



The University of California, Davis
The Department of Music presents

The Early Music Ensemble
David Nutter and Robert Samson Bloch, directors

Two Centuries of English Cathedral Music

Music by John Dunstable
Florid Polyphony from the Eton Choirbook
A Quatercentenary Tribute to Thomas Tallis
Consort Music by William Byrd

St. Martin's Episcopal Church
640 Hawthorne Lane, Davis
Friday, 6 December 1985
8:00 p.m. Admission free

Cathedral of the Blessed Sacrament
1017 Eleventh Street, Sacramento
Sunday, 8 December 1985
3:00 p.m. Admission free



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PROGRAM

Veni Sancte Spiritus—**Veni Sancte Spiritus**
Veni Creator Spiritus—**Mentes tuorum**
(Hymn "Veni Creator" for Whitsunday)

John Dunstable
(c.1390-1453)

Quam pulchra es
(Processional antiphon to the BVM)

Dunstable

Gaude virgo salutata—**Gaude virgo singularis**
Virgo mater comprobaris—**Ave gemma**
(Sequence to the BVM)

Dunstable

O rosa bella
(ballata, Leonardo Giustiniani)

Dunstable

Preco preheminencie—**Precursor premittitur**
(textless)—**Inter natos mulierum**
(Antiphon "Inter natos" from Nativity of St John the Baptist)

Dunstable

Salve Regina
(troped Marian antiphon)

William Cornysh, junior
(fl. 1496-d.1523)

INTERMISSION

"A Solfing Song" Thomas Tallis (c.1505-1585)

Salvator mundi
(Antiphon for Matins, Exaltation of the Cross)

Tallis

Gaude flore virginali
(Sequence to the BVM)

Edmund Turges
(fl. late 15th century)

Fantasia à6 William Byrd (1543-1623)

Magnificat
(Canticle of the BVM)

Nesbett
(fl. late 15th century)

Fantasia à6 Byrd

Miserere nostri, Domine Tallis

Virtus, honor et potestas
(Responsory for Matins, Trinity Sunday)

Tallis

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THE EARLY MUSIC ENSEMBLE

SINGERS (David Nutter, director)

Soprano	Alto	Tenor	Bass
Kristi Brown	Becky Littman	Rick Eden	Tom Kaiser
Sandra Chien	Mary Ann Long	Eric Greve	Dan Peterson
Lisa Lambro	Elizabeth Martin	John Ostrom	Bill Wallace
Helen Nutter	Kathleen McCoy	Elwood Overholt	Neil Willits
Michelle Petzinger	Lanna Skorheim-Retzloff		

INSTRUMENTALISTS (Robert Samson Bloch, director)

Deborah Bosso	Wade Dowdell	Susan Edmonson	Violet Grgich
Richard Janes	Virginia Janes	Jeanette Leifson	Diana Tasker

Program note

John Dunstable was the most eminent of an influential group of English composers active in the first half of the 15th century. Little is known of his life. With the exception of *Veni Sancte Spiritus* (in the Old Hall Manuscript), all of his music survives in Continental sources. It has been suggested that he may have been in the service of the Duke of Bedford in Paris during the latter's regency (1422-35), but the evidence is tenuous at best. A man of many parts, he was, to quote from his epitaph, "an astrologian, a mathematician, a musician, and what not."

About 1440, the Burgundian Martin le Franc wrote in a poem, *Le champion des dames*, that Dufay and Binchois had found a way to make "lively consonances" and their music "joyous and notable" by assuming the "English guise" of Dunstable. Dunstable's music is informed by supple melodic lines, triadic motifs, exposed vertical 3rds and 6ths, predominantly major harmonies, and carefully approached dissonances. The polytextual motets are constructed over a plainsong tenor, segmented into recurring isorhythmic ("same rhythm") patterns. Isorhythm also informs the faster moving upper parts. A three-fold repetition of this scheme, usually in the proportion 3:2:1, leads to an overall acceleration of the harmonic movement. Polytextuality, the combination of two or more texts, was for the medieval composer an analogue of polyphony, the combination of two or more melodies. The texts invariably relate in theme. *Veni Sancte Spiritus* combines simultaneously the Whitsunday sequence (triplex 1) with the hymn for the same day (contratenor); the second voice (triplex 2) is a textual gloss on the sequence, and the tenor is derived textually and melodically from a portion of the hymn. Worth reading on its own, *Preco preminencie* is a literary tour de force in alliteration. *Quam pulchra es* is a "song-motet" stylistically akin to the chanson, its text derived from the Song of Songs. *O rosa bella* is of dubious authenticity; curiously, the setting disregards the form of a ballata attributed to the Venetian poet, Leonardo Giustiniani.

Dating from the last half of the 15th century, the Eton Choirbook is a truly national collection of English music. It contains primarily Marian texts set in a highly florid style. Dunstable was once represented by his only work for five voices, a setting of the Marian sequence *Gaude flore virginallis*. The considerably later setting by Edmund Turges is typically ornate. Like Turges, Nesbett is a composer without known institutional affiliation. His *Magnificat* is an *alternativum* setting, the odd verses set polyphonically. William Cornish, junior, was the younger of two composers to bear the same name; Master of the Children (choristers) in the Chapel Royal, he was also an actor and dramatist. His *Salve Regina* is, to put it mildly, ecstatic music of the highest order.

For the last 40 years of his life Thomas Tallis was a Gentleman of the Chapel Royal. In 1570 he was joined there by William Byrd, and with whom he shared his duties as organist. In 1575, Tallis and Byrd, having secured a patent from the Crown for printing and marketing of part-music, issued a joint collection of Latin motets entitled *Cantiones sacrae*. *Virtus, honor et potestas* is a respond motet, the plainsong melody sung as a cantus firmus in equal semibreves throughout. Both this motet and *Salvator mundi* make use of imitative textures typical of Continental music but only recently adopted by the English. The penchant for false relations is, however, wholly English. *Miserere nostri* is a canon six-in-two, with a free tenor. The two upper voices sing a normal canon, and the discantus has a part which is also sung by three other voices starting simultaneously--one in double augmentation, one inverted and augmented, and another inverted and in triple augmentation. (DN)

"A Soling Song", or sol-fa-ing song (i.e., without words) is possibly though not incontrovertibly intended for instrumental performance; if so, it is one of very few known instrumental works by Tallis. The song is in three sections, the third a slightly varied and more conclusive version of the first. William Byrd's fantasias are in several sections each, almost separate movements, with contrasting characters ranging from devout to dancelike, and alternating imitative polyphony with lively homophonic and antiphonal passages. (RSB)

Texts and Translations

VENI SANCTE SPIRITUS-VENI SANCTE SPIRITUS-VENI CREATOR SPIRITUS-MENTES TUORUM

TRIPLEX I

Veni Sancte Spiritus, et emitte celitus lucis tue radium; veni Pater pauperum, veni dator munerum, veni lumen cordium. Consolator optime, dulcis hospes anime, dulce refrigerium. In labore requies, in estu temperies, in fletu solacium. O lux clementissima reple cordis intima tuorum fidelium. Sine tuo numine nihil est in lumine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, sana quod est saucium. Flecte quod est frigidum, rege quod est devium. Da tuis fidelibus in te confidentibus sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium.

(Come, Holy Ghost, send out Thy beam of Heavenly light; come, Father of the poor; come, Thou rewarder, light of our hearts. O most excellent consoler, sweet guest of the soul, sweet coolness, in work Thou art a relaxation, in heat a mildness, to weeping a solace. O gentlest and most intimate light, fill the hearts of Thy faithful servants. Without Thy divine will nothing is in the light, nothing is harmless; wash what is filthy, moisten the dry, heal the wounded, bend the inflexible, warm the cold, straighten the crooked; give to the faithful, trusting in Thee, Thy sevenfold holy gift, give virtue's reward, give us salvation and joys forever.)

TRIPLEX II

Veni Sancte Spiritus, et infunde primitus rorem celli gratio precantibus humanitus. Salva vos divinitus a serpentis facie in culis presentia, ex tua clementia. Tecta sint peccata nostra iudicia corda penitentia tibi fac placata languidorum consolatur et lapsorum reformatur, moris medicina. Peccatorum perdonatur, esto noster expurgator et duc ad divina.

(Come, Holy Ghost, and, we pray, bestow the dew of Heavenly grace on us, imploring in our human way. Save us in Thy divine way from the embodiment of the serpent. Thou, in whose presence our sins may be hidden and our fervent hearts penitent, by Thy clemency, make our hearts pleasing to Thee. Consoler of the faint, reformer of the fallen, remedy for death, forgiver of sinners, be our purifier and lead us to Heavenly ways.)

CONTRATENOR

Veni Creator Spiritus, mentes tuorum visita, imple superna gratia que tu creasti pectora. Qui paracitus diceris donum Dei altissimi, fons vivus Ignis caritas et spiritualis unctionis. Tu septiformis munere dextere Dei tu digitus, tu rite promisso Patris sermone ditans guttura. Accende lumen sensibus, infunde amorem cordibus, infirma nostri corporis virtute firmans perpetim. Hostem repellas longius pacemque dones protinus; ductore sic te previo vitemus omne noxium. Per te sciamus da Patrem, noscamus atque Filium, te utriusque Spiritum credamus omni tempore.

(Come, Creator Spirit, visit the minds of Thy servants, fill with Heavenly grace the hearts Thou hast created; Thou who art called Holy Ghost, gift of the highest God, living fount of fire, token of love, divine inspiration; Thou, sevenfold with bounty, thou finger of God's right hand, according to the Father's promise enriching tongues with speech. Kindle Thy light in our thoughts, pour love into our hearts, constantly making our bodily infirmities strong with virtue; mayst Thou repel the enemy afar and give continual peace. With Thee as our guide we may avoid all harm; grant that through Thee we may know the Father and acknowledge the Son, and that we may believe for ever in Thee, the Spirit of both.)

QUAM PULCHRA ES

Quam pulchra es et quam decora, carissima in deliciis. Statura tua assimilata est palme, ubera tua botrys, caput tuum ut Carmelus, collum tuum sicut turris eburnea. Veni delecte mi; egrediamur in agrum et videamus si flores fructus parturierunt, si floruerunt mala punica. Ibo dabo tibi ubera mea. Alleluya.

(How beautiful and fair thou art, my beloved, in thy delights. Thy stature is like unto a palm-tree, and thy breasts like unto fruit. Thy head is like Mount Carmel and thy neck is like a tower of ivory. Come my beloved, let us go into the fields and see if the blossoms have born fruit, and if the pomegranates have flowered. There will I give my breasts unto thee. Alleluya.)

GAUDE VIRGO-GAUDE VIRGO-VIRGO MATER-AVE GEMMA

TRIPLEX I

Gaude virgo salutata angelico relatu, mox es gravida libera omni reatu; in te delitas humanata celesti flatu, virgo manens illibata re et cogitatu. Quod mirum si paveas, dum conceptus pandit quanto magis caveas, cum ad partum scandit. Dum virgo permaneas, mens hec verba pandit; dicens "ne timeas," te mulcendo blandit. Non dum contentaris, cum dicit paritaram: quomodo miraris fietque curam, nescisse virum flaris, sed semper esse puram, credo, quod miraris, mutasse naturam. Angelus concipies de superis celestem Deum et tu paries filium terrestrem. In te non est caries, natum habes testem levitatem insanies, hic fert tibi pestem.

(Rejoice, Virgin, greeted by angelic message, soon you are with child, free of every offence; in you the divine nature is humanised with heavenly breath, remaining a virgin intact in deed and thought. If you were to fear this wonderful thing, while the conception is revealed, how much more would you take care when he comes to birth. While you remain a virgin, your mind unfolds these words; saying, "Do not be afraid," he soothes you gently. Not while a message is brought to you, when he says you are about to give birth; how you wonder at this duty, and it will come to pass, you are said not to have known a man, but you are always pure, I believe, because you wonder that you have changed nature. The angel said, "You will conceive the heavenly God and you will give birth to an earthly son." In you is no blemish, you will have a son as a witness. You rage, Leviathan; he brings your downfall.

TRIPLEX II

Gaude virgo singularis, mater nostri salvatoris, radix vite popularis, germen novi floris. Ex te sumpsit hinc tu paris ampullam liquoris que virtute aquas maris tenes stilla roris. Dic, quo verbo concepisti, angeli vultui "Dominus tecum" audisti dicens, "fui tui." Presentem conclusisti, tunc naturam sui, Messiam invenisti de natura tui. O celestis armonia, in hac iunctione, caro nostre cum sophia in unum persone; qualiter ex qua via studeas colone, hec sola mater novit pia et tu Jesu bone. Mater heris Dei mundi redemptoris, pia tu memento mei in extremis horis; ne coartent mei rei, secum suis suis horis et presentas faciei mei plasmatoris.

(Rejoice, matchless virgin, mother of our Saviour, root of your people's life, shoot of the new flower. From you he receives the drop of dew, from which you bring forth a vessel of liquid by virtue of which you hold the waters of the sea. Speak, by that word which you conceived, how from the angel's face you heard "The Lord is with you," saying, "I was yours." You enclosed his presence, then his own nature, you found the Messiah from your own nature. O heavenly harmony, in this union, our flesh with wisdom in one person; this, pious mother, you alone invented and you, good Jesus. Mother, heiress of God the redeemer of the world, remember me, pious one, in my last hours; may my defence not be confined, and you appear with them in their hour to the face of my creator.)

CONTRATENOR

Virgo mater comprobaris matrem partus indicat, claustrum ventris virginis intactam te iudicat. Virginem cum divinalis natus ille benedicat, celum, tellus unda maris laudes tuas predicit. Non est partus hic penalis qui matrem letificat. Cristus factus fraternalis sicut exemplificat.

(Virgin mother you are attested, the birth declares the mother, the surrounding of the virgin womb adjudges you undefiled. When that divine one, born, blesses the virgin, the heaven, the earth, the sea's wave make known your praises. This birth is not a punishment, but one which gladdens the mother. Christ thus shows how he becomes our brother.)

TENOR

Ave gemma celi luminarium. Ave Sancti Spiritus sacrarium.

(Hail jewel of the lights of heaven. Hail keeper of the Holy Spirit.)

O ROSA BELLA

O rosa bella, o dulze anima mia,
Non mi lassar morire, in curtesia.
A, lasso mi dolente! dezo finire
Per ben servir e liament'amare.

O beautiful rose, o my sweet soul,
out of courtesy, do not let me die.
Alas, I suffer so! my fate shall be
to faithfully serve and loyally love.

PRECO PREHEMINENCIE-PRECURSOR PREMITTITUR-INTER NATOS MULIERUM

TRIPLEX I

Preco preheminencie principi precessit, salus sapiencie subito successit; preco penitentiam prius predicavit, princeps per potenciam peccata purgavit; legislator latuit languidis largitus, precursor patuit prudens et peritus. Limpha lavit liquida lubricam luentem, turba tintcam turbida timet et tergente; missus ministerium magni mandatoris mutat in misterium modi melioris. Pax paterna panditur plebi penitenti, filius dum funditur flumine fluenti, descendit divinitus donum deitatis, particeps paraclitus, princeps pietatis: singulare sequitur signum sanctitatis, tribus his tribuitur tronus trinitatis. Cessat circumfusio, cella celsitatis, renovat renacio requiem renatis; premebatur patria primitus penalis, renatosne regia recipit regalis.

(The herald preceded the supreme prince, the salvation of wisdom suddenly followed; the herald proclaimed repentance beforehand; the prince cleansed our sins through his power; the lawgiver lay hidden, granted to the weak; the forerunner was manifest, wise and experienced. The flowing water washed the slippery path of expiation. The troubled crowd fears the stained and the cleansing; he who is sent changes the ministry of a great messenger into a mystery of a better kind. The peace of the Father is unfolded to his repentant people, while the Son is poured out in a flowing river. He descends from heaven, the gift of God, sharing with the comforter, the prince of piety. A single sign of holiness follows; to these three is assigned the throne of the Trinity. The outpouring ceases, the shrine of rebirth renews rest for the reborn. The land of punishment was for the first time subdued. The royal city takes back the reborn.)

TRIPLEX II

Precursor premittitur populum parare, nebulosis nititur nova nunciare; deitatem domuit deserti decenter; predicando profuit pluribus prudenter; carceris custodia captus coartatur, timens tantis talia tyrannus turbatur. Crudeli convivio caro convocavit, saltans in salario sacro saciavit; pars prima precinditur proceris proceri, miserando mittitur merces mulieri. Prestent per presidum preces precursoris, sequentis subsidium sancti salvatoris.

(The forerunner is sent to prepare the people. He strives to announce the news to those in darkness; he fittingly overcame the god of the desert; by foretelling wisely he was of help to many. Captured, he was confined in the custody of prison. Fearing such things, the king was disturbed by great matters. The body called together to a cruel banquet, dancing, in holy payments he wounded him; the first part of the leader is cut off for another leader, it is sent as payment to the pitiable woman. The prayers of the forerunner stand forth as a help, the support of the holy saviour who follows.)

TENOR

Inter natos mulierum non surrexit major Johanne baptista.

(One greater than John the Baptist has not arisen born among women.)

SALVE REGINA

Salve, Regina, mater misericordiae; vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules, filii Eve; ad te suspiramus, gementes et flentes in hac lacrimarum valle. Ela ergo, advocata nostra, illos tuos misericordes oculos ad nos converte, et Jesum, benedictum fructum ventris tui, nobis post hoc exsillum ostende. Virgo mater ecclesiae/ Aeterna porta gloriae/ Esto nobis refugium/ Apud patrem et filium. O clemens! Virgo clemens, virgo pia/ Virgo dulcis, O Maria/ Exaudi preces omnium/ Ad te pie clamantium. O pia! Funde preces tuo nato crucifixo, vulnerato/ Et pro nobis flagellato/ Spinis puncto, felle potato. O dulcis Maria, salve!

(Hail, Mary, mother of mercy; our life, sweetness and our hope, hail. We cry to thee, exiles, sons of Eve. We sigh to thee, groaning and weeping in this vale of tears. Oh then turn thy merciful eyes on us, our defender, and after this exile show us Jesus, blessed fruit of thy womb. Virgin mother of the church, eternal gate of glory, be a refuge to us with the Father and the Son. O merciful one! Merciful maiden, pious maiden, sweet maiden. O Mary, hear the prayers of all who cry pious to thee. O pious one! Pour forth your prayers to your son who was crucified and wounded, who was beaten for us, punctured by the crown of thorns, who drank bitter gall. O sweet Mary, hail!)

SALVATOR MUNDI

Salvator mundi, salva nos, qui per crucem et sanguinem redemisti nos: auxiliare nobis, te deprecamus, Deus noster.

(Saviour of the world, save us, you who redeemed us by the cross and by your blood; help us, we pray, our God.)

GAUDE FLORE VIRGINALI

Gaude flore virginali Honoreque speciali Transcendans splendiferum
Angelorum principatum Et sanctorum decoratum Dignitate numerum.
Gaude sponsa cara Dei, Nam ut clara lux diei Solis datur lumine,
Sic tu facis orbem vere Tuae pacis resplendere Lucis plenitudine.
Gaude splendens vas virtutum Cuius pendens est ad nutum Tota caeli curia.
Te benignam et felicem Jesu dignam genitricem Veneratur in gloria.
Gaude nexus voluntatis Et amplexu caritatis luncta sic altissimo
Ut ad votum consequaris Quicquid virgo postularis A Jesu dulcissimo.
Gaude mater misericordum, Quia pater saeculorum Dabit te colentibus
Congruentem hic mercedem Et felicem poli sedem Regnis in celestibus.
Gaude virgo mater Christi, Quia sola meruisti, O virgo plissima,
Esse tantae dignitatis Quod sis sanctae trinitatis Sessioni proxima.
Gaude virgo mater pura, Certa manens et secura, Quod haec septem gaudia
Non cessabunt nec decrescent Sed durabunt et florescent Per aeterna saecula. Amen.

(Rejoice in the flower of virginity and in your unique honor, surpassing the shining principalities of angels and the honored ranks of saints in dignity. Rejoice dear bride of God, for as the sun brings the clear light of day, so you make the whole world truly shine in the fullness of light of your peace. Rejoice shining vessel of virtues, at whose call are all the Senate of heaven; you are worshipped in glory by Jesus as his worthy mother, kind and happy. Rejoice in the bond of will and the embrace of affection that binds you to the Most High, so that what ever you as a maiden desire of sweet Jesu, you receive as an offering. Rejoice mother of unhappy people, because the eternal Father will give you to his worshippers as a fitting reward, and you will adorn your happy throne in heaven. Rejoice, mother of Christ, because you alone, most pious maiden have been worthy of such honor that you sit in the next place to the Holy Trinity. Rejoice, pure virgin mother, you remain certain and sure, for these seven joys shall not cease nor decline but endure and flourish through all eternity. Amen.

MAGNIFICAT

Magnificat anima mea Dominum.
Et exsultavit spiritus meus in Deo salutari meo.
Quia respexit humilitatem ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes.
Quia fecit mihi magna qui potens est: et sanctum nomen eius.
Et misericordia eius a progenie in progenies timentibus eum.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.
Deposit potentes de sede, et exaltavit humiles.
Esurientes implevit bonis: et divites dimisit inanes.
Suscepit Israel puerum suum, recordatus misericordiae suae.
Sicut locutus est ad patres nostros, Abraham et semini eius in saecula.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

(My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. For he hath regarded: the lowliness of his handmaiden. For behold, from henceforth: all generations shall call me blessed. For he that is mighty hath magnified me: and holy is his name. And his mercy is on them that fear him: throughout all generations. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek. He hath filled the hungry with good things: and the rich he hath sent empty away. He remembering his mercy: hath holpen his servant Israel. As he promised to our forefathers: Abraham and his seed for ever. Glory be to the Father and to the Son: and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.)

VIRTUS, HONOR ET POTESTAS

Virtus, honor et potestas, et imperium sit Trinitati in Unitate, Unitati in Trinitate in perenni saeculorum tempore.

(Virtue, honor, power and might be to the Trinity in Unity and Unity in Trinity throughout the eternal time of the ages.)

MISERERE NOSTRI, DOMINE

Miserere nostri, Domine.

Lord, have mercy on us.