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# Comparative Studies of the Shorter and Longer Versions of Julian of Norwich: With Special Reference to Repetition and Word Pairs

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## 1. Introduction

Julian of Norwich (ca. 1343-after 1416) was a medieval mystics who entered a convent in her teens, a contemporary of Geoffrey Chaucer, William Langland, and John Wycliffe.

In the era when this manuscript was copied, it was important for scholarly books to be written in Latin. And not a few of her audience were considered to be educated with religious backgrounds. Julian of Norwich's *A Revelation of Love*<sup>1</sup> can be identified as the earliest writing in English by a woman. The work grew out of a visionary episode which dates to 1373, when Julian was thirty, and was completed over a period that may have reached into the fifteenth century. Chambers (1932: cxvii) classifies the work under "the ordinary medieval prose of pious instruction," and he mentions that "Yet much of it is exceedingly beautiful; for instance *The Revelation of Divine Love* of Dame Julian of Norwich." Julian was intelligent recluse with local prestige. She was a Benedictine anchoress, living as a recluse in a cell of which traces still remain in the east part of the churchyard of St. Julian in Norwich, which belonged to Carrow Priory. Her life was one of prayer and contemplation, a life highly thought of by people of the time.

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1 We adopt for the title of the writings of Julian of Norwich as *A Revelation of Love* because that is what Julian calls her showings and because it is felt that it more justly relates to her account of her experience. As her text does not contain its title, there are some titles named by other editors. For instance, College and Walsh (1978) names it *A Book of Showings to the anchoress Julian of Norwich* as a title.

Dying in Norwich, Julian is gazing at a crucifix held before her eyes. Suddenly, blood trickles down from under the crown of thorns. Then at the point of death from a severe illness, for which she earlier prayed as a means to be purged by the mercy of God and afterwards to live more to God's glory, she received a series of revelations. From this experience derives her writing. Her revelations were granted to a deeply religious woman still living at home, who as a result of them retired into a more perfect way of life as an anchoress.

There are two versions of *A Revelation of Love*, a short and a long one. The short text (henceforth ST) in a northern dialect, is found only in one manuscript, British Library, MS Additional 37790. There are three versions of the long text (henceforth LT), Paris, Bibliothèque Nationale No.40 (P), and British Library, Sloane Manuscript No.2499 (S1) in Norfolk English and No.3705 (S2) in East Midlands dialect. Although ST is extant only in a scribally edited mid-fifteenth-century manuscript, scholars accept that on the whole it represents an account set down soon after this experience in the year 1373. It is generally agreed that ST was written first and that LT takes into account Julian's growth in understanding of her revelations which took place for nearly twenty years after her initial experience of them. By comparison with LT, the showings in ST are quite sparsely narrated, closer to speech than LT.

The earliest copies of LT are a pair of manuscripts written by English nuns in France between 1600 and 1650. The editor of the version for this paper, Glasscoe, has chosen the manuscript No. 2499 since its language is much closer to the original fourteenth-century. It appears to preserve best on the whole the idiom and vocabulary of a late fourteenth-century English among the three longer versions. Windeatt (2004: 70) supports this as follows:

... in looks S1 makes no pretense to be other than of its age, it does preserve medieval English linguistic forms more faithfully and consistently than the text in P (or S2), and hence has been preferred over P as the basis of modern editions.

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We will describe some of the linguistic and stylistic attributes of Julian based on Glasscoe's edition since S1 has been chosen as copy text for this edition.

## 2. Julian's Two Texts: The Short Text and The Long Text

Approximately twenty years after writing a ST might give Julian time to introspect her mystical experience and revelation. Moreover, the years might give Julian time to polish her literal style. ST was probably set down soon after 1373, when she was granted the visions at the age of around thirty. Julian wrote the long text as long as six times after rethinking for twenty years. the longer one takes into account Julian's growth in understanding of her revelations which took place for nearly twenty years after her initial experiencing of them.

In this section we shall compare corresponding parts of ST with LT to see stylistic differences between the two texts focusing on word pairs and repetitions. Do the features remain intact or vary? Among the three manuscripts of LT, Sloane manuscript No.2499 has been chosen as copy for this study as mentioned above.

Stone (1970: 29) states that the work of Julian is strikingly intellectual, and adds that she is an analytical mystic, carefully examining her visions, her conclusions, and her questions about the conclusions.

Although Julian talks of herself in the second chapter as "a simple creature that cowde no letter," she was recognized as one of the greatest speculative theologians at that time. We are going to argue how she has used word pairs to convey her mystical experience effectively. And then, we will compare them with the word pairs in *Corpus of Middle English Verse and Prose* which compiles 146 kinds of verse and prose consisting of approximately 18,000,000 words.

### The Short Text

Amherst MS, London, B.L. Additional Manuscripts No.37790

Only one copy of ST exists, and this is an anthology of devotional pieces. It might be compiled for the use of a religious community.

### The Long Text

#### I. Bibliothèque nationale, Paris, Fonds Anglais No.40 (P)

This version (As a library in Paris owns it, it is abbreviated as P) frequently modernizes readings in Sloane Manuscripts No.2499 (to be abbreviated S1) as instances below:

“dewlleth” for “wonyth,” “verely” for “sekirly,”

“great” for “mekil,” “drede” for “vgging.”

P also has passages which do not appear in S1. Often these do not make significant additions to the meaning or they expand and clarify the implications of a thought process. Compare the quotation from the two versions. Instances from S1 are quoted from the text edited by Glasscoe, and instances in P are quoted from the text edited by Colledge and Walsh (1978):

S1 but it was to have lyved that I might have loved God better and longer tyme, that I might have the more knoweing and lovyngof God in blisse of hevyn. (iii: 4)

P But it was for I would haue leued to haue loueved god better and longer tyme, that I might by the grace of that leuyng<sup>2</sup> haue the more knowing and louyng of god in the blisse of heauen. (iii: 289)

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2 All the underlines are mine.

S1 But our passand lif that we have here in our sensulalite knowith not  
what ourself is; than shel we verily and clerly sen and knowen our  
lord God in fulhede of ioy. (xlvi: 64)

P But oure passing lyvyng that we haue here in oure sensualyte  
knowyth nott what oureselfe is but in our feyth. And whan we know  
and see verily and clerely what oureselfe is, than shalle we verely  
and clerly see and know oure lorde god in fulhed of joye. (xlvi:  
490)

## II. Sloane Manuscripts, London, B.L. No.2499 (S1)

Glasscoe describes the relevance of P and S1 as follows:

S1 has been chosen as copy text for this edition because its language is  
much closer to fourteenth-century English than that of P. ... There are  
glosses in the margin on some of the more archaic words, and passages  
to be noted are indicated there; both are added later and possibly in the  
same hand as that of the transcriber. (Glasscoe (1976: ix))

Her idea is supported by Abbot who put down Julian's autobiography and  
theology as follows:

I agree broadly with Glasscoe's view that the language of S1 is much  
closer to fourteenth-century English than that of P. (Abbott (1999: xiii))

## III. Sloane Manuscript, London, B.L. No.3705 (S2)

Sloane Manuscript No.3705 (to be abbreviated S2), which is much more  
obviously related to S1 than is P. It is certainly modernized but it frequently  
has the same readings as S1 where these differ from those in P.

Both S1 and S2 are regarded to derive from a common original rather than a  
direct copy.

## IV. Westminster Cathedral Treasury Manuscript



Westminster Cathedral Treasury Manuscript is made up of fragments from existing texts, and contains *A Revelation* in fragments. As this fragments have so far largely been treated in isolation, the fuller study of Westminster Cathedral Treasury Manuscript lies outside the scope of this paper.

### 3. Comparison of Stylistic Differences between ST and LT

#### 3.1. Julian's Account of Revelation in ST and LT

Between ST and LT, the order of revelations is the same, but in LT each revelation is more elaborated in detail. Each 16 revelation described in chapters is pointed out below. Roman figures indicate the turn of each revelation, and Arabic figures show the chapters:

#### ST

Revelation 1: chapters i-iii, 2-8: viii-x, 9-13: xii-xiii, 14 and 15: xix-xx, 16: xxii.

#### LT

Revelation 1: chapter iii, 2: x, 3: xi, 4: xii, 5: xiii, 6: xiv, 7: xv, 8: xvi, 9: xxii, 10: xxiv, 11: xxv, 12: xxvi, 13: xxvii, 14: xli, 15: lxiii, 16: lxvi.

In the introduction of his editing ST, Beer (1974) refers to the modification of personal references as follows:

... the words I and me are frequently deleted, also omitted are such phrases as me thought that, & my desire, as he dyd to me, as it es to me. (Beer (1974: 23))

Compared with ST, Julian tends to be more conscious of herself and of her own position in LT. In ST, Julian mentions, "I desyrde thre graces be the gyfte of god," (ch. I), however, in LT, a table of contents is objectively shown.

According to Windeatt (1977: 3), in LT the sense of self is comparatively

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reduced, and the occasional aloofness is forgotten in the author's perception of oneness with all men. This move towards a more universalist position, realizing in LT the implicit meaning of ST, is a recurrent pattern of change between the two texts. In ST, Julian tends to be more conscious of herself and of her own potion than in LT. In ST, Julian confidently states that "I hadde grete felynge in the passyoun" (chapter i), but in LT she says simply "I had sume feleing in the passion" (chapter ii). Other examples include in ST "In this blyssed revelacioun I was trewly taught..." (chapter xx), on the other hand, in LT, says only, "And thus I vnderstode" (chapter lxv).

From the quotations so far mentioned by Windeatt, we can see that Julian's emotionally heightened tone in ST would move towards a humble mode of expression. We will explore what other differences of her account exist between ST and LT in this section.

### 3.2. Comparison of Word Pairs in ST with LT

The word pairs in ST amount to 121 instances and in LT 644 instances. 62 of them are observed in the both texts. Let us look at the case of Walter Hilton, a contemporary of Julian or part of his lifetime corresponds with Julian. There are 15 instances which co-occur in his prose *The Scale of Perfection*, ST and LT. The whole text of *The Scale of Perfection* is surveyed here by using electric text available at *TEAMS Middle English Texts*.<sup>3</sup> Katami (2010: 491) indicates the results as follows:

heart and soul / see and know / highest and worthiest / joy and bliss / love and like / preach and (or) teach / preaching and teaching / mourn and sorrow / reason and discretion / bodily and (or) ghostly / merrily and (or) gladly / pity and compassion / rest and peace / virtue and grace / dread and love

Considering the pairs appearing in either ST or LT, it is predictable that the

3 There are some spelling variants in this Middle English corpus. The modernized spelling is used here for reasons of convenience.



number of common pairs with Hilton should increase. Therefore we can infer that *A Revelation* involves not a few existing pairs. Let us examine the instances in other ME literature to confirm the presumption. The following table shows the number of word pairs coming into being in *Corpus of Middle English Verse and Prose*.

Table 1

Number of common word pairs in ST, LT, and *The Scale*, which are also found in *Corpus of Middle English Verse and Prose*

Word Pairs (total number of ST and LT)	Religious prose	Except religious prose	Religious verse	Except religious verse	Translation
heart & soul (2)	1			1	
see & know*(5)	3			1	1
highest & worthiest (1)		1			
joy & bliss (32)	7	3	11	11	
preach & (or) teach (1)	1				
preaching & teaching (1)	1				
mourn & sorrow (1)			1		
reason & discretion (2)				2	
bodily & (or) ghostly*(38)	21	1		13	3
pity & compassion*(7)	2	4			1
rest & peace*(48)	13	7	5	18	5
virtue & grace*(14)	10	3		1	
dread & love*(7)	3		2	1	1
Total	62	19	19	48	11
Grand Total	159				

Katami (2010: 492)

Note: \* indicates that the pairs involve the words before and after "and"

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i *Corpus of Middle*

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katami (2010: 492)

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replaced.

In the total 159 pairs, 81 (50.9%) of them appear in religious prose and verse. We can see no small number of instances from Richard Rolle in this corpus, precursor of Julian in mysticism.<sup>4</sup> Rolle has already used 8 kinds of same pairs in his prose and amounts to 25 in number. Moreover, since there are some examples which had already appeared in Wycliffe prose and the Bible, Julian must have mastered some of the style and rhetoric in them as well as deepening the understanding of the revelation of God through deep reading by herself. Seven kinds of word pairs out of the 35 instances of Julian appear in *The Canterbury Tales*. As Chaucer is a contemporary of Julian, some of the usage might be regarded as cliché of the age.

Watanabe (1994: 17) focusing merely on the ST states that her occasional usage of triplets in *A Revelation* is not unrelated to the adherence to the figure "three." The number "three" makes us recollect the Trinity and the three primary virtues — faith, hope, and love. The more investigation is required although this explanation is interesting, since word pairs as doublet are the most numerous. Furthermore, as Julian occasionally uses quadruples, it is not certain how much she adheres to the number three. Consider instances of a quadruple below in the ST and the LT:

- (1) a. And anon aftyr, god gafe me agayne the comfort and the reste in saule, likynge and syelyrnesse so blysfulle & so myghtty Pat no drede, no sorowe, no payne bodylye no gastely that myght be suffered schulde have dissesede me. (ST ix: 52)
- b. And than he gronith and monith and waylith and writhith, but he ne may risen ne helpyn himself be no manner wey. (LT li: 72)

We see that Julian uses a four-fold word in ST. To clarify this issue, we need to make inquiries into LT.

<sup>4</sup> In this corpus, 19 items of Richard Rolle are included.

In Chapter 51 which is added significantly in LT, word pairs are used eight times consecutively as exemplified in:

- (2) And than I saw that only paynys blamith and punishith, and our curtis lord comfortith and sorowith, ever he is to the soule in glad cher, lovand and longand to brynen us to bliss. The place that our lord sat on was symple, on the erth barren and desert, alone in wildernes. His clothyng was wide and syde, and ful semely as fallyth to a lord; the color of his cloth was blew as asure, most sad and fair. His cher was merciful, the color of his face was faire browne with fulsomely featours; his eyen were blak, most faire and semely, shewand ful of lovely pety; and within him an hey ward, longe and brode, all full of endles hevyns. (LT li: 75)

It is the beginning of description of how the Lord is looking at people's sin. Julian did not mention the relationship between the Lord who is sitting calmly with dignity and his servants standing respectfully before the Lord in the ST. In this section 51 in the LT, she describes the merciful appearance of God by the use of word pairs.

### 3.3. Comparison of Repetition in ST with LT

In this section we shall compare corresponding parts of ST with LT to see how repetitions remain intact or vary. When she was thirty years and a half, the suffering which she had been longing for came to her. She believed that she was purified through the disease, and was anxious to suffer pain identical to death like Jesus crucified. At the time what she saw nothing but an image of cross. She expresses how she felt then as in (3a) and (3b):

- (3) a. And zitte be the felynge of this ese I trystede nevere the mare that I schulde lyeve, ne the felynge of this ese was ne fulle ese to me. For me thouzt I hadde leuere have bene delyverede of this worlde, for my herte was wilfulle thereto. (ST ii: 42)

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- b. ...and yet by the feleing of this ease I trusted never the more to  
levyn; ne the feleing of this ease was no full ease to me, for  
methought I had lever a be deliveryd of this world. (LT iii: 5)

Both ST and LT repeat the phrase "the feeling of this ease." Faced with  
imminent death, Julian holds her peace of mind. Then, she suddenly realizes  
that she should ask for the second wound of the Lord's gracious gift, that she  
might in her "own body fully experience and understand his blessed passion."  
At once, she sees the first revelation. Julian thus uses common expressions for  
the sensational experience of revelation.

In the first revelation, the Lord showed her a little thing the size of a  
hazelnut. In both ST and LT, the hazelnut as a symbolic representation of  
God's handiwork is shown in the epistrophe "it" in (4a) and (4b) with the  
repetition of "God":

- (4) a. ...the fyrste is that god made it the secounde ys that he loves it the  
thyrdy ys that god kepes it. (ST iv: 44)  
b. ...the first is that God made it, þe second is that God loveth it, the  
iii þat God kepith it. (LT v: 7)

After Julian had the sixteenth revelation, which concluded and confirmed  
all the previous fifteen, she heard word from the God as follows:

- (5) a. He sayde nought be tempestyd; thowe schalle not be trauayled:  
þou schalle not be desesed. Bot he sayde: þou schalle nouȝt be  
ouercomen. God wille that we take hede of his worde and that we  
be euer myghtty in sekernesse, in wele and in waa. For he luffes  
vs and likes vs and so wille he that we luff hym and lyke hym and  
myghtely triste in hym, and alle schalle be wele. And sone eftyr  
alle was close & I sawe na mare. (ST xxii: 74)  
b. He seid not "Thou shalt not be tempestid, thou shalt not be  
travelled, thou shalt not be disesid", but he seid: "Thou shalt not

be overcome', God will that we taken heede at these words, and that we be ever myty in sekir troste, in wele and wo; for he lovith and lekyth us, and so will he that we love him and lekin him and mytily trosten in him; and al shal be wele. And sone after al was close and I sow no more. (LT lxviii:111)

Underlined clauses are repeated to enumerate, and double-underlined clauses indicate a chiasma.

We see repetition in the crucial and critical points in the above quotations; a previous notice of the first revelation (3), the linchpin of the message (4), and the scene of the last revelation (5). Most of these parts are not rewritten in LT except some minor emendations. (6a) and (6b) are instances which a clause is added to the same structure of repetition:

- (6) a. The sexte es that god is alle thyng that ys goode, & the goodenes  
bat alle thyng has is he. (ST v: 46)  
b. the vith is that God is al thing that is gode, as to my sight, and the  
godenes that al thing hath, it is he... (LT viii: 12)

Here we see an epanalepsis that repeats at the end of a construction of the word which begins it. In both (6a) and (6b), the subordinate clause following the relative pronoun "that" begins with the word "god (God)" and ends with personal pronoun "he," which refers to God. A point to notice is that the phrase "as to my sight" is interposed with the emphatic "it is" in LT. It is not unreasonable to suppose that Julian intended to make "God" highly conspicuous.

Let us now move on to an instance existing only in ST. "I saw" is triplicated one after another in the scene of the first revelation comes to her. Note (7) as follows:

- (7) And this same tyme I sawe this bodyly syght,oure Lorde schewyd  
me a gastelye sight of his anly lovyng. I sawe that he es to vs alle-



thyng þat is goode and comfortabyll to oure helpe... And so in this  
syght y sawe sothelye that he ys alle thyng that ys goode,... (ST iv:  
43-44)

According to Masui (1962: 233-234), the repetition of "I saw" in *The House of Fame* and *The Parliament of Fowl* functions as enumeration, quoting from D.S.Brewer's unpublished paper, which states that this repetition helps the audience immerse themselves in the plot, establishing either a conscious or unconscious linkage with its content. The corresponding passage in LT (v: 7) retains the second "I saw," but alters the first into "our lord shewed," while the third one is omitted. By avoiding simple repetition, Julian uses a variety of expressions to enrich the language. The usage indicates her maturity in twenty years between ST and LT.

We should also notice that there are repetitions missing in ST. Take (8) for example. In the scene of the first revelation, anadiplosis of "God" is used, and "the Trinite" is repeated in the form of anaphora. Repetition of "everlasting" as an adjective of modifying "the Trinitie," foregrounds "the Trinitie" all the more:

- (8) For the Trinite is God, God is the Trinite; the Trinite is our maker and keeper, the Trinite is our everlasting lover, everlasting ioy and blisse, be our lord Iesus Christ. (LT iv: 6)

Yet, interestingly enough, in showing of the second revelation, the content of LT is expanded about as five times as that of ST. Quotation (9) below is the added part and underlined 1) and 2) are repetitions put in LT:

- (9) ...and thus 1) I saw him and sowte him, and I had him and I wantid hym. And this is, and should be, our comon werkeyng in this, as to my sight. One tyme mine understandyng was led downe into the seeground, and there I saw hill and dalis grene, semand as it were mosse begrowne, with wreke and gravel. Than I understode thus:



that if a man or a woman were under the broade watyr, if he might have sight of God so, as God is with a man continually, he should be save in body and soule and take no harme and, overpassing, he should have mor solace and comfort than al this world can telle; for he wille that we levyn that we se him continually, thowe that us thinkeith that it be but lital, and in this beleve he makith us evermore to getyn grace; for 2) he will be sene and he wil be sowte; he wil be abe dyn and he wil be trosted. (LT x: 15)

In the added repetition 1), there is a climax with a subject "I" clause in one sentence. And 2) is a sentential variation of 1). In this quotation, thus, Julian uses the repetition of both words and a sentence, which needs to be considered in view of the discourse. The underlined 1) describes her intense craving for God and then refers to her other experience of seeing the god. It is noteworthy that the subject changes from "I" to "he" to create the variation in 2). Further, this discourse begins with 1) and concludes with 2), presenting the reason with "for." The repetition and variation enable the theme of faith in seeing and wanting God to be foregrounded effectively in a narrative frame. Here it suffices to note that Julian bears stylistic effect of repetition and variation in mind to impress her audience in writing the LT. Thus, Julian elaborates the expression of her thought in LT. Consider the following example depicting the first revelation:

- (10) a. And in this sodaynlye I sawe the rede blode trekyllle downe fro vndyr the garlande alle hate, freschlye, plentefully, & lyvelye, right as me thought that it was in that tyme that the garlonde of thornys was thyrstede on his blessedheede. Ryght so both god and man the same sufferede for me. I conseyvede treulye & myghttyllye that itt was hymselfe that schewyd it me withowten any meen, and than I sayde, "Benedicite Domunus". (ST iii: 43)
- b. In this sodenly I saw the rede blode trekelyn downe fro under the garlande, hote and freisly and ryth plenteously, as it were in the

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for me. I conceived treuly and mightily that it was himselfe  
shewed it me without onymene. (And in the same sheweing  
sodenly the Trinite fullfilled the herte most of ioy. And so I  
understood it shall be in hevyn withoute end to all that shall come  
there. For the Trinite is God, God is the Trinite; the Trinite is our  
maker and keeper, the Trinite is our everlasting lover, everlasting  
joy and blisse, be our lord Iesus Christ. And this was shewed in  
the first and in all; for where Iesus appereith the blissid Trinite is  
understond, as to my sight.) And I said: 'Benedicite domine!' (LT  
IV: 5)

The parenthesis indicates that the portion is added in LT. We observe that  
Julian adds anadiplosis "For the Trinite is God, God is the Trinite; the Trinite  
is our maker and keeper," and word pairs "joy and blisse" and "in the first and  
in all" in LT. Let me show another instance to add a deep supporting structure:

- (11) a. I it am that is hiaste. (ST xiii: 59)  
b. I it am, I it am; I it am that is heyest; (LT xxvi: 37)

The instance above is one of the language from Christ turned to Julian. The  
creature modified by a relative pronoun "that" is repeated to give brief but a  
forcible impression in LT.

Next, let us consider a scene of the second revelation as exemplified in (12):

- (12) a. This I sawe bodylye & hevelye & derkelye, and I desired mare  
bodelye light to hafe sene more clerelye. And I was aunswede in  
my resone that ȝyf god walde schewe me mare he scylde, botte  
me nedyd na light botte hym. (ST viii: 49)  
b. This saw I bodily, swemely and derkely, and I desired more bodily  
sight to have sene more clerely. And I was answered in my

reason: 'If God wil shew thee more, he shal be thy light. Thee nedith none but him.' (For I saw him and sought hym; for we arn now so blynd and so unwise that we never sekyn God til he of his godeness he with him to us; and we ought se of him graciously, than arn we sterid by the same grace to sekyn with gret desire to se him more blisfully; and thus I saw him and sowte him, and I had him and I wanted hym. And this is, and should be, our common werkeyng in this, as to my sight.) (LT x: 15)

Julian adds the portion of the parenthesis in LT. It is worth noting that she involves word pairs "I saw him and sought hym," "so blynd and so unwise" and a repetition "I saw him and sowte him, and I had him and I wanted hym."

In the tenth revelation, Jesus encourages Julian by showing her the wound of the flank which he undertook by himself for the purpose of saving people on earth. We see her stylistic revision as follows:

- (13) a. "Loo, how I lovyd the", as ȝyf he hadde sayde: My childe, ȝyf thow kan nought loke in my godhead, see here howe I lette opyn my syde, and my herte be cloven in twa, and lette oute blude and watere alle þat was thareyn. (ST xiii: 58)
- b. Lo how that I lovid the, as if he had seid: 'My derling, behold and se thy lord, thy God, that is thy maker and thyn endless ioy. Se what likyng and bliss I have in thy salvation,... (LT xxiii: 35)

Jesus express himself by the repetition of the same thought in different words as emphasized with wavy lines, "lord," "God," "the maker," and "endless ioy." As these instances indicate, repetition and variation contribute to persuade the audience great deal in helping understand various aspects in brief. Thus, Julian adds some variations and word pairs in LT.

As Windeatt (1977) maintains, in ST Julian expresses her thought more plainly and directly than LT which is written in moderate expression. However, we can receive forceful message not at all inferior to ST through the

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stylistic effect of added repetition and variation in LT.

Although there are differences between their representational techniques, in addition to their respective merits and demerits, the contents of ST and LT correspond with one another. However, Chapter 51 of LT does not appear in ST, noting that insufficient understanding is obtained following Julian's revelation in ST. LT's repetition is here quoted, together with the final Chapter 86, which is included only in LT. We may quote (14) as a realization which she was not able to understand at the moment when she received a revelation. It took about 20 years for her to understand the message from God:

- (14) The lord that sate solemnly in rest and in peace, I understond that he is God. The servant that stode afor the lord, I understode that it was shewid for Adam, that is to seyen, on man was shewid that tyme, and his fallyng to maken that therby understonden how God beholdith a man and his fallyng; for in the syte of God al man is on man and on man is all man. This man was hurte in hys myte and made ful febil; and he was stonyed in his vnderstandyng, for he turnyd from the beholdyng of his lord. But his will was kept hole in God sygte; for his will I saw our lord commenden and approven, but hymselfe was lettid and blindhed of the knowing of this will, and this is to him grete sorow and grievous disese; for neither he seith clerly his lovyng lord, which is to him ful meke and mylde, ne he seith trewly what himself is in the sygte of his lovyng lord. (LT li: 75)

We see one form of repetition, antimetabole, "al man is on man and on man is all man," which is the repetition of words in successive clauses, but in transposed order. Then original sin of Adam is repeated by means of variation in three ways, such as in "he turnyd from the beholdyng of his lord," "hymselfe was lettid and blindhed of the knowing of this will," and "ne he seith trewly what himself is in the sygte of his lovyng lord."

Through these repetitions and variations, Julian brings the theme of "a

man" representing Adam, in need of help from God, to the fore. In the same Chapter 51 which is added in LT, we find:

- (15) ... for lesus is al that shal be savid and al that shal be savid and al that shal be savid is Iesus; and al of the charite of God, with obediens, meekness and patience, and vertues that longun to us. (LT li: 79)

The idea Jesus as a savior is emphasized through antimetabole.

Finally, I would like to give a prominent example which deserves attention in the last Chapter 86 in LT:

- (16) 'Woldst thou wetten thi lords mening in this thing? Wete it wele: love was his mening. Who shewid it the? Love. What shewid he the? Love. Wherefore shewid it he? For love. Hold the therin and thou shalt witten and knowen more in the same; but thou shalt never knowen ne witten therein other thing without end.' Thus was I lerid that love was our lords mening. And I saw full sekirly in this and in all, that ere God made us he lovid us; which love was never slakid, no never shall. And in this love he hath don all his werke; and in this love he hath made all things profitable to us; and in this love our life is everlestand. (LT lxxxvi: 135)

The underlined phrases emphasize the momentousness of love by repetition. The doubly underlined sentences are variations signifying the meaning of God as love.

#### 4. Concluding Remarks

In this paper, we attempted to compare Julian's two versions, the Short and the Long text. In this comparative study, we have traced her spiritual maturity by means of the growth of her literally style.



As ST is made by Julian soon after the vision was received, it lacks a kind of refinement but carries emotional overtones. This feature is reflected as vigorous repetition. In LT, on the other hand, we can see some literary embellishment. It may safely be assumed that the approximately twenty years between the two versions gave Julian sufficient time to contemplate the revelation and rewrite the piece with deeper insight.

The stylistic effect of repetition and variation becomes clearer by applying the concept of functional grammar advocated by Halliday & Hasan. My future task is to apply their theory to inquiry into Julian's stylistic effects in the light of discourse. It is also important to note that there is a speech act verb for ordering with repetition. We here see an obvious connection with persuasion, which is the major aim of devotional prose. From this conclusion, the next task is to investigate the historical pragmatics, as well as to conduct more extensive and exhaustive observations, of the language of mystics. Through the devices of word pairs and repetitions, Julian attempts to represent her perception of the stable order of God's dispositions.

While Julian's feelings are expressed with straightforwardness in ST, LT shifts towards more modest and emphatic use of language. It should be regarded that she had elaborated art on expression through the years of 20 years between the two versions.

Concerning the vocabulary, there is not a remarkable difference between ST and LT, but in writing LT, we may say that Julian attempted to convey her sense of the universal applications of her showings. She provided her experience with universality, so that her message might not become self-complacent. We observe that Julian elaborates a repetitive expression so that the sympathy from a reader can be obtained by the use of expressive repetition involving word pairs and elegant variations.

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