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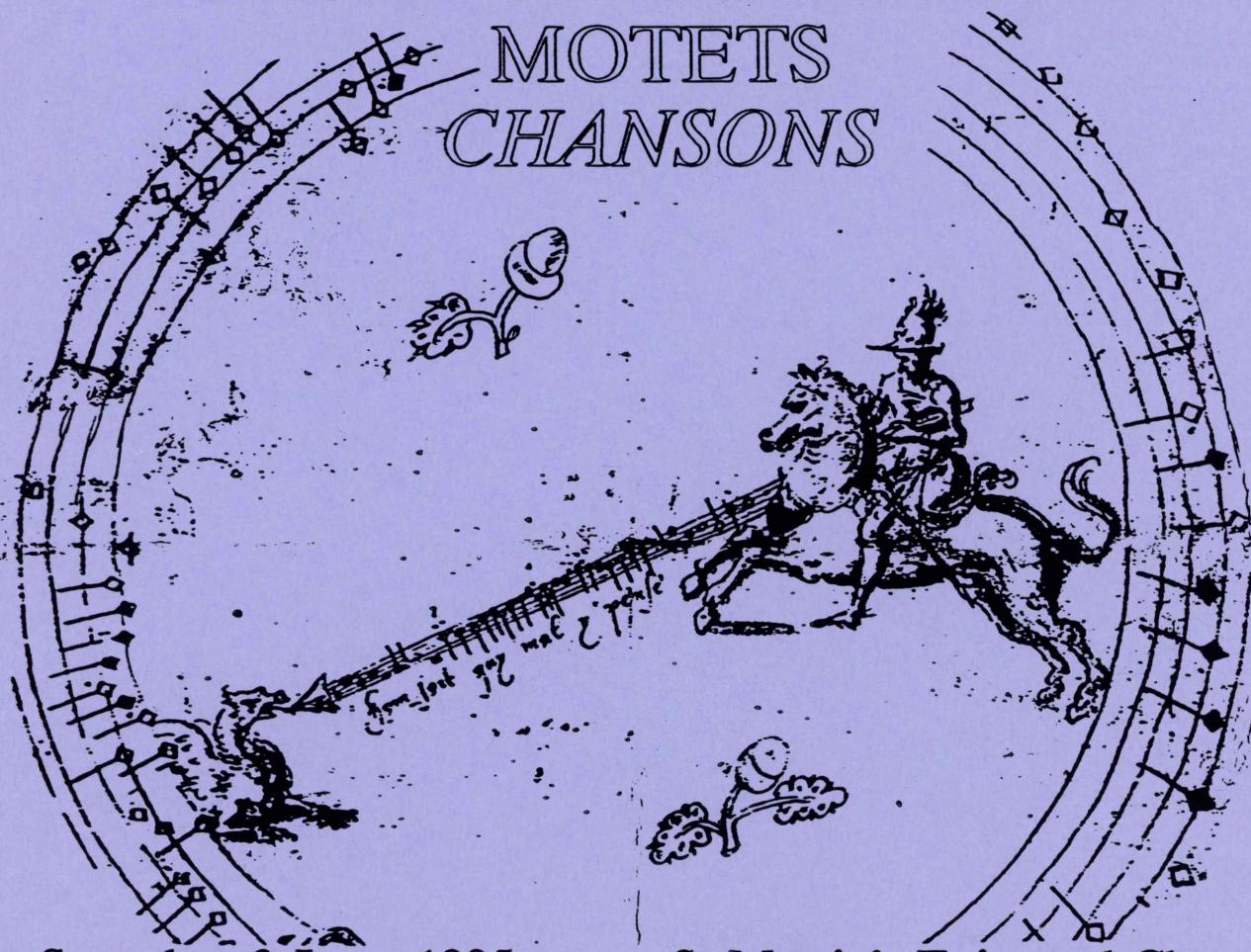
EARLY MUSIC ENSEMBLE

David Nutter, *director*

Johannes Ockeghem
(ca. 1430-1497)

MISSA CUIUSVIS TONI

MOTETS
CHANSONS



Saturday, 3 June 1995
8 pm

St Martin's Episcopal Church
Admission free



The University of California, Davis
The Department of Music presents

The Early Music Ensemble

David Nutter, *director*

Vox aurea Okegi: the golden voice of Ockeghem

program

Alma Redemptoris mater

Johannes Ockeghem
(ca 1420–1497)

Massa Cuiusvis toni

Kyrie
Gloria
Credo
Sanctus
Agnus Dei

❖ *intermission* ❖

Intemerata Dei mater

Ungaultre l'a
Malheur me bat
Au travail suis

Salve, Regina

De che te pasci amore
Las mi lares vous donc
La Morra

Johannes Ghiselin (fl 1500)
Ghiselin
Henricus Yzac († 1517)

Recordare, virgo Mater

Josquin Desprez (attrib.)
(ca 1450–1521)

Gaude Maria

‘Johannes Okegus’

Saturday, 3 June 1995

8 p.m.

St. Martin's Episcopal Church

UC Davis Early Music Ensemble

Soprano

Margaret Grayden, Kirsten Hedegaard, Carole Hom, Jocelyn Olander, Cecilia Seufert

Alto

Jacki Amos, Suzanne Elder, Laurel Leong, Lavidia Operetta

Tenor

Chad McDonald, Brook Ostrom, Frazier Stevenson

Bass

Mark Chrisman, Richard Mix, Neil Willits, Salvador Zepeda

recorder consort: *Naoko Ogawa, Clif Kussmaul, Robin Houston*

Program note

Flemish by birth, Johannes Ockeghem spent most of his creative career at the court of the French monarchy. By 1454 he had risen to the pre-eminent position of premier chapelain of the royal chapel, a position he maintained under three successive kings: Charles VII, Louis XI and Charles VIII. His appointment as treasurer of the Abbey of St. Martin, Tours, and of which the king of France was titular abbot, is a measure of the esteem Ockeghem enjoyed. (Molinet's *déploration* on Ockeghem's death, 'Nimpes des bois,' and set by Josquin, punningly refers to the composer as 'Le vray tresoir de musique'.) Ockeghem was apparently an exceptional singer. Erasmus, in his epitaph (*Ergone conticuit*, set to music by Johannes Lupi), lamented the passing of the 'vox aurea Okegi' (the golden voice of Ockeghem); Teofilo Folengo was more pragmatic: 'You would say upon hearing him that he must be a Fleming, for his gullet is disposed as it were like a great organ pipe; it is nothing for him to sing low G (gamma-ut); he will sing lower, down to the very bottom of the cellar.'

Ockeghem's style is characterised by flowing melodic lines, asymmetrical rhythms, equality of voice parts, sparing use of imitation, elided cadence points that create a sense of continuous motion, and a gradual shortening of note durations in the approach to the final close. For Tinctoris (*Liber de arte contrapuncti*, 1477), Ockeghem's works were distinguished by their extraordinary sweetness and beauty. Though Ockeghem's 'subtle songs, artful masses, and harmonious motets' (Molinet) place him first among the most celebrated composers of his time, his musical output, or what survives of it, is not vast: a dozen masses, a handful of motets, and some 20 chansons (performed tonight on instruments).

Ockeghem's *Missa Cuiusvis toni* (Mass 'in any mode') is designed to be performable in any of the four modes. Modes are octave species, each with a distinct pattern of intervals. In modern terms, Mixolydian (G to g) on an all white note scale, for instance, becomes Dorian with a key signature of one flat, Lydian with two sharps, and Phrygian with three flats. Each of the four possible versions would have a distinct intervallic content and therefore sonority. We perform the mass in Phrygian, the mode Ockeghem would have had to keep most firmly in mind when composing the work, for it is the one that most often creates problems in four-voice writing, particularly at penultimate chords (cadence by half-step descent in the bass to the final of the Phrygian mode).

Ockeghem's motets are among the most diverse and inventive of his works. In *Alma Redemptoris mater* the plainsong cantus firmus has been transposed up a fifth from its traditional position and paraphrased in the contratenor altus, resulting in a generally higher tessitura than the other motets. *Intemerata Dei mater* is one of the most extended free compositions of the period. Each of the three sections reveals a careful sense of symmetry and climax achieved through a characteristic stretto-like acceleration. The control of pace and texture is masterly, varying complex polyphony with luminous chordal passages. The dark, sombre, low tessitura explores the lower range ranges, descending to sub-bass C (we sing it transposed up a fourth). Its resemblance to Ockeghem's masses is evident (syllabic

declamation and homophonic textures) though its modal transmutations with sectional finals on D, A and then E are exceptional. *Salve regina*, a complex and richly ornate setting of the Marian antiphon, paraphrases the chant melody in the bass voice. Though this procedure, typical of the medieval motet, determines basic harmonic progressions, Ockeghem's setting is unconstrained, exploring as it does distant modal reaches with surprising ingenuity. *Gaude Maria*, for five voices, is ascribed to 'Johannes Okegus' in a set of manuscript partbooks dated 1538, and perhaps associated with the Austrian court of Emperor Ferdinand I. The cantus firmus is a responsory for the feast of the Annunciation, and the overall structure of the motet (aBcB) is that adopted for responsories by composers of the post-Josquin generation. Stylistically, this work bears little resemblance to Ockeghem's authenticated motets or masses. That, however, is no reason not to perform it. The same could be said of *Recordare, virgo Mater*, attributed to Josquin in a print of 1520, but considered of doubtful authenticity by scholars.

Alma Redemptoris mater

Alma Redemptoris mater,
quae pervia caeli porta manes,
et stella maris, succurre cadenti
surgere qui curat populo.
Tu quae genuisti, natura mirante,
tuum sanctum Genitorum.
Virgo, prius ac posterius,
Gabrielis ab ore sumens illud Ave,
peccatorum miserere.

Nourishing mother of the Redeemer,
who keepeth the gate of heaven open,
and star of the sea, help those sinking
who seek to rise up.
Thou who, to the wonder of nature,
hath borne thy holy Creator.
Virgin, before and also after,
hearing from the mouth of Gabriel "Ave,"
have mercy on sinners.

Intemerata Dei mater

Intemerata Dei mater, generosa puella
milia carminibus quam stipant
agmina divum,
respice nos tantum si quid
jubilando meremur.
Tu scis, virgo decens,
quanti discrimine agatur exilibus
passimque quibus jactemur arenis.

Undefiled mother of God, noble maiden,
whom the divine hosts attend
with a thousand songs,
provide well for us, if in
exultation we are deserving.
Thou knowest, comely virgin,
how we are divided as exiles and
through what deserts we are scattered.

Nec sine te manet ulla quies,
spes nulla laboris,
nulla salus patriae, domus aut
potiunda parentis cui regina
praees, despensans omnia;
laeto suscipis ore pios,
dulci quos nectare potas
et facis assiduos epulis
accumbere sacris.

Without thee there is no peace
nor hope in our travail,
nor salvation for our country, nor the
regaining of our ancestral home over which
thou dost preside as queen, dispensing all.
Thou dost raise up the pious with a joyful
face giving sweet nectar to drink,
and dost cause the constant
to recline at sacred feasts.

Aspiciat facito miseros
pietatis ocello Filius, ipse potes;
fessos hinc arripe sursum, diva virgo manu,
tutus et in arce locato. Amen.

Cause thy Son to behold the miserable
with a pitying eye, as thou art able;
O virgin, by your divine hand, and place
them safely in the citadel. Amen.

Salve, Regina

Salve, Regina, mater misericordiae:
Vita, dulcedo, e spes nostra, salve.
Ad te clamamus, exsules, filii Hevae,
Ad te suspiramus, gementes et flentes,
in hac lacrimarum valle.
Eia ergo, advocata nostra, illos
tuos misericordes oculos ad nos converte.
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exsilium ostende.
O clemens, O pia, O dulcis virgo semper Maria.

Hail, O Queen, mother of mercy
Our life, sweetness and hope.
We banished children of Eve call to thee,
To thee do we sigh, mourning and weeping
In this vale of tears.
O you, our advocate,
Turn on us thy merciful eyes.
And after this our exile show unto us Jesus,
the blessed fruit of thy womb.
O clement, O loving, O sweet Virgin Mary.

Recordare, virgo Mater

Recordare, virgo Mater in conspectu
Dei, ut loquaris pro nobis bonum.
Et ut avertat indignationem
suam ab hac familia.
Tu propicia, mater eximia, pelle
vicia fer remedia reis in via,
dans in patria vite gaudia.
Pro quibus dulcia, tu preconia
laudes cum gloria suscipe,
pia virgo Maria. Amen.

Remember, virgin Mother, in the sight of
God, to speak well for us,
that He may turn his displeasure
away from this family.
Excellent mother, be gracious, drive vices
away, and bring assistance to us sinners on
our way, giving us joy in our native country.
For these (requests) receive our sweet
celebrations, praises and glory,
holy virgin Mary. Amen.

Gaude Maria

Gaude Maria, virgo, cunctas
haereses sola interemisti,
quae Gabrielis archangeli
dictis credidisti:
Dum virgo Deum et hominem genuisti,
et post partum virgo,
inviolata permansisti.
Gabrielem archangeli
credimus divinitus te
esse affatum:
uterum tuum de Spiritu Sancto
credimus impregnatum:
Eribescat Judaeus infelix, qui dicit
Christum de Joseph semine esse natum.
Dum virgo Deum et hominem genuisti,
et post partum virgo,
inviolata permansisti.

Rejoice Maria, virgin, thou
alone hast refuted all heresies
and hast believed what the
archangel said;
Yet a virgin, thou hast borne God and man,
and after the birth, thou
hast remained a virgin inviolate.
We believe the words of the
archangel Gabriel to thee
to have been divinely inspired.
we believe thy womb to have been
impregnated by the Holy Spirit.
Let the unhappy Jew blush, who sayeth
Christ was born of the seed of Joseph;
Yet a virgin, thou hast borne God and man,
and after the birth, thou
hast remained a virgin inviolate.

The Ordinary of the Mass

KYRIE

Kyrie eleison
Christe eleison
Kyrie eleison

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

GLORIA

Gloria in excelsis Deo.
Et in terra pax hominibus bona voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi propter magnum gloriam tuam.
Domine Deus, Rex coelestis,
Deus pater omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis. Quoniam tu solus sanctus.
Tu solus Dominus. Tu solus Altissimus, Jesu Christe.
Cum Sancto Spiritu,
in gloria Dei Patris. Amen.

Glory be to God in the highest.
And on earth peace to men of good will.
We praise Thee. We bless Thee.
We adore Thee. We glorify Thee.
We give Thee thanks for Thy great glory.
O Lord God, heavenly King,
God the Father almighty.
O Lord Jesus Christ, the only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Who taketh away the sins of the world,
receive our prayer.
Who sitteth at the right hand of the Father,
have mercy upon us. Thou alone art Lord.
Thou alone, O Jesus Christ, art most high.
Together with the Holy Ghost,
in the glory of God the Father. Amen.

CREDO

Credo in unum Deum,
Patrem omnipotentem, factorem coeli et terrae,
visibilium omnium, et invisibilium.
Et in unum Dominum Jesum Christum,
Filium Dei unigenitum.
Et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine, Deum verum de Deo vero.
Gentium, non factum, consubstantiale Patri:
per quem omnia facta sunt.
Qui propter nos homines, et propter nostram
salutem descendit de coelis.
Et incarnatus est de Spiritu Sancto
ex Maria Virgine; et homo factus est.
Crucifixus etiam pro nobis;
sub Pontio Pilato passus, et sepultus est.
Et resurrexit tertia die,
secundum Scripturas.
Et ascendit in coelum:
sedet ad dexteram Patris.
Et iterum venturus est cum gloria,
judicare vivos et mortuos:
cujus regni non erit finis.
Et in Spiritum Sanctum, Dominum et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul adoratur,
et conglorificatur;
qui locutus est per prophetas.
Et unam sanctam catholicam et apostolicam Ecclesiam.
Confiteor unum baptismum in remissionem peccatorum.
Et expecto resurrectionem mortuorum.
Et vitam venturi saeculi, Amen.

I believe in one God,
the Father almighty, maker of heaven and earth,
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God.
Born of the Father before all ages.
God of God, light of light, true God of True God.
Begotten, not made; of one substance with the Father.
by whom all things are made.
Who for us men, and for our salvation,
came down from heaven.
And was made flesh by the Holy Ghost
of the Virgin Mary: and was made man.
He was crucified for us,
suffered under Pontius Pilate, and was buried.
And on the third day He rose again,
according to the Scriptures.
And ascended into heaven:
He sitteth at the right hand of the Father.
And He shall come again with glory
to judge the living and the dead;
and of His Kingdom there shall be no end.
And in the Holy Ghost, the Lord and Giver of life,
who proceedeth from the Father and the Son.
Who together with the Father and the Son
is adored and glorified:
who spoke by the prophets.
And in one holy, catholic and apostolic church.
I confess one baptism for the remission of sins.
And I expect the resurrection of the dead.
And the life of the world to come. Amen.

SANCTUS

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.
Benedictus qui venit in nomine Domini.
Osanna in excelsis.

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are filled with Thy glory.
Hosanna in the highest.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who taketh away the sins of the world,
have mercy upon us.
Lamb of God, who taketh away the sins of the world,
have mercy upon us.
Lamb of God, who taketh away the sins of the world,
grant us peace.