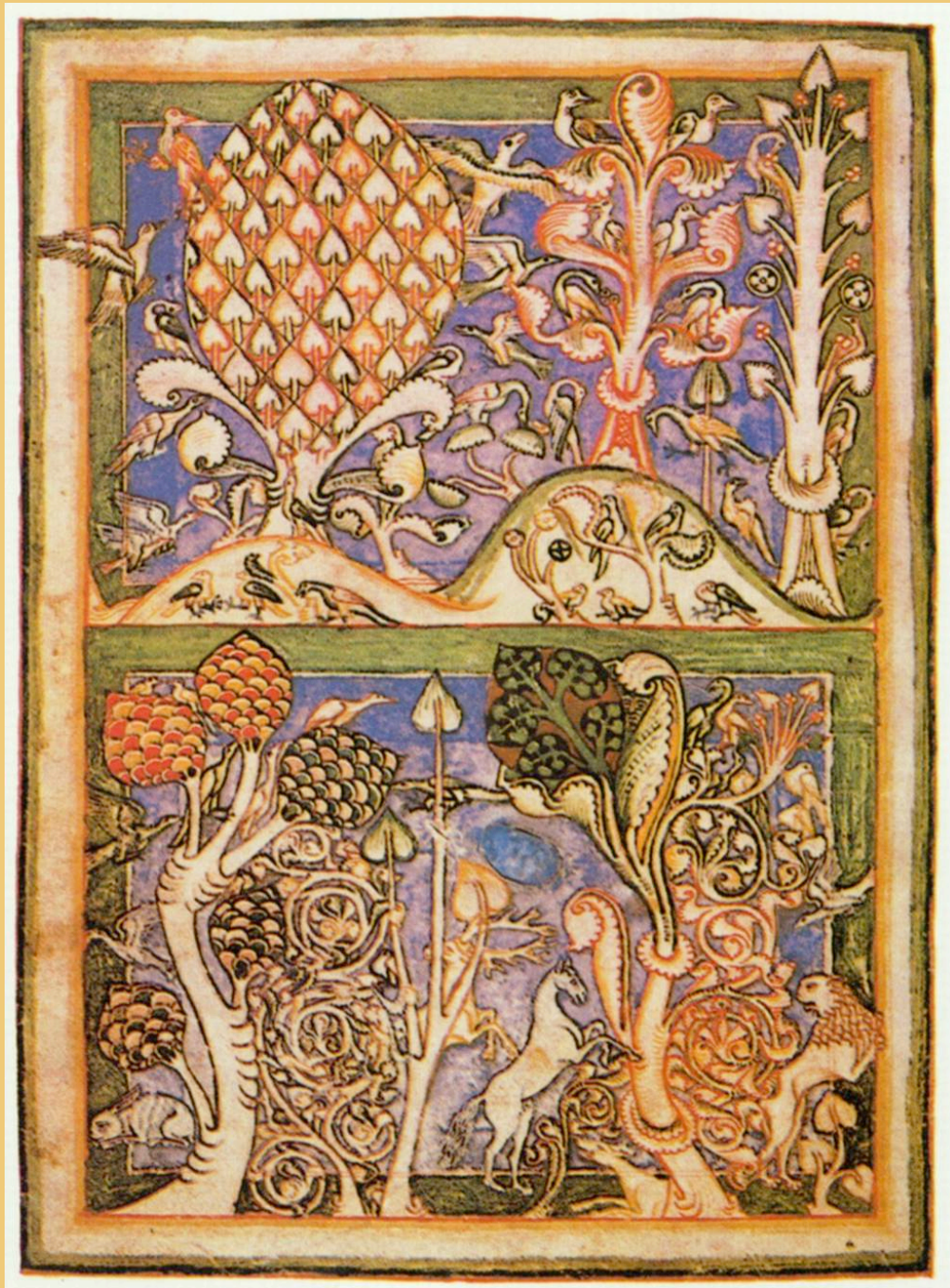


Via lata gradior
"I travel the wide path"



Indiana University, Jacobs School of Music, Early Music Institute

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April 1, 2011
Beck Chapel
23rd Annual Medieval Studies Symposium,
"Knights, Pilgrims, Scholars, and Dreamers: Wandering in the Middle Ages"

“Via lata gradior”

Orientis partibus	Anon, BL Egerton 1625
Trine vocis tripudio	Anon, Cod. Helmst. 628
Estampie	Anon
Gaudeamus	Anon, chant
Crucifigat omnes	Anon, Cod. Helmst. 628
Lugeamus	Anon, <i>Carmina Burana</i>
Salvatoris hodie	Perotinus
Si mundus viveret	Anon, Cod. Helmst. 628
Victimae paschali	Anon, chant
Lament of Tristan / Rotta	Anon, BL Ms. 31390
Victimae novali	Anon, <i>Carmina Burana</i>
Veni doctor previe	Anon, Cod. Helmst. 628
Orientis partibus	Anon

*This program is presented by students of the Early Music Institute in
memory of its founder, Thomas Binkley*

Performers

**Singers: Jessica Beebe, Alicia de Paolo, Brennan Hall, Shaun Kastner, Kay Kulma,
Abigail Sandler, Jeremy Woodard**

Instrumentalists: Mee Jung Ahn, Ellen Jameson, recorders; Magnus Andersson, lute; Aaron Stepp, slide trumpet; Pedro Funes, vielle; Brian McNulty, percussion

Program Note

Our program today includes chant, polyphony and improvisation, all essential components of the music that was heard by students and other educated people in the thirteenth century. Chant, of course, was at the heart of all liturgical music for hundreds of years and has regained some of its popularity in recent years as "new age" music, with the Benedictine Monks of Santo Domingo de Silos reaching #3 in the *Billboard 200* music chart in 1994. Polyphony grew out of chant and then found its way into the secular world, though chant is often hidden in the structure of even secular polyphony. Polyphony likely originated as improvisation, something that has been a part of music since the beginning to time.

The two sacred chant texts you hear would have been well known to all listeners, as they form part of the mass propers for important feasts of the church, the Assumption of the Blessed Virgin Mary and Easter Sunday. The pieces from the thirteenth-century Benediktbeuern manuscript familiarly known as the *Carmina Burana* are parodies of the chant that form part of a satirical "Gambler's Mass" that changes some of the words of well-known chant, but retains the rhyme scheme, with humorous results. We enter and exit with a polyphonic piece associated with the "Feast of Fools and Asses," usually celebrated around the New Year, which took different forms in different places but involved all sorts of revelry that often crossed the line to blasphemy. An ass was an essential feature of the festival as a parody based on the Lord's triumphant entry into Jerusalem. The celebration of the Feast of Fools was finally forbidden, under the very severest penalties, by the Council of Basle in 1435.

The texts of the polyphony continue in a satirical or even sharply critical vein, and are drawn from the large repertory of music associated with Paris around the time of the founding of the University and the building of Notre Dame. Public protest of corrupt government and clergy is an enduring feature of European civilization. The penultimate piece, based on the Alleluia of the Mass for Pentecost Sunday is a plea for a return to temperance and spirituality.

Very little instrumental music survives from this period for several reasons. One reason is that most instrumentalists were unlikely to read music; another is that much of the music they played was likely to be improvised; a third might be that they borrowed at least some of their music from vocal music, which was then used as the basis for improvisation. In our program, the instrumentalists will be borrowing vocal music, improvising an *estampie* (a medieval dance form) and performing one of the few pieces that survives without text.

Texts and translations

Orientis partibus

adventavit asinus,
Pulcher et fortissimus,
Sarcinis aptissimus,

Hez, hez, sir asne, hez.

From the countries of the east

came an ass,
handsome and extremely strong,
fit for burdens.

Hey, sir Ass!

Hic in collibus Sychen
iam nutritus sub Ruben
transiit per Jordanem,
saliit in Bethlehem.

Hez.

Saltu vincit hinnulos,
damas et capreolos,
Super dromedarios
velox madeaneos.
Hez.

Aurum de Arabia
thus et myrrham de Saba
Tulit in ecclesia
Virtus Asinaria
Hez.

Dum trahit vehicula
Multa cum sarcinula,
illius mandibula
dura terit pabula.
Hez.

Cum aristis hordeum
comedit et carduum,
triticum e palea
segregat in area.
Hez.

Amen dicas, asine,
Iam satur ex gramine,
Amen, amen, itera,
aspernare vetera.
Hez.

Trine vocis tripudio
Sonet concors discordie,
Ut lingua, mens et actio
Pari concordent gratia;
Trium dulcore concio
Inebrietur sobria.
Presens qui colit gaudium,
Penset aterni premium;
In sum conferat studium,
Facta qui ponderat omnium.

He was brought up in the hills around Sychen,
in the country of the Rubenites,
leapt across the Jordan,
and sprang into Bethlehem.

Hey!

He jumps higher than mules,
than the deer and antelopes;
he is swifter than the camels
of Madiana.
Hey!

Gold from Arabia
Incense and Myrrh from Saba
to the church
bore this virtuous ass.
Hey!

As he bears the wagons,
together with many parcels,
his jaws are munching
together tough fodder.
Hey!

He eats corn, and also
barley and thistles;
He separates the wheat from the chaff
on the threshing floor.
Hey!

Say amen, ass,
now that you are full:
again, amen, amen!
Away with all the past!
Hey!

(Translated by Lawrence Rosenwald)

In a dance of three-fold voices
let concordant discord sound,
as tongue, mind, and action
concord in equal grace;
May the meeting of three with sober
sweetness be made drunk.
He is here who cultivates joy;
May he grant the reward of eternity;
May he confer zeal on him,
who weighs the deeds of all!

Trahunt in precipitia
Qui nos tenenter regere;
Si qua docent salubris,
Pravo deformant opere;
Frui gaudent potentia
Honoris sine onere.

Onus, quod nobis alligant,
Nolunt movere digito;
Hinc est quod eos diligant,
Qui palpant in abscondito;
Hos a secretis abigant
Qui terrent vite merito.

Culpa meretur gratiam,
Quam demeretur meritum,
Nam palponum fallaciam
Plus captant aures divitum,
Quam bonorum prudentiam
Qui dissuadent libitum.

Omne cor merens hodie,
Caput est omne languidum;
Clerus campo licentie
Vagus et vulgus sordidum;
Semen legis et gratie
Solum condit in aridum.

Gaudeamus omnes in Domino,
Diem festum celebrantes
sub honore Sanctorum omnium:
de quorum solemnitate gaudent angeli,

et collaudant Filium Dei.

Exultate iusti in Domino:
Rectos decet colaudatio.

Lugeamus omnes in decio diem festum
De plorantes prodolore omnium lusorum
De quorum nuditate gaudent deci
Et colaudant filium bachi.

Maledicant decio in omni tempore.
Semper fraus eius in ore meo.

They drag us into precipitous places,
they who are bound to rule;
If they teach any wholesome matter,
they deform by evil deeds;
They rejoice to enjoy power
without the burden of honour.

The burden which they bind to us
they will not move with so much as a finger;
This is because they delight in such people
who love to hide their actions;
Them they drive away from their secrets,
who terrify them by their meritorious life.

Crime gains the grace
which merit deserves,
for the ears of the rich more readily
suck in the falsity of flatterers
than the prudence of the good
who dissuade license.

Every heart laments today,
every head is bowed;
The clergy in a field of licentiousness,
wandering as a sordid mob,
sow the seed of the Law and grace
in arid soil.

(Translated by Gordon Anderson)

Let us all rejoice in the Lord
as we celebrate this feast day
in honour of all the saints;
It is a solemnity which causes the Angels to
rejoice,
and to praise together the Son of God.

Rejoice in the Lord,
O you righteous; praising befits those who are
upright.

(*Gregorian Missal*, Solesmes 1990)

Let us all lament Decius, bewailing his feast day
for the grief of all gamblers.
Over their nakedness, the dice rejoice
and praise the son of Bacchus.

Let them curse Decius for all time
his deceit [Fraus, goddess of treachery] is always
in my mouth.

(Translated by Thomas J. Mathiesen)

Si mundus viveret

Mundus pecunia,
Regnaret inter nos
Pax et concordia,
Sed cum precipitet
Nos avaritia,
Plantat et inserit
Lites et odia
Duce discordia.

Quid scire proderit
Nova et vetera;
Nummus dat quelibet,
Mollit et aspera;
Nemo vane rogat,
Qui tendit munera;
Preces sunt vacue
Vacua dextera;
Nil iuvat littera.

Dantur officia
Burse consilio;
Fit iam de moribus
Suprema questio;
Dicitur omnibus:
Qui carent pretio,
Amen dico vobis,
Quia vos nescio,
Nec tales audio.

Proh dolor, artium
Doctrina spernitur;
Que prestant redditus,
Bursis intenditur;
Cui res est tenuis,
Nemo diligitur;
In usu nimis est
Illud, quod legitur:
Habenti dabitur.

Nemo tam degener,
Tam detestabilis,
Qui non sit gratia
Nummorum habilis;
Qui plus habet, plus est
Doctus, amabilis;
Ridentur inopes,
Etiam nobilis
Pauper iacet vilis.

If the world should live

pure from taint of money,
then amongst us would rule
peace and concord,
but since avarice
casts us down,
it plants and sows
strife and hatred,
with discord as its leader.

What does it help to know
the New and the Old (Testaments);
Money grants whatever you wish,
and softens rough paths;
No one who holds out money
asks in vain;
Prayers become empty
with an empty right hand
and the Law will not help.

Business is given over
to the measure of the purse;
And now the highest seeking
goes according to custom;
Everyone is told:
“Those who lack the price,
to you I say ‘Amen’,
because I don’t know you,
nor do I listen to such people!”

Alas, alack! The Arts’
teaching is spurned;
Whatever of an income is left
is turned back to their purses;
No one is loved
whose substance is thin;
Excessively put to practice
is that which reads:
“For whosoever hath, to him shall be given.”

No one is so low,
so detestable,
who is not made acceptable
by the grace of money;
He who has the more, is more
learned, is more lovable;
The poor may smile,
forever the noble
if poor lies cheap.

(Translated by Gordon Anderson)

Victimae paschali laudes

Immolent Christiani.
Agnus redemit oves:
Christus innocens Patri
reconciliavit peccatores.

Mors et vita duello
Confluxere mirando:
Dux vitae mortuus,
Regnant vivus.

Dic nobis Maria,
Quid vidisti in via?
Sepulcrum Christi viventis,
Et gloriam vidi resurgentis:

Angelicos testes,
Sudarium, et vestes.
Surrexit Christus spes mea:
Praecedet suos in Galilaeam.

Scimus Christum surrexisse
A mortuis vere:
Tu nobis, victor Rex,
Miserere.

Victimae novali zynke ses

Immolent deciani
Ses zinke abstraxit vestes
Equum cappam et pelles
Abstraxit confestim a possessore

Mors est sortita duello
Confluxere mirando
Tandem tres decii
Vicerunt illum

Nunc clamat o fortuna
Quid fecisti pessima
Vestitum cito nudasti
Et divitem egeno coequasti

Per tres falsos testes

To the Paschal Victim, let
Christians offer a sacrifice of praise.
The Lamb has ransomed his sheep;
the innocent Christ has
reconciled sinners with the Father.

Death and life confronted each other
in a prodigious battle;
The Prince of life who died,
now lives and reigns.

Tell us, Mary,
what did you see upon the way?
I saw the sepulcher of the living Christ; I saw
the glory of the Risen One.

I saw the angels, his witnesses,
the shroud and the garments.
Christ, my hope, is risen; He will
go before his own into Galilee.

We know that Christ is truly risen
from the dead;
O victorious King,
have mercy on us.

(Gregorian Missal, Solesmes 1990)

The dice offer five-six

a new victim. Six-five
took away the clothes,
horse, coat, and shoes
from their possessor.

Death and fortune fought
a strange duel;
the three dice
eventually conquered it.

Now he cries, O miserable Fortune!
What have you done?
You have quickly made the clothed naked
and the rich coequal with the needy.

By three false witnesses

Abstraxisti vestes
Ses zinke surgant spes mea
Precedant cito in tabulea

you have taken away my clothes.
Let Six-five raise my hopes;
let them quickly proceed to the table.

Credendum est magis soli
Ses. Zinke. Quatter. veraci
Quam dri. tus. es ictu fallaci

We must only believe that the six-five-four
is more truthful than a throw
of three-two-one is deceitful.

Scimus istos abstraxisse
Vestes lusoribus vere
Tu nobis victor ses miserere.

We know that they truly took the
clothes away from the gamblers.
You the victor, six, have mercy on us!
(Translated by Thomas J. Mathiesen)

Veni, doctor previe,
Spiritus scientie,
Dono cuius gratie
Laudes sonant sobrie
Christo regi glorie,
Qui nutu potentie
Clausas transit hodie
Portas matris filie;

Come, teacher who shows the way,
Spirit of knowledge,
by whose gift of grace
praises temperately sound
to Christ the king of glory,
who by his will of power
has crossed today the closed
doors of the mother-daughter;

Per hunc datus adveni
Et nos semper perveni,
Sancte sanctis debite
Clemens et paraclite;
Per te fiant cognite
Veritatis semite,
Spes et dator premii
Et veri consilii spiritus.

Through Christ, O Spirit, given to us, come,
and always go before us,
O holy one, devoted to the saints,
kind and comforting;
Through thee become known
the way of truth,
hope and giver of reward
and spirit of the true plan.

Reple sacro flamine
Congregatos, Domine,
Su illius nomine,
Qui natus de virgine
Homo fit pro homine,
Ut mundum a crimine
Mundo mundet sanguine.

Fill with the Sacred Spirit
thy congregation, O Lord,
in his name,
He who was born of a virgin
for man became man,
that the world from sin
He might wash with his cleansing blood.
(Translated by Gordon Anderson)