SEND ME GOD
MEDIEVAL WOMEN: TEXTS AND CONTEXTS

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VOLUME 6
SEND ME GOD

The Lives of
Ida the Compassionate of Nivelles,
Nun of La Ramée,
Arnulf, Lay Brother of Villers,
and Abundus, Monk of Villers,
by Goswin of Bossut

translated by, and with an introduction by
Martinus Cawley OCSO

and with a preface by
Barbara Newman
In loving memory of

Sister John Nepomucene RNDM

who taught me to read and to love stories

in Wagin, Western Australia, 1940–1942

and for whom we pupils became her own lifelong stories
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Abbreviations

Abbreviations in bold denote works that are the subject of the translations here.

AASS Acta Sanctorum (Antwerp, 1643–1770; Brussels, 1780–86, 1845–83, and 1894–; Tongerloo, 1794; Paris, 1875–87)

Ab Goswin of Bossut, *Vita Abundi*, ed. by A. M. Frenken, ‘De Vita van Abundus van Hoei’, Cîteaux, 10 (1959), 5–33. [All references below are to the work, chapter, and paragraph, in the form, for example: *Ab 2c*, meaning *Vita Abundi*, Chapter 2, Paragraph c.]


Arn Goswin of Bossut, *Vita Arnulfi*, ed. by D. Papebroeck, AASS (Antwerp, 1709) June, VII, pp. 606–31; (Paris, 1867), pp. 558–79. [All references below are to the work, book, chapter, and paragraph, in the form, for example: *Arn II.2c*, meaning *Vita Arnulfi*, Book II, Chapter 2, Paragraph c.]


Caesarius, DM Caesarius of Heisterbach, *Dialogus miraculorum*, ed. by Joseph


CF Cistercian Fathers

Chronica Chronica Villariensis monasterii, ed. by Édouard Martène and Ursin Durand, Thesaurus novus anecdotorum (Paris, 1717), vol. iii, 1267–1310; ed. by Georg Waitz, MGH SS, 25 (Leipzig, 1925), 192–219 [a chronological series of abbatial portraits within the Monumenta historiae Villariensis]; see also Gesta, below

Cîteaux Cîteaux: Commentarii Cistercienses

COCR Collectanea Ordinis Cisterciensium Reformerorum


CP Cistercian Publications

CS Cistercian Studies (series)

CSQ Cistercian Studies Quarterly

EC Exordium Cisterciense, ed. by Jean de la Croix Bouton and Jean Baptiste Van Damme, Les plus anciens textes de Cîteaux (Achel: Abbaye Cistercienne, 1974); also ed. by Chrysogonus Waddell, Narrative and Legislative Texts from Early Cîteaux (n. p.: Cîteaux. Commentarii Cistercienses, 1999) [a historical preface to early redactions of the Cistercian Usages]

EO Ecclesiastica Officia, ed. and trans. by D. Choisselet and P. Vernet, Les Ecclesiastica officia cisterciens du XIIe siècle (Reiningue: Oelenberg, 1989); trans. by M. Cawley, Ancient Usages (Lafayette, OR: Guadelupe Translations, 1998) [the 1185 edition of the Cistercian Usages]

GC Statuta Capitulorum Generalium Ordinis Cisterciensis (1116–1786), ed. by J.–M. Canivez, 8 vols (Leuven, 1933–41)

Gesta Gesta Sanctorum Villariensis, ed. by Édouard Martène and Ursin Durand, Thesaurus novus anecdotorum, iii, 1309–74 (full text); ed. by Georg Waitz, MGH SS, 25 (Leipzig, 1925), 220–35 (selections) [a series of individual portraits of monks and lay brothers of Villers within the Monumenta historiae Villariensis]

Gob Vita Goberti de Asperimonte, ed. by P. Dolmans, AASS, August,
Abbreviations


**Gregory, Dial**


**Gregory, Mor**


**GT**

Guadalupe Translations (Lafayette, Oregon)

**Henriquez**

Chrisostomo Henriquez, *Quinque prudentes virgines* (Antwerp, 1630)

**Herbert, LM**


**Hugh, Juet**


**Isidore, Etym**


**Lew**

*Vita Idae Lewensis*, ed. by R. de Buck, AASS (Paris, 1883), October, XIII, pp. 100–35; *Ida the Gentle of Lewis*, trans. by M. Cawley (GT, 1998), and forthcoming from Brepols

**Lov**


**MGH SS**

Monumenta Germaniae Historica Scriptores (Hannover, 1826–)

**Niv**

James of Vitry [Supplement by Thomas of Cantimpré], *Vita Mariae Oigniacensis*, ed. by D. Papbroeck in AASS (Paris, 1867), June, v, pp. 542–72, with Supplement on pp. 572–81; trans. by Margot King and Marie Marsolais, 4th edn (Toronto: Peregrina, 1999) [includes translation by Hugh Feiss of the Supplement, and an anonymous History of the Church of Oignies]

**PL**


**RB**


**Rit**

*Rituale cisterciense*, ed. by Jean Petit (1688; repr. Westmalle, 1949). [As with the Antiphonary and Hymnarium, my references are not to a particular edition, but to the fact that the rite or formula alluded to can easily be found in any edition.]

**Sim**

*Vita Simonis Alnensis: in La vie du bienheureux frère Simon, convers en l’abbaye d’Aulne*, trans. by Jean d’Assignies (Mons, 1603). The original Life survives only in fragments, including passages in Caesarius, *Dialogus miraculorum*, the *Vita Lutgardis*, and the *Vita sanctae Odiliae*. These were gathered in Brussels, Bibliothèque royale, MS 8965–8966, fols 209–24. The Life is not found in the AASS, but it was edited in Latin by Franciscus Moschus and put into French by Jean d’Assignies (see the notice on Goswin’s *Vita Arnulfi*, p. xx, n. 3 below). A French translation of Moschus was put out by Lérins in 1875. In 1621, a remarkable series of illustrations was prepared for an edition of the Life of Simon that never appeared. Recently, however, the Baron de Dorlodot published the drawings, adding French captions drawn from Moschus and d’Assignies, and from a poet involved in their first preparation, *La vie du bienheureux Simon* (Tournai: Desclée, 1968)

**Sulp, VM**


**Thomas, BUA**

Thomas of Cantimpré, *Bonum universale de apibus*, ed. by Georgius Colvenarius (Douai, 1597)

**Thomas, Let**

Thomas of Cantimpré, ‘Deux lettres inédites de Thomas, chantre de Villers’, ed. by E. Mikkers, COCR, 10 (1948), 161–73; trans. by M. Cawley, in Appendix IV on Abundus, below

**Thomas, Lut**


**UC**

*Usus Conversorum*: in *Nomasticon Cisterciense*, ed. by J. Paris (Solesmes: e Typographeo Sancti Petri, 1892), pp. 234–41; also ed. by Chrysogonus Waddell, *Cistercian Lay Brothers: Twelfth-Century Usages with Related Texts* (Brecht and Citeaux: Commentarii Cistercienses, 2000). [As with the Antiphonary, etc., reference is to customs common to all the early editions.]

**VP**

*Vita prima Bernardi*, ed. by J. Mabillon, PL 185, 225–466; trans. by M. Cawley (GT, 1990) [Book I of *VP* by William of Saint-Thierry and selections from the other seven books and the *Vita Tertia*, early ‘fragments’ penned by Bernard’s secretary, Geoffrey of Auxerre.]
Select Bibliography

Since the present work is essentially a translation, with comment based almost exclusively on internal evidence from computerization of the original texts, this Select Bibliography is confined to core works and to the few secondary works actually consulted.

Section 1: The Latin Texts

Please note that the system of internal referencing for these works is explained in the Abbreviations above.

Vita Idae Nivellensis

The two extant manuscripts are Brussels, Bibliothèque royale, MS 8609–8620, fols 146r–178v (A) and MS 8895–96, fols 1r–35v (B). For more details, see Catalogus Codicum Hagiographicorum Bibliothecae Regiae Bruxellensis, 2 vols (Brussels, 1886, 1889), 2: 222–26 and 266. The manuscript B is earlier than A, and in the few divergences between them, B usually seems closer to the original (but see Niv 34g, n. 204).¹ Codex B carries the title Vita venerabilis Idae sanctimonialis de Rameya. Since its only other content is a copy of the one other local Life, that of Ida of Gorsleeuw (Lewis, Léau), we may presume that it was commissioned for the house of La Ramée, where both Idas lived.

Codex A is said to be in a later hand. This is confirmed by its omission of remarks in which Goswin speaks of certain persons as being still alive (for example, fol. 166v for Niv 24f). In a few instances A has a better reading than B, and so it was apparently copied, not from B, but either from the original or some other early copy.

¹ The first folio of both manuscripts is reproduced in La Ramée, abbaye cistercienne en Brabant wallon, ed. by Thomas Coomans (Brussels: Racine, 2002), pp. 36 and 39; see also pp. 33 and 35.
For example, in Niv 34b A has the meaningful *vigorem* (fol. 176r) where B has the meaningless *pigorem* (fol. 33va). Hence, in any given divergence, either manuscript could represent the original, especially since both seem to stem from copyists who understood what they were writing, and virtually all variants, apart from slips and matters of orthography, amount to unconscious substitution of synonyms. Thus, I usually try to provide a translation that embraces both variants; for instance, in Niv 33g, where B (fol. 32va) speaks of God’s *dispositione*, A (fol. 175r) perhaps absent-mindedly makes it God’s *potestate*. Although I opt for B, I would be equally willing to follow A. However, in Niv 29b–1, where A (fol. 170r) has the commonplace *omni custodia cor suum servans* (kept constant watch on her heart), B (fol. 26va) uses the term *scrutans*, whose daring echo of Ps. 7.10, surely stems from Goswin himself, and A’s departure from this, if deliberate, would be a toning down of an adventurous idea. Hence my translation makes it ‘scrutinizing her heart with all watchfulness’.

The first printed edition was made by Chrisostomo Henriquez, with Ida as the first of five female nuns in his *Quinque prudentes virgines* (Antwerp, 1630), pp. 199–297. In adapting the text to readers of his day, Henriquez made many omissions and changes. The text of his longer omissions is reproduced in the entry for Codex 8609–8620 in *Catalogus Codicum Hagiographicorum Bibliothecae Regiae Bruxellensis* (Brussels, 1889), 2: 222–26. A critical edition of two chapters (25 and 28) is given as an appendix by L. Reypens in his edition of the *Vita Beatricis*. It was my perusal of this appendix that convinced me of the need to resort to the surviving manuscripts.

Divergences between the two manuscripts, graciously supplied to me in microfilm by the Brussels Royal Library, seemed so minimal in contrast to their often sharp difference from Henriquez’s text, that in my original edition of *Ida*, I made no systematic distinction between the two. For this edition, however, I have collated the manuscripts against Henriquez and the extracts in the *Catalogus*, and have carefully identified all allusions to the manuscripts. While I speak of Henriquez as ‘bowdlerizing’, I should add that he deserves praise as an editor for taking out expressions that could have posed difficulty for his readers. Some of the expressions he thus suppressed were among Goswin’s richest, and one happy result of his avoiding them was precisely to draw them to my attention.

*Vita Arnulfi conversi Villariensis*

Three manuscripts are noted by the Bollandist editor, D. Papæbroeck, AASS (Antwerp, 1709) June, vii, p. 607ef; one from Villers, one from Orval, and one in the possession of Miraeus (Aubert Le Mire). In addition, Moreau (pp. xxvii–xxviii)

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