

Tuesday, May 8, 2012 at 8:00PM

Taplin Auditorium in Fine Hall

Composers Ensemble at Princeton  
Barbara White and Michael Pratt, Directors

### NEWSPEAK

Caleb Burhans, *Violin, Voice*

Mellissa Hughes, *Voice*

James Johnston, *Piano/Synthesizer*

Taylor Levine, *Electric Guitar*

David T. Little, *Drums*

Eileen Mack, *Clarinets*

Brian Snow, *Cello*

Rubin Kodheli, *Cello\**

Peter Wise, *Percussion*

\*joining NEWSPEAK for this performance

*Solidarity (Fan the Flames of Discontent)*

**Quinn Collins**

“The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few, who make up the employing class, have all the good things of life.

— Preamble to the IWW Constitution

*Solidarity (Fan the Flames of Discontent)* borrows and adapts texts from various songs of the Industrial Workers of the World (IWW) or “Wobblies.” Generally sung to other familiar tunes, these songs date from 1915-1936. Drawing from purely musical sources of the labor movement as well, the piece is peppered with quotations from the Cornelius Cardew melodies *Smash the Social Contract* and *We Sing For the Future*, as well as the Italian labor song *Bandiera Rossa*, Woody Guthrie’s classic *This Land is Our Land*, and the 19<sup>th</sup> century abolitionist tune *John Brown’s Body*. *Solidarity* was written in 2012 for NEWSPEAK, and this evening’s performance is its premiere.

“When the Union’s inspiration through the worker’s blood shall run,  
There can be no power greater anywhere beneath the sun.

Yet what force on earth is weaker than the feeble strength of one?  
But the Union makes us strong.”

— Ralph Chaplin, *SOLIDARITY FOREVER!*

*Let the Bodies Hit the Floor*

**Dmitri Tymoczko**

*Let the Bodies Hit the Floor* (2009) is a mash-up of songs and poems from World War I, juxtaposed with the recorded voice of an American soldier recalling the 2004 siege of Fallujah. At the end of the piece, the soldier’s voice is replaced by a recorded female voice, speaking a text drawn from the same WWI-era poems, but scrambled even more dramatically. The piece was written for, premiered by, and recorded by NEWSPEAK.

— INTERMISSION —

*Here I am*

**Lainie Fefferman**

*Here I Am* is the most intensely personal piece I have ever written. You who know me see that a lot of my identity, as a person and often as a composer, is wrapped up in my Jewish-ness. A lot of times though, looking at my lifestyle and my extremely inconsistent practice of rituals, I get lumped into a group many people call “Secular Jews.” I’ve always had a beef with this title. It’s my thinking that regardless of personal beliefs or faith structure, calling someone a Secular Jew might necessarily involve a hypocrisy, or at very least an ingratitude toward this religion that has kept a tiny number of people together and strong and creative for such a huge number of years (5772 and counting, baby!). The valuing of independent thought is central to Judaism, and though I’ve done no actual scholarship to come to this conclusion, I think Jews who may not “believe” may have ultimately gotten many of the stereotypical aspects of their character (irreverence for authority, tenacity, humor, scholarship, chutzpah, etc.) from the nature of the Jewish faith. Anyway, I think I have and I’ve chosen to engage with the religion in an attempt to understand my own mind and heart more deeply.

This piece is my personal look at 9 different sections of the Torah (The Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) that have stuck with me, for better or worse. The rules in Leviticus make me nuts (insulting your parents, being homosexual, and seeing ghosts are all punishable equally by death); Lot’s offering of his daughters to the people of Sodom makes me cringe (he offers them in exchange for the safety of his guests, the angels); Abraham’s pluck makes me hugely proud (he haggles with the divine over how many innocent men are

needed to save Sodom!); and Abraham’s willingness to sacrifice his own son for his beliefs makes me constantly question my own nature. In picking the style of music to go with each text, I let myself be really intuitive and irrational, so I don’t know if my feelings about my chosen passages will be clear, but I hope they will!

Thanks to: NEWSPEAK and Väaj for believing in this project, and especially to the amazing Mellissa Hughes (whose artistry and power could turn Happy Birthday into an epic masterpiece). Thanks to the whole CE gang (Kate, Chris, Andres, and Barbara) for doing so many things they didn’t have to do to bring the piece to life. Thanks to Paul, my lovely advisor, for being gently inspiring of action. Thanks to Rabbi Julie Roth, for giving me great hope for the future of Jewish thought and culture. Thanks and love to my family, who is responsible for giving me (past, present, and future) such a firm sense of identity and strength. And finally, a humongous kiss on the noggin to my husband Jascha, whose wonderful ear is probably still tired from all the midi scores I made him listen to and comment on while I was working on this piece.

#### ABOUT THE PERFORMERS

**N**EW SPEAK has been featured as a part of the Tune-In Festival with Eighth Blackbird at the Park Avenue Armory, the Ecstatic Music Festival In NYC, on New Sounds Live, and at the International Festival of Arts and Ideas. They have headlined on the MATA Festival, shared bills with The Fiery Furnaces as part of Wordless Music, and performed as part of John Zorn’s Full Force festival.

“You could call this punk classical,” *Lucid Culture* says of the New York-based amplified octet, NEWSPEAK. “Fearlessly aware...(and) resolutely defiant.” “If more groups played music with such life, power, and passion,” says *Sequenza21* “nobody would think this music is “dead.” *New Sounds* host and tastemaker John Schafer has called them “important players on the new music scene here in New York” and Danny Johnson, of the *New Haven Advocate*

has proclaimed: “these players are so great! ... first-rate.”

NEWSPEAK’S debut album, *sweet light crude* “could easily keep a whole nation full of chamber rock lovers well lubricated for a whole year.” (*Arcane Candy*) It “is a provocative recording that’s also fun and satisfying to listen to, and it may be as seminal for the next generation of composers as Icebreaker’s debut CD was for this one.” (George Grella, *The Big City*). They “inhabit a world in which all genres are on an equal playing field. And that’s the way they like it.” (*The Silent Ballet*).

An early standout within New York’s “indie-classical” scene, members of NEWSPEAK met in New York City in the 2005. The current ensemble began performing together in 2008. Newspeak released their first CD with New Amsterdam Records in November 2010, will appear on this summer’s 25<sup>th</sup> anniversary Bang

On A Can Marathon as a part of the River to River Festival, and will appear at the Atlas Performing Arts Center in Washington D.C. this fall, just prior to the upcoming Presidential election.

Soprano **Martha Cluver** has been hailed by *The New York Times* for her “fluid, dark hued,” and “souful” vocals. As a soloist, Cluver has performed a number of works by Morton Feldman, including the very thrilling *Neither*, and has recorded *Voice and Instruments* for Mode Records, which has received high acclaim. She also premiered the opera “La Douce” by Portuguese composer Emmanuel Nunes, in a very demanding role for soprano with the Remix Ensemble in Porto, Portugal. As a chamber musician, Cluver has recorded and performed many works by Steve Reich, John Zorn, Caleb Burhans, Merrill Garbus of tUnE-yArDs, Bill Brittnelle, Sarah Kirkland Snider and Judd Greenstein. This May, she will be performing as soprano soloist with Albany Symphony’s new music group “Dogs of Desire”. Cluver is a founding member of the 8-person vocal group, Roomful of Teeth, in which has held residency for the past 3 summers at Mass Moca in North Adams, MA, where they learn “out of the box” vocal techniques and premiere newly commissioned works. As a choral singer, Cluver is a regular member of the Trinity Wall Street Choir, Antioch Chamber Ensemble, Voices of Ascension, and the Clarion Music Society. She received her Bachelors degree in viola performance from the Eastman School of Music in 2003, where she studied with John Graham.

Hailed by *The New York Times* as “one of New York’s freshest, most compelling interpreters” soprano **Melissa Hughes** enjoys a busy career in both contemporary and early music. She has collaborated with Julia Wolfe, Michael Gordon, David Lang, and Steve Reich and premiered works written expressly for her by Caleb Burhans, Missy Mazzoli, Ted Hearne, Corey Dargel, and Frederic Rzewski.

This season she performed the world premieres of David T. Little’s *Am I Born* with Alan Pierson and the Brooklyn Philharmonic, and Alex Temple’s *Liebeslied* for the opening of the SONiC Festival; sang Jonathan Berger’s *Theotokia* at Stanford Lively Arts with the St. Lawrence String Quartet and Pedja Muzijevic; and Mohammed Fairouz’s *Tahwida* with clarinetist David Krakauer at Carnegie Hall’s Weill Hall.

Upcoming engagements include David Coll’s *Position, Influence* and Matt Marks’s *The Little Death*, Vol. II for the MATA Festival, and a tour to Amsterdam and Ireland with Alarm Will Sound.

**Caroline Shaw** is a second-year graduate student in composition.

#### ABOUT THE COMPOSERS

**Quinn Collins** is a composer of rhythmically engaging acoustic and electroacoustic music who aims to combine rigorous formal schemes and processes with

rock energy, occupying a space where brains and adrenaline collide. He earned a B.M. in composition in 2005 at the University of Cincinnati’s College-Conservatory of Music, studying with Frederic Rzewski and Michael Fiday and completed his M.M. in composition at the University of Illinois, Urbana-Champaign in 2009, studying with Zack Browning, Erik Lund, and Scott Wyatt. He is currently pursuing graduate studies as a doctoral fellow at Princeton University. He is also active as a bass guitarist, improviser, and theatrical sound designer. His music has been performed by ensembles such as the orkest “de ereprijs,” members of Bang on a Can, TRANSIT, the University of Illinois New Music Ensemble, Cadillac Moon Ensemble, Loadbang, the Ogni Suono Saxophone Duo, and TV Buddha. A native of Bloomsburg, Pennsylvania, he currently resides in Princeton, New Jersey.

**Lainie Fefferman** has written music for voices, orchestral instruments, banjos, bagpipes, shawms, car parts, and electronic media. Her music draws inspiration from the rigorous, the gorgeous, the nasty, and the zany. She began her studies as a math major, but ended up a composer at Yale and is now working toward a Ph.D. in composition at Princeton (she’s in her fifth year). Her recent collaborators include NEWSPEAK, JACK Quartet, Sō Percussion, and electric guitar quartet Dither. She has sung at the United Nations, been a rehearsal pianist at Westminster Choir College, and performed on kazoo with the Bang on a Can All-Stars.

She and her husband Jascha Narveson run a cooperative music space in Brooklyn called Exapno (see exapno.org). Starting in the fall, she’s going to teach math to the quirky, fabulous student body at Saint Ann’s School in Brooklyn.

#### GS TEXTS

##### **Quinn Collins *Solidarity (Fan the Flames of Discontent)***

Text compiled and adapted from *The Big Red Songbook* (Archie Green, David Roediger, Franklin Rosemont, Salvatore Salerno, editors), authors are noted below:

JOE FOLEY:

**P**luggin’ like a sucker ‘til five!

NELS PETERSON:

**W**e’ll fill their jails and bull-pens,  
That’s the one and only means.

FRANK LITTLE:

**U**nite to break for aye the chains,  
That getter fast your brawn and brains,  
Enact the role that history  
In blood and iron writ for thee.

SOPHIE FAGIN:

**C**alloused, grimy, battered hands,  
Bruised and seared and ugly hands,  
Hands that build and push and heave,  
Hands that plant and reap and weave,  
Hands too numb to ask reprieve.

FRANK LITTLE:

But we live in an age that sneers at useful men.  
An age whose god and great "I am"  
Is tinsel, and tissue, shoddy, and sham.  
(An age where god was great, an age where god was.)

ANONYMOUS:

Let freedom sting.  
Land where we're full of pride  
Because our parents died  
On this and not the other side.  
Let freedom sting.  
Our country once was free,  
with opportunity,  
But now we sing:  
Land where all hope has died,  
And justice is denied,  
Except to those on the inside.

SOPHIE FAGIN:

Ruling men have gentle hands,  
Pampered, cleanly useless hands,  
Manicured and scented hands,  
Hands that never dug a ditch,  
(Working men have dirty hands)  
Idle hands of the idle rich,  
(Such are the hands of Labor).  
Revolutions are not made  
By scented hands with sweet pomade.  
Ugly hands learn to resist,  
Ugly hands make husky fists!

DOROTHY TERRISS:

Workers, workers, why can't we stand  
hand in hand?  
Why not line up and make the industry stand  
still?  
Then we will not be slaves in Gary's\* mill.

RALPH CHAPLIN:

They have taken untold millions that they  
never toiled to earn,  
But without our brain and muscle not a single  
wheel can turn.  
We can break their haughty power, gain our  
freedom when we learn  
That the Union makes us strong.

\* Elbert Gary (1846-1927), U.S. Steel, namesake  
of Gary, Indiana.

### Lainie Fefferman *Here I am*

The following comes from the *Jewish  
Publication Society* translation of the Hebrew  
Bible. Once or twice I added or removed a "the"  
or an "and" for the sake of the music, but I have  
in no way altered content.

### 1. Lot's Daughters (Gen 19:1-11)

Two angels arrived in Sodom, in the  
evening, as Lot was sitting at the gate.  
When Lot saw them he rose to greet them and,  
bowing low with his face to the ground, he said:  
"Please my lords, turn aside to your servants  
house and spend the night."  
But they said:

"No, we will spend the night in the square."  
But he urged them strongly, so they turned his  
way and entered his house.  
He prepared a feast for them and they ate.

They had not yet lain down when the town's  
people, men of Sodom, young and old, gathered  
about the house.

And they shouted to Lot:  
"Where are the men who came to you tonight?  
Bring them out to us that we may lay with  
them!"

So, Lot went out to them, to the entrance, shut  
the door behind him, and said:

"I beg you my friends, do not commit such a  
wrong. Look, I have two daughters, who have  
not known a man. Let me bring them out to  
you and you may do to them as you please; but  
do not do anything to these men."

But they said: "Stand back! This fellow Lot  
came here as a stranger, and already he acts the  
ruler! Now we will deal worse with you than  
with them!"

And they pressed hard against the person of Lot  
and moved forward to break the door.

But the angels stretched out their hands and  
pulled Lot into the house and shut the door.  
And the people outside, men of Sodom, young  
and old, they struck with a blinding light.

### 2. The Nephilim (Gen 6:4)

It was then,  
and later too,  
the Nephilim appeared on earth.

When the divine beings lay with the daughters  
of men  
who bore to them offspring.  
They were the heroes of old -  
the men of renown.

### 3. The Offerings (Num 7:12-17)

And he that presented his offering the first day  
was Nashon the son of Amminadab of the tribe  
of Judah;  
and his offering was:

One silver dish  
the weight thereof was a hundred and thirty  
shekels  
One silver basin  
of seventy shekels  
One golden pan  
of ten shekels full of incense  
One young bullock  
One ram  
One he-lamb for a burnt offering  
One male goat for a sin offering  
Two oxen  
Five rams  
Five he-goats  
One he-lamb of the first year

### 4. The Rules (Deut 22:9-11/Deut 23:1-2)

You shall not sow your vineyard with two kinds  
of seed;  
You shall not plow with an ox and an ass  
together;  
You shall make tassels on the four corners of

your garmet;  
You shall not wear cloth combining wool and linen;  
You shall not marry your father's former wife;  
No one whose testes are crushed or whose member has been cut off shall be admitted into the congregation of the lord.

#### 5. **Sword on Thigh (Ex 32:19-28)**

Soon as Moses came near the camp and saw the calf and the dancing, he became enraged and he hurled both the tablets from his hands and shattered them at the foot of the mountain. He took the calf that they had made and burned it; he ground it to powder and strewed it upon all the water and so made the Israelites drink it.

Moses saw that all the people were out of control since Aaron had let them get out of control so that they were a menace. So Moses stood up in the gate of the camp and said "Whoever is for the Lord come here." And so all Levites rallied to him: He said to them, "Thus says the Lord G-d of Israel: each of you put sword on thigh and go slay brother, neighbor and kin."

The Levites, they all did as Moses had bidden and some three thousand of the people fell that day.

And Moses said:  
"Dedicate yourselves to the Lord this day that he may bestow a blessing upon you, for each of you has been against son and brother."

#### 6. **Innocent Men (Gen 18:23-33)**

Abraham came forward and said "will You sweep away the innocent along with the guilty? What if there should be 50 innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent 50 who are in it? Far be it from you to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?" and the Lord answered: "If I find within the city of Sodom 50 innocent ones, I will forgive the whole place for their sake."

Abraham spoke, saying, "Here I venture to speak to my Lord, I who am but dust and ashes: What if the 50 innocent should lack 5? Would you destroy the whole city for want of the 5?" and He answered, "I will not destroy if I find 45 there." But he spoke to Him again, and said, "What if 40 should be found there?" and He answered, "I will not do it, for the sake of the 40." And he said, "Let not my Lord be angry if I go on: what if 30 should be found there?" and He answered, "I will not do it if I find 30 there."

And he said, "I venture again to speak to my Lord: what if 20 should be found there?" And He answered, "I will not destroy, for the sake of the 20." And he said, "Let not my Lord be angry if I speak but this last time: what if 10 should be found there?" and He answered, "I will not destroy, for the sake of the 10."

#### 7. **And Their Bloodguilt Shall Be Upon Them (excerpts from all over Leviticus)**

The Lord spoke to Moses, saying:  
"Command Aaron and his sons thus:  
When any of you presents an offering of cattle, the bull shall be slaughtered before the Lord; and Aaron's sons, the priests, shall offer the blood, dashing it against all sides of the altar. The bull shall be flayed and cut up into sections. Its entrails and legs shall be washed with water, and the priest shall turn the whole of it into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to the Lord.  
"If your offering to the Lord is a burnt offering of birds, you shall choose from the turtledoves or the pigeons. The priest shall bring it to the altar, pinch off its head, turn it into smoke and drain out all its blood. The priest shall tear it open by its wings and turn it into smoke on the altar, upon the wood that is on the fire. It is a burnt offering, an offering by fire of pleasing odor to the Lord."

Moses said to the community:  
"This is what the Lord has commanded to be done:  
You shall eat no fat of ox or sheep or goat. Fat from animals that died or were torn by beasts may be put to any use but you must not eat it.  
If anyone eats the fat of animals, the person who eats it shall be cut off from his kin.

"And the swine: although the swine has true

hoofs, with the hoofs cleft through, it does not chew the cud.  
You shall not eat of their flesh or touch their carcasses; they are unclean for you.

"Anything that has fins and scales – these you may eat. But anything in the seas or in the streams that has no fins and scales, they are an abomination for you and an abomination for you they shall remain.

"The following shall you abominate among the birds –  
the eagle, the culture, and the black vulture, the kite, falcons, the raven,  
the ostrich, the nighthawk, the sea gull, hawks of every variety, the little owl, the commorant, and the great owl,  
the white owl, the pelican, and the bustard, the stork, herons of every variety, the hoopoe, and the bat.  
They shall not be eaten: they are an abomination.

"All winged swarming things that walk on all fours shall be an abomination for you. But of these you may eat among them:  
the grasshopper, the locust, and the bald locust, and crickets of every variety.  
But all other winged swarming things that have four legs shall be an abomination for you.  
For I, the Lord, am He who brought you up from the land of Egypt to be your God.  
You shall be holy for I am holy."

“None of you shall come near anyone of his own flesh.  
I am the Lord.  
The nakedness of your mother you shall not uncover.  
She is our mother.  
You shall not uncover her nakedness.  
Do not uncover the nakedness of your father’s wife,  
it is the nakedness of your father.  
The nakedness of your sister: your father’s daughter or your mother’s daughter, whether born into the household or outside.  
Do not uncover their nakedness.  
The nakedness of your son’s daughter or the nakedness of your daughter’s daughter: do not uncover their nakedness, for their nakedness is yours.  
The nakedness of your father’s wife’s daughter, who has been born into your father’s household,  
she is your sister;  
do not uncover her nakedness.  
Do not uncover the nakedness of your father’s sister for she is your father’s flesh.  
Do not uncover the nakedness of your father’s brother:  
do not approach his wife;  
she is your aunt.  
Do not uncover the nakedness of your daughter-in-law,  
she is your son’s wife;  
you shall not uncover her nakedness.  
Do not uncover the nakedness of your brother’s wife,  
it is the nakedness of your brother.

Do not uncover the nakedness of a woman and her daughter;  
nor shall you marry her son’s daughter or her daughter’s daughter  
and uncover their nakedness:  
they are kindred;  
it is depravity.

I am the Lord.  
Do not lie with a male as one lies with a woman;  
it is an abomination.  
Do not have carnal relations with any beast and defile yourself thereby;  
it is a perversion.

My rules alone shall you observe, and faithfully follow My laws:  
for I am the Lord your God.  
All who do any of those abhorrent things – such persons shall be cut off from their people.  
You shall keep my charge not to do any of the abhorrent practices that were carried on before you.  
You shall not defile yourselves through them:  
I am the Lord your God.

If a man marries a woman and her mother, it is depravity;  
both he and they shall be put to the fire, that there be no depravity among you.  
If a man has carnal relations with a beast, he shall be put to death and you shall kill the beast.  
If a woman approaches any beast to mate with it, you shall kill the woman and the beast;  
they shall be put to death - their bloodguilt is

upon them.  
If a man commits adultery with a married woman, committing adultery with another man’s wife,  
the adulterer and the adultress shall be put to death.  
If a man lies with his father’s wife, it is the nakedness of his father that he has uncovered;  
the two shall be put to death – their bloodguilt is upon them.  
If a man lies with his daughter-in-law, both of them shall be put to death;  
they have committed incest – their bloodguilt is upon them.  
If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing;  
they shall be put to death—their bloodguilt is upon them.

If a man marries his sister, the daughter of either his father or his mother,  
so that he sees her nakedness and she sees his nakedness, it is a disgrace;  
he shall be excommunicated in the sight of their kinfolk.

He has uncovered the nakedness of his sister,  
he shall bear his guilt.  
If a man lies with a woman in her infirmity and uncovers her nakedness,  
he has laid bare her flow and she has exposed her blood flow;  
both of them shall be cut off from among their people.  
You shall not uncover the nakedness of your mother’s sister

or of your father’s sister,  
for that is laying bare one’s own flesh;  
they shall bear their guilt.  
If a man lies with his uncle’s wife, it is his uncle’s nakedness that he has uncovered.  
They shall bear their guilt: they shall die childless.  
If a man marries the wife of his brother, it is indecency.  
It is the nakedness of his brother that he has uncovered;  
they shall remain childless.

You shall not let your cattle mate with a different kind;  
You shall not sow your field with two kinds of seed;  
You shall not practice divination or soothsaying.  
You shall not destroy the side-growth of your beard.  
You shall not make gashes in your flesh for the dead,  
or incise any marks on yourselves:  
I am the Lord.

If anyone insults his father or his mother,  
he shall be put to death;  
he has insulted his father and his mother—his bloodguilt is upon him.  
If a man lies with a male as one lies with a woman,  
the two of them have done an abomination;  
they shall be put to death —  
their bloodguilt is upon them.  
Anyone who has a ghost or familiar spirit shall

be put to death;  
they shall be pelted with stones—  
their bloodguilt shall be upon them.

### 8. The Lineage (excerpts from Num 1)

**A**s the Lord commanded Moses, so did he  
number them in the wilderness of Sinai:  
Of the children of Simeon, fifty and nine  
thousand and three hundred.  
Of the children of Gad, forty and five thousand  
six hundred and fifty.  
Of the children of Judah, threescore and  
fourteen thousand and six hundred.  
Of the children of Issachar, fifty and four  
thousand and four hundred.  
Of the children of Zebulun, fifty and seven

Of the children of Manasseh, thirty and two  
thousand and two hundred.

Of the children of Benjamin, thirty and five  
thousand and four hundred.

Of the children of Dan, threescore and two  
thousand and seven hundred.

Of the children of Asher, forty and one  
thousand and five hundred.

Of the children of Naphtali, fifty and three  
thousand and four hundred.

### 9. Take Your Son (Gen 22:2)

**T**ake your son,  
your only son,  
Isaac,  
whom you love...

## UPCOMING MUSIC AT PRINCETON EVENTS

- 5/9 Musical Marathon II  
McAlpin Rehearsal Hall, 1:00PM
- 5/10 Musical Marathon III  
McAlpin Rehearsal Hall, 1:00PM
- 5/10 MUS 213 Student Chamber Music Recitals,  
Taplin Auditorium in Fine Hall, 4:00 and 8:00PM
- 5/10 Princeton University Wind Ensemble  
Richardson Auditorium in Alexander Hall, 8:00PM
- 5/11 Thesis Recital, Jacinth Greywoode  
Trinity Church, 6:30PM