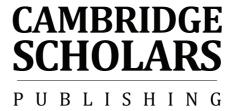
#### Daniel-François-Esprit Auber: L'Enfant prodigue

# Daniel-François-Esprit Auber: *L'Enfant prodigue*

Edited and Introduced by

Robert Ignatius Letellier



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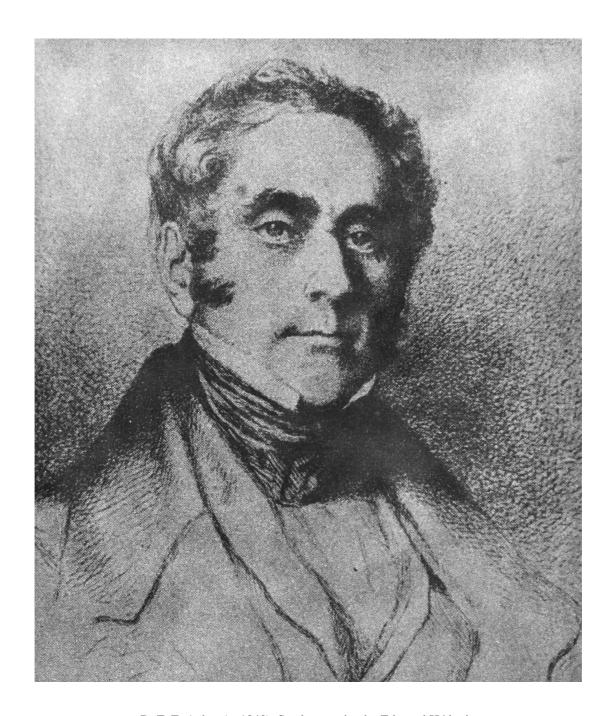
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D. F. E. Auber (c. 1840). Steel engraving by Edmond Hédouin

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#### **INTRODUCTION**

L'Enfant prodigue, an opéra in five acts, with libretto by Eugène Scribe, was first performed at the Académie nationale de musique (Salle de la rue Le Peletier) on 6 December 1850. The story is derived from the famous parable in St Luke's Gospel (ch, 15).

The scene is set in Old Testament times, in Ancient Israel and Egypt. Azaël, the only son of Reuben, a poor Israelite, leaves the paternal home and his betrothed Jephtèle to go and sample the pleasures promised by the great city of Memphis. In act 2 he ruins himself in gambling and is seduced by the courtesan Nephté and the dancer Lia, who take the scarf given to him as a token of love by Jephtèle. Israelites, including Reuben and Jephtèle, arrive in Memphis looking for Azaël. In act 3 Azaël penetrates the Temple of Isis where the secret mysteries of the goddess are celebrated. But he is discovered, and the Egyptians punish him by throwing him in the Nile. He is rescued from the river in act 4 by the leader of a caravan, and is reduced to tending a flock of sheep. In the final act the prodigal son comes to his senses, and returns home to throw himself into his loving father's arms.

In the libretto, Scribe allows himself the same liberty in dealing with this parable as with his handling of the best known history of the Middle Ages and Reformation (such as the story of John of Leyden in Meyerbeer's Le Prophète). This is a libretto without dramatic action—very unusual for Scribe—which, however, provided good static situations for the composer. The orchestral details are full of subtle interest and charm. The overture is the longest Auber wrote (466 bars), followed by Gustave III (420 bars). It is divided into three main sections. The first part focuses attention on the tragic aspects of the story. The opening Allegro maestoso divides into three: the Amajor first section fixes attention, but the C-major middle section takes one to the heart of the story. The departure of the prodigal Azaël from his father Reuben and beloved Jephtèle is cited (on the sweet, slightly reedy nature of the flute in its lower register), as is the prophecy of divine wrath towards an ungrateful son from the act 1 finale. This movement moreover introduces the Neapolitan chord with its flattened root third and melancholy languishing flavour, which serves as a motif throughout the opera—thematically most appropriate to this story of separation, sadness and loss. The use of the Plagal mode in the conclusion of this first section conjures up a sense of antiquity and sustains the mood of high seriousness.

The second section in C major, the *Allegro non troppo*, begins with the *Marche de la caravane*, and is followed by allusion to Nemrod's account of Azaël's rescue and enslavement. The music continues the programme of the action, quoting from Azaël's dream vision with his subsequent agonies of conscience and decision to return to his father, a beautiful clarinet solo. The transition to the other world and the transformation of heart are depicted.

The third climactic part of the overture rehearses the preceding scenario in symbolic transmutation and thematic shift of paradigm. The fleshpots of Egypt are conjured up in the impetuous sweep and timpani of the A-minor bacchanale that accompanies the Festival of Apis at Memphis in Act 3. But there is a build up of harmonic tension, with a sudden shift from the tonic A minor to A major infusing a sense of elation, and leading into the extended triumphant conclusion of considerable

orchestral power with surging, descending trombones. A symbolic transference of implication, emphasized by the recurrence of the Neapolitan chord, raises the thematic implications beyond exotic recollection, and in ecstatic mood captures the pathos of the return of the penitent sinner and his welcome back into his family. The theme of prodigality has been transmuted into one of restitution. There is no other way one can make sense of the emotional charge of the conclusion. Even without contrasting themes and tonality, Auber achieves a symbolically effective and sonorous introduction to this operatic recounting of the Biblical story.

After the overture, there is a sudden shift to the contained rapture of the choral prayer "Ô roi des cieux" in the first scene. Among the more remarkable pieces in act 1 are the romance of Jephtèle ("Allez, suivez votre pensée"), and the entry of Reuben accompanied by the bells of the flocks. Act 2 contains Reuben's lovely romance "Il est un enfant d'Israël". In acts 2 and 3 the Chorus of the Priests and Les Fêtes du boeuf Apis are very arresting. The Scene of the Ordeal was perfectly realized by the great tenor Gustave Roger, and there is a fine quintet finale. A most picturesque effect is created by an extended solo for the oboe in the Passage de la Caravane, conjuring up as it does the slow progress of the camel train, and the shimmering emptiness of the desert, a lovely example of Auber's tone painting. The Camel-Driver's couplets, sung by Mme Petit-Brière, were very successful. The andante of Azaël's aria ("J'ai tout perdu, Seigneur, oui, tout perdu, jusqu'à l'honneur") is full of touching expressiveness. The essence of the Biblical parable is captured in Scribe's dignified paraphrase of the brief Gospel passage "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants" (Luke 15:18-19): "Oui, j'irai vers mon père". This is the key moment of decision and soul-searching in the opera, and carries the story's emotional burden and spiritual implication.

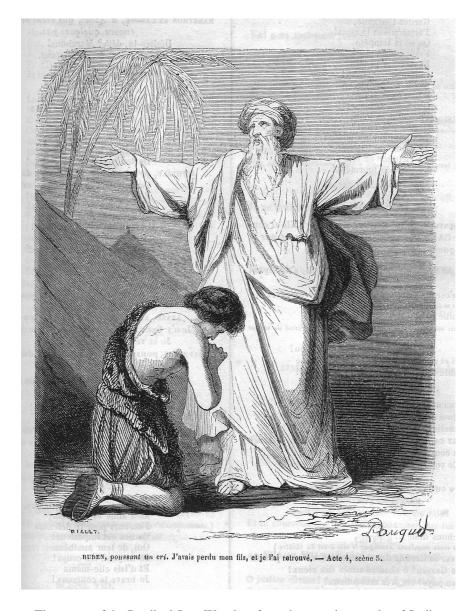
The work is dominated by the figure of the patriarch Reuben, with his act 1 aria "Toi qui versas la lumière", and in act 2 the romance mentioned earlier ("Il est un enfant d'Israël"), with its recitative of biblical simplicity. The final air of recognition ("Mon fils, c'est toi") is possibly the most touching piece in the whole work: indeed, it attains a veritable grandeur.

A special aspect of the opera is the dance sequence in act 2—No.10 *Scène*, containing 5 *Airs de ballet*, as part of the celebrations of the sacred bull Apis (there are some further danced passages in act 3 as well). The music is very light, gracious and delicate, full of buoyancy and chamber-like textures.

The part of Lia was mimed by a dancer, with extensive orchestral accompaniment and detailed written instructions about her actions, as both Scribe and Auber revisited their significant balletic achievements in *La Muette de Portici* and *Le Dieu et la Bayadère*. Adèle Plunkett and Élisabeth Robert were the principal soloists at the première. The music subsequently assumed a life of its own as an independent one-act ballet, *Les Rendezvous*, devised and choreographed by Frederick Ashton (Sadler's Wells Theatre, London, 5 December 1933). The music was arranged by Constant Lambert, using the act 2 dances and the second half of the overture for the new score.

L'Enfant prodigue was produced only once, with no reprise, a total of 44 performances. The original cast were: Jean-Étienne-Auguste Massol (Reuben); Gustave-Hippolyte Roger (Azaël); Mlle Pauline-Eulalie Dameron (Jephtèle); Louis-Henri Obin (Bocchoris, an Egyptian priest); Fleury (Aménophis); Koenig, Guignot, Ferdinand Prévôt (Canope, Manethon, Sethos, Egyptian priests); Molinier (Nemrod); Mme Laborde (Nefté); Mlle Marie-Adolphine Petit-Brière (A young camel-driver); Mlle Adèle Plunkett (Lia - dancing role). The opera was translated into English,

Italian and German and produced in Brussels, London, Graz, Vienna, Munich, Florence and New York until 1875.



The return of the Prodigal Son. Woodcut from the complete works of Scribe

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### L'ENFANT PRODIGUE,

de D. F. E. AUBER.

otverture ' arrangée pour le Pianô par Henri POTIER.

All". Maestoso.

PIANO.





























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