBERS	DESCRIPTION
	50–62	First appearance of Theme B1a in the piece. B1a is played by
		the flute and oboe (bars 50–53) and then B1b is played by the
		strings in bars 54–62. A fragment of B1b appears in bar 54
		played by the bassoon and the bass bassoon. A fragment of
		B1a appears in bars 59–60 in the solo horn section. This is a
		contrapuntal area.
	63–71	The complete theme B1 appears in the violin and viola. A
		fragment of B1a appears in the horns (bars 67–68) and the
		entire B1a in the two trumpets (bars 68–71). Together with all
		of these, the upper woodwinds play B1b in bars 67–71.
	72	The entire orchestra, except for the percussion and harp, plays
THEME B1		the fragment of B1b.
THEN	174–175	Faster in tempo; fragmented B1a is played by the horns and trumpets.
	178–186	In bar 178, the first four repeated notes are started by the
		horns and strings. The horns and trumpets are replaced by the
		higher woodwinds and woodwinds. The strings continue with
		the complete B1 theme (bars179–186). In bars 183–186, the
		countermelody in the lower woodwinds and horns creates counterpoint.
		counterpoint.
	187–188	A fragment of B1a is played by the horns and trumpets.
	198–206	The entire theme B1 is played by the higher woodwinds,
		higher strings and trumpets. As in bars 183–186, the



	countermelody in the lower woodwinds and horns creates
	counterpoint.
207–208	The first two bars of phrase B1a is played by the higher woodwinds, trumpets, and higher strings.
211–212	In a minor key. It takes an important role as the beginning of the transition. Played by the entire orchestra except for the percussion and harp

Before the B2 phrase starts, one significant introductory melody (see Example 13) appears which cannot be called a theme because it does not return, but it initiates a traditional dance section. Fragments of this melody appear in bars 113, 117 and 120.

Example 13: Introductory melody in bars 106–109



B2 (see Example 14) is the second Korean folk tune based on the dance, Taryung.

Example 14: The second Korean folk tune, phrase B2, in bars 111-113





The content of B2 is summarised in the following table.

	BAR NUMBERS	DESCRIPTION
	111–120	Played by the oboe (bars 111–113). The flutes starts and
2		clarinets continue (bars 114–117). The piccolo, flutes and oboes
SE B		play in unison (bars 118–120).
PHRASE B2	145–151	The horns play in octaves
	191–197	Played mainly by the horns.

Phrase B3 (see Example 15) is the third folk tune one can find in this work. Jun wrote (2001:144) that this is an imitation of traditional Korean dance music, *Youngsan Hoesang*. The researcher cannot find any similarity between these two.

Example 15: phrase B3 in bars 125–140





The following table indicates where phrase B3 can be found.

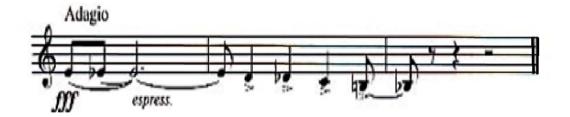
	BAR NUMBERS	DESCRIPTION
	125–140	The piccolo, flute and bassoon play the phrase and the lower pizzicato strings play the fragmented phrase.
PHRASE B3	156–171	The strings initiate the phrase and then the piccolo, flute and clarinet enter two bars later. The lower brass plays a fragment in bars164 to 166 while the strings are still busy with the phrase. It creates a contrapuntal effect.
	176–177; 179–181; 189–190	The low woodwinds, brass and strings play fragments of the phrase.

At the end of the B section Ahn quotes all the phrases that he has used in this section.

According to Jun (2001:147), section C depicts the oppression by Japan and the grief of the nation. The highly entertaining traditional dance tune of the previous section stops suddenly and a dreary atmosphere is created by percussion.

Phrase C1 (see Example 16): minor second intervals can be seen as the main characteristic of section C. Consecutive descending minor seconds depict the agony of the people under the tyranny of Japan. (Jun, 2001:147)

Example 16: phrase C1 in bars 223-225



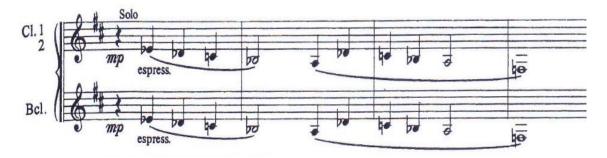


The following table indicates where phrase C1 can be found.

C1	BAR NUMBERS	DESCRIPTION
SE (222–228; 244–247;	Played by the lower brass and woodwinds, then immediately
PHRA!	330–336	answered by the strings.
PI		

Phrase C2 (see Example 17): descending harmonic minor scale.

Example 17: phrase C2 in bars 231-233



The content of C2 is summarised in the following table.

	BAR NUMBERS	DESCRIPTION
	231–243	Played by the clarinet and bass clarinet, and answered by the
		lower strings. It is in A flat minor.
PHRASE C2	340–350	Played by the clarinet and bass clarinet, and continued by the flute and oboe while a counter melody appears in the strings.
	370–373	A fragmented phrase is played by the clarinet and bass clarinet.

Phrase C3 (see Example 18): A stronger accentuated melody appears to portray a worsened situation. An interval distance of a minor third, the arrangement of accents, the usage of off beats and the tempo indication *molto furioso* present chaos and restlessness.



Example 18: phrase C3 in bars 251–259

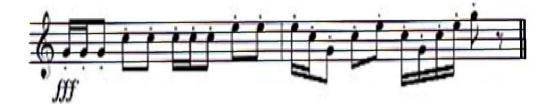


The content of C3 is summarised in the following table.

	BAR NUMBERS	DESCRIPTION
	251–259	Played by the lower strings. The horns play an offbeat counter
PHRASE C3	302–309	melody to create tension Played by the lower strings and lower brass. The horns and trumpets play an offbeat counter melody to create tension

Phrase C4 is known as "Fanfare" (see Example 19) and is mostly played by the trumpet. The fanfare plays quite an important role in this piece because it creates tension, but more significantly, it always appears as a precursor to "Aegukga".

Example 19: phrase C4, Fanfare, in bars 318-319



In the following table the C4 appearances are listed.



	BAR NUMBERS	DESCRIPTION
	318–322	Played by trumpets (typical for a fanfare). The composer
		wanted to portray the "3.1 Movement".
	423–427	Started by the trumpets with horns entering in bar 425.
	430–431	Played by the trumpets together with snare drum.
SE C4	464–465	Played by the trumpets together with snare drum.
PHRASE C4	490–491	Played by the horns and trumpets.
	517–520	Played by the trumpets with snare drum.
	525–526; 561–562	Modified version played by the trumpets and snare drum.
	605–611	It starts with the modified version. Played by the trumpets.
	620–621.	Played by the trumpets.

Theme D1 is "Aegukga" and it consists of four four-bar phrases (see Example 20).

Example 20: "Aegukga"





The composer only uses fragments of theme D1 until its complete appearance in bars 443–459. The following table contains the appearances of the theme D1.

	BAR NUMBERS	DESCRIPTION
	224-28; 32-37	"Aegukga" theme, which can be regarded as the main theme
		of the piece, is already introduced in the section A2, bar 22 ⁴
		but this theme is labelled as D1 because its first complete
		appearance is in section D. It is played by the upper
		woodwinds and strings. From bar 32, it is played by the
		lower woodwinds, brass and lower strings.
	320–323	The first phrase is played by the lower woodwinds, brass and
		strings. The fanfare theme by the trumpet creates a
		polyphonic texture.
	399–403; 407–411	Ahn used the text of the second half of the second phrase of
D1		"Aegukga". Therefore it is regarded as a modified theme D1.
THEME D1	427–430; 432–435	Only the first phrase of "Aegukga" appears and it starts in C major and then modulates to F major.
	443–459	The full "Aegukga" appears for the first time in a four part texture.
	466–475	Only the first two phrases of the theme are sung by the male choir. The female choir enters canonically a bar later.
	490–508	Modified second half of the second phrase. It sounds similar to the one that appeared in bars 399–411. Sung by the male
		choir together with the D2 theme in the female choir in
		counterpoint. From bar 500, it can be seen as the anticipation
		of the Coda.



605–620	The full "Aegukga" is sung by the entire choir. Compared to			
	the "Aegukga" in bars 443–459 which was energetic and			
	majestic, this time it is more tender and streaming. This			
	mood is created by the arpeggio accompaniment of the			
	strings and the <i>pianissimo</i> indication for other instruments.			
635–638.	The last phrase of "Aegukga" is played by the orchestra.			

Ahn used a new melody (see Example 21) to link section D1 to D2 (bars 411–416) and D4 to D5 (bars 549–554). This link recurs and plays a role in presenting the dignity of the country (Jun, 2001:150).

Example 21: link in bars 411–416



Theme D2 (see Example 22) reminds one of the beauties of the composer's homeland. Jun (2001:152) wrote that this section was the last to be inserted into the piece.

Example 22: theme D2 in bars 482–489



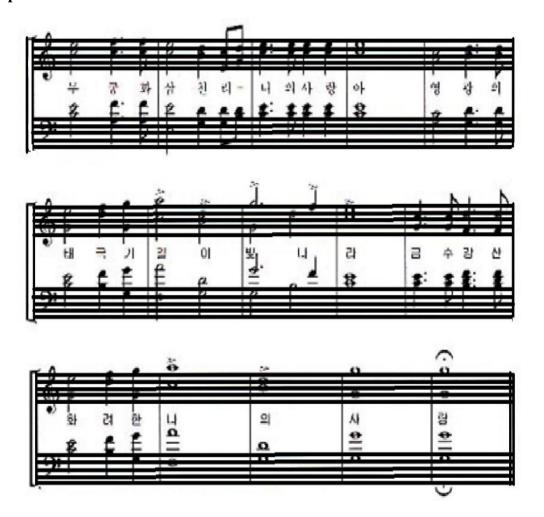


The content of D2 is summarised in the following table.

	BAR NUMBERS	DESCRIPTION
	482–489	Sung by a female choir with woodwinds and horns.
THEME D2	492–499	The female choir sings above the male choir's modified D1 theme. The horns and trumpets support the female choir.
	563–594	Alto, tenor and bass sing D2 together with theme D3 in the soprano. From bar 579 Ahn swapped the voices and the soprano sings D2 and the rest of the choir D3 in bar 594.

According to Jun (2001:155), the theme D3 (see Example 23) was only inserted after 1954.

Example 23: theme D3 in bars 533–547





The content of D3 is summarised in the following table.

	BAR NUMBERS	DESCRIPTION
	533–547	Sung by the full choir in four voices together with brass and
		flute. This melody appears above a fragment of A2 in the
D3		strings to create a contrapuntal effect.
ME		
THEME D3	563–594	Sung by the sopranos with piccolo, flute and oboe. From bar
		579, this theme is swapped with D2 and sung by the alto, tenor
		and bass voices together with the English horn, bass clarinet,
		bassoon, horns and lower strings.

As a method to link small and big sections, Ahn employed the following three patterns:

- the running chromatic scale passages are used to link big sections
- the fragmented phrases A1 and A2 are used to link sub-sections
- to create a smooth link after sections A, B and D to the next ones, Ahn used tremolos or/and trills on harmony notes of the last cadence chord for connecting purposes to the following chord. Use of tremolos and trills play a very important role and they serve as links in many sub-sections.

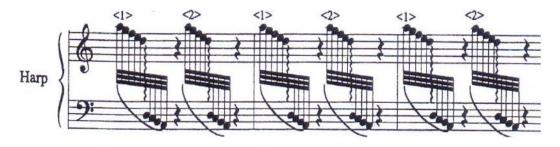
Compositional techniques such as retrograde, inversion and diminution are not found in the piece, but Ahn developed his themes by repetition, sequence and doubling the instruments or voices.

Ahn used many different scales for themes and phrases. He used major, harmonic minor, pentatonic and chromatic scales as well as the dorian mode. The dorian mode only appears in bars 63–65 (see Example 24) played by the harp as a glissando. He used different scales according to the mood he wanted to create. One interesting fact about Ahn's compositions is the combination of different scales simultaneously. An example of this can be found in bars 3–13 where Ahn used a pentatonic scale for the melody accompanied by the string section that is based on a major scale. In bars 14–22 he used a pentatonic melody accompanied by a figure based on a chromatic scale. Tension is created in section C3 (bars 302–309) where he combined a melody in a minor key above an accompaniment based on a chromatic scale. Ahn used the



same key to avoid harmonic clashes (which may have created dissonance) when he combined two different types of scales. The harmonic limitations of the pentatonic scale resulted in Ahn using a compositional technique that combines two different types of scales. This was to avoid a possible monotonous sonority in the work.

Example 24: the dorian mode in bars 63–65



The pentatonic scale is one of the most important elements of traditional Korean music. It is obvious that the composer used this scale in the composition to imitate the sound of traditional music from his homeland. More information on pentatonic scales in traditional Korean music can be found in chapter 3.3.

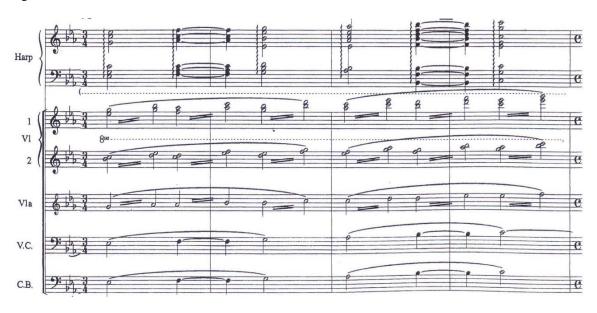
4.4 Harmonic content

As mentioned in 4.3, Ahn moved away from the narrow harmonic range by using two different scales at the same time. Ahn mainly used major, minor and diminished chords with many added notes. Augmented and chromatic chords (such as Neapolitan 6, German 6 or French 6) are hardly ever used, except in section C. These harmonic features are typical of the Romantic period.

Bars 7–10 (see Example 25): it is not clear why the composer changes the time signature from 4/4 to 3/4 because the aural effect is still like 4/4 time. The harmonic rhythm also remains as a duple metre.



Example 25: bars 7–10



Ahn modulated from C major to F major in bars 32–37. One can see that the intention of the composer was to weaken the tonal centre, F major, by using an inversion of the last chord of the cadence (bar 37, see Example 26) before the link. This can be seen as the preparation to go back to C major in order to create a smooth link between the sections.

Example 26: the string section in bar 37

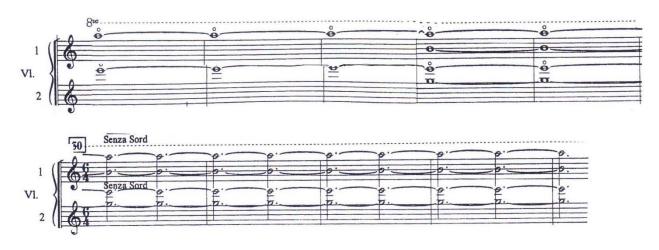


He also linked one section to another by using the same harmony note of the last few chords on the first few chords of the next section as if it is a pedal point. An example of this is found



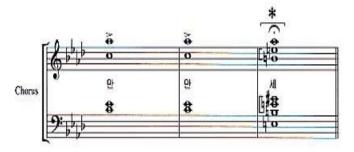
in bars 45–54 (see Example 27), section B directly after the link. Ahn used pedal notes (A, E, G and B) in the strings.

Example 27: the first and second violins in bars 45–54



In bar 508, Ahn creates an expectation of a perfect cadence, but the last chord (see Example 28, marked with *) does not end on the tonic. Instead, he used an unexpected E major chord to surprise his audience. And even in the highest voice of this E major chord, he used A flat (enharmonic note for G sharp).

Example 28: bars 506-508



At the end of every section Ahn used different cadences (he used perfect cadences at the end of sections A and D, an imperfect cadence at the end of section B. He did not write a cadence at the end of section C). The first time that the plagal cadence (see Example 29) – which moves from sub-dominant (IV) to tonic (I) – was introduced, is at the end of the piece. In the 1953 edition, the composer actually used the word 'Amen' on this plagal cadence and later in 1954,



he changed it to 'Forever' (Man se). This proves that Ahn was strongly influenced by Christianity.

Example 29: plagal cadence in bars 641-642



It is not appropriate to think that tension in this piece was created by any specific chord. Obviously tension was created most in section C where chromatic notes dominate. Otherwise this piece is based on either pentatonic scales or primary chords. Therefore it is correct to say the tension in this piece is mostly created by chromaticism and rhythmic drive than by specific chords.

4.5 Rhythmic content

Ahn created variety in his music by changing time signatures and tempi several times throughout the piece: Andante molto – lento – presto – adagio – molto furioso – allegro molto furioso – allegro con spirit presto – presto. Song (1983:18) says that the structure of the Korea Fantasy is similar to one of the traditional Korean instrumental music forms³ (which has many movements). Since lento and presto appear in a link from bars 209–221 for a very short while, Song's idea is acceptable.

One of the most significant rhythmic features in this piece is the use of semi-quavers and triplet running passages, tremolos and trills. These features connect the sections smoothly, let the piece flow and, most importantly, create tension. Another important feature that creates tension is the use of accents and offbeats. In the case of bars 277–281 (see Example 30) Ahn accentuated the first note of every beat to emphasize the ascending chromatic movement and

³ See chapter 3.5



in bars 302–309 (see Example 31) every note in the lower strings, lower brass and lower woodwinds. Offbeat melodies are played by the horns and trumpets in bars 306–309.

Example 30: the violins in bars 277–281



Example 31: bars 302–309





In bars 7–10 (see Example 32), Ahn tied the last crotchet beat to the first crotchet beat of the next bar to create hemiolas. Though he changed the time signature to 3/4, he still wanted to maintain the duple metre.

Example 32: bars 7–10



There are several remarkable rhythmic patterns in this piece. Section B is the most memorable with many Korean traditional elements. Ahn used rhythmic patterns that evoke strong traditional Korean flavour to the section. It is difficult to say that he adopted specific rhythmic patterns of Korean music but it is definite that he imitated it and wrote his own interpretation in the style of Western art music. (Jun, 2001:143). He, for instance, accentuated weak beats of melodies in section B and syncopation in bars 164–165 which create the exotic sound of Asia.

Song (1983:16–17) wrote that Ahn imitated *Jajinmori* in bars 100–109 (played by percussion) and a variation of *Kutkŏri* in bars 121–138 by percussion and timpani. Jun (2001:145) did not



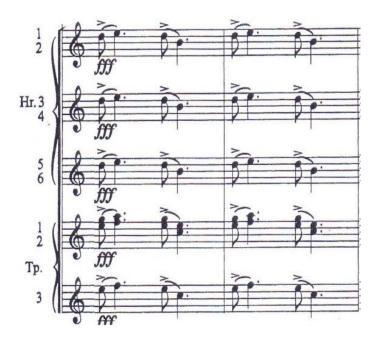
mention any thing about *Jajinmori* but like Song, he mentions *Kutkŏri*. Song and Jun both see bars 121–138 as an imitation and transformation of the traditional *Kutkŏri* rhythm (see Example 33).

Example 33: the rhythm of Kutkŏri



Phrase A2 and the interval distance of a second (both major and minor) appear in many different rhythms. Phrase A2 appears in bars 7–10 (with acciaccaturas) but in bars 28–29 Ahn puts accents on the first short notes to emphasize the first notes (see Example 34). The interval distance of a second sometimes appears as a tremolo (bar 1, see Example 35). Two notes also appear simultaneously in bar 74 (see example 36). Since these patterns appear until the end of the piece, these can be seen as significant rhythmic developments.

Example 34: bar 28-29

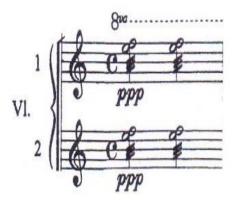




Example 35: bar 1



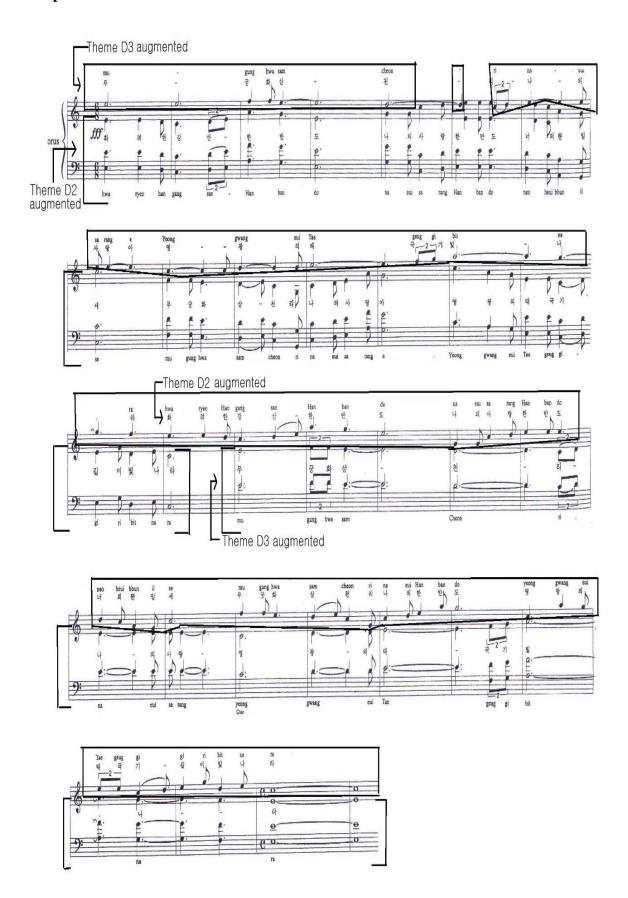
Example 36: The violins play the interval distance of a second simultaneously in bar 74



Two different melodies (used earlier in the composition) are used together in bars 563–594. The first melody is phrase D2 from bars 482–489 and the other one is phrase D3 from bars 533–547. To avoid the clash of the two melodies, he applies a form of augmentation in both phrases in a 6/8 time (see Example 37) which contributes to the rhythmic vitality.



Example 37: bars 533–547





4.6 Texture

The *Korea Fantasy* mostly consists of homophonic and polyphonic textures. In the homophonic areas the accompaniment plays an important role in portraying specific scenes. A good example can be seen in bars 451–454 (see example 38) where the harp moves up and down to portray the rise and fall of mountains of Korea. (Kang, 2012:69)

Example 38: bars 451–454



Ahn used counterpoint in two different ways:

- Counterpoint based on the same melodic materials
- Counterpoint based on two or more different melodies.

An example of the first type of counterpoint mentioned above appears in bars 50–71. The theme is introduced by the flute and oboe followed by the strings. While the strings are playing the theme, the horns and trumpets interfere with a fragment of the same theme, until it builds up to four voices simultaneously (see Example 39). This counterpoint is also created in section C (bars 251–259 and 302–309) where phrase C3 is played by the lower strings. There is an offbeat entry by the horns five bars after the strings (see Example 40). This type of counterpoint finally appears in a canonic form (in bars 466–475, see Example 41) on the "Aegukga" theme. A female choir enters one bar after the male choir.

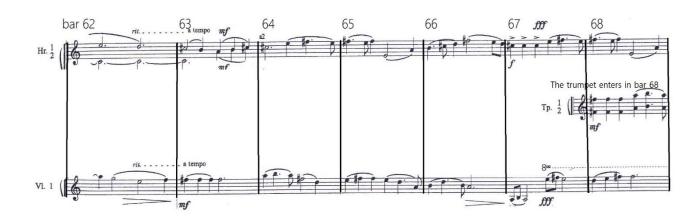
Example 39: bars 50–71







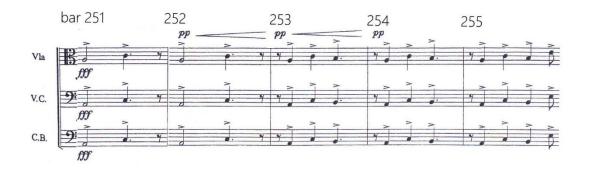






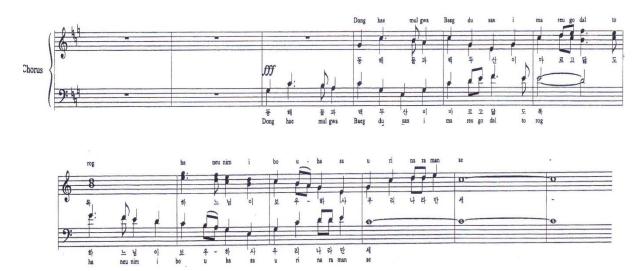


Example 40: bars 251–259





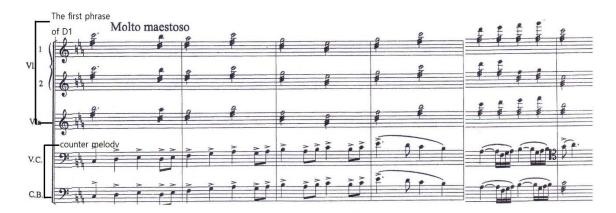
Example 41: bars 466–475





An example of the second type of counterpoint mentioned previously (counterpoint based on two or more different melodies) appears in bars 23–28 when theme D1 ("Aegukga") is accompanied by a countermelody in the lower strings, lower brass and lower woodwinds (see Example 42). Ahn combined the fanfare theme (theme C4), fragmented phrases A2 and D1 ("Aegukga") in bars 318–322 (see Example 43). Ahn created counterpoint with theme D2 and D3 in bars 563–593. He augmented the rhythm and changed the time signature to avoid harmonic and rhythmic clashes (see Example 44).

Example 42: bars 23–28

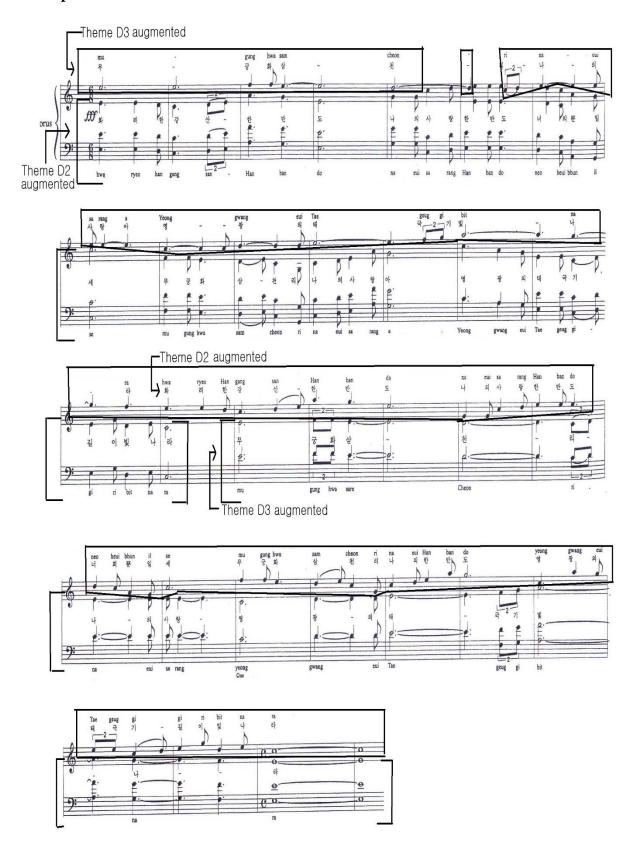


Example 43: bars 318-322





Example 44: bars 563–593





4.7 Structure

Ahn revised the *Korea Fantasy* several times – therefore there are different versions of this composition. The first version (1935–1938) was an orchestral piece. The 1953 and 1954 versions were dedicated to the first president of Korea (Lee Sung Man). These versions were titled "*Korea> Sinfonie Fantastique für grosses Orchestergesetzt*" (*Korea> Symphony Fantasy for big orchestra*). In the 1954 version and later versions a choir was included. (Jun, 2001:160).

The 1944 version consists of three movements. Each movement is treated as an independent work. The composer indicates the dates when he started and finished each movement. In the 1950 version (and afterwards), this composition was presented in a single movement – thus the length was significantly reduced. (Ahn 1974:46).

The work gives the impression of an intricate structure. The reason for this could be that, unlike conventional compositions that develop the main theme, it has an omnibus-like construction which introduces fragmented new themes, according to the plot or setting that the work is based on. However, to make up for this defect, he used many compositional devices, such as melodic repetition. (Jun 2001:161–162).

The symphonic poem structure was influenced by Strauss. As the word "Fantasy" in the title implies, the *Korea Fantasy* has no manifest form and is a single movement. One can see that it is divisible into four sections and that each section portrays a different scene.

The following table contains the bar numbers, key and description of every section of the *Korea Fantasy*. All these sections mentioned in the table below are also marked on the attached score, appendix A.

BAR NUMBERS	DESCRIPTION	KEY
<u>1–47</u>	Part 1 (Section A): the scene of a peaceful nation;	
	Pastoral	
1–2	Introduction: Fragmented phrase A2 is introduced	E flat



		pentatonic
3–223	Section A1: Theme A is introduced	E flat
		pentatonic
22 ⁴ –37	Section A2: First phrase of theme D2 ("Aegukga"	C major
	theme) is introduced	
38–47	Link to Section B	
48–221	Part 2 (Section B): Folk themes	G pentatonic
48–73	Section B1: Theme B1 is introduced	G Pentatonic – D
74–97	Link to Section B2	
98–173	Section B2: Phrases B2 and B3 are introduced	A-D-C
174–208	Section B3: Synthesis of all phrases	C-G-C
209–221	Link to Section C	
222–394	Part 3 (Section C): Oppression by Japan and	
<u> </u>	struggle of the nation	No central key
222–330	C: Phrase C1, phrase C2, phrase C3, phraseC4 are	
	introduced	
330–378	C (modified)	
378–394	Link to Section D	



395–627	Part 4 (Section D): Liberation	
395–411	Section D1: Second half of second phrase from theme D1 ("Aegukga") is introduced in modified version	C-A-C
411–422	Link to section D2	
423–475	D2: Theme D1 ("Aegukga") is introduced for the first time in full.	C-A-C
476–`481	Link to section D3	
482–508	D3: Theme D2 is introduced	A flat major
509–528	Link to section D4	
529–548	D4: Theme D3 is introduced	C major
549–560	Link to D5	
561–593	D5 (synthesis of themes D2 and D3)	C major
593–604	Link to D1	
605–621	D1	C major
622–627	Link to coda	C major
628–642 (End)	Coda	C major

There are three sources available regarding the structural analysis of the Korea Fantasy.



Song (1983:10) analysed the Korea Fantasy as follows:

BAR NUMBERS	DESCRIPTION (Key structure not included)			
<u>1–2</u>	<u>Introduction</u>			
<u>3–9</u>	<u>Part 1</u>			
	A: Pastoral			
<u>50–217</u>	Part 2			
50–73	B section: Folk theme			
74–81	B: link			
82–97	A': Pastoral			
98–217	C: Folk theme			
<u>218–345</u>	Part 3			
	D: Depression of nation			
<u>346–368</u>	Part 4			
346–368	E:Pastoral			
<u>369–624</u>	<u>Part 5</u>			
369–389	F: Japan's attack			
390–417	G: Choral			
418–476	H: "Aegukga"			
477–503	H': beautiful nation			
504–527	I: Interlude			
528–544	J: Mugunghwa choral			
545–580	H": Choral			
581–586	K: Interlude			
587–603	L: "Aegukga"			
604–624	M: Coda			

It is uncertain which version of the *Korea Fantasy* was used for Song's analysis. There are no similarities in Song's analysis compared to that of Jun and Kang. Song's research was written



in 1983. It is therefore possible that Song used a version which at the time could have been different from the current available score.

Kang's (2012:61–64) analysis of the *Korea Fantasy* is as follows:

S	ection	Measure	Key	Meter	Tempo	Theme
	Intro	1-2	E-	4/4	Andante molto	Descent of Dangun from Heaven
			flat			
	A	3-49		4/4,3/4,4/4		Pastoral – peaceful Korean life
		(23-36)	C	4/4	Molto	Korean national anthem motif
					maestoso	
	В	50-81	G	6/4 -4/4		Folk theme I- Doraji Taryung
	A'	82-97	С	4/4, 3/4		Pastoral scene
т	С	98-212	A	4/4		Folk themes
1		(111-113)		4/4		Folk theme II
		(125-208)	C	6/8		Folk theme III -Youngsan-
						hoesang Taryung
		(209-210)		4/4	Lento	Chaotic situation
		* Only the ti	mpani	and percussion	on play at m. 209.	
					ets play pitch A ar	
		(211-212)		6/8	Presto	Japanese attack Korea

S	ection	Measure	Key	Meter	Tempo	Theme
		213-315		4/4		Japanese occupation
		(222-259)	No central	4/4	Adagio	Slower minor 2 nd descending
	D	(260-267)	key		Molto furioso	Faster descending passage
		(268-300)		2/4,3/4,4/4		Imitation of battlefield
		(301-315)		4/4		Faster descending
		316-329		4/4		March 1 st Movement –Korean
	E	(219 210)	C	4/4		national anthem melody Fanfare before Korean national
II	E	(318-319)		4/4		anthem melody
		(320-324)	С	4/4		Aegukga (Korean national
		, ,				anthem) motif
		330-394		4/4		Severe Suffering
			No			after March 1 st Movement
	F	(350-373)	central	4/4		Sanguh-sori (Requiem for
			key			Emperor Kojong)
						motif

There are no central keys in the second section, except the fanfare and Korean national anthem. This is an attempt to convey the chaotic situation in Korea following Japanese occupation and fall of the March 1st Movement.



S	ection	Measure	Key	Meter	Tempo	Theme
		395-417	С	4/4	Allegro molto	Joy of the liberation
	G	(399-403)	С		furioso	Chorus join "Great Korea Victory"
		418-481	С			Chorus - Korean national anthem
		(423-426)	C	4/4	Maestoso	Fanfare before Aegukga
	Н	(427-436)	C			Chorus join with the first phrase of Aegukga
III		(435-439)				"Daehan daehan" motif
		(443-459)	A		Maestoso	Chorus - Aegukga
		(460-463)				"Daehan daehan" - motif
		(464-465)	C			Fanfare before Aegukga
		(466-475)	C			Aegukga with canon
		(476-481)	C			"Daehan daehan" motif
	Ι	482-508	A-flat		Allegro con Spirito Presto	Chorus - "Hwaryu Kangsan Hanbando" (gorgeous Korean peninsula)

Se	ection	Measure	Key	Meter	Tempo	Theme
		509-528		3/4, 4/4		Suffering again due to Korean
						War
	J	(509-512)				*only percussion play this
						measures.
		(513-516)		3/4		
		(517-520)	C	4/4		Fanfare motif
		(525-528)	C	4/4		Fanfare motif
IV		529-604	C	4/4, 6/8,	Molto furioso	Recovery of country
1 4				4/4		Chorus – "the beautiful land of
						Korea, far and wide"
	I'	(563-591)	C	6/8		Chorus sings "the beautiful
						Korea" with meter change.
		(592-604)	С	4/4		Bridge to Aegukga
	K	605-621	C	4/4		Chorus - Aegukga
		(620-621)				Bridge to Coda
	Coda	622-642	С	4/4		Chorus – "Victory"
		(628-end)	C	4/4	Presto	Chorus – repetition "Victory"



Jun (2001:138–159) wrote as follows:

BAR NUMBERS	DESCRIPTION (Key structure not included)
1-208	Part 1: Foundation of a peaceful homeland
1–2	Introduction
3–22	Section A1: Pastoral
22–37	Section A2: "Aegukga", The dignity of the nation
37–49	Section A3: Link
50–73	Section B1: Folk theme
74–97	B2: link
98–120	B3: Folk theme II
121–173	B4: Folk theme III
174–208	B5: Synthesis of Folk themes
209-394	Part 2: Oppression by Japan and Nation's sadness
209–221	Section C1: Discontinuation of tunes
222–246	C2: Sadness
247–315	C3: Oppression by Japan
316–329	Section D1: the "3.1 Movement"
330–373	E1: Sadness and a requiem
374–394	E2: Severe suffering
<u>395–508</u>	Part 3: The Nation's independence
395–417	F: Joy of the liberation
418–481	G: "Aegukga



482–508	H: The beauty of the liberated nation
<u>509–end</u>	Part 4: Succession of trials and the glory of the nation
509–528	I: Trials
529–604	J: Restored glory of the nation
605–621	K: Glory of the nation
622–end	Coda

There is a brief structural analysis of the *Korea Fantasy* in the score that was supplied by the Ahn Eaktai Memorial Foundation. This analysis is exactly the same as Jun's and it is possible that the Foundation adopted Jun's analysis. Jun wrote (2001:136) that:

"The *Korea Fantasy* has a descriptive content. When one listens to the piece, he or she can see different scenes - (a) a beautiful scene portraying the Korean nation, (b) oppression by Japan, (c) sadness caused by the oppression and (d) liberation and glory of the nation.

The available scores sometimes differ from each other. It is appropriate to divide the score published by the Foundation into four sections."

This latter mentioned quote shows that Jun divided the work into four sections and invented his own descriptive titles for each. These titles were adopted by the Foundation and used in their publication of the score.

It is evident that Jun and Kang's analyses are very similar. It is unclear whether the two researchers were influenced by one another. Therefore the researcher would like to create an analysis that is authentic to her own knowledge.

The main differences between the researcher's analysis compared to the existing two by Jun and Kang are:

• The researcher used one section (section B) to indicate when the composer used folk



themes.

• The fourth section (section D) of the work is divided differently.

Apart from these differences the basic structure and subsections are similar.

The analyses of Jun and Kang are divided into similar sections. The first part of their analyses from bars 50–209 includes the folk themes used by the composer. This is convincing but the researcher thinks it is musically correct to separate bars 48–208 (the folk themes) and label it as an independent section. This is done because the folk themes do not have any similarities with the themes or phrases from section A (Part 1).

According to Jun and Kang the first folk theme starts in bar 50. The researcher would rather suggest that this section starts in bar 48. The broken chords played by the harp in bars 48–49 (see Example 45) create a different atmosphere that is similar to the following section and can thus not be seen as a link.

Example 45: bars 48–49



The starting point of section D as indicated by the researcher is different from that of Jun and Kang's analyses. Jun and Kang labelled bar 509 as the beginning of the last section which includes the coda. This section is much shorter than the researcher's section D which starts from bar 395 to the end of the work. The reason why the researcher suggests this is because the material that appears after bar 509 are already stated before section D. An example of this is the melody in bars 513–516 (see Example 46) that was previously used in bars 387–394. Similar material is also used in bars 525–528 as bars 383–386 (see Example 47). Bars 549–554 and bars 411–416 contain exactly the same material (see Example 48); theme D1 ("Aegukga") always appears after these sections.

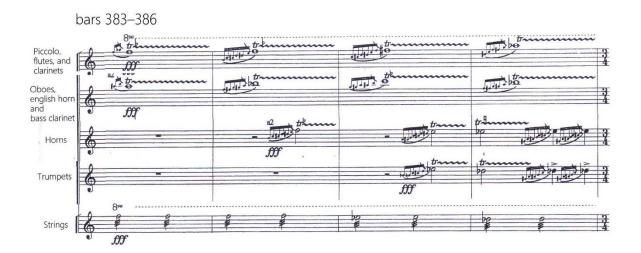


Example 46: bars 387-394 and 513-516

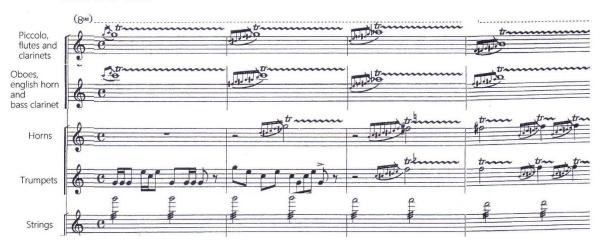




Example 47: bars 383–386 and 525–528



bars 525-528



Example 48: bars 411–416 and 549–554





4.8 Orchestration

Ahn organized the instruments used in the work as follows:

Woodwinds	Piccolo
	2 Flutes
	2 Oboes
	English horn
	2 Clarinets
	Bass clarinet
	2 Bassoons
	Contra Bassoon
Brass	6 Horns
	3 Trumpets in C
	3 Trombones
	Tuba
Percussion	Timpani
	Tamtam
	Wind machine
	Snare drum
	Cymbals
	Bass drum
	Triangle
	Castanets
Strings	Harp
	Violins
	Violas
	Cellos
	Double basses

Ahn, in order to imitate traditional Korean instruments (e.g. *Daekum* and *Danso*)⁴, gave many melodies to the woodwinds. The unique register and timbre of the *Danso* and *Daekum* are

⁴ Further information on the traditional instruments in Chapter 3.6.



successfully imitated by the flute and clarinet in bars 42–44. Phrases A2 and A3 in bars 3–14 are played by the solo horn and also evoke the sound of the *Daekum*. An example of an imitation of the *Danso* played by the flute appears in bars 85–90. (Kang, 2012:71; Song, 1983:26).

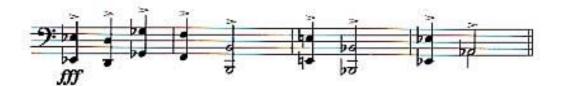
Kang (2012:72) mentions in his study that Ahn used a snare drum in bars 83–84 to imitate the *Moktak*, which is a wooden percussion instrument used in Buddhist temples. The researcher thinks this theory of Kang is inappropriate since the timbre of the snare drum is too different from that of the *Moktak*. The tempo is also too fast compared to that of which the monks play in Buddhist temples.

Pizzicato strings in bars 156–163 and the harp in bars 48–58 present a sound that resembles a Korean traditional instrument, the *Kayakum*. *Pizzicato* strings portray the joyful lifestyle of the Korean people. The harp represents a peaceful landscape. (Jun, 2001:144)

Ahn's fondness of the horn is evident: it is used very often throughout the piece.

Ahn created tension in section C by using violent *trills* and *tremolos* in the percussion section. Accentuated *fortississimo* creates a dramatic *pesante* melody, which is played by the bass section (see Example 49).

Example 49: bars 387-390





4.9 TextAhn decided to use Korean lyrics to show his patriotism toward his country.

Original text	Bar numbers	Pronunciation	Meaning
	where it		
	appears		
우리 대한	399–403;	Oo ri dae han	Korea be forever
	407–411	Man se	(This clause was used in
만세		mun se	history, especially in
			many of the Korean
			movements that had
			risen against Japan).
동해물과	427–430;	Dong hae mul gwa	Until that day when the
HILTIO	432–436	Baekdu san i	water of the
백두산이		Buekuu san i	Eastern sea run dry and
마르고 닳도록		ma reu go dal to rog	Mt. Baekdu is worn
			away. (This is found in
			the first phrase of
			"Aegukga").
(Verse)	443–459;	(Verse)	(Verse)
동해불과	466–475 (only	Dong hae mul gwa	Until that day when the
베드사이	the verse);	Baekdu san i	waters of the eastern sea
백두산이	605–620		run dry and Mt. Baekdu
마르고 닳도록		ma reu go dal to rog	is worn away, God
ᇵᇿᄓ		Ha neu nim I	protect and preserve our
하느님이			nation
보우하사 우리		bo u ha sa oo ri	
나라 만세		na ra man se	



(Chorus)		(Chorus)	(Chorus)
무궁화 삼천리		Mu gung hwa sam cheon	Three thousand li (1200
		ri	km) of splendid rivers
화려 강산		hwa ryeo gang san	and mountains, filled
대한 사람		D 1	with roses of Sharon.
		Dae han sa ram	Great Korean people,
대한으로 길이		Dae han eu ro gi ri	stay true to the great
보전하세			Korean way.
		bo jeon ha se.	
화려한 강산	482–489; 492–	Hwa ryeo han Gang san	Gorgeous rivers and
취비도 나이	499; 563–594	Han ban do, Na eui	mountains of our
한반도 나의		Han ban ab, Iva em	country, the peninsula of
사랑 한반도		sa rang Han ban do	Korea is the only land
나동내바이내		neo hi bbun il se.	that I love.
너희뿐일세		neo ni boun ii se.	
무궁화 삼천리		Mu gung hwa sam cheon	Three thousand li (1200
		ri	km) filled with roses of
나의 한반도		na eui Han ban do	Sharon. Glorious Tae
영광의 태극기			guk gi (Korean national
		Yeong gwang eui Tae guk	flag) will shine forever.
길이 빛나라		gi	(Roses of Sharon,
		giri bit na ra.	Hibiscus syriacus, is the
			national flower of
			Korea)
우리대한 만세	490–499;	Oo ri Dae han man se	Korea will be victorious
	505–508		forever.
	622–635		
무궁화 삼천리	533–547	Mu gung hwa sam cheon	My love, three thousand
		ri	li (1200 km) filled with
나의 사랑아		na eui sa rang a	roses of Sharon
 영광의 태극기		in our surroung u	Glorious Tae guk gi
		Yeong gwang eui Tae guk gi	(Korean national flag)



길이 빛나라			will shine forever.
	gii	ri bit na ra	My love, a beautiful and
금수강산	Gum	soo gang san	splendid land.
화려한 나의	Guili	soo gang san	
기다인 나의	Hwa r	yeo han na eui	
사랑			
		Sa rang	



5. WHITE LILY

5.1 Introduction

White Lily is a single movement composition (112 bars in length) for solo voice and orchestra. There is no exact date available as to when this composition was completed. This work was premiered in 1963 at the Second International Music Festival. Ahn published a work, entitled Lily, which is the fourth and final piece of a set called The Life of Korea. It is impossible to prove whether this composition is the same as White Lily, as the score of The Life of Korea was never found. White Lily was performed as a solo cello work at the Third International Music Festival in 1964. (Jun, 2001:183–184)

5.2 Melodic content

White Lily is based on "Arirang", a Korean traditional folk song. There are many different versions of "Arirang" depending on the province where it was sung. The version of "Arirang" that was used by Ahn in White Lily is from a province called Gyeonggi-do (Jun, 2014:46). Therefore this specific "Arirang" is referred to as "Gyeonggi Arirang" (see Example 50).

Example 50: "Gyeonggi Arirang"





The melody in section A consists of 6 phrases of 4 bars each (see Example 51).

Example 51: phrase structure of section A, bars 10-32 and 42-64

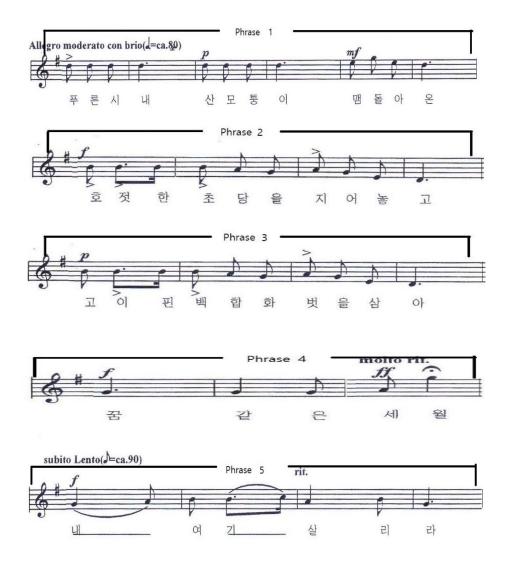


Section A¹ is slightly more irregular than section A. It consists of the following phrases (see Example 52):

- 1 phrase of 6 bars
- 2 phrases of 4 bars each
- 1 phrase of 3 bars each
- 1 phrase with 4 bars



Example 52: phrase structure of section A¹



This work is based on G pentatonic scale. C is the only note that does not form part of the previously mentioned scale. This is found in bars 25, 32, 57, 62, 85, and 108 and serves as to create variety in sound (see Example 53).

Example 53: bars 25, 32, 57, 62, 85 and 108





The first two bars of phrase A1 consist of a dotted crotchet, quaver and crotchet. This can be seen as the most important motive in the entire work (see Example 54).

Example 54: bars 10 and 11



Both Jun (2001:187) and Kang (2012: 56–58) stated the following about the traditional Korean folk tunes used in *White Lily*:

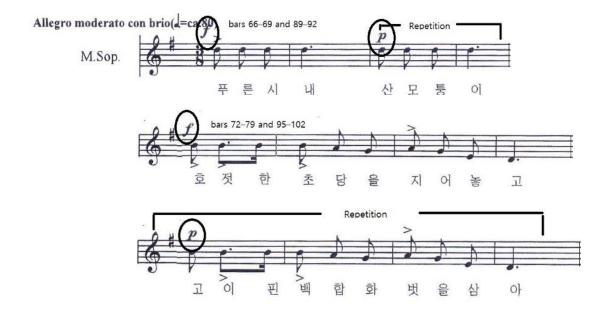
White Lily is divided into two sections. The first section utilizes the tune of "Arirang" in a slow tempo. The second section has new material in a fast tempo using "Doraji Taryung", a traditional folksong.

It is very common for more than one melody based on a pentatonic scale to sound quite similar to another. Jun stated in his book (2001:187) that the melodic structure of the second section (A^1) of *White Lily* is similar to the "Doraji Taryung". The researcher could not find similarities between "Doraji Taryung" and the section. Therefore it is better to label this section as A^1 (the modified version of section A) and view it as the expanded version of the last two phrases of section A.

The only noticeable melodic compositional technique found in this work is the repetition in bars 66–69, 89–92, 72–79 and 95–102 (see Example 55). The first stated melody in bars 66–67, 89–90, 72–75 and 95–98 is marked *forte* and the repeated melody in bars 68–69, 91–92, 76–79 and 99–102 is marked *piano*. This creates an effect of terraced dynamics.



Example 55: bars 66–69, 89–92, 72–79 and 95–102



5.3 Harmonic content

This work is based on a pentatonic scale. With only five notes available in the pentatonic scale, the harmonic vocabulary is rather limited. This pentatonic melody is often supported by non-pentatonic chords. The composer created tension and harmonic variety by using the following chromatic and secondary chords:

• V/V (bar 3)





• Vii₇/vi (bar 20)



• vii₇/V (bar 74)



• ii₇0/vi (bar 73)







The composer only makes use of four perfect cadences in this work: in bars 31–32, 63–64, 86–87, and 109–110. There are no modulations in this composition.

5.4 Rhythmic content

"Arirang" is usually sung by using a certain rhythmic pattern called *Semachi jangdan* in a moderate 9/8 tempo (see Example 56). Since *White Lily* is based on the "Arirang" melody, the exact rhythmic pattern in 9/8 can be converted to a 3/4 time signature when used in *White Lily*.

Example 56: Original and converted Semachi jangdan in 3/4





The tempo indications of sections A and A^1 are contrasting. While section A is indicated as *Andante molto tranquillo*, section A^1 is *Allegro moderato con brio*. Ahn inserted accents in section A^1 which were never used in section A (see Example 57).

Example 57: bars 76–78



Ahn created the atmosphere of traditional Korean music by using a pentatonic scale and effective accents.

5.5 Texture

This piece is homophonic throughout. Ahn reduced the woodwinds to create a thinner texture in order to make the vocal melody clearly audible. The composer thickened the texture by adding more instruments in section A^1 .

5.6 Structure

The structure can be seen as AAA¹ A¹.

BAR NUMBERS	DESCRIPTION	KEY
1–32	Section A	G pentatonic
		with
1–9	Orchestral introduction	Non-
10–32	The voice enters	pentatonic
10-32	The voice enters	chords
32	A link, played by the harp	



33–64	Section A	G pentatonic
		with
33–41	Orchestral introduction	non-
42–64	The voice enters	pentatonic
		chords
64–87	Section A ¹	G pentatonic
		with
64–65	Link	non-
66–87	The voice enters	pentatonic
00 07	The voice enters	chords
87–112 (end)	Section A ¹	G pentatonic
		with
87–88	Link	non-
90, 112 (1)	The arrive and are	pentatonic
89–112 (end)	The voice enters	chords

5.7 Orchestration

Ahn organized the instruments used in the work as follows:

Woodwinds	2 flutes		
	2 oboes		
	2 B flat clarinets		
	2 bassoons		
Brass	4 horns in F		
	2 trumpets in B flat		
Percussion	Timpani		
Voice	Mezzo soprano		
Strings	Harp		
	Violin 1 2		
	Viola		

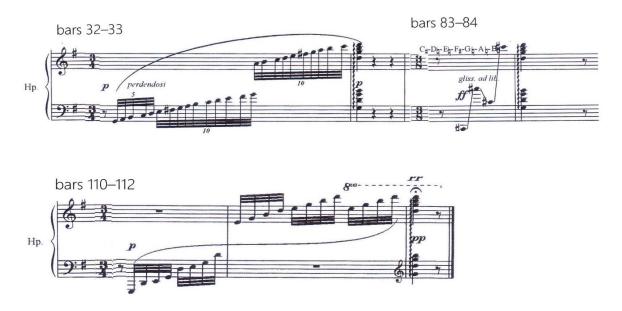


Cello
Double bass

In section A the vocal melody is duplicated by the violins.

In bars 32–33, 83–84 and 110–112, the harp provides a smooth link and it also creates an oriental atmosphere (see Example 58).

Example 58: bars 32-33, 83-84 and 110-112



5.8 Text

Original text	Bar	Pronunciation	Meaning
	numbers		
	where it		
	appears		
아롱진 백합화	10–32;	A rong jin baek hap hwa	The fragrance of the
-101115	42–64	ni oo nal ddaa	white lily infiltrates
피어날때		pi oe nal ddae	my heart when it
가슴에		ga sum ae	blooms.
		su myeo du nun	



	T		
스며드는		gu uk han hyang gi.	
그윽한 향기.			
다소곳이 숨긴		da so got e soom gin	Gently hidden
청초한 모습.		cheong cho ha mo sub	graceful figure.
그 누구를		gu noo gu rul	Who does it picture?
그리는		gu ri nun	
모습인가.		mo sub in ga.	
꽃속에 이슬알		ggot sok ae e sul al	How precious is a dewdrop inside the
보배로와라,		bo be ro wa ra,	flower,
		o, baek hap hwa ya.	O, White lily.
<u></u>		1	
푸른시내	66–87	Poo run si nae	I want to live my
산 모퉁이		san mo toon e	dreamy life in a little quiet cottage nearby a
맴돌아온		mem dol a on	blue brook and a
호젓한 초당을		ho jut han cho dang ul	corner of the mountain, together
지어놓고		ji oe not go	with my friend, the
고이 핀 백합화		go e pin baek hap hwa	white lily.
벗을 삼아		but ul sam a	
꿈같은 세월		ggum gat un se wol	
내 여기 살리라.		ne yeo gi sal ri ra.	
푸른시내	89–112	Poo run si ne	Cranes dance in the
수양버들		soo yang bu dle	blue brooks and pine
			groves with their hair



머리풀고	meo ri pul go	loosened.
솔 밭속 두루미	sol bat sok doo ru mi	
춤을 춘다.	chum ulchun da.	
보랏빛 꿈 같은	Bo rat bit ggum gat un	A flower blooms in a
전설속에	jeon sul sok ae	purple dreamy
피어나는 꽃,	pi oe na nun ggot,	legend, O white lily.
오, 백합화야	O, baek hap hwa ya.	



6. CONCLUSION

Eak—Tai Ahn is the Korean composer who wrote the Korean National Anthem. During Ahn's lifetime, Korea was oppressed by Japan and the division of the country into north and south resulted in the Korean War. Despite the suffering that he experienced in his native country, evidence shows that Ahn had a yearning to return to his homeland. His circumstances unfortunately did not allow him to do so for many years, and never again as a permanent resident. Ahn's devotion and affection for his country inspired the inclusion of nationalistic elements in his compositions.

Ahn made a magnificent contribution to the promotion of Western art music in Korea. He provided many openings for students who had a dream to study overseas. Ahn's influence as a composer and conductor in turn introduced Western countries to the music and culture of Korea. He was the artistic director of the Korean International Music Festival which was respected nationally and internationally. This festival provided a wonderful platform to showcase musical talent from all over the world. This had a direct influence on the increasingly high standard of performing art in South Korea.

Ahn's philosophy of music inspired musicians always to express their artistic spirit. He said that music is a medium that reflects the circumstances of an artist's personal life, a point of view that is very prevalent in 19th and 20th century thought.

The *Korea Fantasy* is a symphonic poem which programmatically depicts the Korean landscape and the historical background of its people. There are many nationalistic elements included in this work. Ahn borrowed melodies and rhythms from traditional folk songs and even incorporated the theme of the Korean National Anthem into it. Korean text is also used in the choir part. Western art music instruments are used in ways that imitate traditional Korean instruments.

White Lily does not contain as many Korean elements as the Korea Fantasy. Ahn's use of "Arirang" and Korean lyrics were enough evidence to display his affection for his country in this work.



The *Korea Fantasy* and *White Lily* are strongly influenced by the traditions of Romanticism as reflected in 19th century Western art music. This was a direct result of the influences absorbed during his musical studies in Europe.

The analyses of the *Korea Fantasy* and *White Lily* showed that the melodies are mostly based on pentatonic, major and minor scales. Ahn's harmonic vocabulary consists of diatonic chords interspersed with occasional chromatic chords. The compositional techniques that Ahn used in the discussed compositions include repetition (*White Lily*) and augmentation (the *Korea Fantasy*). The works contain homophonic and polyphonic textures.

The lack of information and research done on Ahn's life and musical output was the inspiration that led to this study. Two compositions by Ahn were selected for deeper analysis. The researcher hopes that this study will lead to further investigation into the vast diversity of Korean culture and music.



SOURCES

Ahn, L.T. 1974. My husband Ahn Eaktai. Seoul: Shin Gu.

Beard, D. & Gloag, K. 2005. Musicology: the key concepts. Oxford: Routledge.

Burkholder, J.P., Grout, D.J. & Palisca, C.V. 2006. *A history of western music*. (7th ed.). New York: W.W. Norton.

Gil, S. n.d. *Encyclopaedia of Korean Culture*. Retrieved from http://encykorea.aks.ac.kr/Contents/Index#

Han, S. 1992. Ahn Eaktai. *Melody, Musician's life and works*. Seoul: Chung Han.

Howard, K. 2002. In R.C. Provine, Y. Tokumaru & L. Witzleben. (Eds.). *The Garland Encyclopaedia of World Music (Volume 7), East Asia: China, Japan, and Korea.* New York: Routledge. 929–940.

Jin, H. 2011. *The study on the music of Ahn Eaktai*. (Doctoral thesis). Seoul: Soongsil University.

Jun, J. 2001. Ahn Eaktai. Seoul: Si Gong Sa.

Jun, J. 2014. Ahn Eaktai: A study on "Arirang" melodies. Journal of society for music and Korea, Volume 47, 43–72.

Kang, I. 2012. Evolving nationalism in Korean music as seen in Ahn Eak-Tai's Korea Fantasy and MissaArirnag by Huh Cool-Jae. (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Killick, A.P. 2002. In R.C. Provine, Y. Tokumaru & L. Witzleben. (Eds.). *The Garland Encyclopaedia of World Music (Volume 7), East Asia: China, Japan, and Korea.* New York: Routledge. 821–831.



Kim, C., Kim, D., Kim, M., Kim, N., Lee, E., Park, M.,... Yoon, H. (Eds.). 2010. *Dictionary of music and art concepts*. Retrieved from

http://terms.naver.com/entry.nhn?docId=960288&cid=47310&categoryId=47310&expCategoryId=47310

Kim, K. 1976. The great Korean, Ahn Eaktai. Seoul: Tae Guk.

Kim, K. 1991. Donghae mool gwa baekdoo san e marugo dalddorok: Ahn Eak Tai: The glory, sorrow and "Aegukga". Seoul: Hynn Am Sa.

Kim, K. 2006. Ahn Eaktai: The glory and sorrow. Seoul: AhnEaktai memorial foundation

Kim, S. 1960. Promote friendship with National orchestra. *Dong-A Daily News*. 9 March, page number unavailable.

Kim, S. 1990a. Korean History. Vol. 13. Seoul: Woong Jin Media.

Kim, S. 1990b. Korean History. Vol. 14. Seoul: Woong Jin Media.

Kim, S. 1990c. Korean History. Vol.15.Seoul: Woong Jin Media.

Kim, S. 1990d. Korean History. Vol.16. Seoul: Woong Jin Media.

Kim, S., Kim, W. & Lee, E. (Eds.). 1998. *Korean Literature Dictionary*. Retrieved from http://terms.naver.com/entry.nhn?docId=692884&cid=41708&categoryId=41711

Kim, Y. 2007. The history of "Aegukga". Han Min Jok Study, Volume 3, 71–109.

Kim, Y. 2015. An introduction to Korean music. Seoul: Music world.

Kim, Y. 2014. National Gugak Centre. Retrieved from

https://www.gugak.go.kr/site/program/board/basicboard/view?menuid=001003001002&boardtypeid=6&boardid=613



Kim, Y. n.d. *Encyclopedia of Korean Culture*. Retrieved from http://terms.naver.com/entry.nhn?docId=579332&cid=46661&categoryId=46661

LaRue, J. 1997. Guidelines for style analysis. (2nd ed.). Michigan: Harmonie Park Press

Lee, Y. 1976. Western art music in Korea for hundred years. Seoul: Jung Ang University.

Lee, Y. 1985. Western art music in Korea for hundred years: enlarged edition. Seoul: Umak Chun chusa.

Min, K. 1994. Aegukga. *Korean cultural encyclopaedia* Vol.14. Seoul: The Academy of Korean Studies.

Mouton, J. 2001. How to succeed in your Master's & Doctoral Studies. Pretoria: Van Schaik.

Noh, D. 1994. When and who composed *Aegukga*. *Historical Criticism*, *Volume 25*, 16–5.

Park, T. n.d. *Encyclopaedia of Korean Culture*. Retrieved from http://encykorea.aks.ac.kr/Contents/Index#

Park, T. 2010. Korean War after 60years. Seoul: Seoul University.

Shin, H. n.d. *Korean contents promotion centre*. Retrieved from http://www.culturecontent.com/content/contentView.do?search_div_id=CP_THE008&cp_code=cp0225&index_id=cp02250009&content_id=cp022500090001&search_left_menu=2

Son, I. 2014. *Encyclopedia of Korean Folk Culture*. Retrieved from http://folkency.nfm.go.kr/munhak/dic_index.jsp?P_MENU=04&DIC_ID=7247&ref=T2&S_i dx=58&P_INDEX=2&cur_page=1

Song, B. 1983. *The study on Ahn Eaktai's Korea Fantasy*. (Master's dissertation). Seoul: YeonSei University.



Um, J. 2008. Analysis on Aegukga. (Master's dissertation). Kyung San: Young Nam University.

BIBLIOGRAPHY

Chae, S. 2003. *The development of Isang Yun's compositional style through an examination of his piano works*. (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Hur, D. 2005. A combination of Asian language with foundations of Western music: An analysis of Isang Yun's Salomo for flute solo or alto flute solo. (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Jordaan, H.G. 2014. *A style discussion of AfrikaHymnus I by StefansGrové*. (Master's dissertation). Pretoria: University of Pretoria.

Kim, M.S. 2013. Use of national folk music in a style utilizing original and modern procedures: A case study of Korean contemporary Art music 16 "Arirang" variations for piano solo by Bahk Jun Sang. (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Kim, Y. 2010. The musical style and compositional technique of Young-Jo Lee, as reflected in his violin compositions "HozaNori" for solo violin and "DooriNori" for violin and piano. (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Lin, M. 2013. Kin Bow Nay: An original orchestral work incorporating Asian and Western styles with an analysis of selected examples by three Asian composers. (Doctoral thesis). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

Sim, H. 2004. A performer's analysis of Isang Yun's "early Songs" and TeiledichNacht". (Doctoral dissertation). Retrieved from University of Pretoria: Electronic Theses and Dissertations.



Yoo, Y. 2000. Isang Yun: His compositional techniques as manifested in the two Clarinet Quintets. (Doctoral monograph). Retrieved from University of Pretoria: Electronic Theses and Dissertations.

SCORES

Ahn, E. 2001. The Korea Fantasy. Ahn Eaktai Memorial Foundation.

Ahn, E. 2007. White Lily. Ahn Eaktai Memorial Foundation.

DISCOGRAPHY

Ahn, E. 2007. The Anniversary Concert of Ahn Eak Tai. *White Lily*. [DVD]. Hyun-Joo Chang (Mezzo Soprano), Seoul Municipal Orchestra & Kang Suk Hee (Conductor). Seoul: AhnEaktai Memorial Foundation.

Ahn, E. 2007. The Anniversary Concert of Ahn Eak Tai. *The Korea Fantasy*. [DVD]. Seoul Motet choir, Su Won City Choir, Soongsil University Westminster Choir, Seoul City Orchestra & Kang Suk Hee (Conductor). Seoul: Ahn Eaktai Memorial Foundation.



APPENDICES

A: Korea Fantasy























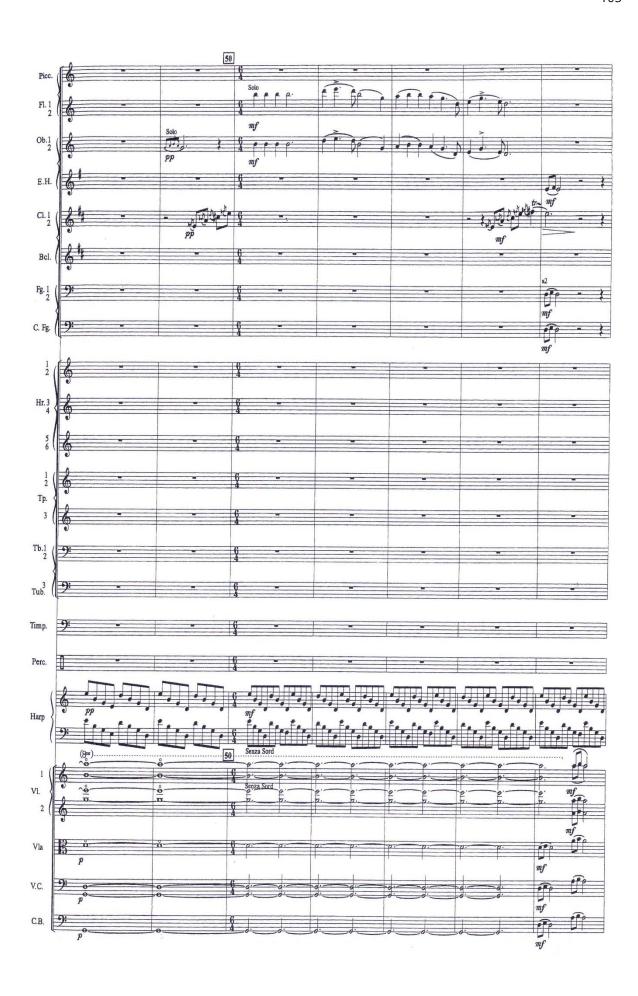




















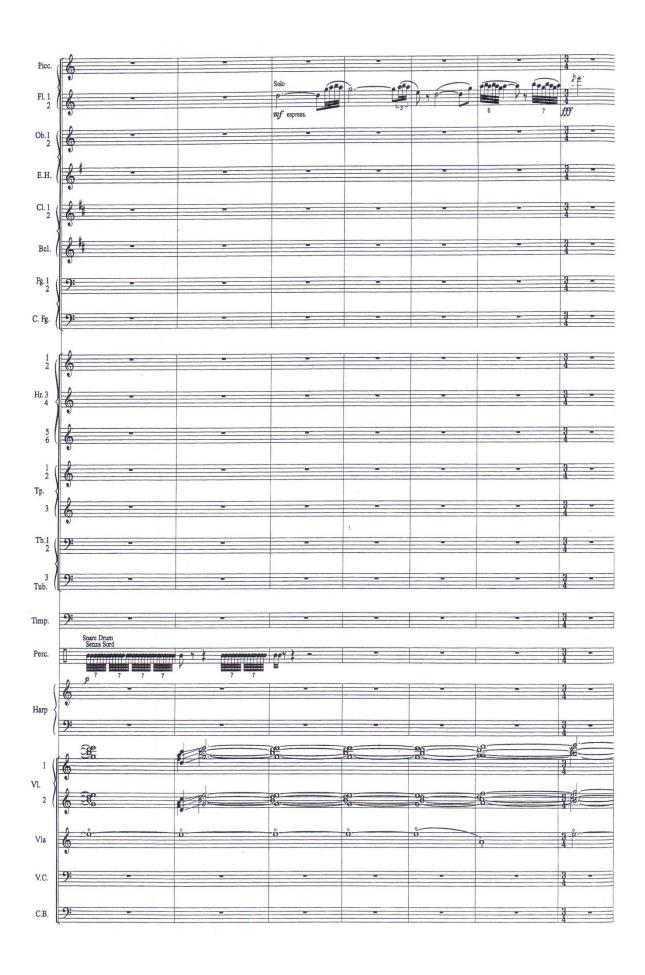




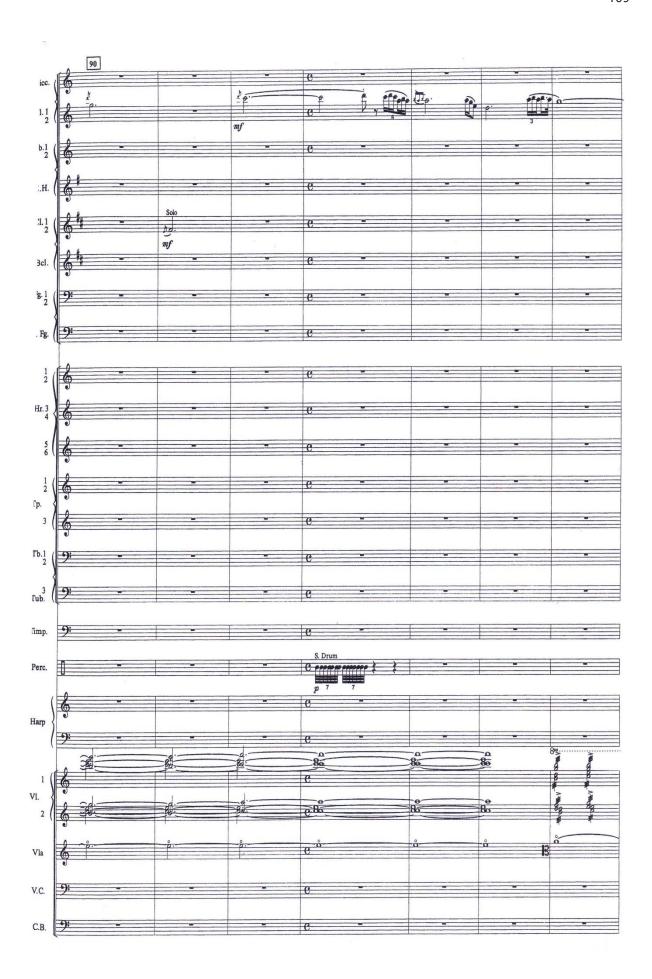




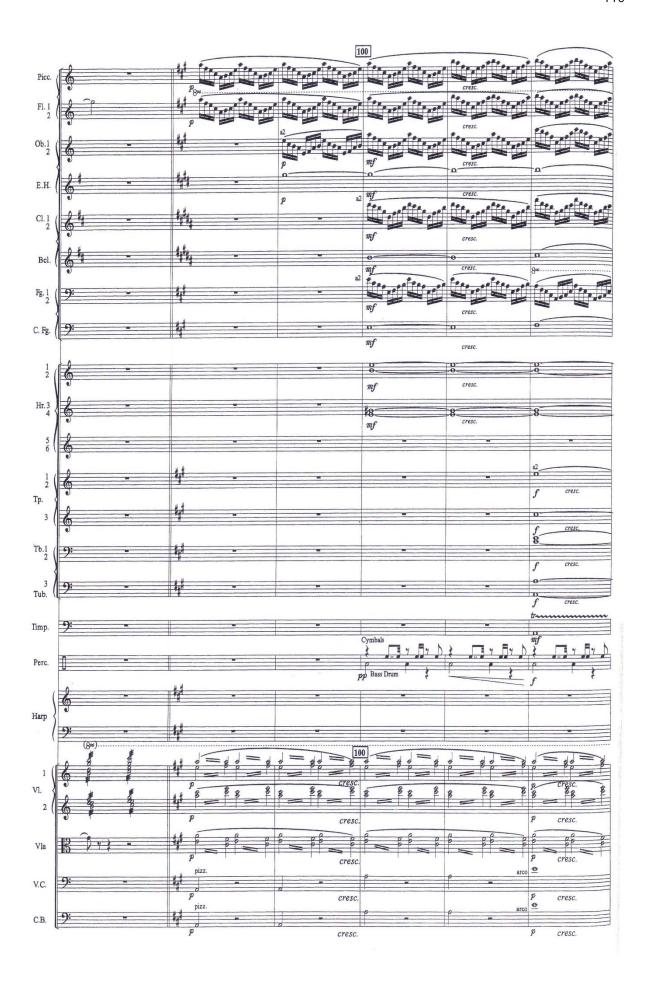








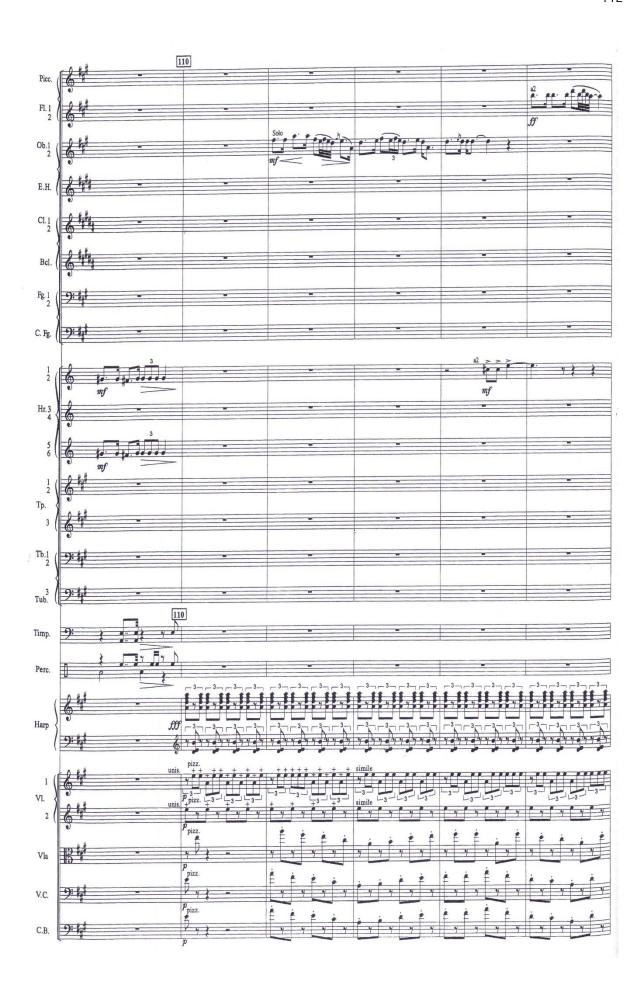












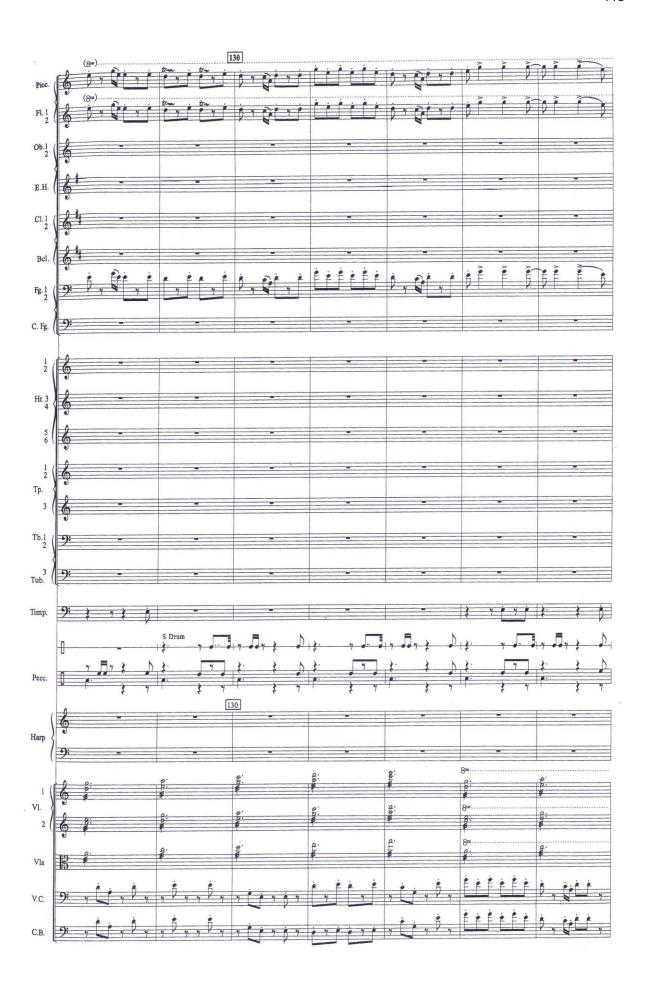








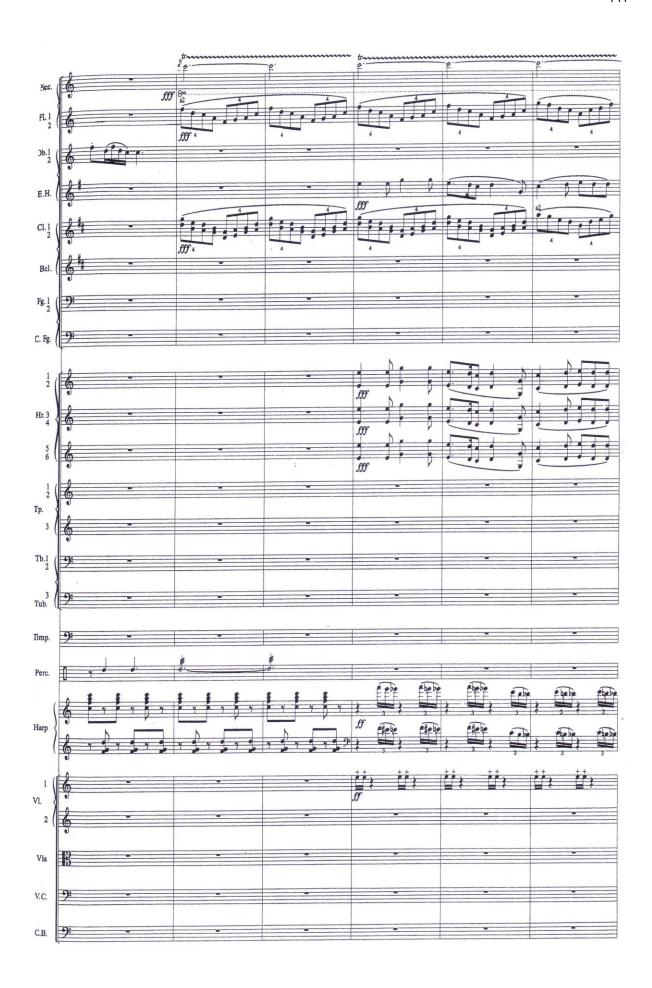
























































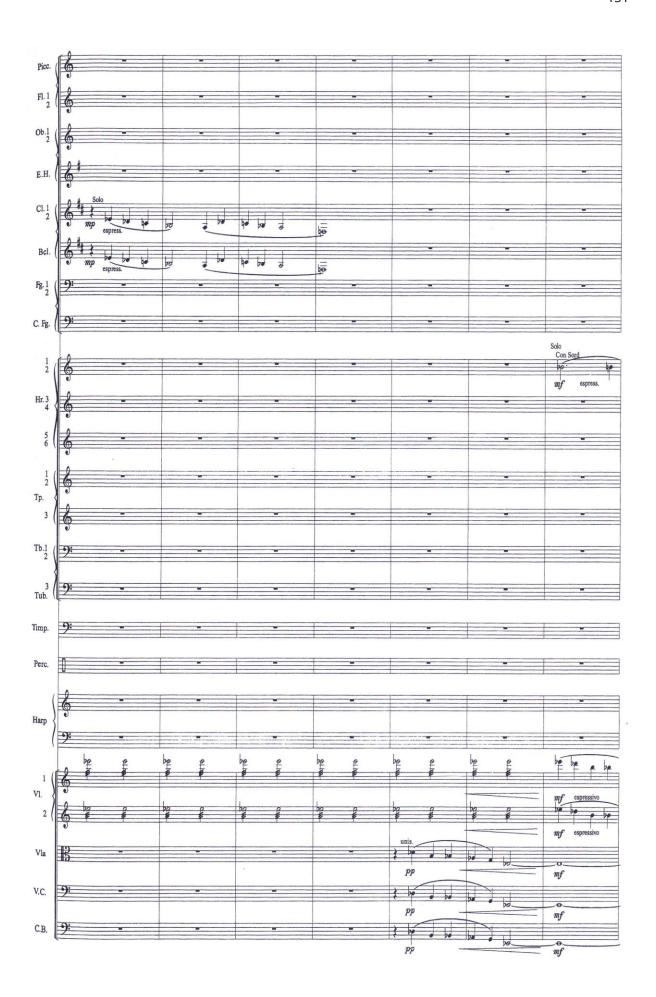
























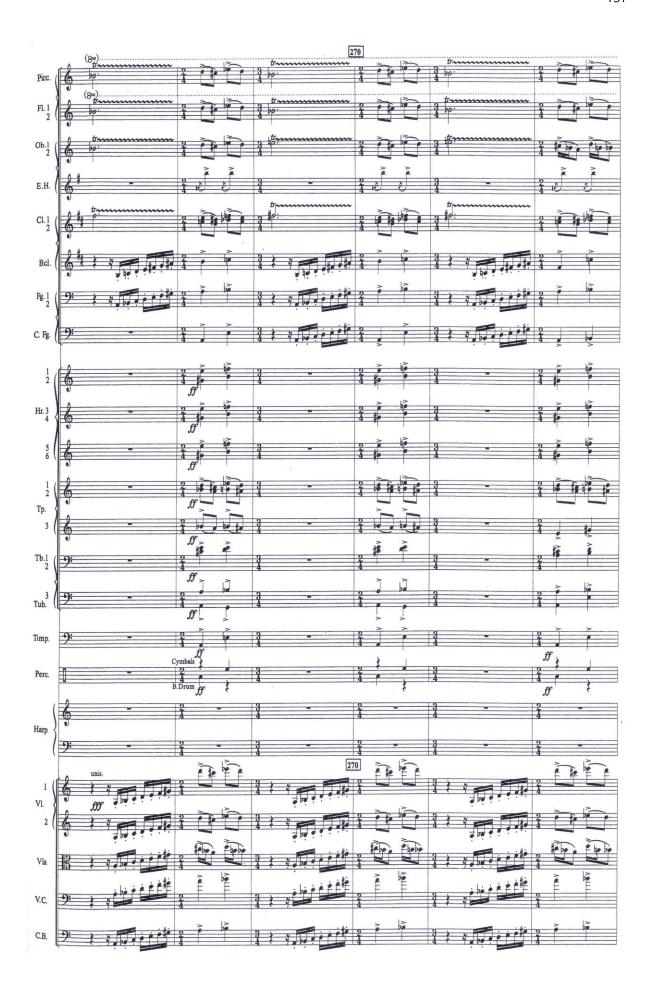




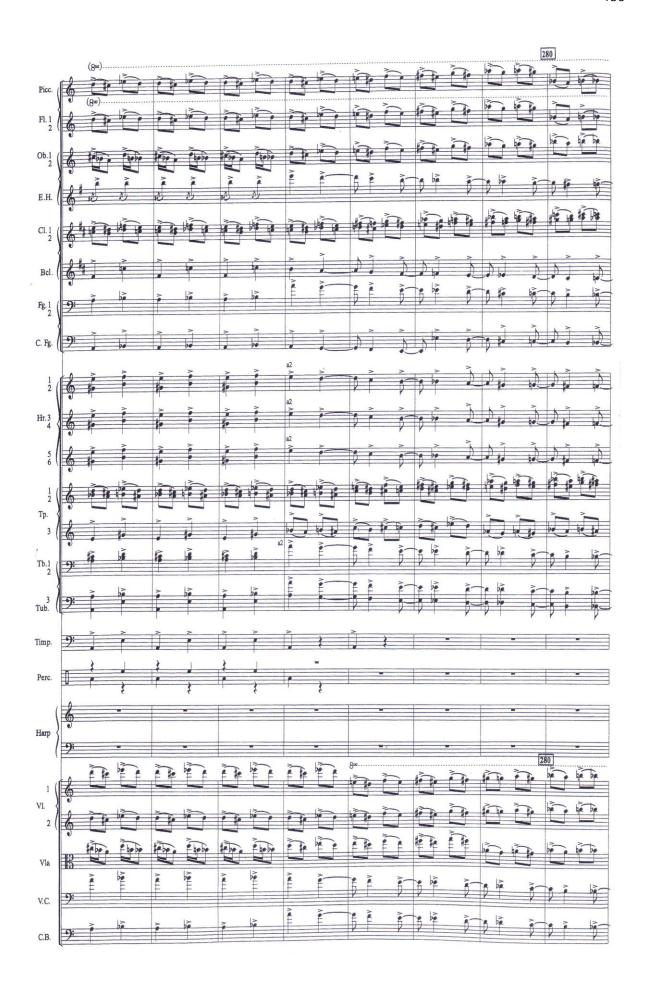




















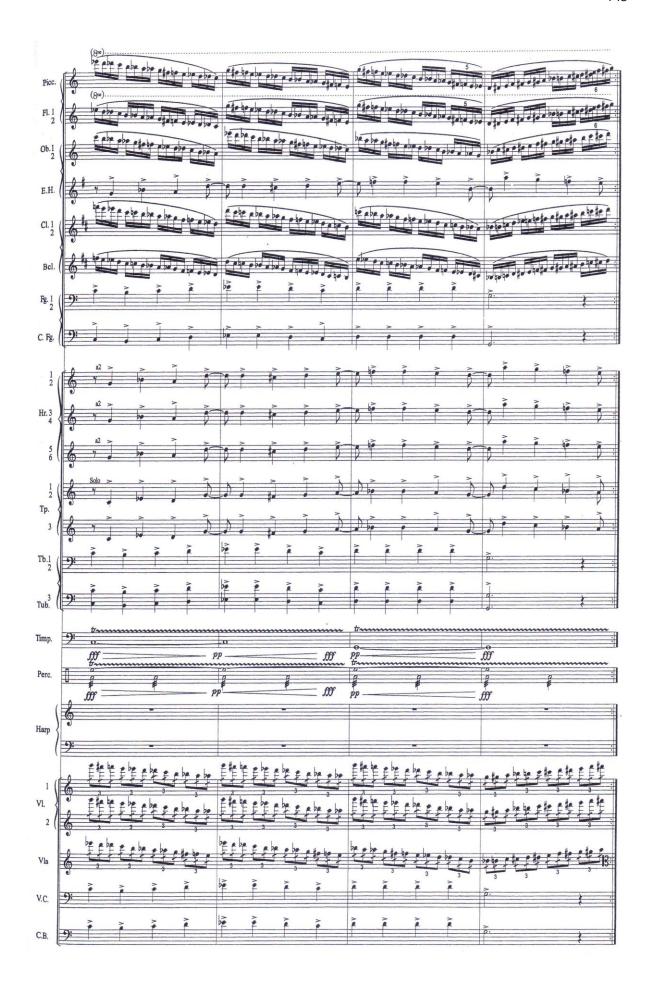








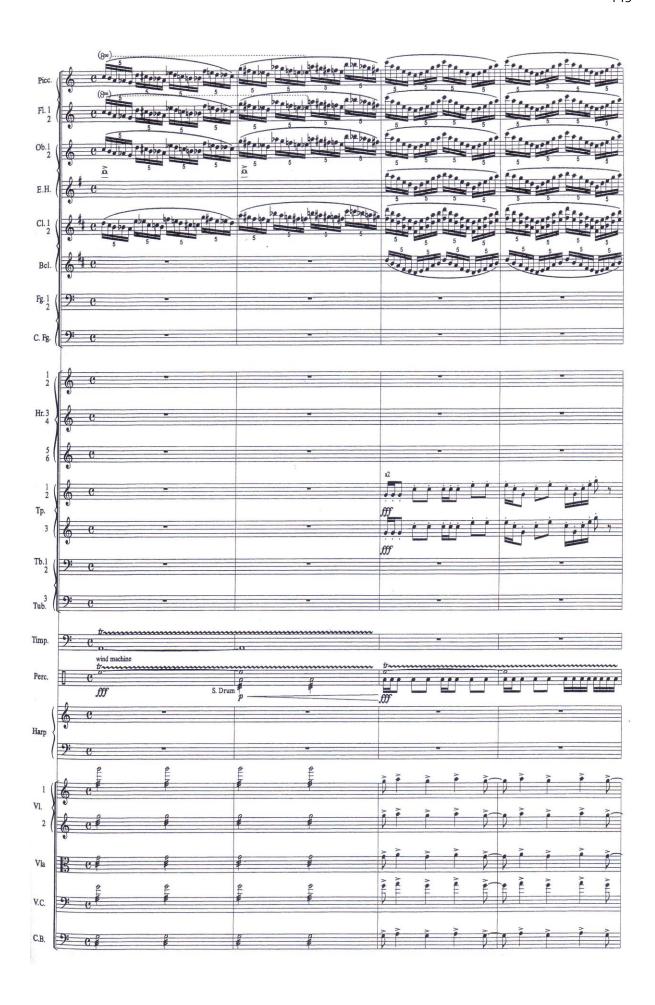




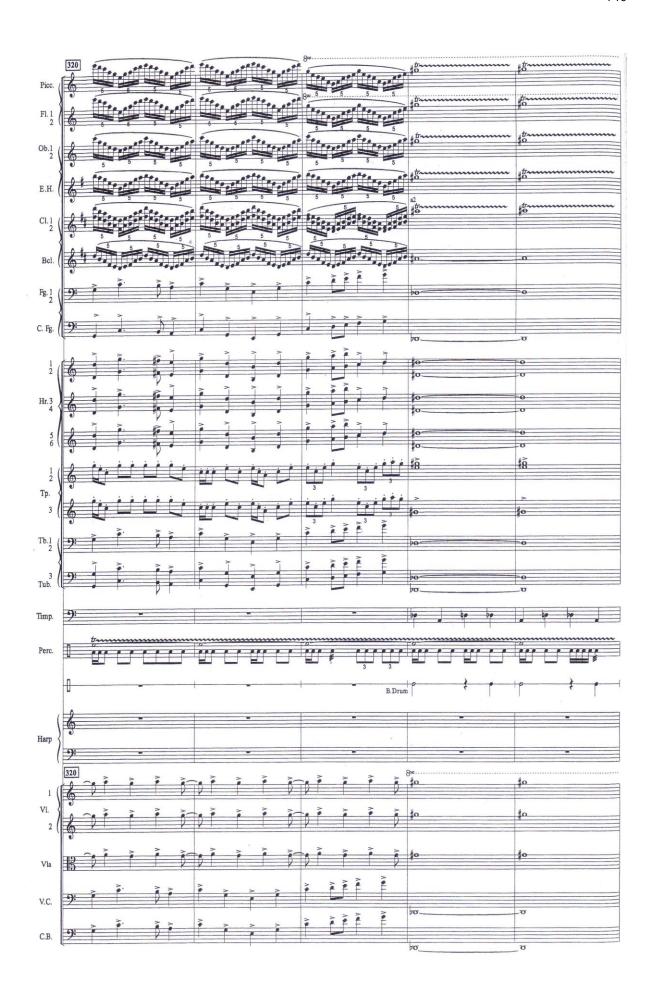
















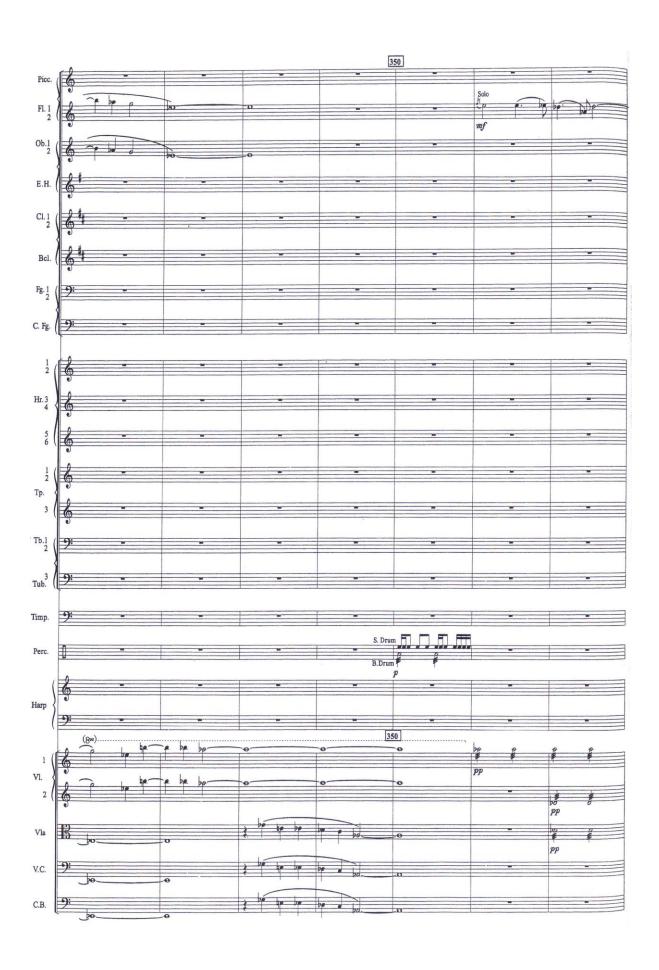




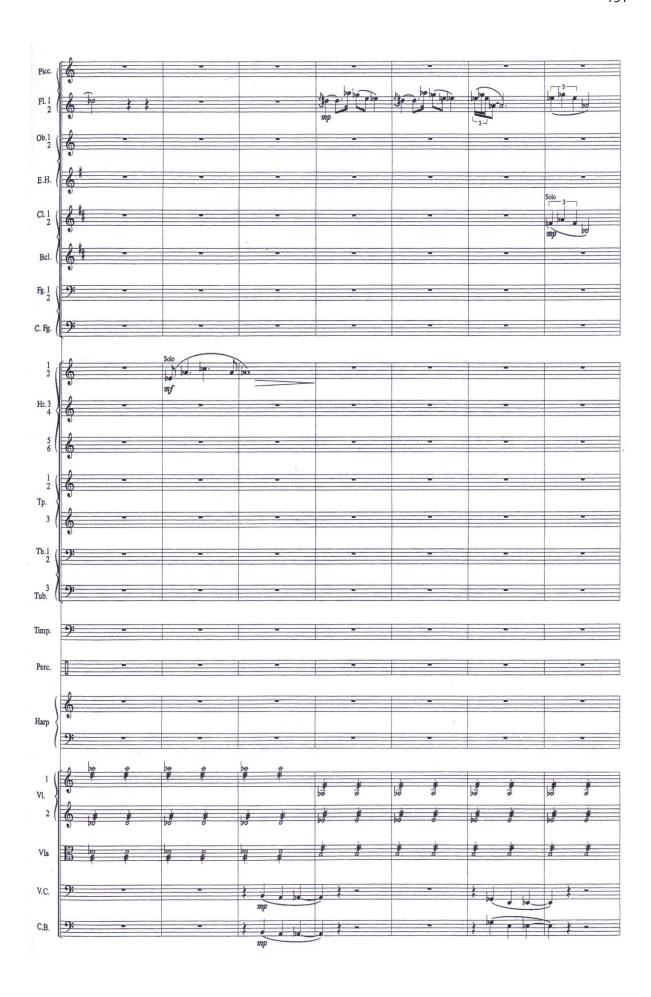












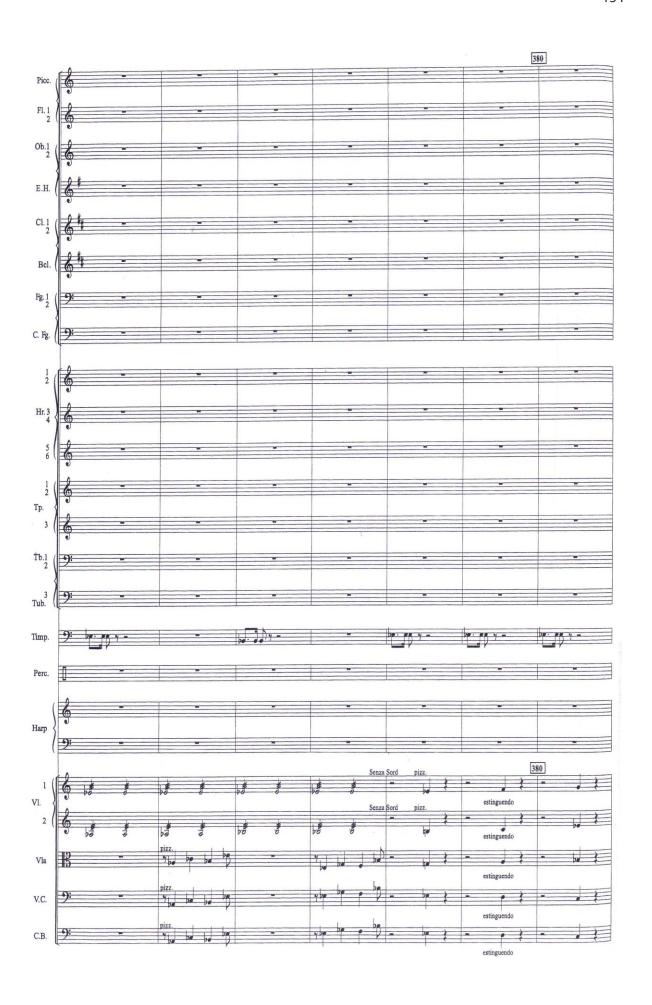












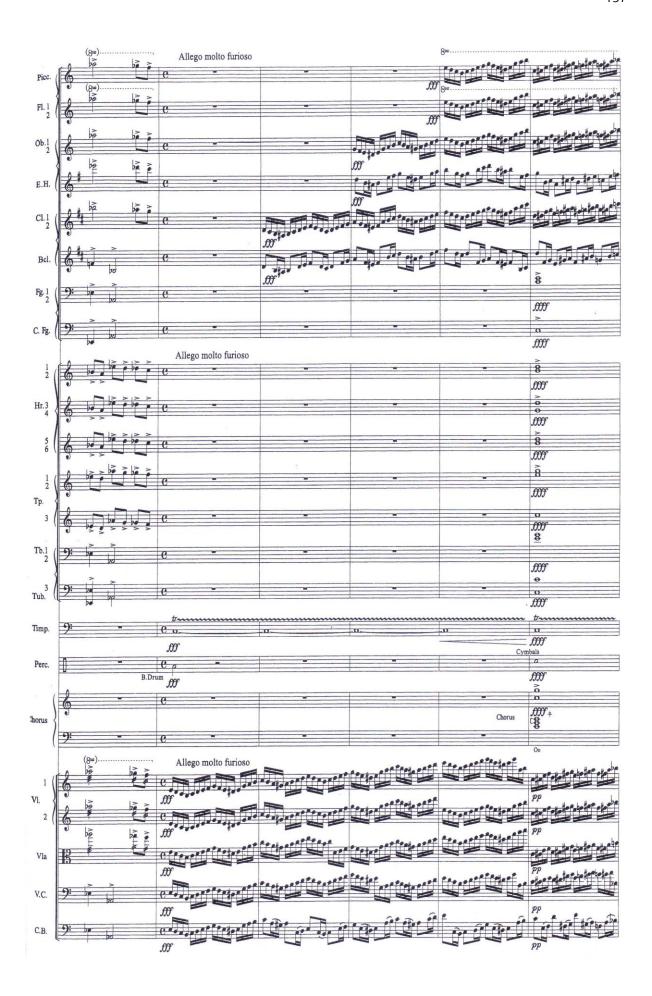








































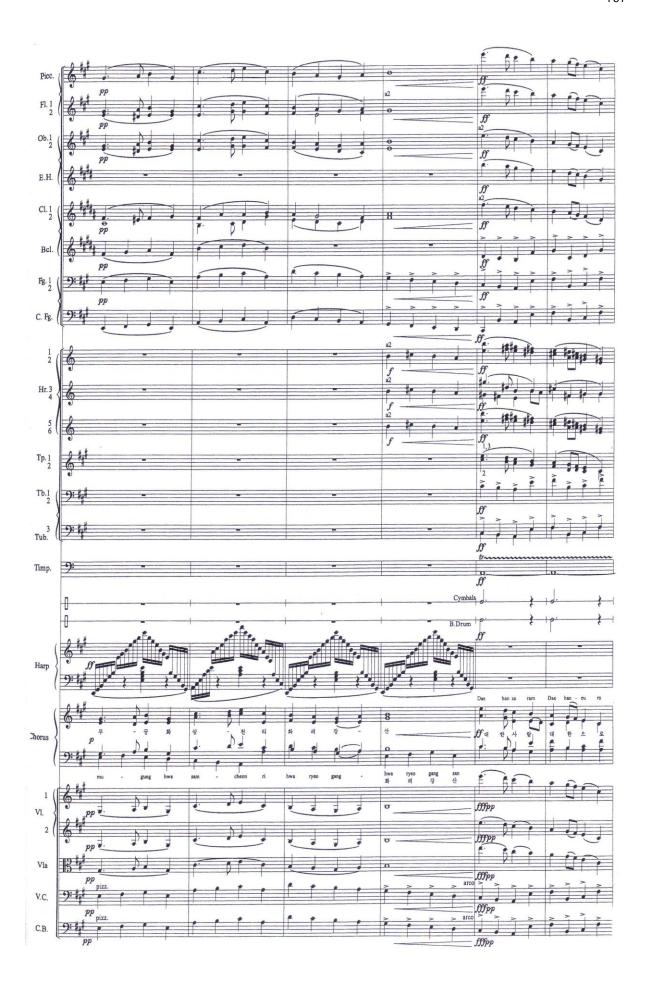
































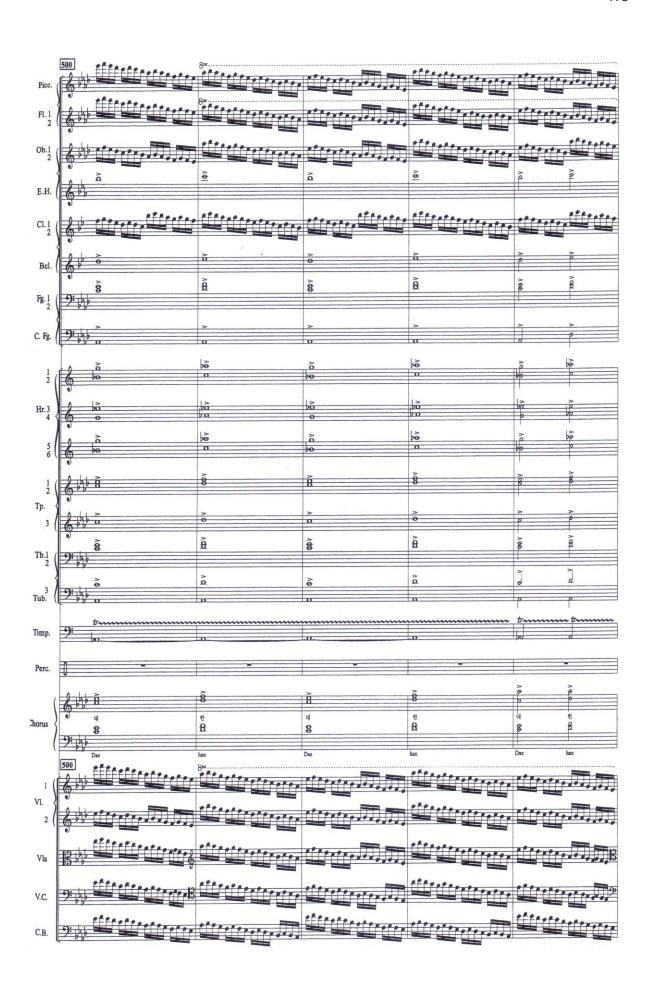
























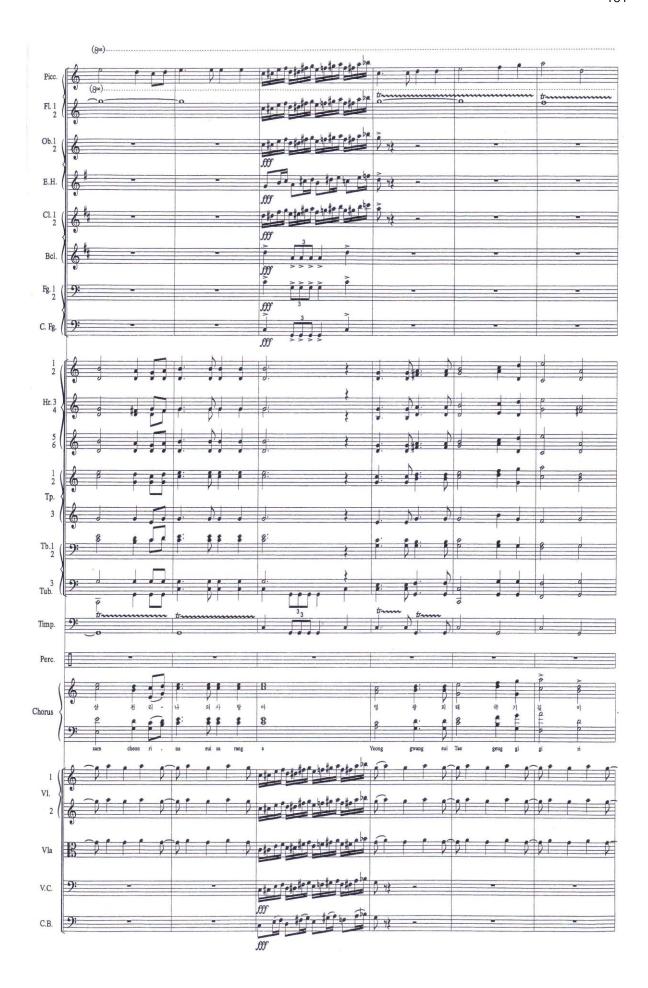




















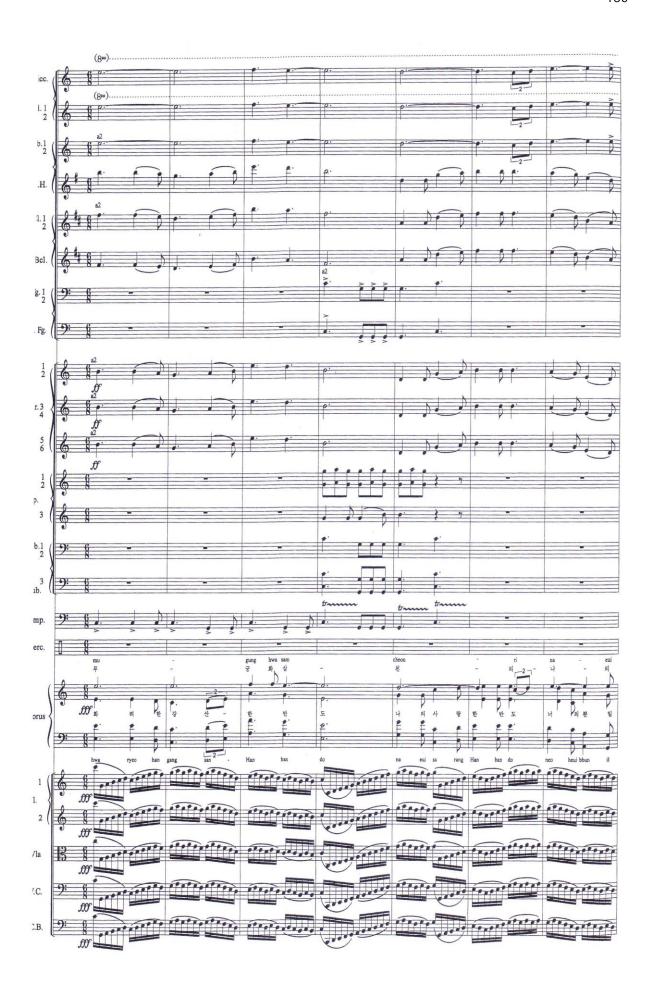








































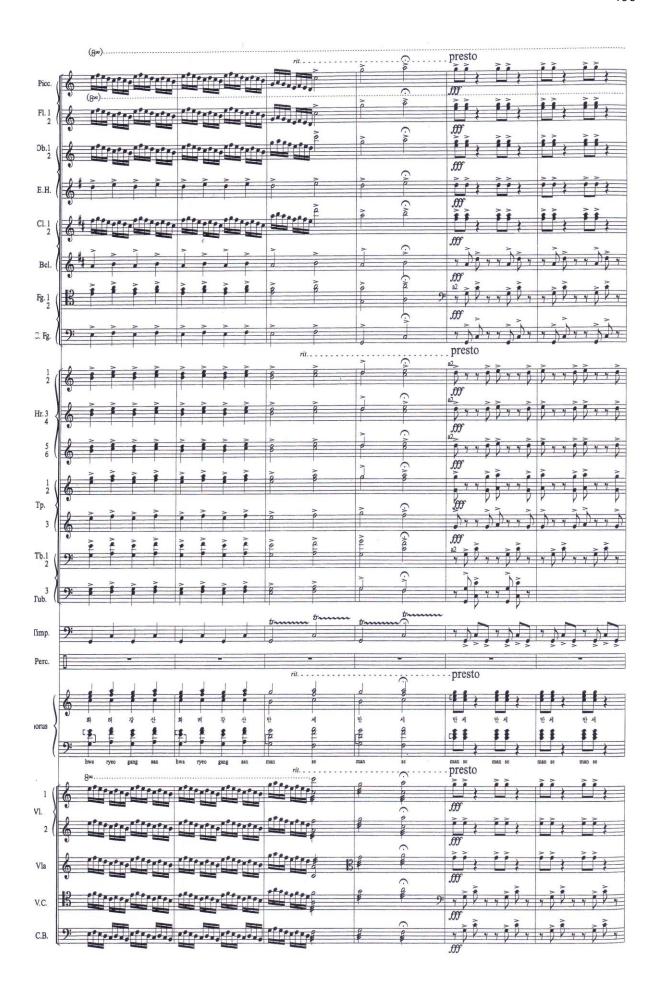




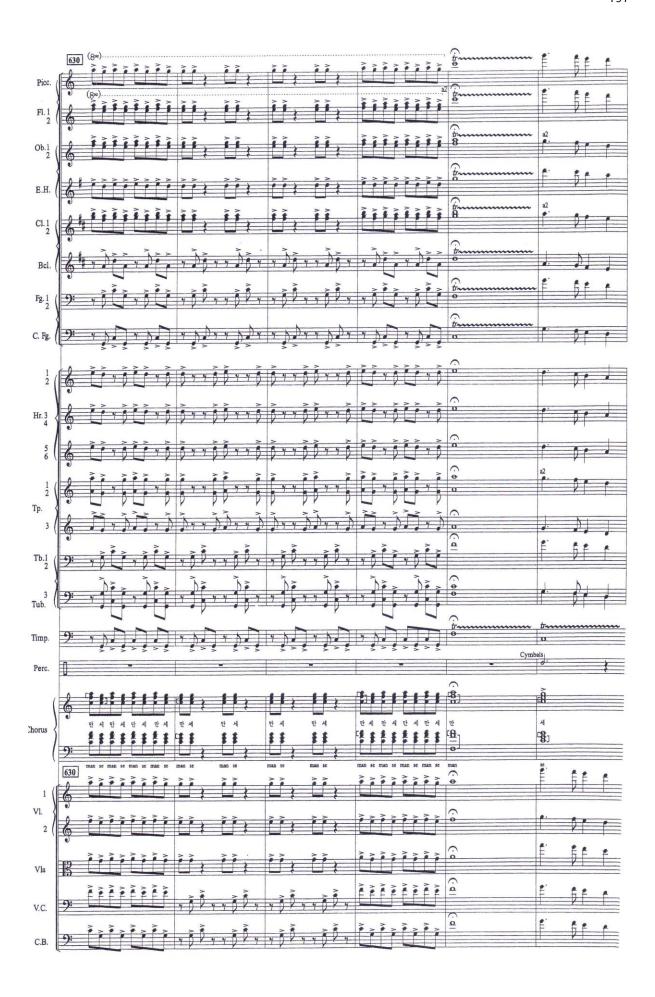


















B: White Lily

Score

백합화 Weisse Lilie from Korean life No.4

Written by Young Moon Yang Composed by Eaktay Ahn



Copyright all right reserved 2007 AHN EAK TAI Foundation















































