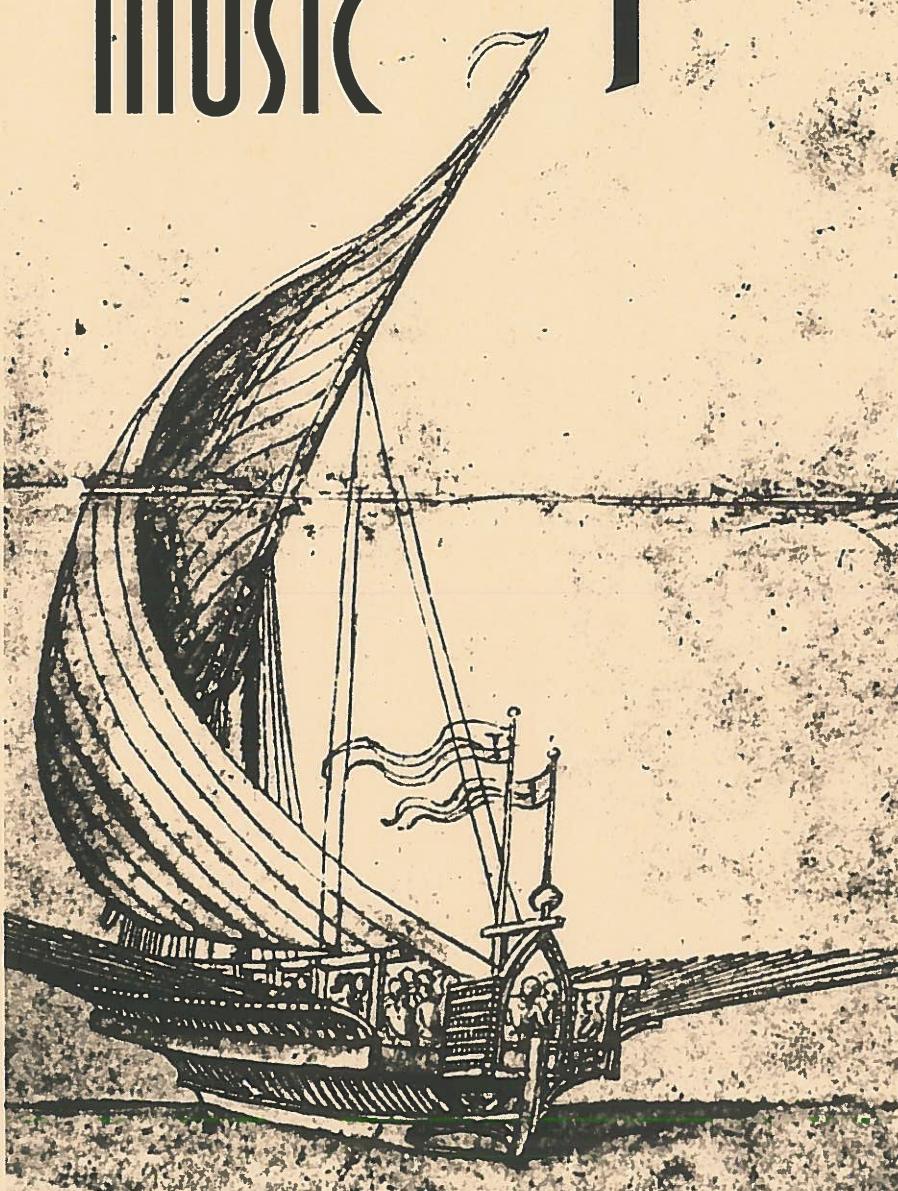


EARLY MUSIC ENSEMBLE

David Nutter, director

V
ENETIAN
MUSIC
V
esperwith the UCD Baroque
Chamber Ensemble
Phebe Craig, director

music by

Monteverdi, Rigatti, &
Rosenmüllerand instrumental works by
Muffat & Merula*Please note earlier
start time!*

7:00 p.m.

Saturday, 20 February, 1999
St. Martin's Episcopal Church
640 Hawthorn Lane, Davis

University of California, Davis
The Department of Music presents the UCD

Early Music Ensemble & Baroque Chamber Ensemble

David Nutter & Phebe Craig, *directors*

Venetian Vesper Music

by Claudio Monteverdi (*Selva morale e spirituale*, Venice 1640) and contemporaries

Program

Ciaccona

Tarquinio Merula
(1594-1665)

Nisi Dominus (Psalm 126)

Cecilia Seufert, Annette Sander & Mark Grote

Giovanni Antonio Rigatti
(1615-1649)

Beatus vir (Psalm 111)

Claudio Monteverdi
(1567-1643)

Confitebor tibi (Psalm 110)

Cecilia Seufert, Mark Grote & Richard Mix

Monteverdi

Laudate Dominum omnes gentes (Psalm 116)

Monteverdi

Ut queant laxis (hymn to St John the Baptist)

Monteverdi

Salve Regina

Siwa Msangi & Mark Grote

Monteverdi

Ab aeterno

Richard Mix

Monteverdi

intermission

Miserere mei Deus (Psalm 50)

Gregorio Allegri
(1582-1652)

Passacaglia in G

Georg Muffat
(1653-1704)

Magnificat

Johann Rosenmüller
(1619-1684)

Saturday, 20 February 1999

7 p.m.

St. Martin's Episcopal Church

UCD Early Music Ensemble

Soprano

Carole Hom, Danielle Houser, Jocelyn Olander, Elizabeth Parks, Cecilia Seufert, Mary Seufert

Alto

Jacki Amos, Emily Beal, Suzanne Elder Wallace, Jeannie Fishback, Briana Fortenbach, Annette Sander

Tenor

Grayson Braxton, Mark Grote, Siwa Msangi, Jeremy Wright

Bass

Richard Mix, Neil Willits, Sal Zepeda

UCD Baroque Chamber Ensemble

Evan Craves, Angelo Moreno, Damian Ting, Ginger Cervantes, Chessi Ho, *violin*

Devin Hough, Marianne Batchelder, *viola*

Esther Wright, *cello*; Greg Brucker, *bass*

Wendy Yee, *harpsicord*

Phebe Craig, *organ*

David Nutter, *chitarrone*

Program note

Vespers (from Latin: *vesper*: "evening") is a service of the Divine Office, traditionally performed at twilight at the time when lamps are lit indoors. Vespers comprises five psalms, a hymn, and concludes with the Canticle of the Blessed Virgin Mary, or Magnificat. A full performance of all the items in the service would require the addition of the opening respond and plainsong "antiphons" before and after each psalm. In Monteverdi's day the antiphon following a psalm could be replaced by other music related to the occasion. Monteverdi's famous Vespers of the Blessed Virgin Mary of 1610 contains many such "antiphon substitutes": solos and duets set to appropriate Marian texts. Using the Vespers of 1610 as a model, it would be possible - we have not done so - to piece together a Vespers service from the very large collection of liturgical music published by Monteverdi in 1640. This collection, *Selva morale e spirituale*, contains some 40 items: sacred songs in Italian (the so called "spiritual" madrigal), Latin psalm settings, hymns, a four-voice a cappella mass, two Magnificats, and motets - sacred songs for solo or several voices (Salve Regina, Ab aeterno). These works are written in the various church styles then current when older and newer styles coexisted but did not commingle. The most venerable is the "old style" (stile antico) of sacred polyphony for voices alone (a cappella) with non-obligatory organ accompaniment. More up to date are those settings that display the use of solo, duet and trio textures supported by obligatory organ accompaniment. In this transparent texture, voice pairs (e.g., two sopranos, two tenors) alternate or combine with violins that are also paired. Many of Monteverdi's settings in this style are particularly attractive because of their dance-like use of spritely rhythmic patterns disposed over repeating bass lines. Repetition of a pattern is the fundamental means by which composers produce a series of variations in the upper voice or voices on (or over) a "ground bass", as the English termed it at the time. Pachelbel's "Canon" is a familiar example but is more properly a passacaglia (like the Muffat work). Monteverdi excels at writing propulsive bass lines that have a striding, hip-swinging quality (*Confitebor tibi, Laudate Dominum*). Some of these works are based on secular models. *Beatus vir* is an extensive reworking of Monteverdi's canzonetta *Chiome d'oro* for two sopranos, two violins and basso continuo. It departs from its model in the use of refrain ("Beatus, beatus vir"), a central episode in triple meter, and a conclusion using rapid repeated notes in the "agitated style" of Monteverdi's *Madrigali Guerrieri e Amorosi* (*Madrigals of Love and War*, 1638). Rigatti's ecstatic if somewhat hypnotic *Nisi Dominus* (*Messa et salmi*, Venice, 1640) is constructed over a four-note descending bass line of the type first used by Monteverdi (*Lamento della Ninfa*) and which subsequently was adopted by many composers for operatic laments. Tarquinio Merula's *Ciaccona* is also indebted to Monteverdi, using the same finger-snapping bass progression as *Zefiro torna*, a duet for two tenors. Johann Rosenmüller was trained in Leipzig before moving south to Venice to work at St. Mark's as a trombonist and later as a composer at the Pio Ospedale della Pietà (1679-82). He was a younger contemporary of Schütz (the two knew each other well), and his works reveal the same curious combination of Italian and North European sensibilities. Rosenmüller is known to have written primarily Vesper music in Venice, all of it surviving in manuscript. The present Magnificat, for two violins, two violas, bass and five voices, survives uniquely in a British Library source. Allegri's *Miserere* has no connection with Vespers and is Roman rather than Venetian. It is a setting of the penitential Psalm 50 that would have been performed in complete darkness while the pope and cardinals knelt before the altar at the end of tenebrae services of Holy Week in the Papal Chapel. This work, dated about 1638, was jealously guarded by the Vatican, allowing no copy to leave the Papal Chapel. Mozart, aged 14, supposedly wrote it down from memory. Several 18th century copies survive and Burney published a version in 1777. The present version appears to be a conflation of various sources rather distant from Allegri's rather simple original, including some ornaments noted by Mendelssohn and the famous soprano part rising gloriously to high C.

Texts and translations

Nisi Dominus (Psalm 126)

Nisi Dominus aedificaverit domum,
in vanum laboraverunt qui aedificant eam.
Nisi Dominus custodierit civitatem,
frustra vigilat qui custodit eam.
Vanum est vobis ante lucem surgere:
surgite postquam sederitis,
qui manducatis panem doloris.
Cum dederit dilectis suis somnum;
ecce hereditas Domini, filii:
merces, fructus ventris.
Sicut sagittae in manu potenteris:
ita filii excusorum.
Beatus vir qui implevit desiderium suum ex ipsis:
non confundetur
cum loquetur inimicis suis in porta.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

Except the Lord build the house,
they labor in vain that build it.
Except the Lord keep the city,
the watchmen waketh but in vain.
In is vain for you to rise before dawn:
rise when you have sat down,
ye who eat the bread of sorrow,
when he has given sleep to those he loves,
Behold, children are an inheritance of the Lord,
a reward, the fruit of the womb.
As arrows in the hands of the mighty,
So are the children of the vigorous.
Blessed is the man who has fulfilled his longing
by them: he shall not be perplexed
when he speaks to his enemies at the gate.
Glory be to the Father, the Son, and to the Holy Ghost.
As was in the beginning, is now and ever shall be:
world without end. Amen.

Beatus vir (Psalm 111/112)

Beatus vir qui timet Dominum:
in mandatis eius volet nimis.
Potens in terra erit semen eius:
generatio rectorum benedicetur.
Gloria et divitiae in domo eius:
et iustitia manet in saeculum saeculi.
Exortum est in tenebris lumen rectis:
misericors, et miserator, et justus.
Jucundus homo qui miseretur et commodat,
disponet sermones suos in iudicio:
quia in aeternum non commovebitur.
In memoria aeterna erit justus:
ab auditione mala non timebit.
Paratum cor eius sperare in Domino,
confirmatum est cor eius: non
commovebitur donec despiciat inimicos suos.
Dispersit, dedit pauperibus:
iustitiae eius manet in saeculum saeculi:
cornu eius exaltabitur in gloria.
Peccator videbit, et iracetur,
dentibus suis fremet et tabescet:
desiderium peccatorum peribit.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

Blessed is the man who fears the Lord,
who finds great delight in his commands.
His children will be mighty in the land;
the generation of the upright will be blessed.
Wealth and riches are in his house,
and his righteousness endures forever.
Even in darkness light dawns for the upright,
for the gracious and compassionate and righteous man.
Good will come to him who is generous and lends freely,
who conducts his affairs with justice.
Surely he will never be shaken;
a righteous man will be remembered forever.
He will have no fear of bad news;
his heart is steadfast, trusting in the Lord.
His heart is secure, he will have no fear;
in the end he will look in triumph on his foes.
He has scattered abroad his gifts to the poor,
his righteousness endures forever;
his horn will be lifted high in honor
The wicked man will see and be vexed,
he will gnash his teeth and waste away;
the longings of the wicked will come to nothing
Glory be to the Father, the Son, and to the Holy Ghost.
As was in the beginning, is now and ever shall be:
world without end. Amen.

Confitebor tibi (Psalm 110)

Confitebor tibi Domine in toto corde meo:
in consilio justorum et congregatione.
Magna opera Domini:
exquisita in omnes voluntatis eius.
Confessio et magnificentia opus eius:
et justitia eius manet in saeculum saeculi.
Memoriam fecit mirabilium suorum,
misericors et miserator Dominus:
escam dedit timentibus se.
Memor erit in saeculum testamenti sui:
virtutem operum suorum annutiat populo suo:
Ut det illis haereditatem gentium:
opera manuum eius veritas et judicium.
Fidelia omnia mandata eius:
confirmata in saeculum saeculi:
facta in veritate et aequitate.
Redemptionem misit populo suo:
mandavit in aeternum testamentum suum.
Sanctum et terribile nomen eius:
initium sapientiae timor Domini.
Intellectus bonum omnibus facientibus eum:
laudatio eius manet in saeculum saeculi.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

Laudate Dominum (Psalm 116)

Laudate Dominum omnes gentes:
laudate eum omnes populi.
Quoniam confirmata est
super nos misericordia eius:
et veritas Domini manet in aeternum.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

Ut queant laxis (hymn to St John the Baptist)

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.
Ille promissi dubius superni,
Perdidit promptae modulos loquela:
Sed reformati genitus peremptae
Organa vocis.
Gloria Patri, genitoque Proli,
Et tibi compar utriusque semper,
Spiritus alme, Deus unus, omni
Temporis saeculi. Amen

I will extol the Lord with all my heart
in the council of the upright and in the assembly.
Great are the works of the Lord;
they are pondered by all who delight in them.
Glorious and majestic are his deeds,
and his righteousness endures forever.
He has caused his wonders to be remembered;
the Lord is gracious and compassionate.
He provides food for those who fear him;
he remembers his covenant forever.
They are steadfast for ever and ever,
He has shown his people the power of his works,
giving them the lands of other nations.
The works of his hands are faithful and just;
all his precepts are trustworthy.
done in faithfulness and uprightness.
He provided redemption for his people;
he ordained his covenant forever--
holy and awesome is his name.
The fear of the Lord is the beginning of wisdom;
all who follow his precepts have good understanding.
To him belongs eternal praise.
Glory be to the Father, the Son, and to the Holy Ghost.
As was in the beginning, is now and ever shall be:
world without end. Amen.

Praise the Lord, all you nations;
extol him, all you peoples
For great is his
love toward us,
and the faithfulness of the Lord endures forever
Glory be to the Father, the Son, and to the Holy Ghost.
As was in the beginning, is now and ever shall be:
world without end. Amen.

So that your servants can sing with relaxed voices
the wonders of your deeds,
free the guilt of unclean lips,
O Holy John.
He [Zacharias], doubtful of the supernal promise,
lost the melodies of fluent speech
but when you were born, you reformed
the instrument of his lost voice.
Glory be to the Father and his incarnate offspring
and to you, always equal to each,
Holy Spirit, one God, for the whole
age of time. Amen.

Salve Regina (Marian antiphon)

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 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.

Ab aeterno

Ab aeterno ordinata sum
et ex antiquis, antequam terra fieret.
Nondum erant abyssi, et ego iam concepta eram,
necdum fontes aquarum eruperant;
necdum montes gravi mole constiterant:
ante [omnes] colles ego parturiebar.
Adhuc terram non fecerat, et flumina,
et cardines orbis terrae.
Quando praeparabat caelos, aderam;
quando certa lege et gyro vallaba[n]t abyssos;
quando aethera firmabat sursum,
et librabat fontes aquarum;
quando circumdabat mari terminum suum,
et legem ponebat aquis, ne transirent fines suos;
quando adpendebat fundamenta terrae;
cum eo eram, cuncta componentes.
Et delectabar per singulos dies,
ludens coram eo omni tempore,
ludens in orbe terrarum;
et deliciae meae esse cum filiis hominum.

I was appointed from eternity,
from the beginning, before the world began.
When there were no oceans, I was given birth,
when there were no springs abounding with water;
before the mountains were settled in place,
before the hills, I was given birth,
before he made the earth or its fields
or any of the dust of the world.
I was there when he set the heavens in place,
when he marked out the horizon on the face of the deep,
when he established the clouds above
and fixed securely the fountains of the deep,
when he gave the sea its boundary
so the waters would not overstep his command,
and when he marked out the foundations of the earth.
Then I was the craftsman at his side.
I was filled with delight day after day,
rejoicing always in his presence,
rejoicing in his whole world
and delighting in mankind.

- Proverbs, 8: 23-31

Miserere mei Deus (Psalm 50 [51])

Miserere mei Deus,
secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum tuarum,
dele iniquitatem meam.
Amplius lava me ab iniquitate mea:
et a peccato meo munda me,
Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.
Tibi soli peccavi,
et malum coram te feci:
ut iustificeris in sermonibus tuis,
et vincas cum iudicaris.
Ecce enim iniquitatibus conceptus sum:
et in peccatis concepit me mater mea.
Ecce enim veritatem dilexisti:
incerta et occulta sapientiae tuae
manifestasti mihi.
Asperges me, Domine, hysopo, et mundabor:
lavabis me, et super nivem dealbabor.
Auditui meo dabis gaudium et laetitiam:

Have mercy upon me, O God,
after thy great goodness:
according to the multitude of thy mercies.
do away mine offences.
Wash me throughly from my wickedness:
and cleanse me from my sin.
For I acknowledge my faults:
and my sin is ever before me.
Against thee only have I sinned,
and done this evil in thy sight:
that thou might be justified in thy saying,
and clear when thou art judged.
Behold, I was shapen in wickedness:
and in sin hath my mother conceived me.
But lo, thou hast loved truth:
the secrets and mysteries of thy wisdom
thou hast revealed to me.
Thou shalt purge me with hyssop, and I shall be clean:
thou shalt wash me, and I shall be whiter than snow.
Thou shalt make me hear of joy and gladness:

et exultabunt ossa humiliata.
Averte faciem tuam a peccatis meis:
et omnes iniquitates meas dele.
Cor mundum crea in me Deus:
et spiritum rectum innova in visceribus meis.
Ne proicias me a facie tua:
et spiritum sanctum tuum ne auferas a me.
Redde mihi laetitiam salutaris tui:
et spiritu principali confirma me.
Docebo iniquos vias tuas:
et impii ad te convertentur.
Libera me de sanguinibus
Deus salutis meae:
et exultabit lingua mea iustitiam tuam.
Domine, labia mea aperies:
et os meum annunciat laudem tuam.
Quoniam si voluisses sacrificium,
didisem utique:
holocaustis non delectaberis.
Sacrificium Deo spiritus contribulatus:
cor contritum, et humiliatum Deus
non despicies.
Benigne fac Domine in bonas voluntate tua Sion:
ut aedificantur muri Hierusalem.
Tunc acceptabis sacrificium iustitias,
oblationes, et holocausta:
tunc imponent super altare tuum vitulos.

that the bones which thou hast broken may rejoice.
Turn thy face from my sins:
and put out all my misdeeds.
Make me a clean heart, O God:
and renew a right spirit within me.
Cast me not away from thy presence:
and take not the Holy Spirit from me.
Restore unto me the joy of thy salvation:
and uphold me with thy free spirit.
Then shall I teach thy ways unto the wicked
and sinners shall be converted unto thee.
Deliver me from blood-guiltiness,
thou God of my salvation:
and my tongue shall sing of thy righteousness.
O Lord, open thou my lips:
and my mouth shall show forth thy praise.
For thou desirest not sacrifice,
else would I give it:
thou delightest not in burnt offerings.
The sacrifice of God is a troubled spirit:
a broken and contrite heart, O God,
thou wilt not despise.
O be favourable and gracious unto Sion:
that the walls of Jerusalem be built.
Then shalt thou be pleased with the sacrifice of
righteousness, and the burnt offerings and oblations:
then shall they offer young bullocks upon thine altar.

Magnificat

Magnificat anima mea Dominum.
Et exultavit spiritus meus in Deo salutari meo.
Quia respexit humilitatem ancillae sue:
ecce enim ex hoc beatam
me dicent omnes generationes.
Quia fecit mihi magna qui potens est:
et sanctam nomen eius.
Et misericordia eius a progenie in progenies
timentibus eius.
Fecit potentiam in brachio suo:
dispersit superbos mente cordis sui.
Deposuit potentes de sede,
et exaltavit humiles.
Esurientes implevit bonis:
et divites dimisit inanes.
Suscepit Israel puerum suum,
recordatus misericordiae sue.
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 hand-maiden.
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, the Son, and to the Holy Ghost.
As was in the beginning, is now and ever shall be:
world without end. Amen.