



live. know. love.

Friday, January 10, 2014 8:00 p.m.  
Marsh Chapel, Boston University

PROGRAM

LIVE.

Beata viscera, vs. 1 & 2

Pérotin (c. 1160–1205 or 1225)

Dum sigillum

Pérotin

I want to live (2005)

David Lang (b. 1957)

KNOW.

Beata viscera, vs. 3-5

Pérotin

I live in pain (2011)

Lang

Sederunt principes

Pérotin

I lie (2001)

Lang

LOVE.

Beata viscera, vs. 6 & 7

Pérotin

evening morning day (2007)

Lang

La douce pensée (2013)

Mary Montgomery Koppel

*World Premiere, commissioned by Lorelei Ensemble*

(b. 1982)

Viderunt omnes

Pérotin

LORELEI ENSEMBLE

Beth Willer, Artistic Director and alto

Margot Rood, soprano

Sarah Moyer, soprano

Emily Culler, soprano

Aliana de la Guardia, soprano

Clare McNamara, alto

Christina English, alto

Emily Marvosh, alto

Stephanie Kacoyanis, alto



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## A NOTE FROM THE DIRECTOR

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Experiencing Pérotin's twelfth- and thirteenth-century *organum* in a live context is certainly a rare privilege for both performers and audiences alike. Tonight we hear them as never before – sung by women, and in the context of works by twenty-first-century composer, David Lang. Though separated by more than 800 years and clearly cut from different musical cloth, these two sets of repertoire bear a striking resemblance.

Much of what we know of Pérotin is brought down to us in the treatise of Anonymous IV – an Englishman studying in Paris around the turn of the thirteenth century. In his writings he describes the Parisian style of Notre Dame, mentioning both Léonin and Pérotin, masters of the *organa* and *discantus* genres respectively. It is Pérotin, however, to which he attributes specific works for one, two, three and four voices. The *quadrupla* (*Viderunt omnes* and *Sederunt principes*) are the first works ever written for four voices. Both are graduals, written for the Christmas season at Notre Dame in 1198 and 1199. The three upper voices, equally florid, are gilded in abundant ornamental gestures of melodic sequence, variation and voice exchange. The lowest voice, the “tenor” holds a liturgical significance, bearing the original monophonic chant melody in long tones. The complete four-voice texture, spinning forward in trance-like polyphonic melismas and rhythmic riddles, punctuated by bold cadential dissonances, is mesmerizing, to say the least.

Somehow, these expansive works, representing the height of the medieval motet and serving as the point of departure for the development of all Western classical repertoires, still retain a certain revolutionary flair to the contemporary ear. Despite its musical complexities, minimalism (though certainly not a term coined in the twelfth century) is arguably present in the modal rhythms (recognizable as the constant alternation between notes of long and short values) and extended sections of repeated melodic segments that continuously roll over themselves in imitation and variation.

David Lang's compositional language hooks listeners with a similar hypnotic quality. *I want to live* is not only minimalist in its musical material, but also in its text, spinning out an initially fragile seven-word phrase into an emotionally-charged meditation on desire, colored by sharp dissonances, asymmetrical meters and unsettling syncopation. *I live in pain* is set to a text adapted by the composer from the poetry of twelfth-century *troubairitz* Beatriz de Dia.

Primarily composed of motives built from minor triads, non-chord tones paint the text with the necessary grief and angst of love lost. *evening morning day*, distills the creation story of Genesis to its nouns, absent of any one culture's stories, myths or exoticisms. *I lie*, on Yiddish text, is darkly expectant, noted by Lang as "[not] about being happy or sad or miserable or redeemed; rather...about waiting for happiness or sadness or misery or redemption." We are pleased to once again perform the music of our composer-in-residence, Mary Montgomery Koppel. *La douce pensée* (2013) pulls text and melody from a monophonic work of trouvère Gautier de Dargies (ca. 1170-ca. 1240).

The line of tonight's program travels through three distinct sections contemplating life, knowledge and love through birth, grief, anxiety, anticipation, joy, loss and creation. Weaving together the texts and sonorities of these disparate worlds in a single program, Lorelei invites you to *live* and *know* this profound and powerful music, if you don't already *love* it.

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GIL ROSE

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## TEXTS AND TRANSLATIONS

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### LIVE.

#### Beata viscera

1. Beata viscera  
Marie virginis  
cuius ad ubera  
rex magni nominis;  
veste sub altera  
vim celans numinis  
dictavit federa  
Dei et hominis

O mira novitas  
et novum gaudium,  
matris integrita  
post puerperium.

2. Populus gentium  
sedens in tenebris  
surgit ad gaudium  
partus tam celebris:  
Iudea tedium  
fovet in latebris,  
cor gerens conscium  
delicet funebris,

O mira novitas...

*Text by Philip the Chancellor  
(1160–1236)*

*Blessed flesh  
of the Virgin Mary,  
at whose breasts  
the king of eminent name,  
concealing, under altered guise,  
the force of divine nature,  
has sealed a pact  
of God and Man*

*O astonishing novelty  
and unaccustomed joy  
of a mother still pure  
after childbirth.*

*The people of the nations  
huddling in the darkness  
rise up at the joy  
of so celebrated a birth.  
Judea nourishes its resentment  
in the shadows,  
its heart bearing the knowledge  
of the fatal crime.*

*O astonishing novelty...*

*Translation by Barbara DeMarco*

#### Dum sigillum

Dum sigillum summi patris  
signatum divinitus,  
in sigillo summi matris

*When the seal of the highest father  
Became manifest, Divinity appeared;  
In the seal of the highest mother*

signatur humanitus.  
Nec sigillum castitatis  
in puella frangitur;  
nec sigillum deitatis  
detrimentum patitur.

Dum humanum osculatur  
naturam divinitas,  
ex contactu fecundatur  
intacta virginitas.  
Mira virus osculandi,  
miranda sunt oscula,  
que dant vires fecundandi  
sine carnis copula.

### **I want to live**

I want to live where you live.

## **KNOW.**

### **Beata viscera**

3. Fermenti pessimi  
qui fecam hauserant,  
ad panis azimi  
promisa properant:  
sunt Deo proximi  
qui longe steterant,  
et hi njovissimi  
qui primi fuerant.

O mira novitas...

4. Partum quem destruis,  
Iudea misera!  
De quo nos argues,  
quem docet littera;  
si nova respuis,  
crede vel vetera,  
in hoc quem astruis

*Was displayed Humanity;  
Nor was chastity's seal  
In the maid broken,  
Nor did Divinity's seal  
Suffer any harm.*

*When Divinity kissed  
Human nature,  
By this touch fruitful made  
Was untouched virginity;  
O wondrous kiss of virtue!  
Much to be wondered at are the kisses  
Which gave power to make a fruitful  
Without conjunction of flesh.*

*Those who drunk the dregs  
of the most villainous ferment  
hasten at the promises  
of unleavened bread;  
they are the ones  
who had long stood close to God  
and these the newest  
who were first.*

*O astonishing novelty...*

*The birth which you destroy  
O wretched Judea!  
of him whom you denounce to us  
because he teaches the law;  
if you refuse the new law  
then believe the old law,  
in this One, whom you accuse,*

Christum considera.

*behold the Christ.*

O mira novitas...

*O astonishing novelty...*

5. Te semper implicas  
errore patrio;  
dum viam indicas  
errans in invio:  
in his que predicas,  
sternis in medio  
bases propheticas  
sub evangelio.

*You entangle yourself always  
in the ancestral error;  
as you point the way  
wandering aimlessly:  
among those things which you preach  
you strew into the midst  
the prophetic foundations,  
below the gospel.*

O mira novitas...

*O astonishing novelty...*

*Text by Philip the Chancellor*

*Translation by Barbara DeMarco*

### **I live in pain**

I live in pain  
for someone I once had  
for someone I once wanted  
for someone I once knew  
for someone I once loved without measure  
I see now that he left me  
because I did not give him all my love.  
I see now I was wrong  
and now I sleep alone.  
I want to hold him in my naked arms.  
I want to lie beside him in my bed.  
I want him more than any long-forgotten lovers ever loved before.  
My heart, my love,  
my senses, my sight,  
my life.  
Good friend, kind friend, fearless friend,  
when will I have you?  
when will you lie beside me?  
when will I give you my love?  
You know how much I want you.  
Promise me you will do what I say.  
Please do what I say.

*Text by David Lang, after Beatritz de Dia*

## Sederunt principes

Sederunt principes, et adversum me  
loquebantur:  
et iniqui persecuti sunt me.

Adjuva me, Domine Deus meus:  
salvum me fac propter  
misericordiam tuam.

*Gradual for the feast of St. Stephen,  
after Psalm 118:23, 86*

*The princes sat, and spoke against me:*

*they have persecuted me unjustly.*

*Do thou help me, Lord my God:  
Save me for thy mercy's sake.*

## I lie

Leyg ikh mir in bet arayn  
Un lesh mir oys dos fayer  
Kumen vet er haynt tsu mir  
Der vos iz mire tayer

Banen loyfn tsvey a tog  
Eyne kumt in ovnt  
Kh'her dos klingen – glin glin glon  
Yo, er iz shoy nient

Shtundn hot di nakht gor fil  
Eyns der tsveyter triber  
Eyne iz a fraye nor  
Ven es kumt mayn liber

Ikh her men geyt, men klapt in tir

Men ruft mikh on baym nomen  
Ikh loyf arop a borvese  
Yo! er iz gekumen!

*I lie down in bed alone  
and snuff out my candle  
Today he will come to me  
who is my treasure*

*The trains run twice a day  
One comes at evening  
I hear them clanging – glin, glin, glon  
Yes, now he is near*

*The night is full of hours  
each one sadder than the next  
Only one is happy  
When my beloved comes*

*I hear someone coming, someone raps on  
the door*

*Someone calls me by name  
I run out barefoot  
Yes! He is come!*

*Yiddish text by Joseph Rolnick*

*Translation by Kristina Boerger*



# LOVE.

## Beata viscera

6. Legis mosayce  
clausa misteria;  
nux virge mystice  
nature nescia;  
aqua de silice,  
columna previa,  
prolis dominice  
signa sunt propera.

O mira novitas...

7. Solem, quem librere,  
Dum purus otitur  
In aura cernere  
visus non patitur,  
cernat a latere  
dum repercutitur,  
alvus puerpere,  
qua totus clauditur.

O mira novitas...

*The mysteries of the Mosaic Law  
have been closed;  
the fruit of the mystical rod  
is unknown to nature;  
water from a stone,  
a column leading the way,  
are early signs  
for the people of God.*

*O astonishing novelty...*

*Vision does not endure  
to behold in its radiance  
the sun, unconcealed,  
as he rises forth, pure.  
Let the wholly enclosed womb  
of the woman delivered of child  
behold from the side  
as it is reflected.*

*O astonishing novelty...*

*Text by Philip the Chancellor*

*Translation by Barbara DeMarco*

## evening morning day

heaven earth  
earth darkness deep waters  
light light  
light light darkness  
light day darkness night evening morning day

firmament waters waters waters  
firmament waters firmament waters firmament  
firmament heaven evening morning day

waters heaven place land  
land earth waters seas  
earth grass herb seed fruit-tree fruit seed earth

earth grass herb seed tree fruit seed  
evening morning day

lights firmament heaven day night signs seasons days years  
lights firmament heaven light earth  
day night light darkness  
evening morning day

waters creatures birds earth firmament heaven  
sea-monsters creatures waters birds  
waters seas birds earth  
evening morning day

earth creatures birds earth firmament heaven  
sea-monsters creature waters birds  
waters seas birds earth  
evening morning day

earth creatures cattle things beasts earth  
beasts earth cattle every-creeping-thing  
man image likeness dominion fish sea birds air cattle earth every-creeping-  
thing  
man image image male female  
earth dominion fish sea birds air earth every-creeping-thing life herb  
every-thing evening morning day

*Text by David Lang, after Genesis 1*

## **La douce pensée**

La douce pensée  
qui me vient d'amour  
m'est au coeur entrée  
toujours sans retour  
tant l'ai désirée,  
la douce douleur,  
que rien qui soit née  
ne m'a tel savour.

*Gautier de Dargies*  
(ca. 1170 – ca. 1240)

*The sweet thought  
Which comes to me from love  
Enters into my heart  
Every day without ceasing.  
I have desired it so much,  
The sweet pain,  
That nothing that has been born  
Gives me such delight.*

*Translation by Mary Montgomery Koppel*

## Viderunt omnes

Viderunt omnes fines terræ  
salutare Dei nostri.

Jubilare Deo, omnis terra.

Notum fecit Dominus salutare  
suum;

ante conspectum gentium  
revelavit justitiam suam.

*Gradual for Christmas Day*

*All the ends of the earth have seen  
the salvation of our God.*

*Rejoice in the Lord, all lands.*

*The Lord has made known his salvation;*

*in the sight of the heathen  
he has revealed his righteousness.*

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