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Daughter of a mayor of King's Lynn,
wife of a burghess there and mother of
fourteen children, Margery Kempe (c.

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1373-post 1438) was also a religious mystic and hysteric, who dictated her 'autobiography' to a scribe at the end of her life. In this history of her life, Anthony Goodman examines "The Book", to reconstruct as much of her conventional biography as the materials allow. Including her spiritual

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experiences, but focusing most particularly on her day-to-day life, he builds an intriguing picture of bourgeois society in late medieval Lynn, and the wider world of late medieval towns in England and Europe more generally.

This study will significantly further our

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interpretations of the unique autobiography of Margery Kempe, lay woman turned mystic and visionary. Following the manuscript from a Carthusian monastery through history, Chappell bridges the gaps in our understanding of the transmission of texts from the medieval past to the

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Margery Kempe
Revelations

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Reader

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and describes what life was like for
English women at that time

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In this fresh, classroom-friendly volume, Margery Kempe, a married woman from fifteenth-century England, dictates her remarkable life story. Far from provincial, this extraordinary woman tells us about her business ventures in Lynn, her

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spiritual conversion and asceticism, and her travels all around Europe and the Holy Land while on pilgrimage. Kempe presents a splendidly detailed perspective of a woman from the rising middle class of the late Middle Ages, of a

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frequent pilgrim, and of a would-be saint gifted with spectacular crying. This edition, faithful to the original Middle English text but edited for accessibility to students, includes a gloss, notes, introduction, and a glossary, making The Book of

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Margery Kempe an excellent choice for any class interested in religion, gender, travel, or even daily life in late medieval Europe.

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Pope Joan was not betrayed by a lover or discovered by an enemy; her downfall came when she went into labor during a papal procession through the streets of Rome. From the myth of Joan to the experiences of saints, nuns, and ordinary

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women, *The Oldest Vocation* brings to life both the richness and the troubling contradictions of Christian motherhood in medieval Europe. After tracing the roots of medieval ideologies of motherhood in early Christianity, Clarissa W. Atkinson

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reconstructs the physiological assumptions underlying medieval notions about women's bodies and reproduction; inherited from Greek science and popularized through the practice of midwifery, these assumptions helped shape common

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beliefs about what mothers were.

She then describes the development of "spiritual motherhood" both as a concept emerging out of monastic ideologies in the early Middle Ages and as a reality in the lives of certain remarkable women. Atkinson

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explores the theological dimensions of medieval motherhood by discussing the cult of the Virgin Mary in twelfth-century art, story, and religious expression. She also offers a fascinating new perspective on the women saints of the later

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Middle Ages, many of whom were mothers; their lives and cults forged new relationships between maternity and holiness. The *Oldest Vocation* concludes where most histories of motherhood begin—in early modern Europe, when the family

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was institutionalized as a center of religious and social organization. Anyone interested in the status of motherhood, or in women's history, the cultural history of the Middle Ages, or the history of religion will want to read this book.

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A Mixed Life

The book of Margery Kempe
With Two Further Lais in the
Original Old French
Perilous Passages

**Margery Kempe's text
draws on her maternal,**

Page 18/115

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**female body to illuminate
her relationship to the
divine.**

**Marie de France (fl. late
twelfth century) is the
earliest known French
woman poet and her *lais* -**

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**stories in verse based on
Breton tales of chivalry and
romance - are among the
finest of the genre.**

**Recounting the trials and
tribulations of lovers, the
lais inhabit a powerfully**

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**realized world where very
real human protagonists
act out their lives against
fairy-tale elements of
magical beings, potions and
beasts. De France takes a
subtle and complex view of**

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**courtly love, whether
telling the story of the
knight who betrays his fairy
mistress or describing the
noblewoman who
embroiders her sad tale on
the shroud for a nightingale**

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**killed by a jealous and
suspicious husband.
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Kempe Addison Wesley
Publishing Company
The Book of Margery
Kempe, Fourteen Hundred**

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and Criticism
How To Be a Medieval
Woman
and her world**

A fifteenth-century Eat,

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Pray, Love, Revelations
illuminates the
intersecting lives of
two female mystics who
changed history--Margery
Kempe and Julian of
Norwich. Bishop's Lynn,

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England, 1413. At the age of forty, Margery Kempe has nearly died giving birth to her fourteenth child.

Fearing that another pregnancy might kill

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her, she makes a vow of
celibacy, but she can't
trust her husband to
keep his end of the
bargain. Desperate for
counsel, she visits the
famous anchoress Dame

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Julian of Norwich.

Pouring out her heart,
Margery confesses that
she has been haunted by
visceral religious
visions. Julian then
offers up a confession

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of her own: she has
written a secret,
radical book about her
own visions, Revelations
of Divine Love. Nearing
the end of her life and
fearing Church

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authorities, Julian entrusts her precious book to Margery, who sets off the adventure of a lifetime to secretly spread Julian's words. Mary Sharratt

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vividly brings the
medieval past to life as
Margery blazes her trail
across Europe and the
Near East, finding her
unique spiritual path
and vocation. It's not

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in a cloistered cell
like Julian, but in the
full bustle of worldly
existence with all its
wonders and perils.

Originally published in
1992, Margery Kempe

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looks at one of the most appealing mystics and pilgrims of 15th-century England. The book looks at Margery Kempe, and her book *The Book of Margery Kempe*, thought

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to be the first vernacular autobiography in medieval Britain. Original essays in the book examines Kempe's spirituality, cultural context, and the

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autobiography itself,
The Book of Margery
Kempe. The essays in the
book represent detail
literary analysis on
Kempe and the critical
history of her words.

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A biography of the
medieval English
religious pilgrim
Margery Kempe and a
social and cultural
history of her world.
Suffering,

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Transformation and the
Life-course

The Life and Times of
Margery Kempe

Encountering The Book of
Margery Kempe

Christian Motherhood in

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the Medieval West

The history of The Book of Margery Kempe from its first production in 1934 is also part of the history of English literary studies. Marea Mitchell traces some of the fascinating stories behind the

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proliferation of productions since then, including the involvement of Hope Emily Allen and other independent women scholars, popular receptions of the Book in World War II, and current productions that locate it as part of a

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medieval literary canon. Working from a cultural materialist perspective, Mitchell focuses on the materiality of the text itself and of the bodies of scholarship that have arisen around it.

The story of the eventful and

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controversial life of Margery Kempe - wife, mother, businesswoman, pilgrim and visionary - is the earliest surviving autobiography in English. Here Kempe (c.1373-c.1440) recounts in vivid, unembarrassed detail the madness that followed the

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birth of the first of her fourteen children, the failure of her brewery business, her dramatic call to the spiritual life, her visions and uncontrollable tears, the struggle to convert her husband to a vow of chastity and her pilgrimages to

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Europe and the Holy Land. Margery Kempe could not read or write, and dictated her remarkable story late in life. It remains an extraordinary record of human faith and a portrait of a medieval woman of unforgettable character and

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courage.

'And then he, completely astonished at her words, left off his lewdness, saying to her as many a man had done before, "Either you are a truly good woman or else a truly wicked woman." ' Brave, outspoken and

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guaranteed to annoy people wherever she went - including exasperated fellow pilgrims in Jerusalem and her long-suffering husband - Margery Kempe was one of the most vivid and unforgettable voices of the Middle Ages. Whether

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travelling alone, getting herself arrested or having visions of marrying Jesus, Margery repeatedly defied feminine convention - and also managed to compose the first autobiography in English, despite being unable to read or write. One of

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46 new books in the bestselling Little Black Classics series, to celebrate the first ever Penguin Classic in 1946. Each book gives readers a taste of the Classics' huge range and diversity, with works from around the world and across the

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centuries - including fables,
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1534-1934

The Autobiography of the Wild
Woman of God

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Medieval English Literature
1100-1500

Selected by Choice
magazine as an

Outstanding Academic

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Book for 1999 Karma
Lochrie demonstrates
that women were
associated not with the
body but rather with the
flesh, that disruptive
aspect of body and soul

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which Augustine claimed
was fissured with the
Fall of Man. It is
within this framework
that she reads The Book
of Margery Kempe,
demonstrating the ways

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in which Kempe exploited
the gendered ideologies
of flesh and text
through her
controversial practices
of writing, her
inappropriate-seeming

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laughter, and the most
notorious aspect of her
mysticism, her
"hysterical" weeping
expressions of religious
desire. Lochrie
challenges prevailing

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scholarly assumptions of
Kempe's illiteracy, her
role in the writing of
her book, her
misunderstanding of
mystical concepts, and
the failure of her book

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to influence a reading
community. In her work
and her life, Kempe
consistently crossed the
barriers of those
cultural taboos designed
to exclude and silence

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her. Instead of viewing Kempe as marginal to the great mystical and literary traditions of the late Middle Ages, this study takes her seriously as a woman

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responding to the
cultural constraints and
exclusions of her time.
Margery Kempe and
Translations of the
Flesh will be of
interest to students and

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scholars of medieval
studies, intellectual
history, and feminist
theory.

'Another island in the
Great Ocean has many
sinful and malevolent

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women, who have precious
gems in their eyes.' In
his Book of Marvels and
Travels, Sir John
Mandeville describes a
journey from Europe to
Jerusalem and on into

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Asia, and the many wonderful and monstrous peoples and practices in the East. He tells us about the Sultan in Cairo, the Great Khan in China, and the mythical

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Christian prince Prester
John. There are giants
and pygmies, cannibals
and Amazons, headless
humans and people with a
single foot so huge it
can shield them from the

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sun . Forceful and opinionated, the narrator is by turns bossy, learned, playful, and moralizing, with an endless curiosity about different cultures.

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Written in the
fourteenth century, the
Book is a captivating
blend of fact and
fantasy, an
extraordinary travel
narrative that offers

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some revealing and unexpected attitudes towards other races and religions. It was immensely popular, and numbered among its readers Chaucer,

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Columbus, and Thomas More. Anthony Bale's new translation emphasizes the book's readability, and his introduction and notes bring us closer to Mandeville's medieval

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worldview. ABOUT THE
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around the globe. Each

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notes to clarify the
text, up-to-date
bibliographies for
further study, and much

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more.

Lust, religious zeal,
and heartache come
together in this
provocative novel about
two infatuations, one
between a man and his

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young lover in the late
20th century and another
between a 15th-century
woman and Jesus Christ.
First published in 1994,
Robert Glück's Margery
Kempe is one of the most

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provocative, poignant,
and inventive American
novels of the last
quarter century. The
book tells two stories
of romantic obsession.
One, based on the first

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autobiography in
English, the medieval
Book of Margery Kempe,
is about a fifteenth-
century woman from East
Anglia, a visionary, a
troublemaker, a pilgrim

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to the Holy Land, and an
aspiring saint, and her
love affair with Jesus.
It is complicated. The
other is about the
author's own love for an
alluring and elusive

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young American, L. It is complicated. Between these two Margery Kempe, the novel, emerges as an unprecedented exploration of desire, devotion, abjection, and

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sexual obsession in the
form of a novel like no
other novel. Robert
Glück's masterpiece
bears comparison with
the finest work of such
writers as Kathy Acker

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and Chris Kraus. This
edition includes an
essay by Glück about the
creation of the book
titled "My Margery,
Margery's Bob."

The Book of Margery

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Classics)
Kempe

The Book and the World
of Margery Kempe
The Oldest Vocation
A Modern Version

It was perhaps England's darkest hour.
It was a time when reading the Bible

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was against the law, and there was a death penalty in place to stop heresy; even Catholic priests were being burned alive. Margery Kempe was born into this world. She dared to follow her truth, and the calling she knew came from Jesus Christ himself.

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But she paid mightily for it, and she was repeatedly arrested, put on trial, even threatened with death. Kempe's only lifeline was her wit, determination, and a few influential friends who believed in her cause. This innovative critical volume brings

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the study of Margery Kempe into the twenty-first century. Structured around four categories of ‘encounter’ – textual, internal, external and performative – the volume offers a capacious exploration of The Book of Margery Kempe, characterised by

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multiple complementary and dissonant approaches. It employs a multiplicity of scholarly and critical lenses, including the intertextual history of medieval women's literary culture, medical humanities, history of science, digital humanities, literary criticism,

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oral history, the global Middle Ages, archival research and creative re-imagining. Revealing several new discoveries about Margery Kempe and her Book in its global contexts, and offering multiple ways of reading the Book in the modern world, it will be an

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essential companion for years to come. For history and biography lovers, the 15th-century life and travels of the extraordinary Margery Kempe, who left her family to make a pilgrimage to the Holy Land.

The Autobiography of the Madwoman

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Classics)
of God

The Text from the Unique Ms. Owned
by Colonel W. Butler-Bowdon
Mystic and Pilgrim

A fresh account of the medieval mystic,
traveling pilgrim, and pioneering memoirist
Margery Kempe. This is a new account of

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the medieval mystic and pilgrim Margery Kempe. Kempe, who had fourteen children, traveled all over Europe and recorded a series of unusual events and religious visions in her work *The Book of Margery Kempe*, which is often called the first autobiography in the English language. Anthony Bale charts Kempe 's life and tells her story through

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the places, relationships, objects, and experiences that influenced her. Extensive quotations from Kempe ' s Book accompany generous illustrations, giving a fascinating insight into the life of a medieval woman. Margery Kempe is situated within the religious controversies of her time, and her religious visions and later years put in

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context. And lastly, Bale tells the extraordinary story of the rediscovery, in the 1930s, of the unique manuscript of her autobiography.

There is also a chronology of Kempe's life, a helpful summary analysis of the chapters, and a full bibliography, in this new edition of a work now accepted as among the most

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significant English texts of the Middle Ages." --Jacket.

Fully-annotated edition of English mystic Margery Kempe's life and divine revelations (dated 1436-8). (This edition previously published by Longman.)

Memoirs of a Medieval Woman

A Companion to The Book of Margery

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Classics)
Kempe

The Incendium Amoris of Richard Rolle of
Hampole

The Book of Marvels and Travels

***Since its rediscovery in 1934, the
fifteenth-century Book of Margery
Kempe has become a canonical text
for students of medieval Christian***

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mysticism and spirituality. Its author was a fifteenth-century English laywoman who, after the birth of her first child, experienced vivid religious visions and vowed to lead a deeply religious life while remaining part of the secular world. After twenty years, Kempe began to

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compose with the help of scribes a book of consolation, a type of devotional writing found in late medieval religious culture that taught readers how to find spiritual comfort and how to feel about one's spiritual life. In Margery Kempe and the Lonely Reader, Rebecca Krug

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shows how and why Kempe wrote her Book, arguing that in her engagement with written culture she discovered a desire to experience spiritual comfort and to interact with fellow believers who also sought to live lives of intense emotional engagement. An unlikely

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candidate for authorship in the late medieval period given her gender and lack of formal education, Kempe wrote her Book as a revisionary act. Krug shows how the Book reinterprets concepts from late medieval devotional writing (comfort, despair, shame,

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fear, and loneliness) in its search to create a spiritual community that reaches out to and includes Kempe, her friends, family, advisers, and potential readers. Krug offers a fresh analysis of the Book as a written work and draws attention to the importance of reading, revision,

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and collaboration for understanding both Kempe's particular decision to write and the social conditions of late medieval women's authorship. The Book of Margery Kempe set in the context of medieval medical discourse.

Traces the spiritual awakening and

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*religious pilgrimages of the late
medieval mystic, a mother of
fourteen children who traveled the
known world searching for answers
to her inner dilemmas*

Skirting Heresy

*Margery Kempe's Spiritual Medicine
An Abridged Translation*

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***Margery Kempe's Dissenting
Fictions***

*Dating from the
fifteenth century, The
Book of Margery Kempe is
the first known
autobiography in*

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English. In it the author describes, in unembarrassed, down-to-earth detail, her madness, financial ruin, religious ecstasies, marital problems and

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*dangerous treks to
distant shrines. The
result is a unique
portrait of a strange
medieval character,
living out a colourful
life in a turbulent,*

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often tragic world.

Margery Kempe was born about 1373 in the then bustling port of King's Lynn in Norfolk. She married a merchant and was mother to fourteen

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*children, but a streak
of worldly ambition led
her into ill-fated
business ventures in
milling and brewing.
Chastened by their
failure, and by a vision*

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*of Christ, she became
prone to ecstatic
weeping and crying and
was shunned, tormented
and even put on trial.
With the encouragement
of saintly individuals*

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*such as Julian of
Norwich, she undertook
pilgrimages to Rome,
Santiago de Compostela
and the Holy Land, and
journeyed widely in
England, France, Germany*

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and Poland - making an offering at the Shrine of Our Lady of Walsingham before the dangerous sea-voyage to the Baltic. Kempe's religious life belongs

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*in that rich vein of
spirituality expressed
by women who, debarred
from theological
training or any official
position in the church,
cultivated the more*

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Classics)

*immediate authority of
mystical experience. Her
Book, which was dictated
to two scribes beginning
in about 1431, shows an
extraordinary recall
both of external events*

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*and of her inner life
over a span of forty
years. After being lost
for centuries it was
only rediscovered in
1934, in a fifteenth-
century manuscript.*

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Previous translations of her Middle English prose have not captured Kempe's authentic voice; this present one brings her fully and volubly alive for modern

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Classics)
readers.

*Margery Kempe's Book
provides rare access to
the "marginal voice" of
a lay medieval woman,
and is now the focus of
much critical study.*

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This Companion seeks to complement the existing almost exclusively literary scholarship with work that also draws significantly on historical analysis, and

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is concerned to contextualise Kempe's Book in a number of different ways, using her work as a way in to the culture and society of medieval northern

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*Europe. Topics include
images and pilgrimage;
women, work and trade in
medieval Norfolk;
political culture and
heresy; the prophetic
tradition; female*

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*mystics and the body;
women's roles and
lifecycle; religious
drama and reenactment;
autobiography and
gender. Contributors
JOHN H. ARNOLD, P.H.*

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*CULLUM, ISABEL DAVIS,
ALLYSON FOSTER,
JACQUELINE JENKINS,
KATHERINE J. LEWIS, KATE
PARKER, KIM M. PHILLIPS,
SARAH SALIH, CLAIRE
SPONSLER, DIANE WATT,*

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BARRY WINDEATT.

*Margery Kempe and
Translations of the
Flesh*