

APPENDIX A

BRIEF NOTES ON HEIDEGGER'S BEING AND TIME

“ $A = B$ ” means A and B have the same or close meaning.

“ $A \rightarrow B$ ” means the concept of A leads to the concept of B.

$\frac{A}{B} = \frac{C}{D}$ means the relationship of A to B is analogous or similar to the relationship of C to D.

Being = Time

Dasein = Here-Being or There-Being = Being-in-the-World = Care

= *Dasein*'s temporality

Two states of <i>Dasein</i>	
Authentic	Inauthentic
ready-to-hand	present-at-hand
keeping silence	idle-talk
Solicitude ³⁸	the “They”
uncover ³⁹ ; unconcealment ⁴⁰ ; disclose ⁴¹ ; uncanny	covering up; concealment

Paired philosophical categories	
Ontological	Ontical
existential	existentiell
state-of-mind	mood
spatiality ⁴²	space
true	real
factual	factual

³⁸ Solicitude (German, *Fürsorge*): care for the other people.

³⁹ Uncover (German, *entdecken*): to let *Dasein* show the truth of itself. Also used interchangeable with unconcealment, disclose and uncanny.

⁴⁰ In Heidegger’s The Origin of the Work of Art, unconcealment refers to uncovering the truth of the world of art works.

⁴¹ Disclose (German, *erschliessen*): to uncover the truth of *Dasein*’s worldhood.

⁴² Spatiality (German, *Raum*): ontological term for space. *Dasein* judges its spatial relationship with an entity within its world by giving the entity a direction, yonder or being-there, and then articulates the distance of that entity.

<i>Dasein's</i> Temporality				
		having-been	present	futural
		state-of-mind	falling / disclosing	understanding
ontological	inauthentic	facticity ⁴³	falling	existence
	authentic	repetition	moment-of-vision	anticipation
ontical	authentic	being-already-in (a world); thrownness	being-alongside (entities encountered within-the-world)	ahead of itself
	inauthentic	having forgotten	making-present; never-dwelling- anywhere	awaiting

Discourse is related to state-of-mind, falling and understanding.

Care = state-of-mind + falling + understanding + discourse

The Myth of Care	
Saturn	Arbiter
Jupiter	Spirit
Earth	Body
Care	who first shapes the body of homo and who possesses it as long as it lives.
Humus	Homo ⁴⁴

⁴³ Facticity (German, Faktizität): refer to *Dasein's* naked fact of existence. This term is used ontologically.

⁴⁴ Homo: Greek, human.

Concern = Being-alongside the ready-to-hand entities
 encountered within the world. (p. 192)⁴⁵
 = Being alongside entities within-the-world (p. 223)

solicitude = Being with the *Dasein*-with of Others as we
 encounter it within-the-world → a tautology (p. 193)

Ontological = Care
 ontical (wishing → hankering) → urge, addition → bound (p. 195)

Spatiality = de-severance + directionality

fear	facing something factual present-at-hand; facing one's demise
dread; anxiety	facing the nothingness (<i>Dasein</i> 's ontological background); facing death (dying)

Death	
Authentic <i>Dasein</i>	Dying
Inauthentic <i>Dasein</i>	Demise
Animal	Perishing

authentic = Willing
 inauthentic wishing (p. 194)
 = Being-free
 bound (pp. 195-196)

⁴⁵ Page numbers refer to the German edition of Being and Time.

Understanding = wanting to have a conscience (p. 288)

= *Dasein*'s discloseness

Conscience = the call of care

call = a mode of discourse

care = *Dasein*'s Being

Assertion → interpretation → understanding

<u>assertion</u>	=	<u>interpretation</u>
apophantical "as" structure		hermeneutical "as" structure

= understanding
Dasein's discloseness (p. 223)

The temporality of Falling: (a ontological example of the phenomenon of temporality) (pp. 346, 167)

(a) The "They": (p. 114)

The "They" = distantiality⁴⁶ + averageness + levelling down (p.127) + publicness
 + the disturbing of one's Being + accommodation (p.128)

(b) The falling of *Dasein*: (p. 167)

(i) Idle talk: (pp. 167-168)

(ii) Curiosity: (p. 170)

(iii) Ambiguity: (p. 173)

(iv) Falling and thrownness: (p. 175)

⁴⁶ Distantiality (German, *Abständigkeit*): the distance of Being-with-one-another.

Care = Being-in-the-world

Concern = Being-toward-the-world (p. 57) → toward-which pure substantiality

= Being-just-present-at-hand-and-no-more (p. 88) → (category)

Things = Things of Nature (substances); or = entities within the world (p. 63)

Thinghood = ontical understanding of worldhood

“... environment contains in the ‘environ’ a suggestion of spatiality.” (p. 66)

Nature = The categorial aggregate of those structures of Being (p. 65)

= the ontical world of things

public world = environing Nature which is discovered and is accessible

to everyone (p. 71)

World has four concepts:

- (a) used as an ontical concept (present-at-hand within the world)
- (b) functions as an ontological term (realm which encompasses a multiplicity of entities)
- (c) another ontical sense, stands for the ‘public’ we-world.
- (d) ontologico-existential concept of worldhood

equipment = entities which we encounter in concern (p. 68)

= something in order to... (p. 68)

indication → reference (= assignment) → relation

$$\frac{\text{equipment}}{\text{sign}} = \frac{\text{reference of serviceability}}{\text{reference of indication}}$$

sign → equipment

toward-which = for-the-sake-of-which = in-order-to (assignment)

signifying = make assignments with understanding to allow something
to be involved in relationships (p. 87)

significance = the relational totality of this signifying (p. 87)

worldhood = involvement

= a context of assignments or references (p. 88)

Death = the end of *Dasein*

= no-longer-*Dasein* (p. 237)

= Being-no-longer-in-the-world

dying = Being-toward-death → Being-a-whole

= Being-toward-the-end

= Being towards one's ownmost potentiality-for-Being, which is
non-relational and is not to be outstripped. (p. 255)

$$\frac{\text{anxiety (dread)}}{\text{fear}} = \frac{\text{in the face of nothingness at death (dying)}}{\text{in the face of one's demise}} \quad (\text{p. 344})$$

anxiety = authentic
 fear inauthentic

 = in the face of nothingness or pure uncanniness
 in the face of something ontically present-at-hand

 = facing nothing that is indefinite somewhere in certain region
 facing an entity from definite region

uncanniness = not-being-at-home = anxiety
 Falling being-at-home of publicness tranquillized familiarity

Reality = external world (of entities present-at-hand within-the-world)

Being-true (truth) = Being-uncovering (pp. 218-219)

truth = uncoveredness = discloseness

Confirmation = the entity's showing itself in its selfsameness (p. 218)

Spatiality = deseverance + directionality (p. 105)

= giving direction, then bringing close

region = This "whither":

(1) which makes it possible for equipment to belong somewhere,

(2) which we circumspectively keep in view ahead of us in our

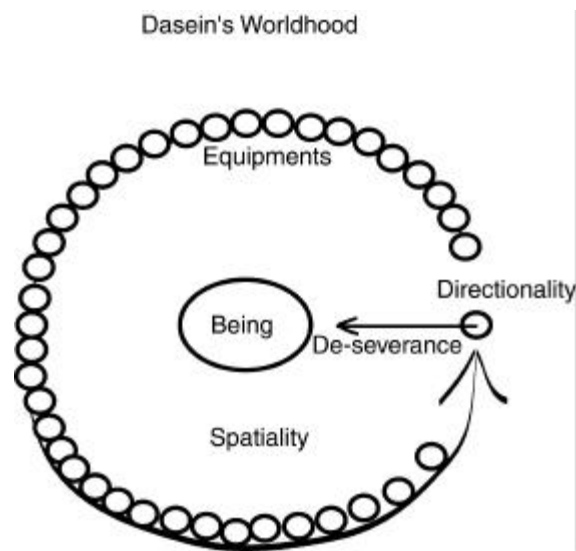
concernful dealings. (p. 103)

remoteness = estimated proximally by circumspection (p. 106)

making room = freeing the ready-to-hand for its spatiality (understood as an
 existentials) (p. 111)

“Seeing and hearing are. . . in them that *Dasein* as deserverant mainly dwells.” (p.
 107)

<u>ready-to-hand</u>	=	<u>spatiality (has worldhood)</u>
present-at-hand		space (has no worldhood)



“*Dasein*’s Being is care.” (p. 284)

“Conscience is the call of care.” (p. 289)

“Calling is a mode of discourse.” (p. 269)

“Conscience” gives us ‘something’ to understand; it discloses *Dasein*’s ownmost
 potentiality-for-Being-its-Self, leading to its anxiety and Being-guilty.

“To the “call” of conscience there corresponds a possible hearing. Our
 understanding of the appeal (= to call to) unveils itself as our wanting to have a

conscience.” (pp. 269-270)

$$\frac{\text{authentic}}{\text{inauthentic}} = \frac{\text{keeping silent, hearing}}{\text{idle-talk}} = \frac{\text{discourse}}{\text{the “They”}}$$

$$\frac{\text{authentic}}{\text{more authentic}} = \frac{\text{keeping silent}}{\text{reticence}} = \frac{\text{hearing}}{\text{hearkening}}$$

“Hearing is constitutive for discourse.” “Hearing constitutes the primary and authentic way in which *Dasein* is open for its ownmost potentiality-for-Being.” (p. 163)

Hearing → Listening → Harkening

“Hearing is constitutive for discourse.” (p. 163)

“Listening to . . . is *Dasein*’s existential way of Being-open as Being-with for Others.”

Harkening is more primordial with deeper understanding.

“Only where talking and hearing are existentially possible, can anyone hearken.

The person who ‘cannot hear’ and ‘must feel’ may perhaps be one who is able to hearken very well. . .” (p. 164)

“Keeping silent is another essential possibility of discourse.” “In talking with one another, the person who keeps silent can ‘make one understand’ (that is, he can develop an understanding), and he can do so more authentically than the person who is never short of words.” . . . “Keeping silence does not mean to be dumb.” . . . “To be able to keep silent, *Dasein* must have something to say—that is, it must have at its disposal an authentic and rich disclosedness of itself.” . . . “In this case, . . . as a mode of discourse, reticence articulates the intelligibility of *Dasein* in so primordial a manner that it gives

rise to a potentiality-for-hearing which is genuine, and to a Being-with-one-another which is transparent” (p. 165).

What is called and who is calling in an authentic discourse? It is actually nothing and nobody. “. . . the call ‘says’ nothing which might be talked about, gives no information about events. The call points forward to *Dasein*’s potentiality-for-Being, and it does this as a call which comes from uncanniness.” In the voice of primordial discourse, there is ‘nothing’ as a subject in the call but the inner voice of the disclosedness itself. On the other hand, “The caller is, to be sure, indefinite (= nobody). . . ” (p. 280) “Furthermore, the ‘universal’ conscience becomes exalted to a ‘world-conscience’ . . . ” (p. 278)

History, historicity, world-history and historiology:

‘History’ signifies a ‘context’ of events and ‘effects,’ which draws on through the ‘past,’ the ‘present,’ and the ‘future.’ In this view, the past has no special priority. ‘History’ signifies the totality of those entities which change ‘in time.’ (pp. 377-378)

“Historicity is rooted in care” (p. 376). “Care is grounded in temporality” (p. 382). Historicity is based on *Dasein*’s authentic potentiality-for-Being-a-whole and the analysis of care as temporality. *Dasein* is historical (p. 382). On one hand, only ‘past’ *Dasein* would be historical, because ontically time is actually passing. It is possible to be no longer present-at-hand. On the other hand, *Dasein* can never be past. A *Dasein* which no longer exists, however, is not past, in the ontologically strict sense; it is rather “having-been-there” (p. 380). Authentic *Dasein* is something that has been in the sense of

futural which is making present (in the moment-of-vision), and also something that has been in the sense of 'having been there.' Inauthentic and authentic *Dasein* are both historical.

world-history = history of natural entities (or of environment) (probably ontical)

Historiology = science of history (authentic)

Historiology is rooted in authentic historicity of *Dasein*.

Hermeneutics = methodology of historiography (p. 398)

worldhood → historicity → historiography/world-history

Historicity and historiography both can be authentic or inauthentic.

Anticipatory resoluteness (p. 382), being-guilty, and fate: (p. 385)

Resoluteness = '*Dasein*'s ownmost disclosedness of being-guilty'

+ 'ready-for-anxiety' (p. 297)

Being-guilty = (1) having debts

(2) being responsible for (p. 282)

Fate is based on authentic historicity, facing guilt by doing so reticently, with readiness for anxiety. Fate includes futural, having-been and moment-of-vision altogether as totality (p. 385).

Among the arts, music most closely resembles the essence of *Dasein*.

~ Friedrich Nietzsche's The Birth of Tragedy

Somewhere in time I understand.

At this moment I recall nothing. ~Tung-Lung Lin's journal

Nothingness, Silence, Reticence and Calling

Reticence —> Silence —> Calling —> Discourse of temporality —> Care
—> Nothingness

LOVE

The language of love is in the mode of discourse.

What does the conscience of love call to him to whom it appeals?

Nothing!

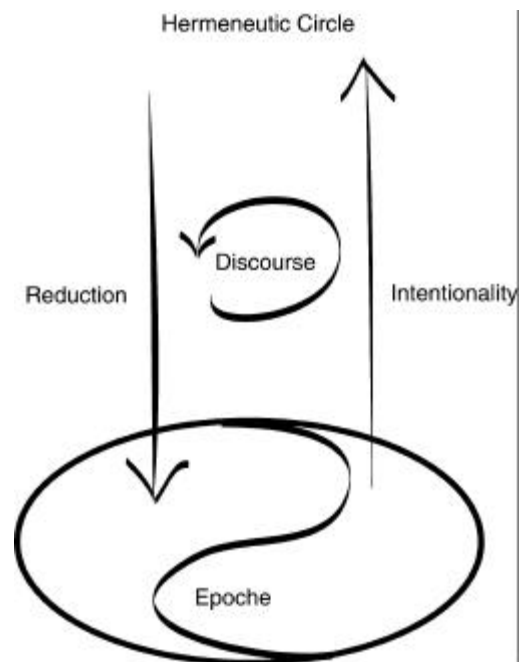
The call asserts nothing,

gives no information of world-events,

and has nothing to tell (pp. 273-274).

Heidegger vs. Phenomenology

Heidegger = hermeneutics
Husserl Phenomenology
 = discourse
 transcendental method
 = hearken
 reduction
 = calling
 intentionality
 = reticence
 epoché



Buddhism vs. Phenomenology:

Senses are emptiness = Emptiness is senses
 reduction intentionality

Buddhism vs. Heidegger:

Heidegger: “Language is the house of Being.”

Buddhism: There are six senses: sight, hearing, smell, taste, touch and mind

“Senses are emptiness; emptiness is senses.”

Tung-Lung Lin: “All the senses are the house of Being.”

A phenomenology schema towards Ontology

Life = sound (Nietzsche: The Birth of Tragedy)

Sound closely resembles the essence of life.

TRANSFORMATION			
reduction 9	time	space	8 intentionality
	sound	plane	
	scale	line	
	equal-temperament unequal-temperament	point	

The process of transformation uncovers the essence of life.

A set of transformation:

{ time, space, calculus, phenomenology, Being and Time, the I-Ching,

Hermeneutics }

The Hermeneutic Circle vs. the cycle of 64 “K’uas” in the I-Ching

Time — The difference of time becomes space — > Space
reduction

Space — The integration of space becomes time — > Time
intentionality

Indian Veda Vs. Heidegger

The similarity of the first hymn of the Rig Veda with Heidegger’s thinking.

Ontology of Architecture is based on Spatiality, worldhood, historicity and historiology. Ontology of Music is based on *Dasein*’s Temporality.

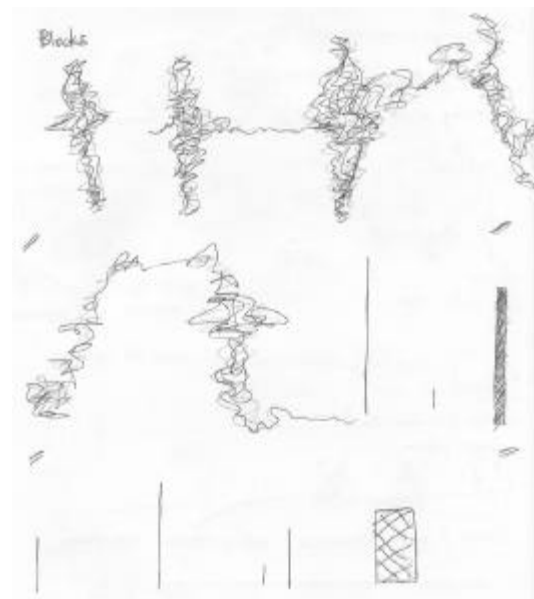
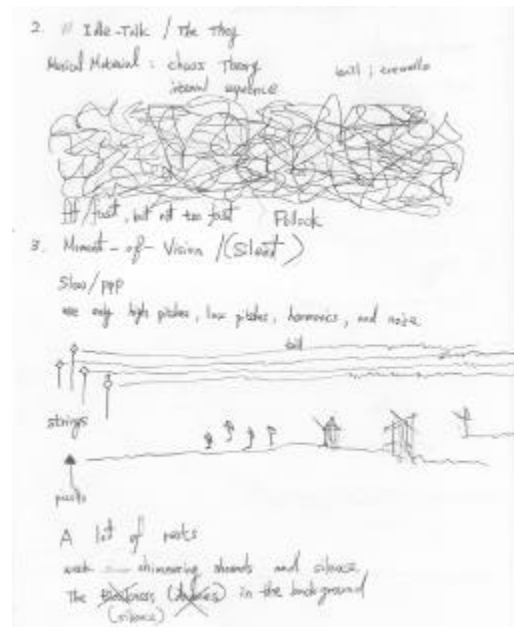
From Plato to Hegel: essence precedes existence.

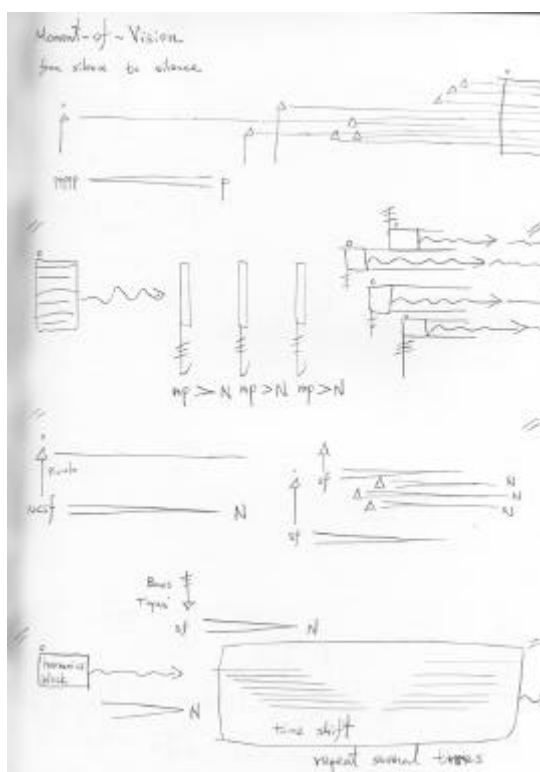
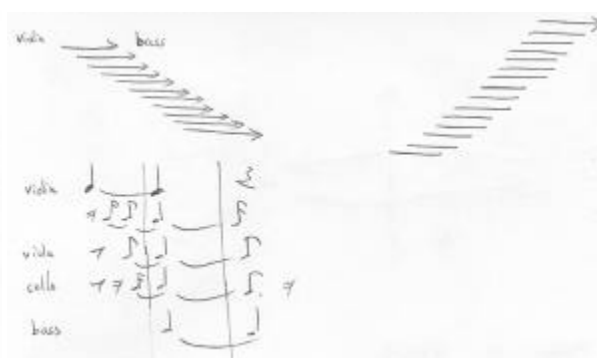
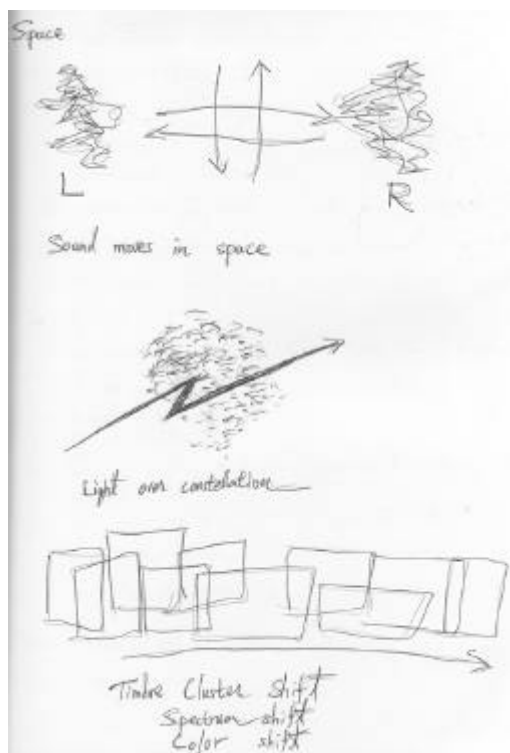
Satre’s existentialism: existence preceds essence.

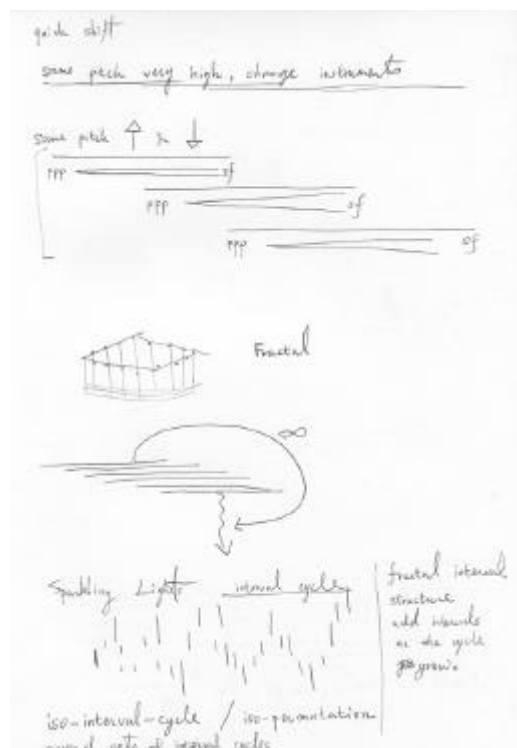
Heidegger: existence coexists with essence by every passing moment.

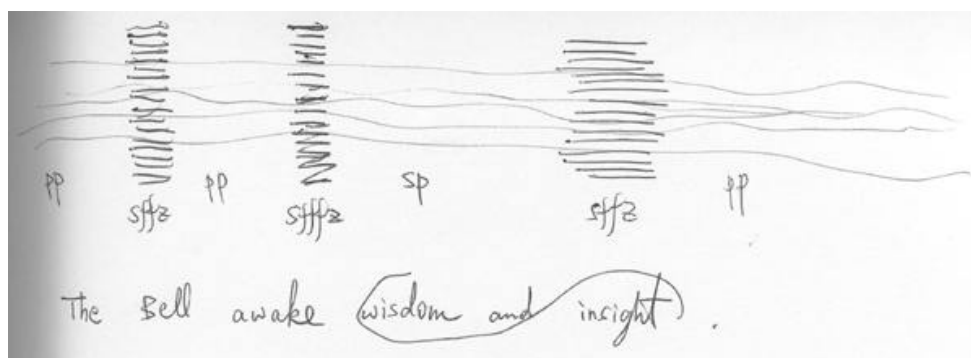
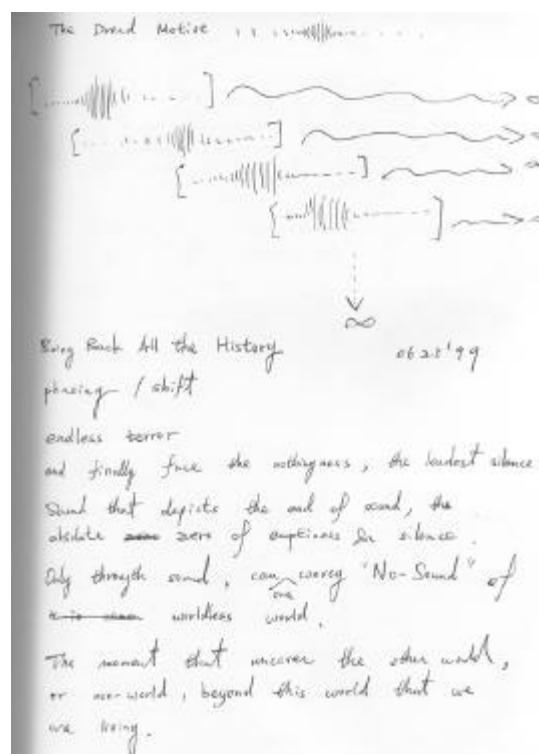
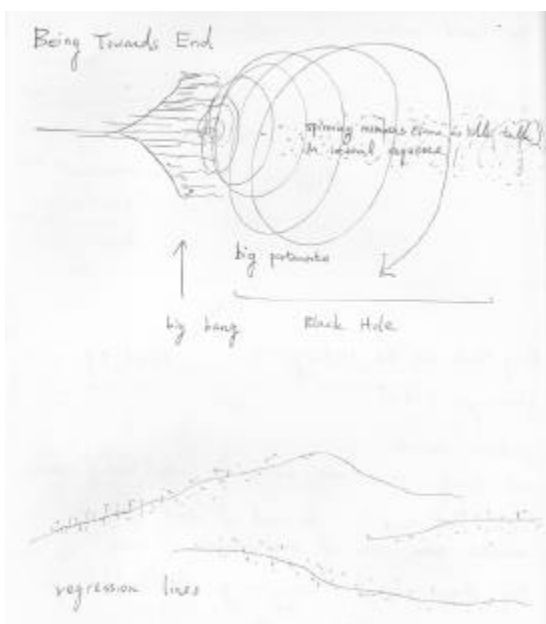
APPENDIX B

PRECOMPOSITIONAL SKETCHES









APPENDIX C

RELATED WORKS BY TUNG-LUNG LIN

Moment and Silence:

Theory of Astronomy for brass quintet (1996)

Five Fragments for piano solo (1992)

Ontological Composition No. 1, conceptional music (1990)

String Quartet No. 1, theater text music (1987)

Composition No. 1, conceptional music (1986)

Microtone and Portamento:

Theory of Geometry for four trombones (1997)

But for amplified Er-Hu and effect processor (1995)

Lament for Chinese Ehr-Hu and Violin (1993); revised for violin solo (1995)

Ancient Voices of China for Chinese instruments (1990)

Number and Poly-Rhythm:

567911 for Brass Quintet (1993)

3457 for two bongos, two tom-toms and bass drum. (1993)

Etude No.2 for snare drum solo (1992)

Interval Sequence:

Seven Patterns for improvisation (text score 1994)

567911 for Brass Quintet (1993)

Five Fragments for piano solo (1992)

Time:

Mirror of Time for tape (1999)

Oriental Influences:

Divinations, intuitive music for improvisation (graphic score 1991)

Meta-Octo-Trigrams for String Quartet (graphic score 1991)

Drops, installation for tape (1991)

Intersection, installation, earth work (1991)

Spirited Places and Spirited Objects:

Walk IV, installation of four digital videos over the internet (1999)

Four Poems, installation (Texas version 1995)

APPENDIX IV

SELECTED TERMS OF HEIDEGGER FOR BEGINNERS

Anticipation (German, from the verb *vorlaufen*): authentic temporality of the future.

Anxiety (German, *Angst*): also translated as dread; the mood while Dasein is facing the nothingness, its ontological background.

Authentic (German, *eigentlich*): *Dasein's* life belongs to itself.

Being: (p. 3) the universal, indefinable, self-evident concept of human beings.

Being-false: (p. 33) putting something in front of something; covering up.

Being-in-the-world: *Dasein*; Being in time, space and the unfolding world.

Being-towards-the-End: dying; Authentic *Dasein's* anticipation of the end at death.

Being-true: (p. 33) be seen as something unhidden; discovered. *Dasein* is always being true. The possibility of Being-false is also true.

Calling (German, from the verb *rufen*): authentic *Dasein's* silent voice from itself to itself.

Care (German, *sorgen*): *Dasein's* Being (p. 248); the activities, including concern and solicitude, that makes Being-in-the-world possible.

Concern (German, *besorgen*): care about the ready-to-hand entities encountered within the world.

Conscience (German, *Gewissen*): the call of care.

***Dasein*:** human's Being.

Demise (German, *Ableben*): unauthentic Dasein's understanding of death.

Disclose (German, *erschliessen*): to uncover the truth of *Dasein*'s worldhood.

Discourse: (p. 32) letting something be seen by pointing it out.

Distantiality (German, *Abständigkeit*): the distance of Being-with-one-another.

Dread (German, *Grauen*): the mood while Dasein is facing its ontological background,
the nothingness.

Dwell (German, *aufhalten*): refer to being alongside entities within-the-world.

Dying: authentic Dasein's understanding of death in temporality; not physical death.

Equipment (German, *Zeug*): the entities *Dasein* being-with.

Equiprimordial (German, *gleichursprünglich*): equally original ontologically.

Existential (adj.): ontological usage of existence.

Existentiell (adj.): ontical usage of existence.

Facticity (German, *Faktizität*): the ontological aspect of the unauthentic temporality of
the past (having-been).

Factuality (German, *Tatsächlichkeit*): fact; ontical usage of Facticity.

Falling (German, from the verb *verfallen*): the ontological aspect of the unauthentic
temporality of the present.

Fear (German, *Furcht*): the mood of inauthentic *Dasein* while facing something
(ontically) concrete.

Hearken (German, *hören*): listen authentically.

Hermeneutics: a philosophical method using various perspectives to form a web of
belief around the same subject matter. It was first used to interpret the bible.

Repeated interpretation makes our understanding of the subject matter deeper and more meaningful. In the process of repeated interpretations, *Dasein's* worldhood is expanding .

Historicality (German, *Geschichtlichkeit*): the history understood ontologically by authentic Dasein based on temporality.

Historiology (German, *Historie*): science of history.

History (German, *Geschichte*): stands for the kind of “history” that actually happens.

This term is used factually.

Homo (Greek): human.

Horizon (German, *Horizont*): the context of the *worldhood*.

Idle-Talk (German, *Gerede*): chattering, a state of inauthentic *Dasein*.

Keep silent (German, *schweigen*): a state of authentic *Dasein*.

Inauthentic (German, *uneigentlich*): Dasein's life does not belong to itself.

Logos: (p. 33) lets something be seen.

Moment-of-Vision (German, *Augenblick*): authentic temporality of the present.

Mood (German, *Stimmung*): an ontical term for everyday usage. It is grounded on *State-of-Mind*.

Nothingness: Dasein's ontological background.

Ontical (German, *ontisch*): metaphysical aspect of beings; dealing with everyday empirical entities of beings.

Ontological (German, *ontologisch*): metaphysical aspect of Being; dealing with a priori questions of Being.

Ontology (German, *Ontologie*): metaphysics of Being.

Perish (German, *verenden*): animal's death.

Phenomenology: (p. 27) method of ontology: rigorous science of directly investigating the essence of Being and things themselves.

Phenomenon: (p. 28) that which shows itself in itself.

Present-at-hand (German, *vorhanden*; *Vorhandenheit*): handy. physically available.

Primordial (German, *ursprünglich*): ontologically original.

Ready-to-hand (German, *zuhanden*): available in terms of understanding.

Repetition (German, from the verb *wiederholen*): authentic temporality of the past.

Reticence (German, *Verschwiegenheit*): *Dasein* listens to its own speechless calling in an authentic state.

Semblance: (p. 29) show itself as something which it is not.

Silence: the opposite of Idle-Talk. Authentic *Dasein* keeps silence.

Solicitude (German, *Fürsorge*): care for the other people.

Spatiality (German, *Raum*): ontological term for space. *Dasein* judges its spatial relationship with an entity within its world by giving the entity a direction, yonder or being-there, and then articulates the distance of that entity.

State-of-Mind (German, *Befindlichkeit*): the ontological background for *mood*.

Tautology: has the same meaning; circular reasoning.

Temporality (German, *Zeitlichkeit*): non-linear time of the past, the present and the future.

The “They” (German, *das Man*): the others; the world of unauthentic *Dasein*; the final destination of falling.

Thrownness (German, *Geworfenheit*): the situation which *Dasein* encounters. *Dasein* often confronts new situations suddenly as it were thrown into the world. For instance, such events as a wedding, the arrival of a baby, a car accident, awakening from a deep sleep and taking a test are the situations of “thrownness.”

Unconcealment: uncover the truth. In Heidegger’s The Origin of the Work of Art, unconcealment refers to uncovering the truth of the world of art works.

Uncover (German, *entdecken*): to let *Dasein* show the truth of itself. Also used interchangeable with unconceal, disclose and uncanny.

Worldhood (German, *Weltlichkeit*): *Dasein*’s world. In Heidegger’s phraseology, worldhood means the relationship between *Dasein* and the world which *Dasein* discloses.

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