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# Spring 2006 Opera Workshop

featuring scenes from  
Wolfgang Amadeus Mozart's *Così fan tutte*  
and  
Giuseppe Verdi's *La Traviata*

and a production of  
Kurt Weill and Bertolt Brecht's *Der Jasager*

University of Washington Opera  
Claudia Zahn, director

Meany Studio Theater

1 June 2006 - 7:30pm

*Der Jasager* is presented as a production in partial fulfillment of  
Andrew Seifert's Doctor of Musical Arts Degree in Opera Production and Direction

**"ACT I" - PROGRAM**

- 1 from "Così fan tutte" (1790) by Wolfgang Amadeus Mozart 9'  
 • *Act II Recitative and Duet - "Prenderò quel brunettino"*  
 Fiordiligi: Joo-Young Jung Dorabella: Aimée Bertheau

- 2 from "La Traviata" (1853) by Giuseppe Verdi 6'  
 • *Act I Aria - "Dei miei bollenti spiriti"*  
 Alfredo: Julius Dae-Sung Ahn

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 A SHORT INTERVAL WILL BE TAKEN TO ACCOMMODATE SCENIC CHANGES  
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**"ACT II" - PROGRAM****Der Jasager** 36'

(The One Who Says Yes - 1930)

composed by Kurt Weill, libretto by Bertolt Brecht

**ARTISTIC STAFF**

Andrew Seifert  
 Rie Ando  
 Melinda M. Short  
 Doug Meier

Director  
 Accompanist  
 Lighting Designer  
 Technical Director

**SETTING**  
 a school house

**CAST**

Der Lehrer (The Teacher)  
 Die Mutter (The Mother) / Eine Studentin (A Student)  
 Der Knabe (The Child)  
 Eine Studentin (A Student)  
 Die Massen (The Masses)

Ryan Bede  
 Teresa Lewis  
 Margaret Gordon  
 Aimée Bertheau  
 Laura Cervinsky, Tess Altiveros  
 Julius Dae-Sung Ahn, Jon Farmer

SPECIAL THANKS TO: Brenda Banks, Bob Boehler, Tom Burke,  
 Vinson Cole, Alex Danilchik, Sarah Nash Gates, Tom Joyce, Rhonda Kline,  
 Stephen Rumph, Anne Stewart, and Meany Theater Staff

VERY SPECIAL THANKS TO: Claudia Zahn

TRANSLATIONS FOR  
DER JASAGER

ACT ONE

NUMBER ONE

THE MASSES:

What we must learn above all is understanding. Many say yes, and yet there is no understanding. Many are not asked, and many understand things the wrong way. Therefore: What we must learn above all is understanding.

NUMBER TWO

TEACHER:

I am the teacher. I have a school in the city and I have a pupil whose father is dead; he has only his mother to look after him. Now I will go and say goodbye to them, since I will soon be going on a journey to the mountains. May I enter?

CHILD:

Who is it? Oh, it's the teacher. The teacher has come to visit us!

TEACHER:

Why haven't you been to school lately?

CHILD:

I have not been able to come to school because my mother is ill.

TEACHER:

I had no idea your mother was ill. Please tell her at once that I am here.

CHILD:

Mother, the teacher is here.

MOTHER:

Ask him to come in.

CHILD:

Please come in.

NUMBER THREE

TEACHER:

It has been a long time since I have been here. Your son tells me that you have fallen ill. Are you better now?

MOTHER:

There are no bad side-effects.

TEACHER:

I'm happy to hear it. I have come to say goodbye because I am shortly going on a scientific expedition in the mountains. I am doing this because the great teachers live in the city beyond the mountains.

MOTHER:

A scientific expedition in the mountains! Yes, indeed, I have heard that the great teachers live there, but I have also heard that it is a dangerous journey. You don't wish to take my child with you, do you?

TEACHER:

This is not a journey for a child.

MOTHER:

Well, I hope that you return safely.

TEACHER:

I must go now. Farewell.

CHILD and MOTHER:

Farewell.

NUMBER FOUR

CHILD:

I must say something.

TEACHER:

What do you want to say?

CHILD:

I want to go with you to the mountains.

TEACHER:

As I have already told your mother, it is a difficult and dangerous journey. You will not be able to come along. Also, how could you want to leave your mother when she is so ill? Stay here. It is completely impossible for you to come.

CHILD:

Even though my mother is ill, I want to come along and get medicine and instructions from the great teachers in the city beyond the mountains.

TEACHER:

I must speak to your mother again.

NUMBER FIVE

TEACHER:

Your son says that he wants to go with us. I said that he should not leave you since you are ill. It is a very difficult journey. I said that he absolutely could not come with us, but he said that he wanted to get medicine and instructions in the city beyond the mountains.

MOTHER:

I heard what he said. I do not doubt what he said: that he will gladly make the journey with you. Come here, my son! Since the day your father left us, I have had nobody but you beside me. I have not had you out of my sight or mind for longer than I needed to cook your meals, to mend your clothes, and earn money for us to use.

CHILD:

Everything is as you say, but nothing can keep me from this journey.

CHILD, MOTHER, and TEACHER:

I (he) will make the dangerous journey beyond the mountains and get medicine and instructions for the illness.

NUMBER SIX

THE MASSES:

They saw that nothing could dissuade the child. There, the teacher and the mother said with one voice:

TEACHER and MOTHER:

Oh, what deep understanding! Many understand things in the wrong way; he, however, does not understand the illness itself, but only that the illness must be cured.

THE MASSES:

The mother, however, said:

MOTHER:

I have no more strength. If it must be, go with the teacher, but quickly return from the danger.

REPETITION OF NUMBER ONE

## ACT TWO

### NUMBER SEVEN

#### THE MASSES:

They began the journey into the mountains. Among them were the teacher and the child. The child had not been up to the efforts. It overexerted his heart and this required him to stop. In the morning's gray light at the foot of the mountains, he could hardly drag his tired feet anymore.

### NUMBER EIGHT

#### TEACHER:

We have traveled and risen fast. There, in the distance, is the first hut. We will want to stay there for a bit.

#### THE STUDENTS:

We'll obey.

#### CHILD:

I must say something.

#### TEACHER:

~~What do you want to say?~~

#### CHILD:

I do not feel well.

#### TEACHER:

Stop! You can't say such things when you go on a journey like this. Perhaps you are just tired because you are not used to the climbing. Stop here and rest a little.

#### THE STUDENTS:

The child is ill from the climb. We will want to ask the teacher about it.

#### THE MASSES:

Yes! That is it!

#### THE STUDENTS:

We hear that the child is ill from the climb. What is it? Are you anxious because of him?

#### TEACHER:

He does not feel well, but otherwise everything is fine with him! He is only tired from the climb. He needs to stop and rest a little.

#### THE STUDENTS:

So, aren't you anxious because of him? Do you hear? The teacher said that the boy is only tired from the climb. But doesn't he look completely unwell? The hut comes right after the narrow ridge. One can only climb over that with the help of both hands. We cannot carry him the whole way. Should we then follow the great custom and throw him in the valley?

#### THE STUDENTS and TEACHER:

Are you ill from the climb?

#### CHILD:

No. You see, I can stand. Wouldn't I sit down if I were ill?

### NUMBER NINE

#### THE STUDENTS:

When we asked a while ago for the boy, you said that he was only ill from the climb, but he looks completely sick now. He also sat down. We say this with fright, but the age-old custom prevails: it says that if he cannot go any further, he must then be thrown down into the valley.

#### TEACHER:

What? You want to throw this child down into the valley?

#### THE STUDENTS:

Yes, this is what we want.

#### TEACHER:

This is a great custom. I cannot oppose it. But the custom also demands that we ask the one who is ill if he would rather have us turn back with him. I carry a great sorrow in my heart for this child. I want to go to him and carefully explain the great custom.

#### THE MASSES:

Yes! That is it!

#### THE STUDENTS and THE MASSES:

We want him to ask the child if he requires that we turn back with him. In addition, if he says he does require it, we do not want to turn back, but rather throw him into the valley.

### NUMBER TEN

#### TEACHER:

Listen well! A law exists from ages ago that says if one falls ill on this journey, he must be thrown down into the valley. This means immediate death. But the custom also prescribes that if the ill one wishes, we will turn back around because of him. The custom also prescribes that the ill one must be the one to say: do not turn back for my sake.

#### CHILD:

I understand.

#### TEACHER:

Do you require that we turn back for you?

#### CHILD:

You are not to turn around!

#### TEACHER:

Do you understand what will happen to you then, everything that will happen?

#### CHILD:

Yes.

#### TEACHER:

Come here, students. He has answered yes, in accordance with the custom.

#### THE STUDENTS:

He has answered yes, in accordance with the custom. Lean your head on our arms. Save your strength. We will carry you.

#### CHILD:

I should have known that I could have lost my life on this journey. The thought of my mother had seduced me into travel. Take my bag, fill it with medicine, and bring it to my mother when you return.

#### THE MASSES:

There they took the bag and deplored the sad ways of the world and its laws and threw the child down into the valley. They pushed together. They stood foot to foot at the edge of the abyss and threw him down. No one was guiltier than his neighbor. They threw clumps of earth and flat stones after him.

### REPETITION OF NUMBER ONE