



SUNG TEXTS

Russell Oberlin

THE COMPLETE RECORDINGS ON
AMERICAN DECCA



Music of the
MEDIEVAL COURT and COUNTRYSIDE
(FOR THE CHRISTMAS SEASON)

New York Pro Musica
Noah Greenberg, Musical Director



CD 1

Music of the Medieval Court
and Countryside
FOR THE CHRISTMAS SEASON

GUILLAUME DUFAY (1397–1474)

4 **4 Hostis Herodes**

Hostis Herodes impie
Christum venire quid times?
Non eripit mortalia,
Qui regna dat caelestia.

Ibant Magi, quam viderant,
Stellam sequentes praeiviam:
Lumen requirunt lumine:
Deum fatentur munere.

Lavacra puri gurgitis
Caelestis Agnus attigit;
Peccata, quae non detulit,
Nos abluendo sustulit.

Novum genus potentiae:
Aquae rubescunt hydriae,
Vinumque iussa fundere,
Mutavit unda originem.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre et almo Spiritu,
In sempiterna saecula. Amen.

Oh enemy, irreverent Herod,
why fearest thou the coming of Christ?
He seeketh no earthly kingdoms,
he, who bestoweth heavenly ones.

The Magi advance, following the star
which guides the way by its light.
They seek the Light, and by their
gifts they confess Him to be God.

The heavenly lamb touched the waters
of the purifying fountain, and by
his baptism, cleansed us of sins,
of which he was innocent.

A new sign of his power: at His
command the jars of water become red,
and changed into substance,
the water is poured out as wine.

Oh Jesus, who didst reveal Thyself
to the nations, glory be to Thee
with the Father and with the Spirit
for all eternity. Amen.

5 **5 Vergine bella**

Text: Francesco Petrarca

Vergine bella, che di sol vestita,
Coronata di stelle, al sommo Sole
Piacesti sì, che 'n te sua luce ascose,
Amor mi spinge a dir di te parole;
Ma non so 'ncominciar senza tu' aita
E di colui ch'amando in te si pose.
Invoco lei che ben sempre rispose,
Chi la chiamò con fede.
Vergine, s'a mercede
Misera estrema de l'humane cose
Già mai ti volse al mio prego t'inchina;
Soccorri a la mia guerra;
Bench'i' sia terra, e tu del ciel regina.

Fair Virgin, vested with the sun!
Bright shining one, star-crowned;
Who such sweet ultimate favor found from all eternity
With the great primal Sun that from His height
He stooped in thee to hide the light of his Divinity;
Now shall my love upraise new measures in thy praise,
Though to begin without thy aid were vain and without His,
Who, joined with thee in love, shall ever reign,
Thee I invoke who never turned deaf ear
When ardent faith called to me without fear.
Virgin, if our poor misery, our trafficking with pain,
In thy deep heart stir pity, incline to me again;
Once more on thy sure succour now I lean,
Though of base clay am I, and thou be heaven's queen.

(Translation: H. L. Peabody)

6 **6 Ave Regina**

Ave, Regina coelorum,
Ave, Domina Angelorum;
Salve radix santa,
Ex qua mundo lux est orta.

Gaude, gloriosa,
Super omnes speciosa,
Vale, valde decora,
Et pro nobis semper Christum exora.
Alleluia.

ANONYMOUS ENGLISH

7 **7 There Is No Rose**

There is no rose of such virtue
As is the rose that bare Jesu.
Alleluia.

By that rose we well may see
That He is God in persons three,
Pari forma. (Formed equally.)

The angels sungen the shepherds to;
Gloria in excelsis Deo;
(Glory to God in the highest)
Gaudeamus. (Let us rejoice!)

ANONYMOUS SPANISH

9 **9 Riu, Riu**

Riu riu chiu, la guarda ribera;
Dios guardo el lobo de nuestra cordera.

El lobo rabioso la quiso morder,
Mas Dios poderoso la supo defender,
Quisole hazer que no pudiesse pecar,
Ni aun original esta Virgen no tuviera.

Riu riu chiu *etc.*

Este ques nacido es el gran monarca,
Christo patriarca de carne vestido,
A nos redimido con se hazer chiquito,
A unquera infinito, finito se hiziera.

Riu riu chiu *etc.*

Este viene a dar a los muertos vida,
Y viene a reparar de todos la cayda;
Es la luz del día a queste moçuelo,
Estes al cordero que San Juan dixra.

Riu riu chiu *etc.*

Hail, Queen of heaven,
hail, Mistress of Angels;
hail, sacred root and source,
whence sprang the light of the world.

Rejoice, oh glorious Virgin,
surpassing all in beauty,
we salute you, most fair one,
and intercede always with Christ on our behalf.
Alleluia.

Riu riu chiu (nightingale's sounds), the riverbank
protects it, as God kept the wolf from our lamb.

The rabid wolf tried to bite hers
but God Almighty knew how to defend her,
he wished to create her impervious to sin,
nor was this maid to embody original sin.

Riu riu chiu *etc.*

He who is born is the great King,
Christ, God made flesh.
He has redeemed us by making Himself as a child,
although everlasting, He made Himself finite.

Riu riu chiu *etc.*

He comes to give life to the dead,
He comes to redeem the fall of man;
this child is the light of day,
He is the very lamb Saint John prophesied.

Riu riu chiu *etc.*

Yo vi mil garçones que andavan cantando,
Por aqui bolando haziendo mil sonos,
Duziendo a gascones: «Gloria sea en el çielo
Y paz en el suelo, pues Jesus nasciera.»

Riu riu chiu *etc.*

Pues que ya tenemos lo que desseamos,
Todos juntos vamos presentes llevemos;
Todos le daremos nuestra voluntad,
Pues a se igualar con nosotros viniera.

Riu riu chiu *etc.*

10 **Dadme albricias**

¡Dadme albricias, hijos d'Eva!
¿Di, de que dartelas han?
Que es nascido el nuevo Adán.
¡Oh y de Dios y que nueva!
Dadmelas y haved plazer
Pues esta noche es nascido,
El Mexias prometido,
Dios y hombre de muger.
Y su naçer nos reliva
Del peccado y de su afán.
Pues nascio el nuevo Adán.
¡Oh y de Dios, y que nueva!

MARTIN DE RIVAFLECHA (c.1479–1528)

11 **Salve Regina**

Salve, Regina, mater misericordiae;
vita, dulcedo et 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.

A thousand, singing herons I saw passing,
flying overhead, sounding a thousand voices,
Exulting, "Glory be in the heavens,
And peace on earth, for Jesus has been born."

Riu riu chiu *etc.*

Now that we have Him whom we desired,
let us all go together, bearing gifts;
we shall give Him our obedience
since He came to make Himself as one with us.

Riu riu chiu *etc.*

Rejoice, oh children of Eve!
Tell me, why should they rejoice?
Because the new Adam has been born.
Oh, Lord! What news!
Be happy and rejoice,
for this night has been born
of woman the promised Messiah,
both God and man.
And his birth relieves us
from sin, and from longing for it.
For the new Adam has been born.
Oh, Lord! What news!

Homage to thee, Queen of compassion;
our life, our sweetness and our hope.
to thee do we cry, we banished Children of Eve.
To thee do we send up our sighs,
mourning and weeping in this vale of tears.
Come then, our intercessor,
turn thine eyes of mercy toward us;
and after this exile, reveal to us
the blessed fruit of thy womb, Jesus.
Oh clement, oh loving,
oh sweet Virgin Mary.

ANONYMOUS ENGLISH

16 **Te Deum**

Te Deum laudamus.
Te Dominum confitemur.
Te aeternum Patrem
omnis terra veneratur.

O blessed God in Trinity,
great cause we have to bless Thy name,
that now wouldest send down fro Thee
the Holy Ghost to stint our blame:
Te Deum laudamus.

Te Deum laudamus *etc.*

All the saints in heaven on high,
and all that both in earth also,
give laud and thanks devoutely
to God above and sing him to:
Te Deum laudamus.

Te Deum laudamus *etc.*

RICHARD SMERT (c.1400–c.1478/79)

17 **Nowell, Nowell**

Nowell, Nowell, Nowell.
Who is there that singeth so:
Nowell, Nowell, Nowell?

I am here, Sire, Christemus!
Welcome, my Lord, Sire, Christemus!
Welcome to us all, both more and less!
Come near, Nowell.

Dieu vous garde, (God keep you)
beau Sire, tidings I you bring,
A maid hath born a child full young,
The which causeth you for to sing:
Nowell, Nowell.

Christ is now born of a pure maid;
In an ox-stall He is laid,
Wherefore sing we all
at-a-braid (suddenly): Nowell.

Buvez bien par toute la compagnie,
(Drink up, everyone)
Make good cheer and be right merry,
And sing with us now joyfully: Nowell.

We praise you, God.
We acknowledge you as Lord.
All the earth worships you
as eternal father.

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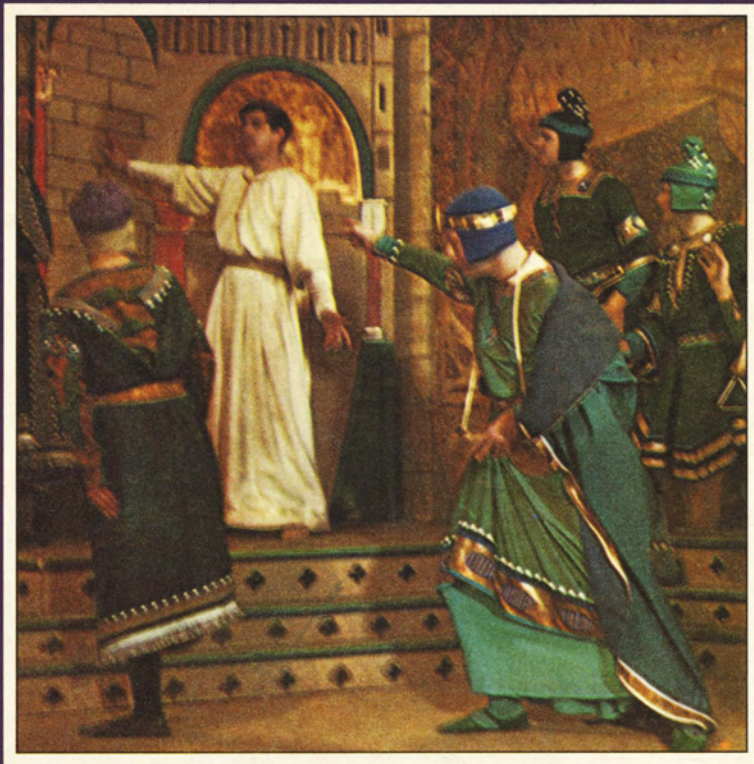
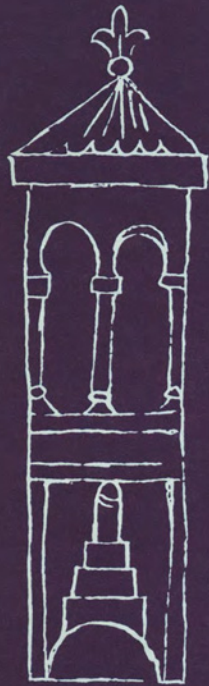
HI FI
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A Twelfth Century Musical Drama

The Play of Daniel

New York Pro Musica

Noah Greenberg, Director



CD 2

Ludus Danielis (The Play of Daniel)
A TWELFTH CENTURY MUSICAL DRAMA

AS PRESENTED AT THE CLOISTERS, THE METROPOLITAN MUSEUM OF ART, NEW YORK.

PRINTED IN U.S.A.

PROLOGUE

18 [1] Prelude

Ad honorem tui, Christe,
Danielis ludus iste,
In Belvaco est inventus,
Et invenit hunc juventus.

*Dum venerit Rex Balthasar, principes sui
cantabunt ante eum hanc prosam:*

In your honour, Christ,
this Daniel Play
was written at Beauvais,
the product of our youth.

*As King Balthasar approaches, his princes
sing this song before him:*

20 [2] Astra tenenti cunctipotentī (Solo, chorus)

Astra tenenti cunctipotentī
Turba virilis et puerilis
Contio plaudit.

Nam Danielem multa fidelem
Et subiisse atque tulisse
Firmiter audit.

Convocat ad se Rex sapientes
Gramata dextrae qui sibi dicant
Enucleantes.

Quae quia scribae non potuere
Solvere, regi ilico muti
Conticuere.

Sed Danieli scripta legenti
Mox patuere quae prius illis
Clausula fuere.

Quem quia vidit praevaluisse
Balthasar illis, fertur in aula
Praeposuisse.

Causa reperta non satis apta
Destinat illum ore leonum
Dilacerandum.

Sed, Deus, illos ante malignos
In Danielem tunc voluisti
Esse benignos.

Huic quoque panis, ne sit inanis,
Mittitur a te praepete vate
Prandia dante.

*Tunc ascendat Rex in solium et Satrapae
ei applaudentes dicant:*

To the almighty holder of the firmament
this throng of men and boys
assembled gives praise.

For it listens attentively
to the many things faithful Daniel
underwent and suffered.

The King calls before him the wise men
to explain the meaning of the letters
written by that hand.

Since the wise men were not able to solve them,
silent before the King
they held their tongues.

But to Daniel, upon reading the writing,
it became clear at once
what had been hidden to them.

When Balthasar saw how he excelled the others
he placed him above them in the hall,
so it is related.

A case, not very solid, found against him,
and sentenced him to be torn
by the teeth of the lions.

But, O God, it was then your wish
that those who had been cruel to Daniel
should become kind.

And to him, lest he fall faint,
you sent bread by the angel-borne prophet,
bringing him food.

*Then the King ascends his throne and Satrapae
acclaiming him say:*

THE COURT OF BELSHAZZAR

21 [3] Rex, in aeternum vive (chorus) Vos qui paretis meis vocibus (Belshazzar)

Rex, in aeternum vive!

Long live the King!

Et Rex aperiet os suum dicens:

And the King speaks thus:

Vos qui paretis meis vocibus,
Afferte vasa meis usibus
Quae templo pater meus abstulit,
Judaeam graviter cum perculit.

You who obey my voice,
bring those vessels for my use
which my father brought from the temple
when he severely crushed Judea.

*Satrapae vasa deferentes cantabunt hanc
prosam ad laudem Regis:*

*The Satraps sing this song of praise to the King
as they bring the vessels:*

THE VESSELS DEFILED

22 [4] Jubilemus Regi nostro magno ac potenti (chorus, Belshazzar's Prince) – Ecce sunt ante faciem tuam (Belshazzar's Prince)

Jubilemus Regi nostro
magno ac potenti!
Resonemus laude digna
voce competenti!
Resonet jocunda turba
solemnibus odis!
Citharizent, plaudant manus,
mille sonent modis!
Pater eius destruens
Judaeorum templa
Magna fecit, et hic regnat
eius per exempla.
Pater eius spoliavit
regnum Judaeorum;
Hic exultat sua festa
decore vasorum.
Haec sunt vasa regia
quibus spoliatur
Jerusalem, et regalis
Babylon ditatur.
Praesentemus Balthasar
ista Regi nostro,
Qui sic suos perornavit
purpura et ostro.
Iste potens, iste fortis,
iste gloriosus.
Iste probus, curialis,
decens et formosus.
Jubilemus Regi tanto
vocibus canoris;
Resonemus omnes una
laudibus sonoris.
Ridens plaudit Babylon;
Jerusalem plorat.

Let us praise our King,
great and powerful!
Let us resound with worthy praise
and fitting song!
Let the merry throng break forth
in solemn chants;
let them play their harps, clap their hands,
sing a thousand tunes.
His father did a great thing in destroying
the temple of the Jews,
and now this one reigns
by his father's example.
His father took great booty
from the kingdom of the Jews;
Now this one can make his feasts more splendid
with such handsome vessels.
These are the royal vessels
which were taken
from Jerusalem,
and now adorn regal Babylon.
Let us present them to Balthasar,
to our King,
who vests his subjects
in costly purple.
He is powerful, he is strong,
he is glorious.
he is valiant, courtly,
handsome and comely.
Let us praise so great a King
in sonorous voices;
together let us sound forth
in harmonious praises.
With laughter, Babylon rejoices;
Jerusalem weeps.

Haec orbat, haec triumphans
Balthasar adorat.
Omnes ergo exultemus
tantae potestati,
Offerentes Regis vasa
suae majestati.

Tunc principes dicant:

Ecce sunt ante faciem tuam.

*Interim apparebit dextra in conspectu Regis
scribens in pariete: Mane, Thechel, Phares.
Quam videns Rex stupefactus clamabit:*

THE WRITING ON THE WALL

23 **Vocate mathematicos** (*Belshazzar*)
Rex, in aeternum vive (*Two Wise Men*)
Qui scripturam (*Belshazzar*)
Nescimus persolvere (*Two Wise Men*)

Vocate mathematicos
Chaldaeos, et hariolos.
Haruspices inquire,
Et magos introduce.

Tunc adducentur magi, qui dicent Regi:

Rex, in aeternum vive!
Adsumus ecce tibi.

Et Rex dicet:

Qui scripturam hanc legerit
Et sensum aperuerit,
Sub illius potentia
Subdetur Babylonia,
Et insignitus purpura
Torque fruetur aurea.

Illi vero nescientes persolvere dicent Regi:

Nescimus persolvere
nec dare consilium,
Quae sit superscriptio,
nec manus indicium.

Conductus Reginae venientis ad Regem:

She has been deprived of her children,
while Babylon in triumph venerates King Balthasar.
Therefore, let everyone rejoice
at such great power,
offering these vessels
of the King to His Majesty.

Then the princes say:

Behold, they are here before you.

*Meanwhile, a right hand appears before the King,
writing on the wall the following: Mane, Thechel, Phares.
The King, upon seeing it, is frightened and exclaims:*

Call forth the Chaldean astrologers
and the diviners;
search out the soothsayers,
and bring forth the wise men.

Then the wise men are brought, and they say to the King:

Long live the King!
Behold, we are here before you.

And the King says:

Whoever reads this writing
and unfolds its meaning
shall be given power
over Babylon,
and arrayed in purple
shall wear a golden collar.

Not knowing how to solve the writing, they say to the King:

We cannot solve the writing
nor give a clue
as to what is written
nor find the meaning of the hand.

The processional of the Queen coming to the King:

THE QUEEN'S ADVICE

24 **Cum doctorum** (*chorus*)

Cum doctorum et magorum
omnis adsit contio,
Secum volvit, neque solvit,
quae sit manus visio.
Ecce prudens, stirpe cluens,
dives cum potentia;
In vestitu deaurato
conjug adest regia.
Haec latentem promet vatem
per cujus indicium
Rex describi suum ibi
noverit exitium.
Laetis ergo haec virago
comitetur plausibus;
Cordis, oris que sonoris
personetur vocibus.

Tunc Regina veniens adorabit Regem dicens:

25 **Rex, in aeternum vive – Cum Judaeae
captivis** (*Belshazzar's Queen*)

Rex, in aeternum vive!
Ut scribentis noscas ingenium,
Rex Balthasar, audi consilium.

*Rex audiens haec, versus Reginam vertet
faciem suam et Regina dicat:*

Cum Judaeae captivis populis
Prophetiae doctum oraculis
Danielem a sua patria
Captivavit patris victoria.

Hic sub tuo vivens imperio,
ut mandetur, requirit ratio.
Ergo manda ne sit dilatio,
Nam docebit quod celat visio.

Tunc dicat Rex principibus suis:

All the learned and the wise
are now present in assembly,
turning over in their minds, but unable to explain
the vision of the hand.
Behold the royal spouse, the prudent,
rich in power,
adorned in golden garments,
noble in her race.
She will bring forth the unknown prophet
through whose interpretation
The King will learn
and be told of his destruction.
Accompanied by joyful acclamations
she then comes forward;
with sonorous tones of strings and voices
let music now be made.

*Then the Queen comes before the King and
venerates him saying:*

Long live the King!
That you may know the meaning of the writing,
King Balthasar, listen to this counsel.


*Upon hearing this, the King turns toward the
Queen, and she continues:*

Together with the captives of Judea
one Daniel, learned in prophetic oracles,
was brought to here, far from his home,
captured by your father's victory.

Since he lives now under your rule,
reason demands he be summoned here.
Command at once, let there be no delay,
for he will explain what the vision conceals.

Then the King says to his princes:

DANIEL DISCOVERED

26  **Vos Danielem quaerite** (*Belshazzar*)
Vir propheta Dei (*chorus*)
Multum miror cuius consilio (*Daniel*)

Vos Danielem quaerite,
Et inventum adducite.

Tunc principes, invento Daniele, dicant ei:

Vir propheta Dei, Daniel,
vien al Roi.
Veni, desiderat
parler a toi.
Pavet et turbatur, Daniel,
vien al Roi.
Vellet quod nos latet
savoir par toi.
Te ditabit donis, Daniel,
vien al Roi.
Si scripta poterit
savoir par toi.

Et Daniel eis:

Multum miror cuius consilio
Me requirat regalis jussio.
Ibo tamen, et erit cognitum
Per me gratis quod est absconditum.

Conductus Danielis venientis ad Regem:

Go you to seek out Daniel,
find him and bring him here.

Then the princes, having found Daniel, say to him:

O prophet of God, Daniel,
come to the King.
Come, he wishes
to speak with you.
He is afraid and disturbed, Daniel,
come to the King.
He wishes to know from you
what is hidden from us.
He will enrich you with gifts, Daniel,
come to the King.
If he can learn through you
the meaning of the writing.

And Daniel answers them:

I am much in wonder on whose advice
the royal command seeks me out.
I shall go, nonetheless, and make known,
unrewarded, what is hidden.

The processional of Daniel as he comes to the King:

27  **Hic verus Dei famulus** (*chorus*)
Pauper et exulans (*Daniel, chorus*)
Rex, in aeternum vive (*Daniel*)

Hic verus Dei famulus,
Quem laudat omnis populus;
Cuius fama prudentiae
Est nota regis curiae.
Cestui manda li Rois par nos.

Daniel:

Pauper et exulans
Envois al Roi par vos.

Principes:

In juventutis gloria,
Plenus caelesti gratia,
Satis excellit omnibus
Virtute, vita, moribus.
Cestui manda li Rois par nos.

Daniel:

Pauper et exulans
Envois al Roi par vos.

This true servant of God
whom every people praises,
the fame of whose wisdom
is known to the court of the King,
he is called to the King by us.

Daniel:

In poverty and in exile
I go to the King with you.

Princes:

In the glory of his youth,
full of heavenly graces,
he completely excels all others
in virtue, life, and character.
He is called to the King by us.

Daniel:

In poverty and in exile
I go to the King with you.

Principes:

Hic est cuius auxilio
Solvetur illa visio,
In qua scribente dextera
Mota sunt Regis viscera.
Cestui manda li Rois par nos.

Daniel:

Pauper et exulans
Envois al Roi par vos.

Veniens Daniel ante Regem, dicat ei:

Rex, in aeternum vive!

Et Rex Danieli dicat:

THE INTERPRETATION

28  **Tune Daniel nomine diceris** (*Belshazzar*)

Tune Daniel nomine diceris,
Huc adductus cum Judaeae miseris?
Dicunt te habere Dei spiritum
Et praescire quodlibet absconditum.
Si ergo potes scripturam solvere,
Immensis muneribus ditabere.

Et Daniel Regi:

29  **Rex, tua nolo munera** (*Daniel*)

Rex, tua nolo munera;
Gratis solvetur litera.
Est autem haec solutio:
Instat tibi confusio.
Pater tuus prae omnibus
Potens olim potentibus,
Turgens nimis superbia,
Dejectus est a gloria.

Nam cum Deo non ambulans,
Sed sese Deum simulans,
Vasa templo diripuit
Quae suo usu habuit.
Sed post multas insanias
Tandem perdens divitias,
Forma nudatus hominis,
Pastum gustavit graminiis.

Tu quoque, eius filius,
Non ipso minus impius,
Dum patris actus sequeris,
Vasis eisdem uteris;
Quod quia Deo displicet,
Instat tempus quo vindicet.

Princes:

This is he whose help
will solve that vision,
which by the writing hand
deeply moved the King.
He is called to the King by us.

Daniel:

In poverty and in exile
I go to the King with you.

Upon arriving before the King, Daniel says to him:

Long live the King!

And the King answers Daniel:

Are you not called Daniel,
brought here with the wretches of Judea?
They say you have the spirit of God
and foresee whatever is hidden.
If then you can solve this writing,
you will be enriched with countless gifts.

And Daniel says to the King:

O King, I wish not your gifts;
unrewarded I will solve the letters.
This is the solution:
Affliction awaits you.
Your father above all others
once was powerful.
Swollen with excessive pride
he was cast down from glory.

For, not walking with God,
but making of himself a god,
he stole the vessels of the temple
and put them to his own use.
But after many such mad deeds
at the end he lost his wealth,
and deprived of human form,
he fed on repasts of grass.

And you, his son, as well,
no less wicked than he,
in following his example,
use these very same vessels.
Since this is displeasing to God,
the time of His vengeance is at hand.

Nam scripturae indicium
Minatur iam supplicium;

Et *mane*, dicit Dominus,
Est tui regni terminus.
Thechel libram significat
Quae te minorem indicat.
Phares, hoc est divisio,
Regnum transportat alio.

Et Rex:

DANIEL ADORNED

30 **Qui sic solvit latentia – Tolle vasa** (*Belshazzar*)

Qui sic solvit latentia
Ornetur veste regia.

*Sedente Daniele juxta Regem, induto ornamentis
regalibus, exclamabit Rex ad principem militiae:*

Tolle vasa, princeps militiae,
Ne sint mihi causa miseriae.

*Tunc, relicto palatio, referent vasa Satrapae.
Et Regina discedet. Conductus Reginae:*

31 **Solvitur in libro Salomonis** (*chorus*)

Solvitur in libro Salomonis
Digna laus et congrua matronis.

Pretium est eius si quam fortis
Procul et de finibus remotis.

Fidens est in ea cor mariti
Spoliis divitibus potiti.

Mulier haec illi comparetur
Cujus Rex subsidium meretur.

Eius nam facundia verborum
Arguit prudentiam doctorum.

Nos quibus occasio ludendi
Hac die conceditur solemnii,

Demus huic praeconia devoti,
Veniant et concinent remoti.

Conductus referentium vasa ante Danielem:

For the meaning of the writing
is to warn of retribution.

For *Mane*, says the Lord,
is the end of your kingdom;
Thechel means a measuring weight,
which means you are weaker;
Phares, that is division,
your kingdom will be given to another.

And the King replies:

Let him who has solved the secret
be adorned with regal robes.

*Daniel sits next to the King, adorned with royal garments.
The King says to the prince of his troops:*

Take away the vessels, prince of my troops,
lest they be the cause of misfortune to me.

*Then, after leaving the palace, the Satraps bring back the
vessels. And the Queen leaves. Recessional of the Queen:*

In the Book of Solomon is written
fitting and becoming praise to women.

Her price is that of a valiant one
from the far and remotest corners of the earth.

Her husband's heart relies on her
though he be rich in material wealth.

Let this woman be compared to the one
who is a support to her king.

For her power of speech
defeats the wisdom of the learned.

We who have this solemn day
occasion to perform this play,

With reverence sing her praise.
let all come along and join in song.

Processional of those bringing the vessels before Daniel:

THE VESSELS RESTORED

32 **Regis vasa referentes** (*Belshazzar's Prince, chorus*)

Regis vasa referentes
Quem Judaeae tremunt gentes
Danieli applaudentes,
Gaudeamus;
Laudes sibi debitas
Referamus!

Regis cladem praenotavit
Cum scripturam reseravit,
Testes reos comprobavit,
Et Susannam liberavit.
Gaudeamus!
Laudes sibi debitas
Referamus!

Babylon hunc exulavit
Cum Judaeos captivavit,
Balthasar quem honoravit.
Gaudeamus!
Laudes sibi debitas
Referamus!

Est propheta sanctus Dei,
Hunc honorant et Chaldaei
Et gentiles et Judaei.
Ergo jubilantes ei,
Gaudeamus!
Laudes sibi debitas
Referamus!

*Statim apparebit Darius Rex cum principibus
suis, venientque ante eum citharistae et
principes sui psallentes haec:*

THE COURT OF DARIUS

33 **Ecce Rex Darius – Rex, in aeternum vive** (*chorus*)

Ecce Rex Darius
Venit cum principibus,
Nobilis nobilibus.

Eius et curia
Resonat laetitiae,
Adsunt et tripudia.

Hic est mirandus,
Cunctis venerandus.
Illi imperia
Sunt tributaria.

Bringing back the vessels of that King
whom the Jewish people fear,
giving praise to Daniel,
let us rejoice!
Fitting praise to him
let us offer!

He foresaw the downfall of the King
when he solved the writing;
he proved the witnesses false,
and freed Susanna.
Let us rejoice!
Fitting praise to him
let us offer!

Babylon exiled him
when she captured the Jews,
Balthasar honoured him.
Let us rejoice!
Fitting praise to him
let us offer!

He is a holy prophet of God,
even the Chaldeans honour him,
together with the Gentiles and the Jews,
therefore, in acclaiming him,
let us rejoice!
Fitting praise to him
let us offer!

*Suddenly King Darius appears with his princes,
and before him come the kithara players and his
princes singing the following:*

Behold King Darius
approaching with his princes,
the noble with his nobles.

And his entire court
resounds with joyousness,
and dances are there too.

He is admired,
venerated by all.
There are many kingdoms
subject to him.

Regem honorant
Omnes et adorant.
Illum Babylonia
Metuit et patria.

Cum armato agmine
Ruens et cum turbine
Sternit cohortes,
Confregit et fortes.
Illum honestas
Colit et nobilitas.

Hic est Babylonius
Nobilis Rex Darius.
Illi cum tripudio
Gaudeat et haec contio,
Laudet et cum gaudio
Eius facta fortia
Tam admirabilia.

Simul omnes gratulemur;
Resonet et tympana;
Citharistae tangant cordas;
Musicorum organa
Resonet ad eius praeconia.

*Antequam perveniat Rex ad solium suum, duo
praecurrentes expellent Balthasar quasi
interficientes eum. Tunc sedente Dario Rege in
majestate sua, curia exclamabit:*

Rex, in aeternum vive!

*Tunc duo flexis genibus secreto dicent Regi ut
faciat accersiri Danielem, et Rex jubeat eum adduci.
Illi autem aliis praecipientes dicent haec:*

All honour the King
and adore him.
Him Babylon fears
and his fatherland.

Assaulting with his troops
and with his weapons
he destroys enemy hosts,
and crushes even the strong.
Honour and nobility
adorn him.

Here is King Darius,
the noble Babylonian.
Let the throng in dance
rejoice with him.
Let them praise with great joy
his powerful deeds,
the wonder of all.

Let us all give thanks together;
let the drums sound forth;
let the harp players pluck their strings;
let the instruments of the musicians
resound in his praise.

*Before the King comes to his throne two soldiers
expel Balthasar, rushing upon him as if to kill him.
Then, as King Darius sits in his majesty,
the Court exclaims:*

Long live the King!

*Then two men, tell the King to have Daniel summoned,
and the King orders him to be brought forth. Standing
before the other princes, they sing the following:*

34 **Audite, principes regalis curiae** (*Two Advisors*)

Audite, principes regalis curiae,
Qui leges regitis totius patriae.

Est quidam sapiens in Babylonia,
Secreta reserans deorum gratia.

Eius consilium Regi complacuit,
Nam prius Balthasar scriptum aperuit.

Ite velociter, ne sit dilatio;
Nos uti volumus eius consilio.

Fiat, si venerit, consiliarius
Regis, et fuerit in regno tertius.

*Legati, invento Daniele, dicent haec
ex parte Regis:*

Listen, O princes of the royal court,
who make the laws of the whole land.

There is one most wise in Babylonia,
who by the grace of God opens all secrets.

His counsel pleased the King,
for he revealed the meaning of the writing Balthasar.

Go quickly, let there be no delay;
we wish to employ his counsel.

If he will come, let him be counselor
to the King and be third in the kingdom.

*The legates, having found Daniel, say to him on
the part of the King:*

THE DELEGATION TO DANIEL

35 **Ex regali venit imperio**
(*Two Advisors, chorus, Daniel*)

Ex regali venit imperio,
Serve Dei, nostra legatio.

Tua Regi laudatur probitas,
Te commendat mira calliditas.

Per te solum cum nobis patuit
Signum dextrae quod omnes latuit.

Te Rex vocat ad suam curiam,
ut agnoscat tuam prudentiam.

Eris, supra ut dicit Darius,
Principalis consiliarius.

Ergo veni, iam omnis curia
Praeparatur ad tua gaudia.

Et Daniel:

Genvois al Roi.

Conductus Danielis:

36 **Congaudentes celebremus** (*chorus*)
Rex, in aeternum vive (*Daniel*)

Congaudentes celebremus
natalis solemniam;
Iam de morte nos redemit
Dei sapientia.

Homo natus est in carne,
qui creavit omnia,
Nasciturum quem praedixit
prophetae facundia.

Danielis jam cessavit
unctionis copia;
Cessat regni Judaeorum
contumax potentia.

In hoc natalitio, Daniel, cum gaudio
te laudat haec contio.

Tu Susannam liberasti
de mortali crimine,
Cum te Deus inspiravit
suo sancto flamine.

Testes falsos comprobasti
reos accusamine.
Bel draconem peremisti
coram plebis agmine.

Our legation, O servant of God,
comes from the royal command.

Your worth has been praised to the King,
your great judgment commends you.

Through you alone was made clear to us
that writing of the hand, obscure to all.

The King calls you to his court
that he may know your wisdom.

You shall be, so said Darius,
the first of his advisors.

Come then, for the whole court
is preparing to greet you with joy.

And Daniel replies:

I go to the King.

The processional of Daniel:

Rejoicing, let us celebrate
the solemnity of Christmas;
for we are redeemed from death
by the wisdom of God.

He is born as man in the flesh,
who created all,
whose birth was foretold
by the words of the prophet.

Now has ceased the old anointing,
as Daniel did foretell;
and now ceases the stubborn power
of the kingdom of the Jews.

On this Christmas feast, Daniel,
with joy this throng praises you.

From that deadly accusation
you redeemed Susanna
when His holy inspiration
God breathed into you.

You proved the accusers false,
guilty of their accusation;
You overcame the dragon, Bel,
before the throng of the people.

Et te Deus observavit
leonum voragine.
Ergo sit laus Dei verbo
genito de Virgine.

Et Daniel Regi:

Rex, in aeternum vive!

Cui Rex:

And God watched over you
in the lions' den.
Praise be then to the Word of God
of a Virgin born.

And Daniel says to the King:

Long live the King!

The King addresses Daniel:

37 ☒ **Quia novi te callidum** (*Darius, Daniel*)

Quia novi te callidum,
Totius regni providum
Te, Daniel, constituo,
Et summum locum tribuo.

Et Daniel Regi:

Rex, mihi si crederis,
Per me nil mali feceris.

*Tunc Rex faciet eum sedere juxta se; et alii consilarii
Daniel invidentes, quia gratior erit Regi, aliis in
consilium ductis ut Danielem interficiant,
dicent Regi:*

Because I know you are sagacious,
the guardian of all this realm,
O Daniel, I appoint you,
and set you in the highest place.

And Daniel replies to the King:

O King, if you place your trust in me,
through my fault you will do no wrong.

*Then the King has him sit next to himself. And the other
advisors, envious of Daniel because he finds more favour
with the King, consult with the other princes on a plan to
kill Daniel; they say to the King:*

THE DECREE

38 ☒ **Rex, in aeternum vive – Decreverunt
in tua curia** (*Two Envious Counselors*)

Rex, in aeternum vive!

Item:

Decreverunt in tua curia
Principandi quibus est gloria,
ut ad tui rigorem nominis
Omni spreto vigore numinis,
Per triginta dierum spatium
Adoreris ut Deus omnium,
O Rex!

Si quis ausu tam temerario
Renuerit tuo consilio,
ut praeter te colatur deitas,
Judicii sit talis firmitas,
In leonum tradatur foveam.
Sic dicatur per totam regiam,
O Rex!

Et Rex dicat:

Long live the King!

And they continue:

It was decreed in your court
by those who rule in glory
that by the authority of your name
all other gods should be ignored
for the space of thirty days,
and you be adored as the god of all,
O King!

If anyone be rash in boldness
and be opposed to your command,
adore another god than you,
so firm let then the judgment be
that he be thrown in the lions' den;
let this be cried through all the realm,
O King!

And the King says:

39 ☒ **Ego mando et remando** (*Darius*)
Numquid, Dari (*Two Envious Counselors, Darius*)
Si sprevit legem (*Darius*)

Ego mando et remando
Ne sit spretum hoc decretum.
O hez!

*Daniel hoc audiens ibit in domum suam,
et adorabit Deum suum. Quem aemuli videntes
accurrent et dicent Regi:*

Numquid, Dari, observari
statuisti omnibus,
Qui orare vel rogare
quicquam a numinibus,
Ni te deum, illum reum
daremus leonibus;
Hoc edictum sic indictum
fuit a principibus.

Et Rex nesciens hoc dicerent, respondet:

Vere jussi me omnibus
Adorari a gentibus.

Tunc illi adducentes Danielem dicent Regi:

Hunc Judaeum suum Deum
Danielem vidimus
Adorantem et precantem,
tuis spretis legibus.

Rex volens liberare Danielem dicet:

Nunquam vobis concedatur
Quod vir sanctus sic perdat.

*Satrapae hoc audientes ostendent ei
legem dicentes:*

Lex Parthorum et Medorum
jubet in annalibus
ut qui sprevit quae decrevit
Rex, detur leonibus.

Rex hoc audiens velit, nolit, dicet:

Si sprevit legem quam statueram,
Det poenas ipse quas decreveram.

*Tunc Satrapae rapiunt Danielem, et ille
respiciens Regem dicet:*

I demand and command
That this decree respected be.
Hear ye!

*Daniel, on hearing this, retires to his house and
adores his God. When those envious of him see this,
they run to the King and say:*

Darius, did you not decree
this should be obeyed by all,
That none adore nor yet implore
any god but you alone,
The man who disobeys this law
to the lions should be thrown;
This was ordained and so proclaimed
by the princes of the land.

And the King, not knowing why they said this, answers:

I truly command to every man
that I be adored throughout the land.

Then they bring Daniel to the King and say to him:

Daniel the man of Judea
we saw worshipping his God,
him adoring and imploring
in defiance of your laws.

The King, wishing to free Daniel, says:

It will never be granted to you
that this holy man should perish so.

*The Satraps, on hearing this, show him the law
and say:*

The law of the Parths and the Medes
in the annals does command
that he who does not heed the King's decree
to the lions should be thrown.

The King, on hearing this, whether he will or no, says:

If he disdained the law proclaimed
let him be punished as ordained.

*Then the Satraps seize Daniel, and looking back
toward the King he says:*

40 23 **Heu, heu, heu!** (*Daniel*)
Deus quem colis (*Darius*)

Heu, heu, heu!
Quo casu sortis venit haec damnatio mortis?
Heu, heu, heu!
Scelus infandum!
Cur me dabit ad lacerandum
Haec fera turba feris?
Sic me, Rex, perdere quaeris?
Heu!
Qua morte mori me cogis?
Parce furori.

Et Rex, non valens eum liberare, dicet ei:

Deus quem colis tam fideliter
Te liberabit mirabiliter.

*Tunc proicient Daniele in lacum. Statimque
Angelus tenens gladium comminabitur leonibus
ne tangant eum, et Daniel intrans lacum dicet:*

THE LIONS' DEN

41 24 **Huius rei non sum reus** (*Daniel*)

Huius rei non sum reus.
Miserere mei Deus, eleison!
Mitte, Deus, huc patronum
Qui refrenet vim leonum; eleison!

*Interea alius Angelus admonebit Abacuc
prophetam ut deferat prandium quod portabat
messoribus suis Danieli in lacum leonum, dicens:*

42 25 **Abacuc, tu senex pie** (*Angel*)
Novit Dei cognitio (*Habakkuk*)
Surge, frater, ut cibum capias (*Habakkuk*)
Recordatus es mei, Domine (*Daniel*)

Abacuc, tu senex pie,
Ad lacum Babyloniae
Danieli fer prandium;
Mandat tibi Rex omnium.

Cui Abacuc:

Novit Dei cognitio
Quod Babylonem nescio,
Neque lacus est cognitus
Quo Daniel est positus.

Alas, Alas, Alas!
By what fate am I condemned to death?
Alas, Alas, Alas!
O unspeakable crime!
Why does this crowd of cruel men
give me to be torn in the wild beasts' den?
Is it thus, O King, that you wish me to perish?
Alas!
By what death do you doom me to die?
Spare your anger.

The King, unable to free him, says to him:

The God you worship so faithfully
will liberate you miraculously.

*Then they thrust Daniel into the pit. Immediately an angel
holding a sword keeps the lions at bay lest they touch him,
and Daniel calls out as he goes into the pit:*

For this charge I am not guilty;
Have mercy on me, O God; eleison.
Send, O God, a protector here
to restrain the lions' power; eleison.

*Meanwhile another angel brings a message to Habakkuk
the prophet, to take the repast which he was bringing to his
reapers to Daniel in the lions' den, saying:*

Habakkuk, O holy old man,
take the meal to Daniel
in the den at Babylon;
the King of all commands you.

Habakkuk answers him:

The omniscience of God knows well
that I know not Babylon,
nor is the den known to me
in which Daniel has been placed.

*Tunc Angelus, apprehendens eum capillo capitis sui,
ducet ad lacum, et Abacuc Danieli offerens prandium,
dicet:*

Surge, frater, ut cibum capias;
Tuas Deus vidit angustias.
Deus misit, da Deo gratias,
Qui te fecit.

Et Daniel cibum accipiens dicet:

Recordatus es mei, Domine;
Accipiam in tuo nomine,
Alleluia!

*His transactis, Angelus reducet Abacuc in locum suum.
Tunc Rex, descendens de solio suo, veniet ad lacum,
dicens lacrimabiliter:*

43 26 **Tene, putas, Daniel** (*Darius*)
Rex, in aeternum vive (*Daniel*)
Danielem educite (*Darius, chorus*)

Tene, putas, Daniel,
salvabit, ut eripiaris
A nece proposita,
quem tu colis et veneraris?

Daniel Regi:

Rex, in aeternum vive!

Item:

Angelicum solita misit
pietate patronum,
Quo Deus ad tempus conpescuit
ora leonum.

Tunc Rex gaudens exclamabit:

Danielem educite,
Et emulos immittite.

Cum expoliati fuerint et venerint ante lacum, clamabunt:

*Then the angel, taking him by the hair of his head,
leads him to the den, and Habakkuk says to Daniel as
he offers him the repast:*

Rise up, brother, and take the food;
God has seen your afflictions;
God has sent it, give thanks to God,
the God who made you.

And Daniel, taking the food, says:

O Lord, You have remembered me,
This food in Your name I accept.
Alleluia!

*When this has been done, the Angel takes Habakkuk
back to his place. Then the King descends from his
throne, comes to the den, and says in tears:*

Think you, Daniel, that you will be
saved and snatched away
from this intended death by the One
you worship and venerate?

And Daniel says to the King:

Long live the King!

He continues:

An angelic protector He has sent
in His customary mercy
by whom God constrained in time
the mouths of the lions.

Then the King rejoicing says:

Bring Daniel out,
throw the envious in.

*When these have been stripped of their robes and
brought before the pit, they exclaim:*

44 27 **Merito haec patimur** (*Two Envious Counselors*)
Deum Danielis (*Darius, chorus*)

Merito haec patimur, quia peccavimus
in sanctum Dei,
injuste egimus,
iniquitatem fecimus.

*Illi proiecti in lacum statim consumentur a leonibus;
et Rex videns hoc dicet:*

Deum Danielis qui regnat in saeculis
Adorari jubeo a cunctis populis.

Daniel in pristinum gradum receptus prophetabit:

THE PROPHECY

45 28 **Ecce venit sanctus ille** (*Daniel*)

Ecce venit sanctus ille,
sanctorum sanctissimus,
Quem Rex iste jubet coli
potens et fortissimus.

Cessant phana, cesset regnum,
cessabit et unctio;
Instat regni Judaeorum
finis et oppressio.

Tunc Angelus ex improviso exclamabit:

46 29 **Nuntium vobis fero de supernis**
(*Herald Angel*)

Nuntium vobis fero de supernis:
Natus est Christus, dominator orbis,
In Bethleem Judae, sic enim propheta
dixerat ante.

*His auditis, cantores incipient
"Te Deum laudamus".*

We suffer justly for we have sinned
against this holy man of God,
we have acted wickedly,
we have done iniquity.

*When they have been thrown into the pit they are immediately
consumed by the lions; and when the King sees this he says:*

I command that the God of Daniel
who reigns forever be adored by all.

*When Daniel has been received into his former place of glory,
he prophesies:*

Behold, the holy one comes
the most holy of the holy,
whom the King, mighty and powerful,
commands you to adore.

The temples cease, the kingdom ends,
the anointings also shall be over;
the end of the kingdom of the Jews
and its suppression is at hand.

Then an angel suddenly appears and exclaims:

I bring you a message from on high:
Christ is born, the Ruler of the world,
in Bethlehem of Judea, just as the prophet
has foretold.

*After hearing this the cantors intone
the "Te Deum laudamus".*

47 30 **Te Deum laudamus** (*chorus*)

Te Deum laudamus. Te Dominum confitemur.
Te aeternum Patrem omnis terra veneratur.
Tibi omnes Angeli, tibi caeli et universae potestates,
tibi Cherubim et Seraphim
incessabili voce proclamant:
Sanctus, sanctus, sanctus, Dominus Deus Sabaoth;
pleni sunt caeli et terra majestatis gloriae tuae.

Te gloriosus Apostolorum chorus,
te Prophetarum laudabilis numerus,
te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia,
Patrem immensae majestatis,
venerandum tuum verum, et unicum Filium,
sanctum quoque Paraclitum Spiritum.

Tu Rex gloriae, Christe;
tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem,
non horruisti Virginis uterum.
Tu devicto mortis aculeo,
aperuisti credentibus regna caelorum.

Tu ad dexteram Dei sedes,
in gloria Patris.
Judex crederis esse venturus;
Te ergo quaesumus, tuis famulis subveni,
quos pretioso sanguine redemisti.
Aeterna fac cum sanctis tuis
in gloria numerari.

Salvum fac populum tuum Domine,
et benedic haereditati tuae,
Et rege eos, et extolle illos usque in aeternum.
Per singulos dies, benedicimus te,
Et laudamus nomen tuum
in saeculum, et in saeculum saeculi.
Dignare Domine, die isto;
sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.
Fiat misericordia tua Domine, super nos,
quemadmodum speravimus in te.
In te, Domine, speravi;
non confundar in aeternum.

FINIT DANIEL

We praise you, God. We acknowledge you as Lord.
All the earth worships you as eternal Father.
All the angels, the heavens and all the powers,
cherubim and seraphim,
call to you with unceasing voice:
Holy, holy, holy, Lord God of hosts;
heaven and earth are full of the majesty of your glory.

The glorious choir of apostles,
the company of prophets worthy of praise
and the radiant phalanx of martyrs praise you.
The holy church acknowledges you throughout the world,
Father of immense majesty,
so too your true and only Son who is to be honoured,
so too the Holy Spirit.

You, O Christ, are the King of Glory;
you are the eternal Son of the Father.
When about to free mankind,
you did not disdain the virgin's womb.
You, having overcome the sting of death,
opened the kingdom of heaven to the faithful.

You sit at the right hand of the God,
in the glory of the Father.
You are believed to be the judge to come;
therefore, we beseech you to help your dependents
whom you have redeemed with precious blood.
Let them be numbered with eternal glory
among your saints.

O Lord, save your people,
and bless your inheritance,
govern them and raise them up for eternity.
Every day we bless you,
and praise your name
world without end.
O Lord, honour this day;
keep us protected without sin.

Have mercy upon us, O Lord, have mercy.
Let your mercy, O Lord, be upon us,
as we have trusted you to do.
I have put my hope in you O Lord;
may I not be damned for eternity.

THE END OF THE PLAY OF DANIEL



SACRED MUSIC
OF
THOMAS TALLIS

✱
THE LAMENTATIONS OF JEREMIAH
MASS FOR FOUR VOICES
IN JEJUNIO ET FLETU
(MOTET)



NEW YORK PRO MUSICA

NOAH GREENBERG, DIRECTOR

CD 3

Sacred Music of Thomas Tallis

THOMAS TALLIS (c.1505–1585)

48 **1** **Motet: In jejunio et fletu**

adapted from Joel 2:17

In jejunio et fletu orabant sacerdotes:
Parce, Domine, parce populo tuo, et ne des hereditatem
tuam in perditionem. Inter vestibulum et altare plorabant
sacerdotes, dicentes: Parce populo tuo.

With weeping and with mourning the priests prayed:
“Spare thy people, O Lord, and give not thine heritage
to reproach.” The priests wept between the porch and
the altar, saying, “Spare thy people.”

THE LAMENTATIONS OF JEREMIAH

PART I

49 **2** **Incipit lamentatio Jeremiae prophetae.**

Here begins the lamentation of Jeremiah the Prophet.

50 **3** **Aleph**

Aleph. Quomodo sedet sola civitas plena populo. Facta est
quasi vidua domina gentium; princeps provinciarum facta
est sub tributo.

Aleph. How doth the city sit solitary, that was full of people!
How is she become as a widow! she that was great among the
nations, and princess among the provinces, how is she become
tributary!

51 **4** **Beth**

Beth. Plorans ploravit in nocte, et lacrimae eius in maxillis
eius; non est qui consoletur eam, ex omnibus caris eius;
omnes amici eius spreverunt eam, et facti sunt ei inimici.
Jerusalem, convertere ad Dominum Deum.

Beth. She weepeth sore in the night, and her tears are on her
cheeks: among all her lovers she hath none to comfort her: all
her friends have dealt treacherously with her, they are become
her enemies. Jerusalem, return to the Lord, thy God.

PART II

52 **5** **De lamentatione Jeremiae prophetae.**

From the lamentation of Jeremiah the Prophet.

53 **6** **Gimel**

Gimel. Migravit Juda propter afflictionem ac multitudinem
servitutis. Habitavit inter gentes, nec invenit requiem.

Gimel. Judah is gone into captivity because of affliction, and
because of great servitude: she dwelleth among the heathen,
she findeth no rest.

54 **7** **Daleth**

Daleth. Omnes persecutores eius apprehenderunt eam
inter angustias. Lugent eo quod non sint qui veniant ad
solemnitatem. Omnes portae eius destructae, sacerdotes
eius gementes, virgines eius squalidae, et ipsa oppressa
amaritudine.

Daleth. All her persecutors overtook her between the straits.
The ways of Zion do mourn, because none come to the solemn
feasts: all her gates are desolate: her priests sigh, her virgins
are afflicted, and she is in bitterness.

55 **8** **Heth**

Heth. Facti sunt hostes eius in capite, inimici illius
locupletati sunt. Quia dominus locutus est super eam
propter multitudinem iniquitatem eius. Parvuli eius
ducti sunt captivi ante faciem tribulantis.
Jerusalem, convertere ad Dominum Deum tuum.

Heth. Her adversaries are the chief, her enemies prosper;
for the Lord hath afflicted her for the multitude of her
transgressions: her children are gone into captivity before
the enemy. Jerusalem, return to the Lord, thy God.

MASS FOR FOUR VOICES

56 **9** **Gloria**

(Gloria in excelsis Deo.)
Et in terra pax hominibus bonae voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi propter magnam gloriam tuam.
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
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 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, the only begotten son, Jesus Christ.
Lord God, Lamb of God, Son of the Father.
Who takest away the sins of the world,
have mercy upon us.
Who takest away the sins of the world,
receive our prayer.
Who sittest at the right hand of the Father,
have mercy on us.
For thou only art Holy.
Thou only art Lord.
Thou only art most high, Jesus Christ.
With the Holy Ghost,
in the glory of God the Father. Amen.

57 **10** **Credo**

(Credo in unum Deum.)
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium et invisibilium.
Et in unum Dominum Jesum Christum,
Filium Deum Dei unigenitum.
Et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero.
Genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines,
et propter nostram salutem,
descendit de caelis.
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 caelum,
sedet ad dexteram Patris.
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.
And born of the Father before all ages.
God of God; Light of Light,
True God of true God.
Begotten, not made,
of the same substance with the Father:
by whom all things were made.
Who for us men,
and for our salvation,
came down from heaven.
And became incarnate by the Holy Ghost
of the Virgin Mary,
and was made man.
He was crucified also for us:
under Pontius Pilate
he suffered death and was buried.
And the third day He rose again
according to the Scriptures,
and ascended into heaven,
sitteth at the right hand of the Father.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

58 **Sanctus**

Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt caeli 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 full of Thy glory.
Hosanna in the highest.
Blessed
is he that cometh in the name of the Lord.
Hosanna in the highest!

59 **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 takest away the sins of the world,
have mercy on us.

Lamb of God, who takest away the sins of the world,
have mercy on us.

Lamb of God, who takest away the sins of the world,
grant us peace.

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Elizabethan and Jacobean
Ayres, Madrigals and Dances

THOMAS MORLEY (1557 or 1558–1602)

- 60 [1] **About the May pole**
from *First Booke of Ballets to Five Voyces*

About the May pole new,
With glee and merriment,
While as the bagpipe tooted it.
Thirsis and Cloris
Fine together footed it.
Fa la la.

And to the wanton instrument
Still they went toe and froe
And finely flaunted it,
And then both met againe.
And thus they chaunted it.
Fa la la.

- 61 [2] **Phyllis, I fain would die now**
from *First Booke of Ballets to Five Voyces*

Amyntas Quier: Phyllis, I faine would die now.

Phyllis Quier: Oh, to die, what should move thee?

Amyntas Quier: For that you do not love me.

Phyllis Quier: I love thee, but plain to make it,
Ask what thou wilt and take it.

Amyntas Quier: O sweet, then this I crave thee,
Since you to love will have me,
Give me in my tormenting
One kisse for my contenting.

Phyllis Quier: This unawares doth daunt me.
Else what thou wilt I graunt thee.

Amyntas Quier: Ah Phyllis, well I see then
My death thy joy will be then.

Phyllis Quier: O no, no, I request thee,
To tarry but some fitter time and leisure.

Amyntas Quier: Alas, death will arrest me,
You know before I shall possesse this treasure.

Both: No, no, deere, doe not languish,
Temper this sadnesse,
For time and love with gladnesse,
Once ere long will provide for this our anguish.

JOHN DOWLAND (1563–1626)

- 62 [3] **Flow, my teares**
from *Second Booke of Songes or Ayres*

Flow, my teares, fall from your springs,
Exilde for ever, let me mourne,
Where night's black bird hir sad infamy sings,
There let mee live forlorne.

Downe vaine lights shine you no more,
No nights are dark enough for those
That in dispaire their lost fortunes deplore,
Light doth but shame disclose.

Never may my woes be relieved,
Since pitie is fled,
And teares, and sighes, and grones my wearie dayes
Of all joyes have deprived.

From the highest spire of contentment,
My fortune is throwne,
And feare, and grieffe, and paine for my deserts,
Are my hopes since hope is gone.

Harke! you shadowes that in darknesse dwell,
Learne to contemme light,
Happie, happie they that in hell
Feele not the world's despitte.

TOBIAS HUME (c.1579–1645)

- 65 [6] **Tobacco**
from *Musicall Humors*

Tobacco, Tobacco
Sing sweetly for Tobacco,
Tobacco is like love, O love it,
For you see I will prove it.

Love maketh leane the fatte mens tumor,
So doth Tobacco,
Love still dries uppe the wanton humor,
So doth Tobacco,
Love makes men sayle from shore to shore,
So doth Tobacco,
Tis fond love often makes men poor,
So doth Tobacco,
Love makes men scorne al Coward feares,
So doth Tobacco,
Love often sets men by the eares,
So doth Tobacco.

Tobacco, Tobacco
Sing sweetly for Tobacco,
Tobacco is like Love, O love it,
For you see I have proved it.

ORLANDO GIBBONS (1583–1625)

LONDON STREET CRIES (THE CRYES OF LONDON)


- 66 [7] **1. God give you good morrow**

God give you good morrow, my masters, past three a-clocke and a faire morning. New mussels, new lily-white mussels. Hot codlings hot. New cocles, new great cocles. New greate sprats, new lamprils. New fresh herrings. New haddocks new. New thornbacks new. Hot apple pies hot. Hot pippin pies hot. Fine pomegranates fine. Hot mutton pies hot. Ha' ye any old bellowes or trayes to mend. Rosemary and bays quick and gentle. Ripe chessnuts ripe. Ripe walnuts ripe. Ripe small nuts ripe. White cabbage, white young cabbage white. White turneps, white young turneps white. White parsneps, white young parsneps white. White lettuce, white young lettuce white. Buy any ink, will you buy any ink, very fine writing ink, will you buy any ink? Ha' ye any rats or mice to kill? I ha' ripe peascods ripe. Oysters, three pence a pecke at Bridewell docke, new Wallfleet oysters. O yes! If any man or woman can tell any tydyngs of a gray mare with a long mane and a short tayle, she halts down right before and is stark lame behind, and was lost this thirtieth day of February. He that can tell any tydyngs of her, let him come to the Cryer and he shall have well for his hire. Ripe damsons, fine ripe damsons. Hard garlicke hard. Will ye buy any Aqua Vitae, Mistris? I have ripe gooseberries, ripe. Buy a barrel of Samphire. What is't ye lacke? Fine wrought shirts or smocks. Perfumed waistcoats, fine bone lace or edgeings, sweet gloves, silk garters, very fine silk garters, fine combes or glasses, or a poking stick with a silver handle. Old doublets, ha' ye any old doublets. Ha' ye any corns on your feet or toes? Fine potatoes fine! Will ye buy any starch or cleere complexion, Mistris! Poore naked Bedlam, Tom's a-cold, a small cut of thy Bacon or a piece of thy Sowes Side, good Besse, God Almighty bless thy witts. Quick, periwinckles, quick. Buy a new Almanack. Buy a fine washing ball. Buy any small coale. Good gracious people, for the Lord's sake pity the poor women, we lie cold and comfortless night and day on the cold boards in the darke dungeon. Hot oate cakes. Lanthorns and Candlelight, hang-out mayds for all night. And so wee make an end.

- 67 [8] **2. A good sausage**


A good sausage, a good, and it be roasted, goe round about the capon. Hot puddings hot. New oysters new, new plaice new. Will ye buy any milke or frumenty. Ha' you work for a Tinker. New mackerel new. Old bootes, old shoes, pouchrings for broomes. Will ye buy a matt for a bed. Ha' ye any kitchen stuffe, maydes. Ha' ye any work for a cooper. What ends have you of gold or silver. Ripe strawberries ripe. Hot spic'd cake hot. What Coney skins have ye, maydes. I ha' ripe cowcubers ripe. Salt, fine white salt. Will ye buy my dish of eels. Hard onyons hard. Cherry ripe, apples fine, medlers fine, ac' a black. Pips fine. Will ye buy any straw. Fresh cheese and creame. White redish, white young redish white. Hot pudding pies hot. Ha' ye any wood to cleave. Bread and meate for a prisoner of the Marshalsay for Christ Jesus' sake, bread and meate. Swepe chimney swepe, Mistris, with a hey dery, dery, dery, swepe. From the bottom to the top, swepe chimney swepe. Then shall no soote fall in your poridge pot, with a hoop dery, dery, dery, swepe. Fine Seville oranges, fine lemons. Twelve o'clocke looke well to your locke, your fier and your light, and so goodnight.

WILLIAM BYRD (c.1540–1623)

- 68  **This sweet and merry month of May**
from *The first sett of Italian Madrigalls*
Englised ... by Thomas Watson

This sweet and merry month of May,
While nature wantons in her Pryme,
And Byrds do sing, and Beasts do Play,
For pleasure of the joyfull time,
I choose the first for holly daie,
And greet Elyza with a Ryme.
O Beauteous Queene of second Troy,
Take well in worth a simple toy.

JOHN DOWLAND

- 69  **Shall I sue?**
from *Second Booke of Songs or Ayres*

Shall I sue? Shall I seeke for grace?
Shall I pray? Shall I prove?
Shall I strive to a heavenly Joye
with an earthly love?
Shall I think that a bleeding hart
or a wounded eie,
Or a sigh can ascend the clouds,
to attain so high?

Silly wretch forsake these dreames
of a vaine desire,
O bethinks what hie regard
holy hopes doe require.
Favour is as faire as things are,
treasure is not bought,
Favour is not wonne with words,
nor the wish of a thought.

Pittie is but a poore defence
for a dying hart;
Ladies eies respect no mone
in a meane desert.
Shee is to worthie far
for a worth so base,
Cruell and but just is shee
in my just disgrace.

Justice gives each man his owne
though my love bee just,
Yet will not shee pittie my grieffe,
therefore die I must.
Silly hart, then yeeld to die,
perish in dispaire,
Witnessse yet how faine I die,
when I die for the faire.


ROBERT JONES (c.1576–1615)

- 73  **Dreames and Imaginations**
from *Second Booke of Songs and Ayres*

Dreames and Imaginations
Are all the recreations
Absence can gaine me,
Dreames when I wake, confound me,
Thoughts for her sake doth wound me
Lest she disdain me,
Then sinking let me lie,
Or thinking let me die,
Since love hath slaine me.


Dreames with their false pretences,
And thoughts confounds my senses
In the conclusion,
Which like a glasse did shew mee
What came to passe and threw mee
Into confusion,
Shee made me leave all other,
Yet she had got another,
This was abusion.

JOHN FARMER (c.1570–c.1591/1601)

- 74  **Fair Phyllis I saw sitting all alone**
from *The First set of Madrigals to Foure Voyces*

Fair Phyllis I saw sitting all alone
Feeding her flock near to the mountain side:
The shepherds knew not whither she was gone
But after her lover Amyntas hied.
Up and down he wandered whilst she was missing,
When he found her, oh then they fell a kissing.


THOMAS CAMPIAN (1567–1620)

- 76  **Breake now, my heart, and dye**
from *Third Booke of Ayres*

Breake now, my heart, and dye! Oh no, she may relent.
Let my despaire prevayle! Oh stay, hope is not spent.
Shoud she now fixe one smile on thee, where were despaire?
The losse is but easie which smiles can repayre.
A stranger would please thee, if she were as fayre.

Her must I love or none, so sweet none breathes as shee,
The more is my despayre, alas, she loves not me:
But cannot time make way for love through ribs of steele?
The Grecian, enchanted all parts but the heele,
At last a shafte daunted, which his hart did feele.

JOHN DOWLAND


- 80  **Lady, if you so spite mee**
from *A Muscicall Banquet*

Lady, if you so spite mee,
Wherefore do you so oft kisse and delight mee?
Sure that my hart opprest and overcloyed,
May breake thus overjoyde.
If you seeke to spill mee,
Come kisse me sweet and kill mee.
So shall your hart be eased,
And I shall rest content and dye well pleased.

THOMAS MORLEY

- 81  **Clorinda false**
from *Madrigalls to Foure Voyces*

Clorinda false, adieu, thy love torments me.
Let Thyrsis have thy heart, since he contents thee.
O grief and bitter anguish!
For thee, unkind, I languish!
Fain I, alas, would hide it,
O but who can abide it?
I can, I cannot I, abide it.
Adieu, adieu, adieu then,
Farewell leave me, death now desiring.
Thou hast, lo, thy requiring.
Thus spake Philistus on his hook relying,
And sweetly fell a-dying.

- 82  **My bonny lasse, shee smyleth**
from *First Booke of Ballets to Five Voyces*

My bonny lasse, shee smyleth,
When shee my heart beeguilith.
Fa la la la.

Smyle lesse deere love therefore.
And you shall love mee more.
Fa la la la.

When shee hir sweet eye turneth,
O how my heart it burneth.
Fa la la la.

Deere love call in their light,
Or else you burne mee quite.
Fa la la la.



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GEORGE FRIDERIC HANDEL (1685–1759)

MESSIAH

83 **1** **But who may abide the day of His coming?**

But who may abide the day of His coming,
and who shall stand when He appeareth?
For He is like a refiner's fire.

84 **2** **How beautiful are the feet**

How beautiful are the feet of them that preach the
gospel of peace, and bring glad tidings of good things!

ISRAEL IN EGYPT

85 **3** **Their land brought forth frogs**

Their land brought forth frogs, yea, even in the King's
chambers. He gave their cattle over to the pestilence;
blotches and blains broke forth on man and beast.

86 **4** **Thou shalt bring them in**

Thou shalt bring them in and plant them in the
mountain of thine inheritance, in the place, O Lord,
which Thou hast made for Thee to dwell in, in the
sanctuary, O Lord, which Thy hands have established.

MUZIO SCEVOLA

87 **5** **Ah, dolce nome!**

Ah, dolce nome!
In van ti chiamo,
In van io bramo
Conforto almen da te.
E come e quando
L'alma smarrita,
Sperando aita,
Numi, saprà, dov'è?

Ah, sweet name!
In vain I call you,
in vain I long for
comfort from you.
And how and where,
o gods, shall the bewildered,
hopeful soul know
where to find aid?

RODELINDA

88 **6** **Vivi, tiranno!**

Vivi, tiranno!
Io t'ho scampato!
Svenami, ingrato,
Sfoga il furor!
Vollì salvarti
Sol per mostrarti,
Ch'ho di mia sorte
Più grande il cor.

Live, o tyrant!
I have spared you.
Wound me, ungrateful one,
pour out your rage!
I wanted to save you
only to show
that fate has given me
the greater heart.

89 **7** **Pompe vane di morte! ... Dove sei, amato bene?**

Pompe vane di morte!
Menzogne di dolor, che riserbate
Il mio volto, e' l mio nome, ed adulate
Del vincitor superbo il genio altiero!
Voi dite, ch'io son morto,
Ma risponde il mio duol che non è vero.
"Bertarido fu Re; da Grimoaldo
Vinto fuggi; presso degli Unni giace.
Abbia l'alma riposo, e' l cener pace."
Pace al cener mio? Astri tiranni!
Dunque fin ch'avrò vita
Guerra avrò con gli stenti e con gli affanni?

Dove sei, amato bene?
Vieni, l'alma a consolar!
Vieni, vieni, amato bene!
Son oppresso da' tormenti,
Ed i crudi miei lamenti
Sol con te posso bear.

Vain trappings of death!
Falsehoods of grief that save
my face and my name and flatter
the proud spirit of the haughty conqueror!
You say that I am dead,
but my grief replies that it is not true.
"Bertarido was king; conquered by Grimoaldo
he fled; near to the Huns he fell.
May his soul have rest and his ashes peace."
Peace to my ashes? Tyrannous stars!
As long as I have life I shall also have war
with its privations and with its sufferings.

Where are you, my beloved?
Come, comfort my soul!
Come, come, my beloved!
I am oppressed with torments
and with my harsh laments;
only with you can I bear them.

RADAMISTO

90 **8** **Ombra cara**

Ombra cara di mia sposa,
Deh, riposa,
E lieta aspetta
La vendetta che farò.
E poi tosto ove tu stai
Mi vedrai
Venire a volo,
E fedel t'abbraccerò.

Dear shade of my wife,
ah! rest
and await happily
the vengeance I shall wreak.
And then soon
I shall come
to you and
I shall embrace you faithfully.

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JOSQUIN DES PRÉZ (c.1440–1521)

93 **3** **Fama Malum**

from Virgil's *Aeneid*

Fama, malum qua non aliud velocius ullum,
mobilitate viget, viresque acquirit eundo:
parva metu primo mox sese attollit in auras,
ingrediturque solo et caput inter nubila condit.

Rumour, the swiftest traveller of all the ills on earth,
Thriving on movement, gathering strength as it goes;
at the start a small cowardly thing, it soon puffs itself up,
And walking upon the ground, buries its head in the cloud base.

94 **4** **Dulces exuviae**

from Virgil's *Aeneid*

Dulces exuviae, dum fata deusque sinebat,
accipite hanc animam meque his absolvite curis.
Vixi et quem dederat cursum fortuna peregi,
et nunc magna mei sub terras ibit imago.

O relics of him, things dear to me, while fate,
while heaven allowed it,
Receive this life of mine, release me from my troubles,
I have lived, I have run to the finish the course
which fortune gave me:
And now, my queen, I shall pass to the earth below.

97 **7** **Tu solus qui facis mirabilia**

Tu solus qui facis mirabilia,
tu solus Creator qui creasti nos,
tu solus Redemptor qui redemisti nos
sanguine tuo pretiosissimo.

Ad te solum confugimus,
in te solum confidimus,
nec alium adoramus,
Jesu Christe.

Ad te preces effundimus;
exaudi quod supplicamus,
et concede quod petimus,
Rex benigne.

D'ung aultre amer,
nobis esset fallacia,
d'ung aultre amer,
magna esset stultitia et peccatum.

Audi nostra suspiria,
replenos tua gratia,
o Rex Regum,
ut ad tua servitia
sistamus cum laetitia
in aeternum.

You alone can perform such wonders,
You alone are the Creator who made us,
You alone the Redeemer who redeemed us
with Your most precious blood.

To You alone we fly,
in You alone we trust,
we adore no other,
Jesus Christ.

To You we pour out our prayers;
listen to our begging,
and grant our petition,
O kind King.

To love another
would be error,
to love another
would be great folly, as well as sin.

Hear our sighs,
fill us with Your grace,
O King of Kings,
that we may joyfully
be Your servants
forever.

(Translation: Reverend Rembert Weakland)

MISSA PANGE LINGUA

KYRIE

98 **8** **Kyrie eleison**

Kyrie eleison.

Lord, have mercy.

99 **9** **Christe eleison**

Christe eleison.

Christ, have mercy.

100 **10** **Kyrie eleison**

Kyrie eleison.

Lord, have mercy.

GLORIA

101 **11** **Et in terra pax**

(Gloria in excelsis Deo.)
Et in terra pax hominibus bonae voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi propter magnam gloriam tuam.
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius Patris.

(Glory 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, the only begotten Son, Jesus Christ.
O Lord God, Lamb of God, Son of the Father.

102 **12** **Qui tollis peccata mundi**

Qui tollis peccata mundi,
miserere nobis.
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.

Who takest away the sins of the world,
have mercy upon us.
Who takest away the sins of the world,
receive our prayer.
Who sittest at the right hand of the Father,
have mercy on us.
For thou only art Holy.
Thou only art Lord.
Thou only art most high,
Jesus Christ.
With the Holy Ghost,
in the glory of God the Father. Amen.

CREDO

103 **13** Patrem omnipotentem

(Credo in unum Deum.)
Patrem omnipotentem,
factorem caeli 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.
Genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines,
et propter nostram salutem,
descendit de caelis.

(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.
And born of the Father before all ages.
God of God, light of light,
true God of true God.
Begotten not made,
of the same substance with the Father:
by whom all things were made.
Who for us men,
and for our salvation,
came down from heaven.

104 **14** Et incarnatus est

Et incarnatus est de Spiritu Sancto
ex Maria Virgine:
et homo factus est.

And became incarnate by the Holy Ghost
of the Virgin Mary:
and was made man.

105 **15** Crucifixus

Crucifixus etiam pro nobis:
sub Pontio Pilato
passus, et sepultus est.
Et resurrexit tertia die
secundum Scripturas.
Et ascendit in caelum,
sedet ad dexteram Patris.
Et iterum venturus est cum gloria,
iudicare vivos et mortuos:
cuius regni non erit finis.

He was crucified also for us:
under Pontius Pilate
he suffered death and was buried.
And the third day
he rose again according to the scriptures.
And ascended into heaven,
sitteth at the right hand of the Father.
And he shall come again with glory,
to judge the living and the dead:
of whose kingdom there shall be no end.

106 **16** Et in Spiritum Sanctum

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 exspecto resurrectionem mortuorum,
Et vitam venturi saeculi. Amen.

And in the Holy Ghost,
Lord and giver of life:
who proceedeth from the Father and the Son.
Who with the Father and the Son
is adored and glorified;
who spoke through the prophets.
And in one holy, catholic
and apostolic church.
I confess one baptism
for the remission of sins.
And I await the resurrection of the dead,
and the life of the world to come. Amen.

SANCTUS

107 **17** Sanctus, sanctus, sanctus

Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.

Holy, holy, holy,
Lord God of hosts.

108 **18** Pleni sunt coeli

Pleni sunt caeli et terra gloria tua.

Heaven and earth are full of thy glory.

109 **19** Osanna in excelsis

Osanna in excelsis.

Hosanna in the highest.

110 **20** Benedictus

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

111 **21** Osanna in excelsis

Osanna in excelsis.

Hosanna in the highest.

AGNUS DEI

112 **22** Agnus Dei I

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Lamb of God, who takest away the sins of the world,
have mercy on us.

113 **23** Agnus Dei II

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Lamb of God, who takest away the sins of the world,
have mercy on us.

114 **24** Agnus Dei III

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

Lamb of God, who takest away the sins of the world,
grant us peace.

(text for highest voice)

(text for highest voice)

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Sing, o my tongue,
the mystery of the glorious Body
and Precious Blood shed
for the ransom of the world
by the King of nations,
fruit of a noble womb.



RUSSELL
OBERLIN

COUNTERTENOR

BAROQUE

Cantatas

TELEMANN
BUXTEHUDE
HANDEL



Alexander Schneider, violin
George Ricci, cello
Bernard Krainis, recorder
Douglas Williams, harpsichord



CD 7

Baroque Cantatas:
Telemann, Buxtehude, Handel

DL 8414

CANTATA: GOTT WILL MENSCH UND STERBLICH WERDEN TWV 1:694

115 **1** **Aria: Gott will Mensch und sterblich werden**

Gott will Mensch und sterblich werden,
Dass der Mensch in seinem Wehe
Nicht vergehe;
Welch ein Merkmal hoher Treu!
Fordre, kann's dein Witz erreichen,
Dir ein Zeichen hier auf Erden,
Oder droben in der Höhe,
Das so groß als dieses sei.

God wishes to become man and mortal,
that man may not perish
in his woe;
what a mark of great faithfulness!
Ask, if your wisdom can do it,
a sign for yourself here on earth
or above in the heights,
which is as great as this one.

116 **2** **Recitative: Nein, wenn ich gleich der Morgenröte Flügel nähme**

Nein, wenn ich gleich der Morgenröte Flügel nähme
Und bis ans Äußerste des wilden Meeres käme,
Ja, könnt' ich mich gen Himmel schwingen
Und wiederum von da bis in den tiefsten Raum
des Abgrunds dringen,
So find ich überall doch nichts so wunderbarlich,
Als dass der unerschaff'ne Gott,
Jehovah Zebaoth,
Zur Kreatur um uns geworden!
Ach ja, Immanuel tritt in der Menschen Orden
Und machet sie von ihrer Sklaverei
In seinem Siege frei.
Die beiden wütenden Tyrannen,
Die uns in Furcht gebracht,
Der wilde Tod und jener Fürst der Nacht,
Erheben sich, durch ihn besiegt, von dannen.
Wohlan, ihr von dem Herrn so hochgeschätzte Seelen,
Verlasst die schwarzen Trauerhöhlen,
Vergnüget euch am Glanze dieser Freuden-sonne,
Dies große Wunderwerk erfordert große Wonne!

Nay, though I take the wings of the dawn
and reach the uttermost part of the wild sea,
yea, though I soar to heaven,
and thence again reach into the deepest space
of the abyss,
yet everywhere I find nothing so wonderful
as that the unbegotten God,
Jehovah, Lord of hosts,
has become a creature for our sakes!
Ah yes, Immanuel enters into the orders of men
and sets them free from their slavery
in his victory.
The two furious tyrants
who kept us in fear,
wild death and that prince of the night,
rise up from thence conquered by him.
Come, you souls so highly esteemed by the Lord,
leave the black caves of mourning,
enjoy the splendour of this sun of joy,
this great miracle requires great delight!

117 **3** **Aria: Immanuel ist da!**

Immanuel ist da!
Triumph, halleluja!
Erfreuet euch, ihr Himmelsthronen
Samt allen, die auf Erden wohnen,
Wir sind durch ihn dem Himmel wieder nah;
Immanuel ist da!
Was unsrer Seelen Angst erwecket,
Hat Jesus in den Staub gestrecktet,
Auf welchen schon der Väter Hoffnung sah.
Triumph, halleluja!

Immanuel is here!
Triumph, alleluia!
Rejoice, you thrones of heaven
and all who dwell on earth,
we are close to heaven again through him;
Immanuel is here!
What awakens the fear of our souls,
Jesus has cast into the dust,
in whom the hope of the ancestors was already placed.
Triumph, alleluia!

CANTATA: SIETE ROSE RUGIADOSE HWV 162

118 **4** **Aria: Siete rose rugiadose**

Siete rose rugiadose,
Belle labbra del mio ben.
Sempre care se ridete,
Se parlate, se tacete,
Accendete questo sen.

You are like dewy roses,
beautiful lips of my beloved.
Always cherished when you laugh,
when you speak, when you are silent,
you light up this heart.

119 **5** **Recitative: Dolce bocca soave**

Dolce bocca soave,
In te nasce il bel riso lusinghiero,
Che accende amore, in ogni cuor più fiero.
I dolci tuoi sospiri
Fanno obliare all'alma,
I suoi martiri;
Ed io, che per te peno, cara,
Se ti riveggio allor, che taci,
Se le tue parolette;
S'un tuo sospir io sento,
Mi scordo ogni tormento.

Sweet mild mouth,
in you is born beautiful pleasing laughter,
which kindles love, in every fiercest heart.
Your sweet sighs
make the soul forget,
its martyrs;
and I, who suffer for you, my dear,
when I see thee again then, you keep silent,
when I hear your words;
a sigh from you,
I forget all torment.

120 **6** **Aria: Per involarmi al duolo**

Per involarmi al duolo
Mi basta solo, solo un dolce tuo sospir,
Bocca vezzosa.
Ne' tuoi soavi accenti,
Nei vezzi tuoi ridenti,
Perde ogni suo martir,
L'alma amorosa.

To take away the sadness
I need only, only your sweet sigh,
charming mouth.
In your gentle tones,
in your joyful affection,
it loses all its martyrdom,
the amorous soul.

CANTATA: DEINE TOTEN WERDEN LEBEN TWV 1:213

121 **7** **Aria: Deine Toten werden leben**

Deine Toten werden leben
Und mit Freud und Licht umgeben,
Herr, zu deiner Rechten stehn;
Uns das Sterben sanft zu machen,
Zwang dein Arm des Todes Rachen.
O, wie stirbt sich's itzt so schön!
Süßigkeit muss von dem Starken,
Speise von dem Fresser gehn.

Your dead shall live
and be surrounded with joy and light,
Lord, stand at your right hand;
To make our dying gentle,
your arm forced open the jaws of death.
O, how it is to die so gently now!
Sweetness must come from the strong,
and food from the eater.

122 **8** **Recitative: So scheut das Sterben weiter nicht**

So scheut das Sterben weiter nicht,
Das nur der Seele Schalen bricht;
Des Todes Abendstunde
Trägt, wie der Morgen, Gold im Munde.
Beglückte Zahl der abgeschiednen Frommen!
Da euren Seelen sich bei ihrer Himmelfahrt
Die größte Wollust offenbart,
So ruht der Leib indes
In seiner stillen Kammer
Von allem Schmerz, von allem Jammer
Bis zu der Zeiten Schluss,
Der finstre Raum der Tothöhlen
Die Leiber ihren Seelen
Aufs Neue wiedergeben muss.
Denn dieses Tages Schein
Wird wie der Tag der ersten Schöpfung sein,
An welchem wir aus Staube, Ton und Erden
Von neuen wie geschaffen werden;
Doch stellet er, was sonst verweslich war,
Hinfüro unverweslich dar.
So seid denn ferner stark und fest
Und nehmet mehr und mehr im Werke Gottes zu,
Da Gott euch solche Ruh'
Nach eurer Arbeit hoffen lässt.
Nur der darf vor dem Tod und jenem Tag erstaunen,
Der hier an lauter Sünden klebt
Und außer Gottes Gnade lebt;
Doch wer sich dieser trösten kann,
Dem kündigt der Schall der weckenden Posaunen,
Wie dorten Israel, des Halljahrs Anfang an.

So do not fear dying any more,
which only breaks the shells of the soul;
the evening hour of death,
like the morning, is transformed into gold.
Blessed number of the departed pious!
Since the greatest pleasures are
revealed to your souls at their ascension,
the body meanwhile rests
in its quiet chamber
from all pain, from all sorrow,
until at the end of time,
the dark room of the caves of the dead
must give the bodies
back to their souls again.
For the light of this day
will be like the day of the first creation,
on which we will be created
anew from dust, clay and earth;
but what was otherwise corruptible will henceforth
be incorruptible.
Be ye therefore strong and firm,
and grow more and more in the work of God,
since God gives you hope
of such rest after your work.
He alone may be shocked at death and that day,
who holds fast to all his sins here
and lives apart from God's grace;
but whoever can be rest assured of this,
the sound of the waking trumpets, announces him,
as Israel, the beginning of the year of jubilee.

123 **9** **Aria: Ihr Sterblichen! Was scheut ihr Tod und Erde?**

Ihr Sterblichen! Was scheut ihr Tod und Erde?
Dass beides euch nicht schrecklich werde,
So lasst die eitle Lust vorher zu Grabe gehn.
Macht, dass in euch ein Leben Kraft gewinne,
Vor dem die Furcht der Ewigkeit zerrinne,
Ja, lasst in dieser Zeit schon durch Verneuerung
eurer Sinne
Der künftigen Verwandlung Vorbild sehn.

Ye mortals! Why do you shun death and earth?
That neither be terrible to you,
let vain lust go first to the grave.
Make, that a life gain strength in you,
before which the fear of eternity will melt away,
yea, let this time already see by the renewal of
your senses
the pattern of the future transformation.

CANTATA: JUBILATE DOMINO BUXWV 64

Text from Psalm 98, 4-6

125 **11** **Jubilate Domino omnis terra**

Jubilate Domino omnis terra;
cantate et exultate et psallite.

Show yourselves joyful unto the Lord, all ye lands;
sing, rejoice, and give thanks.

126 **12** **Psallite Domino cithara**

Psallite Domino cithara;
cithara et voce psalmi.

Praise the Lord upon the harp;
sing to the harp with a psalm of thanksgiving.

127 **13** **In buccinis et voce tubae**

In buccinis et voce tubae;
jubilate in conspectu regis Domini.

With trumpets and horns;
O show yourselves joyful before the Lord the King.



A Russell Oberlin Recital

St. Godric Songs

Robert Jones

Henry Purcell

Robert Schumann

Hugo Wolf

CD 8

A Russell Oberlin Recital:
St. Godric Songs
Songs by Jones, Purcell,
Schumann and Wolf

DL 10032

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ANONYMOUS (c.1150)

ST. GODRIC SONGS

128 [1] **Sainte Nicolaes Godes drud**

Sainte Nicolaes Godes drud
Tymbre us faire scone hus
At thi burth at thi bare
Sainte Nicolaes bring us wel thare.

St. Nicholas, God's friend,
build us a fine fair house.
At birth, at the bier
St. Nicholas, bring us well there.

129 [2] **Sainte Marie Cristes bur**

Sainte Marie Cristes bur
Maidenes clanhad moderes flur
Dilie min sinne rix in min mod
Bring me to winne with the selfd God.

Holy Mary, Christ's kinswoman,
immaculate maiden, flower of a mother,
blot out my sins, rule in my mind,
bring me to bliss with the true God.

130 [3] **Sainte Marie Virgine**

Sainte Marie Virgine
Moder Jesu Cristes Nazarene
Onfo schild help thin Godric
Onfang bring hegelich
With the in Godes riche.

Holy Virgin Mary,
mother of Jesus Christ the Nazarene,
receive, protect, help thy Godric.
Deign to bring him gloriously
with thee into God's kingdom.

131 [4] **Crist and Sainte Marie**

Kyrie eleison.
Crist and Sainte Marie
Swa on scamel me iledde
That ic on thisse erde ne silde
Wid mine bare fote itredie.
Kyrie eleison, Christe eleison.

Lord, have mercy.
Christ and Holy Mary
thus protected lead me
that I on this earth should not
tread with my bare feet.
Lord have mercy, Christ have mercy.

ROBERT JONES (c.1576–1615)

132 [5] **Love is a Bable**

from *Second Booke of Songs and Ayres*

Love is a bable,
No man is able
To say 'tis this or 'tis that,
'Tis full of passions
Of sundry fashions,
'Tis like I cannot tell what.
Love is a fellowe,
Clad oft in yellowe,
The canker-worme of the mind,
A privy mischiefe,
And such a slye thiefe,
No man knowes which waie to find.

Love's fayre i' the Cradle,
Foule in the sable,
'Tis eyther too cold or too hot,
An arrand lyar,
Fed by desire,
It is, and yet is not.

Love is a wonder,
That's here and yonder,
As common to one as to moe,
A monstros cheater
Everie man's debter,
Hang him, and so let him goe.

133 [6] **Ite, caldi sospiri**

from *A Muscally Dreame – Fourth Booke of Ayres*
Text: Francesco Petrarca

Ite, caldi sospiri, al freddo core,
Rompete il ghiaccio che Pietà contende.
E se prego mortale al ciel s'intende,
Morte o mercè sia fine al mio dolore.

Go, ardent sighs, to that cold heart,
break the ice that refuses pity.
And if mortal prayers are heard in heaven,
death, o many thanks, may end my grief.

134 [7] **As I Lay Lately in a Dream**

from *Muses Gardin for Delights – Fifth Booke of Ayres*

As I lay lately in a dream,
Methought I saw a wondrous thing.
A woman fair transformed was
Into a fiddle without a string.
A metamorphosis so rare
As almost made me wake for fear.
O this is rare, yea very very rare,
Yea very very rare, yea very very rare,
A wondrous thing, so fair a fiddle,
A fiddle, a fiddle, diddle diddle diddle
A fiddle, a fiddle, a fiddle, diddle diddle diddle,
So fair a fiddle should want a string.

135 [8] **Goe to Bed, Sweete Muze**

from *Ultimum Vale – Third Booke of Ayres*

Goe to bed, sweete Muze, take thy rest,
Let not thy soule bee so opprest
Though shee deny thee,
She doth but trie thee,
Whether thy mind
Will ever prove unkinde;
O love is but a bitter-sweete jest.
Muze not upon her smiling lookes,
Thinke that they are but baited hookes,
Love is a fancy,
Love is a franzy,
Let not a toy
Then breed thee such annoy.
But leave to looke uppon such fond bookes.
Learne to forget such idle toyes,
Fitter for youthes, and youthful boyes,
Let not one sweete smile
Thy true love beguile,
Let not a frowne
For ever cast thee downe,
Then sleepe and go to bed in these joyes.

HENRY PURCELL (1659–1695)

136  **Hark! The Echoing Air**
from *The Fairy Queen* Z. 629

Hark! Hark! The echoing air a triumph sings,
And all around pleas'd Cupids clap their wings.

137  **I Love And I Must** Z. 382

I love and I must,
And yet I would fain,
With a large dose of reason
Cure my pain.
But I am past hope,
And yet it seems strange
A thing that's called man
Not subject to change.

Had I power to scorn,
As she to despise,
I might at once be inconstant,
Inconstant and wise.
Then tell me, oh tell me,
How it should be
So easy to men
Yet so hard to me.

138  **Music for a While**
from *Oedipus* Z. 583

Music for a while
Shall all your cares beguile;
Wond'ring how your pains were eas'd
And disdain to be pleas'd
Till Alecto free the dead
From their eternal bands,
Till the snakes drop from her head
And the whip from out her hands.

ROBERT SCHUMANN (1810–1856)

139  **Sängers Trost (Singer's Consolation)** op. 127 no. 1
Text: *Justinus Kerner*

Weint auch einst kein Liebchen
Tränen auf mein Grab,
Träufeln doch die Blumen
Milden Tau hinab;

Weilt an ihm kein Wanderer
Im Vorüberlauf,
Blickt auf seiner Reise
doch der Mond darauf.

Denkt auf diesen Fluren
bald kein Erdner mein,
Denkt doch mein die Aue
und der stille Hain.

Blumen, Hain und Aue,
Stern und Mondenlicht,
Die ich sang, vergessen
Ihres Sängers nicht.

Though no loved one ever weep
tears upon my grave,
still the flowers
will shed their gentle dew thereon;

though no wanderer
pause there on his travels,
still the moon on her journey
will shine upon it.

Soon no earthly creature will
remember this spot,
Yet the meadows and quiet glades
will remember me.

Flowers, glades and meadows,
starlight and moonlight,
of these I sang, they'll not forget
their singer.

140  **Meine Rose (My Rose)** op. 90 no. 2

Text: *Nikolaus Lenau*

Dem holden Lenzgeschmeide,
Der Rose, meiner Freude,
Die schon gebeugt und blasser
Vom heißen Strahl der Sonnen,
Reich ich den Becher Wasser
Aus dunklem, tiefen Bronnen.

Du Rose meines Herzens!
Vom stillen Strahl des Schmerzens
Bist du gebeugt und blasser;
Ich möchte dir zu Füßen,
Wie dieser Blume Wasser,
Still meine Seele gießen!
Könnst' ich dann auch nicht sehen
Dich freudig auferstehen!

For the lovely spring jewel,
the rose, my delight,
already bowed down and faded
by the hot rays of the sun,
I pour a beaker of water
from the dark, deep fountain.

You, rose of my heart!
From the secret ray of sorrow
you are bowed down and faded;
would I might spill out my soul
at thy feet as I pour
water for this flower!
Could I then but see thee
joyfully rise up again!

141  **Ihre Stimme (Her Voice)** op. 96 no. 3

Text: *August von Platen-Hallermünde*

Lass tief in dir mich lesen,
Verhehl auch dies mir nicht,
Was für ein Zauberwesen
Aus deiner Stimme spricht!

So viele Worte dringen
Ans Ohr uns ohne Plan
Und während sie verklingen,
Ist alles abgetan!

Doch drängt auch nur von ferne
Dein Ton zu mir sich her,
Belausch ich ihn so gerne,
Vergess ich ihn so schwer.

Ich bebe dann, entglimme
Von allzurascher Glut:
Mein Herz und deine Stimme
Verstehn sich gar zu gut.

Let me search deep within you,
conceal nothing from my gaze,
what sort of magic power
dwells in your voice!

So many words strike
our ears unheeded
and even as they fade away,
are all forgotten!

Yet when your voice
reaches me, though from afar,
I listen to it happily,
I never can forget it.

I tremble then, burning
with all-consuming passion:
My heart and your voice
understand each other well.

142  **Dein Angesicht (Your Face)** op. 127 no. 2

Text: *Heinrich Heine*

Dein Angesicht, so lieb und schön,
Das hab ich jüngst im Traum gesehn,
Es ist so mild und engelgleich,
Und doch so bleich, so schmerzenreich.

Und nur die Lippen, die sind rot;
Bald aber küsst sie bleich der Tod.
Erlöschen wird das Himmelslicht,
Das aus den frommen Augen bricht.

Your face, so dear and lovely,
I saw once in a dream,
it was so gentle and angelic,
and yet so pale, so sorrowful.

Only your lips were red;
but soon Death's kiss will wither them.
And the heavenly light which shines
in your gentle eyes will fade.

HUGO WOLF (1860–1903)

143  **Auch kleine Dinge können uns entzücken
(Even Little Things)**

No. 1 from *Italienisches Liederbuch*
Text: Paul Heyse

Auch kleine Dinge können uns entzücken,
Auch kleine Dinge können teuer sein.
Bedenkt, wie gern wir uns mit Perlen schmücken;
Sie werden schwer bezahlt und sind nur klein.
Bedenkt, wie klein ist die Olivenfrucht,
Und wird um ihre Güte doch gesucht.
Denkt an die Rose nur, wie klein sie ist,
Und duftet doch so lieblich, wie ihr wisst.

Even little things can delight us,
even little things can be costly.
Consider, how pleased we are to deck ourselves with pearls,
they are very dear yet very small.
Consider, how small is the fruit of the olive,
and yet it is desired for its goodness.
Just think of the rose, how small it is,
and yet it smells so fragrant, as you know.

144  **Ach, im Maien war es (Ah, in May it Was)**

No. 30 from *Spanisches Liederbuch*
Text: Anonymus/Paul Heyse

Ach, im Maien war's, im Maien,
Wo die warmen Lüfte wehen,
Wo verliebte Leute pflegen
Ihren Liebchen nachzugehn.

Ich allein, ich armer Trauriger,
Lieg im Kerker so verschmachtet,
Und ich seh nicht, wann es taget,
Und ich weiß nicht, wann es nachtet.

Nur an einem Vöglein merkt ich's,
Das da drauß' im Maien sang;
Das hat mir ein Schütz getötet –
Geb ihm Gott den schlimmsten Dank!

Ah, in May it was, in May,
when the mild breezes blow,
when those in love are wont
to haste to their beloved.

I alone, I poor wretch
lie languishing in this dungeon,
and I do not see when day dawns,
and I do not know when night falls.

Only from a little bird's song
did I know that May had come;
now a hunter has killed it –
may God give him his due reward!

145  **Auf ein altes Bild (On Gazing at an Old Picture)**

No. 23 from *Mörrike-Lieder* (Heft II)
Text: Eduard Mörrike

In grüner Landschaft Sommerflor,
Bei kühlem Wasser, Schilf und Rohr,
Schau, wie das Knäblein sündelos
Frei spielet auf der Jungfrau Schoß!
Und dort im Walde wonnesam,
Ach, grünet schon des Kreuzes Stamm!

In the green summer countryside,
by cool waters, reeds and rushes,
see how the Sinless Child
plays heedlessly on the Virgin's knee!
And yonder in the flowering wood,
alas, the cross's beams already grow!

146  **Verschwiegene Liebe (Silent Love)**

No. 3 from *Eichendorff-Lieder*
Text: Joseph von Eichendorff

Über Wipfel und Saaten
In den Glanz hinein –
Wer mag sie erraten,
Wer holte sie ein?
Gedanken sich wiegen,
Die Nacht ist verschwiegen,
Gedanken sind frei.

Over treetops and fields
in the brightness 'round –
Who may divine them,
who overtake them?
Thoughts travel noiselessly,
the night is silent,
thoughts are unfettered.

Errät es nur eine,
Wer an sie gedacht,
Beim Rauschen der Haine,
Wenn niemand mehr wacht,
Als die Wolken, die fliegen –
Mein Lieb ist verschwiegen
Und schön wie die Nacht.

Only one understands them,
one to whom they are sent,
through the rustling glades,
when no other's awake,
like the clouds, they float by –
my love is silent
and fair as the night.

147  **Nun wandre, Maria (Now Wander, Mary)**

No. 3 from *Spanisches Liederbuch*
Text: Ocaña/Paul Heyse

Nun wandre, Maria,
Nun wandre nur fort.
Schon krähen die Hähne,
Und nah ist der Ort.

Nun wandre, Geliebte,
Du Kleinod mein,
Und balde wir werden
In Bethlehem sein.
Dann ruhest du fein
Und schlummerst dort.
Schon krähen die Hähne
Und nah ist der Ort.

Wohl seh ich, Herrin,
Die Kraft dir schwinden;
Kann deine Schmerzen,
Ach, kaum verwinden.
Getrost! Wohl finden
Wir Herberg dort.
Schon krähen die Hähne
Und nah ist der Ort.

Wär erst bestanden,
Dein Stündlein, Marie,
Die gute Botschaft
Gut lohnt ich sie.
Das Eselein hie
Gäb ich drum fort!
Schon krähen die Hähne,
Komm! Nah ist der Ort.

Now wander, Mary,
now wander away.
Already the cocks crow,
and the goal is near.

Now wander, beloved,
my treasure thou,
and soon we shall be
in Bethlehem.
Then shall you rest
and slumber well.
Already the cocks crow,
and the goal is near.

Well I know, my Lady,
that thy strength is ebbing;
alas, it can scarcely
support thy sufferings.
Take heart! We shall surely find
shelter there.
Already the cocks crow,
and the goal is near.

Were thy suffering
only over, Mary,
much would I give
for the good tidings.
The little donkey
I would gladly offer!
Already the cocks crow,
come, the goal is near.

148  **Er ist's (Spring is Here)**

No. 6 from *Mörrike-Lieder* (Heft I)
Text: Eduard Mörrike

Frühling lässt sein blaues Band
Wieder flattern durch die Lüfte;
Süße, wohlbekannte Düfte
Streifen ahnungsvoll das Land.
Veilchen träumen schon,
Wollen balde kommen.
Horch, von fern ein leiser Harfenton!
Frühling, ja du bist's!
Dich hab ich vernommen!

Spring lets her colours flutter
on the breezes once again;
sweet, well-remembered odours
float like heralds across the land.
Violets now dreaming,
will soon appear.
Listen, from afar the gentle sound of a harp!
Spring, you've really come!
I have heard you, you've really come!

EDITORIAL NOTE

This collection contains the sung texts from the former LP editions in the original language and English translation.

Since the musicians and singers were concerned not only with historical performance practice, but also with the pronunciation of the time, it seemed appropriate not to adapt the old lyrics to modern spelling.

The texts are largely taken over from the LP artwork, and, where it seemed necessary, cautiously adapted.

Omissions were added, obvious oversights were corrected.

The sung texts of the Telemann cantatas and Handel's "Siete rose" on CD 7 have been newly translated for this edition.

The track numbering of the CD edition and the digital version is different.

The CD track numbers are presented in square boxes, the digital edition track numbers are placed in front of these boxes.

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