# Letters to the RECORDINGS Editor

### APPRAISING TOSCANINI

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THE ARTICLE ON "Toscanini and Brahms" by Neville Cardus [SR March 27] has caused me great pleasure; it is so seldom that one can read today criticism that really criticizes. Most of the critics seem to feel that when confronted with a "great man" all they can do is to heap on him a large pile of superlatives.

I suppose this is one of the symptoms of the age of conformity we live in, having "Hi-Fi fans" and "Maestro-fans" instead of lovers of music. We do not dare to make up our own mind about the music and the artist we like; and so we look for the "great men" whom we can worship together with the crowd.

The "con" letter which you printed afterwards [SR April 24] was typical of the "fan" type of audiences we have today. It seems to me that these people worship "the Maestro" rather because it is convenient to do so, and not because they know their music so well that they really by their own will and effort came to the conclusion that Toscanini's interpretations are "definitive" (another fanexpression).

It is beyond doubt that Mr. Toscanini is a very gifted conductor, especially when it comes to conducting Italian opera. But many people-among them myselffind his interpretations of Beethoven, Mozart, and Brahms less inspiring, and not too authentic. Fast tempi and rigid phrasing are not always expressive of the qualities that can be brought out from the score, and Toscanini has seemed to indulge in these at times maybe a bit too much. His greatness, in my opinion, lies in his ability to conduct all kinds of music with a certain brand of his own. However, one would not want to hear only that.

Anyway, three cheers for Mr. Cardus and the SR! I hope that in the future I shall again have the pleasure of reading criticism that does not bend down before so-called shrines, criticism that will keep in mind that the essence of a performance is the music as it was written, the contribution of the artist being only of secondary importance.

JULIUS M. E. MORAVCSIK, JR. Cambridge, Mass.

#### URTEXT AND URFASSUNG

I AM AFRAID THAT Hans A. Illing's letter and your Editor's Note [RECORDINGS. SR April 24] are equally confusing as regards the meaning of "original version," Urtext, and Urfassung.

The two German words belong to the language of historic and literary criticism, in the first place. The exact meaning of either term in any specific instance depends, of course, on the context. Generally speaking, *Urtext* refers to a literary document of which one reading or version only is legitimate. Even though artistically or stylistically a subsequent text may appear more attractive, the *Urtext*, or first and original embodiment of an utterance or statement, is the real thing and has historical pre-eminence. The most likely antonym to an *Urtext* is a garbled text, while the antonym to *Urfassung* merely is a later and not necessarily better version. In other terms, *Urtext* emphasizes genuineness and material authenticity, whereas *Urfassung* emphasizes the existence of a first draft.

On the other hand, if he wished to refer to the first treatment of a subject before it was tampered with or improved upon by a subsequent author, a German writer would no doubt prefer the term Urbehandlung (of a given theme). The Urfaust refers to the most ancient treatment of the Dr. Faustus theme long before Goethe wrote the Urfassung. or first draft, of his own "Faust." However, certain German scholars seem to have used Urfaust and Goethe's Urfassung des Faust interchangeably.

An Urtext must not necessarily be lost. In our age, at least, the Urtext of everything seems to be on file. Unfortunately, a certain ambiguity attaches to the German prefix ur- as well as to the English adjective original. In the context of intellectual creation, original can mean many things, of which I should like to mention three: (1) what has been first produced, (2) what most nearly corresponds to the intention of the author, (3) what is paragon. In English the phrase "original version" is often taken to mean "authentic text" while the basic distinction between Urfassung and Originalfassung in German is not always strictly upheld. Moreover, Urgeschichte means prehistory, that is, history long past, whereas Urphaenomen, a term rather fashionable in current German philosophy, refers to the obdurate permanencies of life. For most readers language is a labyrinth teeming with monsters, but no Theseus is in sight. Incidentally, this accounts for the fact that Messrs. Dulles and Molotov cannot come to terms.

BERNARD GUILLEMIN.

Brooklyn, N. Y.

### "AIDA" AGAIN

MAY I ADD a strong endorsement to your previous correspondents who have pleaded for a Milanov-Bjoerling-Warren "Aida" together with a special request that RCA-Victor might let us have a glimpse into their future plans and a whisper about their intentions. It would make a hot summer so much more pleasant if one knew that the following summer might be graced with the cool splendor of an evening on the banks of the Nile, à la Orthophonic!

I wonder if RCA Victor could also be convinced to give us more complete operas with Bjoerling. This splendid voice should be harnessed on discs in greater quantity. And when and who will record an uncut "Louise"? Could Beecham be induced to do it?

HENRY BARDACH.

Arlington. Va.

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