School of Music  
University of Washington  

Medieval Motets from France & Carols from Cornwall  
Saturday, December 5, 2015 7:30 PM  
Mary Gates Hall  
UW COLLEGIUM MUSICUM  
Directed by JoAnn Taricani  

LINDA EMERALD SARAH TARO  
Soprano Soprano Soprano Baroque guitar  
Visiting Scholar Doctoral student Doctoral student  
2014 graduate  

PROGRAM  
1. "Resonet in laudibus" (Latin carol; Italy, 14th century) 1:24  
2. "Ave, gloriosa virginum regina" (Conductus, Paris, 12th century) 3:14  
3. "Ave, lux luminum / Salve, virgo / MULIERIUM" (Motet, France, 13th century) 3:09  
4. "Agnus Dei" (Trope on the "Agnus Dei" text, Paris, 12th century) 3:49  
5. "O Maria, O felix puerpura" (Conductus, Paris, 12th century) 2:2  
6. "Ex semine rosa/Ex semine Habrahe / EX SEMINE" (Motet, France, 13th century) 2:04  
7. "Ex creato, non creatus" (Conductus, Paris, 12th century) 1:07  
8. "Prima dedit femina / MULIERIUM" (Motet, France, 13th century) 3:03  
9. "Nove geniture" (Conductus, Paris, 12th century) 2:05  
10. "Ave beatissima/Ave Maria / AVE MARIS STELLA" (Motet, France, 13th century) 2:00  
11. "Salve mater salvatoris" (Sequence, England, 13th century) 4:25  
12. "Dominator Domine / Ecce ministerium / DOMINO" (Motet, France, 13th century) 2:55  
15. "Canario" for guitar, by Giovanni Girolamo Kapsberger (ca. 1580-1651) 1:46  
16. "When Righteous Joseph Wedded Was" (Carol, Cornwall, 18th century) 3:15  
17. "Let All that Are to Mirth Inclin'd" (Carol, Cornwall, 18th century) 2:05  
18. " Whilst Shepherds Watch’d their Flocks" (Carol, Cornwall, 18th century) 1:01  
19. "A Virgin Most Pure," (Carol, Cornwall, 18th century) 2:36  
20. "Tomorrow Shall Be My Dancing Day" (Carol, Cornwall, 18th century) 1:44  

Please hold applause until the conclusion of each section, at the pause.
The first section of this concert includes motets, conductus, and other pieces written in Paris around the year 1200, some composed for the Cathedral of Notre Dame in Paris, music well suited to the open spaces of Mary Gates Hall. You will hear some chant, some organum (rhythmic harmonized pieces for several voices), and rhythmic conductus, which could be used in processions.

Also in the first half of the program is a series of motets for three voices from Paris in the early 1200s, with separate texts for each singer, leading to multiple layers of text sung simultaneously. To allow you to hear the layers, the singers will present the different lines one after another, then combine them in the complex polyphony that the motets convey.

The second section of the concert presents carols from 18th-century Cornwall, published in the early 1800s as a memory of childhood music from that region. Some are still well-known today, such as “Tomorrow will be my Dancing Day.” The final carol, a New Year song, is based on “Greensleeves,” which you will hear in the guitar before the voices enter.

We have added guitar accompaniment to the carols, improvised by the guitarist Taro Kobayashi.

We are delighted to be joined by the Canadian soprano and UW Visiting Scholar Linda Tsatsanis, who has won several awards for her virtuosity in early music, including the Early Music America Renaissance Competition. Emerald Lessley is in the doctoral program in voice and has sung several opera roles at the UW while also performing early and contemporary music. Sarah Riskind has joined the doctoral program in choral conducting, and the Baroque guitarist Taro Kobayashi graduated recently with degrees in physics and guitar, continuing to perform early music in Seattle.

The concert is being recorded; please hold your applause until the conclusion of each section, marked by “pause.” Thank you!

Resonet in laudibus (carol from Italy, ca. 1300)

Resonet in laudibus,  Let it resound in praise,
Cum jucundis plausibus  Signs of joy all around,
Sion cum fidelibus:  Sion, with faith:
  Apparuit quem genuit Maria!  It is known he is born to Mary!

Christus natus hodie,  Today Christ is born,
Ex Maria virgine,  From the virgin Mary,
Sine virile semine:  Without the seed of man,
  Apparuit quem genuit Maria!  It is known he is born to Mary!

Pueri, concinite,  Young ones, come together,
Nato Regi psallite,  Sing of the birth of the King
Voce pia dicite:  Say it with pious song:
  Apparuit quem genuit Maria!  It is known he is born to Mary!

Sion, lauda Dominum,  Sion, praise the Lord,
Salvatorem hominum,  The salvation of all people,
Purgatorem criminum:  The purger of sins:
  Apparuit quem genuit Maria!  It is known he is born to Mary!
Ave gloria (conductus from France, late 12th century)
(A conductus is a rhythmic rhymed poem, set as a single line of music, sung by one or more singers)

Ave, gloria virginum regina,
Vitis generosa, vitae medicina
Clementia resina.
Ave, copiosa gratie piscine,
Carnis maculosa, munda nos sentina,
Munditia cortina.

Claritate radiosa, stella matutina,
Brevitate legis glosa, perte lex divina
Irradiat doctrina.
Venustate vernans rosa, sine culpe spina,
Caritate viscerosa, auren huc inclina,
Nos serves a ruina.

Cedrus pudicitie, cypressus puritantis,
Mirra pententie, olive pietatis,
Tu myrtus lenitatis.
Vitis habundantie, tu palmes honestatis,
Palma patientie, tu nardus caritatis,
Fons ortus voluptatis.

Stilla roris; odor floris, verne novitatis,
Fons dulcoris, vas decoris, templum trinitatis,
Compages unitatis.
Stelle decor, placans equor, portus salutaris,
Ducem sequor, dulcem precor,
Parens expers paris, Maria stella maris.

O Maria, mater pia, sinus penitentium,
Debilium presidium, columna firmitatis,
Alumpna sanctitatis.
O benigna, laude digna, iubilus letantium,
Flebilium solatium, medela sanitatis,
Tutela libertatis.

Hail, glorious queen of virgins,
Noble vine, medicine of life,
Balm of mercy.
Hail, copious pool of grace,
Cleanse us from the polluted water of flesh
Mantle of cleanliness.

Radiant star, with morning light,
By a brief gloss of the law, through you, divine law
Has cast light on doctrine.
Flowering springtime rose, thorn without sin,
Flesh full of caring, incline your ear,
And save us from ruin.

Cedar of chastity, cypress of purity,
Myrrh tree of penitence, olive tree of piety,
You are the myrtle of leniency.
Vine of abundance, you sprout of honesty
Palm tree of patience, you balm of love
Pleasantly rising fountain.

--Drop of dew, floral scent of springtime newness,
Sweet fount, elegant vase, temple of unity,
Juncture of the unity.
Star's elegance, placating senses, harbor of salvation,
I follow you as leader, and pray your sweetness,
Parent lacking an equal, Mary, star of the sea

O Mary, holy mother, confidant of the penitent,
Guardian of the failing, column of stability,
Nourisher of holiness.

O gentle one, worthy of praise, jubilation of the joyful,
Solace of the weeping, healthful remedy,
Safeguard of liberty.
**Ave, lux luminum / Salve, virgo / MULIERIUM** (Motet, 13th-century France)

(A motet has three layers of music: a fragment of chant on the bottom part, with two voices added above, each singing a different text; you will hear the chant alone, then the other parts will be layered above the chant)

**CHANT:** MULIERIUM (chant fragment: “Of the women”)

**TOP PART:**
- Ave, lux luminum, Hail! light of lights.
- Ave, splendor et lux Hail! splendour and light
- ecclesie, of the Church,
- Specie graciously
- Superans omnia, surpassing all things,
- Can doris lilia, pie; Lily of bright light;
- Aduuva nos in holiness, help us
- in hac valle miserie: in this vale of misery;
- Mater plena grade, Mother, full of grace,
- Dona nobis in heavenly halls,
- celestis patrie hope of men.
- sedem, spes
- hominum.

**MIDDLE PART:**
- Salve, virgo, rubens rosa, Hail! virgin, bright-red rose
- Sola Christi parens gloriosa, Sole glorious parent of Christ,
- Fulgida stella, lux-iocosa, Shining star, joyful light;
- Ave, legis glosa formosa, Hail! beautiful gloss of the law.
- Cantus dulcis prosa, Sweet-chanted song,
- Morte libera nos exosa, Free us from hateful death
- Ut fruamur luce gracias, So that we may enjoy grace-giving light.

**Agnus Dei, with added trope “Qui de virgineo”** (Paris, 12th century)

(A trope adds new text and music to an original piece of chant; in this case, the troped text adds commentary to the “Agnus Dei” of the Mass; below, the chant is in *italics*, with the added trope inserted between the original lines of text)

*Agnus Dei qui tollis peccata mundi,*
Qui de virgineo sumpsisti corpore corpus.
*Miserere nobis.*

*Lamb of God, who takes away the sins of the world,*
Who from a virgin’s body, took on his own body,
*Have mercy on us.*

*Agnus Dei qui tollis peccata mundi,*
Et nostrum propitio sanasti vulnere vulnus.
*Miserere nobis.*

*Lamb of God, who takes away the sins of the world,*
And by your own wound, you healed our wound,
*Have mercy on us.*

*Agnus Dei qui tollis peccata mundi,*
Lux et ymago patris verum de lumine lumen.
*Dona nobis pacem.*

*Lamb of God, who takes away the sins of the world,*
Light and image of the father, from light, true light.
*Grant us peace.*
O Maria, O felix puerpera (Conductus, 12th-century Paris)

(A conductus is a rhythmic rhymed poem, set as a single line of music, sung by one or more singers)

O Maria, O felix puerpera,
Mater pia, Cuius suxit ubera,
Qui creavit sidera, munera,
De te fluunt dulcia,
Spiritus sancti cratera.

Aqua viva, Clausa semper ianua
Progressiva, Stella non occidua,
Ficus sed non fatua, Riga
Paradisi pascua,
Balsamus, myrtus, oliva.

Salomonis Thronus es eburneus,
Visionis, Electinus urceus,
David sitim satians Puteus,
Tu septenus cereus
Donis septenis radians.

Iacob scala, Fac me celum scandere,
Mundi mala, Carne, Satan fugere,
Tol1ens Eve misere -
Scandala, Pietatis ubere
Gratie fove sub ala.

O Mary, O happy new mother,
Holy mother, at whose breast
Was nourished He who created the stars:
Sweet gifts flow from you,
chalice of the Holy Spirit.

Living water, passing through a door
Always closed, star never setting,
Fig-tree not barren, well-watered
Pasture of Paradise,
Balsam, myrtle, olive.

You are Solomon’s ivory throne,
Vision’s amber water jar,
Well satisfying David’s thirst,
You, a seven-fold waxen-light
Radiating the seven-fold gifts.

Jacob’s ladder, make me climb the heavens,
And flee the evils of the world, flesh and Satan,
Bearing away Eve’s wretchedness;
With your breast of piety
Nourish us under the wings of grace.

Interior, Cathedral de Notre Dame, Paris, late 12th century
Ex semine rosa / Ex semine Habrahe/ EX SEMINE (Motet, France, 13th century)

(The chant is sung alone, then the other parts are layered over the chant.)

CHANT: EX SEMINE (chant fragment: “From the seed”)

**TOP PART:**
Ex semine
rosa prodit spine;
fructus oleo
oleastro legitur;
virgo propagine
nascit in Judee:

**Middle Part:**
Ex semine Habrahe,
divino moderamine,
ignem pio numine
producis, Domine,
hominis salutem
paupertate nuda,
virginis nativitate
de tribu Iuda.

**Bottom Part:**
From the seed of Abraham, 
by divine control,
you in divinity bring
forth a fire, Lord, and
by a virgin-birth, from
the tribe of Judea do
bring forth man’s salvation
in his direst need.

Ex creata, non creatus (Conductus, 12th-century Paris)

Ex creata, non creatus
Nasci nobis est dignatus,
Qui pro nobis humanatus
Nate tulit esse natum,
Formam indutus hominis,
Sed salvo iure numinis,
Ut sic per partum virginis
Veteris posset crucinms
Dilui reatus.

From her created, yet not created,
Worthy to be born for us
Who made human for us
Yielded to being born,
Taking on the form of man,
Yet by the unshaken law of divine will,
So that by a virgin giving birth,
From ancient sins a sinner
Might be thoroughly cleansed.

Prima dedit femina / Mulierium hodie / MULIERIUM (Motet, 13th-century France)

(The chant is sung alone, then the other parts are layered over the chant.)

CHANT: MULIERIUM (chant fragment: “Of the women”)

**TOP PART:**
Prima dedit femina
serpentes consilio;
plange femina!
Sed tu, domina,
medicine nuncio
credis Dei, filium
concipis in gremio;
tibi psallat concio
laudancium.

**Middle Part:**
Mulierum hodie
maior natus oritur,
preco gracie,
sol justicie,
templum Dei
panditur.

Today, born of women,
a greater birth is arisen,
the herald of grace,
the sun of justice;
the temple of God is open.
He is the star of stars,
the first light of the Church,
and of women
the first voice of joy.

**Bottom Part:**
The first woman
gave in to the advice
of the serpent;
weep, woman!

But you, mistress,
when God’s remedy
was announced,
did believe, and did
receive his son in
your womb; and so
to you may the
praising chorus
sing psalms.
**Nove geniture** *(Conductus, Paris, late 12th century)*

To a new birth, Yields the force of nature;  
Contrary to the laws of the flesh,  
A chaste virgin gives birth.  
Indeed, by a new law, Nature is forced to retreat  
When Christ is born.

**Ave beatissima / Ave Maria / AVE MARIS STELLA** *(Motet, France, 13th century)*

(The chant is sung alone, then the other parts are layered over the chant.)

**CHANT: AVE MARIS STELLA** *(chant fragment: “Hail, star of the sea”)*

**TOP PART:**
- Ave, beatissima,  
- Civitas, Divinitas,  
- Eterno felix  
- gaudio,  
- Habitaculum  
- justicie,  
- Karissimum  
- lilium;  
- Mater nobilis  
- obscura  
- Plasmatorem  
- Quatimus  
- reemptos  
- sanguine teueatur,  
- Ut viventes  
- Xristo; Ynicemus  
- et zyma.

**MIDDLE PART:**
- Ave Maria,  
- gracia plena,  
- Dominus tecum;  
- benedicta tu  
- in mulieribus, et  
- benedictus fructus  
- ventris tui. Amen.  
- Natum  
- dulcissimum  
- pro nobis  
- peccatoribus exora,  
- beata Maria.

**CHANT:**

Hail! most blessed city,  
Divinity, happy  
in eternal joy,  
dwelling place of justice, dearest lily,  
noble mother,  
pray thy Son,  
so that He, by his blood, may guard us  
redeemed,  
that living, we may sing hymns to Christ; and purify the old leaven before his very seat of mercy.

Hail Mary, full of grace;  
the Lord be with you;  
blessed are you among women and blessed be the fruit of thy womb,  
Amen. Beseech your Sweetest Son for us sinners,  
blessed Mary.
Ex semine rosa / Ex semine Habrahe/ EX SEMINE (Motet, France, 13th century)

(The chant is sung alone, then the other parts are layered over the chant.)

CHANT: Ex semine (chant fragment: “From the seed”)

**TOP PART:**

Ex semine
rosa prodit spine;
fructus olee
oleastro legitur;
virgo propagine
nascitur Judee:
stelle matutine
radius exoritur
nubis caligine,
radio sol stelle;
petra fluit melle;
parit flos puerle
verbum sine semine.

From the seed of a thorn
springs forth a rosebud;
it fruit from the mellow
olive vine; a virgin arises
from a descendant of
Judea:
a ray of the morning star
arises from the mists of
a cloud, the sun from
the ray of a star; the rock
flows with honey;
the maid’s flower bears
the Word, without seed.

**MIDDLE PART:**

Ex semine Habrahe,
divino moderamine,
ignem pio numine
produces. Domine,
hominis salutem
paupertate nuda,
virginis nativitate
de tribu Juda.
lan propinas ovum,
per natale novum,
piscem, panem dabis
partu sine semine.

From the seed of Abraham,
by divine control,
you in divinity bring
forth a fire, Lord, and
by a virgin-birth, from
the tribe of Judea do
bring forth man’s salvation
in his direst need.
Now for this new birthday,
you set forth an egg,
and give us fish and bread
for this birth without seed.

Ex creata, non creatus (Conductus, 12th-century Paris)

Ex creata, non creatus
Nasci nobis est dignatus,
Qui pro nobis humanatus
Nate tuit esse natus,
Formam indutus huminis,
Sed salvo iure numinis,
Ut sic per partum virginis
Veteris posset criminis
Dilui reatus.

From her created, yet not created,
Worthy to be born for us
Who made human for us;
Yielded to being born,
Taking on the form of man,
Yet by the unshaken law of divine will,
So that by a virgin giving birth,
From ancient sins a sinner
Might be thoroughly cleansed.

Prima dedit femina / Mulierium hodie / MULIERIUM (Motet, 13th-century France)

(The chant is sung alone, then the other parts are layered over the chant.)

CHANT: Mulierium (chant fragment: “Of the women”)

**TOP PART:**

Prima dedit femina
serpentis consilio;
plange femina!
Sed tu, domina,
medicine nuncio
credis Dei, filium
concipis in gremio;
tibi psallat concio
laudantium.

The first woman
gave in to the advice
of the serpent;
weep, woman!
But you, mistress,
when God’s remedy
was announced,
did believe, and did
receive his son in
your womb; and so
to you may the
praising chorus
sing psalms.

**MIDDLE PART:**

Mulierum hodie
maior natus oritur,
preco gracie,
sol iusticie,
templum Dei
panditur.
Hie est sydus
syderum,
prima lux ecclesie,
prima vox leticie
mulierum.

Today, born of women,
a greater birth is arisen,
the herald of grace,
the sun of justice;
the temple of God is open.
He is the star of stars,
the first light of the
Church,
and of women
the first voice of joy.
"Salve mater salvatoris" (sequence, England, early 13th century)

(A sequence consists of rhymed pairs of lines; in this unusual sequence, the musical lines can be combined, so you will hear each two lines sung separately, then sung together)

Salve mater salvatoris, mater salutifera:
Spes Maria peccatoris, virgo et puerpera,
Salve virgo specialis specialis meriti:
Genitrix et temporalis, ante tempus geniti.
Hanc in vallum descensus, divina sublimitas:
Scallam sibi de te pura fecit, O virginitas.

In scripturis quantum flores, angelorum domina:
Te distincti velud flores digna pingunt nomina.
Portam ceii te vocare didicit religio:
Et castellum quod intrare, placet Dei filio.
Venter tuus, O puella, thalamus, palatium,
Aula, domus, templum, cella, civitas, sacrum.
Virga, rubus appellaris, flos, fenestra, ianua,
Mater Dei, lux solaris, Jesse stirps ingueva.
Vitis, uva, rosa, stella, margarita, lillium:
Digna, dignum interpella pro indignis filium.

Hail mother of the saviour, salvation-bearing mother:
Mary hope of the sinner, both virgin and child-bearer.
Hail matchless virgin of matchless merit:
Earthly mother of the son born before time.
Being about to descend into this valley, the divine loftiness
Made for itself a ladder out of you, pure virginity.
How you bloom in writings, mistress of the angels:
Worthy names adorn you like beautiful flowers.
Religion has learnt to call you the gate of heaven:
And the citadel it pleases the son of God to enter.
Your womb, O maiden, is bedroom, palace,
Hall, home, temple, chamber, city, sanctuary.
You are called stem, bush, flower, window, door,
Mother of God, light of the sun, noble root of Jesse.
Vine, grape, rose, star, pearl, lily:
Worthy one, intercede for the unworthy with your worthy son.

Dominator Domine / Ecce ministerium / DOMINO (Motet, 13th-century France)

▷ (The chant is sung alone, then the other parts are layered over the chant.)

CHANT: DOMINO (chant fragment: "Lord")

Top part: Dominator
Domine, qui de virgine
matre natus,
immolatus
es pro homine;
munda nos a
crimine,
ultet plauetu
gemino,
tibi sine termino
benedicamus
Domino!
Lord and ruler,
who,
born of a virgin
mother,
was sacrificed for
man;
 cleanse us from
sin,
that with dual
applause of joy, let
us,
 without end,
bless you, the
Lord!

Middle part: Ecce ministerium
profert alvus
virginis
mire lucis radium;
partus iste vicium.
Nunc sine finali
termino
hymnnum
referamus Domino.
Behold the ministry,
the womb of the
Virgin
brings forth a ray of
marvellous light;
that birth took away
the sin of the first
man;
and now without end let
us
raise hymns to the
Lord!
Two bicinia from the *Musae Sioniae* (1607), by Michael Praetorius (ca. 1571-1621)

(A bicinium is a two-voice piece, often creating polyphony based on a piece of chant or Lutheran chorale tune. In these pieces, you will hear a piece of chant or chorale, then the polyphony built with that melody)

**“Benedicamus Domino” (bicinium, Germany, Michael Praetorius)**
(chant and polyphony)

“Benedicamus Domino, Alleluia”  
“Let us bless the Lord, Alleluia!”

**“In dulci jubilo” (bicinium, Germany, Michael Praetorius)**
(chorale tune and polyphony)

In dulci jubilo,  
nun singet und seid froh.  
Unsers Herzen Wonne  
leit in præsepio,  
Leuchtet als die Sonne,  
matri in gremio  
Alpha es et O!

In sweet jubilation  
now sing and be joyful.  
Our heart’s delight  
lies in a manger  
And shines like the sun  
in his mother’s lap.  
He is the Alpha and Omega!

O Jesu parvule,  
nach dir ist mir so weh  
Tröst mir mein Gemüte  
O puer optime  
Durch alle deine Güte  
O princeps gloriae—  
Trahe me post te.

O little Jesus,  
I always yearn for you,  
Comfort me and stay with me,  
O best of boys,  
Through your great goodness,  
O prince of glory,−  
Draw me closer to you.

O Patris caritas,  
O nati lenitas  
Warn all verloren  
per nostra crimina  
So hat er uns erworben  
coeorum gaudia  
Quanta gratia!

O charity of the father,  
O gentleness of the birth,  
We had been lost  
through our sins.  
But he has granted us  
the joys of heaven.  
Ay, would that we were there!

Ubi sunt gaudia  
nirgends mehr genn da,  
Da die Engel singen  
nova cantica,  
Und die Harfen klingen  
in regis curia  
Eia wärn wir da!

What are the joys  
more deep than there?  
There the angels sing  
new songs  
And the bells are ringing  
in the court of the king.  
Ay, would that we were there!

— *PAUSE* (one minute, until the guitarist comes forward) —
Canario (solo guitar), by Giovanni Girolamo Kapsberger (ca. 1580-1651)
(Arranged for Baroque guitar by Stephen Stubbs)

When Righteous Joseph Wedded Was (Carol, 18th-century Cornwall)

When righteous Joseph wedded was
To Israel's Hebrew maid,
The Angel Gabriel came from Heav'n,
And to the Virgin said:
Hail, blessed Mary, full of grace,
The Lord remain on thee;
Thou shalt conceive and bear a Son,
Our Saviour for to be.

Chorus.
Then sing you all, both great and small,
Now well, now well, now well;
We may rejoice to hear the voice
Of the Angel Gabriel.

'Tis wondrous strange, said Mary then,
I should conceive and breed,
Being never touched by mortal man,
But pure in word and deed.
The Angel Gabriel thus replied,
'Tis not the work of man,
But as the Lord in Heav'n decreed,
Before the world began.

Chorus.
Then sing you all, both great and small,
Now well, now well, now well;
We may rejoice to hear the voice
Of the Angel Gabriel.

Whilst Shepherds Watch'd their Flocks (Carol, 18th-century Cornwall)

Whilst Shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone all around.

"Fear not, said he, for mighty dread
Had seized their troubled mind,
"Glad tidings of great joy I bring
To you and all mankind.

"To you in David's town this day
Is born of David's line
A Saviour, which is Christ the Lord,
And this shall be the sign.

"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from Heaven to men
Begin and never cease."
A Virgin Most Pure  (Carol, 18th-century Cornwall)

A virgin most pure, as the Prophets do tell,
Hath brought forth a baby, as it hath befell,
To be our Redeemer from death, hell and sin,
Which Adam's transgression had wrapped us in.

Refrain
Aye, and therefore be you merry,
Rejoice and be merry,
Set sorrow aside;
Christ Jesus was born on this tide.

Then were they constrained in a stable to lye,
Where horses and asses they us'd for to tie;
Their lodging so simple they held it no scorn,
But against the next morning Christ Jesus was born.

Refrain
Aye, and therefore be you merry,
Rejoice and be merry,
Set sorrow aside;
Christ Jesus was born on this tide.

But, when they had entered the city so fair
A number of people so mighty was there,
That Joseph and Mary, whose substance was small,
Could get at the Inn there no lodging at all.

Refrain
Aye, and therefore be you merry,
Rejoice and be merry,
Set sorrow aside;
Christ Jesus was born on this tide.

Tomorrow Shall Be My Dancing Day  (Carol, 18th-century Cornwall)

Tomorrow shall be my dancing day;
I would my true love did so chance
To see the legend of my play,
To call my true love to my dance;

Chorus
Sing, oh! my love, oh! my love,
my love, my love,
This have I done for my true love.

Then was I born of a virgin pure,
Of her I took fleshly substance
Thus was I knit to man's nature
To call my true love to my dance.

Chorus
Sing, oh! my love, oh! my love,
my love, my love,
This have I done for my true love.
Let All that Are to Mirth Inclin'd  
(Carl 18th-century Cornwall)

Let all that are to mirth inclin'd,
Consider well, and bear in mind,
What our good God for us has done,
In sending his beloved Son.

Chorus
For to redeem our souls from thrall,
Was Jesus Christ born to us all.

Near Bethlehem some Shepherds keep
Their flocks and herds of feeding sheep;
To whom God's Angel did appear,
Which put the shepherds in great fear.

Chorus
For to redeem our souls from thrall,
Was Jesus Christ born to us all.

The twenty-fifty day of December
We have good cause for to remember:
In Bethlehem upon that morn,
There was the bless'd Messiah born.

Chorus
For to redeem our souls from thrall,
Was Jesus Christ born to us all.

A New Year song: The old yeare now away is fled  
(London, 1642)

The old yeare now away is fled,
The new year it is entered:
Then let us now our sins downe tread, And joyfully all appear!
Let's merry be this holy day, and let us now both sport and play;
Hang sorrow! Let's cast care away! God send you a happy new yeare!

And now let all the company,
In friendly manner all agree,
For we are here, welcome all may see, Unto this jolly good cheer!
I thanke my master and my dame, the which are founders of the same;
To eate and drink now is no shame, God send us a happy new yeare!

Come, give us more liquor when I do call,
I'll drink to each one in this hall,
I hope that so loud I must not bawle, But unto me lend an ear;
Good fortune to my master send, and to my dame which is our friend;
Lord blesse us all, and so I end; and God send us a happy new yeare!

Best wishes for a holiday season of great music and good cheer!
For notification regarding a CD of this concert, please sign up for the mailing list at the door.

The next Collegium Musicum concert will be on April 29, 2016:
"Exquisite Song": music of the Tudor and Elizabethan courts,
for the 400th anniversary of William Shakespeare's death