

- 47 As a comparison, the Zimbabwean sisters mentioned above received £10 per sister per annum during the same period. In reality, they were receiving salaries from the BSA company for their work as nurses, but the Jesuits had managed to arrange things such that the sisters' salaries were paid to them and from this they gave the sisters a small allowance, keeping the rest of the money for their missions. It took until the sisters' chapter in 1969 for the allowance given to them to be increased substantially to the princely sum of £120 p.a., more or less what the Dominican friars were getting from the Newcastle Dominicans in the 1920s.
- 48 *BDF*, chp IX, p. 6.
- 49 See, for instance, Tillard, J. M. and Congar, Y., eds., *Unam Sanctam*, vol. 62, Les Editions du Cerf, 1967, pp. 119–120. Tillard, while commenting on *Perfectae Caritatis*, argues that constitutions for women religious need to be different from men's. The reason he gives for this is that women are more authoritarian and focused on tiny details than men.
- 50 Murray, chp VI, p. 25.
- 51 *BDF*, chp. II, pp. 6–7.
- 52 Murray, chp IV, p. 17.
- 53 Murray, chp IV, p. 18. One of the problems the sisters had was that it was unclear what was the nature of their authority. Only priests have the "power of governance" in a general sense. One model put forward was to say that superiors in a non-clerical religious institute had "domestic" power, on the model of the power of parents in a household. This model worked well when it was applied to one monastery, but when authority needed to be exercised across thousands of miles and diocesan boundaries, it was less easy to apply. This may well have held up the development of provinces among the sisters, but I have not had the opportunity as yet to investigate this influence.
- 54 *BDF*, chp.III, p. 2.
- 55 Murray, chp II, p. 10 and chp IV, p. 2.
- 56 Information supplied by Sr Cecily Boulding OP.
- 57 In order to be recognised as "Dominican" by the Sacred Congregation for Religious, the sisters must be recognised by the Master of the Order. What they do not need to do is to make this recognition the basis of their unity which they can work towards amongst themselves.

Kyssegrylan Vuched or Ymborth yr Eneit

John Ryan, OMI

Sir John Morris Jones, the most distinguished pupil of Sir John Rhys, collaborated with the latter in editing a Jesus College manuscript. This work appeared in 1894 in the Medieval and Modern Series of *Anecdota Oxoniensia* under the title of *The Elucidarium and other tracts in Welsh from Llyuyr Agkyr Llandewivrevi, A.D. 1346* (Jesus College Ms. 119) (The Book of the Anchorite of Llandewifrefri). A note added to the 452

translation of the preface to the *Elucidarium* says:

Gruffudd ap Llywelyn ap Phylip ap Trahaearn of Cantref Mawr caused this book to be written by the hand of a friend, namely a man who was an anchorite at that time at Llanddewifrefi: whose souls may God hold in His mercy. Amen.

There are seventeen stories in the book, beginning with 'Hystoria Lucidar' and ending with 'Hystoria o uched beuno ae wyrtheu' (The story of Beuno's life and of his miracles). One might say that the contents of this book give some idea of the nature of the religious teaching of the Church in Wales in the Middle Ages. Practically all the works included in this book are translations from Latin except for one which is our special interest on this occasion. It is known as 'Kyssegyrlan Vuched' or 'Ymborth yr Eneit' (The Holy Life or The Food of the Soul) ff. 78v – 92r. It begins on f. 78 with the words ('we now deal with divine love which joins the Creator God and the creature Man ...'). On f 80r there is the sentence 'and so ends the second part of this book, namely, of Divine Love'. According to the old foliation, the present f.77 was Lxxiii and f.78, Lxxx; thus it may be assumed that the missing leaves contained the first part of 'Kyssegyrlan Vuched'. Peniath Mss 190 and 15, both of the fifteenth century, show that the lacuna in Jesus College Ms 119 would contain a systematized account of the seven deadly sins and their branches as well as a shorter analysis of the seven virtues. It may be assumed from f. 81r in our manuscript that the two other parts were at one time intact: ('Let us further deal with the third part ...'). Peniath Ms 190, 167 tells us that this book is the third book of the book which is called 'Kyssegyrlan Vuched', and it is called 'Ymborth yr Eneit' (the food of the soul). In it there are three distinct parts. The first speaks of the vices to be shunned and the virtues to be practised. The second treats of Divine Love through which God and man are joined together. The third part treats of the pleasant ecstasies which come from that Love, and of the visions which the Holy Spirit gives in the ecstasies, and of the nine grades of angels). Hence it would appear that 'Ymborth yr Eneit' in three parts is the third book of a larger work entitled 'Kyssegyrlan Vuched'. The second and third parts are preserved in the Book of the Anchorite.

The second part has Love as its theme. This means God's love, love for God and love for our fellow human beings. From the beginning St Augustine is invoked as the authority for this definition of love. In the passage which explains the nature of the Trinity signs of translation are easily detected:

Those three Persons ... are one God ... and one called by a mysterious name, Alpha et Omega, that is A and O, beginning and end. A is a

triangular letter, and it signifies the Three Persons of the Trinity. In the top corner the Father, in the bottom corner on the right side, the Son ... in the other bottom corner on the left side, the Holy Spirit ...

This geometric plan is further embellished to indicate the position of the Church in the great scheme of Love. The theological argument is developed step by step to its conclusion:

And so through that gentle and delightful love which flows from the spark of the Holy Spirit who is himself the gentle love of the Father for the Son and of the Son for the Father, the creature man is joined to his Creator, Almighty God.

Not until the third part does the design of the work become clear. What is basically a manual of practical theology points out the way to mystical theology. The first section outlines the early states of the active life with its emphasis on the exercise of the deeds of virtue. The second part deals with the theological assumptions. After this, in the third part follow penance, contemplation, ecstasies, visions, and the final embrace. All these are based on the love of God: 'for His Love is the food of our souls ... as God is the life of the soul'.

The complete process which leads to the vision of God is vividly traced within the framework of the mystical experiences of a Dominican, 'nebn vrawt o grevyd brodyr y pregethwyr' (a certain brother of the order of friars preachers). The friar having been exercised in penance and continuous prayer is given an ecstatic vision which culminates in a glorious revelation of the Son of God as a child of twelve years. The friar's account of his experiences is basically similar to many recorded in the *Vitae Fratrum Ordinis Praedicatorum*¹. Some examples from those lives will show the relationship of the Welsh text to them:

In a Roman convent a certain devout friar who, sleeping while the friars were reciting the litany, apparently saw the Lord Jesus Christ seated on the coopertura of the altar².

Again, in the Avignon province after the Feast of Pentecost another Dominican, when he considered these things, persevering without faltering in his requests, the cantor, having intoned the hymn 'Veni Creator', saw a great flame descend from above ... and indeed for three days during compline, he had this vision³. A third, when on his knees he begged forgiveness of his sins, saw in some form of ecstasy that he approached to kiss the feet of the boy Jesus, which the Virgin was holding in her lap, from which he consumed a wonderful sweetness like the taste of honey; and having come to his senses he chewed and felt on his lips as

it were the sweetness of honey ⁴.

There follows a lengthy, highly coloured description of the child Christ which Dr Idris Foster considers to be an interpolation for which he can find no established source. Dr Hartwell Jones stated that he had not seen it in any Latin text, and added that 'it looks as if it has been elaborated in Celtic hands' ⁵. One can only point to this or that passage and note that there is some resemblance to the phraseology of medieval Latin scriptural commentaries, *sermones*, *soliloquia* and *contemplationes*. Its scriptural basis is to be found both in Luke 2:42, 'Et cum factus est annorum duodecem ...' and in Psalm xlv, 'Speciosus forma prae filiis hominum, diffusa est gratia in labiis tuis, propterea benedixit te deus in aeternum' ⁶.

An early thirteenth century Latin poem in the *Vita Beatae Virginis et Salvatoris Rhythmica* ⁷, lines 3124-351, elaborates in a simple manner these combined themes. This follows immediately the account of Christ's visit to Jerusalem at the age of twelve. It begins 'De pulchritudine corporis Jesu' and gives a systematic physical description of the youthful Christ e.g. 'De colore cutis corporis Jesu', 'de capillis', 'de oculis', 'de fronte', 'de naso', 'de labiis', 'de barba', 'de digitis', 'de unguibus' etc. There would seem to be a relationship at a very deep level between the Welsh prose text and the Latin poem. Dr Thomas Parry suggests that the very ornamental style of the former is related to the Welsh *araith* (examples of rhetorical prose produced by learners in that profession) ⁸ But it must be remembered that much of the imagery in this example of Welsh prose makes sense only when placed in the context of earlier medieval Latin religious writing ⁹. Allegorical patterns and theological forms are discovered which relate to Ailred's *Tractatus de Jesu puero duodenni* (PL clxxxiv 849-70) and to Anselm's

O dulcissime puer quando te videbo? quando ante faciem tuam
apparebo? quando satiabor pulchritudine tua? videbo vultum tuum
desiderabilem in quem desiderant Angeli prospicere ¹⁰

In describing the external features of the child Jesus, his bodily members and garments, the author has recourse to a vocabulary which may be described as elegant, courtly and mundane¹¹. Such Welsh expressions as *krocket wedeidlwys* to describe the hair style make use of Middle English *croket*, 'lock of hair'. One finds such examples as *blensbwydr* (*blanche poudre*), *ysgarlat* for Middle English *scarlat*, 'fine linen', and to describe the finger nails: *byrrion ewined ballasar kwrteisson* (*kyrteis* is from Medieval French *courteis*; *ballassar* is a derivative of French *balescel*, a diminutive of *balais*, cf Middle English *bales* and *balas*, a delicate rose-red colour). All these suggest that the Welsh reader of this description would be familiar with a milieu of French manners and customs.

The practical purpose of 'Kyssegyrlan Vuched' can be seen much more clearly in the passages which follow this possible interpolation. In this section the methods by which ecstasy and union can be attained are prescribed. One needs faith and contemplation and the gentle invocation of the Holy Spirit through the words of the 'Veni Creator Spiritus'. There is also some evidence of the cult of the Holy Name: 'galw byth ar yr enw bendigedig hwnn ..' (to call always on this blessed Name)¹² The work ends with an account of the celestial hierarchy ultimately of pseudo-Dionysian origin.

Immediately after 'Kyssegyrlan Vuched', there are three 'englynon'. They can only be interpreted in conjunction with the description of the divine illumination in the prose text. In this context they are impressively restrained and simple. This is the key from the text: 'ac ogwely yryw ganneitwenn wybrenn yn deissyuyt yn kyflewni dy holl olwc. atholl galonn oadwynserch tragywydolder bywyt ... yn disgleiraw megys lluchaden gwybyd ymae ef ehun ynysprydawl oruoled gnawtolder ysyd yno' (f. 89v) ('and if thou seest some shining white cloud suddenly filling thy whole sight and thy whole heart with the gentle love of eternal life ... gleaming like a flash of lightning, know that it is He Himself in spiritual triumphant Incarnation who is there,). The vocabulary is clear enough, it is the syntax, the alliteration and the rich use of synonyms which make translation difficult. Professor Idris Foster gives the following translation:

The cloud appeared like a brilliant wave-leap; it brought the true colour of dawn, 'morning gossamer' and 'I saw a white flash'¹³

There was gentle speech in that cloud at daybreak, and with it came fragrant illumination.

In Matt 24;27 we find 'Sicut enim fulgur exit ab oriente et paret usque in occidentem: ita erit et adventus Filii hominis'. There are many parallels in twelfth and thirteenth century writings.

To sum up: this is an important work. The style is rich in rhetoric and images but beneath all this one can easily discover the forms and modes of twelfth- and thirteenth-century mysticism with its authentic qualities and familiar forms. Dr Hartwell Jones has stated that 'it is made up of several documents strung together, some of which I have traced in the National Library of Paris'. But he gave no references to any manuscripts in Paris.

It is refreshing to find among the numerous Welsh devotional works of the Middle Ages which are translations from Latin originals at least this one work which can claim to be original and that in Welsh by a Dominican friar rather than a Cistercian monk. There is perhaps a tendency to attribute to the monks most of the religious prose of the

Middle Ages and not surprisingly, since they were patrons of the poets and keepers of manuscripts. However, the term 'brawd' (brother), when used by authors and translators, may well have its literal meaning of 'frater', 'frere', 'friar' rather than refer to a monk.

One final word regarding the title. Idris Foster points out that the list of contents of Jesus College Ms 119 in Bernard's catalogue describes 'Kyssegyrlan Vuched' as *Tractatus cui titulus vita sacro-sancta seu Animae* and asks whether 'Kyssegyrlan Vuched' is based on some *Tractatus de vita beata* or *sacrosancta* and 'Ymborth yr Eneit' derived from some *Refectio* or *Pabulum Animae*, remembering the title of two of Honorius's lost books, *Refectio mentium* and *Pabulum vitae*.

- 1 Frater Gerardi de Fracheto, OP. *Vitae Fratrum Ordinis Praedicatorum necnon cronica Ordinis ab anno MCCIII usque ad MCCLIV*, ed. B.M. Reichert OP (MOPH I).
- 2 *ibid* 45, cap vi, §viii.
- 3 *ibid* 60, cap vii, §iv.
- 4 *ibid* 214, cap xxiv, §v.; see also §xii where the *Liber de arte amoris Dei* is mentioned. There are accounts of other experiences on pp. 61, 62, 160, 319.
- 5 Hengwrt Mss ii, 759.
- 6 The Welsh text is also reminiscent of *Bk. of Solomon* ii, 'Ostende mihi faciem tuam, sonet vox tua in auribus meis; vox enim tua dulcis, et facies tua decora.
ed. A. Vögtlin, Tübingen, 1888.
- 7 *Hanes Llenyddiaeth Gymraeg*, 78.
- 8 It may be pertinent to quote Suso: 'Non sunt omnes (visiones) accipiende secundum litteram' (*Horol. Prol.* 11-12).
- 9 Quoted by St Bonaventure in *Soliloquium* (Quaracchi, viii, 28-67).
- 10 It is not outside the bounds of possibility that the Welsh version may have been taken from an Anglo-Norman text.
- 11 Cf H.E. Allen, *Writings ascribed to Richard Rolle* 72-76, 245. It seems that 'Rolle's predilection for the Holy Name of Jesus' took 'more than one form of expression'. In his earlier work, 'the devotion is an instrument, not of discipline, but of ecstasy' (as in the Welsh text). In his later manuals it is treated under the second degree. In addition to +Yessu+, the mystic names (f 89v) are 'Messias + Sother + Emanuel + tetragramton [*sic*] + Sabaoth + adonay + alpha + & o + agyos +'. There is another series of 'holy names' in Llanstephan Ms 27, f 152.
- 12 Cf Hugh of St Victor (quoting pseudo-Dionysius), *In Hierarch. coelest.*, 'Multas quidem, et beatas videns pure contemplationis, simplosque et immediatos fulgores, illuminata, et divino alimento repleta', PL clxxv, 1062; Gilbert de Hoilandia, *Serm. in Cantic.* (xviii), PL clxxxiv, 94: Tertiam ad aureum reclinatorium, ubi Domini facies sine velamento sincere videtur: et in auro rutilat majestas regia ... Et fulgor iste fulguri comparatur. In momento fit, in ictu oculi, in novissima tuba ... Eructa tu nobis, Jesu bone, aeterni illius diei horas aliquas. Diem illum statim efficies, cui tuae lucis verbum eructas, qui dies es aeternus. Fulgura nobis coruscationes tales, Fulgur efficitur, cui tu fulguras; pseudo-Bonaventure, *De septem itineribus aeternitatis*, IV, Dist. iv, Art iii, 'Quasi lux splendens procedit et crescit usque ad perfectam diem, scilicet perfectae charitatis'.