

Se la Face ay Pale - music by Dufay and Josquin

Kyrie and Gloria (Missa Se la Face ay Pale) - Dufay

De Profundis - Josquin

Victimae paschali - St Martial manuscript

Victimae paschali - Josquin

Tu solus qui facis mirabilia - Josquin

Credo (Missa Se la Face ay Pale) - Dufay

INTERVAL

Planxit autem David - Josquin

Oi Dex! Quam brevis - St Martial manuscript

Sanctus and Benedictus (Missa Se la Face ay Pale) - Dufay

Ave Maria - Josquin

Natus est rex - St Martial manuscript

O bone et dulcissime Iesu - Josquin

Agnus Dei (Missa Se la Face ay Pale) - Dufay

GUILLAUME DUFAY, ca. 1400-1474

Dufay is better documented than any other major composer before the sixteenth century. We can follow his travels around Europe with sometimes astonishing precision; and the geography of his music is important. He was a composer who constantly picked up new ideas, absorbing them into his own style. So his moves and international contacts may be among the reasons why he stands as the key figure in the creation of a broadly accepted European mainstream in musical style. English, Italian, Flemish and French elements all play their part in the grand manner of his last years, a manner that is perhaps first heard in his mass *Se la face ay pale*.

Like so many composers of those years, he came from the north of France - what we call the Franco-Flemish area, dominated by the Dukes of Burgundy - and spent much of his time in Italy, the land of generous musical patronage. But he seems to have had a special relationship with the Dukes of Savoy, rulers of that improbable duchy that spanned parts of present-day Italy, France and Switzerland. Given the difficulties of crossing the alpine passes between the main centres in Turin, Chambéry and Geneva, it is astonishing that the duchy remained intact for some two centuries in an age when physical presence was necessary for political power.

Twice in the late 1430s Dufay left an apparently secure position in the Papal Chapel itself to spend time with the Dukes of Savoy; much later in his life, as a senior canon of Cambrai Cathedral, he even more surprisingly returned to the Savoy court in the mountains for another seven years. It was probably on his first visit to Savoy that he composed the highly unusual ballade *Se la face ay pale*. It may even have been written on behalf of the young Louis, soon to be duke, on the occasion of his marriage to the fabulously beautiful Anne de Lusignan in 1434. And it is almost certain that his much later mass *Se la face ay pale* was composed while he was again at the Savoy court in the early 1450s. It would have been singularly appropriate to base it on the song he had written for the duke so many years before, a song that seems to have had a special success, to judge from its exceptional appearance in manuscripts well into the 1460s.

Dufay took just the tenor line of this ballade, presented in all four-voice sections of the mass without any changes apart from three tiny cadential additions. But there are two odd features of his use of the tenor. First, he never allows the materials of the original song to carry into any of the other voices or any of the three-voice sections: that is, the work is an exceptionally strict tenor-based mass. Secondly, he creates a kind of bifocal tonality: the song and its tenor are based on the (written) note C, whereas the mass always closes on F.

The dominating works of Dufay's late years are the four mass cycles in four voices, of which this is assuredly the first. It is these, not the more loosely organised masses that he had composed earlier, that

lay the foundations for the extraordinary series of mass cycles that were to become the main works of most great composers from then until the death of Victoria in the early seventeenth century. Their design is undoubtedly taken from the English composers, with 'mottos' that open each movement, a consistent cantus firmus (though rarely as consistent as this) and a structure that lays out the materials in the Kyrie, develops them more elaborately in the wordy Gloria and Credo, deploys them compactly in the five shorter movements of the Sanctus and Benedictus and then attempts a serene (or sometimes startling) conclusion in the Agnus Dei. While we do not yet know whether Dufay was the first continental composer to follow this pattern, he does seem to be the one who established it as a norm.

David Fallows

Unlike Dufay, Josquin is a composer of whom we know relatively little, despite his tremendous reputation among his contemporaries. He was probably born around 1450-55 and may have been a choirboy in St Quentin. He may also have been a student of Ockeghem. We do know that he was in the service of René of Anjou and possible that of Louis XI. He spent some years in Italy and was a member of the Sistine Chapel Choir from the end of the 1480s until the mid to late 1490s. It is known that he was court composer to the Duke of Ferrara by 1503 and from around 1504 until his death in 1521 he was Provost of Notre Dame de Condé.

If our knowledge of his life is uncertain there is at least an equal doubt about his musical output. No less than half of the works at some time attributed to him are no longer thought to have come from his hand.

Of the works presented in this programme *De Profundis* is one of two settings of Psalm 129 for four voices and presents a characteristic mixture of duets, 4 part polyphony and imposing homophonic passages. *Victimae Paschali* is the Sequence for Mass on Easter Sunday and includes a quotation from Ockeghem's chanson *D'ung aultre amer*. The plainsong melody of the Sequence is dispersed among the four voices but appears mostly in the inner two parts.

Ockeghem's chanson also makes an appearance in *Tu solus qui facis mirabilia* which is a piece associated with Josquin's Mass *D'ung aultre amer*. *Planxit autem David* sets David's lament for Saul and Jonathan from the book of Samuel.

Josquin's setting of the Angelic Salutation, *Ave Maria* is a demonstration, if one were needed, of the wide extent of his reputation since this motet turns up in a late C15th manuscript, *Codex Specialnik*, in Prague.

The pieces in one and two parts are taken from manuscripts associated with the no longer existent Abbey of St Martial de Limoges. The works in these collections date from the early C12th to the C13th.

Gordon Jones

Dufay-Josquin texts & translations

KYRIE - Missa Se la face ay pale - Dufay

Kyrie, eleison

Christe, eleison

Kyrie, eleison

Lord, have mercy

Christ, have mercy

Lord, have mercy

GLORIA - Missa Se la face ay pale - Dufay

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, Iesu 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, Iesu 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 you, we bless you,

we worship you, we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King,

almighty God and Father.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God, Son of the Father, you take away the sin of the world: have mercy on us;

you take away the sin of the world: receive our prayer.

You are seated at the right hand of the Father: have mercy on us.

For you alone are Holy, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

Amen.

DE PROFUNDIS - Josquin

De profundis clamavi ad te Domine,

Domine exaudi vocem meam.

Fiant aures tuae intendentes

In vocem deprecationis meae.

Si iniquitates observaveris, Domine

Domine quis sustinebit?

Quia apud te propitiatio est:

et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo eius:

speravit anima mea in Domino.

A custodia matutina usque ad noctem,

Speret Israel in Domino.

Quia apud Dominum misericordia:

et copiosa apud eum redemptio,

Et ipse redimet Israel

ex omnibus iniquitatibus eius.

Gloria Patri et Filio,

et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper,

et in saecula saeculorum. Amen

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice:

let thine ears be attentive to the voice

of my supplications.

If thou, Lord, shouldest mark iniquities,

O Lord, who shall stand?

But there is forgiveness with thee,

that thou mayest be feared.

I wait for the Lord, my soul doth wait,

and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the

morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy,

and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be. World without end. Amen.

VICTIME PASCHALI LAUDES - St Martial manuscript

Victime paschali laudes immolant Christiani.

Agnus redemit oves; Christus innocens Patris

reconciliavit peccatores.

Mors et vita duello conflixere mirando;

dux vite mortuus regnat vivus.

Dic nobis Maria quid vidistis in via?

Sepulcrum Christi viventis, et gloriam vidi resurgentis.

Angelicos testes, sudarium et vestes

Surrexit Christus, spes mea;

precedet suos in Galileam.

Christians, offer songs of praise to the Paschal victim.

The Lamb has redeemed the sheep;

The sinless Christ has reconciled sinners to the Father.

Death and life have contended in miraculous combat.

The leader of life is dead, yet reigns alive.

Say Mary, what you saw on your way.

I saw the tomb of the living Christ and the glory of his rising.

The angelic witnesses, his shroud and garments.

Christ my hope is risen.

He will go before his own people into Galilee.

VICTIMAE PASCHALI LAUDES - Josquin

Victimae paschali laudes immolent Christiani.

Agnus redemit oves; Christus innocens Patris
reconciliavit peccatores.

Mors et vita duello confluxere mirando;
dux vite mortuus regnat vivus.

Dic nobis Maria quid vidistis in via?

Sepulcrum Christi viventis, et gloriam vidi resurgentis.

Angelicos testes, sudarium et vestes.

Credendum est magis soli
quam Iudaeorum turbae fallaci.

Scimus Christum surrexisse ex mortuis vere:

Tu nobis Christe rex, miserere. Alleluia

TU SOLUS QUI FACIS MIRABILIA - Josquin

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,

Iesu 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, reple nos tua gratia,

o rex regum,

ut ad tua servitia sistamus cum laetitia

in aeternum.

*You alone, who perform wonders,
you alone the creator who created us,
you alone the redeemer who redeemed us
with your most precious blood.*

*To you alone do we turn,
in you alone do we trust,
neither do we adore any other,
Jesus Christ.*

*To you we offer our prayers,
hear our supplications
and grant our requests,
benign King.*

*To love another
would be deceitful.*

*To love another
would be a great folly and a sin.*

*Hear our sighs, pour on us your grace,
King of Kings,
that we may serve you with joy*

forever.

CREDO - Missa Se la face ay pale Dufay

Credo in unum Deum,

Patrem omnipotentem,

factorem caeli et terrae,

visibilium omnium et invisibilium.

Et in unum Dominum Iesum 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.

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 iterum venturus est cum gloria, iudicare vivos et mortuos,
cuius regni non erit finis.

Et in Spiritum Sanctum,

Dominum et vivificantem;

qui ex Patre Filioque procedit.

Qui cum Patre et Filio

simul adoratur et conglorificatur:

qui locutus est per prophetas.

Et unam, sanctam, catholicam et apostolicam Ecclesiam.

Confiteor unum baptisma in remissionem peccatorum.

Et exspecto resurrectionem mortuorum,

et vitam venturi saeculi. Amen.

We believe in one God,

*the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.*

We believe in one Lord, Jesus Christ,

the only Son of God,

eternally begotten of the Father,

God from God, Light of Light,

true God from true God,

begotten, not made,

of one Being with the Father.

Through him all things were made.

For us men and for our salvation he came down from heaven:

by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven and is seated on the right hand of the Father.

He will come again in glory

to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit,

The Lord, the giver of life, who proceeds from the Father and the Son.

With the Father and the Son

he is worshipped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen

PLANXIT AUTEM DAVID - Josquin

Planxit autem David planctum huiusmodi super Saul et Jonathan, filium eius:

Considera Israel, pro his, qui mortui sunt super excelsa tua vulnerati.

Inclyti, Israel, super montes tuos interfecti sunt:

quomodo ceciderunt fortes in praelio?

Nolite annuntiare in Geth, neque annuntietis in compitis Ascalonis:

ne forte laetenur filiae Philistiim, ne exultent filiae incircumcisorum.

Montes Gelboe, nec ros, nec pluvia veniant super vos, neque sint agril primitiarum:
quia ibi abiectus est clypeus fortium et clypeus Saul, quasi non esset unctus oleo.

A sanguine interfectorum ab adipe fortium.

Sagitta Jonathae nunquam rediit retrorsum, et gladius Saul non est reversus inanis.

Saul et Jonathas amabilis et decore valde in vita sua in morte quoque non sunt divisi:
aquilis velociores, leonibus fortiores.

Filiae Israel, super Saul flete, qui vos vestiebat coccino in deliciis suis,
qui praebebat ornamenta aurea cultui vestro.

Quomodo ceciderunt fortes in praelio? Jonathas in excelsis tuis occisus est?

Doleo super te, frater mi Jonathan, decore nimis,
et amabilis valde super amorem mulierum.

Sicut mater amat unicum filium suum, sic ego te diligebam.

Quomodo ceciderunt robusti, et perierunt arma bellica?

And David lamented with this lamentation over Saul and over

Jonathan his son:

*The beauty of Israel is slain upon thy high places: how are
the mighty fallen!*

Tell it not in Gath, publish it not in the streets of Askelon;

lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O

Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing

the love of women.

How are the mighty fallen, and the weapons of war perished!

Oi Dex! St Martial manuscript

Oi Dex! quam brevis est vita mortalium!
Suo perit agmento.

Eam si compares adevi spacium,
Vix par est vel momento.

Ut fumus deficit, cadit ut folium,
Quod rapitur a vento.

Fili putredinis et cibus vermium,
Homo quod es, memento.

SANCTUS & BENEDICTUS - Missa Se la face ay pale - Dufay

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Holy, holy, holy Lord, God of Sabaoth,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

AVE MARIA - Josquin

Ave Maria, gratia plena,

Dominus tecum, virgo serena.

Ave cuius conceptio,

Solemni plena gaudio,

Coelestia, terrestria,

Nova replet laetitia.

Ave cuius nativitas

Nostra fuit solemnitas,

Ut lucifer lus oriens,

Verum solem praeveniens.

Ave pia humilitas,

Sine viro foecunditas,

Cuius annunciatio,

Nostra fuit salvatio.

Ave vera virginitas,

Immaculata castitas,

Cuius purificatio

Nostra fuit purgatio.

Ave praeclara omnibus

Angelicis virtutibus,

Cuius fuit assumptio

Nostra glorificatio.

O Mater Dei,

Memento mei, Amen.

Hail Mary, full of grace.

The Lord is with thee, serene virgin.

Hail to thee, whose conception

full of solemn rejoicing,

would fill heaven and earth

with new joy.

*Hail to thee, whose birth
was to be our solemnity,
as the morning star
which comes before the sun.*

*Hail pious humility
and sinless fecundity,
whose annunciation
was to be our salvation.*

*Hail true virginity,
immaculate chastity,
whose purification
was to be our cleansing.*

*Hail, excellent in all
the angelic virtues,
whose assumption
was to be our glorification.*

*O Mother of God,
remember me. Amen.*

NATUS EST REX - St Martial manuscript

Natus est rex de virgine Maria,

Mundi salus eterne vita via

Quem peperit intacta mater pia.

O quanta gaudia

Dant in ecclesia

Hec natalitia

Christi presentia

Et eius gratia

Et gratia.

Dat gaudia

Celestia

Sunt per via

In patria

Patet via

Perfidia

Superbia

Potentia

Hostis frangitur.

Introitus

Est redditus

Rex genitus

Humanitus

Dat additus,

Et perditus

Expositus

Ad genitus

Homo solvitur.

The king is born of the virgin Mary.

The salvation of the world, the way of eternal life.

Who was brought forth by the undefiled pious mother.

O what rejoicing there is

in the church

for this birth

through Christ's presence

and his grace.

He grant heavenly joy.

They are on the way to the Father's realm

The way lies open.

Treachery

Pride and

Power;

the enemy is vanquished.

The entry of

the returning King,

born in human form,

who gives and

takes freely.

Man is set free.

O BONE ET DULCISSIME IESU - Josquin

O bone et dulcissime Iesu

per tuam misericordiam esto mihi Iesus!

Quid est Iesus nisi plasmator, nisi redemptor, nisi salvator.

Ergo, bone et dulcissime Iesu,

qui me plasmasti tua benignitate,

rogo te, ne pereat opus tuum mea iniquitate.

Ergo quaeso, anhelo, suspiro

ne perdas quod tua fecit omnipotens divinitas.

Recognosce quod tuum est

et ne respicias quod meum est.

Noli cogitare malum meum,

ut obliviscaris bonum tuum.

Si ego commisi per quod dannare me debes,

tu non amisisti unde me salvare potes.

Et si secundum iustitiam tuam dannare me vis,

ad tuam piissimam et ineffabilem misericordiam appello.

Ergo quaeso: miserere mei,

secundum magnam misericordiam et pietatem tuam. Amen

AGNUS DEI - Missa Se la face ay pale - Dufay

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, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.