

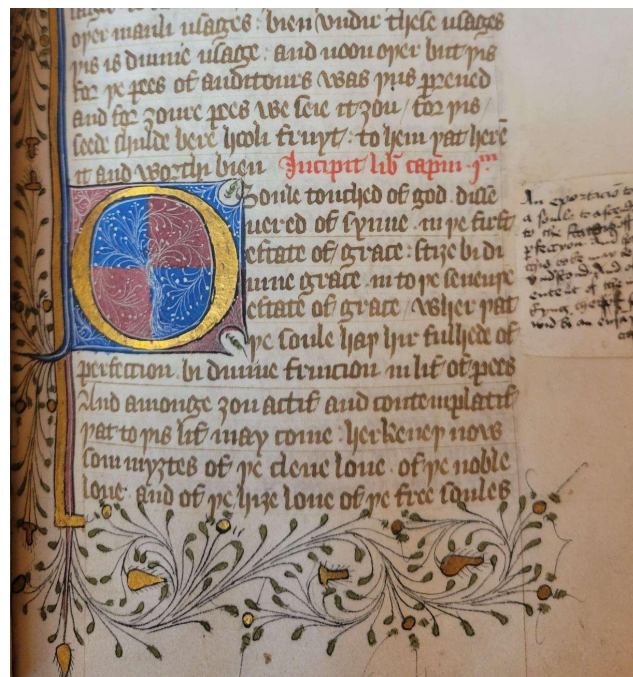
‘For whom this boke was made’: Evidence for a Lay Readership of *De Myrrour of Simple Soules*

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Advisors: Professor Michael Allen and Professor Willemien Otten

Preceptors: Jenna Sarchio and Matthew Peterson

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By Natalie Nitsch

Therefor I may seie þe wordis of þe prophete:
 My teef ben nat white to bite of þis brede. But
 almyȝti Ihesu God þat feediþ þe worm and
 ȝeuiþ siȝt to þe blynd and wit to þe vnwitti,
 ȝiue me grace of wit and wisdom in alle tymes
 wiseli to gouerne mysilf folewyng alwei his
 wille, and sende me clir siȝt and trewe
 vndirstondyng wele to do þis werk to his
 worschip and plesaunce...

Therefore, I may say the words of the prophet:
 “My teeth are not white enough to bite this
 bread.” But Almighty Jesus God, who feeds the
 worm and gives sight to the blind and wit to
 the unwitting, give me grace of wit and wisdom
 wisely at all times, to govern myself, always
 following His will, and send me clear sight and
 true understanding to do this work well, to His
 honor and approval...

M.N.’s prologue to the *Myrrour of Symple Soulis*, Lines 12–18, f. 93v, Bodley 505.

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Abbreviations and Citations

Throughout this paper, I cite from three different texts of the *Mirror*: Ellen Babinsky's 1993 Modern English translation of the *Mirror*; Sr. Marilyn Doiron's critical edition of the Middle English *Mirror*, published in *Archivio Italiano per la Storia Della Pieta* in 1968; and my own transcription of the chapter headings pasted in the margins of MS Bodley 505 (Bodleian Library, Oxford), which are included in full in an appendix to this paper. I cite Doiron's edition in the format of page number/line number (ex: 250/16 refers to line 16 of page 250 in Doiron's edition). For a full accounting of my chapter headings, see Appendix I, but in brief, I cite them by reference to the line next to which they are pasted. Thus, the tag identified by 250/16 happens to be pasted in Bodley 505 next to the section of text that appears on page 250, line 16 of Doiron's transcription. I cite Babinsky's translation by French chapter number and page number where applicable. Babinsky's translation is based on the French *Mirror*, and thus has significant differences from the Middle English *Mirror*, but given that it is much more readily accessible than Doiron's critical edition of the Middle English, I cite it whenever possible.

I use the abbreviations ME (Middle English) and IL (Insular Latin) throughout. Insular Latin refers to the version of the *Mirror* produced by the English Carthusian Richard Methley from the Middle English *Mirror*, as distinct from the Continental Latin version, which was made directly from the original Old French and circulated on the continent. I also use the Modern English "*Mirror*" throughout to prevent confusion, rather than referring it to the *Speculum* when discussing the Latin *Mirror*, the *Miroir* for the French, and the *Myrrour* for the ME.

Introduction

In the late 13th or early 14th century, Marguerite Porete, a Beguine¹ hailing from the region of Valenciennes, wrote a mystical treatise on the annihilation of the soul known to us as *The Mirror of Simple Souls*.² The *Mirror* has come down to us today, 700 years later, in sixteen manuscripts: seven in Latin (six of a version of continental origin, and one based on the Middle English), one in Middle French, one in a dialect of Old French, four in Italian, and three in Middle English. The survival of such a work in sixteen manuscripts across five languages is quite impressive, especially given the efforts of the Church to suppress the *Mirror* on grounds of heresy a decade or so after it was written.

It does not come as a particular surprise that Marguerite's book was condemned, given the antinomian and anticlerical overtones of some passages and the papal persecution of the Beguines during the early 14th century. However, the *Mirror*'s heretical status was not agreed upon by all those who read it. In the *Mirror*, Marguerite makes reference to letters from a friar, a Cistercian monk, and a master of theology who declared the *Mirror* to be in accordance with scripture and free of heresy.³ Marguerite was nonetheless burned at the stake in June of 1310⁴ for refusing to recant her teachings and her "contumacious" silence,⁵ and so became the only medieval woman writer to be executed for her teachings.

¹ The beguines were an unofficial lay religious order for women that flourished in the 12th and 13th centuries, particularly in modern-day Netherlands and France.

² Fr.: *Le Miroir des âmes simples anéanties et qui seulement demeurent en vouloir et désir d'amour*.

³ Marguerite Porete, *The Mirror of Simple Souls*, trans. Ellen L. Babinsky, The Classics of Western Spirituality (New York: Paulist Press, 1993), p. 221, ch. 140.

⁴ See Sean L. Field, *The Beguine, the Angel, and the Inquisitor: The Trials of Marguerite Porete and Guiard of Cressonessart* (Notre Dame, Ind: University of Notre Dame Press, 2012), pp. 3–6, for discussion of the oft-mistaken date of Marguerite's execution.

⁵ The Latin in the inquisitorial document describes her as *contumax et rebellis*. See Paul Verdeyen, "Le Procès d'inquisition contre Marguerite Porete et Guiard de Cressonessart," *Revue d'Histoire Ecclésiastique* 81 (1986), p. 81.

Although the official Church sought to suppress the *Mirror*, it had a considerable circulation on the European continent as well as in England among a wide variety of readers, and passed into vernaculars, including Middle English. The ME version has been of particular interest to scholars over the last eighty years, in no small part because the *Mirror* appears not to have been regarded as heretical in England. It was copied and transmitted in England by Carthusian monks, who presumably would have had nothing to do with the text if they had suspected heresy.⁶ The text circulated without Marguerite's name attached to it, so it is difficult to say whether its readers, translators, and copiers were aware of its official heretical status.

Whether a certain mysterious "M.N.," who made the ME translation of the *Mirror* from French and provided explanatory glosses at all suspected that the text was heretical is a matter of debate. While earlier scholarship, especially that of Edmund Colledge and Romana Guarnieri, took it as given that M.N. was aware of the text's heretical taint and edited and glossed the text so as to conceal its heresy, this view has been largely overturned by the modern scholarship of Nicholas Watson and Michael Sargent, among others. These scholars demonstrate that the ME *Mirror* was considered by M.N. to be heterodox or even orthodox, albeit esoteric and difficult, and so also by the Carthusian monks who copied and disseminated it.⁷ However, Watson and Sargent contend that the ME text was intended for spiritually sophisticated Carthusians, who would have been equipped to avoid falling into

⁶ There is no evidence of any secret heretical movements within English Charterhouses during this time period, so it is safe to assume that any Carthusian engagement with the *Mirror* was under entirely orthodox auspices.

⁷ See especially Michael Sargent, "Medieval and Modern Readership of Marguerite Porete's *Mirouer Des Simples Âmes Anienties*: The French and English Traditions," in *Middle English Religious Writing in Practice: Texts, Readers, and Transformations* (Brepols, 2013), pp. 48–89; Nicholas Watson, "Melting into God the English Way: Deification in the Middle English Version of Marguerite Porete's *Mirouer Des Simples Âmes Anienties*," in *Prophets Abroad: The Reception of Continental Holy Women in Late-Medieval England*, ed. Rosalynn Voaden (Cambridge: D. S. Brewer, 1996), pp. 19–52.

error over some of the more complex (and potentially dangerous) passages. No evidence has yet been presented to suggest a wider readership, but conversely, none proves that in England only Carthusians read the *Mirror*. The readership of the *Mirror* is not a closed book. In this paper, I present new evidence—marginal tags in a manuscript of the *Mirror*—that suggests a readership of the ME *Mirror* wider than that conceived of by Watson and Sargent. Such a readership indicates that the *Mirror* was under even less suspicion of heresy in fifteenth-century England than is currently thought.

The ME *Mirror* survives in three manuscripts.⁸ One of these, MS Bodley 505, features 119 chapter headings applied throughout the text on small tags of parchment pasted in the margins. The headings are unique to this manuscript, and as I shall demonstrate, they are not derived or translated from any other versions of the *Mirror*.⁹ In this paper, I present a transcription¹⁰ and analysis of these tags, which to date have been neglected by scholars. Paleographical aspects of the chapter headings in Bodley 505 indicate that the text was being prepared for use as a prototype for a fresh edition of the *Mirror* with the headings integrated. Given that the headings seem to be intended to guide a lay readership rather than a learned Carthusian readership, it is probable that a fresh version of the *Mirror*

⁸ Bodleian Library, Oxford, MS Bodley 505; St John's College, Cambridge, MS 71; and British Library, MS Additional 37790. Though it is not especially relevant to my arguments, it bears noting that the three manuscripts represent more or less the same text, albeit with regional spelling variations and the occasional missing phrase that can be chalked up to scribal error. See Marilyn Doiron, "Margaret Porete: «The Mirror of Simple Souls», A Middle English Translation," *Archivio Italiano per La Storia Della Pietà* 5, no. 1 (1968), introduction.

⁹ Both French versions (Chantilly and Valenciennes) and the IL version also contain chapter headings, but they are distinct from the headings in Bodley 505 in content and placement in the text. See the section in this paper entitled "Origins of the labels" for a full accounting of the ways in which the Bodley tags differ from the IL headings.

¹⁰ A full transcription and collation of the Bodley headings with the headings in the IL *Mirror* can be found in Appendix I.

with integrated headings was planned for lay readership.¹¹ This view runs against existing scholarship, which holds that the *Mirror* was the province of a more select and monastic audience.¹²

The Insular Latin version of the *Mirror*, prepared from a manuscript of the ME *Mirror* by Richard Methley, a Carthusian monk who lived in the late fifteenth century, provides a useful opportunity for comparison. The Carthusians were central to the production and transmission of books in England in the thirteenth and fourteenth centuries, and especially favored more exotic works of mysticism and theology such as the *Mirror*. The IL *Mirror* was explicitly written for an audience of learned monks, Methley's fellow Carthusians, and Methley included chapter titles similar to Bodley 505's titles to this end. Compared with Methley's headings, the Bodley tags are clearly aimed at a less sophisticated audience. Methley's Latin headings address the texts' deeper theological implications, whereas the Bodley tags summarize, simplify, and even provide practical guidance for achieving deification, suggesting that at least this copy of the *Mirror* was intended for a simpler, non-Carthusian audience in need of such guidance. We know, moreover, that the Carthusians to whom Bodley 505 belonged loaned out books for the spiritual guidance of laypeople connected with their community. I contend that the Bodley headings indicate that the planned copy of the *Mirror* made from Bodley 505 was meant to be loaned out in such a manner. The content, then, was not considered so dangerous in

¹¹ Cf. Kelly Parson's study of the red ink annotator of the *Book of Margery Kempe*: Kelly Parsons, "The Red Ink Annotator of The Book of Margery Kempe and His Lay Audience," in *The Medieval Professional Reader at Work: Evidence from Manuscripts of Chaucer, Langland, Kempe, and Gower*, ed. Maidie Hilmo and Kathryn Kerby-Fulton, ELS Monograph Series, no. 85 (Victoria, B.C.: English Literary Studies, University of Victoria, 2001). Parson argues for a female lay audience of the *Book of Margery Kempe* based on marginal notes made by an annotator who used the titular red ink, including highlighting of anecdotes he thought would be particularly relevant to female readers.

¹² See in particular Marleen Cré, *Vernacular Mysticism in the Charterhouse: A Study of London, British Library, MS Additional 37790*, *The Medieval Translator = Traduire Au Moyen Age*, v. 9 (Turnhout: Brepols, 2006), p. 47 *et passim*. Cré provides interesting evidence regarding the transmission of MS Addit. 37790, but she does not engage with evidence for the transmission of other manuscripts including the *Mirror* (which, admittedly, would have been outside the scope of her project).

England as is thought by some scholars today. Since the *Mirror* was officially heretical, the new evidence regarding its readership that I provide in this paper fills in the picture of late medieval notions of heresy—what it meant practically for a work to be condemned as heretical.

I begin this paper with an account of the religious and social climate in which the *Mirror* was written and its author persecuted, and provide a background for understanding how the *Mirror* could be alternately understood as heretical or orthodox in different geographical settings. Next, I give an account of the Bodley chapter headings, and demonstrate that they are, in fact, unique to the manuscript, not translated from any other version of the *Mirror*. I shall then argue that a copy of the *Mirror* prepared from Bodley 505 was intended for a lay readership and draw fresh conclusions about such a readership in contrast to prevailing beliefs about the work's vernacular readers. An appendix gives a complete transcription of the tags, and a collation of the IL and Bodley headings.

The Heresy of the Mirror

The notion of heresy is central to any understanding of the readership of the *Mirror*, given that, although the work was condemned as heretical and was accordingly forbidden to fifteenth century Christians by the Church, it was still read and transmitted widely by none other than those to whom it was forbidden. Thus, in the following section, I establish how the *Mirror* could be condemned as heretical in more than one place and time, but freshly evaluated and deemed safe (or at least not heretical) in other places and times, thus allowing for a readership inclusive of laypeople.

I begin in this section with a narrative of the trial of the *Mirror*, which took place in France in the early fourteenth century, and discuss the sociopolitical causes for the *Mirror*'s condemnation. The discussion of the *Mirror*'s trial demonstrates that while the work was condemned as heretical, the cultural and historical context in which it was written and condemned is crucial to understanding its condemnation. Given that the *Mirror* was condemned largely owing to this context, perhaps even more so than to its contents, it should become clear that the *Mirror* rated as an orthodox—if difficult and esoteric—text by its readers, a fact demonstrated by its dissemination across Europe by non-heretics. I also discuss the ways in which the scholarly view that the *Mirror* is somehow objectively heretical reflects early scholarship on the *Mirror*, which relies on outdated and incorrect understanding of late medieval heresy. Ultimately, this section sets up the framework necessary to fully understand how a potential lay readership of the *Mirror* challenges a modern view of medieval notions of heresy.

Marguerite Porete wrote the *Mirror* sometime between 1285 and 1305.¹³ One of the few bits of biographical information we can deduce about Marguerite is that she was well-off. She had the financial resources to have a number of copies of the original version of the *Mirror* produced (none of which survive today) and disseminated to various religious figures, presumably either to seek some sort of approval of her teachings or simply to share them. Sometime between 1297 and 1305, the *Mirror* came to the attention of an Italian bishop, Guido of Collemezzo; we do not know whether Marguerite sent it directly to him or if he received it from someone else, perhaps a concerned churchman. In any

¹³ Robert Lerner provides an explanation for these dates in “New Light on the Mirror of Simple Souls,” *Speculum* 85, no. 1 (January 2010): 93–4. The biographical information on Marguerite in the following pages, as well as the information regarding her trial, is taken from Lerner and from Field, *The Beguine, the Angel, and the Inquisitor*, ch. 2 (“Seven Churchmen and a Beguine”).

case, Guido read the work and condemned it as heretical, but Marguerite, when brought before him, was able to convince him that she herself was not a heretic. She faced no punishment, aside from an order to stop promulgating her teachings, but Bishop Guido ordered that all copies of the *Mirror* be burned.¹⁴

After her encounter with the Italian bishop, Marguerite seems to have laid low for a few years. Sometime before 1306, though, Marguerite began disseminating copies of her book again. We do not know whether she reproduced the *Mirror* from a copy that managed to escape burning at the hands of Bishop Guido, or whether she rewrote the *Mirror* entirely from memory. None of the earliest copies of the *Mirror* survive today, so it is impossible to say for certain, but the former scenario seems more likely. In any case, scholars today agree that the last section of the *Mirror* was written by Marguerite after this first condemnation.¹⁵ Marguerite again sent her revised copy of the *Mirror* to various religious figures for their approval. She received this approval from three theologians: Godfrey of Fontaines, one of the leading theologians of his day; a Franciscan, Ion of Querayn; and a Cistercian, Franco de Villariis. These three theologians wrote approbatory letters that are included in the text of the *Mirror* in some of the surviving manuscripts; unfortunately for Marguerite, these letters did not seem to have an effect on the opinions of later evaluators of the book. Eventually, a copy of the *Mirror*

¹⁴ Unlike the case of the second, fatal trial of the *Mirror*, there are no surviving records from this first condemnation of the *Mirror* to demonstrate what in particular about the *Mirror* struck the Italian bishop as heretical. The overall message of the *Mirror*—that once a Soul has ascended through the seven stages of virtue and experienced union with God in this life, it has no need for the earthly institution of the Church—may have caught his attention, given that it threatens the Church’s monopoly on salvation, as did many other mystical works from this time period. I discuss the specific aspects of the *Mirror* condemned in the second trial below.

¹⁵ In the French chapter numbering, this section extends from Ch. 123 to the end of the work. This section departs from the dialogic form that most of the work takes, and is written instead in the first person, often seeking to explain or justify ideas Marguerite introduced earlier in the text.

fell into the hands of the Bishop of Châlons-sur-Marne, John of Châteaouvillain.¹⁶ As in the case of Guido, John may have received a copy from Marguerite herself; in any case, it seems that he read it and realized it had been previously condemned, meaning that Marguerite had violated the explicit orders of Bishop Guido. This set the gears of the ecclesiastical court system into action, and Marguerite was ordered to appear before the Inquisition in Paris, where John felt that the case of a relapsed heretic could be better handled.

Once she arrived in Paris, Marguerite's fate was more or less sealed. The Dominican William of Paris, who had been tasked with running this branch of the Inquisition, took fifteen extracts from the *Mirror*, paraphrased them into Latin, and presented them to a jury of theologians.¹⁷ Only the first and fifteenth of these extracts survive, which I reproduce here:¹⁸

- 1) "That the annihilated soul gives license to the virtues and is no longer in servitude to them because it does not have use for them; but rather the virtues obey [its] command."
- 15) "That such a soul does not care about the consolations of God or his gifts, and ought not to care and cannot, because [such a soul] has been completely focused on God, and its focus on God would then be impeded."

To William's credit, the extracts are more or less faithful to the original text, even through paraphrasing and translation into Latin. No matter how faithful to the original they are, though, the lack of context is damning. The claim that Christian virtues no longer apply to the souls that have followed Marguerite's steps of ascension to the 'annihilated' state, and that such souls could do whatever they

¹⁶ Lerner, "New Light on the Mirror of Simple Souls", p. 94.

¹⁷ Excerpting passages in this manner was standard practice in asking for a learned judgement on a larger work suspected of heresy. See Field, *The Beguine, The Angel, and the Inquisitor*, n. 15 to p. 128.

¹⁸ Latin: 1) *Quod anima adnichilata dat licentiam virtutibus nec ist [sic] amplius in earum servitute, quia non habet eas quoad usum, sed virtutes obediunt ad nutum*; 15) *Quod talis anima non curat de consolationibus Dei nec de donis eius, nec debet curare nec potest, quia tota intenta est circa Deum, et sic impediretur eius intentio circa Deum*, reproduced in Verdeyen, "Le Procès d'inquisition," p. 51. Translation is my own.

wanted without fear of retribution or remorse, is damning without the context provided in the full text.¹⁹ To be clear, the context does not necessarily vindicate the work,²⁰ but reading the passages on their own accentuates their shock value. The theologians may still have condemned the work even if they had read the entirety of it, but they were certainly more inclined to do so with only the excerpts in hand.

More exactly, the fifteenth extract, which parallels Chapters 15, 16, and 26 of the *Mirror*,²¹ was objectionable because it threatened the authority of the Church as the only way to salvation. The ‘consolations’ and ‘gifts’ referred to would have probably been taken to refer to Church-sanctioned means of access to God by the jury of theologians—for example, the Eucharist (as referred to in Chapter 16 of the *Mirror*). If a person (a soul) no longer took Communion, being ‘too focused’ on its own method of contact with God, the Church would lose a major source of its control over an individual.

Interestingly, the first extract would have been considered objectionable for a rather different reason. There are a number of anecdotes preserved from the 14th century about Beguines and Beghards²² seducing innocent men and women with religious doctrines that are merely a pretense for fornication; one such anecdote has a Beghard telling his disciples that virtues such as chastity are unnecessary for spiritual perfection and proceeding in sexual abandon with them.²³ Such anecdotes are

¹⁹ Following Field, *The Beguine, the Angel, and the Inquisitor*, p. 129.

²⁰ Field points out, citing Zan Kocher, that since all extracts seem to come from the first portion of the *Mirror*, William may not even have read the entirety of the work. Marguerite does attempt to justify her ideas after ch. 122, but not so strongly that reading them would have convinced William of the orthodoxy of her work.

²¹ These chapter numbers correspond to the Babinsky translation.

²² Male equivalents of Beguines.

²³ Cited in Robert E. Lerner, *The Heresy of the Free Spirit in the Later Middle Ages* (Berkeley: University of California Press, 1972), p. 12; originally from *Formicarius*, written in 1435 by the Dominican John Nider.

spurious and demonstrate the negative opinion of members of lay religious orders such as Beguines at the time. Taken out of context, an extract stating that the soul should be in control of the virtues, rather than the other way around, would be reminiscent of this kind of racy (though untrue) story to the theologians on her jury. This extract directly parallels a section of Chapter 9 of the *Mirror*.²⁴ Interestingly, the version Babinsky translates has a saving clause after this passage (“...But such Nature is so well-ordered...that Nature demands nothing which is prohibited”²⁵) that seems to speak to the perceived sexual undertones of this passage. However, this clause has recently been shown to not have existed in the version that the theologians would have read, and was probably added by a later scribe.²⁶

Marguerite was given a chance to speak for herself, but proved uncooperative and contumacious, perhaps out of protest, refusing to take an oath necessary for interrogation for nearly 18 months.²⁷ The jury of theologians unanimously condemned the book. Marguerite was sentenced to death on May 3, 1310, and executed by burning on June 1, 1310.

A Few Words on Beguines

At this point, it seems only fair to Marguerite to outline the various social and political factors that influenced the results of her two trials. Firstly, Marguerite was a woman who wanted to teach widely in the late medieval period, and was thus already out of the good graces of the Church before she even wrote the first word of the *Mirror*. While the thirteenth century brought an increasing presence of women’s voices to religious spaces in western Europe, women were still not permitted to

²⁴ Field, *The Beguine, the Angel, and the Inquisitor*, p. 128, seems to be mistaken in saying that it “can be clearly identified with a passage in chapter 6 of the *Mirror*”, given that he cites a passage that can be found in ch. 9.

²⁵ Babinsky trans., ch. 9, p. 87.

²⁶ Lerner, “New Light on the Mirror of Simple Souls”, p. 113.

²⁷ *Ibid.*, p. 94.

teach. In 1290, Henry of Ghent, a well-known scholastic theologian of the period, disputed the question of whether women can be doctors (i.e., authorized teachers) of theology. His answer was a qualified no. *Ex officio*, women cannot be authorized teachers, but in the case of teaching from the inspiration of “divine favor and the fervor of charity”, so long as the woman possesses sound doctrine, teaches privately and in silence, and teaches only women and girls, teaching could be allowed.²⁸ Even if Marguerite had kept to the framework set by Henry, and taught only fellow women privately and silently, she could have very easily fallen afoul of the ‘divine inspiration’ clause, as I discuss below. Marguerite did not share her teachings with only women, and she certainly did not teach privately and silently. Meister Eckhart, a male German Dominican, wrote theology containing ideas similar to (some say inspired by)²⁹ those contained in the *Mirror* and was eventually tried as a heretic, but only after producing questionable sermons and writings for over twenty years.

Marguerite’s identity as a beguine, or a lay religious woman, brought her further into an area of social and ecclesiastical suspicion. Beguines, who took informal vows of chastity and lived lives similar to non-cloistered nuns, lived in communities known as beguinages, and enjoyed ecclesiastical and royal support for a time after their beginnings in the early thirteenth century. In contrast to formal religious communities of nuns, beguines were usually not under the direct supervision of a male priest.³⁰ However, by the later thirteenth century—the time during which Marguerite was writing the *Mirror*—many individual priests and bishops began to view the beguines with suspicion, partly due to

²⁸ Henry of Ghent, *Summae Quaestionum Ordinarium*, cited in Bernard McGinn, *Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete* (New York: Continuum, 1994), p. 1.

²⁹ See Part II (“Marguerite Porete and Meister Eckhart”) from McGinn, *Meister Eckhart and the Beguine Mystics*.

³⁰ See the introduction to Babinsky’s translation, as well as Field, *The Beguine, the Angel, and the Inquisitor*, introduction and ch. 1.

their unauthorized preaching and teaching.³¹ The anecdote about the sexually immoral beghard related above demonstrates the increasing suspicion of lay religious orders, though there is no reliable evidence of sexual misconduct among them. It should be noted that nuns also engaged in teaching at this time, yet because of the protection that their status as official religious women afforded them, they were not targeted by the Church. By the time Marguerite came to trial in 1310, suspicions had, in France, escalated into a full-blown effort to stamp out beguine life entirely. It may be important to note that the movement to stamp out the beguines also had political motivations.³² In the early fourteenth century, King Philip IV of France had fallen out of favor with Pope Boniface VIII due to Philip's destruction of the Knights Templar order in France in 1307. At the time of Marguerite's trial, Philip was attempting to win back the Pope's favor; the Pope was increasingly hostile towards beguines at this time, so persecuting a beguine who might have ordinarily gotten off with a slap on the wrist, as Marguerite did in her first run-in with the ecclesiastical court, was far more likely than it would have been at another time.

Perhaps the most damning fact about Marguerite and her work, though, is that she did not claim any kind of divine inspiration for the *Mirror*. Other beguine writers contemporary to Marguerite—Mechthild of Magdeburg and Hadewijch of Brabant, to name a few—veiled their theological discussions and teachings behind elaborate visions, rhetorical devices of humility, and claims of divine inspiration, making it difficult for priests and confessors to question their teachings. Nowhere in the *Mirror* does Marguerite offer any explanation regarding where her authority to discuss

³¹ Field, *The Beguine, the Angel, and the Inquisitor*, p. 31.

³² Following Field, *The Beguine, the Angel, and the Inquisitor*, p. 73

theological matters lies; nowhere does she claim special revelation of the ideas contained within; nowhere does she use the kind of humility *topos* her contemporaries favored. That Marguerite chose to write in a style so much bolder than her contemporaries more than likely contributed to her persecution. Marguerite's criticisms of the Church and clergy are only slightly less veiled than those of her contemporaries; the problem may very well have been more with her rebellious attitude than the content of her work.

There were several factors contributing to Marguerite's condemnation outside of the content of the book. Next, I discuss the ways in which the scholarly view that the *Mirror* is objectively or plainly heretical reflects the continued influence of the earliest scholarship on the *Mirror*, which relies on now-outdated constructions of heresy.

A Few Words on Heresy

The now-disproven idea of a widespread and organized heretical movement in the late medieval period, known as the "Heresy of the Free Spirit", was popular among scholars of the mid-twentieth century, and the earliest scholars who published work on the *Mirror* tended to find it everywhere. This theory would suggest that the *Mirror*'s apparently patent heresy was evident to all its medieval readers, and thus that any transmission of it would necessarily have been by a heretic who was part of a widespread and tightly-organized movement. Of course, this is not the case; heresy is hardly ever a clear-cut issue. This was true especially for medievals. Even a work that seems obviously heretical to a modern reader would not necessarily have been treated as such by a properly cautious medieval reader. The work of believers in this "Heresy of the Free Spirit" has resulted in a skewed account of the

Mirror's heresy that continues in the assumption that Marguerite's condemnation as a heretic was justified, given that it was the result of a valid ecclesiastical process.³³

Before 1946, it was known only that a woman named Marguerite Porete had been burned at the stake for writing a heretical text; the proceedings of her trial survived and were published in the late 19th century.³⁴ The text of the *Mirror* was also known, but separately, as none of the copies of the *Mirror* extant today identify an author. Only in 1946 did an Italian scholar named Romana Guarnieri discover that the *Mirror* was the text for which Marguerite had been burned, reuniting the *Mirror* with its author for the first time in several hundred years.³⁵ (Prior to Guarnieri's discovery, the *Mirror* was thought to be the work of a monastic male author.) Decades later, in 1965, she reprinted some of her early work on the *Mirror* as a part of a larger study on the Heresy of the Free Spirit, where she argues that the *Mirror* was largely responsible for spreading the Heresy of the Free Spirit across western Europe. However, as Michael Sargent pointed out in a 2013 chapter, Guarnieri makes a number of methodological errors in this work, including treating satirical and obviously false accounts of heresy as true, which together result in a much-inflated presence of heresy in the later medieval period.³⁶ Guarnieri, and even more so Edmund Colledge, her collaborator on the *Corpus Christianorum* Latin and French edition of the *Mirror*, were convinced of the work's heresy.³⁷ The idea central to the Heresy of the Free Spirit, that there existed a tightly organized group of heretics who secretly

³³ Watson, "Melting into God the English Way", p. 22.

³⁴ Henry Charles Lea, *A History of the Inquisition of the Middle Ages*, 3 vols. (New York: Russell, 1955).

³⁵ Romana Guarnieri, "Lo Specchio Delle Anime Semplici e Margherita Porete in Il Movimento Del Libero Spirito: Testi e Documenti," *Archivio Italiano per La Storia Della Pietà* 4 (1965): pp. 661–63.

³⁶ Sargent, "Medieval and Modern Readership", p. 55.

³⁷ Marguerite Porete, Paul Verdeyen, and Romana Guarnieri, *Margaretae Porete Speculum simplicium animarum*, *Corpus Christianorum* 69 (Turnholt: Brepols, 1986). For a discussion of Colledge's 'inquisitorial' treatment of the *Mirror*, see Watson, "Melting into God the Middle English Way", pp. 23–25, especially n. 16.

propagated beliefs similar to Marguerite's in late medieval Europe, was debunked in 1972 by Robert Lerner and has not been entertained seriously since then.³⁸ This is not to say that there were not other heretics contemporary to Marguerite who espoused beliefs similar to hers,³⁹ but they were certainly not organized in a way that would have allowed for the planning of a purposeful transmission of a text across the large space the *Mirror* circulated.

If the *Mirror* was not circulated by an underground Illuminati-esque heretical movement, why and how was it circulated? I want to suggest that the people responsible for its dissemination were not able to tell that it was heretical by simply reading it. If, to a modern scholar, the passages of the *Mirror* that criticize the Church and recommend, for example, grinding up the Eucharist in a mortar and pestle seem undeniably heretical, they may not have appeared so to medieval readers.⁴⁰ Against the backdrop of the other late medieval mystical works in circulation among the same readers during the same time period, Marguerite's work of "Christian abnegation before the Almighty"⁴¹ would not have seemed so surprising as it does nowadays. Certainly, writers contemporary to Marguerite like the mystics Mechthild of Magdeburg and Hadewijch of Brabant did not explicitly criticize the Church as much as Marguerite did, but it is also important to keep in mind that medieval people had different 'triggers' for heresy than modern ones do. Mechthild of Magdeburg was famously criticized for a vision of hers in which John the Baptist celebrates Mass, on the grounds that John the Baptist was not an

³⁸ See Lerner, *Heresy of the Free Spirit*.

³⁹ Possibility of union with God on earth, anti-clericalism, antinomianism, and so on.

⁴⁰ Sargent refers to the chapter about the grinding of the Eucharist as irreverent but heterodox in n. 29 of "Medieval and Modern Readership", but unfortunately provides no further explanation for this view.

⁴¹ Borrowing a phrase from *ibid*.

ordained priest and was thus not qualified to perform Mass—a surprising criticism to modern eyes.⁴²

According to Sargent, the *Mirror* was most likely understood to be ‘radically devout’ and potentially rather than plainly heretical by its fifteenth and sixteenth century readers.⁴³ The transmission of the *Mirror* in England provides an excellent ‘case study’ of the reasons for its circulation and of how users perceived it, and its perception as a radically devout but not unorthodox work.

The *Mirror* in England

After the *Mirror*’s 1310 condemnation in France, it continued to spread. Crucially, the *Mirror* was transmitted anonymously, without Marguerite’s name attached in any form. Thus, readers of the *Mirror* had to evaluate it freshly and without any prejudice. This was especially true at a place of geographical remove from France such as England. As Nicholas Watson points out, even if a person involved in disseminating the *Mirror* had known that such a work had been condemned in Paris, they would have had no way to know that the *Mirror* was it. There is no evidence for knowledge in England that could have identified the *Mirror* as the book for which Marguerite Porete was condemned.⁴⁴ As I will demonstrate, there is no reason to believe that the *Mirror* was received in England as anything but an orthodox, if esoteric and difficult, text.

The path of the *Mirror* to England, and of its translation from French to ME, is an uncertain one, but it is not the main focus here. Robert Lerner has presented what seems the most plausible account:

⁴² See bk. VI, ch. 36 (“That John the Baptist Sang Mass for the Poor Girl Was Spiritual Knowledge in the Soul”) of works of Mechthild of Magdeburg.

⁴³ Sargent, “Medieval and Modern Readership”, p. 77.

⁴⁴ Watson, “Melting into God”, p. 37. The fact that the *Mirror* also circulated in Chantilly, which is of significantly less geographic remove from Paris than England is, only bolsters this point.

When, in 1327, Philippa of Hainault traveled from France to be married to King Edward III of England, she brought in her retinue a nobleman by the name of Walter de Manny. De Manny later co-founded the London Charterhouse⁴⁵ with Michael of Northbrook, who was the bishop of London. There is reason to believe that all three ME *Mirror* manuscripts descend from a prototype held at the London Charterhouse, and thus to locate there the original translation of the *Mirror*.⁴⁶ All that is known about the translator of the ME *Mirror* is that his⁴⁷ initials were M.N., and that he was skilled enough to produce a passable translation of the *Mirror* from French. Michael of Northbrook fits both of these requirements, and many scholars have put him forward as the most likely candidate.

Much hinges upon M.N.'s intentions on translating the *Mirror*. Only a brief translator's preface and fifteen explanatory glosses hint at his object and concerns. The scattered glosses address passages that seemed thorny or opaque. In his preface, M.N. makes reference to the *Mirror*'s esotericism and unclarity ("*kernynгли and ful mystili it is spoken*"⁴⁸) and tells his readers that he has translated the work from French for the profit of devout souls who read it. He also mentions a first attempt at a translation of the *Mirror*, apparently with some errors: "*But now I am stired to laboure it [the translation] azen newe, for bicause I am enfourmed þat some wordis þerof have be mystake.*"⁴⁹

⁴⁵ Carthusian monasteries are known as Charterhouses.

⁴⁶ Lerner, "New Light on the Mirror of Simple Souls", p. 105.

⁴⁷ Some conjectures have been made about a potentially female translator of the *Mirror*, but for simplicity's sake I use male pronouns to refer to M.N.

⁴⁸ The prologue to the *Mirror* is reproduced in full in Nicholas Watson's article, as well as Marilyn Doiron's edition of the *Mirror*: Marilyn Doiron, "De Mirroure of Simple Soules: An Edition and Commentary" (PhD diss., New York, Fordham University, 1964). 247/15. Modern English: "Skilfully and very mystically it is spoken".

⁴⁹ 247/7. Modern English: "But now I am driven to labor at [the translation] again newly, because I have been informed that some words have been mistaken."

Some scholars have identified the prologue as a wink-and-nudge indication of M.N.'s heretical intentions.⁵⁰ Furthermore, some identify the glosses either as attempts made by M.N. to pass the censor (so to speak), which his heretical readers would have known to ignore, or as doggedly stupid efforts to justify a work that had been rejected by earlier judges as heretical by precisely engaging with the fifteen passages paralleled by the fifteen extracts by which the *Mirror* was originally condemned. Both hypotheses are highly implausible. They presuppose the existence of an organized heretical movement present in England and imply that M.N. not only precisely knew the errors from the *Mirror*'s heresy trial, but that he defended passages that had been condemned in the most solemn terms and initialed his work to boot.⁵¹

What do these glosses achieve, then, if not cover up heresy? The scholarship on them, like all scholarship on the ME *Mirror*, is sparse. In "Melting into God," Watson contends that the glosses are explanatory, but heavily emphasizes—I believe overemphasizes—their theological implications. In a 2019 article, Louise Nelstrop focuses on the theological implications of the glosses, in particular with regards to their Thomist and Bonaventurian influences.⁵² Nelstrop and Watson both miss the obvious: the glosses attempt to explain, without also trying to defend the content. Leaving aside any notions of heresy or lack thereof, the *Mirror* is a difficult text, to modern readers as much as medievals. The dialogue between Love and Reason is hard to follow at best, and the progression of the treatise is at times very obscure. Especially given M.N.'s emphasis on the poor quality of the French text from

⁵⁰ Edmund Colledge and Romana Guarnieri, "The Glosses by M.N. and Richard Methley to the Mirror of Simple Souls," *Archivio Italiano per La Storia Della Pietà* 5, no. 1 (1968): 357–82.

⁵¹ Watson, "Melting into God", p. 37.

⁵² Louise Nelstrop, "The Middle English Myrroure of Symple Soules: More Than a 'Rhetoric' of Deification?," *Viator* 50, no. 2 (2019): pp. 227–59.

which he was working (“*The Frensche booke þat I schal write aftir is yvel writen, and in summe places for defaute of wordis and silables þe reson is aweie*”⁵³), it seems a much simpler, and thus more likely, thing to read the glosses as a translator’s attempt at explaining a work which remains flawed despite the translator’s best efforts. If the translation was commissioned by someone, which it may have been, it would not have done to produce a result that made no sense.

The reception of the *Mirror* in the decades and centuries after it was written was not necessarily that of a work of heresy. Early scholarship on the *Mirror* from the mid-twentieth century worked to a pre-existing script about a wide-spread heretical movement in late medieval Europe, which the *Mirror* purportedly guided or served. This notion has been debunked, but still holds undue influence over the scholarly conversation on the *Mirror*. Although the *Mirror* and Marguerite were condemned in the early fourteenth century in Paris—a condemnation that has never been revoked by the Catholic Church, unlike Joan of Arc’s, making the *Mirror* officially heretical—most of its known early readers were not aware of the condemnation. The *Mirror* circulated anonymously, meaning that every reader had to evaluate it freshly, and compared to other late medieval mystical works with which it circulated, it did not seem nearly so heretical as it might to a reader today. In England, it was translated from French to English by a figure known only as M.N., who provided explanatory glosses that have been variously interpreted as having some deeper theological meaning or as revealing M.N.’s heresy. I posit that M.N. provided the glosses largely because of the difficulty of the text that he was working with, and that attributing the glosses to any other reason is making the matter rather too

⁵³ 249/1. Modern English: “The French book from which I am writing is evilly written, and in some places, owing to the lacking of words and syllables, it does not make sense.”

complicated. A discussion of the *Mirror*'s transmission in England, however, necessitates a turn to the fascinating manuscript evidence preserved in Bodley 505.

Description of Bodley Labels

There are today⁵⁴ 119 extant parchment tags pasted in the outer margins of Bodley 505 (see figs. 1, 2, and 3). The labels section the text of the *Mirror* into major divisions and chapters; they range from just a few words to several dozen words in their descriptions of the resulting chapters. Each is fitted with a chapter number. The work as a whole is marked into divisions, within which the subsidiary chapter numbers begin anew.

The pasted-in tags were added long after the original copywork was completed by a different hand. Sargent dates the script of the headings to the beginning of the sixteenth century,⁵⁵ about a century after the rest of Bodley 505 was written.⁵⁶ It would have been awkward for a scribe to add notes of more than a few words after the book was bound, hence the use of added tags. The scribe also made a brief marginal annotation directly on the original book parchment on fol. 116v in the same hand as the added headings, meaning that he had immediate physical access to the manuscript and probably pasted in the tags himself.⁵⁷ Writing on some of the tags was added after the tags were affixed. In a few

⁵⁴ When I handled Bodley 505 in June of 2022, three tags (included in the 119 number I give here) had entirely detached from the page and needed to be reattached by the Bodleian's conservation team. Many more were loose. It is likely that at least a few of the tags have disappeared for good in the nearly 500 years since they were pasted in. Several inconsistencies and skips in the chapter numbering, especially in Divisio IX, seem to support this.

⁵⁵ Sargent, "Medieval and Modern Readership", p. 74.

⁵⁶ R. W. Hunt and F. Madan date the hand of the body text to the first half of the 15th century in *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, vol. 2, pt. 1 of 7 vols., (Great Britain: Oxford at the Clarendon Press, 1953), p. 489.

⁵⁷ The annotation adds the phrase, "Sche wilhyth and sche wilhith not," which appears in other manuscripts of the ME *Mirror* but is omitted by error in Bodley 505.

cases it runs over the tag's edge and onto the original parchment. Thus the scribe appears to have edited some of the tags after they were pasted in.⁵⁸

The tags are very probably by a Carthusian, as Bodley 505 was presumably in Carthusian hands until the dissolution of the monasteries in the 1530s. The stingy quality of the added work contrasts with the rest of Bodley 505. The text of the *Mirror* is copied and rubricated neatly with a beautiful illumination on the title page, whereas the tags are a makeshift affair. Many of them appear to have been written with a drippy pen, and even in the clearest notes the handwriting is undisciplined and crabbed. Canceled text, which is nevertheless still legible, appears in many of the tags and provides an interesting window into the scribe's practice. Some tags have whole clauses struck out,⁵⁹ while others seem to have added additional phrases to or in place of the redacted text.⁶⁰ Still others exhibit corrections, some of which are nothing more than typical corrections of mistakes,⁶¹ while others amount to more interesting changes: some of the errors our scribe makes seem not to have occurred during copying, suggesting original composition as he wrote rather than recopying from an existing text. For example, the scribe crosses out the tag at fol. 114v thus: "*How ~~hit is ment~~ pat is scyd that this*

⁵⁸ Most of the tags with text that runs off the edge only run off the edge in their chapter and division numbering, which could suggest that only the numbering was added later and that the chapter headings were written before being glued in. However, one tag does have body text of the chapter heading that runs off the edge, which complicates this.

⁵⁹ "Of þe fredom of þis soule ~~and when thei schen haue fredom~~ and how þei do nothing þat is agenst the pees of þer inwardnys," 276/30; "Of the union off loue ~~and of the nsting thereof~~," 293/3. Here and elsewhere, I cite the ME *Mirror* by the page and line number of Doiron's published dissertation (Doiron, "Margaret Porete: «The Mirror of Simple Souls»"). Importantly, the chapter headings do not appear in the published dissertation; I provide the page and line number where they *would* fall if they were included. Doiron includes a transcription of the headings in her earlier unpublished dissertation, "De Mirroure of Simple Soules".

⁶⁰ "Why loue hath callyd þis soules in al this boke by the name of soule. And to whome the name of soule properly pertaynyth and to whom the name of spirit & ~~what is the propir name of þis soule~~. Capitulum viii. and of surmuntyd life & who be perfet theryn & what is the propir name of this soule.", 307/8.

⁶¹ "...this soule ~~hath~~ is most glad.", 303/10; "...& able to ~~res~~ receue the senyng...", 310/24. "... that is ~~wythy~~ // wythyn...", 273/3; "...hit is þat ~~taky~~ // takyth home...", 327/20. "/" indicates a line break.

*soule hathe all & sche hathe nou3th...*⁶² And the tag at fol. 119r: ”...*And how vertuys byn ~~mad to s~~*
commandyd þ for the soulis not the soulis for the vertuys...”⁶³ Such do-overs suggest a writer making editorial changes to his own work. In the fol. 119r tag, it is clear that our scribe first wrote out “mad[e] to s”, changed his mind about the strength of the verb he wanted to use, and decided to use “commandyd” instead. Something similar seems to have happened in the fol. 114v tag, when the scribe began initially with a sort of hedging statement (“how [it] is meant”), changed his mind about it and substituted another hedging statement (“how [it] is [said] that”), and then decided he did not need a hedging statement at all and crossed them both out. The scribe must have composed the tags as he was writing them.

Many of the tags have large margins. Nevertheless, the meticulous strike-throughs seem to suggest parsimony; a scribe with an unlimited parchment supply would have thrown out the tags with mistakes rather than crossing them through and continuing on the same piece of parchment. Further evidence that our scribe sought to minimize his parchment use can be found in the incomplete writing visible along the top and bottom edges of the tags. On some tags, the writing along the edges is slightly cut off; most of the tags are rectangular, but a few are irregularly shaped, with rectangles cut out of the edge. The physical evidence thus suggests that the tags were written on one sheet of parchment and then cut out, which would have reduced the amount of parchment needed. Many tags also have been written on on both sides, and on at least a few tags it is possible to make out that the reverse face

⁶² 267/26.

⁶³ 272/7.

contains a failed attempt at a heading that appears elsewhere in the work. Our scribe seems to have been on a budget, prioritizing economy and working with his own scraps.

The visual incongruity of the tags with the rest of the manuscript also presents a problem in determining their intended use. Their sloppiness and placement over decorative elements in the margins seem to be clear indicators of their intended impermanence. However, there are many more temporary ways of attaching notes to a book than glued-in parchment tags. Additionally, the fact that several of the tags exhibit scraped-off ink is a point in favor of intended permanence—scraping off ink was a painstaking process and presumably would not have been done if the tags were temporary—but the presence of both unattractive strikethrough cross-outs and laboriously scraped-off ink is puzzling. In sum, the headings are supplied as tags instead of on the book parchment because they were added after the book was bound; they were composed as they were copied out by the scribe, and were written thoughtfully, if not expertly. The scribe seems to have been more concerned with accuracy of meaning than their inconsistent appearance. The tags are unattractive, but they were attached to the book in a way that was clearly meant as permanent. In my reading, all of this evidence seems to point to preparation of Bodley 505 for further copying.

I propose the following scenario: A Carthusian scribe of the 16th century composed the chapter headings for the ME *Mirror* with reference to the text of Bodley 505. While the tags were intended to remain, to edify future monastic readers of the text, there were, I conjecture, plans to create a clean copy of the whole, integrating the headings. Thus, the scribe did not need to be concerned about the appearance of the tags, or even their legibility: one of his fellow Carthusians, who could decipher his intent, would read and transfer them to the new book. Since our scribe was

preparing a prototype not meant for outside use, he was conservative with his use of parchment;⁶⁴ a commissioned manuscript would not have necessitated such parsimony.

As with many books owned by the Carthusians, no such derivative manuscript exists today; many books in Carthusian hands were destroyed or lost in the 16th century when the Carthusians were expelled from England during the English reformation. However, if such a manuscript did exist, it would clarify efforts to extend the readership of the *Mirror*.

Origins of the Labels

Current scholarly opinion holds that the chapter headings are translated or derived from the IL headings created by Richard Methley.⁶⁵ This is, however, demonstrably false. First of all, most of the IL and Bodley headings do not occur at the same place in the text. There are 119 headings in Bodley 505, and 139 IL headings. Only 63 of the placements coincide—i.e., barely half for the Bodley headings, and fewer than half for the IL headings. Certain Bodley headings are similar to those found in the IL, and both sets of chapter headings sometimes begin in parallel, guided by the same content, but the Bodley tags are not derived from the IL headings. We observe, for example (emphasis mine):

“*What thyng þei do þat be in beyng **aboue þer thoughtis***”⁶⁶ versus “*De hijs qui sunt in statu **supra suam cogitacionem**, et de eo qui est in monte montis illorum; de sigillo et claue*”⁶⁷. Also “*Off the lyfe*

⁶⁴ Writing on the book directly would have been cheaper still, but presumably the awkwardness of writing sometimes quite-lengthy headings prevented him from doing so.

⁶⁵ Sargent, “Medieval and Modern Readership”, p. 74. Sargent states: “It is also interesting to note that there are small tags glued in throughout this manuscript [Bodley 505], identifying in it the unique set of *distinctiones* and *capitula* into which the text of Methley’s Latin translation is divided, together with *English translations of Methley’s chapter titles*...” (emphasis mine). Sargent does not expand on his statement.

⁶⁶ 326/1. Modern English: “What things they do that are, in being, **above their thoughts**.”

⁶⁷ 103/18. Mod. Eng.: “On what is in states **above her thoughts**, and about the one who is in the mount of her mountain; of the sign and key.” I cite the IL by page and line number of Clark’s 2010 edition: Richard Methley, *Speculum animarum simplicium: Vol. 1: Text*, ed. John Clark, vol. 1 of 2, Analecta Cartusiana 266 (Salzburg: Inst. für Anglistik und Amerikanistik, Univ. Salzburg, 2010).

ynou3ted and off ix poyntis off the soule that lyvyth in that lyf. And howe sche willyt nothyng þat commyth by mean”⁶⁸ and “*De vita adnichilata, et de pace caritatis per eam, et de hoc quod deest ei.*”⁶⁹

These headings are among the most similar of all those that coincide, but even their resemblance is limited and shows no dependence beyond their shared subject.

The headings at 267/26, where the ME heading reads “*How ~~bit is ment þat is seyd that~~ this soule hathe all & sche hathe nou3th. Sche wot all & sche wot no3th. And of the sacrament of þat aut and how this soule wilhyth all and sche willyth nou3th & how this is understand.*”⁷⁰ and the IL reads “*Quomodo intelligitur quod dicitur, totum habet et nichil habet, omnia scit et nichil scit, et de diuinitate et humanitate, et Sacramento Altaris,*”⁷¹ act as a complicating factor for this hypothesis, though. The struck-through phrase in the ME corresponds exactly with the first few words of the IL, and the rest of the headings, up to “*...sche wot no3th*”/ “*nichil scit*” also correspond. Nevertheless, it seems most likely that the first parts of the headings are similar because the sentiments are phrased similarly in the *Mirror*, and the presentation of them in this binary manner is especially striking. In any case, the second halves of the headings diverge considerably, and one heading out of 119 headings does not prove dependence.

⁶⁸ ME 253/18. Mod. Eng.: **On the annihilated life**, and of nine points of the soul that live in that life. And how she wills nothing that comes by means.

⁶⁹ IL 9/21. Mod. Eng.: **On the annihilated life**, and on the peace of love, and about that which is lacking from her. Many more examples of incongruous ME/IL headings are apparent in my collation.

⁷⁰ Mod. English: How this soul has all, and she has nothing. She knows all and she knows nothing. And of the Sacrament of Altar, and how this soul wills everything and wills nothing, and how this is understood.

⁷¹ Mod. English: How it is understood that it is said, that she has all and she has nothing, she knows all and she knows nothing; and of divinity and humanity, and the Sacrament of the Altar.

The Bodley headings are, in fact, unique to the Bodley manuscript, and were prepared expressly for it. The composition, copying, and affixation of the chapter headings was no small feat, and they were surely created to needs beyond the scribe himself. There was a larger audience at play.

Analysis of Tags

In the previous section, I concisely showed that the marginal tags should be viewed as evidence for a planned recopying of the *Mirror* as it appears in Bodley 505. Presumably this prototype was created so that the chapter headings could be neatly integrated in the new copy to fit with Carthusian aesthetic standards of book production. But it would be remarkable for a new copy of the book to be created for a solely aesthetic reason, since such a creation was a significant investment. What, then, about the content of the headings might merit such a great expense? No deeper theological meanings of the work are advanced, nothing connects the *Mirror* to other works Carthusians might have been familiar with, or indicates how a Carthusian might incorporate the teachings into his daily life, as is the case for the headings in the IL *Mirror*, which were certainly intended for Carthusians. In short, the content of the Bodley headings does not add anything crucial to the work, at least for a Carthusian reader.⁷²

A closer analysis of the content of the chapter headings suggests that they were intended for a lay audience. The headings draw out metaphors in the text that would appeal to lay readers, not Carthusians. They treat the ‘heretical’ passages of the *Mirror* in a way that indicates guidance directed

⁷² Importantly for the following discussion, the headings in the IL *Mirror* were composed by Richard Methley, who also produced the IL translation. The translation, and thus the headings, were created for his fellow religious.

at a less-educated reader; and in many cases, they are written with a didactic and guiding tone. In the following pages, I offer an explanation of these three aspects of the headings. I do not intend for my analysis to be exhaustive, but I present exemplary evidence here based on close readings to support my hypothesis about an intended lay readership.

If the headings were meant for lay readers, then the reason for the planned copy of Bodley 505 is clear: the authority who identified the needs of a lay readership of the *Mirror* acted on the necessity of the explanatory headings and commissioned an entirely new copy to include them. Additionally, if the headings appeared in-line in the fresh copy rather than in the margins, they would have invariably and securely guided a reader. The explanatory glosses by M.N. are presented in-line in Bodley 505, likewise ensuring that a reader will not miss them, and it is probable that a similar impulse was at play in the case of Bodley 505.

It should be noted that the tags are written in Middle English, not Latin. Laypeople at the time would have been much more likely to be literate in a vernacular than in Latin, especially if they were not highly educated. The fact that the tags are in Middle English rather than in Latin does not necessarily point to an intended lay readership—Carthusians possessed a number of texts written in Middle English, not all of which were intended for loaning out—but it leaves the door open to such a readership; if the tags were in Latin they would almost certainly have been intended for a monastic audience, as in the IL version.

Firstly, the tags are written in a tone aimed at a reader who, while not necessarily uneducated, needed additional guidance while reading the *Mirror*. Nearly one in five headings includes some kind

of emphasis on understanding the text, usually in the form of the phrase “*and how this is understood*”⁷³ tacked on to the end of the tag.⁷⁴ Such tags are usually placed at sections of the text where an obscure point is presented and explained through the dialogue. For example, the heading at 263/11, reading “*Of the viiiith poynt (pat is) that none may hir geue & how this is understand, and of the ineffablynese of god*”⁷⁵, is placed after the character of Love (one participant in the dialogue between abstract concepts that takes up most of the *Mirror*) states that men can give the soul nothing.⁷⁶ Love then explains that anything that the soul is given will be nothing compared to what she receives from God, elaborating on an otherwise obscure remark. The scribe’s choice to emphasize Love’s explanation in the chapter heading demonstrates that he was writing for an audience that would have valued this kind of detailed explanation. As I discussed in the previous section, there is paleographical evidence to indicate conservative use of parchment. The scribe would thus not have wanted to add any unnecessary phrases, so we can assume that his choice to include the sentiment of ‘understanding’ so many times was very intentional: he emphasized passages in the text that would have helped his readers along. There is no mention of any of these explanatory passages in the IL headings. The IL heading at 21/10 (Clark), covering the same passage as the heading discussed above, reads as follows: “*Quod nemo potest illi auferre vel conferre, quod Deus diligit minus et maius; et quod dileccio non potest attingi vel apprehendi.*”⁷⁷ The explanatory passage is just as present in the IL text as in the ME, but Methley chose

⁷³ Or “how this should be understood”, “how this is meant”, and other variants.

⁷⁴ *Passim*, but see 250/16, 261/23, 262/32, 263/11 for examples.

⁷⁵ Emphasis mine. Modern English: “Of the eighth point, that is, that no one may grant her anything **and how this is understood**, and of the ineffability of God.”

⁷⁶ Here and elsewhere, I paraphrase the meaning of the ME text.

⁷⁷ Mod. Eng.: “How none may take anything from her or give anything to her, how God loves less and more, and what Love cannot touch nor apprehend.”

not to highlight it, possibly because he did not think his Carthusian audience needed emphasis on the explanations.

Further examples of this guiding tone can be found at several other ME headings. The heading at 328/13 echoes the speech of the Understanding of the Annihilated Soul,⁷⁸ drawing in the reader with an exhortation about what ‘we’ ought to do: “*Of iii beholdyngs þat on schowld haue to cum to pees. And how we schould not sett lytyl by a defaute don agenst god.*”⁷⁹ It is not clear from the context of the chapter, in which Understanding laments the divide between the body and soul, whether the ‘we’ refers only to the characters in the dialogue or whether it is meant to extend to the readers as well. The scribe of the headings takes the latter option, asking the reader to identify him or herself with the ‘us’ that the Understanding discusses (rather than substituting a ‘they’ to refer to the characters).

The heading at 335/1 also echoes the text’s use of the first-person plural pronoun, but in a much more exhortatory fashion. The heading (“*How we must draue within us all the lyf þat our lord Ihesu Crist hymself ledde and prechyd to our power and wherto we schal cum by þat*”⁸⁰) begins a chapter that continues a speech by the Free Soul. The text of the heading echoes the first few lines of this chapter, in which the Soul exhorts us, her readers, to draw within ourselves the life and teachings of Jesus Christ by means of meditation on the divine. The chapter begins, however, with a mention of the book specifically (“*þis booke doiþ to wite...*”), suggesting that the ‘we’ here is more definitely the audience of the book, not only the characters to whom the Soul is specifically speaking. The heading,

⁷⁸ Middle Eng.: Vndirstandinge of þe soule nouȝted

⁷⁹ Mod. Eng.: “Of three beholdings that one should have [in order to] come to peace, **and how we should not set little [i.e. write off] by a sin done against God.**”

⁸⁰ Mod. Eng.: “How we must draw within us all the life that our lord Jesus Christ himself led and preached to our power, and to where we should come by that.”

as in the heading discussed above, asks the reader to identify with the ‘us’, but also offers a specific kind of guidance. Perhaps the scribe intended this heading to be prominent to a reader for this reason—a reader seeking a specific kind of guidance would be drawn to this kind of heading.

Secondly, there are several instances in which the ME draws out metaphors in the text more than IL does, and in one case even invents a metaphor not present in the text. The most interesting of these instances occurs in a section of the text beginning at 275/21, an extended metaphor—nearly thirty lines long—beginning with a discussion of the two “*potentis*” (ME) or “*postes*” (IL), metaphorical crutches on which the soul leans, and then moving to the drinking of the knowledge of the divine bounty and the resultant drunkenness on divine love. In the drinking/drunkenness metaphors, Marguerite makes use here of a common and not particularly surprising trope in mystical writings; images of drunkenness and inebriation can be found in the writings of many of her contemporaries.⁸¹ More interesting than this metaphor, though, are the chapter headings in the ME and IL that describe this section. They read as follows:

*Of ii potentis þat þis fre soule lynyth hir apon. And how sche is more dronke of þat sche neuer nor neuer schal drinke þan sche is of that þat sche hathe drinke.*⁸²

*Quomodo parue anime debent proficere de minimo in maximum per duos postes magnos quibus hec perfecta anima sustentatur.*⁸³

⁸¹ For instance, St. Catherine of Siena.

⁸² 275/21. Mod. Eng.: Of two crutches by which this free soul lines her apron, and how she is more drunk of that which she never has nor never shall drink than she is of that she has drunk.

⁸³ 36/6 (Clark). This heading occurs a few lines before the ME heading at 275/17 in the ME. Modern English: How a small soul ought to profit by the smallest into the greatest through two great crutches, by which this perfect soul is sustained.

The ME heading is preoccupied with the section on drinking; over half of its short text is concerned with that section. On the other hand, the IL heading does not even mention the drinking metaphor, focusing instead on the brief section in the text relating to the “*postes*”.

First, we should examine why the IL does not engage with this metaphor. Metaphors of drinking would not have been unfamiliar to Carthusians. St. Catherine of Siena’s the *Orchard of Syon*, which makes use of such metaphors, certainly loomed large in their religious and literary milieu. While the Carthusians themselves led an ascetic lifestyle, they would not have been ignorant of the activities of those outside the charterhouse. However, the fact that the IL heading does not at all mention the extended discussion of drinking and drunkenness is curious. Methley was probably not uncomfortable with these metaphors, but for some reason or another, he chose not to engage with them. Most likely, he did not deem them as important as other aspects of the text for his monastic audience, or perhaps he did not think that they would have been as useful for his monastic audience as the “*postes*”.

It follows, then, that the ME engages with the metaphor of drunkenness for the opposite reason. The scribe of the ME headings focuses on them because he thinks his audience will be able to engage profitably with them; if an audience of Carthusians was less likely to appreciate these metaphors, an audience of laypeople would almost certainly be more likely to appreciate them, given the differing sensibilities between the two groups.

It bears mentioning that M.N. intended for this passage to evoke worldly drunkenness, not just some abstract notion of inebriation. In her 1927 modernization of the ME *Mirror*, Clare Kirchberger remarks on the use of ‘fauset’ to refer to the tap of the cask from which the Soul drinks, along with a play on words in ‘mooste’, which can mean ‘most’ in the superlative sense as well as ‘must’ in the sense

of referring to the first step of the brewing process of wine or ale.⁸⁴ It may also be important to keep in mind that, due to her status as a Beguine, Marguerite wrote the text for what was probably a mixed lay and monastic audience.⁸⁵ As a Beguine, she would have lived an existence that was probably not fully ‘in the world’ but was certainly not that of a cloistered nun. Thus, her metaphors of drunkenness seem even more intended to evoke both literal drunkenness and abstract concepts of inebriation, making the text accessible to both lay and monastic readers.

Another part of this ME heading worthy of attention lies in the reference to the “*ii potentis patris fre soule lynyth hir ap[r]on [with]*”. The Latin heading is conspicuously lacking in any reference to an apron; even more surprisingly, though, the text is also devoid of any mention of an apron. In the passage that this heading covers, there is no reference to any kind of garment, let alone an apron. The vast majority of the other tags merely summarize the text they describe using words directly lifted from the passage, making this heading anomalous: this metaphor has seemingly been invented out of whole cloth by the scribe of the tags. Carthusian habits did not incorporate aprons, and even if they had done so, the gendered pronoun “*hir*” firmly places the apron in the wardrobe of a woman, demonstrating yet another instance of a metaphor for laypeople being emphasized (or created, in this case). The transformation of the crutches or supports into the kind of material with which an apron could be lined is fascinating in any case, but it also provides another piece of evidence for a lay readership: laypeople of all trades did wear aprons, meaning that the metaphor would have especially resonated with them over the Carthusians.

⁸⁴ Clare Kirchberger, *The Mirror of Simple Souls, by an Unknown French Mystic of the Thirteenth Century* (London: Burns Oates and Washbourne Ltd., 1927), p. 69.

⁸⁵ I draw my information on Marguerite’s status as a Beguine from Field, *The Beguine, the Angel, and the Inquisitor*, in particular ch. 1 (“Background to a Beguine, Becoming an Angel”).

The last aspect of the tags that remains to be examined is their treatment of potentially heretical passages in the text. This treatment is surprisingly neutral, especially within the context of the explanatory glosses provided by M.N., which have an aim of explaining how more confusing and potentially heretical passages within the *Mirror* are in fact orthodox.⁸⁶ In most cases, the headings that correspond with ‘dangerous’ parts of the text do not seem to be either approving or refuting the ideas contained within.

In one of the most famously ‘heretical’ passages in the *Mirror*, the Light of Faith instructs Love and Truth to take a Host, place it in a mortar with other materials, and break it until the Person there is no longer visible.⁸⁷ While this passage may not have been conceived of as heretical by M.N.—he or she provides a gloss explaining that only the spiritual body, not the physical body of Christ comes down into the Host, and that grinding a sacrament thus replicates the suffering of Christ on the cross—such a treatment of the Host, a holy object usually treated with the utmost care, is certainly irreverent.⁸⁸ In the corresponding heading, there is mention of the sacrament, but none of destruction of the sacrament: “*How this soule hathe all & sche hathe nou3th. Sche wot all & sche wot no3th. And of the sacrament of þat aut and how this soule wilhyth all and sche willyth nou3th & how this is understand.*”⁸⁹ Perhaps this brief mention is meant to intrigue the reader, but it seems more likely that the scribe of the tags thought that M.N. had already sufficiently explained the matter in the gloss, to which the

⁸⁶ The ends of this explanation have been debated. See Watson, “Melting into God the English Way”, pp. 19–52, for a compelling argument on the matter: that heresy was never in question, and the glosses are merely explanatory and should not be read suspiciously. As before, though, this is outside the scope of a paper of this length.

⁸⁷ This passage begins at 267/26.

⁸⁸ The relevant gloss is at 268/23.

⁸⁹ 267/26. Modern English: How this soul has all and she has nothing; how she wills all and wills nothing. And of the sacrament of that dread, and how this soul wills all and wills nothing, and how this is understood.

concluding “*¶ how this is understand*” gestures. In this case, the scribe trusts his readers to read through the passage in full, including the gloss by M.N., and thus does not foreground the ‘danger’ of the passage.

Another famous passage, in which Love states that the freed Soul gives to nature all that is asked, begins at 270/25. This sentiment is reminiscent of the allegations of sexual impropriety levelled against Beguines in the 14th century.⁹⁰ The heading presents a neutral summary of the subject: “*How this soule geuyth to nature all that hit askyth without grugyng of conscyens, and how þat is ment.*”⁹¹ As in the previous heading, the concluding “and how þat is ment” could signal to the reader that they should read the entire passage to get to the explanation, but unlike the previous heading, there is no saving M.N. gloss.⁹² In other cases, as at 270/3, the scribe does not provide a tag at all for potentially dangerous passages—in this case, Love discusses how she desires neither masses, sermons, nor fastings. The IL provides a summarizing heading at this spot,⁹³ but there is no header at all in the ME. The heading that begins the chapter in which this passage is located makes no mention of this passage.⁹⁴

The conclusion to be drawn from the headings that correspond with potentially heretical passages remains less than clear. In some cases, it seems that the scribe felt comfortable gesturing to an explanatory gloss by M.N., but in others, the scribe does not even acknowledge potential heresy. Ignoring the heresy could serve as a potential shielding strategy for the audience of the headings—if a

⁹⁰ See Lerner, *Heresy of the Free Spirit*, especially ch. 1, §§1 (‘Three Racy Stories’) and 3 (‘Heresy and Fornication: a Topos of the Thirteenth Century’).

⁹¹ Mod. Eng.: How this soul gives to nature all that it [nature] asks without grudging of conscience, and how that is meant.

⁹² For another similar case, see 262/13: “*How this soule is alone in love, and how sche doyth nouȝth for god, nor sche levyth not for god and how theis iii poyntis be ment.*”

⁹³ The heading reads “*De Missis, sermonibus, ieiunijs, et oracionibus.*”, 29/34 in Clark.

⁹⁴ “*How this soules ~~begn so~~ so set theis þouȝthis in þe trinite and bi so deuyne that þey rest them not ~~in passyng~~ in þingis þat byn passyng or made.*”, 269/32.

reader trusted the guidance of the headings, and a heading suggested by omission that nothing was strange about a particular passage, perhaps the reader would simply skim over it. This would be doubly true for a lay readership less familiar with this kind of text, who would have been more likely to blindly follow the guidance of the glosses and headings.

Conclusion

As I have demonstrated, the tags pasted alongside the text of the *Mirror* as it appears in Bodley 505 provide significant evidence for an intended lay readership of the *Mirror*. Paleographical aspects of the tags indicate that Bodley 505 was being prepared for copying, and the content of the tags is geared toward a lay audience. It is already a well-known fact that Carthusians loaned out books for pastoral care. The scholarship of Kelly Parsons and Vincent Gillespie,⁹⁵ among others, has demonstrated this clearly; though it may be surprising that an order with such an emphasis on the cloistered and contemplative life did so, charterhouse records as well as manuscript evidence⁹⁶ prove that various books were in fact loaned out to laypeople deemed worthy of such pastoral care by the prior of a particular order. However, the loaning-out of a ‘dangerous’ book such as the *Mirror* is more surprising. Scholarship on the circulation of the *Mirror* thus far has concluded that it was *not* read

⁹⁵ Parsons, “The Red Ink Annotator”, pp. 144–6; Vincent Gillespie, “The Haunted Text: Reflections in A Mirror to Devout People,” in *The Text in the Community: Essays on Medieval Works, Manuscripts, Authors, and Readers*, ed. Jill Mann and Maura Nolan (Notre Dame, Ind: University of Notre Dame Press, 2006), pp. 107–28.

⁹⁶ Parsons points out the fascinating fact that the sole manuscript of the *Book of Margery Kempe* has a pastedown with a recipe written on it. The recipe calls for luxurious ingredients, such as cinnamon and other spices, and thus could not have been written on the book by a Carthusian, whose ascetic diet would have negated the need for such a recipe. “Red Ink Annotator”, p. 148.

widely, and that the Carthusians kept it within their charterhouses.⁹⁷ The tags in Bodley 505 provide evidence towards overturning this conclusion.⁹⁸

It should be noted that the exclusion of the Bodley tags from the larger field of scholarship on the ME *Mirror* is not due to gross negligence on the part of scholars who have previously handled this subject. The ME *Mirror* has been criminally understudied, owing partly to the lack of a widely accessible critical edition. Marilyn Doiron's 1964 publication was nearly impossible to obtain before the advent of the Internet—Nicholas Watson estimates that it only exists in about 200 copies worldwide⁹⁹—and in any case represents the early career work of one scholar from over half a century ago. A new and accessible critical edition is sorely needed, and it is my hope that my work here will encourage the creation of such an edition.

While it is exciting that the *Mirror* may have been read by a larger audience than was originally thought, one must bear in mind that the audience of the *Mirror* was still probably very limited. Carthusian pastoral care involving the lending of books was limited to wealthy and literate patrons of the charterhouse.¹⁰⁰ However, though the lay readers may have been small in number, they do demonstrate that the *Mirror* was considered to be far less dangerous than is currently thought, at least in England during this particular time period. M.N.'s hopes for the circulation of his or her translation seem to have been fulfilled, at least in part.¹⁰¹ The evidence suggests that the ME *Mirror* was intended to be read by at least a few lucky laypeople in the 16th century.

⁹⁷ Cré, *Vernacular Mysticism in the Charterhouse*; Sargent, "Medieval and Modern Readership".

⁹⁸ Neglect of the tags thus far has been due in no small part to their exclusion from the only published version of the ME *Mirror*.

⁹⁹ Watson, "Melting into God", p. 21

¹⁰⁰ Parsons, "The Red Ink Annotator", p. 145.

¹⁰¹ Watson, "Melting into God the English Way", p. 37.

Figures

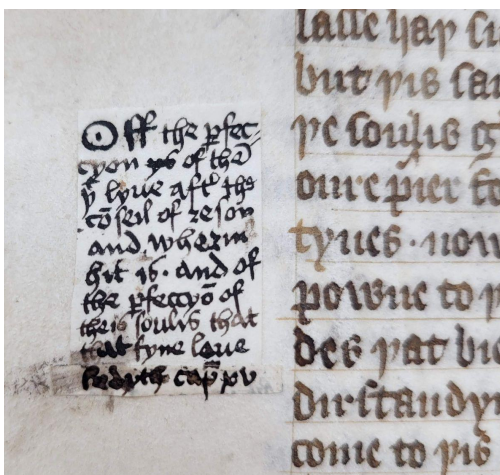


Figure 1: Marginal tag with chapter heading (left) and body text (right) on fol. 112v of Bodley 505. Note the informality of the tag's handwriting compared to the body text on the right. The heading reads: *Off the perfeccyon of them þat lyue after this conseil of reson and wherin hit is. And of the perfeccyon of theis soulis that that fyne loue ledyth. Capitulum xv.*

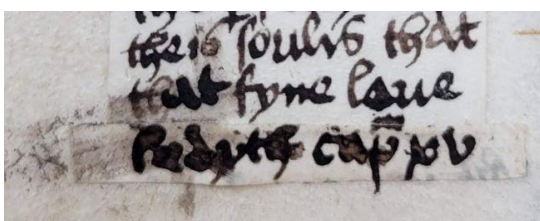


Figure 2: A detail of the previous image. Note the smear of ink at the lower left corner, and the positioning of the last line (ledyth cap^m xv), which is actually pasted on another piece of parchment that overlaps with the main tag. There is also writing just visible in the bottom right corner of

the tag, which bled through from the reverse of the tag. Finally, the descender of the “p” in “cap^m” descends below the pasted-in tag, showing that it was written after the tag was affixed.

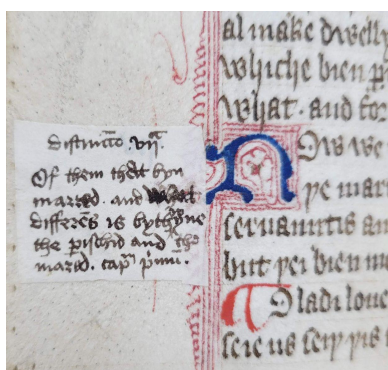


Figure 3: Marginal tag with chapter heading (left) and body text (right) on fol. 147v of MS Bodley 505. The heading is pasted over the decorated tracery. This heading spells out the chapter number (“primum”) instead of using a Roman numeral as elsewhere. It reads “*Distincio vii^a. Of them that ben marred, and what differens is bythwyne the perschid and the marred. Capitulum primum.*”

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Appendix I: Collation and Transcription of Bodley 505 Chapter Headings

I present here a transcription of the chapter headings of Bodley 505, collated against the chapter headings found in the IL *Mirror*. The Middle English chapter headings and chapter numbering are my own transcription, based directly on Bodley 505; the numbering appears at the bottom or top of the tags in the manuscript, but for clarity I have separated them here. These headings have been previously transcribed¹⁰² with variable accuracy, especially as regards the numbering. Thus, a fresh transcription was warranted.

I expand abbreviations, but do not otherwise alter or correct the text. The few punctuation marks present in the manuscript work similarly to present-day commas in their usage; I have rendered them as commas. I do not preserve line breaks. Some slips have vertical lines separating clauses, which I have reproduced as slashes (“/”). Canceled text is formatted with ~~striketrough~~. Letters and words in strikethroughs that I cannot identify with certainty are denoted with [?] bracketed question marks.

The ME “first phrases” are the first sentence or segment of the chapter that the tags are pasted alongside; these phrases are usually parallel with the top of the tag and are identified by a rubricated initial letter in Bodley 505. I give the phrases based on the published ME text.¹⁰³ In some cases they do not match up directly with the Bodley text (a different manuscript served as the base text for the edition) but the edition and Bodley 505 are similar in most respects to collate. All IL text is taken directly from John Clark’s 2010 edition of the IL *Mirror*.¹⁰⁴

¹⁰² Doiron, “Pe Mirroure of Simple Soules”.

¹⁰³ Doiron, “Margaret Porete: «The Mirror of Simple Souls»”.

¹⁰⁴ Methley, *Speculum animarum simplicium*, ed. Clark.

Process of Collation

The IL text was made from the ME, which makes it possible to collate the headings of both based on the body text in the chapters they describe. For chapter headings in the same location in the text, the IL text that begins the chapter is the same as the first phrase of the ME, e.g.: *Divisio iii capitulum primum of Bodley*, located at 253/18 in the ME, begins with the phrase *Anopir liif is þat we clepen pees of charite in liif ynouzted*.¹⁰⁵ In the IL, a chapter begins at 9/21 in the Clark with the phrase *Alia vita est, quam pacem caritatis in vita adnichiliata vocamus*.¹⁰⁶ The IL plainly translates the ME, and thus these chapters fall in the same place in the text.

For headings that do not fall in the same place in the ME and IL, I looked for the phrase that corresponded with the beginning of the IL chapter in translation in the ME: e.g, a chapter begins at 10/36 of the IL with the phrase *Unde timeret hec anima, quamuis sit in seculo*?¹⁰⁷ A careful reading of the ME turns up the phrase *Wherof schulde þis soule haue drede þouȝ sche be in þe world*?¹⁰⁸ at 254/14, which corresponds with the Latin. Thus, the chapter at 10/36 in the IL falls at 254/14 in the ME.

¹⁰⁵ Modern English: Another life is that which we call peace of charity in the annihilated life.

¹⁰⁶ Mod. Eng.: Another life is that which we call peace of charity in the annihilated life.

¹⁰⁷ Mod. Eng.: From where should this soul fear, although she may be in the world?

¹⁰⁸ Mod. Eng.: From where should this soul have dread, though she is in the world?

Collation

Middle English					Insular Latin			
Location in ME text (Doiron 1968)	Folio (Bodley 505)	ME Ch/Div (Nitsch 2022)	Chapter heading (Nitsch 2022)	First phrase of ME (Doiron 1968)	Location in ME text (Doiron 1968)	Location in Insular Latin (Clark 2010)	Chapter heading (Clark 2010)	First line of Latin text (Clark 2010)
					249/14	2/37	Capitulum primum	Ego creatura a Creatore creata, qui creator per me hun librum de se composuit.
					249/25	3/14	Capitulum prologi secundum	Dixit enim, Vere, hic liber per graciām Spiritus Sancti compositus est.
250/16	96r	Capitulum i	An exortacion to a soule to ascend to the stairiss off perfeccyon. And how this boke may be understand. And of entent of the makying therof schewid bi an ensample.	O soule touched of God, disseuered of synne, in þe firste estate of grace, stige bi diuine grace into þe seuenþe estate of grace, where þat þe soule hap her fulhede of perfeccioun bi diuine fruicion in liif of pees.	250/16	4/1	Exhortacio ad perfeccionem, a primo gracie gradu usque ad supremum in via graduum.	O anima a Deo tacta, a peccato separata in primu statu gracie, ascende per
					250/24	4/21	De fama magni regis Alexandri, et de historijs intelligendis.	Jam nun attendite per humilitatem inter vos ad huius incium operis, per
					251/6	4/41	De consolatione per ymaginem regis similitudinem preferentem.	At vero cum vidisset illam longinquam dileccionem sibi tam propinquam,
					251/13	5/16	De longinquitate inter sponsum et sponsam, et de libro consolacionis interim ad tempus.	Reuera, ait anima que hunc librum scribi fecit, vt pro meipsa loquar, sic
					251/20	6/5	De diferencia incipientium et perfectorum, et quis est paruus.	Hic vobis dicam quomodo non nos domini ab omnibus liberi, sed dileccio
252/10	98r	Divisio secundam	For whom this boke was made & for what intent and of the perfeccyon that is nedful to all them þat wyl be sauýd.	Among þou children of hooli chirche, seiþ sche, for þou haue I maad þis boke, for it schulde þe more availen þou þe liif of perfeccion and þe beyng of pees, to þe whiche creatures may come bi uertu of parfite charite, to whom þis gifte is ȝouen of al þe Trinite, þat in þis boke 3e heere diuised of þe vnderstandinge of loue at demaundes of reson.	252/10	6/37	De causa compositionis huius libri, et de communi perfeccioni omnium mortalium, et de intencione proficiendi. Distinctio ij ^a .	Inter vos, O filij Sancte Matris Ecclesie, ait hec anima, pro vobis hunc
252/28	98v	Capitulum ii.	Of the conseil of perfeccion and of the laud of charite.	A ȝonge man was on a tyme þat seide to oure Lord Ihesu Crist þat he hadde kept hem fro þe tyme he was a child into þat tyme.	252/28	7/31	De laude caritatis in perfectis personis, et de mortificacione ex vita spiritus.	Adolescens quidam qui Domino nostro Ihesu Christo quondam dixit:
253/18	99r	Divisio iii capitulum primum.	Off the lyfe ynougted willing and off ix poyntis off the soule that lyvyth in that lyfe and howe sche wilyt nothyng þat commyth by mean. divisio [?] eap iii	Anopir liif is þat we clepen pees of charite in liif ynougted.	253/18	9/21	De vita adnichilata, et de pace caritatis per eam, et de hoc quod deest ei. Distinctio tercia.	Alia vita est, quam pacem caritatis in vita adnichiliata vocamus.
					253/25	10/5	De assimilacione ad seraphym, et de diferencia donorum medijs et sine medijs.	Anima hec sex habet alas, sicut seraphim, et eciām nichil vult quod medio
254/3	99v	Capitulum ii.	How thys soule hathe vi wyngis as haue the seraphyns and what sche doyth with them	þis booke seiþ soop of þis soule, þat seiþ sche hap sixe wynges as haue þe seraphyns.	254/3	10/20	Descriptio sex alarum seraphym	Liber iste verum de hac dicit anima, qui dicit quod sex habet alas sicut
					254/14	10/36	De aduersancium tolerancia, et quod perfecte diligens anima valefacit virtutibus, a seruitute in libertatem separata.	Unde timeret hec anima, quamuis sit in seculo?
254/24	100r	Capitulum iii.	How this soule takyth leue off vertuys	The soule of such loue, seiþ loue himsilf, may seiþ þus to uertues: I take leuee of þou.				

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256/7	101v	Capitulum iii.	Of certen thyngys pat þe soule recchyth not of & houe sche is lost in the ryȝth hye by plenty of knowyng & bycommme nouȝth in hyr understanding. And wherto sche is comme by that.	This soule, seiþ loue, ne reckep of schame, ne of worschip, ne of pouert, ne richesse, ne of eese, ne of disese, ne of loue, ne of hate, ne of helle, ne of paradise.				
					256/7	12/7	Quomodo hec anima non curat, et de dono a Summo dato, scilicet a Deo.	Hec anima, dileccio ait, de obprobrio non curat, nec de honore, nec de
256/24	102v	Capitulum v.	How a soule that is mortyfȳd of all owtward desyrys can no more speke of god: and howe hit is ment that þis soule hathe takyn leue of vertuys. And how suche soulis be bycommme fre and what the gretyst torment is that a [?][?] creature may sufer in this lyfe.	And þis zoule pat is bicomme nouȝt, sche wote al and sche wote nouȝt.	256/24	12/38	Pulchra declaracio quomodo anima valefacit virtutibus, quas tamen ad tempus exercet.	Et hec anima que in nichilum est redacta, omnia cognoscit nichilque
258/1	103v	Capitulum vi.	How theis free soulȳs haue nothing of will. & what ther contynal usage is	Who pat askip þese fre soules sure and pesible, if þei wolden be in purgatori, þei seiþ nay.	258/1	14/36	De purgatorio, de saluacione, de paradiso, de continua fruicione, de iudicio diffinitiuo, de desiderijs, de Missis, de oracionibus, de petitione nature.	Quisquis ab istis animabus liberis, securis, pacificisque quesierit si in
258/12	104r	Capitulum vii.	How loue takyȝth on of their soulis for all for to speke more redely / and of serten owtward werkes of vertu that this soule hathe no desyre to. And of what the perfytyst gyfte is that god geuyȝth to creature	Of þese soules, seiþ loue, we wole take oon for alle, for to speke þe more redili.				
					259/31	15/37	De rebus necessarijs perfectorum contemplatiuorum, et mestitudine.	Quicquid ei defuerit, non curat nisi tempore quo eget. Hanc curam
260/12	106r	Capitulum viii.	Off the propir namis thes off thys soule and houe the veray contemplatiuis schould haue no desire.	A loue, seiþ reson, nameþ þis soule bi hir riȝt name; giueþ þe actiues sum knowynge.	260/12	16/28	De nominibus anime perfecte in caritatis pace, et quomodo intelliguntur quedam difficilia.	O dileccio, ait ratio, nuncupa hanc animam recto nomine suo; actiuis
					260/30	17/29	Quod illud quod est licitum speculatiuis contemplatiuis illicitum est susperspeculatiuis, nisi forte ex instinctu Spiritus Sancti.	Hec duodecim nomina dileccio dat anime. Reuera, air curialitas pura, hoc
261/7	107r	Capitulum ix	Of the fyrst poynt of that is spokyn of afore of the soule in lyfe ynouȝgthyȝd how none fynd hir & how this is met and of verat mekness	A ladi loue, seiþ reson, expowne now þe nyne poyntes, for zoure curesie, to þe desirouse contemplatiues pat in desire of loue ban and dwellen, the whiche nyne poyntes ge reherside heere afore of hir þat fyne loue askip, in whom loue dwellip, and is set in liif ynowȝted, bi whiche þe soule is molten in pure loue.	261/7	18/9	Quomodo intelligitur quod dicitur, nemo potest eam inuenire; et de vera humilitate	O domina anima, ait ratio, modo pro vestra curialitate dignemini desideratiuis
261/23	107v	Capitulum x.	Of the ii poynt that is how this soule savyȝth hir bi fayȝth without werke & how this is understand	The secunde poynt is pat þis soule saueþ hir bi feiþ wiþouten werk.	261/23	19/1	Quomodo intelligitur quod dicitur, saluat se fide sine operibus; et de sua vocatione ad hoc.	Secundum punctum est, quod hec anima saluat se fide sine operibus.
262/13	108v	Capitulum xi.	How this soule is alone in loue. And how sche doyth nouȝth for god. nor sche leuyȝth not for god and how theis iii poyntis be ment.	The þridde poynt, seiþ loue, is þis, þat sche is aloone in loue.	262/13	19/21	Quomodo intelligitur quod dicitur, sola est in dileccione, et illud nichil pro Deo facit.	Tercius punctus, ait dileccio, est iste, quod sola est in dileccione, videlicet
					262/25	20/19	Quomodo intelligitur quod dicitur, non dimittit pro Deo quod vult facere, et nemo potest eam docere.	Quintum punctum est, quod anima non dimittit pro Deo quod vult facere.

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262/32	109r	Capitulum xii.	How none may hir teche this soule nor none may hir benyme & how theis vi poyntis be understod.	The sixte poynte is þis, þat noon hir may teche.				
					263/7	21/10	Quod nemo potest illi auferre vel conferre, quod Deus diligit minus et maius; et quod dileccio non potest attingi vel apprehendi.	Septimum punctum est istud, at dileccio, quod nemo illi potest quid violenter auferre.
263/11	109r	Capitulum xiii.	Of the viiith poynt (þat is) þ that none may hir geue & how this is understand, and of the ineffablynese of god	The eiȝtþe poynt, reson, seiþ loue, is þat men may ȝiue hir nouȝt.				
					264/10	22/34	De assumpcionibus anime, et de toto et optimo et nichilo, et de paradiso.	Nolo amplius, ait hec anima Deo, audire mendacia de vestra diuina
264/31	111r	Capitulum xiiii.	Of the ixth poynt (þat is) that this soule hath n̄ no wil & how this ment	The nynþe poynt, seiþ loue, is þis, þat þis soule hap no wille.	264/31	23/19	Quod hec anima non habet voluntatem; et de voluntate Dei, quam quanto vult, tanto plus vellet.	Punctus nonus est, ait dileccio, iste: quod hec anima non habet voluntatem.
266/10	112v	Capitulum xv.	Off the perfeccyon ys of them þat lyue after this conseal of reson and wherin hit is. And of the perfeccyon of theis soulis that that fyne loue ledyth.	A loue, seiþ reson, ȝe don oure preire for þe actyues and contemplatiues.	266/10	25/1	De obprobrio, magnificencia, paupertate, diuicijs, quiete, inquietudine, amore, odio, inferno, paradiso, dignitate magna seu parua, prosperitate, aduersitate.	O dileccio, ait racio, fecistis quod rogauimus pro actiuis et contemplatiuis.
267/26	114v	Capitulum xvi.	How hit is ment þat is seyð that this soule hathe all & sche hathe nouȝth. Sche wot all & sche wot nouȝth. And of the sacrament of þat aut and how this soule wilhyth all and sche wilyth nouȝth & how this is understand.	ȝitt, loue, seiþ reson, I am at my demaunde, for þis booke seiþ þat þis soule hap al and sche hap nouȝt.	267/26	26/30	Quomodo intelligitur quod dicitur, totum habet et nichil habet, omnia scit et nichil scit, et de diuinitate et humanitate, et Sacramento Altaris.	Adhuc, O dileccio, ait racio, questionem habeo, quoniam iste liber dicit
					269/1	27/36	Quomodo sancti in celo et viatores in mundo vident Christum; et quomodo hec anima omnia scit et nichil scit, et de intellectu visionis.	Sancti in celo in alia similitudine eum non viderent quam nos ipsi, si eum
					269/30	29/10	Quomodo hec anima omnia vult et nichil vult; et de sufficiencia.	Ipsa vult, et non vult. Quoniam hec anima, ait dileccio, tam perfecte vult
269/32	117r	Capitulum xvii.	How this soules begn-so-s so set theis pouȝthis in þe trinite and bi so deuyne that þey rest them not in-passyng in þingis þat byn passyng or made.	For þis soule, seiþ loue, willeþ so parfiitli þe wille of God þat sche ne kan wille ne not may wille but þe wille of God.				
					270/3	29/34	De Missis, sermonibus, ieiunijs, et oracionibus.	Hec filia Syon neque Missas neque sermones desiderat, sed neque ieiunia
					270/9	30/14	De molestia pro peccato vel Passione Christi, de molestia pro proximo quam hec anima non habet, et de adiutorio erga proximum.	Sed nec molestiam sentit consciencie pro aliquo peccato quod vnquam
270/25	117v	Capitulum xviii.	How this soule geuyth to nature all that hit askyth without grugyng of conscyens, and how þat is ment.	This soule ȝiueþ to nature al þat he askiþ hir wiþoutn grucchinge of conscience, for alle propirtees of nature ben mortefied in þese creatures, and perfore þe lawe of our Lord Ihesu Crist is wiþynne such liif closed, and þe diuine ȝiftes ben aboue þis lawe.	270/25	30/40	Quomodo intelligitur quod dicitur, hec anima nature dat totum quod postulat, sine consciencie scrupulo.	Anima hec nature dat totum quod postulat, absque consciencie scrupulo.

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					270/34	31/15	De detractoribus, et de intellectu simplicium, de liberalite perfectorum, et de pace cordis in sumendo necessaria nature.	Uerum hee creature tam excellentes sunt, quod homines de eis in aperto
271/5	118r	Capitulum xix.	How theis soulis haue no heuynes at hert for thyngs þat þei take, and off the per pees that þei haue in takyng þe nedfulnes of nature.	þese soules, seiþ loue, þat suche ben, as in þis booke is deuised, þat sumpþing touchip of her usages,				
271/31	119r	Capitulum xx.	How theis soulis can no more speke of god, and what there custome is.	þei haue good foundement, seiþ loue, and hiȝe edifynge þat resten hem of alle þinges.	271/31	32/11	De locucione de Deo cum dubio, de rumoribus dileccionis diuine sine materia, de comprehensione et obliuione	Ille habent bonum fundamentum, ait dileccio, sublimetque edificium, que se
272/7	119r	Capitulum xxi.	What nowleg fayth hope and charite haue of theis soulis and who hath the veray knowlag of them. And how vertuys byn mad to s commandyd þ for the soulis not the soulis for the vertuys. // And of [?] mortifyng of will and desyre.	A hooli Trinite, seiþ feiþ, hope, and charite, where be þese surmountid soules þat ben suche as þis booke deuysep?	272/7	32/39	De animabus supermontanis, quid sunt, vbi sunt, quid faciunt, quanti valent, et de virtutibus theologicis, et Ecclesia.	O Sancta Trinitas, ait fides, spes, caritas, vbinam sunt hee supermontane,
					272/13	33/28	Quod virtutes animabus istis, non hee illis seruiunt; et quis eas nouit earumque dignitatem.	Quare, dicit dileccio, Ecclesia miratur Catholica, quod virtutes hijs
273/3	120r	Capitulum xxii.	What the perfytyst beyng is that god geuyth to creature and how none knowyth theis soulis but god that is wythi wythyn them.	A ladi loue, seiþ reson, bep not displesid, for ȝit I muste haue a demaunde,				
273/23	121r	Divisio iiiii. Capitulum i.	How hit is ment that this soule hathe take leue of vertuys and of a land of this soule and of the desyre that thei that lyue in wil and desyre must hau haue to in to þis.	O loue, seiþ reson, ȝit I preie ȝou to haue anopir demaunde, for þis booke seiþ þat þis soule hap take leeu of uertues for euermore,	273/23	34/21	Quomodo magister efficitur de seruo cui magistra est diuina dileccio.	O dileccio, ait racio, adhuc vos rogo vnam habere demandacionem.
					274/17	35/15	Quid est dileccio, et de preciosa dilecta.	Et quidnam estis vos, O dileccio? dicit racio. Nonne virtus nobisum,
					275/3	35/25	De aquila, et medulla cedri; et quod hec anima valefacit nature.	Hec est aquila que alte volat, tam alte, alciusque quam aliqua alia auis.
					275/10	35/35	De gestu interiori et exteriori huius anime, et domo Trinitatis.	Tunc, ait dileccio, non obstupescit pre tribulacione, non dimittit pro
					275/17	36/6	Quomodo parue anime debent proficere de minimo in maximum per duos postes magnos quibus hec perfecta anima sustentatur.	O vos parue, que in voluntate et disiderio manetis, dicit hec anima, vestram
275/21	122v	Capitulum 2 ii.	Of ii potentis þat þis fre soule lynyth hir apon. And how sche is more dronke of þat sche neuer drunke nor neuer schal drinke þan sche is of that þat sche hathe drinke.	þis fre soule, seiþ loue, leenep hir upon two potentes, þe ton on þe riȝt side and þe topir on þe lift side.				
					275/34	36/29	Quomodo hec anima ebria est ex vino quod nunquam potauit, et magis quam ebria est.	Hec eciam ebria est ex cognicione diuine bonitatis, puram per
					276/22	37/16	Quod qui intelligit audit; et de potacione Filij Dei et Virginis Marie et seraphin, et talium animarum, et de liertate earum.	Hoc auditis, si hoc intelligitis. Est quidem in hoc dolio diuine potacionis

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276/30	124r	Capitulum xxxiii iii.	Of þe fredom of þis soule and when thei sche haue fredom and how þei do nothing þat is agenst the pees of þer inwardnys	Suche soules, seip loue, haue þe mynde and þe vndirstandinge and þe wille lowe, bi mekenesse and riþt perceyuyng of knowinge,				
					276/34	37/36	De ordinacione dileccionis in pace, de nulla indigencie peticione, de radijs solis, de mundicia, de maioris cognicione et insufficiencia minoris, de vnīs et communibus, de statu proprio, de luce harum animarum a Deo quicquid vident vel audiunt.	Nec aliquid agunt, ait dileccio, quod sit contra pacem interioris status sui, et
					277/11	38/14	De mortificatione voluntatis, de ignis ardore sine cessacione vel sensacione, de visione clara volendi et habendi, de communi et sola.	O dileccio, ait racio, sciuntne anime este gaudium in sua interioritate vel
					277/31	38/40	Quomodo intelligitur quod dicitur, hec anima nichil diligit in Deo, nec vnquam diligit; et quod videt se nichil in Deo, et Deum in se, exponitur per puram meditationem.	Ista anima de cetero nichil diligit in Deo, nec vnquam diligit, quantumcunque
278/3	125v	Capitulum	How þat consolacione þat comfort forti the soulis by felyng of swetnes in prayer techyth not a soule nør but meditacion of pure loue. And how that hathe but oonly oon entent & what þat on entant is.	Now vndirstande þe remenant, lordis herynge, lordis louyng, bi meditacion of loue wiþouten herynge of creature,				
					278/20	39/29	De deuabus intencionibus et vnica intencione; et quid sit iustum et totum, et de opere tocus Trinitatis.	Denique duas intenciones quisquis habuerit vno in tempore, vna alterius
278/30	126r	Capitulum vi.	Of the ioie of this sole. And of the acordance of the wil of the louyd and of this soule and of þe and of this soule Capitulum vi the uniance of love þat [[?]] [[?]] [[?]]	This soule, seip loue, swymmep in þe see of ioie, þat is, in þe see of delices, stremyng of diuine fluenes.	278/30	40/4	Quod hec anima natat in mari gaudij, et de conuersione voluntatem in unum; et quod hec anima non diligit nisi dileccionem.	Hec anima, dileccio dicit, natat in mari gaudij, scilicet in mari deliciarum,
279/1	126v	Capitulum vii.	What hit is to meen þat is seid. þat this soule doyth no thing þat is agent the pees of hir inward beuing and of a examble therapon.	O ladi loue, seip reson, seie us what it is to meene,	279/1	40/20	Quando anima est in recta libertate pure defecate dileccionis, et de statu innocencie absque vilius creature timore.	O domina dileccio, ait racio, nobis dicite quid sit intellectu quod dicitis,
279/23	127v	Capitulum viii.	How þis soule findyth god in all pinges and of þe incomprehensiblenes of god.	A ladi loue, seip reson, I preie þou þat þee clepe þis soule to herkne al þat may be seid to hir of him þat is al in alle pinges.	279/23	41/16	Quomodo probatur status innocencie huius anime; et quod nichil est quod digne potest dici de Deo.	O domina dileccio, ait racio, rogo vos, vocate animam hanc ad audiendum
					280/9	42/8	Querala anime que totum dedit Deo, et fatetur modicum esse quod accepit ab eo; et quod non potest habere quod ei non conuenit, nec ipsum decet dare.	Sed vnum, O domina dileccio, vobis dicere vellem gratanter, si possem.
280/12	128r	Capitulum ix.	A compleynt of þis soule and of the comfort þat loue geuyth hir. And how sche is not apeessyd suffisyd nor apeessyd in þat þat loue tellyth hir but wherein sche is suffiside, comforyde, and appeessyd. And wherein sche hathe the ful substans of hir demandis.	A riȝt swete loue, seip þis soule þat is abaischid, for God,				

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					280/32	42/40	Quedam insania anime pro nimia dileccione, et que fit eius plenitudo, substancia, quies cogitacionis.	O domina dileccio, dicit hec anima, hoc michi non dixistis, quando primum
					281/19	43/31	In quo habet anima plenam de omnibus questionibus suis substanciam, quod scilicet homines nichil dicere possunt digne de Deo, et qualis est dilectus.	Ante nunc, ego desiderium habui audire de eo loqui, quia nulla creatura
					281/31	44/7	Quomodo hec anima diligit illud quod non habet, plus quam illud quod habet.	A Deus, cogitate, dicit discrecio, quomodo hee anime perdurant in sensu suo.
281/33	130r	Capitulum x	How hit is more this soulis and better sche louyth þat þat is in løyde hir louyd þat sche hathe not nor neuer schal haue. then is þat sche hath in possession. Capitulum x and how the bodi for his boistnes and flesnes can not speke of the takyngs off þe spirite.	I haue seid bifore, seiþ þis soule, þat noping fauteþ me siþen þat my loue hæþ al in him of his riȝtwis noblesse wiþouten bigynnyng,				
					282/12	45/1	Quod anima talis non potest pre nimio amore accipere aliquid nisi a Deo, et de modica comprehensione.	Quia vnum, O domina dileccio, bene volo dicere, quod si fieri poset, quod
					282/23	45/23	De visione Trinitatis Sancte, et angelorum et animarum, et de continuacione vsitacionis pro tempore.	Sed homines in mundo dicunt, melius est aliquid quam nichil.
282/26	131r	Capitulum xi.	And-Of þe gyftis that þis soule hathe receuyd off hir louyd and what hir usage is.	O my loued, seiþ þis soule, hou dwelle I in my witte whanne I þenke on þe ȝiftes of ȝoure bounte, þe whiche ȝe haue ȝoue me?				
283/9	131v	Divisio quinta. Capitulum i.	Of the visions þat þis soule hath had & how no manli bodi may se them. And how thei þat knows ther nough schal do nought. And and what this behoweth to do þat can not come to þe knowyng of þe noughth. And of the defaultis of þis soule and by whom their be aquitid.	O Lord, þouȝ I hadde no more encheson to abaische me þan of þis, þat ȝe haue ȝouen to my soule þe vision of al þe Trinite	283/9	46/9	Quod valde magnum est videre angelos et animas, et de nichilitate et optimo agendo. Distincio v.	O Domine, et si aliam non haberem causam obstupescere quam istam, quod
					283/25	46/31	Quid debet facere qui cupit proficere; et de thesauro hominis pro redempcione per Christum.	Vobis non conuenit, dicit dileccio, obliuisci quid fuistis, quando vos primum creauit.
284/5	133r	Capitulum ii	How God hathe louyd þis soule without begynnyng and schal without ende, and of the obediens of reson to this soule and of the acordance of the wil of lorde & of þis soule, and of hir pees, and of parfite charite, and of vndernemyng of consciens	A, wiþoute faile, seiþ þis soule, Lord, so schal ȝe do.				
					284/7	47/16	Probatur quod Deus diligit animam sine inicio et sine fine, et quod racio promittit pacem et obedienciam anime; et de debita solucione, et de sponsi propria accione.	O quam dulcis dileccio, ait anima hec, concedite michi arbitramenta mea, que de Sancta Trinitate Habeo.

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					285/10	48/26	De mutua voluntatum concordia inter dilectum et dilectam; et de perdicionē temporis, et de pace cordis, de scrupulo consciencie, et perfecta caritate.	Et vos, O racio, dicit hec anima, admiramini de isto, quod ipse vult quod
285/34	135r	Capitulum iii	How all that this soule hathe sayd is sayd of loue by þis soule. And of the loss off tyme	O my Lord God, seiþ þis soule, what schal I do for my peple þat I haue to gouerne,	285/34	49/19	Quod minus quam nichil est quod anima dicere potest de Deo; et de nimia humilitate dilecti et diligentis, et de temporis temporibus transactis reddicione.	O mi Domine Deus, ait hec anima, quid de vobis dixi?
					286/12	50/14	Quomodo hec anima excellit in verbis per yperbolen cui se racio famulam spopondit.	O domine, ego sum tenebrarum abissus, in hacque abisso me ponere vultis;
286/26	135v	Capitulum iiiii	What ordinance is and how þat the deite felt not þat þat the manhode of Jhesu Crist suffrid and how in all plays behowyth to haue discrecion but in loue.	A riȝt swete loue, seiþ reson, what schal I do for my peple þat I haue to gouerne,	286/26	50/36	De ordinacione exteriori per virtutum opera, de debito tributi et dileccionis, de supermontana sapiente immersa in humilitate.	O quam dulcis dileccio, ait racio, quid faciam pro populo meo quem
287/9	136v	Capitulum v.	Who be surmountyd weis. And who be clepid in mekness and how þis soule is bicomme nouȝth in hir beholdyng and how sche is dede to all felyngs bothe inward and outwards. And what case findyȝ þat soule is in in tyme of this usage.	I cleepe, seiþ loue, þis soule among my chosen, surmounted wiis,				
					287/22	52/20	De bonitate Dei de qua sola hec anima presumit que cum seipsa non est; et quid scit et quid vult.	Ipsa de longinquo audiuit dici a Spiritu Sancto, quod Deus minimum paruum ad summum suppressum ponit sue bonitatis solius.
287/30	137v	Capitulum vi.	How þis soule is not with herselfe. And wher sche is and how by noȝthe willyng. And nouȝth willyng sche hathe all.	þis soule, seiþ loue, is not wiþ hirsilf and sche is of al excused,				
					288/15	53/21	De thesauro repleto in Sancta Trinitate et eius inhabitacione; et quod perfecte anime dicuntur Ecclesia Sancta maior, alie anime dicuntur Ecclesia minor.	Et hoc nichil scire, nichile velle, dat ei, dicit Spiritus Sanctus, totum thesaurum repletum in Trinitate sine fine inclusum.
289/3	138v	Capitulum vii.	How this soule by all geuyng / hathe all recewyd.	A lady loue, seiþ reson, we wolde preie ȝou, if it pleside ȝou,	289/3	54/11	Quomodo hec anima omnia dat Deo et seipsum, id est Deum quodammodo, et totum recipit ab eo, et quod potest retribuere dileccioni per dileccionem et nullo alio modo.	O domina dileccio, dicit racio, vellemus vos rogare, si placeret vobis, apercius loqui de illis donis que Spiritus Sanctus hijs dat animabus ex sua pura bonitate, pro eo quod nulla habeat creatura dampnum suam per ruditatem in audiendo scolam diuinam.
289/31	139v	Capitulum viii.	Of þe beyg of þis soule. // Of the usage of a soule þat langueryth for loue. And in what point a soule is. þat is dede in loue. And of the profite and pees off nouȝthe willyng.	This soule, seiþ loue, hap offem seyn and herd þat þer is noþing so greet wit as is a temperaunce,	289/31	55/8	De sapientia, de diuicijs, de fortitudine, de statu sine noticia, sine sensu, sine volicione nisi status Dei, de bello, de languore dileccionis, de fine mundi, de hoste triplici, de voluntatis mortificacione.	Hec anima, dicit dileccio, de longinquo vidit et audiuit quod nichil est tam alte sapientie sicut est sobrietas, nec tantarum diuiciarum sicut sufficiencia, nec tante fortitudinis sicut dileccio.

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					290/22	56/11	De comparacione potencie, sapiencie, beneuolencie Dei; et quid faciet anima que credit huic rei, et quid eam quietauit et liberam fecit.	Tales populi in libertate viuunt caritatis, qui nichil habent voluntatis.
290/24	140v	Capitulum ix.	How theis soulis þat þis boke denysyth becomen to þe knowyng off ther noughth And howe by that thei be comen in beleuwyng of more, and how þis is ment.	þese þat suche ben as þis boke deuysep, be comen to þe knowinge of her nougt.				
					291/12	57/16	Quomodo hec anima deuenit in credulitatem maioris, et quod totum nichil est in comparacione vnus sintille.	Nunc hec anima deuenit in cognicionem maioris.
					291/24	57/33	Quomodo hec anima deuenit in cognicionem sui nichili, et quid hoc nichilum fecit sibi, et de concilio Euangelij	Et nunc dicam vobis, dicit dileccio, quomodo deuenit in cognicionem sui nichili.
291/28	141v	Capitulum x.	Of the pees of þis soule & how sche soule is al free by nougth wilyng, and of the diuersite of nougth wilyng, and of well wilyng.	þis soule, seiþ loue, haþ no wille wipholden wipinne hir.				
					291/31	58/4	Quomodo hec anima habet pacem in omni loco; et de iudicio in melius, et de libertate.	Et hec anima pacifica est in toto quod Deus pro ea passus est, quia veram habet hec intencionem in omnibus intencionibus suis, et pacificam requiem in actibus suorem parium Christianorum.
					292/6	58/36	De hijs qui serui sunt, et qui liberi sunt, et quare quidam non proficunt.	Sed pro illis populis, dicit dileccio, qui suam per voluntatem operantur, Deus regiam respuit.
					292/24	59/21	De reragio, de miraculis, martirio, et bene velle pro Deo, et nichil velle in Deo, quantum excellit.	Hec anima non habet voluntatem, nec curat quid Deus faciat, sed quod ipsa eius faciat semper voluntatem.
293/3	143r	Capitulum xi.	Of the union off loue and of the nsting thereof.	þis soule is prentid in God; sche haþ his uerrey prente ytake bi þe vnyon of loue.	293/3	60/21	Quomodo impressa est in Deo quodammodo, et quod plus diligitur, et de redempcione et saluacione hominum.	Hec anima in Deo impressa est; eius veram impressionem per dileccionis vnionem accepit quodammodo, sicut cera formam accipit sigilli.
					293/23	61/14	Quomodo hec anima est sola et libera, et non orat, et de nichilo et nullo.	O dileccio, dicit hec anima, ipse solus me nullam fecit.
					294/3	62/1	De fluctibus diuine dileccionis et consanguinitate liniali sine basterdo; de ferro in igne et pace sine treugis.	O quam ingenua, dicit dileccio huic precioso heliotropio, et bene manetis in sola libertate, vbi nemo intrat nisi vnus sit de vestro liniali sanguine sine basterdo.
					294/17	62/23	De excellenti pace in dulci patria, et quid est ibi, et de toto et optimo, et de vnitatis vnione.	Ista anima, dicit dileccio, viuit in patria dulci excellentis pacis.

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294/31	145r	Capitulum xii.	Of ii beholdyngs of this soule, and how thei that will understand this boke must be dede of al the dethys.	pis soule, seip loue, suffrip be deede berie be deede and be marred werke the werkis of uertues, and so restip sche of lasse & more.	294/31	63/1	De sepultura mortuorum, de prepeditis, de nichilo sine operacione, de Omnipotente, de abisso alto, altissimo, tutissimo omnibus, vno nullo, bassa in basso, de supermontanis, de alumpnis racionis, de muscalibus cordibus, de scolaribus racionis, de omnibus mortibus.	Anima ista, dicit dileccio, permittit mortuos sepelire mortuos suos ac prepeditis operari virtutum exercicia.
295/17	146r	Distinctio vi.	Of them þat ben peryschyd. And in what & of what and for for what.	A tresourere soule, seip reson, for God seie us of hou many depis bihoueþ þou to deie ere þan 3e vndirstonde fyneli þis booke.	295/17	63/34	Quod dileccio scit docere de tribus mortibus, quarum terciam nullus nisi qui de monte sunt intelligit, et quis intelligit hunc librum. Distinctio sexta.	A, thesauria anima, dicit racio, pro Deo dicite nobis ex quot mortibus oportet vos defungi, antequam defecate hunc librum intelligatis.
					295/32	64/18	De primo genere eorum qui in duabus habent voluntatem agendi, et pereunt quia male credunt de perfeccione.	Svnt, ait dileccio, duo genera plebum, vitam perfeccionis ducencium per virtutum opera in affeccione vite spiritus.
					296/16	65/18	Quod a magistra et matre cognicionis querendum est, qui sunt qui pereunt, et in quo et ex quo et pro quo.	O Deus, dicunt virtutes, domina dileccio, quis nobis testimonium perhbit de hoc quod dicitis, quod illi qui totaliter per nostrum viuunt concilium pereunt?
297/6	147v	Distincio vii capitulum primum	Of them that byn marred. And what differens is bythwyne the perischid and the marred.	Now we wole seie þou also whiche ban be marred.	297/6	66/10	Que sit differencia inter eos qui non credunt statum ese meliorem, et inter eos qui credunt. Distinctio vij.	Nunc eciam dicere vobis nos volumus, quoniam sunt qui prepediti sunt.
					297/33	67/6	Quod qui credunt, possunt peruenire ad meliorem statum; et de libertate huius anime supra eos qui parui adhuc sunt parui.	At populus iste sic prepeditis, se reputant miseros, et vere miseri sunt; sed ad liberum statum peruenire possunt de quo liquimur, per hius diuine lucis dogma, a qua isti parui qui prepediti sunt, sue direccionem vie petunt.
298/13	149r	Capitulum ii	Of a swyfte opnyng and of a hasty schutyng þat the fernyȝth geuyth to þis soule. And what this fernyȝth is.	A God, seip reson, what þing hap annyentised pese soules?	298/13	67/25	Quid sit raptus, et quamdiu durat, et quod de eo nemo loqui potest.	A, Deus, dicit racio, que res, estne aliqua, que has quietauit animas?
					298/18	67/42	De pace, quamdiu durat, et de quinto et quarto statu, et de nocte longinqua.	De hac raptica apercione habili, et ad effusionem huius apercionis, anima accepit suam conclusionem, quiescit in huius opera pace, quam libera et nobilis, ab omnibus quoque tribulacionibus liberata, et ab omnibus rebus, pro quanto pax tempore durat.
					298/25	68/24	De alto celesti raptu, quid sit, et de nocte longinqua, et de opere glorioso et nutrimento delicioso	Istud est altus celestis raptus, qui est velox apercio et repentina clausio.
299/1	150r	Capitulum iii.	Of iii lifis of the soule whiche be borne in the deth in mortifying of iii þings. viz of synne, of nature, and of spirit, and how this soule is alwey without hir.	These soules, seip loue, gouernem a cuntre, bei ben wel aboute and al wipouten hem.	299/1	69/1	De mortificacione peccati, de mortificacione nature, de mortificacione spiritus, et quando anima est sine se et secum.	Hee, dicit dileccio, anima patriam gubernant, hee totaliter sunt supra totaliterque sine se.

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					299/16	69/25	De prima morte que peccati est, de comparacione albi et nigri, de adiutorio nature.	A Deus, dicit anima, ille qui posset comprehendere profectum vnus momenti huius nichilacionis, ille esset dominus.
299/19	150v	Capitulum iii.	Of the first dethe þat a soule must die ar he cum to þis lyfe. viz. the dethe the of synne. And wiche compleccyon hathe best helpe to understanyng. capitulum	If 3e haue herd in þis booke hiȝe maters, seiþ þis soule to þe auditoures of þis booke,				
300/8	151v	Capitulum v	Of a demande þat loue askyd, viz wyche is the most noble the soule in gladnese of glory, or the soule that is vnyd to þis glorie. & how þei haue þis felyngs of þis boke must kep it secr. An a litil touchyng of the vii statis.	I aske 3ou a demaunde whiche is þe mooste noble of pese tweyne,				
					300/17	70/34	De sexto et septimo statu, et de operibus noctis longinque.	Dixi, dicit dileccio, quod vita est maioris intellectus suppressi, vna ab altera, sine comparacione.
300/35	152r	Capitulum vi.	What this fernyth is and of the knowyng þat hit geuyth to the soule.	I haue to 3ou bi my fer nyȝ lettris ysent.				
301/12	152v	Capitulum vii.	Of þe iii dethys by the wiche thes soulis cum to þe iii lyfis aforsayd.	Now, reson, seiþ loue, vndirstonde I come aȝen for þe litel touchinge to oure matere.	301/12	71/31	De istis qui se a peccato mortali obseruant, sed non sunt perfecti in dileccione.	Nunc, racio, dileccio dicit, intellige; reuertor pro paruus animabus nostre materie congruendo.
					301/23	72/6	Quod manus non potest scribere paruitatem eorum qui perfecte viuere nolunt, et quam ingrati sunt et expulsi de curia.	Ey sine dubio, dicit hec anima in libertate, populus iste paruus est in terra, quam paruusque in celo et incurialis; bene sciatis.
					302/7	72/35	De secunda et tercia morte, et de morte eorum qui sunt in vita spiritus, in comparacione eorum qui sunt in vita glorie.	Quoniam recte expelluntur de curia vestra vestrorum archanorum, vbi illi alij vocantur qui nunquam opera vestre dulcis gratitudinis obliuiscuntur.
302/30	154v	Distincio viii capitulum primum.	Who be thei þat sytt in the mounteyn / & what þings schame, drede, & reson do to þis soule.	Now schal I seie 3ou what þoo ben þat sitten in þe mownteyn aboue þe wynd & þe raynes.	302/30	73/26	Quinam sunt populi de monte; et de tribus portarijs, humilitate, pudore, et timore. Distincio viij.	Nunc dicam vobis quinam sunt illi qui de monte sunt supra ventos et pluuias.
					303/9	74/11	Quomodo hec nuda a corpore efficitur et induitur ex vita glorie; et de Ecclesia parua.	Hec creatura nuda est, et induta est ex vita glorie de qua locuti sumus.
303/10	155r	Capitulum ii	What power the fredom of loue hath. And wherof this soule hath is most glad.	Also sche is nakid fro hir body, for as þe pelour is made nakid of bodili cloping,	303/19	74/31	De diuina alleccione, et de patria vbi est hec anima in ipso, ex ipso, pro ipso, viuens in pace.	Nunc, huic anime dicit racio, dicite michi vnde maxime leticiam habetis.
303/27	155v	Capitulum iii	Of the countrey that this soule is in.	A loue, seiþ reson, seie among us sumping of þe cuntrei pere þis soule dwellip.				
304/4	156r	Capitulum iiii	How the vsage of reson is ful of trawell & wher this fre soule redressit hir	þis soule seiþ þus: A, 3e riȝt litel peple, rude and vncouenable, seiþ sche.				
					304/12	75/34	Quod vsitationes rationis assimilantur sinagoge; et de direccione perfectorum in fide et dileccione sine comparacione.	O valde dulcis flos, dicit racio, sine detrimento, qui vobis viedtur nostris de vsitationibus?

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					305/32	76/16	De direccione, de dilecti quesicione per creaturas vt montes, valles, casulas; de tristicia pro vsitacionibus.	Nunc, ratio, ait hec anima, vos a me quesistis vbi me dirigo.
					306/17	77/9	Quenam est ista anima ex gracia, et quod non est Deus ipsa essencialiter in raptu.	O dulcis domina ex nobis, dicit racio, nobis dicite quenam estis vos que sic loquimini.
306/26	158v	Capitulum v	What maner they seke god that be gouernyd by reson / and wher this soule sekyth hym / and what this soule is.	Suche folkis, seip pis soule, þat I clepe asses, seken God in creatures and bi hilles and dales and beggen & crauen,				
306/4	159v	Capitulum vi	How this soule doyth no more werke for god / nor for hirselfe / nor for hyr ouyn cristen / and how this is ment.	pis soule, seip loue, loue doip no more werk for God, ne for himself, ne for hir euen cristen, al ri3t as it is bfore seid in þis booke.	306/4	77/31	De radijs cognicionis et verborum difficultate, et de opere Creatoris et creature.	Hec anima, dileccio loquitur, non operatur amplius pro Deo, nec pro seipsa, nec pro suo pari Christiano, sicut predictum est in hoc libro.
307/25	160r	Capitulum vii	Of the myschyfs that lusifer and thei þat acordyd to hym came to by reson of ther euyll will.	O God, seip pis soule, what it is fer, þe cuntre of þe perischid and þe cuntre of þe marred, from þe cuntre of frenesse & of fulfillid pees, þere þat þe satled dwellen.	307/25	78/11	Terret eos qui propriam habent voluntatem qui pereunt, et qui prepediti sunt.	O Deus, ait hec anima, quam procul est hec patria eorum qui pereunt, eorum quoque qui prepediti sunt, a patria libertatis repleteque pacis, vbi stabiliite manent.
307/8	160v	Capitulum vii.	Why loue hath callyd þis souls in al this boke by the name of soule. And to whome the name of soule properly pertaynyth / and to whom the name of spirit & what is the propir name of þis soule. Capitulum viii. and of surmuntyd life & who be perctf theryn & what is the propir name of this soule.	A God, seip reson, lady loue, telle me forwhi 3e haue so often þis chosen loued of 3ou ynempned soule fro þe bagynnyng of þis booke into þis tyme, siþen þat 3e seien þat for þis haue þe marred persoones wille, for þei lyuen 3it in liif of spirit?	307/8	78/39	Que sit diferencia inter nomen 'anime' et 'spiritus'; et de angelis.	A, Deus, dicit racio, michi dicite quare tam sepe hanc electam a vobis laudatam nominastis 'animam' ab huius libri principio vsque in hunc locum...
					308/3	79/30	De tempore spiritus, et de vota supermontana, et quis est in ea; et de omnibus peccatis et donis omnium creaturarum.	Isti populi, horum gaudium est habere paupertatem et tribulaciones, et tunc tempus est spiritus.
					308/30	80/21	De cognomine anime pro racionis ruditate; de montis cacumine, et vita Marie et Marthe.	Nunc, O racio, ait dileccio, a nobis queritis quare hanc animam per tam paruum nomen nominaui sicut est 'anima'.
309/8	163v	Capitulum ix	Of the transfiguration of our lord and whi he did hyt but byfor iii of his discyplis / & whi hit was done in þe mountayn & why he bade þem not schewe hit till his resurrexion.	Now 3e witen whi þer weren but þre.				
309/25	162v	Capitulum x	Of mari maudelyn [?][?][?] and st peter & sint john & how god werkyth yet in soulis as he did in them that well dispose them therto.	Now, for loue, seip vndirstandinge of diuine li3t, seie me, amonges 3ou þat haue of what to answore, what 3e vndirstande of þis.	309/25	81/4	Questio inter perfectos et imperfectos, de Transfiguracione Domini in monte, et de hijs qui habent respondeant.	Pro dileccione, nunc ait intellectus diuine illuminacionis, michi dicite, inter vos qui habetis quid respondeatis, quid de isto intelligitis.
					309/34	81/35	De Sancta Maria Magdalanea et Sancto Petro et Sancto Johanne Euangelista, et quales sunt pro quibus hic liber scriptus est.	O pro Deo, attendite penitentem Magdalenam, quam erubescenciam aut quam vanam gloriam habuit quod Deus ei dixit, quod optimam sibi partem elegit et securissimam...

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					310/14	82/19	Qui sunt a seipsis liberatis; et quod Deus modernis dat diebus sua dona sicut antiquitus, se quis esset aptus.	Dixi, ait hec anima, quo pro isto quod Deus illis fecit, non habuerunt erubescenciam, nec vanam gloriam, nec voluntatem ex illis respondendi pro nullo, hoc bene consideratis.
310/24	164v	Capitulum xi	How they that will cum to pees & fredom must euer be redy & able to res receue the senyng of grace and what iuberty is to them yf thei refuse hit.	O, vndirstandip it bi loue, I preie 3ou, hou loue hap myche to 3iue, and he makep noon ende of it.				
					310/25	82/36	De hijs qui sunt in sessione et qui futuri sunt in sessione; et de illis qui specialem repellunt gratiam, et de tribulacione sui ipsius, et de probacione amici.	Sed vnum michi placet dicere, ait hec anima, non pro illis qui in sessione sunt, quoniam illi non egent, quia quid agant non habent; sed pro illis qui non sunt, qui adhuc erunt;
311/9	165r	Distincio ix capitulum primum	A gret rebuke þat loue geuyth þem that refuse the sendyng of god & how þat be therfor encombyrd of themself al þer lyf tyme & how thei myȝth haue byn uncombird & by what menys & for howe lytyl	Now vndirstandip, auditores of þis booke, seiþ loue, þe glose of þis booke, for þe þing is so myche worp as it is to preise.	311/9	83/19	Quod qui in primis spiritui gracie contumeliam faciunt, difficile proficiunt, quia thronos, cherubyn, seraphyn paruipenderunt. Distincio ix ^a .	Nvnc auditores huius libri, intelligite, dicit dileccio, huius libri glosam.
					311/26	84/4	De hijs qui in adolescencia repellunt gratiam, qui totaliter fuissent corpore et spiritu liberati, si gracie adquiescere voluissent.	Et si obedissetis, dicit dileccio, quando vos vocaui per virtutum voluntates quas vobis mandaui, ex iusticia vos libertatem habuissetis quam habeo.
					312/10	84/31	De luce solis in hijs que nec	Hoc cogitat libera adnichilata delicijsque ornata, que solum videt ceterorum seruitutem.
312/19	166v	Capitulum ii	Of sertyn menys wherby they þat be marryd & in life of spirit may come to the beyng that ys next the beuyng of thys soule wyche hathe atynyd the hyȝhest beyng and in what case the soule is in the nyme of þat beyng	I haue seid, seiþ loue, þat þei þat I haue argued bi her owen inwardnesse to obeie to þe perfeccion of uertues, and to haue do it...				
					312/34	85/26	Quod qui totum donant, totum habent, et hij ad perfeccionem pertingunt; et quomodo proficere possunt, deque magni status aduentu.	Dico, ait dileccio, quod sint super suam custodiam, scilicet quod hij qui sunt in statu duarum vitarum predictarum perfeccionis, quod debite et diligenter emulenter omnia bona incitamenta et feruores quos anima vult in desiderat, in quantum possunt.
					313/11	86/6	Quod non est in anima vnus puncti momentum sine dileccionis replecione; et de spiritualium et temporalium, diuinitatis et humanitatis dileccione; et de raptu.	Et hec domina, dicit dileccio, attingit hunc statum qui supremus est, dignissimus et nobilissimus.
314/8	169r	Capitulum iii	How theis soulis neuer be feble nor encumbred of themself	A God, seiþ reson, what pese soules ben.	314/8	86/31	De baptismo raptus, de cantico et non cantico discendi in hoc aliquid libro quos cibatur dileccio, que non destruit sed nutrit.	A, Deus, dicit ratio, quidnam sunt hee anime?

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314/15	169r	Capitulum iii	How this soule hathe percieved the costys of the contray wher sche owyth to be	þis soule haþ perceyued bi diuine ligȝt þe coostis of þe cuntre þere hir owid to be.	314/15	87/5	De colleccione plantacionum vltra mare sublimis cedri, de incomprehensibili debito, quomodo persoluitur; et de nocte longinqua, et de mutua attendencia dilecti et diligentis.	Anima hec diuinam per illuminacionem percepit patriam, vbi eam oportuit esse.
314/19	169v	Capitulum v	Of the deue of this soule and how thei be payd and by whom and who is hyr next neyȝebore	I haue seid, seiþ loue, þat þis soule is falle of me into nouȝt, and lasse þan nouȝt wiþouten nombre...				
					314/34	87/36	De proximo propinquo, et quod de dileccione non potest loqui in comparacione illius quod est; de fonte, de poteo, de torrente, de proprio nomine nichilitatis, et quod qui totum dat totum habet, et non aliter in certitudine.	O munda pura domina dileccio, dicit ratio, quisnam est vester proximus propinquus?
315/3	170r	Capitulum iii	How this soule is a spring of deuyne loue / & how sche sees that sche is nouȝt & how this nouȝt geuyth hir al.	A lady soule, seiþ abaischinges, ȝe be a continuel springe of diuine loue, of þe whiche spring of diuine loue wexep þe welle of diuine knowynge and þe stremes of diuine laude.				
315/16	170v	Capitulum viii	Of ii thyngys that þis soule doyth not wiche makyth hir to haue pees. And how sche is no more encumberyd of things þat sche doyth without hyr then yf sche dyd hyt not. / And who be perfytyl fre.	þis soule, seiþ loue, is enprisoned and fetered and yholde in a cuntre of entire pees, and for sche is þere in ful sufficience.	315/16	88/26	De patria qua hec anima habitat; et de pace eius, et custodia angeli eius, et quod est supra adolscencie cogitacionem.	Anima hec, dicit dileccio, incarcerationatur et in compedibus vincitur, et in patria tenetur interne pacis.
					315/30	89/11	De quatuor expensis libertatis.	Hec anima, dicit dileccio, neque dubitacionem neque credulitatem tenet.
315/45	171r	Capitulum ix	Of iiiii costis that this soule is mad fre of capitulum how sche hathe lost hir name by vniance of loue & is turnyd about to loue / & howe yet þis is more hyȝe than this capitulum how none may vnderstond this boke but thei that loue hathe mad hit for.	Of foure costes bihouep a boonde man to haue er þan he myȝte be free and clepid a gentilman, and riȝt þus it is in þe vnderstandinge of þis spirituel doynge.				
					316/15	90/5	Quomodo anima perdit suum nomen proprium in mari, et quod vnum fit ex duobus in bona concordia, et de rustico.	Glosam intelligite, auditores huius libri, vbi torrens fluctusve iacet, qui cogitacionem absorbet.
					317/8	91/1	De composicionem huius libri, et pro quibus scribitur; et de ruditate et tribulacione rationis, et de eius doctrina.	Anima hec que tam nobilis est, tunc ex hoc decedit, ait dileccio, in quendam stuprem qui nichil appellatur,
317/21	173r	Capitulum xi	Of the rudenes of them þat be gouerny nyd by reson. And how this soule will no more folowe per conseil.	þanne þus spekiþ þis soule abaisched of nouȝt, þenkinge bi þis fer nyȝ of nyȝ, þat in pees her deliteþ.				
317/37	174r	Capitulum xii	How this soule ys fre & consumyd by mortaliti & brente in the burnyng fire of charite & of the ȝeuyȝ that befor hath of them & how þis soule sekyth no more god by owtward werkys / & of the meruyȝ þat reson hath of þis & of þe pees of mari / & the trobill of martha.	þis soule, seiþ loue, is fre & riȝt fre & surmountid fre of tre, crop & rote & of alle his braunches.	317/37	91/36	De anima libera et valde libera et supermontane libera; et de fine omnium expensarum, et quod nulli respondet, et quod diuina bonitas non perdit; et quam nobilis, generosa, egregie nobilis et excellenter [nobilis] est/	Libera est, ait dileccio, hec ania, et valde libera, et supermontane libera, a summitate arboris usque ad profundum, et ex omnibus ramis eius.

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					318/22	93/1	De admiracione perfeccionis huius anime, de qua quidam mirantur, quidam non mirantur, et de causa vtriusque.	Et idea mirantur supra modum eciam in veritate, dicit dileccio, istud est illis valde miranda mirabilia, quia valde procul sunt a patria, vbi iste alie istas habent vsitaciones sublimis dignitatis.
					319/3	93/28	De plenitudine, et de Martha et Maria, et de pace et turbacione, et de intencione.	Dilectus meus magnus est, qui magna tribuit dona, totumque secundum suam efficit voluntatem.
					319/15	94/8	De auditu et presencia et sensu et potestate voluntatis, et de consanguinitate, de dileccione, et hereditate, et morte rationis.	Audit frequenter hec anima id quod non audit, et valde frequenter ibi est vbi non est.
319/19	176r	Capitulum xiii	Of the dethe of reson by the strang speche of this soule / & how loue askyth in the stede of reson who is moder to reson & to other vertys & how hit is meknes & wiche meknes hit is.	þis soule, seiþ loue, is lady of uertues, douȝtir of deite, sister of wisdom, and þe spouse of loue.				
					319/33	94/36	Quenam humilitas sit mater virtutum, et quod qui sciunt vnde sit, plene fari nesciunt; et de nocte longinqua.	Hec dicta tunc que dileccio dicit huic creature ex sua diuina bonitate, rationem et virtutum opera sub pedibus suis subiecta habent, et ad mortem usque redacta sine recuperacione.
320/18	177r	Capitulum xiiii	How this soule is free of al seruys / & how sche hathe so plantyd hir wil in the trinite that sche may not synne but if sche unplant hit & what sche [?] that will cum [?][?]	þis soule, seiþ loue, is quitte of seruises, for sche liueþ of fredom.				
					320/25	95/30	De seruitute et libertate, et cor[d]ium perfeccion[e]; et quod non potest peccare, scilicet manente statu mortificationis.	Hec anima, dicit dileccio, de seruitute quietata est, quia de libertate viuit.
					321/6	96/21	De assimilacione ebriosi, et de voluntate, et quomodo possunt actiui esse perfecti et fieri domini.	Hee que tales sunt, ebriosi semper sunt similes.
321/14	178r	Capitulum xv.	What them behouyth to do that be in lyfe of spirit to cum to lorschyp and souerante.	And ȝit I wole þus myche seie, seiþ loue to alle þo þat ben in liif of spirit, þat and it be asked of hem þat þei do þe askinge of desire of her inwardnesse, in folwinge þe werkis of perfeccion bi þe studie of reson, willynge or not.				
					321/27	97/4	Quod dileccio tollit infirmitatem; et de hijs qui sunt in vita spiritus, et de vita libera.	O, dicit spiritus qui istud idem querit in vita perditua, narra michi quomodo.
321/39	179r	Capitulum xvi.	How thei þat be in lyfe of spirit must always do þe contrari of ther plesance yf thei wil haue pees / & how thei þat be fre myst do al that plesyth them ore thei schal lost pees / & what thyng hit is that that geuyth this soule most nobyl beyng that be hade in this lyfe.	Now I schal sei þou, seiþ loue, of þe soule in frenesse, and also of hem of þe liif whiche we haue spoke of, þat we calle liif of spirite.				

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					322/10	98/1	De voluntate, et Mari Rubro; de sexto statu, sub quo sunt quinque alij.	Hoc rectum est, dicit dileccio, quia eius voluntas nostra est.
					322/30	98/33	De Passione et operacione Christi per Spiritum Sanctum, et de dono sine defectu.	Spiritus Sanctus vbi spirat, et mirabilis est in creaturis suis.
322/32	180r	Capitulum xvii	What thing his is that hathe geuyn this soule fredome induring off thingis / [?][?][?]	A Lord, seiþ þis soule, ȝe haue so myche suffrid for us and kunne so myche werke in us, bi ȝou, of ȝou, for us, þat pese opir werkis haue take her ende in us but þat is riȝt litel tempred.				
323/3	180v	Capitulum xviii	Of þe pees of þis deuyne lyfe. & how mari maudelyn had hit when sche was in deserd. And houe our ladi had hit always & what þe langage of this lyfe is.	Now I seiþ to hem þat seruen, seiþ þis soule, for to bringe hem in liif of fredom, I owe nouȝt.	323/3	99/11	Quomodo serui ad libertatem perducuntur, et de Magdalena, et Virgine puerpera Maria.	Nunc illis qui seruiunt dico, ait hec anima, vt eos in vitam perducam libertatis.
323/27	181r	Capitulum xix	How & by what menys that stond in desyris may cum to rest of spirit / & of iii things of of the duyne lyfe & of the innoſonce þat is gotyn by this lyfe.	O ȝe þat stonden in desires and ben not ȝit come to þe reste of spirite, werkip and traueliep besili and no??? ȝourseilf, for noon may reste him in hiȝeful reste þat is alwei restfulable but if he be afore yweried.				
324/5	182r	iii capitulum	Of the most hyȝe beyng that þat nakyd nouȝthȝyd or clarifyd be	Alle answeren & alle vnaorden bi þe synne of Adam but þe innocentis þei ne haue what to answeren.	323/24	100/9	De silencio clauso, et quid sit diuinissimum, de labore et quiete, de debito soluendo Jhesu Christo, de patria diuine pacis, et operibus Christi et eius qui credit in eum, de placencia, concordia, sufficiencia, de Adam et paradiso, et pena quam Christus soluit.	Loquela huius vite diuine vite, est silencium clausum ex diuina dileccione.
					324/2	100/36	De innocentibus et peccato Ade, de patria perditorum, obliuionis, adnichilacionis clarificiatorum, de impossibili cognitione, dileccione, adoracione, de cursu anime, de donomet et dileccionemet cui nichil contradicit.	Tunc iustum et rationabile est, quod vera nobiscum maneat innocencia.
324/23	182v	Divisio x. Capitulum i.	Of iii thyngys wherby hyt may be knowyn that that the soule ys not cum to pees but is begyng. And what paradise is.	O God, þat al may; O lord, þat al þing knowen; O my loued, þat al auailen, do whateuere ȝe wolen.	324/23	101/22	De Sancta Trinitate, et humana imbecillitate, de mendicantibus creaturis, et voluntate. Distinccio x ^a .	O Deus, qui omnia potes, O Domine, qui omnia nosti, O dilecte mi, qui omnia vales, quicquid omnino volueritis facite.
					325/4	102/4	De vota mendicancium pro alijs, et de vita glorie solummodo totaliter, et de paradiso et assimilacione veritatis.	Sic agere, sic quoque dicere mendicitatis est, quia in hoc facto, hocque dicto, hac quoque voluntate manet mendica, —hoc pro certe scitote— et de se turbata.
325/10	183r	Capitulum ii	How hit is understand þat the theef was in paradise that day þat he dyed. And our lord went not in to heuyn byfore his ascension.	Whi was þe þeef in paradise anoon as þe soule was departid from his body, and Ihesu Crist, Goddis Sone, stey not into heuene tofore þe ascencion, and þe þeef was in paradise þat same day?				

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325/23	183v	Divisio xi capitulum i	How they þat sytte all in fredom do rest them in pure nouȝgth without thouȝgthe	O, what hadde he in þouȝt þat þis booke made?	325/23	102/38	De humilitate eius qui hunc composuit librum, de ecellencia dileccionis, de recursu, robore, et reguio, de libertate. Distinccio xj ^a .	Quid habuit cogitacione, qui hunc librum composuit?
326/1	184r	Capitulum ii	What thyng þei do þat be in beyng aboute þer thoughtis	A God, seiþ reson, what don þei þat ben in beyng aboute her þouȝtes?	326/1	103/18	De hijs qui sunt in statu supra suam cogitacionem, et de eo qui est in monte montis illorum; de sigillo et clauē.	A, Deus, ait racio, quidnam agunt illi qui in statu sunt supra suam cogitacionem?
326/10	184v	Divisio xii	How þei that be of all thyngis in soueraynte knowe and fele the lyfe that this boke spekyth off & non but thei.	Among ȝou ladies to whom God haþ þis liif of his diuine bounte abundantli ȝouen wipoute eny wipholdyngē, not oonli þis liif wipouten more þat we spokene of, but þat opir wip þis, þe whiche neuer man spake of, ȝe schal knowe in þis booke ȝoure estate.	326/10	103/31	De hijs qui nunquam perueniunt ad hunc statum, et de consanguinitate eorum qui perueniunt. Distinccio xij ^a .	Inter vos, domine, quibus Deus hanc vitam ex sua dedit bonitate habundanter sine vlla retencione, non solum hanc vitam sine ampliore de qua loquimur...
					326/20	104/6	De hijs qui sunt in suppremitate et de omnibus habent ordinibus, et de quatuor complexionibus.	Tunc sunt illi isti populi qui in statu sunt, ex omnibus in suppremitate.
326/29	185r	Divisio xiii capitulum i	What grete differens is bythyween sum angels & in other & [?][?][?]-lyfe of the soulis that þis boke spekyth of anentis other that be not suche & how thei thynk þemself best. vel-sit	Now heerib among ȝou þe grete perfeccion of þe nouȝted soules, þese whiche we haue spoke of.	326/29	104/19	De comparacione angelorum et hominum et asinorum, et de credulitate expertorum. Distinccio xij.	Nunc inter vos audite magnam perfeccionem animarum adnichilatarum harum, de quibus locuti sumus.
327/11	185v	Capitulum ii	Off iii thyngis wordis wherin the perfeccyon of þis clere lyfe ys fulfillid.	And so he þat þis bileueþ is þe same þat þis is.				
					327/12	105/6	Quod in tribus tota perfeccio consistit: de clara vita adnichilacionis, de nullius cognicione, de amore proprio.	Illa ista anima amplius non habet de se agere, nec de alijs, nec de ipso Deo, reputans quod ipsa non est ita quod non est.
327/20	185v	Capitulum iii	How þis soule sekyth no more god & what thyngē hit is þat taky takyth home hyr the loue of hyr self & of the boke off lyfe and of the openyng therof.	þis lady sekib no more God, þer nys of him noþing to do.				
					327/29	105/33	De condicionibus dilecti et dilecte, et quid suum est vtriusque, et de libro vite, et de creacione.	Ego dixi, ait hec anima, quod illi nichil deest.
328/13	186v	Capitulum iiiii	Of iii beholdyngs þat on schowld haue to cum to pees. And how we schould not sett lytyl by a defaute don agenst god.	Now, for God, seiþ þis soule, biholdib what he haþ don and what he doib & what he schal do.	328/13	106/21	De corrupcione et correccione, ac paruis defectibus, et libera voluntate; et de eo quod scribitur, Sepcies in die cadet iustus.	Iam pro Deo, dicit hec anima, attendite quid ipse fecit, et quid facit, et quid facturus est, et tunc pacem habebitis.
328/34	187v	Capitulum v	How hyt is understandon that the ryȝwys man fallyth vii tymys a day.	It is myche to seie of such a seruaunt þat seruēþ his lord wel of alle poyntes in al þing þat he knowib þat beste mygte to be wille of his lord plese.				
					329/17	107/24	De libera voluntate; et pulchra declaracio istius textus, Sepcies in die cadet iustus.	Nunc sua bonitas per puram bonitatem michi liberam dedit voluntatem per bonitatem.
					330/14	108/29	De merito resurgentis, et de secreto anime.	Nunc intelligite quod cum ita sit quod sepcies in die cadit iustus...

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330/24	189v	Capitulum	How þis soule will saye the sum of hyr demaundis & how sche knowyth not hyr owyn askyngs. And how ii causys þat makyth hyr to saye that sche will saye the summe of hyr demaunde.	Now, seiþ sche, I schal seie summe of my demaundes, þe whiche of my demaundes schulen be in þe summe fulfillid.				
					331/3	109/24	De summa in duobus temporibus pro voluntate libera, et quam graue peccatum sit propriam voluntatem implere.	Sed in hoc, dicit dileccio, quod illa dixit se dicturam suarum petitionum summam...
331/19	190v	Capitulum viii	What a soule owyth to god for oon defaute // and wherto hyt is broughe by a defaute defaute.	Now, seiþ þis soule, biholde þe dette of oon aloone mysdoynge.				
					331/29	110/16	De voluntate Sancte Trinitatis, et de distincione facta propter bestiales intellectores, et de potencia Dei.	Sed modo attendite pro planiori intellectu, quidnam sit voluntas Dei.
					332/3	110/36	De debito huius anime, et quid sit et quid fuit, et quid meruit sine fine.	Nunc anima, dicit hec anima ad seipsam, ed vos habetis totum istud quod hoc scriptum continet.
					332/26	111/32	De quatuor sororibus germanis, de vno, de duobus, et de exemplari et exemplis Christi, et de arte cognoscendi.	Sed domine, quamquam et iusticia sitis, veritas et iudex, ait hec anima que deliquit...
333/13	193r	Capitulum ix	What is art ys þat geuyth sciens in creatures / and of the ravisynge of loue capitulum ix & of pees of nougth wyllyng	What is art þat gieup science in creatures?				
					333/19	112/33	De alia arte qua opus solius Dei est, de substantia et summa anime, et de superbia sancta et leticia, de meditatione et contemplacione.	Sed hec alia est sine ampliori solum opus Dei, et mens interna est anime substantia.
					333/29	113/18	De diuersis ductionibus, de perdicionis vsitacionis sensuum, de peregrinacione et voluntatum mocione, de diiudicacionibus.	Sed hec anima que in nichilo ducit, et dileccio in ea ducit, sic agit in ea sine ea, quod de se non amplius habet, quod se letam tristemve facere posset.
					334/7	114/1	Mira progressio voluntatis diuine et humane, et de potencia vtriusque.	Sed pacem habet que in nichil volendo ducit, et voluntatem illuc obtulit vbi fuit priusquam voluntatem habuit.
334/11	194r	Capitulum x	Of the bounte of god and of the werkyng therof.	Now am I, seiþ þis soule, of him ywrougt, wipouten me, for to werke passynge me, and þe stronge werkis of uertues, þei for me, and I for him, til þat I be in him.				
					334/21	114/21	De solucione nostre redempcionis, et quod illuc reuertendum est vbi fuimus, si quod nostrum est habere volumus.	Et diuina bonitas vidit nos in via esse pestilencie perdicionisque, liberam per voluntatem quam contulit nobis...
					334/30	114/36	De bonitate permanibili et bonitate congruibili t dileccione diligibili, et quomodo ad hoc peruenitur.	Nvnquam tam abissaliter adnichilate eritis, si habetis vnde istud videre non potestis, quia aliter illud non intelligo.

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335/1	195v	Capitulum xi	How we must draue within ws all the lyf þat our lord Ihesu Crist hymself ledde and prechyd to owr pouer and wherto we schal cum by þat.	þis booke doip to wite, þat it bihouep us to drawe wipinne us bi þougtes of partie, bi werkis of perfeccion, bi demaundes of reson, al þe liif to oure powere þat Crist Ihesu himsilf ledde and prechide to us, for he seide offern þus:				
					335/9	115/23	Queritur vtrum homo possit esse sine se et in hac vita permanere, et soluitur per dileccionem.	Ipse est quod est. Purum est hoc quod ex ipso est in dileccione et idcirco videamus nosmetipsos, quod de nobis nichil habeamus.
335/11	195v	Capitulum	*a domini* whether a creature soule may dwel in lyfe and be alway without hyr & whan ys a soule without hyr and of a [?][?][?] of this state [?][?][?] cap xii and whereof sche lyueth when sche is without hyr.	I aske at clarefied and at enlumyned aungels þat leden opirwise þan þei bfore ne done, if eny creature of mankynde may dwelle in liif and be alwei wipouten hem.				
					335/18	115/38	De substantia permanibili, de fruicione congruibili, de coniuncctione diligibili, de statu extra statum.	Diuina bonitas non amplius hospitatur a voluntate, sed sine voluntate semper est.
					336/2	116/33	A quo est omnis status, et de luce diuine laudacionis, de fruicione diuine voluntatis, de via vnicionis.	Et ideo se simplicem donat, vt ostendat quod preter ipsum nemo est, a quo omne quod est statum habet.
336/11	197r	Capitulum	How this soule ioyth sumtyme without hyr felyng, and of iii thyngis þat makyth hyr to haue ioie and of the blyndness of reson.	þis soule ioieþ hir sumtyme in þe souerayne partie of him wipoute hir felynge, willynge noping of opir þan of hir nexte, for sche perceyueþ in hir spirit and wote wipouten witinge what is þe wey bi whiche it comeþ to þe ȝate þere sche is ooned to his wil.				
					336/20	117/17	Quam ceca sit ratio, quamvis velit semper agere ea que pertinent ad se; et quomodo anima est saluacio creaturarum.	Nunc ratio percipit quod illa gaudium habet, vaditque et ei dicit quod ex ipsa peccatum habet, quod de hoc gaudet vnde suus par Christianus dolet.
336/31	197v	Capitulum xiiii	of reson and How this soule is the sauacion of creaturs and the glory of god & how this is ment.	þis I schal seie ȝou hou, and forwhi, and in what.				
					337/9	118/16	In hoc capitulo apercius et laciis exponitur quomodo intelligatur quod dicitur, Ego sum saluacio omnium creaturarum.	Et per hoc in me habeo per bonitatem, ex sua pura bonitate, suam bonitatem diuinam, et habui sine inicio, et habebo sine fine.
338/14	199v	Divisio xiiii capitulum i	Of the promyse that this soule mad to speke of vii statis and how the first ys in kepyng the commandements of god.	I bihiȝte, seiþ þis soule, of þe takynges of loue sum pinges to seie of þe seuene estatis þat we clepen beynges, for so it is.	338/14	119/37	Quod hee vsitaciones tribus appellantur nominibus; et de altitudine montis.	Promisi, ait hec anima, de accepcionibus dileccionis aliqua dicere de septem statibus quos essencias vocamus, quia sic est.
					338/19	120/13	Quod primus status est a peccato cessare et Deum toto corde diligere; et de excordibus qui ducunt vitam in timore.	Primus status est, quod anima a Deo per graciā tangitur a peccatoque separatur, et in quantum potest...
					338/31	120/31	Quod secundus gradus est, illud agere quod possit optime placere dilecto, in eo qui se disponit supra omnia humana concilia.	Secundus est, quod anima attendat quid consulat Deus suis dilectoribus specialibus, vltra hoc quod precipit.

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338/32	200r	Capitulum ii	Off þe second stat wyche is in folowyng to consyl that our lord gauē to cum to perfeccyon.	And he is no good louē þat demeneþ him not to fulfille al þat, þe whiche he wiste mygte best plesē to his biloued.				
339/9	200v	Capitulum iii	Off the thryde state wyche is in doying the wer werkys of perfeccyon with affeccyon of loue. & in mortyfing þe off will, by obediense to fo b[?]{d[?]} low other mennys willys.	The þridde is þat a soule biholde þe affeccion of loue of werkis of perfeccion, bi whiche hir spirit kerueþ bi desires, takinge þe loue of pese werkis to multiplie in hir.	339/9	121/6	Quid sit difficilius ad mortificandum in tercio statu.	Tercius est, quod anima attendat affectionem dileccionis operum perfeccionis, per quas eius spiritus ardet per desideria, attemptando dileccionem horum oprum in se multiplicandorum.
339/31	201r	Capitulum iiiii	Of the iiiii state wiche is in relynquing all owtward werkys through the swetnesse that is felte by hygeness of loue in contemplacyon.	The fourþe is þat a soule is drawe bi higenesse of loue into delite of pougt ?? meditations, and relinqueþ fro alle laboures outward & of obedience of opire bi higenesse of loue in contemplacion.	339/31	121/38	De superba anima in delicijs, et de errore eorum qui tenent quod non est status sublimior quam iste quartus.	Quartus est, quod anima trahitur per dileccionis sublimitatem in cogitacionis delectacionem per meditacionem, et relinquit ab omnibus operibus exterioribus...
340/17	202r	Capitulum v	Of the v state wyche is when a soule departhyth from hyr will in puttyng hyt in god by a spredyng rauyschyng, off the meuyng of diuine lygth wiche sche res receuyth by the beholding of bounte of god and of hyr owyn wrecchednes wherby sche is meuyd in nature of loue & fedde & fillyd with diuyn food & by bounte.	The fifþe is þat a soule beholde what God is, þat is, þoruþ whom al þing comeþ, & sche is not.	340/17	122/31	Quomodo anima est nichil et totum per cognicionem nature diuine et sue iniquitatis.	Quintus est, quod anima attendat quid est Deus, hoc est, per quem omne quod est uiuit.
					341/33	124/19	Quomodo quintus status hanc animam ex omnibus effecit liberam per abnegacionem sui ipsius.	Nvnc hec anima a dileccione in nichilum decedit, sine quo nichilo non potest esse totum.
342/10	204v	Capitulum vi.	Off the vi state wiche is whan a soule is of al thyng made fre pure & clarifyd þat seyth hyr not by depresse of mekenesse nor god by hyeful bounte but god seyth hit in hir þat schenyth hyr by unyance of loue that thei is none but he / & how the vii state schal be geuyn us in the euerlastyng glorie.	The sixte is þat a soule seep not hir nougt bi depnesse of mekenesse, ne God bi higeful bounte, but God seep it in hir of his diuine maieste þat clarifieþ hir of him so þat sche seep þat noon is but God himsilf þat is of whennes al þing is.	342/10	124/36	De sexto statu, qui docet quod in comparacione Dei nichil est; et quomodo anima uidet bonitatem Dei.	Sextus est, quod anima suum nichil non uidet per humilitatis abissum, nec Deum per sublimem bonitatem.
					342/32	125/29	De septimo statu, qui nobis dabitur in futuro, quem qui habituri sunt, in morte scituri sunt.	Et septimum ipse infra se custodit, nobis dandum in gloria perpetua.
342/35	205r	Divisio xv	How this boke that is tha made rygth hyge and grete by wordis semyth rygth lytyl and loue to them þat be fallyn of loue in to nough. capitulum and by whom hyt was made.	O ladies, noping 3e seie, seiþ þe soule þat þis booke doip write.	342/35	125/35	De eo qui composuit hunc librum, et de imis corragijs, de sensu humano et sciencia diuina.	O domine, nichil dicitis, ait hec anima que hunc librum scribit, vos que estis in statu, et statis sine defectu, nichil dicitis.
					343/8	126/16	Quod qui composuit hunc librum, quanto perfeccior fuit, tanto humilior de seipso sensit.	Cor meum, quod tam sublime fuit, tam profunde lapsum est, quod nichil possum attingere.
343/20	206r	xvi	Off the weray adressyng of fyne loue / & a of þe presyng of this soule & how by hauyng noþyng more of wyll sche is a boue the laue & but not agenst the laue.	O emeraude, seiþ troupe.	343/20	126/32	Laus mirabilis huius anime que alita et repleta est, quia Deus in eius voluntate est.	O emerante, dicit veritas, O vos preciosa gemma, vera deamanda, regina, et imperatrix...
344/6	206v	Divisio xvii	Of secrets that thys soule spekyth of wherof the trynnye praeayth hir to leue for demyng of oders that be gouernyd by desire, reson, dred, and will.	O rigt swete diuine loue þat ben in Trinite, seiþ þis soule, such werk þer is þat I merueile hou þei may endure þat reson and drede gouerne desires, werk, and wille, and kunne þe greet noblesse of beyngē nougted deuyse?	344/6	127/22	Quod nemo nisi talis scit loqui de hac anima, et de paradiso, et humanitate Christi, et de deposicione corporali.	O quam dulcis diuina dileccio, que in Sancta estis Trinitate, dicit hec anima, talis operacio est...

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344/27	207r	Capitulum ii	Of sertyn pings that þis soule wold be departyd fro: by the wyche sche was in g[?] of servage and of the fredom þat sche is cum to / & how the diuine beholdyng hath but on entent and of the pees of þis fode that loue geuyth hir.	Of what? seip loue.				
					345/1	128/21	De modo cantici, et de dilecto Spiritu Sancto, et de Beata Virgine, et Christi Passione in Cruce.	Sic ego eb eo alita et repleta et sufficienciata sum, cogitando quod nichil vltierus habet, neque operacio neque eloquencia, dileccio me tam alte trahit, cogitando quod nichil vltierus valet.
345/13	208r	Capitulum i.	What abundanse of grace our blessyd lady hade in the wombe of hyr moder and of serten beholdyngs that be couenable for the marryd to cum to the beyng þat this boke spekyth of.	O lady Marie, þat ben þe uessel þat more parfiitli weren fulfillid of diuine ligȝt riȝt in wombe of ȝoure modir þan were þe twelue apostlis þe day of Pentecost whanne þei gadride þe abundaunce of ȝiffes of þe Hooli Goost.				
					345/25	129/12	De paciencia Beate Virginis Marie erga crucifixores Christi et de magnitudine Passionis eius habundanter et angustiose.	Domina, quidnam voluit cogitacio vestra ad illos propter hoc?
					346/4	129/33	Quod sit remedium vt quieti operam demus omnibus vite nostre diebus, et de tribus punctis Passionis Christi.	Et tunc hoc ego aspiciebam, quomodo diuina pro nobis natura eum humane vniuit nature in persona Dei.
					346/21	130/16	Quid vocaret corda nostra ad dileccionem, et quando anima videbit Trinitatem.	O veritas, via, et vita, quidnam est istud nobis cogitare?
					346/34	130/32	Quis ascendet in celum, et qua de causa facta sunt omnia.	Et tunc consideraui quinam essent, qui in celum ascenderent.
					347/9	131/10	De septem consideracionibus, et de gloriosa Trinitate diuina, et de misera trinitate humana.	Nvnc septem habemus consideraciones, que pro prepeditis satis conueniunt.
347/15	210v	Capitulum ii	Of the beholdyngs that this soule hade this forsayd lyfe.	Now I schal seie ȝoue þe biholdynges þat I hadde in þis liif þat is aforeseid.				
348/20	211v	Capitulum iii	Of the beholdyng off the goodness off god and [?] of hyr wrecchyndesse sent thys soule to meditacyon / And of the pryne speche that sche hade to god in hir meditacion.	And panne þis I biheeld bitwene the wickidnesse of me and bitwene þe goodnesse of him, what þing I myȝte do to apese me to him.	348/20	132/21	Per quam mirabilis processus inter voluntatem Christi et voluntatem huius anime.	Et istud consideraui inter iniquitatem meam et bonitatem suam, quidnam facere possem ad quietandum me de eo.
					350/4	134/1	Tria nimis difficilia inter amantes, que sub magno concilio ponderanda sunt.	Et tunc ei dixi, quod si scirem magis ei placere quod ego alium plus eo diligerem, hic michi sensus defecerat.
350/26	214v	Divisio xiv, capitulum i	Off the answeere that this soule gaue th of the iii thyngis to the wychiche sche answered not afore. And of the martirdom of will and of loue.	Now I schal seie ȝou myn answeere.	350/26	134/27	Responsio ad tria puncta valde difficilia, vbi voluntas capit finem suum.	Nunc vobis dicam responsum meum.
					351/4	135/7	De martirio voluntatis et dileccionis, de iusticia et misericordia, et dileccione que replet totum quod est vel fuit vel erit.	Sic mea mirtirizata est voluntas, martirizata et dileccio; vos eas ad martirium redegistis.

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					351/24	135/35	De adolescencia dileccionis, et qualiter sit Deus diligendus.	Nunc ego incepti ad sessionem istam adollescencie mee, et senectute spirituum meorum iterum venire...
351/33	216r	Capitulum ii.	How the affection of tenderness off loue þat the soule felyth in lyfe of spirit wiche sche wenyth be it in god is in hirselfe / and of the profite of nouȝth willyng.	Heere ȝe haue, seiþ þis soule, sum biholdinge hou I me complaynede for to vncumbre me, and for þe wey to fynde þat I compleynede whanne I was marred.				
					352/2	136/21	De vota libertatis de qua noluntas, id est non voluntas, dominium habet, et de perditis et preperditis.	Sic ducunt sicut in opere adollescencie fecerunt, manent quoque tamdío in operibus, donec affectionem habeant spiritus.
					352/15	137/6	Quomodo gaudium anime libere nunquam potest crescere vel minui, et de serpente.	Hec anima nulla est per adnichilacionem, et in hac adnichilacione non curat si serpens eam deuoret, cum Deus nunquam crescere nec decrescere possit.
352/26	217r	Divisio xv. Capitulum i.	How this soule is in hir hiest perfeccyon whan holy ehu churche takyth no ensample of hir / & what holy church is / & of iii thinghs that causy causyth this soule þat sche hath no drede.	This soule, seiþ loue, is in hir higest perfeccion and moost nyȝ þe fer nyȝ whanne hooli chirche takip not of ensample in hir liif.	352/26	137/24	Quod Ecclesia non sumit exemplum conuersacionis ab hac anima, cum sit supra opera caritatis, et de nocte longinqua.	Hec anima, dicit dileccio, est in sua sublimi perfeccione, proximaque nocti longinque...
					353/1	138/11	Quomodo hec anima absoluitur per Maximum ob omnibus debitis que debet.	Maximum eam acquietauit de debitis suis que Jhesu Christo debebat, Nichil ei debet, quomodocunque debitor ei fuit.
					353/9	138/27	De excellencia superspeculatiue contemplacionis supra omnia opera tocius Ecclesie in cencies mille annis.	Heu, quam decepti sunt qui de isto cogitant sibi satisfacere.
353/14	218r	Capitulum ii.	Of the worthines of the bounte of god, and of the vnyon þat makyth bythwine god and this soule.	Bounte is more worþ þan al þe werk þat eny creature may do wipynne an hundrid þousynd ȝeer or al hooli chirche.				
					353/19	139/12	De adnichilacione anime que non orat, quomodo debet intelligi secundum tempus.	Et tunc illa non habet amplius quid agat de Deo, quam Deus habet de illa, quia ille est et illa non est.
					353/27	139/39	Quomodo anima nec locum, nec fundum, nec pauimentum, nec dileccionem habet ad seipsam.	Ipsa nichil retinuit.
					353/34	140/13	Quomodo omnia que sunt, huius anime sunt, et quomodo nullus plus ea diligitur.	Sic iustum est, ait hec anima, quod omnia michi sanctificentur, sicut omnia pro me creata sunt.
					354/11	141/1	Canticum amoris perfecti et compositoris huius libri.	Ideo oculus eius aspicit me, quod nullum diligit magis quam me.
					354/31	141/27	Oracio vel translatoris primi vel nunc secundi Carthusiensis.	O gloriosa Trinitas, in qua est omne bonum, per vestrum sanctum nomen sanctificatum in celo et in terra, et repletur vestram per voluntatem...