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THE ETERNAL AND THE POETIC IN RE-CREATING BRAZILIAN MUSIC: THE MUTUAL ENRICHMENT OF POPULAR AND CLASSICAL MUSIC IN THE WORKS OF HEITOR VILLA-LOBOS, RADAMES GNATTALI, AND ANTONIO CARLOS JOBIM

MARIA J. FARINHA

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by

Maria J. Farinha

A thesis submitted to the Faculty of Graduate Studies of York, University in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

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ABSTRACT

This thesis contains five musical compositions in a Brazilian hybrid idiom. The accompanying text discusses how Brazilian folklore has been used to produce a national form of "classical" or "erudite" music, and how erudite music has in turn elevated the quality of Brazilian popular music. Three Brazilian composers have been chosen for study in order to gain a better understanding of their craft, musical ideas, and cultural contribution. The author's original compositions in this thesis have been consummated in a hybrid genre merging the classical and popular streams of Brazilian music.

 \mathbf{v}

...Music cannot be defined; it is a complete art and

is independent of literary definitions. It can only be

interpreted as music itself; in my case, as Brazilian

Music."

Radames Gnattali

For Ronaldo, Lissa, and Ronnie

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Introduction

In Brazil, the intellectuals of the end of the 19th century and beginning of the 20th sought, through theories of evolution, to understand the characteristics of the Brazilian people and how they differed from the Europeans. This issue came up in the investigations on the "national identity," as Renato Ortiz mentions:

In Brazil, the principal figures of the modernist movement did not oppose all artistic accomplishments prior to their own. The big battle was waged against archaism, meaning everything that impeded free creation. The dilemma for the intellectuals of the day was, to understand the gap between theory and reality, which formed a part of the construction of a national identity. Thus, as opposed to European theories of evolution, in which the concepts of race and environment had a limited scope, in Brazil these concepts were widely used by our thinkers, coming to specify the "particularities" of our "evolution" as a measure of how the national reality differed from that of Europe, acquiring in Brazil new forms and peculiarities.²

The Brazilian composers found themselves at the center of this "big battle," attempting to find a way to put an end to the bad reputation of "the past and backwardness" which the country was burdened with. In this way, Brazilian modernism does not try to "explicate Brazil's backwardness," but rather presents a national movement aiming to create music that was genuinely Brazilian, neither classical nor popular. It is also important to mention that these composers felt it necessary to develop a "non-religious" instrumental musical language, as Jose Miguel Wisnik comments:

The creation of the Musical Conservatory in 1842 fomented the development of non-religious instrumental music, to which Francisco Manuel da Silva (1795-1865), author of the National Anthem, contributed. The first author to gain international prestige, however, was Carlos Gomes (1836-1896), whose opera "O Guarani" (The Guarani), which debuted in La Scala in Milan, is notable for the combination of the typical traits of Italian opera with the wild setting of South America. Even in the 19th century, some Romantic nationalists, such as Alexandre Levy (1864-1892) and Alberto Nepomuceno

^{1.} Renato Ortiz, Cultura Brasileira e Identidade Nacional, (São Paulo: Brasiliense.1985),14-15.

(1864-1920), sought to acclimate chamber and symphony music to the local environment by using certain rhythms and themes from popular music (i.e. from unwritten tradition). Besides them there were others who were very close to end-of-the-century European music, such as Henrique Oswald (1852-1931) and Glauco Velasquez (1884-1914).³

We should remember that the composers of Brazilian romanticism, such as Alberto Nepomuceno (1864-1920), Henrique Oswald (1852-1931), and Glauco Velasquez (1884-1914), were somewhat forgotten in the late 19th century, and relegated as though they were unimportant in their time. Nepomuceno was especially a victim of a Modernist radicalism. The radicalism based on Marxist theories that offered a unique comprehension of Brazilian modern society. These Modern Brazilian composers were anxious in denying the past in order to impose the new. Evidence suggests, but does not prove, that these Romantic composers were not opposed to the new movement, but were simply left aside.⁴

Above all, Brazilian modernist musical nationalism in the '20s and '40s was concentrated on the idea of overcoming the distance between the written and unwritten traditions through the incorporation of themes from rural, anonymous, and collective popular culture. At that time, the oral and the written, the "erudite" and the "popular," were continually being rearranged in a singular way. This interaction is clearly represented in the musical works of the main composers of the first phase of Modernism

^{2.} Arte e Cultura: Encontros Entre o Popular e o Erudito, by Jose Miguel Wisnik, CD-ROM (Ministerio das Relacoes Exteriores Itamaraty, 2004).

^{3.} Dante Pignatari, "Nova Luz Sobre a Obra do Mestre," *Diario do Nordeste*, (4/7/2004) http://diariodonordeste.globo.com/materia.asp?codigo=173591 (accessed on May 27, 2009).

(1880-1929). They are: Ernesto Júlio Nazareth (1863-1934), Heitor Villa-Lobos (1887-1959), Francisco Mignone (1897-1986), and Lorenzo Fernandez (1897-1948). In the second phase of Modernism (1930-1945), when Brazilian music was experiencing one of its best moments, the composers who stood out were: Radames Gnattali (1906-1988), Mozart Camargo Guarnieri (1907-1993), César Guerra-Peixe (1914-1993), and Cláudio Franco de Sá Santoro (1919-1989). The third phase of Brazilian Modernism began in 1945, with the main musical protagonists being: Antonio Carlos Jobim (1927-1994), Edino Krieger (1928-), Marlos Nobre de Almeida (1939-), and Jose Antonio Rezende de Almeida Prado (1943-).

The Brazilian artistic creation in the first two decades of the 20th century represented a slow preparation for the great revolution of the Week of Modern Art of 1922, a movement that profoundly affected the cultural life of the whole country. This movement raised a protest against the prevailing academicism, preaching the modernization of artistic languages in all their varieties. Arnaldo Contier explains:

The Week of Modern Art, held in the Municipal Theater of São Paulo in February 1922, was aimed at renewing artistic language by encompassing all the arts. In the case of music, the artists, supported by the prevailing social agents linked to the agrarian, exporting bourgeoisie, sought to break with traditional art (romantic music) which involved techniques and the use of musical themes with European influences. It consisted of exhibitions and conferences on modernist esthetics, poetry readings, and concerts.⁴

The main objective of this Brazilian modernist movement was to promote a critical consciousness of national reality. It incorporated and combined the most diverse artistic and ethnographic elements: the Indian, the African and the Portuguese, the piano and the *cuica*, the forests and the school.

^{4.} Arnaldo Contier. Música e Ideologia no Brasil. (São Paulo: Novas Metas, 1985), 23.

In fact, the point of this essay is not to look at the combination of musical genres in Brazil as a historical curiosity, but rather, to see it as an old, continually integrating, and deeply influential source of Brazilian culture. On the one hand we can percieve a composition by Villa-Lobos as a structure supported by the sense of organization, with defined instrumentation and the musical text noted in detail in the score. On the other hand, we may regard a characteristic song by Jobim as a single line of melody with chord symbols. But to see the varying genres of Brazilian music this way would obscure their deeper significance. This essay attempts to provide a greater understanding of the lives and some of the works of three Brazilian composers who made invaluable contributions to Brazilian music between the 1920s and the 1960s. Presented in historical sequence, it will be seen how themes from Brazilian musical folklore were inserted into European harmonic, melodic, and rhythmical contexts.

Heitor Villa-Lobos, and Radamés Gnattali are widely viewed as undisputed paragons of the Brazilian musical scene of the first half of the 20th century. The third composer analyzed here is Antonio Carlos Jobim. He is, undoubtedly, the Brazilian musician who best represents Brazilian music in the second half of the 20th century. Jobim's discovery of national icon Heitor Villa-Lobos was what most inspired him. Nevertheless, he never strayed from the sounds of his country's popular samba music, and explored new possibilities within the Afro-Brazilian rhythms. Likewise, Jobim would later point to the influence exerted by French impressionist composers Claude Debussy and Maurice Ravel on his own music when he was still a young composer. Finally, this essay presents, compares, and contrasts five of the author's own compositions that interplay among the various classical and popular music genres.

I: The Brazilian Musical Scene

In the beginning of the 20th century, Rio de Janeiro and São Paulo were the two great centers of development in the field of composition. These cities offered greater opportunities, particularly with radio stations, which needed orchestrators and conductors. So many original composers from different regions of the country approached these two centers seeking further knowledge, work, and greater publicity. In Brazil the prevailing musical taste in the main cultural centers at this historic moment, including São Paulo and Rio de Janeiro (the 1910s and 20s), had been limited to a repertoire bogged down in the classical-romantic tradition. The works sanctioned and presented in concert programs were restricted to composers from the past such as Bach, Handel, Mozart, Beethoven, Chopin, Schumann, Wagner, Brahms and Verdi, and contemporary composers like Richard Strauss, Giacomo Puccini, Pietro Mascagni and Gustav Mahler among others. The Brazilian modernist composers, preoccupied by the ideal of technical and aesthetic renewal in the face of the European modernism, vehemently defended the project of creating a Brazilian music, to be nationalistic in its rhythmic, melodic, timbral and formal specifics. This national music, as an expression of folkloric representations and the interpretation of a certain conception of Brazilian history, favored the establishing of a program aiming at a modernist Brazilian identity. This program was based on thematic and technical research into popular culture.

In that context, Rio de Janeiro and São Paulo presented an innovative and attractive cultural environment for young composers. Everything was a novelty: the Modernism of musicologist Mário de Andrade and writer Oswald de Andrade, the first

radio transmissions, the great concerts. This cultural effervescence attracted young musicians who dreamed of a brilliant career on the most famous stages in the land.⁵ By the late 1920s, music encountered the experimental spirit of modernism in the hands of Villa Lobos (1887-1959) and, at the same time, the exploration of sonority by means of Brazilian expression. It is curious and worth recalling that 20th century French composer Darius Milhaud claimed that classical musicians of Rio de Janeiro, including Villa lobos, did not valorize the popular music of their country:

It is regrettable that all the compositions of Brazilian composers, from the symphonic works or chamber music of Mr. [Alberto] Nepomuceno and Mr. [Henrique] Oswald to the impressionist sonatas of Mr. [Oswaldo] Guerra or the orchestral works of Mr. Villa-Lobos (a young man of robust temperament, full of audaciousness), are a reflection of the different phases that succeeded each other in Europe from Brahms to Debussy, and that the national element is not expressed in a more lively and original fashion. The influence of Brazilian folklore, so rich in rhythms and with such a unique melodic line, is only rarely felt in the works of Rio's composers. When a popular theme or a dance rhythm is used in a musical work, this indigenous element is deformed since the author sees it through the lenses of Wagner or Saint-Saëns, if he is sixty or over, or through those of Debussy, if he's in his thirties." In the same article, Milhaud also praised Rio's popular musicians. Therefore, "[...] it would be desirable for Brazilian musicians to understand the importance of composers of choros, tangos, maxixes, sambas and cateretês like Tupynamba or the talented [Ernesto] Nazareth. The rhythmic richness, the ever-renewed fantasy, the verve, animation, and melodic invention of a prodigious imagination, all of which are found in every work of these two masters, make them the glory and joy of Brazilian art.⁶

Speaking about 20th century classical music in Brazil, Brazilian musicologist Mario de Andrade was concerned with the modernists' need to break from the past. Therefore, he formulated a distinction between the classical music of 18th and 19th century Europe, and what he called the music of the future, which would be based

^{5.} Vasco Mariz, História da Música no Brasil. 2nd ed. (Rio de Janeiro: Civilização Brasileira, 1983), 234.

^{6.} Darius Milhaud. "Brésil" (La Revue Musicale article published in 1920), 60-61.

simultaneously on modernist breakdowns of musical form and on an "understanding" of folk and popular music.⁷ Brazilian popular music has been constructed as a privileged discursive arena for debating the great national issues ever since its emergence at the beginning of the 20th century. "This is especially evident in critical moments of the country's history, when society was divided by sometimes-irreconcilable social positions. In those moments, the government, the regime, the state, international relations, as well as specific social, political, cultural, economic, and other issues were polemicized through songs that engaged in heated debates with one another." ⁸

Jose Ramos Tinhorão is an indefatigable writer on Brazil's popular and traditional music. His book, *Pequena Historia da Musica Popular: da modinha a canção de protesto* (1974), has been a fundamental source for the social history of the major genres of urban music: Choro, Carnival Marches, Bossa Nova, varieties of Samba, and Frevo. Tinhorão believes Choro is the Brazilian musical genre closest to European classical music. This comes from the impression of melancholy generated by the bass lines from the guitars. Choro is not only the Brazilian music which is closest to European classical, it is the truly Brazilian genre. It was developed from European genres, African rhythms, and a classical range of harmony that had been modified by the early 20th century composers. "Among all the styles that come from Brazil, Choro is the genre that speaks

^{7.} Albert T. Luper, "The Musical Thought of Mário de Andrade (1893–1945)," *Anuario*, Vol. 1, (1965), University of Texas Press: Stable URL: http://www.jstor.org/stable/779799.

^{8.} Rafael Jose de Menezes Bastos, "The Origin of 'Samba' as the Invention of Brazil (Why do Songs Have Music?)." *British Journal of Ethnomusicology*, v. 8 (2000): 69-70.

^{9.} Charles Perrone, "Studies in Latin American Popular Culture, 1990," *Latin America Music Review*. Vol. 11 No.1, http://www.jstor.org/stable/780362/ (accessed on October 10, 2008 17:48).

most of the Brazilian personality."10

Observing how these new ideas evolved in Brazil, all of the artists and authors who had inspired the Brazilian art world in the early part of the 20th century, had become increasingly concerned with creating and establishing an authentically Brazilian culture. Several young generations of musicians turned their attentions to urban art created by popular artists of mixed racial background. This new intellectual target correlated to changing hypothetical perspectives on racial miscegenation in Brazil. It is important to mention that, regardless of the ideological alternatives of Brazilian ultra-nationalists, music and culture in general produce and develop within, without, or throughout national, ethnic, and socio-economic boundaries. In another way, a remarkable, but controversial, explanation of such phenomena is achieved through an anthropological approach employed by Hermano Vianna in O mistério do samba (1997). For Vianna, "Samba and Choro became privileged cultural forms in a theoretical reevaluation." Based on the ideas of Gilberto Freyre, Benedict Anderson, and Eric Hobsbawm, Vianna emphasizes how national histories and authenticities are constructed. He concludes that "the crystallization of the Samba genre and its symbolic elevation were concurrent, not consecutive processes. There never existed a well-defined, "authentic" Samba genre prior to its elaboration as a national music." 11

In this exhilarating artistic scene, in the 20s, Heitor Villa lobos initiated his project of divulging the Brazilian National essence in his compositions. He had taken

^{10.} Bruce Gilman, "Choro, Chorinho, Chorao," Brazzil (News from Brazil). http://www.brazzil.com/(accessed on October 23, 2008).

^{11.} Hermano Vianna, *The Mystery of Samba*, (edited and translated by John Charles Chasteen. London: The University of North Carolina Press, 1999), 10.

advantage of his relationship with popular urban composers, and his musical research expeditions to Brazil's inland regions, for his inspiration. Radames Gnattali, a classically trained pianist and composer, also studied popular music with Choro composer Pixinguinha (1897-1973). Villa Lobos and Gnattali set themselves the project of transforming the Brazilian popular cultural expression into an evidently refined art. This crusade to define and communicate "Brazilianness" was also the crusade of the young composer Antonio Carlos Jobim. Because of his fantastic abilities in bridging the gap between the two idioms (popular and classical), he was hired by the Continental recording company in 1952 and worked with Maestro Radames Gnattali. 12

These three composers, whose compositions are recognized as benchmarks, have been called nationalists. However, as Gerard Béhague correctly observes, "multifaceted and non-exclusive Brazilian nationalism, since its conception and treatment of nationalism tended to be integrated into their many stylistic experiments, resulting in a complex and varied musical language." Particularly, stylistic experiments resulted in a "fused, unprejudiced," complex and varied musical language: "The Brazilian Music."

^{12.} Ronnie D. Lankford, Jr., "Jobim's Biography," JRank: Songwriters Hall Of Fame http://biography.jrank.org/pages/3654/Jobim-Antonio-Carlos-Tom-1927-1994-Musician.html (accessed January 4, 2009)

^{13.} Gerard Behague, *Heitor Villa-Lobos: The Search for Brazil's Musical Soul*, (Austin: University of Texas Institute of Latin American Studies, 1994), 43.

II: Heitor Villa-Lobos

Heitor Villa-Lobos was born on March 5th, 1887. His father, Raul Villa-Lobos was a professor and staff member of the Brazilian National Library, author of books on history and astronomy, as well as a "good musician, practical, technical and perfect." ¹⁴ Villa-Lobos started his musical apprenticeship with cello and clarinet lessons. His father took him to places frequented by famous musicians and distinguished individuals. Through this exposure, he had the opportunity to come into contact with people knowledgeable in the roots of the best Brazilian music. The death of Raul Villa-Lobos left the family without resources. Heitor was 12 years old and his mother, Dona Noemia, had to work very hard to ensure their survival. During that time, the young Villa-Lobos often visited the house of Aunt Zizinha, and practiced playing Bach preludes and fugues on the piano. But it was the acoustic guitar, an instrument discredited at the time as a symbol of Bohemia and the underworld, which exercised a strong attraction to him. Upon leaving his house at 16 years old to stay with another aunt, Villa-Lobos became free to join a Choro group (itinerant street musicians), and to play the acoustic guitar. It is important to remember the importance of the Choro music at that time, regarded as a more sophisticated genre than Samba. The Choro musician Pixinguinha, commented:

Choro had more prestige at that time. Samba, you know, was sung more in the backyards, by the poor people. If there were a party, soon Choro musicians would be summoned; they performed in the drawing rooms. In the

^{14.} Ermelinda Paz, Villa Lobos e a Musica Popular Brasileira (Rio de Janeiro: Biblioteca Nacional-Arte e Cultura Producoes LTDA- 2004), 4.

backyards, for the servants, was where the samba was played. 15

This association with Choro players strongly affected the sensibility of the brilliant composer and exerted a major influence on his future works. In 1905, at the age of 18, Villa-Lobos was already demonstrating a deep nationalistic sentiment. It was during this time that he traveled through many regions of Brazil collecting extensive musical documentation, learning more of his country, the Brazilian people, and their music. On his fourth research trip, which lasted nearly three years, he traveled to the interior of the North and Northeast, playing here and there to earn some money, making contact with the pacific Indians to learn about their music. The Congadas, Batuques, Macumbas, and Candomblés, 16 with their religious roots introduced into popular music by Brazilians of African descent, found in Villa-Lobos a musically brilliant interpreter capable of meeting any technical challenge. 17 Villa-Lobos confronted many difficulties before being recognized in Brazil. His works were ahead of the comprehension of contemporary Brazilians. As well as being an uncommon talent, he had an amazing tenacity, and a serious commitment to Brazilian society. According to him, "the serious composer should study the musical heritage of his country, the geography and ethnography of his own and other lands, and his country's folklore, whether within a literary, poetic or political framework or a musical one."18

^{15.} Muniz Sodre, Samba o Dono do Corpo. (Rio de Janeiro: CODECRI, Alternative Collection, 1979), 62.

^{16.} Congadas, Batuques, Macumbas and Candombles are rituals that formed a part of the Brazilian festivities in honor of the black saints.

^{17.} Heitor Villa-Lobos, and Arminda Villa-Lobos, "The Presence of Villa-Lobos, Vol. 2" (Rio de Janeiro: MEC, Museu Villa-Lobos, 1965-1981), 103.

^{18.} Ibid., 24, 25.

Villa-Lobos represented the voice of Brazil in its totality, having tasted the working methods of cunning improvisers like the Choro players, with whom he had lived in his youth; having knowledge of the precious, albeit limited, world of pianist Ernesto Nazareth and his predecessors; connecting directly or indirectly with the rich folklore of the diverse regions of Brazil. Present in his works are influences from the Amazon and the Northeast, the popular songs and the street songs, children's songs and nursery rhymes, European-style waltzes, the Afro-Brazilian rhythms, and the native Brazilian music. Villa-Lobos eternalized popular melodies, simple and expressive of uncorrupted folklore, encasing them with his great compositional technique. In his soul, he felt the necessity of guiding his thoughts toward the children and the Brazilian people in general. ¹⁹ In 1918, reflecting on the musical soul of Brazilian folklore, Villa-Lobos composed his collection entitled: "A Prole do Bebê" (The Baby's Family), consisting of eight pieces for piano solo, each one referring to a doll with distinctive Brazilian characteristics. The first volume of "A Prole do Bebê" was introduced by the Polish-American pianist Arthur Rubinstein, at the Municipal Theatre in Rio de Janeiro on July 9th, 1922. The reports on the impact that this work made on the public at that time are conflicting. Bruno Kiefer notes favorable reactions at its opening, including encores for some pieces. Later reports by Rubinstein, however, paint a different picture. Its performance at a concert in Rio de Janeiro by the pianist provoked "boos" from the audience and adverse reactions from important figures from the Rio musical milieu.²⁰

^{19.} Bruno Kiefer, Villa-Lobos e o Modernismo na Música Brasileira, (Porto Alegre: Editora Movimento 1981), 131.

^{20.} Carlos Kater, "Villa-Lobos de Rubinstein," Latin American Music Review, vol. 8, no 2, University of Texas, Fall-Winter/1987), 250.

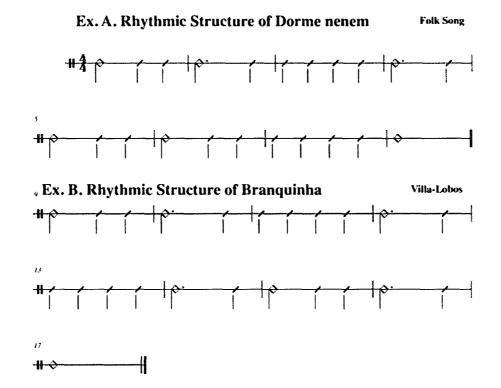
Which musical resources could Villa-Lobos have used in the design of this work, seeking an authentic nationalism, and not falsifying the folkloric characteristics? This brief analysis of two pieces of the first volume of "A Prole do Bebê" (Branquinha and Moreninha), helps to clarify this issue, in that it informs us of a series of ideas and musical procedures used by the composer at the beginning of the second phase of his work, in which he exhibits a noticeable enrichment of his technical and creative resources. It begins with a brief analytical study of the first piece entitled "Branquinha, the Porcelain Doll," defining its formal structure, pointing out the characterization and behavior of its main structural elements, as well as some procedures typical of the composer which are apparent throughout the collection.

Brief analysis of "Branquinha, a Boneca de Louça" [Branquinha, The Porcelain Doll], and "Moreninha, a Boneca de Massa" [Moreninha, The Little Brunette Doll]:

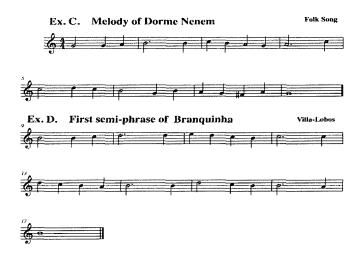
The basic structural principle used in the musical architecture of this piece is one of work on two different levels, where the first is predominantly made up of melodic elements and the second by rhythmic and harmonic elements, which form an ostinato. It follows the fundamental pattern of accompanied melodies, with the difference that in this piece the ostinato has the main function of supporting and ordering the musical discourse, not merely the function of accompanying melodies. The main structural elements used by the composer may be classified as: rhythmic and harmonic ostinato, and melodic

materials with thematic value, derived from the Brazilian folk lullaby: "Dorme Neném" [Sleep baby].

The rhythmic and harmonic ostinato is the main element supporting and ordering the piece. It gives homogeneity to a discourse, which uses melodic materials from different systems (modal, tonal). It undergoes constant transformations, depending on the melodic materials presented, caused by alterations to harmonic constructions, change of time signature, and changes of accentuation and note durations, as shown below in Examples A and B.



On comparing the two examples referred to, it can be seen that in the first two phrases there is no difference in the rhythmic and time values. Variation only occurs in the second semi-phrase, as shown below in Examples C and D.



In terms of melody, the first semi-phrase of "Branquinha" starts in the major third above the first note of "Dorme Neném" and sticks to the original tonality (G major).

There is an alteration to the outline of the melody in the second semi-phrase (Ex.D, in the 5th bar), including omission of the tonic and the leading note. In this process of variation, the line of the melody only suggests a tonality (or mode) but does not make this explicit.

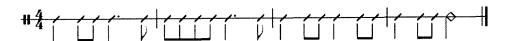
The main point in this brief analysis, relates to the musical elements and procedures used by the composer. It can be seen initially that there is direct use of Brazilian folkloric material, transfigured by a set of procedures, which simultaneously obscure and attest to

its origin. These procedures place this work by Villa-Lobos simultaneously in the erudite and popular genres. In this process, the idea of mainly maintaining and stressing the original rhythmic structures of the folk melody from "Dorme Neném" is a relevant piece of information. Examples C and D from "Branquinha" show us these procedures, as do E, F, G, and H, relating to the second piece, "Moreninha," in the collection, in a still more conclusive fashion.

Ex. E. Theme from "Moreninha" (bars 3-8).



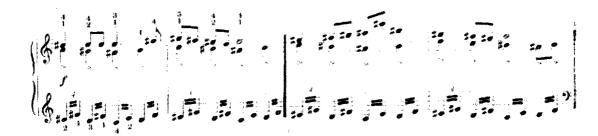
Ex. F. Original rhythmic structure (folk song).



Ex. G. "Moreninha" (bars 21,22 - 23,24).

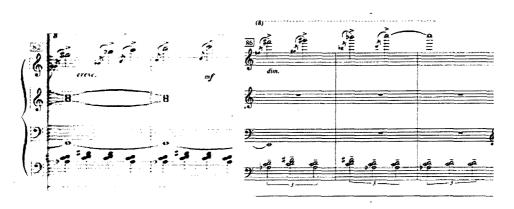


Ex. H. "Moreninha" (bars 39-42).



A full range of options enabled the composer to simultaneously protect the essential traces and characteristics of the "popular national" culture, and to use a contemporary melodic and harmonic vocabulary, once again demonstrating the attempt to develop a unique Brazilian musical genre. At the same time, in some pieces from *A Prole do Bebe*, we may find a series of options much to the taste of the European avant-garde of the time: the use of modal and whole tone scales (Ex I, below), brief melodic sequences with pentatonic mobility, harmonization by intervals of 4ths and 5ths, and ambiguity between major and minor keys.

Ex. I. "Branquinha" - the melody is presented using a whole tone scale (bar number: 84, 85 and, 86, 87, 88)



The significance of these works within the Brazilian cultural context of 1910-1920 can be seen immediately. It has been established that these works emerged into a premodernist milieu still impregnated with the spirit of the Rio Belle Époque, "with its rigid standards of taste and beauty, which mirrored Parisian bourgeois taste at the turn of the century. In that environment, coexistence with national elements, native to popular culture was considered a transgression against the standards of good taste." ²¹ Villa-Lobos career at the time reflects the cultural antagonism of Rio, characteristic of the first two decades of the century. If, during an initial period, his career as a musician was linked to cinema orchestras, Choro groups, and the composition of Waltzes, Schottisches, Polkas and Marches, in short, to popular music with no great pretensions, "the powerful influences of European music of the end of the 19th century, particularly those of Wagner and Puccini initially, and later of Debussy, were also apparent."²² However, the need to establish a unique musical genre in Brazil was clear. The encounter with folk, popular music and classical music, albeit carried out in a compositional individual manner, may therefore be considered as part of a greater movement in socio-cultural terms. The work "A Prole do Bebe" addresses one of the central issues of Brazilian modernism, namely an attempt at assimilating folk music into a modern cultured language. The inclusion of something national by Villa-Lobos occurred via a modernist stance contrary to the standards of the academic approach of the time.

^{21.} Monica Pimenta Veloso, As Tradições Populares da "Belle époque" Carioca, (Rio de Janeiro: Editora Funarte, 1988), 25.

^{22.} Vasco Mariz, Heitor Villa-Lobos -Compositor Brasileiro, (Rio de Janeiro: Ed. Zahar, 1983), 3.

Like the Brazilian musicians of the end of the 19th century and the first half of the 20th century, I also felt the need to expand and experiment with harmonic and melodic timbres and movements in my composition: "Sweet Presence" (2008). Based on a simple quiet lullaby, intended to lull my son to sleep, the musical structure of this Brazilian Waltz is simple and traditional. In each bar, I sought parallel movements, by voices in counterpoint, seeking better timbres within my choice of instrumentation. The three flutes underwent constant changes, depending on the climax presented, and brought about changes in timbre in the harmonic formations. The atmosphere in this Waltz is essentially sentimental, sometimes sounding a little overemotional as in the popular Brazilian ballads. The most important difference between the traditional Waltz and the Brazilian Waltz, is that the Brazilian one was not meant to be danced to. However, it was meant to be played in the traditional street serenade style of Rio de Janeiro's nightlife. Therefore, the most important element in Brazilian Waltz is the way you play it. As stated by Paes and Aragão, "the Waltz was one of the first European genres that came to Brazil, in around the second decade of the 19th century. The waltz, along with the Schottische and the Polka, among others, took on different forms in different regions in Brazil, from flute bands to concert musicians. The common thread in these Brazilian waltzes is the characteristic triple meter. The execution of many Brazilian Waltzes uses rhythmic freedom, which accentuates its expressiveness. In Brazilian Waltzes, the melody is what normally leads the group, and the soloist can speed up or slow down in certain passages, thus challenging his band mates."23 In the Waltz "Sweet Presence," the introduction is

^{23.} Anna Paes, Pedro Aragao, "Oficina de História do Choro" (Rio de Janeiro: Escola Portátil de Música, apostila-2005) www.ijb.org.br/escolaportatil, see appendix, (accessed on May 4, 2009).

written for the piano. Its duration is one minute and forty-two seconds, and was interpreted and recorded by pianist Glenda Del Monte. During the recording, she was guided by me to follow the rhythmic freedom of a traditional Brazilian waltz. She starts out in tempo (quarter note = 140) and then stresses her expressivity by slowing down and ad-libbing. She commented that she felt the distinctive sensation of a mixture of classical eloquence, with rhythmic liberty of popular music, evoking a sentiment or emotion in a stylistic diversity. This Waltz, which shows a mother singing a lullaby to her baby, works in the context and communicates the sentiment. In the next pages, below, I exhibit the original Lullaby, its piano arrangement, and its final orchestration. In the first bar of the piano introduction, the pianist reads: *a paciere*, an Italian expression that means, at the pleasure or discretion of the performer, typically with an *ad libitum* tempo, and the use of *ritardando*.

A Lullaby for Baby Ronnie
December 2001
(Original song)

Maria Farinba



OMaria Forinta 2008

Sweet Presence A Lullaby Without Words for Baby Ronnie

Maria Farinha

For piano with flutes (C), alto flutes (G), clarinets (B-flat), and strings.



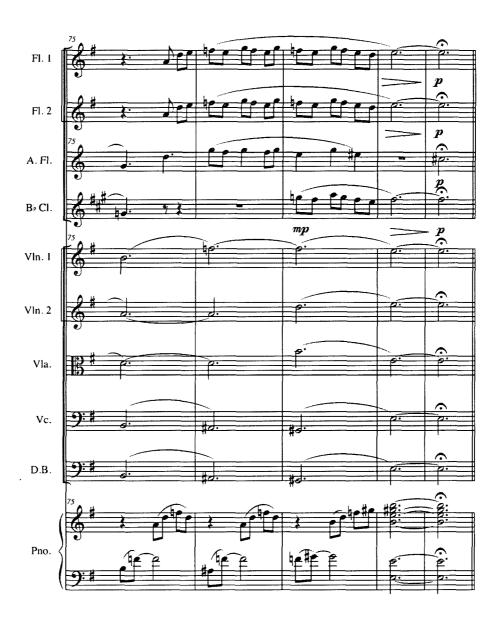












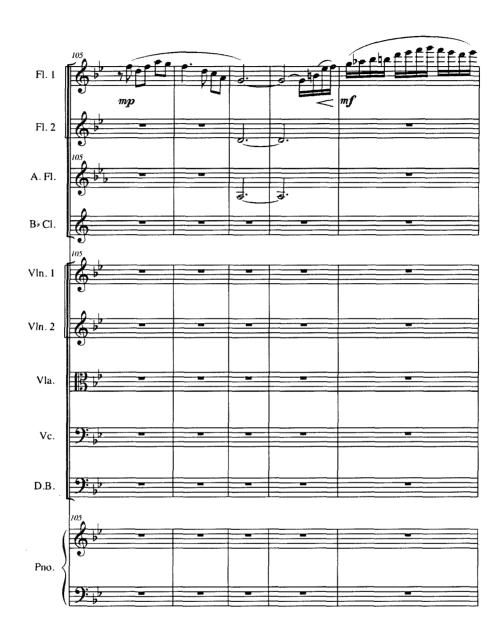




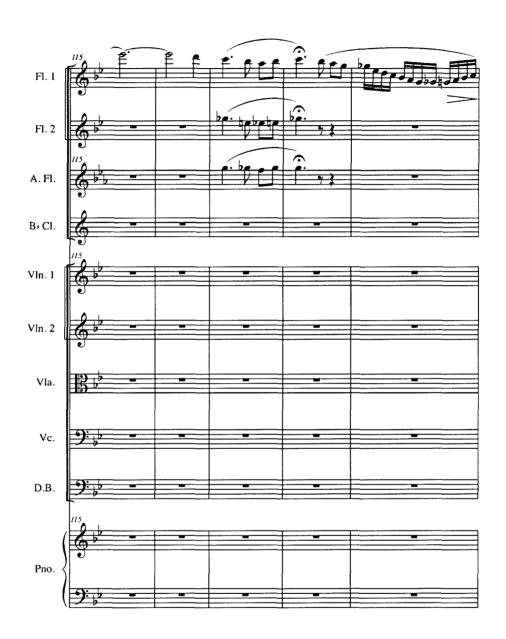












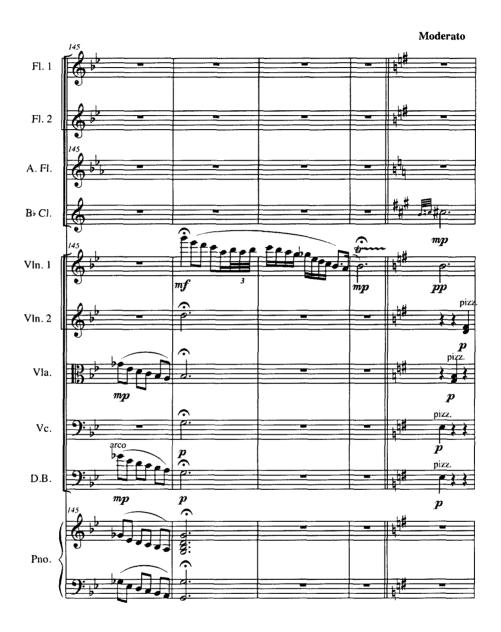


































I should add that Villa-Lobos was an urban musician and always worked in big cities. By turning our attention to the composer's initial influences, we may point out that his experience, as a "chorão" (a musician who composes Choro), was decisive. Villa-Lobos made individual elements used by "chorões" at the beginning of the 20th century his own and transformed them into the intrinsic raw materials of his compositions. This happened most systematically in his "Ciclo de Choros." In the words of the musicologist Mário de Andrade, "the admirable Choros of Villa-Lobos for instrumental chamber groups are all veritable mosaics of constancy to Brazilian melodic elements." ²⁴

José Ramos Tinhorão describes the Choro as the "crystallization" of a lazy way of playing even the happiest things: "a musical synthesis of the Afro-Brazilian bands from the farms, with a stereotyped interpretation, which middle-class Brazilian musicians had acquired from European romanticism." ²⁵ It uses the flute, clarinet, *pandeiro*, *ganza* and *tamborim*, with rhythmic support and a sketch of the chord progressions, a counterpoint line of the bass, which prepared other melodic figures as a second subject in the musical dialogue. A single line of melody with chords, which could be performed by any instrument, is notated in the key of G, with the chords for the accompaniment created on the basis of these elements. ²⁶ According to Maurício Carrilho, the genres that make up the world of Choro and its derivatives are: the *Habanera*, *Lundu*, *Polka*, Brazilian *Tango*, the *Maxixe* (all in 2/4), the *Mazurka* (in 3/4), the *Schottische* (in 4/4) and the *Quadrille*,

^{24.} Luis Nassif, "Constructing knowledge," entry posted on December 20, 2008, http://blogln.ning.com/profiles/blogs/heitor-villalobos-choros, (accessed on January 3, 2009)

^{25.} José Ramos Tinhorão, Música Popular: Um Tema em Debate (São Paulo: 1997), 62.

^{26.} Henrique Cazes, Choro: do Quintal ao Municipal (Rio de Janeiro: Editora 34, 1998), 115.

which is made up of five movements: I and III in 6/8 and II, IV, and V in 2/4. We should look at these main genres separately, bearing in mind that the characterization of each genre is the combination of the rhythm of the melody (syncopation), with the accompanying rhythm.²⁷ The Brazilian *Tango* originally started as a ballroom dance for couples, and developed into music more for listening than for dancing. Carlos Sandroni attributes the meaning of the word tango to "the dance of the black people." In this sense, Brazilian Tango refers to the African-American realm.²⁸ The difference between Brazilian Tango and *Maxixe* has also had divergent interpretations throughout history. Maurício Carrilho emphasizes the difference between the two genres, commenting that Maxixe became a genre only after starting as a dance style, and for that reason it is more extroverted. But Brazilian Tango is a more serious music, more solemn, more appropriate for listening rather than dancing. Ernesto Nazareth was one of the composers who did the most to develop the genre, incorporating a distinctive rhythm with an execution of short sets of Choro. "Breieiro," by Ernesto Nazareth, is considered the "Classic Brazilian Tango," to this day regularly played in Choro presentations.

The *Choros No. 6*, and *Choros No. 8*, by Heitor Villa-Lobos, however, are compositions with defined instrumentation, with the musical text noted in detail in the score and with no margin for improvisation, unlike a traditional Choro, but conceived through stylized elements. However, the evidence that Villa-Lobos continued to navigate

^{27.} Information derived from material collected by the Author during the first and second National Choro Festival in 2005 and 2006 (Mendes-Rio de Janeiro, Brazil); It was collected, mainly, in the Composition workshop managed by Maurício Carrilho, and the History of Choro workshop managed by the bandolin player/researcher Pedro Aragão and violinist/researcher Anna Paes.

^{28.} Carlos Sandroni. Feitiço Decente: as Transformações do Samba no Rio de Janeiro, 1917-1933. (Rio de Janeiro: Zahar, UFRJ. 2001),77-78.

among erudite and popular rhythms and instrumentation at the same time is clear in these works. A year before he died in 1958, Villa-Lobos gave a lecture on Choros in Paris. He spoke mainly about *Choros* n^o l, which he said was his first experiment, on the basis of which the others could later be written.²⁹

Written in 1926 and performed in Rio in 1942, Choros nº 6 was the first Choro for orchestra which included Brazilian percussion instruments, some of them used in the beginning of the 20th Century, and not used anymore: a large and a small *camisão*, *coco*, surdo, tambu-tambi, cuíca, roncador, and reco-reco. Villa-Lobos referred to Choros No. 6 as "the climate, the heart, the temperature, the light, the birdsong, the perfume of wet grass among the forests, and all the elements of nature of my country have served as motifs for inspiring this work which, however, does not represent any one objective aspect nor has any descriptive flavor."³⁰ Indeed, the Choros no 6 (for large orchestra), does not demonstrate what he really referred to. Perhaps, Choros nº 8 (for large orchestra and 2 pianos) is the one, which best embodies the idea of Choro for the composer. A structure supported by the sense of organization, by the organized invention as a whole, transforming what could have been a rhapsody or a fantasia into a constructed work. Composed for orchestra and two pianos, Choro nº 8 was called Choro da Dança by the composer, who used a large number of Brazilian percussion instruments, including the caracaxá. During my research trip to Rio de Janeiro, I went to investigate in the Villa Lobos Museum archives. There, I obtained permission to use and attach copies of the

^{29.} Luis Nassif, "Constructing knowledge," entry posted on December 20, 2008, http://blogln.ning.com/profiles/blogs/heitor-villalobos-choros, (accessed on January 3, 2009)

^{30.} Villa-Lobos, "The Presence of Villa-Lobos, Vol. 2," 180.

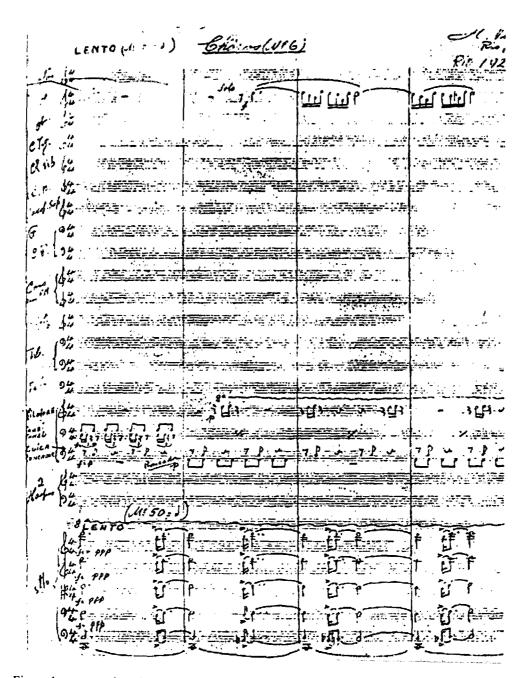


Figure 1: manuscript of Heitor Villa Lobos' *Choros N.6* (1926) Research material from the Villa Lobos Museum (P.15.1.1 MV

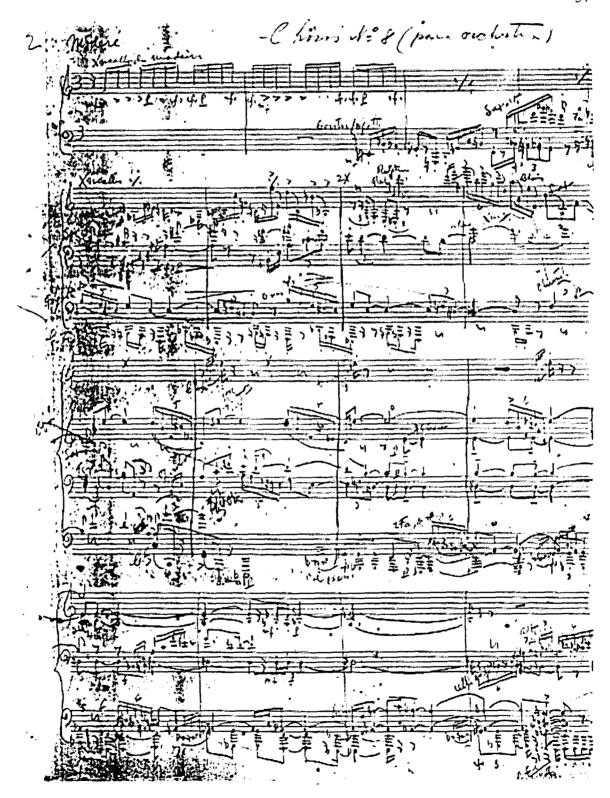


Figure 2: Manuscript of Heitor Villa Lobos' Choros N. 8 Research material from the Villa Lobos Museum (Doacao - FG n. 16 – pag 17.11)

On the other hand, my composition "This Little Choro," encompasses two sides, the musical text noted in detail in the score, and the stylization and rhythm of Brazilian popular music. The introduction displays a more classical-oriented texture with a dialogue between the flute in C and the clarinet in B-flat, very much similar to the Villa-Lobos' Choros No. 2. The Choros No. 2 was composed in 1924 originally for flute in C and clarinet in A. It presents a general harmonic structure of tonal reference, with overlapping of tonalities and some disposed dissonant characteristics in sequence. The composer Lorenzo Fernandez explains the procedure of Villa Lobos' composition for this Choro; he affirms: "invariably it creates tonic and dominant chords, aggregating appoggiaturas without resolution; in this way, it generates voicings characterized by combining and overlapping sounds, producing uncommon textures in the tonal vocabulary." Attached below is the *Pouco Movido* part of Choros No. 2, (Bar numbers 1, 2, and 3).



^{31.} Oscar Lorenzo Fernandes."A Contribuiçã Harmônica de Villa-Lobos para a Música Brasileira." (Boletin Latino-Americano de Música, v. 6, 1946): 283.

Additionaly, my composition "This Little Choro," contains elements of Brazilian *tango* in the second part of the introduction, with a *Brejeiro* dynamic. The *Brejeiro* dynamic in the Choro was explained by Acácio Tadeu Piedade as a "playful and challenging expression at the same time, that shows audacity and virtuosity of gracious and malicious form." Attached below are two rhythmic charts, written in a 5-line staff, one for the Pandeiro rhythmic notation, and the other one for the *Tumbadora* (the Brazilian conga) rhythmic notation. These notations are used in this Choro composition. Percussion is, usually, written in orchestral scores on a single-line staff, using standard noteheads, and no clef. This single-line will always be the middle line of a "normal" 5-line staff.





^{32.} Acacio Tadeu de Camargo Piedade, Marina Beraldo Bastos, "A Analise Musical da Improvisacao no Jazz Brasileiro." *UDESC: Artigo da Revista de Pesquiza* Vol. 1 No. 2, 2000.

^{33.} Mingo Jacob, Universo Ritmico (Sao Paulo: IrmaosVitale, 2003), 30.

"This Little Choro" is a Choro-canção, a Choro with lyrics. Therefore, the lines below are the English translation, not an English version, of "Esse Chorinho."

This Little Choro

When I lost you, my Love

The sky lost its color.

Then, now, I just have this ocean to treasure, and my voice to sing a song,

and I will be singing alone.

When I lost my dreams,

my Choro remained in my thoughts.

Then, I played my Choro over, and over, to conceal my grief,

and to forget you.

Please my dear, come, and sing with me.

Get your emotions loose and sing this little Choro-canção.

This Choro is so enchanting; it will make you sing forever.

I will keep dreaming about you,

and every time I'll see the moon, I'll see your face.

Then, I'll record this Choro, and engrave my love in your heart, forever.

























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In conclusion, in Europe just after the end of the First Great War, alongside a colossal crisis of values, the 1920s showed feverish creativity. Paris was the capital of a new art, and in that Paris was Villa-Lobos, creating the new (perhaps the real) Brazilian music almost from scratch. He took that inaugural, explosive synthesis to Paris in the 20's, where numerous celebrities found success. "Villa-Lobos was never 'erudite.' He would have detested that adjective, which ended up applied to concert music. He studied in his own way, with some masters of the old Brazilian National School of Music. Like Brahms with German romanticism, Villa-Lobos created modern Brazilian music: a case of a unique musical genre with an aesthetic scope, in almost divinatory contact with the deep soul of a land. For him there were no barriers, and, no insuperable divisions between popular music and concert music." 34 With Villa-Lobos, Brazilian art finally found its footing. His country accepted him without demanding that he write manifestos or make speeches. Caldeira Filho once said that "Villa-Lobos is an isolated figure in the world music scene who appeared on his own, and not, as in Italy, France or Germany, as the product of a culture integrated into a tradition." 35 Two photographs of Heitor Villa-Lobos are attached below which show his need to be playing percussion instruments typical of Brazilian popular music while composing. One of the photographs clearly shows Villa-Lobos sitting at the piano, composing, and playing wooden sticks and a maraca. The composer, polemical as ever, said:

Patriotism in music, and capitalizing upon it, is very dangerous. You will have propaganda instead. But nationalism – the power of the earth, the

^{34.} Leonel Kraz, Ricardo Albin, João Maximo, Tarik de Souza, Luis Paulo Horta, *Brasil Rito e Ritmo* (Rio de Janeiro: Aprazível Edições, 2008)...

^{35.} J.C. Caldeira Filho, Os compositores, (São Paulo: Cultrix, 1961), 279.

geographic and ethnographic influences that a composer cannot escape, the musical idioms and sentiment of people and environment – these origins, in my opinion, are indispensable to a vital and genuine art. I don't write dissonances to be modern, not at all! What I write is the overall result of my study and it results in a nature, which is like the nature of Brazil. I tested my studies against the heritage of Western music and eventually arrived at a middle ground that represents the individuality of my ideas. ³⁶

Villa-Lobos, above all other twentieth-century Brazilian composers, was capable of realizing how far any instrument could be stretched technically and musically without boundaries, providing music beyond nomenclatures. He said once: 'My teacher? ... Brazil.' ³⁷



Figure 3: Photograph sold by the Villa Lobos Museum in Rio de Janeiro-February 17, 2009 Archive number 1980-16-123-1 (foto quase igual a 82-16-247) - Villa-Lobos fumando charuto e tocando instrumentos de percussao. Permission granted to reproduce this photograph for educational purposes.

^{36.} Kater, Villa lobos de Rubistein, 94.

^{37.} Paz, Villa Lobos e a Musica Brasileira Uma Visao Sem Preconceito.

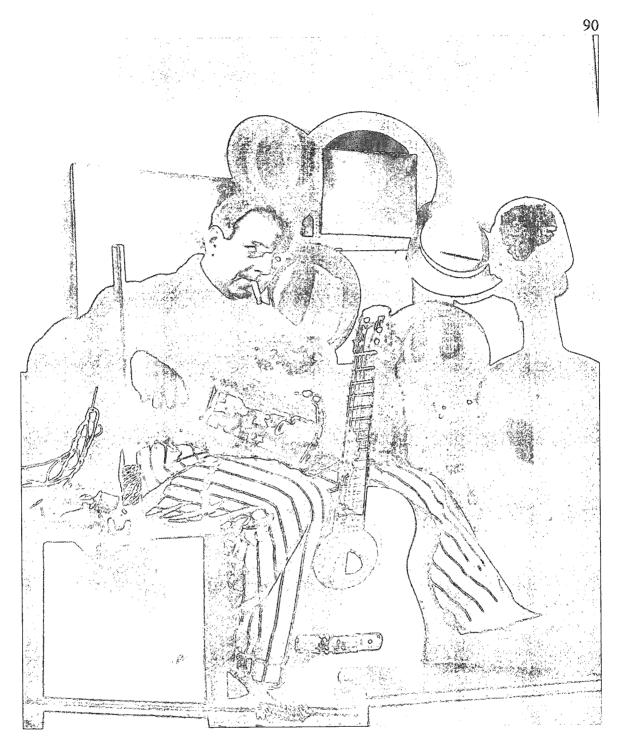


Figure 4: Photograph sold by the Villa Lobos Museum in Rio de Janeiro-February 17, 2009 (playing CUICA) Archive number 1987-16-048 - Villa-Lobos cercado de instrumentos musicais [dec. 1940] Permission granted to reproduce this photograph for educational purposes

III- Radames Gnattali

The genius of synthesis, of integration, the facility to cross barriers is inherent in all of us (Brazilian musicians.) Villa Lobos possessed these qualities more than anyone. Then came Radamés Gnattali with his loose hand and his spontaneity, and everything seemed to become easier. In this sense, Brazilian composer Edino Krieger referred to Radamés as 'our Mozart:' "There is a way in which Radamés strongly resembles Mozart: he makes us imagine, through his music, what happiness could be in this world, a notion that I would also attribute to Schubert." ³⁸

Maestro Radames Gnattali was a conductor, composer, arranger, concert player, manager, pianist, and an inspiration for musicians of many generations, such as Antonio Carlos Jobim. He was an "eternal experimenter." Radamés was born in Porto Alegre (in the southern region of Brazil) on January 27, 1906. He was the son of Alessandro Gnattali and Adélia Fossati and was raised in a typical Italian environment, with their customs, culture, and love for music. From the beginning, he demonstrated great musical abilities. When he was three, he imitated adults by playing a toy violin. A naughty child, who only thought about playing ball games, Radamés had his first music lessons on the piano at the age of six with his mother, and then started playing the violin with his cousin Olga Fossati. At the age of nine, the young musician was well recognized by the Italian consul in the Italian Society, after leading a children's orchestra whose arrangements he

^{38.} Kraz, Albin, Maximo, de Souza, Horta, Brasil Rito e Ritmo, 230.

had written himself. In 1920, when he was 14, Radamés began attending the Conservatory of Porto Alegre in Rio Grande do Sul. He started taking piano lessons with Professor Guilherme Fontainha, who became his faithful motivator. During this time, the young musician joined groups of bohemian singers and loved to participate in Carnival street bands, switching from the piano to the guitar or *cavaquinho*. At 18 years old, Radamés began working in the Cine Colombo, playing at showings of silent movies, as he himself describes:

At the age of 18, while I was studying theory, the scales, piano and violin at the Institute, at the same time I was playing in cinemas in order to earn some money. In 1924, I joined a small orchestra (...) which was playing at the Cinema Colombo, in the neighborhood of Floresta, and I would make 10 thousand réis per day. The scores were a pot pourri of French and Italian songs, operettas, waltzes, and polkas. We read everything on the shelves, while silent films were showing on the screen...⁴⁰

His piano lessons advanced, and Radamés dreamt of becoming a concert player and studying in Europe. But in order to survive he continued to play in cinemas and at dance venues, as well as giving private piano lessons. He used the information and lessons learned from his studies of Debussy and Ravel to make his first attempts at composing. In December of 1923, Radamés finished his eighth year of piano classes with honors and decided to start his career as a concert player. On the night of his first concert (1924), at the National Institute of Music in Rio de Janeiro, influential music critics from several Rio de Janeiro newspapers were present, including Rodrigues Barbosa from *O Jornal*, who wrote the following:

^{39.} Cavaquinho is a small string instrument of the acoustic guitar family with four strings played with a pick. The standard tuning in Brazil is D-G-B-D.

^{40.} Radames Gnattali web site, "Autobiography," http://www.radamesgnattali.com.br/site/index.aspx?lang=eng (accessed on April 5, 2009)

The concert began with the Concerto for Organ by Wilhelm Friedemann Bach, son of J. S. Bach, in a transcription from Stradal for piano. Whether in its style, or its richness, or its mood changes, the work has a certain grandeur that only the most talented performers can deliver. [...] The Sonata in B Minor, that Dantesque poem, was fervently interpreted by Mr. Radamés, enthused by the Liszt epic, vibrating with all its infinite beauties. There wasn't a single jewel emanating from that sonorous chest that did not shine with the purest light. Yesterday's newcomer is 18 years old [...]. If he starts his career with the splendor that most achieve only at their peak, how high will he climb with such a highly accentuated talent and personality? 41

During the time that he was not studying, throughout that first season in Rio de Janeiro, he was snooping around in the Cine Odeon, with an alert ear, waiting to be dazzled by Ernesto Nazaré, the official pianist of the house and one of the most highly respected composers of the time. It was in that moment that Radamés realized that, it was possible to be a popular musician and to be respected at the same time. But he continued with his studies to become a classical pianist in Porto Alegre. Upon graduation, in 1924, as expected, he received the highest award: the Araújo Vianna Gold Medal. As a composer from the South of Brazil, Radamés was, during his formative years, in direct contact with the local folklore and popular music, especially having worked as an orchestrator specializing in radio music, which gave him a unique mastery of the sound mode and a particular fluency in written music.

Between 1924 and 1926, the young Radamés worked between Porto Alegre and Rio de Janeiro, always giving notable performances in concerts and recitals, as well as at dances, cinemas, theatres, and on radio programs. But he still found time to set up the Henrique Oswald String Quartet, along with the Cosme brothers, his inseparable friends.

^{41.} Valdinha Barbosa, Ane Marie Devore, *Radames o Eterno Experimentador*, (Rio de Janeiro: Funarte-1985), 19.

They practiced daily and became one of the best chamber music groups of their time. Radamés played viola, and the group played often all over Rio Grande do Sul. His official debut as a classical composer came in 1930, at the age of 26. In a concert at the Teatro São Pedro, he played two Preludes for Piano. He subsequently moved to Rio for good. Unfortunately, he gave up of his dream of studying in Europe. Ironically, he would only see the long-sought-after stages of Europe decades later, playing popular Brazilian music at the head of his superlative "Radamés Gnattali Quintet." Alvaro Neder describes the quintet's formation:

The Quinteto Radamés Gnattali brought together the exceptional talents of five virtuosi and was a vanguard experience in terms of popular music. The result was a splendid contribution to Choro, which profited from Radamés Gnattali's daring and innovative arrangements to traditional, respectable classics by Anacleto de Medeiros, Ernesto Nazareth, and Pixinguinha. Modern harmony and flexibility of form and instrumentation individualized the quintet's sound in Brazilian music history. Recording intensely for Continental Records, Radamés Gnattali, eventually, formed his own quintet with great stars with whom he established great communication. His oldest association was with drummer Luciano Perrone, who worked with the maestro since 1928. Perrone was instrumental in the shaping of Gnattali's orchestrations, suggesting that he distribute the rhythm between all of the orchestra, instead of focusing only on the drums and percussionists. Violonista (acoustic guitar player) and cavaquinho player Zé Menezes was another of these old collaborators. The pressure to include the accordion, hit a wall in the maestro's sophistication. Gnattali didn't believe that an accordionist who could meet the challenge of playing with such high-level musicians existed -- until he heard Chiquinho do Acordeon. Chiquinho, a splendid improviser, subtle and sophisticated harmonizer, and skilled reader, was added to Gnattali's group.⁴²

For Gnattali, the dream of becoming a concert player was becoming harder and harder to fulfill. In 1932, at the Teatro Municipal, under the direction of Francisco Braga, he presented his final concert as a solo pianist. He had very little time to study and he

^{42.} Alvaro Neder, "Quinteto Radames Gnattali" by Alvaro Neder, All Music Guide (www.amg.com-accessed in Jan 12, 2009)

needed to make money. Rio was no longer his launching point for studying in Europe, but, it was a means of survival. He decided to dedicate himself to a career as a composer and entered the market of popular music. New opportunities arose. In the 30's, Radamés worked in the Rádio Clube do Brasil (Rio de Janeiro – RJ), the Rádio Mayrink Veiga (RJ), the Gazeta (RJ), the Cajuti (RJ) and the Transmissora (RJ), which sparked his career as an arranger, and in the Radio Nacional (RJ). During the thirty years that he worked at Rádio Nacional, Radamés was an innovator: he opened doors for new conductors and arrangers; he promoted instrumental music and was responsible for the introduction of the orchestra to popular Brazilian music. One result of Radamés' job as arranger of radio music in Rio de Janeiro was the expansion of the orchestra. He commented on this:

[...] Jazz, for example, is heavily based on the piano, drums, double bass, and guitar. For that reason I say: "to make a good orchestra of Brazilian music, we need a good base. Thus, I would have two guitars, a cavaquinho, sometimes three cavaquinhos, depending on the arrangement I wanted. (...) I had an amazing drummer, Luciano (Luciano Perrone); and João da Baiana on the tamborim. Any person playing the tamborim there, needed to listen to João da Baiana to see how the tamborim should be played. Also Heitor dos Prazeres, who played with a box, a plate and a knife, and Bide [Alcebíades Barcelos], who played the ganzá. That was a really great group[...]⁴³

On the Rádio Nacional, the orchestra did not have many percussionists. Luciano Perrone, the drummer of the orchestra, tried to fill the vacuum caused by the lack of percussion instruments and asked the maestro to transfer the marking of the beat to the wind instruments. From 1937, Radamés listened to his colleague and began to use percussion rhythmic designs in the other instrumental groups of the orchestra. Luciano

^{43.} Radames Gnattali web site, "autobiography."

gives details of the story:

We, Radamés and I, were walking in the Rádio Nacional building, in the direction of the Almirante's office when I asked him to make a "different" arrangement. Radamés, with his way of asking a question said: "Different, how? What is it that you want me to do?" I explained that, if he would write a samba rhythm for the wind instruments, my life would be easier at the drums. When we reached the Almirante's office, there were some musical scripts on the desk. Radamés grabbed them and began writing. The next day, at the radio rehearsal, the trumpets, trombones, etc., were playing the samba rhythm. In recordings, however, the first arrangement like this was for "Aquarela do Brasil." 44

By creating, in 1939, the famous musical arrangement, "Aquarela do Brasil," Radamés Gnattali, again, revolutionized the concept of the orchestra, this time provoking great impact. During the same year, he had one of his works chosen to represent Brazil at New York's World Fair alongside of the music of Carlos Gomes, Alberto Nepomuceno, Alexandre Levy, Henrique Oswald, Francisco Mignone, Lorenzo Fernandes, Villa-Lobos and Camargo Guarnieri.⁴⁵

Radamés Gnattali used to state that he was a composer who used many aesthetic resources from Folk music in his erudite work. In his works, he incorporated Jazz harmonies, folk song melodies, Samba rhythms in an erudite semblance, using as many instruments as were commonly used in Classical music, such as the symphonic orchestra instruments, but also those that were only occasionally or rarely used in classical arrangements, for example: the seven-stringed guitar, the *cavaquinho*, the *tamborim* and the *bandolim*. His comments on this:

^{44.} Mateus Perdigao de Oliveira, Monica Dias Martins, "Os Arranjos Brasileiros de Radames Gnattali," Magazine *Tensões Mundiais* (Fortaleza V2 N.3 Julho/Dezembro 2006), 184.

^{45.} Ibid., 187.

I was very much involved with popular musicians: Jacob, Heitor dos Prazeres, João da Baiana, Bide [Alcebíades Barcelos], Marçal and Luciano Perrone. Each one of them gave me something. When I met Pixinguinha, popular Brazilian music was not often played. The big business was in tango, fox trot. Jazz won over the world, because it didn't require an expensive orchestra, just a piano, double bass, and one or more wind instruments. Jazz is the most highly evolved popular music in the world and of course it influenced me. But my music is 100% Brazilian, based on folk and urban songs from Rio de Janeiro. Nowadays, no one creates something from nothing, there always has to be some influence.⁴⁶

Even when most of his productions were made for the radio, Radamés never abandoned his passion for erudite compositions, nor his urge to concertize. He himself said, "I love popular music, but if I could, I would work only with classical music." ⁴⁷ Famous performers and maestros requested many of his compositions. Before defining his work as strictly classical or popular, it is important to distinguish two periods of his 'serious compositions:' "the first, from 1931 to 1940, with the characteristics of straight folk music with hints of Grieg; the second, starting in 1944, which showed a gradual infusion of North American Jazz, the essence of transfigured folklore, simpler but with sophisticated instrumentation." ⁴⁸ He moved deftly between the popular and the classical, leaving a clear mark with his unique genre of music, neither fully popular nor fully classical, but definitely Brazilian. His freedom allowed him to move freely between different styles, since he was a musician indifferent to barriers and preconceptions.

According to Radamés, "music cannot be defined; it is a complete art and is independent of literary definitions. It can only be defined as music itself; in my case, as Brazilian

^{46.} Radames Gnattali web site, "Autobiography."

^{47.} Ministerio da Cultura, "Gnattali," available at *Fundação Biblioteca Nacional:* http://www.fbn.br (accessed on February 26, 2009)

^{48.} Vasco Mariz, Historia da Musica no Brasil (Rio de Janeiro: Nova Fronteira, 1994), 265.

Music."⁴⁹ Gnattali asserted that he wrote for his friends; every new composition was a gift in the name of friendship. ⁵⁰ Because of this, his widow, Nelly Gnattali, found it hard to catalogue his works, the majority of which were never published and only existed as manuscripts. Radamés Gnattali was one of the most important composers of Brazilian music, but back then only a relatively small group of people possessed sufficient knowledge to appreciate the scope and importance of his work. With his supreme genius, Gnattali was capable of inspiring praise such as this from Tom Jobim: "[...] Radamés is high water, he is the source that never runs dry. He is a waterfall of love, he is a Choro player, king of Brazilian traditions, Radamés is the father of all of us." ⁵¹ Radames speaks about Brazilian popular music:

I always enjoyed working with popular music. I believe this is why I've been able to produce something that sounds Brazilian after all. I learned through the people; there are things that you can only learn from the people...I played in a Carnival band in Porto Alegre, called "Os exagerados,", organized by Sotero Cosme. We dressed carnival costumes and I played cavaquinho. In my opinion, Jobim's Bossa Nova is Brazilian and made Brazilian music known worldwide, the only thing that has made Brazil that famous. Brazil is the only place in the world to use that rhythm, tapping the surdo on the second beat (weak beat). People are used to listen to the percussion rhythms tapped on the strong time. Bossa Nova has changed the samba and made it easier to play. Anyone can play Bossa Nova. I was watching a French film the other day where they played Carolina, a song by Chico [Chico Buarque de Holanda] and they did it beautifully. Bossa Nova is the most important musical movement in Brazilian music. But, 'Garoto' (1915-1955), used to play some very unusual chords. Bossa Nova did not

^{49.} Radames Gnattali web site.

^{50.} Interview with Nelly Gnattali (Rio de Janeiro, February 16, 2009).

^{51.} Lucas Bonates, "Radames o Mito do Experimentador," *Jornal da Universidade Federal do Rio de Janeiro* http://www.jornal.ufrj.br/jornais/jornal/jornalUFRJ720.pdf

^{52.} A profile by Gennady Zalkowitsch: "Anibal A. Sardinha "Garoto," considered the Brazilian Charlie Parker, was an underrated genius of popular music. When Brazilian songs were into simpler harmonies and the grandiloquent, dramatic discourse of the betrayed lovers and the likes, Garoto was composing "Duas Contas," a song which, in terms of harmony, interpretation and lyrics, can very well be consider precursor of bossa nova. http://tinpan.fortunecity.com/sensible/732, (London, October 1990) (accessed on April 12, 2009).

start just like that. Joao Gilberto had observed Garoto, as well as Baden, changing the traditional harmonies. Also, composers started to play acoustic guitar much better, so their musical creation was better too. They had this unusual musical sensibility, so their songs sounded really different, like Tom Jobim songs. His harmony is very good, as well as Johnny Alf, just great. Bossa Nova became famous all over the world because no one learns how to play samba. The Samba schools have saved it, otherwise, it would be finished. Even the National hymn is performed as a march. The Samba swing, that, is difficult to do. No one does. The Bossa Nova rhythm does not use the same Samba accent [on the second time], but it has left us other things, things that came definitely to stay in our music. It's there forever. No one can deny. So we have two kinds of Samba, instead of one. I think that's fine. Things have to change. Samba could not have been stuck out there with Pedro Alvares Cabral, ⁵³ no way.

Because of the lack of historical literature available for the research of Gnattali's works, investigators usually make use of information from Radames Gnattali's official web site, which contains the *Brasiliana* project. The *Brasiliana* – *Catálogo Digital Radamés Gnattali* project, was produced by his wife, Nelly Gnattali, and his nephew, Roberto Gnattali. This project was chosen in 2003 by the Petrobrás Music Program, out of 400 projects, for sponsorship. In those two years of work, these two family members worked on several fronts to make sure the composer's work was preserved and disseminated. The invaluable project involved three key operations: the creation of a multimedia digital library; digitalization through digital photography of the original scores from the manuscripts; and the transcription and electronic publication of some of his works in Midi digital format. Attached below, is the first page of the manuscript of *Sonatina Coreografica* –4th *Movimento-Baiao* (1950), for piano solo. Next, the first page of its orchestrated version is, also, attached.

^{53.} Pedro Álvares Cabral was a Portuguese navigator and explorer. Cabral is generally regarded as the European discoverer of Brazil in 22 April 1500. (Radames Gnattali web site, *Autobiografia*, http://www.radamesgnattali.com.br/site/index.aspx?lang=eng, accessed on April 5, 2009).



Figure 5: Courtesy of Nelly Gnattali (Rio de Janeiro - February 16, 2009)

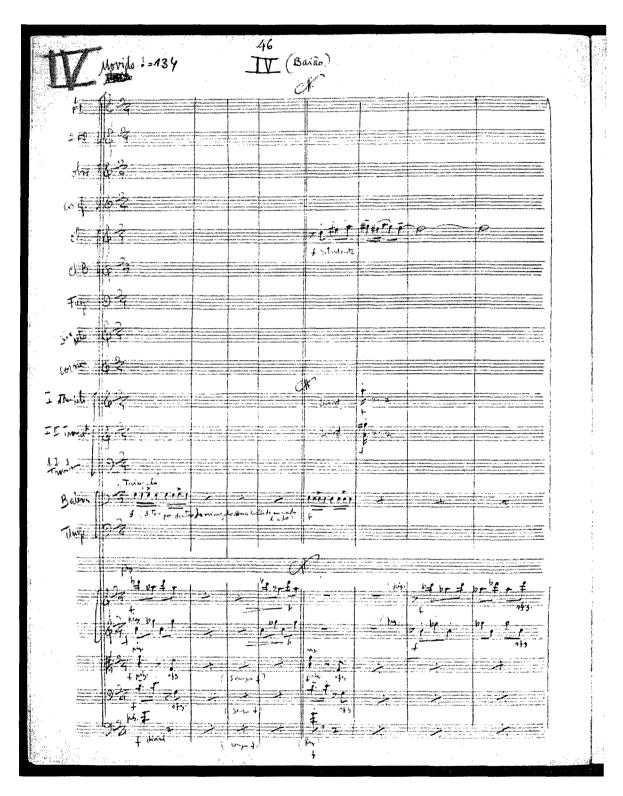


Figure 6: Courtesy of Nelly Gnattali (Rio de Janeiro - February 16, 2009

Gnattali left behind nearly 500 original works. Among them, the most notable are the *Brasilianas* (Brazilians), fourteen *Concertos para piano e orquestra* (Concerto for Piano and Orchestra), *Concerto para violoncelo e orquestra* (Concerto for Cello and Orchestra), four *Concertos para violão e orquestra* (Concerto for Guitar and Orchestra), *Concerto para violino e orquestra* (Concerto for Violin and Orchestra), *Concerto para saxofone e orquestra* (Concerto for Saxophone and Orchestra), *Suíte para pequena orquestra* (Suite for Small Orchestra), *Concerto para Harmônica de boca e orquestra* (Concerto for Harmonica and Orchestra), *Concerto para Acordeon e orquestra* (Concerto for Accordion and Orchestra), and the famous *Sonatina Coreografica* (Choreographic Sonatina). The latter was originally composed for piano and later adapted for orchestra. During my research trip to Rio de Janeiro (February 2009), I was able to acquire authorization to access the manuscript of the *Sonatina Coreografica*, for research purposes. On this trip to Rio, I took the opportunity to interview Radamés' widow, Nelly Gnattali.

Nelly Gnattali, previously Nelly Martins, is a retired singer that did not leave many recordings, only some 78RPMs and two LPs, *Encontro no Sabado* (this album) and an amazing instrumental piano album recorded in duo with Radames Gnattali, *Radames Gnattali & Nelly Martins - Piano Duo* (1967). She is also a gifted pianist and today works on preserving the memory of Radames Gnattali. During our interview, Nelly shed some light upon significant points about the question of classifying Radamés as a Brazilian musician in his "own genre," neither strictly popular nor strictly classical.

Briefly analysis of the fourth movement of the Sonatina Coreografica: Baião.

We can understand the music that Radamés Gnattali called "serious music." First, explaining the definition of the Brazilian music genre Baião, also referred to as "Baiano." According to Oneyda Alvarenga, Baião, or Baiano, was a dance of soloist pairs, with hand clapping, feet stomping, hip swaying and finger snapping, sometimes accompanied by castanets. Oneyda compared the Lundu and the Baiano, claiming that the Lundu was at the origin of Baiano, which took its name from the region where it was performed – Bahia. The characteristics of the music are syncopated melodies, with refrains similar to those in Lundu and other genres "that reveal in their rhythmic cuts that they are designed for dances that are full of hip movements." 54 Starting in 1941, the Baião of popular musician Luiz Gonzaga (called the King of Baião) became known throughout Brazil, and it came to be the most characteristic rhythm of the forró dance. The modal character of the melodies, predominantly in Mixolydian mode, is present in the tones of the accordion players, the timbre that is the characteristic of Baião. Insofar as the rhythm, Baião emphasizes the "tresillo" (three-note grouping) that is well marked and has numerous variations, depending on the tempo and the accentuation. 55

It is important to explain the ideas on the two types of rhythms in Brazilian music, the divisive, and the additive. The rhythm that permeates Brazilian music is the rhythm of popular culture. It is the rhythm of the dance steps, of the procession marches, of the

^{54.} Oneida Alvarenga, *Danças Dramáticas do Brasil*, (3 volumes, São Paulo: Itatiaia/Instituto Nacional do Livro/Fundação Nacional Pró Memória, 1982 2 ed., tomo I), 84.

^{55.} Lúcia Pompeu de Freitas Campos, "Tudo Isso Junto de Uma vez Só," (Dissertation, UFMG 2006), 34.

gyrations and wiggles of the waist, of the hand clapping and feet stomping. Carlos Sandroni, in his book *Feitiço decente: as transformações do samba no Rio de Janeiro*, 1917-1933, explains the rhythmic transformations that took place in Brazilian music between 1917 and 1933. Sandroni observed a significant rhythmic change that took place during this period, which led him to formulate an interesting paradigm, the "tresillo paradigm." Though it was related to the origins of samba, we can use it to explain the rhythmic concepts and the origins of Choro and Baião, as Sandroni himself suggests:

The 3+3+2 rhythmic pattern [tresillo] can be found in Brazilian music of oral tradition, for example in the hand claps that go with the street samba in Bahia, the Baião, the Coco from the Northeast and the Partido Alto from Rio; it is also seen in the bells of the Pernambuco Maracatus, in several types of musical pieces made for the Afro-Brazilian divinities, and so on.⁵⁶

The existence of this rhythmic pattern, the "tresillo," in Brazilian music of the 19th century and the beginning of the 20th century, is so distinctive that it led Mário de Andrade to coin the expression "characteristic syncopation" as a reference to it. It corresponds to the rhythm known around the world as the "havana rhythm." The term is misleading, since it incorrectly gives the impression that this rhythm was introduced into Latin American music by musicians from Havana. ⁵⁷ In another perspective, Storm Roberts says that the "characteristic syncopation" is widely spread throughout the Black music of the Americas. ⁵⁸ Additionally, Carlos Vega, in a text published posthumously in 1967, also treats the "American tango", the "Gypsy tango", the "Brazilian tango, the

^{56.} Carlos Sandroni, Feitiço Decente: As Transformações do Samba no Rio de Janeiro, 1917-1933, (Rio de Janeiro: Zahar, UFRJ-2001), 28.

^{57.} Ibid., 62.

^{58.} John Storm Roberts, Black Music of Two Worlds (New York: Schirmer Books 1995), 52.

Samba, the Baião and even the Argentine tango itself as all part of the same "family", whose "primitive" form is considered to be the "tresillo," and the "characteristic syncopation" one of its variations.⁵⁹

An important characteristic that stands out in the excerpts taken from the Gnattali's *Sonatina Coreografica* is the large variety of rhythms, melodies, and harmonies that are a part of traditional popular music and are what Radamés used to enrich an extremely erudite musical discourse. The analysis and recognition of these elements, in addition to the contextualization of the work, are extremely important tools for the performer in order to define the quality of his performance. In the first bars on the piano score, Radames uses the traditional Baião "steady beat" from beginning to end. Its melody is, clearly, based on Luis Gonzaga's famous folkloric song "Baião" (1946). The 'repeated notes,' (bar number 12), give a false sense of simplicity, typical of Brazilian folkloric songs, that set against the percussive driving framework of the ostinato bass line. Notice that I wrote the examples below in a "cut" time 2/2, instead of the original time signature in 2/4.

^{59.} Carlos Vega, "Las especies homónimas y afines de los orígenes del tango argentino," *Revista Musical Chilena*, 101, 1967, 49-65.



Considering the Baiao genre an accordion-driven music, I included the instrument in my composition: "Verdade Urbana." The accordion or *sanfona* is most popular in northern and in southern Brazil. It arrived from Portugal in the nineteenth century and with Italian immigrants earlier in the twentieth century. The northeastern Baião revolved around the accordion, and northeastern accordion players often left their hometowns to find jobs in the big cities, playing in the southern parts of the country. In the Baião genre, accompanying the accordion are, the triangle, and the *zabumba*.

Considering that I also use the *zabumba* in this composition, it is important to discuss a little about it. The *zabumba* is a bass drum with a large chamber, held in front of the body diagonally in such a way that the dominant hand strikes the upper, thicker skin, which produces a deep bass sound, and the other hand strikes the lower skin, which is thinner and produces a higher-pitched sound. In general, a mallet drumstick is used with the dominant hand and a *bacalhau* or thin drumstick is used with the other hand.

In "Verdade Urbana," I also use the traditional Baião steady beat from beginning to end. Its melody contains 'repeated notes,' typical of the Baião, setting against the percussive driving framework of the ostinato bass line. It opens with a syncopated Baião rhythm (the 3+3+2 rhythmic pattern "tresillo"). The left hand of the piano and the bass mimics the *zabumba*, while the right hand plays the rhythmic part of the typical accompanying accordion. We hear the Baião syncopation punctuated by the first and second violins attacks. Subsequently, the strings create an intensely ominous atmosphere, portraying the irresistible journey of a young northeastern female accordion player through Brazil's southeast region crowded with obstacles. The use of the accordion and voice together sustain more lyrical elements, backed up by a hybrid regional percussion combo of *zabumba* drum, triangle, and *pandeiro*. In the next pages, I first, display the original score of the original version recorded by Brazilian popular music players, and myself, in Brazil in December 2007. Next, I display the orchestrated version.

Verdade Urbana (Urban Reality)- English translation, not an English version.

The irresistible journey of a young northeastern female accordion player, through Brazil's southeast region, crowded with obstacles, beauty, and maddening corruption. Her inspiration is the sun that beats down on her leather hat and in her land's arid soil.

Deradeia (wordless singing)

We, northeastern women, all, see the dust rising from this ground, showing us a magic to open our hearts.

This concrete poetry explains that, this big city portrays the truth about the hunger and despair that my singing is made of.

And if in truth, this society is aware of my smile, I can even believe that this insensible culture will transform itself into something better than what I perceive.

The mixture of cultures that this land is hiding, eventually, will break apart, and I don't know how and where, this big city will fit into this new event

I am a Latin American woman, a courageous one; I am a wanderer, and I am from this land (Brazil)

Deradeia (wordless singing)

I hear screams that spread through the air, and I can't calm myself down, seeing life being taken away.

Maybe I could explain my divine reality, but, in contrast, what is this city displaying, actually?

My quest, since then, is for our Creator to, please, tell me, how can I love this reality? In this city, perhaps, the dreams of my tropical Eden will vanish.

I am a Latin American woman, a courageous one; I am a wanderer, and I am from this land (Brazil)

Deradeia (wordless singing)

I hear screams that spread through the air, and I can't calm myself down seeing life being taken away.

Maybe I could explain my divine reality, but, in contrast, what is this city displaying, actually?

My quest, since then, is for our Creator to, please, tell me, how can I love this reality? In this city, perhaps, the dreams of my tropical Eden will vanish.

I am a Latin American woman, a courageous one; I am a wanderer, and I am from this land (Brazil)







Verdade Urbana Urban Reality Score Maria Farinha Medium-Fast Baiao = 190 Voice Violin I Violin II Viola Cello Accordion Piano Acoustic Bass mp Pandeiro Zabumba

© 2008 Maria Farinha

Triangle





























































































In conclusion, one of the most fervent disciples of Radamés, Rafael Rabello, defined Radamés as a visionary and an anarchist. He said, "What Villa Lobos did with rural Brazilian folk music, Radamés did with urban Brazilian folk music. It's almost the same as what George Gershwin did in the United States. He never stopped being an anarchist, like his labor activist Italian father. But, above of all, he was a humanist. Without exception, he helped all of the great Brazilian composers." Rafael recalls: "It was master Radamés who organized the first orchestra which played Brazilian popular music exclusively, and was one of the first to record with drums in Brazil. He was, for this very reason, labeled as a Jazz musician by the purists of his days. This statement was what angered Antonio Carlos Jobim because of the similarity with what had happened to him in the 1960's. Critics, as always, are completely out of touch." ⁶⁰

^{60.} Rafael B. Rabello (1962 -1995, was a virtuoso Brazilian guitarist and composer) - "Radames Gnattali" Agenda do Choro e Samba, http://www.samba-choro.com.br/artistas/radamesgnattali. (accessed in April 2, 2009)

The sum of a great talent with musical training had made Antonio Carlos Jobim a pianist, composer, conductor, and arranger recognized internationally. His compositions are sophisticated and, at the same time, accessible to popular taste. Together with João Gilberto and Vinicius de Moraes, he was one of the creators of Bossa Nova.

Antônio Carlos Brasileiro de Almeida Jobim, also known as Tom Jobim, was born in Rio de Janeiro on January 25, 1927. Since his childhood, he lived in Ipanema and played guitar, but, at 13 years old, he got serious about piano studies. He was a student of Lucia Branco, one of the best piano teachers of the city in his time. Later, he started having lessons with Hans Joachim Koellreuter, a German musician, who came to Brazil fleeing Nazism, and introduced the twelve-tone system in the country. According to Koellreutter, he taught Jobim the elements of classical harmony, counterpoint, and piano. Tinhorao claims Jobim studied classical piano with professor Thomas Gutierez de Teran, a close friend of Villa Lobos, and began to be interested in orchestration. He went many times to the concert halls of Rio de Janeiro to buy scores and recordings of musicians that had a major influence on his compositions: Stravinsky, Schoenberg, Debussy, Ravel, Satie, Villa Lobos, Rachmaninoff and Prokofiev.

The ambiguous nature of Jobim as a popular musician is symptomatic of the actual uncertainty surrounding the dimension of his musical sensibilities and the social-political

^{61.} Hans Joachim Koellreuter, evidence acquired during a conversation between the author and Antonio Carlos Jobim's teacher *Hans Joachim Koellreuter* (Faculdade Paulista de Arte: Sao Paulo, Brazil, 1980).

^{62.} Jose Ramos Tinhorão, *Historia Social da Musica Popular Brasileira*, (São Paulo: Editorial Caminho, 1990).

pressure he experienced. In fact, most Brazilian musicologists recognized the malleability of the Bossa Nova movement and asked themselves what united musicians such as Antonio Carlos Jobim, João Gilberto, Ronaldo Boscoli, Newton Mendonça, and so many others. Despite this uncertainty, there was a shared implied knowledge and a lived experience that enabled some musicologists to recognize what was Bossa Nova, and why those middle-class musicians were seeking legitimization of their identity in the face of American Jazz. In 1966, Tinhorão published some of his articles delineating the discussions about popular music in Brasil. He then published a book compiling a series of articles he wrote between 1961-1965 that were distributed to a variety of Brazilian newspapers. 63 In the preface, he justifies his perspectives arguing that, "during the 1950s, the urban culture in Brazil was suffering a depreciative treatment by some modern artists. They treated popular art with a patriarchal attitude typical of feudal masters of culture;" ⁶⁴further, Tinhorão reveals that Bossa Nova was the cultural manifestation of young university students from the Brazilian middle class, searching for a bridge to experience North-American aesthetic values. 65 In addition, the lack of contact with Brazilian Classical music, Choros, and other Brazilian musical genres, impelled this secluded middle class to venerate foreign music. Tinhorão evaluates the work of classical musicians in the elaboration of arrangements for this new Brazilian music genre:

The work of these arrangers would be crucial, working as re-elaborators of a hybrid and malleable genre. This new genre would comply with the aesthetics of this alienated Brazilian middle class. Well, the potential record buyers were the middle class public, imposing alienated values on general values; therefore, all means of communication and media: television, radio and record

^{63.} Jose Ramos Tinhorão. Musica Popular: Um Tema Em Debate. (São Paulo: Editora 34, 1966), 13.

^{64.} Ibid.,14.

^{65.} Ibid..15.

companies, were working towards the North-American market. In the field of Brazilian music, they would accept the music genre that would bear resemblance to American music.⁶⁶

Jobim, like Radames Gnattali, was one of the classical musicians that bent his career toward popular music due to his frustated ambitions in the field of classical music. He did not achieve the desired artistic projection and financial security with his classical compositions. Therefore, in 1959, he associated himself with this group of musicians, vocalists, and composers led by Ronaldo Boscoli and João Gilberto. According to writer Ruy Castro, Jobim himself observed that Bossa Nova was only a phase in his career. At least, seventy percent of his compositions included piano waltz, chamber songs, movie soundtracks, symphonic music, and Choros.

In the beginning of his career, Jobim made it clear that he was not limited to a single kind of musical sensibility. Contrary to Tinhorão's ideas, Ruy Castro reiterates a positive evaluation of Bossa Nova. He claims that Bossa Nova was the greatest moment of the Brazilian musical culture of the 20th century. He suggests that, "because of some leftist aesthetic values of the 1960s, the Bossa Nova movement could not evidence real and decent values of modernity." ⁶⁷ Nevertheless, it is important to analyze Castro's concept of Jobim as an articulator of the movement. He describes Jobim's professional life during that period in Brazil, specifically in Rio de Janeiro, between 1945 and 1952: "It was an unstable scene with just a few career possibilities. During that time, the radio stations established a list of pre-stipulated music repertoire, promoting Latin American

^{66.} Ibid., 58.

^{67.} Ruy Castro, Chega de Saudade: A Historia e as Historias da Bossa Nova (São Paulo: Companhia das Letras, 1999), 67.

successful mediocrities."⁶⁸ Castro compares Johim with George Gershwin arguing that "Gershwin encountered acceptable working conditions and career opportunities in a musical scene already established. Therefore, he did not adulterate his pure music. For Castro, "the role performed by Johim in the period before the onset of Bossa Nova is of a genius compelled to work with commercial music because he had infrequent opportunities to perform his pure music."⁶⁹

It should be noted that when Jobim initiated his career as a popular musician, his concept of aesthetic values confronted a paradoxical dilemma: during the time he worked with Bossa Nova, he enjoyed relative fame, but he still felt he could not obtain appreciation for his pure music. In 1954, Jobim composed his first symphony the, *Sinfonia do Rio de Janeiro*. This symphony is divided into 6 movements, each focusing on one particular aspect of the natural or cultural environment of Rio de Janeiro. For this symphony, he combined symphonic instruments with other instruments used in Brazilian popular music. The *Sinfonia do Rio de Janeiro* embodies a wealth of meanings. It was a pleasant experience in young Jobim's search for an individual musical language and compositional style. The symphony was surprisingly modern for its time, anticipating the Bossa Nova in its harmonic and melodic structures, as well as in its poetic themes and devices. Jobim blended his own classical style with other Brazilian musical genres, particularly Northeastern forms, for example, the Baião. Then, in 1956, came his African-influenced sounds, which he he first used in "Black Orpheus." Jobim had joined poet

^{68.} Ruy Castro, A Onda Que Se Ergueu no Mar: Novos Mergulhos na Bossa Nova (São Paulo: Companhia das Letras, 2001), 60.

^{69.} Ibid., 114 - 217.

Vinícius de Moraes to compose music to be used in the movie version of the play *Orfeu do Carnaval*, which received a number of prizes overseas and made Jobim famous. In 1958, Jobim composed the passionate and poetic symphonic work, *Brasilia "Sinfonia da Alvorada."* This 4 movements symphony, describes the saga of the new Brazilian capital's construction. Jobim's orchestration is colorful and large in scale. Along with the two symphonies, other impressive classical compositions include: "Lenda" (1954), "Prelúdio" (1955), "Crônica da Casa Assassinada," "Último Trem Para Cordisburgo," "Chora Coração," "O Jardim Abandonado," "Milagre e Palhaços," "Tempo do Mar," "Matita Peré," "Valsa do Porto das Caixas," and "Urubu" (1955-1968).⁷⁰

Jobim's sister, Helena Jobim, exposes a peculiar reason why Jobim left classical music for popular music. She argues: "Jobim carried in his blood a variety of Brazilian genetic information, considering his family came from many different parts of Brazil." She claims that "his family ancestry helped form a well-blended flavor of *Brasilidade* (Brazilianness), giving his music a tropical taste from his bucolic childhood in the Tijuca Forest near Rio de Janeiro, back in the 1930s." Undoubtedly, Tom Jobim's personal commitment to the notion of music as a medium of integration between self and nature was an explicit and constant feature of his work. One of his most well known masterful compositions, "Águas de Março" (March rains), identifies "the promise of life in your heart with the eternal rhythms of a rural landscape, in an endlessly circular melodic and

^{70.} Helena Jobim, Antonio Carlos Jobim, Um Homem Iluminado (Rio de Janeiro: Nova Fronteira, 1996), 102.

^{71.} Ibid., 143

^{72.} Ibid., 143

harmonic structure."⁷³ Indeed, Jobim's ecological perspective became an increasingly active political concern up to the end of his life, when he was a prominent supporter of the movement to defend the last areas of native forest on Brazil's Atlantic coast. In her book, Helena Jobim reports, in Tom Jobim's own words, "every time a tree is cut down here on Earth, I believe it will grow again somewhere else, in another world. So, when I die, it is to this place that I want to go, where forests live in peace."⁷⁴ In the first movement of Jobim's symphonic work, *Sinfonia da Alvorada*, "The Desert Plateau," he reveals his style and love for Mother Nature, which he describes:

The music begins with two French Horns playing fifths, evoking the ancient solitudes of the soul, and the majesty of the smooth fields shaped millennia ago, the spirit of the place prevails. Two flutes lyrically comment on the myriad colors of the dawn and the nightfall, against a harmonic background of string vibratos [tremolos]. The mystery of things before the advent of man is expressed by limpid transparent light. At the end of the day, grasslands resounded with the cries of the Rufous Tinamou, answered by the melancholy chirps of the banded Tinamou. Sometimes, on the waterside, a vegetable mesh of branches is seen. The orchestra now reaches for a darker timbre. The measureless horizon is filled with the colors of twilight, and once again the plateau motif is heard. (Antonio Carlos Jobim: 1960)

In 1970, Carlos Lacerda, one of Brazil's most intelligent and controversial journalists and politicians of all time, interviews Jobim. An extremely enigmatic figure himself, Lacerda captures one of the keys to Jobim's complex and peculiar way of thinking. He explains that Jobim was a living paradox. "He articulated his ideas on transcendental issues in colloquial language and trivial thoughts, in transcendental

^{73.} David Treece, *Guns and Roses: Bossa Nova and Brazil's Music of Popular Protest (1958-1968)*Popular Music, Vol. 16, No. 1 (Jan, 1997). Cambridge University Press. http://www.jstor.org/stable/853435 1-29, (accessed on March 2, 2008).

^{74.} Helena Jobim, Antonio Carlos Jobim, Um Homem Iluminado (Rio de Janeiro: Nova Fronteira, 1996), 145.

^{75.} Paulo Jobim, Cancioneiro, Vol. 2, 1959-1965 (Rio de Janeiro: Jobim Music, 2001).

metaphors. When Jobim was asked whether his music was erudite, he replied: In Germany, people hummed Schumann and Schubert's tunes in the kitchen. Are you fabricating some Brazilian lieder? The illustrious son of a hard-working mother and educator, is above all, contends Lacerda, 'a free soul.' People were not capable of enslaving him to a single label or genre, neither could they imprison his conscience or intelligence. The price of that freedom, though, is anguish. Tense and shiny, that's him."

Some of Jobim's anguish (but not resentment) resulted from his own image in the Brazilian press: too often distorted and misunderstood. The harshest attacks on him arguably came from prejudiced critics who, rather unfairly and unwisely, regarded his music as imitation of foreign sounds. "I am Brazilian and I write Brazilian music not because of nationalism, but because I don't know how to do anything else. If I were to do Jazz, I'd be an idiot, since any black musician from their poor and bohemian district in The Unite States would play better than me." To Jobim once declared to his family, "Lacerda's article is the only serious piece that describes who I am." The number of critics who later understood and became outspoken defenders of Tom Jobim's art increased as the 1960s went by. One of them was Tarik de Souza, who highlighted Jobim's choice of combining classical and chamber music with popular forms and motifs (like Villa-Lobos, and Radames Gnatalli). Souza also confirmed the heavy influence of Choro musician Pixinguinha, and popular musicians Ary Barroso, and Dorival Caymmi on Jobim's music. However, Souza added a disclaimer: "Jobim's sambas encompass such

^{76.} Jobim, Antonio Carlos Jobim, Um Homem Iluminado, 153.

^{77.} Ibis., 159.

^{78.} Jobim, Antonio Carlos Jobim, Um Homem Iluminado.

a sophisticated harmonic complexion that they won't be drummed very easily on a matchbox."⁷⁹ In the next pages, there are three manuscripts of Antonio Carlos Jobim's compositions, evidencing that Jobim used to compose and write his popular songs in a classical, melodic, and tonal style; figure No. 7 "Bate-Boca" (one page); figure No. 8 "Garota de Ipanema" (one page); figure No. 9 "Garota de Ipanema" (the first three pages of the original orchestral arrangement)



Fig. 7- Available to download from http://www.jobim.org/jspui/acervo/acervodigital.jsp (Accessed on May 4, 2009)

^{79.} Tárik de Souza, Tons sobre Tom (Rio de Janeiro: Revan, 1995), 101.

Girl from Ipanema (Jobim's famous popular music composition)



Fig. 8- Available to download from http://www.jobim.org/jspui/acervo/acervodigital.jsp (Accessed on May 4, 2009)

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Fig. 9-Available to download from http://www.jobim.org/jspui/acervo/acervodigital.jsp (Accessed on May 4, 2009)





From a different perspective, journalist and writer Sergio Cabral analyses the process that originated Jobim's popular music. He affirms that, in the beginning of 1950s, Jobim started to be interested in popular music because of television and the release of the long play record 33-1/3 rpm vinyl. Cabral suggests that the idea of advanced technologies imported from US would motivate erudite composers and musicians to work in a much more popular vein. 80 Cabral reveals that, since 1953, Jobim had already recorded many popular songs. In 1954, he achieved considerable success with "Tereza da Praia," along with awards won with orchestrations and the release of a long play entitled "Tom Jobim." Cabral argues that "Jobim as a classical musician was ignored by the audience, the media, and the industry; therefore, he worked hard as an arranger to get a recording contract with the label Odeon. The deal with Odeon would give to Jobim the financial security he never obtained working with classical music. After the release of "Black Orpheus" Jobim would be considered a kind of 'myth' by young composers that were already involved in the modernization of Brazilian popular music." 81 At that moment, Jobim initiated a more persistent journey promoting his modernized ideology that would include the launching of the careers of popular musicians like guitar player João Gilberto.

In 1957, Jobim's reputation and his taste for modernity would be the main reasons for the encounter of the two musicians. Jobim had been pressing Odeon to record a 78-rpm single with João Gilberto, and it was an uphill battle. Odeon's artistic director at the time was Aloysio de Oliveira, founder of Bando da Lua and Carmen Miranda's

^{80.} Sergio Cabral, Antonio Carlos Jobim: Uma Biografia (Rio de Janeiro: Lumiar, 1997), 95.

^{81.} Ibid., 104.

bandleader in the United States. A lover of powerful resonant voices, he saw no commercial potential for an artist who sang quietly and used no vibrato. It took a lot of pleading from Jobim, but the recording, which with any other singer would have been concluded in a matter of a few hours, stretched on for days as Gilberto constantly interrupted the musicians (whose errors only he could hear), confronted the technical staff with unheard-of demands (separate microphones for voice and guitar), and argued with Jobim himself about chords. Despite all the conflicts, the definitive takes of "Chega de Saudade" and "Bim-Bom" were finally recorded on July 10th, 1958. The single was sent to the record stores in Rio, where it remained in total obscurity for several months.

Various researchers have examined the partnership between Jobim and Vinicius de Moraes. However, Jobim better explains the relationship:

He was a diplomat and came from Paris with the idea of doing a play called, Orfeu da Conceição. He arrived in Rio looking for a musician to compose music for the play. Vinicius was a star, an incomparable lyricist who gave words to my music. Vinicius had a much broader view of the world than I had. He was more universal. He was the one who opened the doors, because the rest of us - you know how it is - sitting around here saying that we are defending Brazil, and burning down the forests. 82

Jobim and Moraes had a mythical meeting on a night in 1956 at Bar Vilarino, in downtown Rio. Together they were generous souls, eager to enjoy life without submitting to limits or conventions. In the midst of this scene, the Bossa Nova genre was officially born and artists such as João Gilberto, Vinicius de Morais, and Antônio Carlos Jobim evolved into landmarks in Brazilian and world popular music. ⁸³ In order to feel competent with this new rhythmic concept, Jobim learned the new guitar beat with João

^{82.} Almir Chediak. Songbook Tom Jobim, 3rd Vol. (Rio de Janeiro: Lumiar, 1992), 11.

^{83.} Castro, Chega de Saudade, 94.

Gilberto. He always gave Gilberto credit for starting the Bossa Nova movement, though Jobim definitely played a part with his unusual advanced harmony. Gilberto has been widely gossiped about throughout his long career. He has been hailed as a genius, clucked over as a reclusive eccentric, and is arguably the most enigmatic Brazilian alive. The stormy relationship between Jobim and Gilberto would be better discussed in a separate research paper. According to Ruy Castro, Jobim learned the Bossa Nova rhythm and in just a few months, he composed hundreds of songs. Brazilians that never heard about Jobim began to know him, and those who knew him already, were shocked with this marvellous and elegant kind of popular music. Jobim's popular compositions preserved and expanded the chromaticism and modern chording that had been evolving in Brazilian popular music since the 1940s, while adding a delicate and melancholy melody. Jobim became a defender of an authentic and nationalist Brazilian popular music. Moreover, he affirmed: "I often hear it said that we copy foreign styles [...] but the truth in this moment is that we are exporting our influence [...] our music is copied all over the world [...] we are the model for popular music."84 Clearly, this is the way Antonio Carlos Jobim became the greatest Brazilian composer of all time. The international recognition would come with the Carnegie Hall performance in 1962. This concert helped Jobim sign a contract for his first Bossa Nova album released in 1963. In 1967, he recorded with Frank Sinatra the record entitled "Francis Albert Sinatra and Antonio Carlos Jobim."

The last two compositions I prepared for this project are: "Summer of Love," and "Valentine's Day." I decided to display them in Jobim's part of this analysis, because they are, among all 5 works, the two that best musically describe the relaxed, breathy,

^{84.} Castro, A Onda Que Se Ergueu no Mar, 235.

conversational sensuality characteristic of Jobim's "aching" music. These two last compositions are closer to the popular genre than the classical genre. This is evidenced by the use of chord symbols in the piano part in "Valentine's Day," and the improvisational room granted to percussionist Luiz Rabello throughout the song "Summer of Love." I attempted to explore many levels of emotions over the course of these compositions. The pure romance song "Valentine's Day" is the bliss and longing of being in love encapsulated in the vocals (lyrics), along with the orchestrated musical atmosphere. This slow Bossa Nova is based on a more purely sensual approach. In "Summer of Love," the percussion Brazilian instrument Cuica, 85 literally, "cries" for 8 bars in the introduction, announcing a simple Tenor Saxophone solo with alluring note bends, delivering a melodious tone. The delicate and melancholy melody wordless sung in unison with the Sax, contrasts with the coloristic ideas coming from the percussion arrangements. The *Tumbadora* has an *ad libitum* 18 bars solo. I wanted to explore the concept of "sections" in this orchestrated Samba. Particularly, the heavy reliance on percussion instruments has given this piece an extremely attractive quality. The idea is to transmit the message of the emergence of percussion instruments as equal partners in music. "Summer of Love" is divided into 5 parts, besides the introduction: "The End of Spring," "The Early Summer," "The Ardent Summer," "The End of Summer," and "The Autumnal Equinox." It is important to mention that in the part "The Early Summer," a 7/4 time signature section, I included the percussion instrument *Caxixi*, a Brazilian percussion instrument consisting of a closed basket with a flat-bottom filled with seeds.

^{85.} Cuica is a small friction drum with a tube fastened to the inside of the drumhead, which is rubbed to produce a squeaky sound on the same principle as children use with a wetted finger and a window pane, but infinitely more varied.



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Valentine's Day

Namoro

English translation of *Namoro* (not an English version).

When I touch the taut muscles of your body,

you go crazy for some reason,

and my touch understands that you are thirsty for love.

I know, I'm trying to cross walls with my hands

relieving you from those trapped rivers of strain.

Now, that I'm impassioned by my feelings, I erase the pain and anxiety

that have been inside me for a long time.

When I kiss you, I let my emotions flow out.

Then, we ride our foolish fires

twisting in bed, like two wild mustangs,

freely, using all the space,

until we are exhausted, and faint on the floor

Namoro Valentine's Day Score Maria Farinha Slow Bossa = 95 Violin Violin I Violin II Viola Cello Piano Bass Brazilian Tamborim Effects percussion (Intro), and Shaker pp Surdo Tumbadora © 2008 Maria Farinha















































In conclusion, it is interesting to observe that all Jobim's classical compositions, before and during the Bossa Nova era, are not even included in his official historical discographies.⁸⁶ In addition, the public knowledge of these works is qualitatively associated to his exposition as a Bossa Nova musician. Nevertheless, for Antonio Carlos Jobim, the samba was "the rhythm," but the foundation was the music of Radames Gnattali, Guerra-Peixe, Villa Lobos, Debussy, and Ravel. Certainly, his work as a classical composer and those years working behind the scenes in the record companies in Rio de Janeiro, are unknown to the public, which has only an anachronic vision of his work. Further, Jobim's relationship with classical music masters as Villa Lobos earned episodes, both, symbolic and folkloric. It is important to mention that Jobim composed "Urubu" as a tribute to the creator of "Bachianas." For his last album, he composed a beautiful Choro "Meu amigo Radamés" (my friend Radames) in appreciation to his master. From Jobim's point of view, maestros Radames Gnattali, and Villa Lobos were misinterpreted geniuses in their own country. In a beautiful moment that demonstrated the deep friendship between Gnattali and Jobim is one in which Gnattali plays "Carioca" by Ernesto Nazareth on the piano and his pupil, Jobim, is there as an astonished spectator. About Villa Lobos, Jobim revealed that, in Villa Lobos' death bed, Jobim spoke with him about the Americanization of Brazilian popular music, but Jobim said: "the problem is that, now, I can not lose a musical market such as the American market." 87 Indeed, they both knew that Villa Lobos' "market" was the Aria of 'Bachiana Brasileiras No. 5.' and he would die of hunger because of that. Tom Jobim acknowledged his own musical

^{86.} Official Discography by Ruy Castro, Chega de Saudades, 1999.

^{87.} Jobim, Antonio Carlos Jobim, Um Homem Iluminado.

abilities, but he did not, as in the case of Wagner, understood why the Brazilian public and the media were always discussing more about his personal life than his music. In addition, because of the Bossa Nova movement, Jobim was labeled as the Brazilian prophet of Jazz. In Hans Joachim Koellreuter's point of view, public opinion aimed to demoralize the work of one of the greatest Brazilian composers of the twentieth century. ⁸⁸ The fact is that, more than one decade of his death, his pure music is still unknown for most of the population in Brazil.

^{88.} Hans Joachim Koellreuter, conversation between the author and Antonio Carlos Jobim's teacher *Hans Joachim Koellreuter* (Faculdade Paulista de Arte: Sao Paulo, Brazil, 1980)

V - Conclusion

In the argument presented above, the presence of Brazil's national music ideology in the first half of the 20th century is vividly perceptible. For the nationalists, during this period, in addition to being Brazilian (popular) and modern (erudite,) art needed to be social and democratic, which is to say, it needed to address the Brazilian people and take their problems into consideration. Underlying this is a vision of art as both a reflection of reality and an instrument of social consciousness. It is common knowledge now that, musicologist Mário de Andrade with his analysis of Brazilian music, had a strong influence on composers such as Villa Lobos, Radamés Gnattali, and Antonio Carlos Jobim, nationalists embroiled in this issue. José Miguel Wisnik effectively summarizes the intersection between the erudite and the popular in Brazilian art, pointing out that "it proposes the creation of a strategic space where the plan for national autonomy contains a defensive position against the advance of aesthetic modernity and in favor of the cultural market." 89 Brazilian national music from the first half of the 20th century found in the imagination of the people, in the myths and legends, the tools necessary to merge two distinct musical genres into one. The full development of the use of folkloric elements, as implemented by Heitor Villa-Lobos, helped to determine the Brazilian national aesthetic that still exists today. This movement did not just incorporate elements of popular

^{89.} José Miguel Wisnik, O Nacional e o Popular na Cultura Brasileira – (Música. São Paulo, Ed. Brasiliense, 1982),134.

melodies, Afro-Brazilian rhythms, and complex indigenous melodies, but also developed typical sounds characterizing the works of the majority of Brazilian composers. The sounds of Brazilian birds, appear in the Villa-Lobos' "Bachianas" number 4 and 7; in Jobim's symphonic work "Sinfonia da Alvorada," in the movement "O Planalto Deserto," we can also hear birds chirping and flying over the region of the Central Plateau. Villa Lobos, Radamés Gnattali and Antonio Carlos Jobim developed a hybrid musical language, not necessarily fixed, but distinctive in its articulation and construction of a Brazilian musical identity. In this way, they transcended the defined boundaries between the musical limits known as "erudite" and "popular." The Brazilian multi-instrumentalist and Jazz player, Hermeto Pascoal, made an interesting, but hilarious, commentary about his Brazilian music:

This music is a mixture of choro with baião, samba, classical and everything else. Like time progresses, everything has to progress. [...] This music is a mixture of the Brazilian forests with concrete... [...] This music is a mixture of mambo in two-four, with chorinho, black beans with fried flour and steamed rice. After all these mixtures, we just have to play. Cheers to inspiration! ⁹⁰

Higher music education in Brazil has been characteristically slow to respond to the changing paradigm. From the '60s through the 80s' few, if any, studies of Brazilian popular music were made in Brazilian universities and conservatories. Currently, however, that neglect is diminishing. Not only is popular music now performed in academic venues but it also finds its way into the teaching materials in undergraduate and graduate courses. Three decades ago, popular music was marginalized in Brazilian higher education, but today it has become one of the seven most popular fields of music study in Brazilian graduate programs. Between 1980 and 1990, Popular Brazilian Music was not

^{90.} Hermeto Pascoal, Calendário do som, (São Paulo: Senac. 2000).

chosen as the topic of any dissertation or thesis in Brazil. However, curiosity was awakened in the last two decades and the number of projects has been constantly growing: 2.0% in the period from 1991-1993; 2.4% from 1994-1995; 2.7% from 1996-1998; 3.5% from 1999-2000; and 5.7% from January 1 to August 17, 2001; and the numbers keep growing. The musical elitism characteristic of these institutions in the past hundred years is gradually being eroded. The old cultural phobia against the blending diverse, lower-class, new or different musical genres is being replaced by a more imaginative view which allows for the possibility that Brazilian music, as a whole—and in all of its parts—might contribute importantly to a more general adoration of the best in art, literature and human thought as well as to the attainment of a more just society.

^{91.} Fausto Borém, "Metodologias," Cadernos da Pós-Graduação – Instituto de Artes da UNICAMP, v. 5, n. 2. (2001),19-33.

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VII- Listing of CD's contents

Compositions Track List

1. Maria Farinha's Sweet Presence - A Lullaby Without Words for Baby Ronnie

Time Signature: 3/4. Key Signature: G major, and Bb major

Tempo: Quarter note = 120

Piano introduction interpreted by: Glenda Del Monte

(Piano, strings, flutes, clarinet, and bass (after introduction), are sound samples

from Finale Notation Software -2009.)

Piano in the Introduction recorded at Studio Number 9 in Toronto, Ontario- Canada

March 20, 2009

2. Maria Farinha's This Little Choro

Time Signature: 2/2. Key Signature: Ab major

Tempo: Quarter Note = 140 (Intro: quarter note = 100)

Instrumentation and Players:

Voice: Maria Farinha Percussion: Luiz Rabello

(Piano, strings, flute, clarinet, and bass, are sound samples from Finale Notation

Software -2009)

Voice and percussion recorded at Studio Flautin in Sao Paulo, SP-Brazil

February 12-14, 2009

3. Maria Farinha's Urban Reality (Popular version)

Time Signature: 2/2. Key Signature: F major

Tempo: not specified, however it was recorded in quarter note =100

Instrumentation and Players:

Voice: Maria Farinha

Viola Caipira and Acoustic Guitar: Ney Marques

Bass: Bosco

Drums: Claudio Baeta Percussion: Luiz Rabello

Recorded at Studio Flautin in Sao Paulo-Brazil in December 2007.

4. Maria Farinha's Urban Reality (Orchestrated version)

Time Signature: 2/2. Key Signature: F major

Tempo: quarter note =190 *Instrumentation and Players*:

Voice: Maria Farinha Percussion: Luiz Rabello

(Piano, strings, accordion, and bass, are sound samples from Finale Notation

Software-2009)

Recorded at Studio Flautin in Sao Paulo-Brazil in December 2007.

5. Maria Farinha's Summer of Love

Time Signature: 2/2. Key Signature: D minor

(Introduction, and "The Ardent Summer" in A minor)

Tempo: Quarter Note = 120 *Instrumentation and Players:*

Voice: Maria Farinha

Tenor Saxophone: Evaldo Tocantins

Percussion: Luiz Rabello

(Piano, strings, and bass, are sound samples from Finale Notation

Software -2009)

Voice, percussion, and saxophone recorded at Studio Flautin in Sao Paulo, SP

Brazil, in February 12-14, 2009

6. Maria Farinha's Valentine's Day

Time Signature: 2/2. Key Signature: E major

Tempo: Quarter Note = 95
Instrumentation and Players:

Voice: Maria Farinha Percussion: Luiz Rabello

(Piano, strings, and bass, are sound samples from Finale Notation

Software -2009)

Voice and percussion recorded at Studio Flautin in Sao Paulo, SP-Brazil

February 12-14, 2009

According to the Villa Lobos Museum, the manuscript for "A Prole do Bebe No.1," unfortunately, is lost. Attached below is the first edition published by French publisher Max Eschig in 1924.



Escola Portatil de Musica- Choro The Brazilian Portable School of Music

Magazine Article by: Julio Moura, "O Casarao do Choro," Revista Argumento. http://www.livrariaargumento.com.br/revista/artigo/choro.pdf (accessed on March 14, 2009)

REPORTAGEM

O casarão do choro

tenção, os pandeiros atacam junto com a melodia. Os cavacos entram rasgando na harmonia". A instrução, para cerca de cem alunos reunidos na prática de conjunto da Escola Portátil de Música, é de Luciana Rabello, compositora e ca-Naquinista, que aprendeu música através do convívio com bambas como o pessoal do extinto Suvaco de Cobra (roda que reunia os maiores chorões cariocas, na Penha dos anos 70), e a excelência exigida pelo mestre Radamés Gnattali e pelo irmão, o violonista Raphael Rabello.

'Gente, vamos tocar mais alto. Não consigo escutar os violões", solicita outro regente, o violonista e arraniador Paulo Aragão, de formação acadêmica e erudita. Seu irmão, o bandolinista Pedro Aragão, ocupa-se em equilibrar o timbre dos trombones com uma inusitada trompa, instrumento mais comum em orquestras sinfônicas que em formações de choro, o objeto de estudo e dévoção dos mais de 400 alunos, das mais di-

versas etnias, sotaques e faixas etárias, que frequentam a Escola Portátil de Música, no bairro da Glória, zona sul do Rio.

A cena acontece, com algumas variações e mais ou menos intensidade - como no próprio choro - todos os sábados nos jardins do casarão que durante quase uma década abrigou a ONG Viva Rio, na Ladeira da Glória. Desde janeiro deste ano, quando a Escola Portátil mudou-se da UFRJ, na Lapa, e passou a funcionar no casarão, expressões como atacar e sair rasgando deixaram de povoar o inconsciente dos frequentadores da ONG uma das mais atuantes na questão da violência urbana no Rio de Janeiro - para assumir um contexto rigorosamente musical.

"A única arma de que dispomos é o conhecimento. Nossa preocupação é transmiti-lo de uma maneira que nossos alunos não teriam acesso numa universidade de música. Ensinamos música popular do jeito que eu aprendi com os mestres, através da convivência e da prática em conjunto", explica Luciana, diretora da Escola juntamente com Pedro Aragão e o violonista Maurício Carrilho, sócio de Luciana também na Acari Records, gravadora carioca especializada em choro.

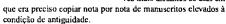
"Jamais cursei uma universidade" - continua a instrumentista. "Até tentei, mas os professores me desencorajaram. Se eu quisesse estudar música popular, que fosse para Berklee, tocar jazz. Para ter acesso a partituras, a única opção era ir ao Museu da Imagem e do Som copiar à mão cada nota das originais, nem

tirar xerox era permitido", recorda.

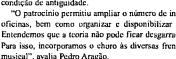
A via-crucis da geração de Luciana - e também dos violonistas Raphael Rabello, Mauricio Carrilho, Luiz Otávio Braga e do pandeirista Celsinho Silva - que incluía peregrinações por salas de museu para tirar o bolor das partituras e procissões a subúrbios distantes, atrás de uma roda de choro na década de 70, naturalmente, não foi percorrida em vão. O legado encontra-se disponivel e democratizado, sem qualquer custo para quem se

matricular numa das oficinas oferecidas pela escola.

Digitalizadas, as partituras de Pixinguinha, Radamés, Jacob do Bandolim, Chiquinha Gonzaga, Anacleto de Medeiros são distribuídas aos alunos. Com o patrocínio da empresa do setor de energia El Paso, em vias de ser renovado para 2005, c a parceria do Instituto Jacob do Bandolim e da Sarau Agência de Cultura Brasileira, os diretores da EPM vêem cada vez mais distantes os dias em



"O patrocínio permitiu ampliar o número de instrutores e de oficinas, bem como organizar e disponibilizar as partituras. Entendemos que a teoria não pode ficar desgarrada da prática. Para isso, incorporamos o choro às diversas frentes de ensino musical", avalia Pedro Aragão.



PIRATARIA DO BEM

Outro recurso oferecido pela Escola é o acesso aos principais discos de choro de todos os tempos, a grande maioria fora de catálogo ou esquecido pelas grandes gravadoras. Clássicos como "Vibrações" de Jacob do Bandolim, ou a gravação original da "Suite Retratos", de Radamés, podem ser alugados pelos alunos, pelo prazo máximo de uma semana, ao custo de um real. Já pensou se a moda pega no Palácio Guanabara?

"É irado. Toda semana descubro gravações, compartilho com outros alunos", entusiasma-se Marianna Lopes, estudante de flauta.

"Em outra época, nos corríamos atrás das gravações em sebos ou na casa de colecionadores. Hoje permitimos que os alunos os copiem, como objeto de estudo. Podemos chamar de pirataria do bem. Isso é patrimônio, e não mero produto de mercado. Não se pode impedir que esta informação, que é parte da cultura brasileira, chegue até as pessoas", enfatiza Luciana.

REPORTAGEM

O poeta e produtor Hermínio Bello de Carvalho, conselheiro da EPM, reforça: "a escola está cumprindo seu papel, dentro do ensino informal a que se propôs. Agregou novos oficineiros, ampliou seu quadro de monitores, e criou suportes importantissimos como as apostilas sonoras. A idéia agora é implementar uma DVD-Teca, já que é importante que os estudantes tenham acesso à maneira de executar o instrumento. No caso, serão tapes preciosos de Raphael Rabello, do Época de Ouro, da Camerata, Radamés e conjuntos mais recentes", adianta Hermínio.

SEM ESSA DE EXÓTICO

A visita à Escola Portátil de Música significa necessariamente esbarrar com alguns do mais atuantes instrumentistas do gênero, alguns deles históricos. É o caso do octagenário Álvaro Carrilho, pai de Mauricio e irmão de Altamiro, na linha de frente do naipe de flautas. Além dos amigos que sempre aparecem para reforçar a roda, coordenam as oficinas de seus respectivos instrumentos o bandolinista Pedro Amorim, os violonistas Mauricio Carrilho, Paulo Aragão e Ana Paes, os clarinetistas Rui Alvim e Pedro Paes, o pandeirista Celsinho Silva, o cavaquinista Jaime Vignoli. À frente do curso de percepção musical estão Adamo Prince a Bia Pere Lema

Ensinamos música popular do jeito que eu aprendi com os mestres, através da convivência e da prática em conjunto



Integrante do grupo Água de Moringa e autor do samba "Sem essa de malandro agulha", gravado por Zeca Pagodinho, Jaime Vignoli conheceu experiências semelhantes às mencionas pela geração anterior à sua. Na zona sul carioca da década de 80, um jovem chorão sentia-se tão enturmado quanto um evangélico numa rave. "Era tratado como exótico porque gostava de samba e choro. A sorte é que havia outros exóticos com quem eu podia me juntar em busca de uma roda no Cacique de Ramos ou na Penha", referencia.



Númers 6 Argumento

Created in the year 2000, by Choro musicians who wanted to transmit their knowledge of this genre of music, Escola Portátil de Música (Portable School of Music) has experienced considerable growth and success. Starting with about fifty students at Sala Funarte in Rio de Janeiro, it grew to approximately one hundred at the Federal University of Rio de Janeiro, and then more than tripled at the Gloria location. Currently,

at the Uni-Rio campus in Urca, there are 23 teachers and approximately 600 students who study flute, clarinet, saxophone, trumpet, trombone, bass, 6 and 7-string guitar, cavaquinho, mandolin, tambourine (pandeiro), percussion, piano, accordion and voice not to mention the courses of choro history, musical theory, harmony, arrangement, composition, and ensembles. The school offers comprehensive musical training (both theory and practice), allowing graduates to work in any musical genre, not just Choro. That is why so many students apply each year, attracted by the innovative opportunity to acquire a musical education through the language of Choro. EPM's goal is to give students the necessary educational, professional, social, and emotional foundations for successful careers and productive lives as artists and citizens. And not only students are attracted by the sounds that come from the Escola Portátil. An increasing number of fans, admirers, and enthusiasts benefit from the positive repercussions of the School. The weekly big band open rehearsal - probably the largest "regional" in the world, gathering all the School's students - has become, through word of mouth, a Saturday fixture for "Cariocas" (Rio de Janeiro natives), and an informal tourist attraction. There, at the foot of Sugar Loaf Mountain, music lovers show up every week to listen to arrangements written specifically for the group, of Brazilian music classics or new compositions.

Besides the Bandão (The Big Band), other groups were born at the School and are currently playing on the musical scene. Notable among them are the "Furiosa Portátil" a brass band that delivers 'furious' and memorable performances, the "Camerata Portátil," an ensemble of guitars, cavaquinhos, mandolins, flutes, clarinets, percussion and "Os Matutos de Cordeiro," young and talented musicians from the small town of

Cordeiro (upstate Rio de Janeiro) who have already recorded their own album. Equally important are the small "Regionais" created informally at the School. These groups, that play in backyards, bars, homes, and streets, are responsible for the most wide-ranging and spontaneous dissemination of Choro, this typically Brazilian musical genre that is more than 150 years old. Students and teachers promote other activities to make their music heard. Every Friday, from 5:00 to 6:30pm, the radio program "Escola Portátil no Ar" is broadcast by Rádio Nacional AM (available also through the internet). There, groups from the School present new compositions or pieces from the vast choro repertoire. The Finep Instrumental series, in partnership with the School for the second year running, presents, on the first Thursday of every month, a concert connected to the School at Finep's auditorium in Flamengo. These are all ways to showcase the work done by the School and cultivate an audience interested in contemporary Brazilian instrumental music.

Escola Portátil de Música is sponsored by Petrobras (Brazilian Oil Company), and is open to everyone. It is committed to the dissemination of one of the greatest treasures of Brazilian culture. Thanks to this sponsorship, classes are free of charge, and there is only a semi-annual administrative fee. A Escola Portátil de Música is promoted by Instituto Casa do Choro (home of the Choro Institute), organizer of the annual National Choro Festival, an eight-day event that takes place in a site far from urban centers, offering courses, workshops, concerts, lectures, videos, etc. Each edition of the Festival gathers approximately 250 musicians, both amateurs and professionals, from all over Brazil and abroad. By gathering students, professionals and amateurs in a single environment for eight days, the Festival promotes a unique experience, an exchange of

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experiences that has no rival in the country. It is the perfect place to compare notes on

what's going on all over Brazil in connection with the choro, as well as projects that use

this genre as a vehicle. This exchange generates initiatives throughout the country and

even abroad, testifying to the Festival's multiplication potential.

(Translation from the Portable School of Music web site)

Interview with Nelly Gnattali

February 16, 2009

3:00 p.m. to 5:00 p.m.

Barra da Tijuca - Rio de Janeiro - RJ

Brazil

M) Maria Farinha

N) Nelly Gnattali

M) Nelly, I would just like to clarify that we won't be talking specifically about the

biography of Radamés Gnattali, but instead you will be answering questions related to

my research. You may use any information you gained during the time that you lived

with Radamés, and you may state your own conclusions about the composer, given the

fact that you lived with him for over 25 years. I will, also, include information from other

sources, for example information supplied to you by friends and family members about

Radamés during all of those years.

M) Nelly, I would like to know if it is true that Radamés, when he was just 9 years old,

was presented with an award by the Italian consul in Brazil for directing an orchestra that

was playing his own classical composition.

N) Yes, he was interested in orchestral works since he was very young, and I know when

he was only 3 years old he would imitate violinists with a toy violin.

- M) During the first half of the twentieth century, do you think that Radamés preferred to compose classical music or to compose popular music for the radio?
- N) Let me explain what it was that brought about this dichotomy in the musical career of Radamés: He moved to Rio permanently in 1931. His friend Fontainha wrote to him saying that there was an opening in the National School of Music for a position as Professor and asked him if he wanted to be put up for consideration. He dropped everything in Porto Alegre and went to Rio de Janeiro. He studied there for 4 or 5 months waiting for the results. He went to talk with the President, Getulio Vargas, and supposedly he brought a letter from Raul Pilla, who was a very good politician and well respected by the President. A few days letter, a telegram arrived summoning him to speak with the President. When he arrived, the President asked him:
- GV What do you want, sir?
- RG I would just like to know if the appointment will be made before the end of the year, that's all.
- GV You have my word on that!

But there was no contest. Only a very few people were assigned to the posts. From that point on, he remained frustrated in Rio and needed to survive, which meant working in popular music. It was then that his musical career started to turn around, and he became a music director/arranger on the radio, and musicians sprung up in greater and greater numbers. The truth is that he entered the popular music market albeit against his will.

- M) Do you think, then, that he had to set his desires aside in this temporary abandonment of classical music and dedicate himself to composing popular music?
- N) No, he didn't abandon classical music; he did both things at the same time, individually, and also symbiotically. But Radamés' driving force, what he lived for, was erudite music. In order to survive, however, he composed popular music. Nevertheless, he did enjoy composing Choros, Waltzes, you know, popular instrumental music; but he really didn't like making arrangements for singers. In spite of this, he excelled even in that role. In those days, popular music singers would seek him out more than any other composer.
- M) Do you believe that Radamés' role as an arranger of popular music was related to a desire to help disseminate the music of the lower classes of Brazilian society of his time? I mean, did Radamés have that type of societal interest in music?
- N) Yes. I think that even unconsciously he felt he had a duty to promote Brazilian popular and folk music. This issue was made clear when Radamés refused several invitations to work in Europe because he didn't want to stop working with Brazilian music, especially folk music. He adapted his "pure music" to contain more popular rhythms. He enabled the humblest people of that time to appreciate and understand beautiful music.
- M) Would you consider Radamés as a nationalist musician of his time, similar to Villa Lobos?
- N) Yes, he called himself a nationalist, like Nazareth and Pixinguinha.

- M) Nelly, after researching, I have concluded that, Radamés was an experimenter as well as an investigator of music from other countries and other genres, like jazz. Was that true?
- N) Yes. He loved jazz. He believed that jazz was the best popular music in the world. He said that jazz had its roots in Debussy and Ravel, with their dissonant styles.
- M) So you would say that Radamés was the consummate musician?
- N) Of course. He brought the richness of classical music to popular music, and vice versa.
- M) Do you think that Radamés was akin to a diplomat of classical music to the world of popular music, and vice versa, a diplomat of popular music to the world of classical music?
- N) I totally agree. It was his trademark. That was always his way.
- M) Do you think that this duality of musical genres in Radamés' life at some point became fused into one genre, the genre of Brazilian music? I mean, did Radamés belong to the group of Brazilian composers who believed in that possibility?
- N) Yes, there was only one Radamés, beloved by all, the elite, and the common man; and as a result, Radamés' music was universal, not just for the elite or just for the common man.

- M) Would you say, therefore, that Radamés was a reconciler of Brazilian music for the first half of the 20th century?
- N) Yes, Radamés is located exactly between modern classical musicians attempting to assimilate Brazilian folk and popular music, and popular musicians attempting to bring the techniques and expression of Brazilian classical music to their popular music.

 M) So, do you agree that Villa Lobos, in sum, would be 70% a classical musician and 30% a popular musician, and that Jobim would be 70% a popular musician and 30% a classical musician, but that Radamés had found the 50% balance between the two genres?

 N) I think it's just as you say. But, deep down, he admitted that his greatest inspiration was for his own music, which was erudite music. Thus, he often rejected many jobs involving popular music in order to dedicate himself to composing his "pure" music. But it is important to note here that the erudite or "pure" music of Radamés was a Classical
- M) Nelly, the expression you just used, "contaminated," was that a word that Radamés used to describe the genre of popular music?
- N) One could say so, yes. He said that the music he loved was erudite, and that music was pure, without contamination. For example, the majority of the composers of that time used to take on 5 arrangement tasks and took 10 days to finish them. Radamés used to do everything in 2 days in order to be able to spend the other 8 days composing his erudite music.
- M) What was Radamés' method for composing erudite music?

music already "contaminated" by popular music.

- N) He would work on several works at the same time. He would work on a concerto for two hours, and then another hour on a Sonatina, then two more hours on a Duet. He didn't pretend to understand where this inspiration came from, what it was that inspired all these simultaneous ideas, that endless fountain of creativity. Sometimes he wondered if it all came from his brain or from some sort of cosmic energy.
- M) So could we say that Radamés was a genius?
- N) Yes. I am convinced he was a genius because I lived with him and I know how crazy he was. One day he was coming back from a concert where the two works played were composed by him and Bela Bartok. The orchestra played Bartok's piece with care and precision, because they had rehearsed it extensively. With Radamés' piece, they played poorly, with a lot of errors, possibly due to the fact that he was Brazilian and involved with popular music and they hadn't properly rehearsed it. He played the piano section that day. After we went home, he went crazy and wanted to destroy all of his classical music manuscripts. He became very depressed and cried, and I didn't know what to do. But, of course I didn't let him destroy the manuscripts.
- M) Nelly, what was Radamés' opinion of Villa Lobos and Ernesto Nazareth?

 N) He thought that Villa Lobos was a great musician, but he had some reservations about his orchestral compositions. But I think that because Radamés was considered the "ultimate" orchestral composer and arranger, it was hard for him to accept the orchestral compositions of others, do you understand? On the other hand, he really admired Nazareth's compositions for piano.

- M) One last question. My research indicates that Radamés felt musically "frustrated." Is that true?
- N) Yes. Primarily because of the fact that he was never recognized professionally as a concert player. He was a brilliant composer, but that wasn't enough for him. In my opinion, being the composer and musician that he was, was enough for him and for all of Brazil. But he never accepted the fact that he did not achieve his personal dream. For all of us, if Radamés had achieved that dream, we would have lost a lot. He would have been more just a concert player in that world of concert players. As it turned out, being such a great composer, he left us all with some of the greatest artistic riches of this country.
- M) Nelly, thank you for all of the information you have shared with us in this interview, and also, for lending us the manuscripts of the *Sonatina Coreografica* as well as allowing us to use the information contained in the reference work '*Brasilianas Catalogo Digital Radamés Gnattali*.'

About the Brasiliana: Radamés Gnattali Digital Catalogue

A multimedia bilingual CD-ROM, sponsored by Petrobras Music 2003, Adriana Olinto Ballesté, Nelly Gnattali and Roberto Gnattali present the new step into the universe of the composer's work: the Radamés Gnattali Official Web Site, sponsored by Petrobras - Petróleo Brasileiro SA, is now presented in bilingual edition - English/Portuguese.

The aims of this project are: a) to support the development of research on the great

pianist, composer and arranger Radamés Gnattali's life and work; b) to promote his work through the country and worldwide as an incentive to improve the communication standards with the organizers and therefore to establish an easier access to the catalogued scores.

The *Radamés Gnattali Digital Catalogue* is focused to schools, universities and libraries dedicated to musical education as well as orchestras, associations, theatres and cultural foundations. It is now open to the general public but it is meant to serve as a solid source of research for professional musicians, maestros, instrumentalists, singers, professors and students; musicologists and historiographers; musical producers and entertainers.

The Radamés Gnattali Digital Catalogue presents the following contents:

Autobiography: an ensemble of statements and interviews concerning different moments of his long career - a collection of his own thoughts about his life and work.

Life time: a chronological list of historical events related to his life and linked to significative moments of social and cultural context in Brazil and worldwide, with punctual information dated year by year, from 1905 to 1988.

Image gallery: over 150 photograhs with self-explanatory subtitles.

Press cutting album: a collection of press releases and articles concerning all his career, from 1924 up to the most recent moments, presented in modern high resolution technique.

Statements: a collection of articles, reports, messages, letters to family members, friends, journalists, musicians and musical critics featuring Radamés' life and music.

Catalogue: complete filing of his concert music (about three hundred pieces) illustrated with the original scoring images. A new catalogue with over 200 pieces concerning his compositions for popular music is under construction and should be available soon.

Discography: over 130 records found, featuring Long-plays and CD's, many of them presenting the original colored covering. Under construction is also the cataloguing process of a hundred 78rpm records featuring Radamés' compositions only, written from 1930 to 1966.

Performing arts: information on Radamés' production for Ballet, Theatre, and movies. new books and records, scoring digitalization, unpublished work, curiosities about his life and work. The secondary menu features, **Bibliography**: list of reliable research sources.

Related sites: varied list of web sites of libraries, cultural and research institutions, musical conservatories and school, radios, Brazilian and international virtual magazines.

Project: description and explanation of the project's contents. **Credits**: complete technical records.

A series of events in honor of Radamés Gnattali's 100 years anniversary has been presented as of January 27th 2006, when we have commemorated his centenary. Unbeatable creator, Radamés has built a long career during over 60 years, considered to be one of the most significative artists of the 20th century. "An entire continent to be explored," says Luiz Paulo Horta, erudite music critic for *O Globo* newspaper; "A sound manufactory himself", says the poet Hermínio Bello de Carvalho; "an endless life spring," Tom Jobim writes to Radamés, in a poem dedicated to the "great maestro."

Radamés Gnattali's name and work swell all over the world. The *Radamés Gnattali*Official Web Site is meant to intensify the process. Radamés has been recognized among the young generation as a reference of integrity, ethics, musicality, competence and dedication to work. Professional musicians admire him with full respect and have more and more added pieces of his work into their repertoire.

Web site translated by Lidia Becker

Brasiliana: Radamés Gnattali Official Web Site:

http://www.radamesgnattali.com.br/site/index.aspx?lang=eng (accessed on May 3, 2009)