Chapel Hill Philharmonia

Evan Feldman, Guest Conductor

7:30 p.m. Sunday, December 6, 2015 Carrboro High School Auditorium

"The Great Outdoors"

Roman Carnival Overture, Op. 9

Hector Berlioz

Karelia Suite, Op. 11

Jean Sibelius

Intermission

Symphony No. 6 in F major, Op. 68 Ludwig van Beethoven Pastoral, or Recollections of Country Life

Awakening of cheerful feelings upon arrival in the countryside: Allegro ma non troppo Scene by the brook: Andante molto mosso Merry gathering of countryfolk: Allegro Thunder. Storm: Allegro Shepherd's song; cheerful and thankful feelings after the storm: Allegretto



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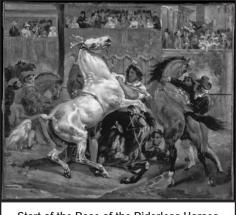
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Music is so embedded in our lives that the inspirations for composition span all of human experience. Events or natural beauty on a grand scale are obvious sources. Consider Pyotr Tchaikovsky's *1812 Overture*, commemorating Russia's resistance to Napoleon's invasion, complete with cannon fire, or Ferde Grofé's *The Grand Canyon Suite*. But musical subjects run from the concrete to the abstract, from the tragic to the comic, from the miniature (Nikolai Rimsky-Korsakov's *Flight of the Bumblebee*) to the immense ("Jupiter" in Gustav Holst's *The Planets*). This evening's program features three disparate works with a common link—each depicts places or happenings out of doors, under the open sky. Each also reflects surprising aspects of its composer's inner life.



Start of the Race of the Riderless Horses Horace Vernet (1820)

Berlioz: Roman Carnival Overture

For over 1,000 years the citizens of Rome have marked eight days ending at *Mardi Gras* ("Fat Tuesday") with a blowout party preceding the sober 40 days of Lent. Until it was dialed down in the late 19th century, Rome's Carnival was the largest such celebration on the planet. The venue is the city's streets, the urban outdoors. The festival historically featured parades in fancy costumes, dances, theatrical dramas, tournaments of chivalric knights, and races run by riderless Barbary horses. *Mardi Gras* fetes in New Orleans and Rio de Janeiro have their own grand traditions and draw hundreds of thousands of visitors to carouse through the streets. But in its heyday the Roman Carnival was the best and the brightest.

The French composer Hector Berlioz (1803-69) experienced Carnival first-hand as a winner of the *Prix de Rome*. King Louis XIV instituted painting and sculpture awards in 1663. The music scholarship began in 1803. Prize recipients spent at least two years in Italy and lodged at the *Académie de France* in Rome's Villa Medici.

Berlioz was a dark horse to win such a prestigious prize. Born in a province near the Alps, the son of a leading physician, he was expected to follow the family profession. The father ignored young Hector's musical interests, except to proffer the bribe of a new flute to reward a passing anatomy grade. At age 18 Berlioz entered medical school in Paris. A person of extreme passions, he was horrified by his first sight of dissected cadavers: "When I entered that fearful human charnel-house, littered with fragments of limbs [a graphic description follows]...such a feeling of horror possessed me that I leapt out of the window, and fled home as though Death and all his hideous crew were at my heels." So much for medicine. Instead, Berlioz attended the opera assiduously, began private music studies, and in 1826 entered the Paris Conservatory. In 1830 he completed the *Symphonie Fantastique*, an extraordinary work decades ahead of its time. In the same year, after three previous rejections, a conformist jury awarded him the *Prix de Rome* for a rather conventional cantata.

Accustomed to Parisian 'cutting edge' culture, and distracted by his complex love life, Berlioz never settled into formal study or composition in Italy. He found the host country's musical scene to be far behind the times, and dismissed Rome as "the most stupid and prosaic city I know." He preferred to escape urban confines to wander the countryside, sometimes with bands of outlaws and brigands. There he absorbed folk music and a feeling for the Mediterranean environment that permeated later compositions, notably *Harold in Italy.* Perhaps most importantly, Berlioz felt a sense of liberation never to be repeated in his life. In his *Memoirs* he recalled the intoxication of the great outdoors: "To be free to go north, south, east, or west, to sleep in an open field, to live off very little, to wander without aim, to dream, to lie down and drowse for days on end, to the gentle breeze of the warm *Scirocco*! True freedom, absolute and immense! Great and mighty Italy! Wild Italy, which does not care for your sister, the Italy of art..."

Despite his disdain for Rome, Berlioz was entranced by Carnival and used it to frame *Benvenuto Cellini*, an opera about a real-life 16th century swashbuckling goldsmith, sculptor, thief, and murderer with whom he identified. "Cellini was an iconoclastic, egotistical artist, and Berlioz viewed him as a kindred Romantic soul, swept up in a rarefied world of art and ardor, a genius forever trying the limits of politics and social propriety. What's more, both Berlioz and Cellini played flute." (James M. Keller, San Francisco Symphony program notes)

In 1844 Berlioz recycled music from *Benvenuto Cellini* into the *Roman Carnival Overture*. It begins with a *saltarello*, a wild folk dance that Berlioz encountered during his peregrinations in the countryside. The music may also invoke memories of the painter Horace Vernet, director of the French Academy in Rome, dancing animatedly with his daughter Louise during Carnival. The music then quotes a love duet between Cellini and his inamorata, "*O Teresa, vous qui j'aime,*" here transformed into a solo for English



horn. The saltarello returns, now intertwined with the love song, and the music ends with even greater vigor than it began.

Sibelius: Karelia Suite

Free associate: "Jean Sibelius." Did you immediately think "*Finlandia*"? No composer's name is more closely linked to his homeland or to a work that bears its name. As we celebrate this week the sesquicentennial of his birth (December 8, 1865), Sibelius (who lived until 1957) remains an iconic symbol of Finland and his memory inspires a culture to produce talented composers, conductors, and performing musicians in numbers far out of proportion to its population.

Located perilously between Sweden and Russian, Finland was the subject of historical contention between these two powers. In 1809 Russia prevailed and its Tsar assumed the extra title of Grand Duke of a semi-autonomous Finland. Cultural and political resistance to this hegemony smoldered over decades until Finland declared independence on today's date, December 6, in 1917, shortly after the October Revolution in Russia.

Like many of his contemporaries, Sibelius strove to promote Finnish national identity. After studying violin and composition in Helsinki, he pursued advanced musical training in Berlin and Vienna. Even before returning home, he began his first major symphonic piece, named *Kullervo* after a character in the *Kalevala*, Finland's great epic poem synthesized from oral folklore and mythology by Elias Lönnrot, a physician and linguist. Published in its final form in 1849, the work remains central to Finnish culture and has influenced artists as diverse as Henry Wadsworth Longfellow and J.R.R. Tolkien.

Lönnrot found the major sources of the Kalevala in Karelia, the vast border region linking Finland and Russia. Nearly two centuries later the 'lonelyplanet' website declares, "If you're looking for wilderness, powerful history and even the Finnish soul, your search starts here. Densely forested and gloriously remote, the region is a paradise for nature lovers." These



Karelian Rune Singer

features drew Sibelius and his wife Aino to honeymoon in Karelia in the summer of 1892. The trip offered Jean his first direct encounters with village "rune singers" who chanted folk poems to traditional melodies.

When Helsinki University's association of students from Viipuri (or Vyborg), a major town in Karelia, sought someone to compose incidental music for a pageant based on 500 years of their regional history, Sibelius was an obvious choice for the commission (and needed the money). The event was a fundraiser for projects to strengthen Karelia's cultural ties with the rest of Finland. It also served as a covert protest against domination by the 'Russian Bear.' At the gala, held on November 13, 1893, Sibelius conducted the orchestra, although the music could barely be heard over nonstop shouts and applause from the audience. The work



originally consisted of an overture and a movement corresponding to each of eight historical tableaux. The composer later published the *Karelia Suite*, taken from three of the scenes.

The suite's *Intermezzo* portrays 14th century Karelian hunters bringing tribute (tax) of furskins to their Lithuanian duke. To the conductor Herbert von Karajan the movement's horn calls, wafting over softly agitated strings, evoked a "sense of the 'Ur-Wald', the primeval forest, the feeling of some elemental power, that one is dealing with something profound."

The *Ballade* tells the story of Karl Knutsson a 15th century King of Sweden and Finland who twice rose and fell from power. He is pictured in Viipuri Castle listening to a minstrel sing of "a swain who rode in rose-laden groves where he came upon a vision of maidens and virgins dancing." In the orchestral suite (like Berlioz in *Roman Carnival*) Sibelius substitutes the haunting English horn for the human voice.

The suite concludes with a call to battle, *Alla Marcia*. The historical event, aptly chosen to stir the audience's patriotism, was the storming in 1580 of Russian-held Käkisalmi (Kexholm) Castle by Swedish forces led by Pontus del la Gardie, their French-born high commander.

Written six years earlier than *Finlandia*, the *Karelia Suite* foreshadowed the later work's overwhelming popular triumph. Sibelius reported the success to his brother, "It all went splendidly and...everybody was delighted...It is very fresh...We made about 400 marks." Yet in the same letter he revealed depths of uncertainty, hinting at despair, that seem incongruous in a 27 year-old rapidly coming into his prime as an artist and national inspiration. Sibelius's next words foreshad-owed his long struggle with alcoholism and the virtual musical silence into which he fell for the final three decades of his life: "Sometimes I am depressed and at others in good spirits, but I am like that. I envy you living in the country. You wrote so beautifully about the heaths and moorlands...I am often afraid of dying."

Beethoven: Symphony No. 6 (Pastoral)

H.G. Wells imagined a machine able to travel through time. What if an incarnation of his literary Time Traveler were to offer you such a device to observe a single event in human history? Would you select an earth-shattering catastrophe—the eruption of Vesuvius or Krakatoa? Would you witness Mohammad enter Mecca or Jesus sermonize on a hill by the Sea of Galilee? What if the Traveler restricted your pass to a musical event? Would you choose Bayreuth, Germany in 1876 for the first performances of Richard Wagner's Ring Cycle...or Paris in 1913 for the riotous premiere of Igor Stravinsky's *Rite of Spring*...or the Catskill Mountains of New York in 1969 for the Woodstock Festival? Or would you target Vienna's *Theater an der Wien* on the frigid night of December 22, 1808? There, over four hours you would observe a short, swarthy, pock-marked man with a noble forehead and wild hair conduct and play piano in the public premieres of some of his own compositions. I would opt for this concert, despite the theater's broken heating system and woeful performances by an orchestra of poorly rehearsed musicians, generally less accomplished than those you have come to hear this evening.

The composer was Ludwig van Beethoven (1770-1827). The works in this marathon included his *Fourth Piano Concerto*, the *Choral Fantasy*, and both the *Fifth* and *Sixth Symphonies*. The concert climaxed an eight-year span of unprecedented creativity in which Beethoven redefined classical music and marked a path to the century to come.

The *Fifth Symphony*, in C minor, begins with and builds upon an almost universally recognized four-note motif: *da-da-da-Dum*. In a new biography, *Beethoven: Anguish and Triumph*, Jan Swafford describes the breathtaking impact of this device. "The blunt simplification of gesture and sound, the monorhythm, and the simple, stripped-down...form... convey something ferocious, inescapable: a force of nature, a relentless drumming of fate." Tension builds through the symphony's next two movements, with only hints of relaxation and the resolution to come. Then from doubt and "quiet chaos bursts the C-major blaze of the finale...without the fateful monorhythm but with the same kind of relentless intensity—now a joyful intensity."



The *Sixth Symphony*, written in parallel with the Fifth, could not differ more from its 'sibling.' Swafford calls it "the anti-Fifth." Beethoven conjures five episodes of a single day, from morning to sunset, in a pastoral setting complete with shepherds and their flocks. His notebooks and annotations in the score emphasize that the music conveys, not incidents or pictures, but inner feelings and the "effect on the soul."

On arriving in the great outdoors, the first movement, we find peace. "[N]o drama, no feverish excitement this time. No fate...No suffering, no triumph, but fulfillment. Themes like folk tunes, a shepherd's pipe, flowing rhythms... Waves of exaltation passing over the soul." (Swafford) The second movement extends the mood—a long amble by a brook, its gentle burble conveyed by muted strings. The dreamy walk ends with a cadenza for a covey of startled birds—a nightingale (flute), quail (oboe), and cuckoo (clarinet).

Next, we come upon country folk gathering to dance under the afternoon sun, the day's work over. Enthusiastic foot stomping ensues, no doubt aided by a local brew. (In Walt Disney's *Fantasia* centaurs cavort with Bacchus, the god of wine). Swafford suggests that Beethoven "remembered a country band he saw at a dance, the oboist who couldn't find the downbeat, the sozzled bas-

soonist who kept dozing off and awoke now and then to blat out a few notes."

Without warning the sky changes. A powerful wind sweeps in heavy, dark clouds. Raindrops begin to fall. Lightning flashes. "There's probably no more impressive storm in all music—" writes Philip Huscher (Chicago Symphony Orchestra program annotator), "the whole orchestra surges and shakes, trombones appear (for the first time [in the entire symphonic literature!]) to emphasize the downpour, and the timpani shows up just to add the thunder." To the hyperbolic Hector Berlioz, "this is no longer rain and wind but a terrifying cataclysm, a universal deluge and the end of the world." Yet, as suddenly as it arrived, the tempest abates. Without break we return in the final movement to a sea of tranquility. In the distance an alpenhorn calls in the herds. "The folk emerge into the sunset with relief and thanks…in the glow of the sunset after the storm." (Swafford) "The moment," Huscher notes, "is parallel to the great triumphant sunburst that marks the arrival of the finale of Beethoven's *Fifth Symphony*, and, although the means could hardly be less similar, the effect is just as wondrous."

In 1802 encroaching deafness and the resulting human isolation brought Beethoven to the brink of suicide, as told in an undelivered letter to his brothers (the 'Heiligenstadt Testament'). Yet, in Leo Tolstoy's words, "There is something in the human spirit that will survive and prevail; there is a tiny and brilliant light burning in the heart of man that will not go out no matter how dark the world becomes." Together the *Fifth* and *Sixth Symphonies* reveal twin sources of Beethoven's light.

The Fifth is a paean to human courage. To Swafford it "tells a story of...inner heroism, painted in broad strokes on an epic canvas...The ecstasy at the end of the *Fifth Symphony* is a personal cry of victory," and, moreover, a "victory open to all humanity as individuals."

Alongside Beethoven's courage stood faith. His Enlightenment philosophy rejected organized religion. Yet, the program distributed at the premiere of the *Sixth Symphony* on that cold night in 1808 describes the final mood after the storm as "salutary feelings with thanks to the Deity." Similar words appear in the score of the *String Quartet in A major*, Op. 132, composed 17 years later after an illness from which Beethoven had not expected to recover. That work's exquisite slow movement bears the title "A Convalescent's Holy Song of Thanksgiving to the Divinity, in the Lydian Mode."

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