MUSIC AT THE LIMITS: EDWARD SAID'S MUSICAL ELABORATIONS

ROKUS DE GROOT

Music at the Limits

More than anywhere else, it was in his involvement with music that Edward Said showed himself to be a man of rationality and passion. Music occupied a privileged place in his life and work, not comparable even to literature. Music was a highly ambiguous art to him. He observed that music was the most inward, most private of the arts, and at the same time, as performance, a highly public event. While seemingly "autonomous from the social world," he emphasized music also as an elaboration of civic society. To him music was also an ambiguous art in the sense that it requires a highly specialist training,—in Said's own words "a discipline rather like that of a Jesuit"—, which turns it into a hardly accessible, even mysterious and esoteric endeavor, while on the other hand, it makes a very powerful immediate effect.

For Said, music was an experience at the limits of thought, social practice and life. First of all it was European classical music which greatly attracted him, a tradition of composing, performing and listening which has a rather small number of dedicated listeners worldwide. It is moreover a tradition which, much to Said's regret, has lost its former authority among intellectuals and a more general public alike."

Even within that rarified tradition, Said was enchanted by exceptional compositions of resistance and intransigence, like 'late works', and compositions almost at the edge of social context. He viewed these kinds of music as constituting an emancipatory act. In Musical Elaborations he speaks of a "relatively rare number of works [...] making their claims entirely as music, free of many of the harassing, intrusive, and socially ty-

E.W. Said, Musical Elaborations (New York: Columbia University Press, 1991), xiv.

D. Barenboim and E.W. Said, Parallels and Paradoxes (New York: Vintage Books, 2002), 121.

³ Said, Musical Elaborations, 15-6.

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