

## Index

- À Kempis, Thomas, 116  
 Accursio, Mainardo, 102–3  
 Ackerman, Robert W., 91n37  
 Actaeon, 67–9, 69n24  
*Africa*, 132n25, 139–40, 145  
 Albanzani, Donato, 99  
 Ambrose, Saint, 143  
 Apollo, 35, 39–40, 39n31, 63n18, 64, 141n54  
 Apenninicola, Severo, 86–8, 92–4  
 Aretino, Giovanni, 127  
 Aristotle, 6, 11n31  
*Ascent of Mount Ventoux (Fam. 4.1)*: 10n29, 72n27, 74, 146; narrativity and circularity in, 72–3, 142  
 Ascoli, Albert R., 10n29  
 Augustine, Saint, 16, 19, 50, 104; and ancient letters, 95–6; approach to writing dominated by desire, 21, 44, 46, 52, 54; and the narrative self, 14, 55, 55n1, 57, 57n6, 72–3; and reading, 95–6, 113, 114n97; and written self-examination, 114–15, 117–19; Works, *City of God*, 47n38, 90–1; *Confessions*, 25, 38, 38n29, 46, 46n37, 55n1, 74n30, 90–1, 95–6, 110, 114–16, 117n110, 133, 135–6, 151–2, 159; *De doctrina Christiana*, 134n30; *De magistro*, 93n41, 114n97; *Soliloquies*, 110; *De vera religione*, 91n35 *See also* Bible, body, circularity, Petrarch, self (care of), sin, time  
 autobiography, 55n1, 56, 61n13, 61–2; in early Italian humanism, 103–4, 104n72; as *fabula*, 61; and the sacrament of penance, 111n89 *See also* Augustine, Dante, narrative, self-writing  
 Avignon, 7, 27, 94  
 Barbato da Sulmona, 101, 145  
 Barkan, Leonard, 35n21, 67–8, 69n24  
 Barolini, Teodolinda, 23nn1, 2, 26nn8, 9, 29nn14, 15, 57n6  
 Baron, Hans, 5n14, 107n79, 131  
 Barthes, Roland, 77  
 Bartsch, Shadi, 92–3n40, 138  
 Battus, 64–6  
 Baxandall, Michael, 18n57  
 being, 8, 26, 33–5, 38–9, 43, 45, 49, 63, 69, 121, 129, 139  
 Bell, David N., 117n109  
 Bernard of Clairvaux, 111  
 Bernardo, Aldo S., 47n38  
 Bettarini, Rosanna, 59n8, 66n21  
 Bible, 113; Augustine's hermeneutics of, 134–6; Petrarch's view of, 133–6  
 Billanovich, Giuseppe, 72n27  
 Biow, Douglas, 9n27  
 Birel, Jean, 155  
 Black Death, 29, 56, 103, 123, 131, 147  
 Blanchard, W. Scott, 4n9  
 Boccaccio, Giovanni: 11n31, 19, 144–6, 148, 151–2, 155–7; *Decameron*, 156  
 body, Augustine's approach to, 90–1, 91n35; late medieval approaches to, 91–2; Petrarch's view of, 89–92, 119, 133–5 *See also* soul  
 Boethius, 104  
 Bosco, Umberto, 56n4  
 Bouwsma, William, 16, 16n49, 85n19

- Boyle, Marjorie O'Rourke, 118n112  
 Brenkman, John, 69n26  
 Bruner, Jerome, 55n1  
 Bruni, Francesco, 144  
*Bucolicum Carmen*, 7n18, 121–2  
 Burckhardt, Jacob, 5n14, 9n27, 15n44  
 Burke, Peter, 9n27  
 Byblis, 65–6  
 Bynum, Caroline Walker, 9n27, 92, 117n109
- Cachey, Theodore J. Jr., 4n9  
 Calcaterra, Carlo, 39n31  
 Cavalca, Domenico, 7  
*canzone* 23, 21, 30n16, 35–7, 57–75, 129, 159–60; and the narrative self, 58–74; tension between circularity and narrativity in, 62–75; writing and desire in, 63–74  
 Carruthers, Mary J., 110n84, 113nn94, 95  
 Carthusians, 109n83, 110  
 Celenza, Christopher, 15nn44, 45, 18  
 Charles IV, 61  
 Chenu, M.-D., 61n13  
 Cicero, 6; *De oratore*, 60, 81; *Tusculan Disputations*, 79n1, 89n30, 118n111 *See also* Petrarch  
 Cino da Pistoia, 36n22  
 circularity, Augustine's view of, 47n38; as a mark of constancy, 45, 70, 73–6; as a mark of entrapment, 45–7, 70–1, 73–6, 141–2; in Ovid, 141–2, 141–2n54 *See also* *Ascent of Mount Ventoux*, *canzone* 23, *Reverum vulgarium fragmenta*  
 Cistercians, 112  
 Colilli, Paul, 9n29  
 Colonna, Giacomo, 102, 125  
 Colonna, Giovanni (cardinal), 125  
 Colonna, Giovanni (friar), 1–2, 4, 11, 87–8, 98  
 Connell, William J., 9n27  
 conscience, 95; examination of, 83, 100, 105–12, 106n76, 114–19  
 consolation, letters of, 98–9, 119, 160  
 Constable, Giles, 109n83, 144n60  
 Conversini, Giovanni, 104n72  
 Cristiani, Luca, 102–3  
 Cupid, 123  
 Cygnus, 64, 66
- Danae, 70  
 Dante, authorial language of, 59–63; conception of writing, 21, 51–2, 62n15; and the narrative self, 14, 55, 57–63, 57n6, 59n9, 71; view of self-writing, 104, 154–5; Works: *Convivio*, 104, 154; *Paradiso*, 26n8, 41n34, 52n42; *Purgatorio*, 31, 41, 50–2; *Vita nuova*, 21, 51–2, 55–9, 59n9, 61–2, 159–60 *See also* Petrarch  
 Daphne, 35, 39–40, 39n31, 63n18  
 De Nolhac, Pierre, 5n14  
*De otio religioso*, 96  
*De viris illustribus*, 60–1, 139–40  
*De vita solitaria*, 122–3n4, 145, 151  
 desire, ambiguous impact on the self, 27, 43–53, 62–77, 63n18, 159–60; and circularity, 45–7, 70–7, 141–2; as a cure to fragmentation, 14, 21, 27–35, 34n20, 54; and Ovid, 141–2, 141–2n54; as a source of exile and fragmentation, 21, 26, 35–43, 141–2, 159; steadfast nature of, 26–9, 70, 158–9 *See also* self, writing  
*Devotio Moderna*, 6, 111, 111n90, 116  
 Dionigi da Borgo San Sepolcro, 38n29, 72  
 Dondi, Giovanni, 145, 157  
 Donino of Piacenza, 153–4  
 Dotti, Ugo, 5n14, 7n21, 39n31  
 Durling, Robert, 5n14, 29n14, 30n17, 31, 50, 56n4, 66n21, 69  
 Dutschke, Dennis, 29n14, 36n22, 58n7, 72n27
- Echo, 66, 68  
 Eden, expulsion from, 41  
 Eurydice, 66–7  
 examination of conscience. *See* conscience  
 exempla, 86; danger of, 137–8; value of writing about, 12, 14, 99–100, 112, 114, 153–7, 160  
 exile, experience of, 3–4, 4n9, 9–10, 10n30, 12–13, 21–2, 39, 41, 43–4, 48, 53–4, 66–7, 73, 84, 86, 130, 151; caused by the body, 88–90, 96; caused by evil inherent within the soul, 90–1; caused by society, 88, 96; caused by time, 3–4, 30, 32, 158; from classical Rome, 12, 126; from God, 90; from the moment of falling in love, 30–3; from the presence

- of Laura, 30, 49; from virtue, 8, 21, 26–7, 37–8, 77, 86–9, 92, 98, 121, 124, 126–9, 140, 151–3, 160 *See also* desire, writing
- experience, as a book, 108, 111; as a teacher of life, 100–1, 100n61, 104; value of writing about, 100–4, 110–11, 154–5, 160
- fabula*, 60–2 *See also* autobiography, history
- Familiares (Rerum Familiarium Libri)*: care of the self in, 11–13, 98–106; structure of, 101–3; tension between secular and sacred letters in, 143–4; tension between “Virgilian” and “Ovidian” styles in, 123–9, 131n24; Individual letters: *Fam.* 1.1, 7–8, 128, 131–2n24, 147, 156n97; *Fam.* 1.9, 11, 79–82, 97; *Fam.* 2.3–5, 86–94, 98; *Fam.* 4.6, 102; *Fam.* 4.8, 101; *Fam.* 4.10, 101–2; *Fam.* 4.12, 87n25, 125; *Fam.* 5.5, 100n61; *Fam.* 5.16, 128; *Fam.* 5.18, 104, 106n76; *Fam.* 6.2, 1–4, 11–12, 30; *Fam.* 6.3, 11–12; *Fam.* 6.4, 12–13, 99–100, 112, 114, 126; *Fam.* 7.12, 131n23; *Fam.* 7.16, 105; *Fam.* 8.2, 102; *Fam.* 8.4, 87n25, 102–3; *Fam.* 8.7, 103, 123–5; *Fam.* 8.8, 103; *Fam.* 8.9, 69n24, 103, 125; *Fam.* 10.3, 144n60; *Fam.* 10.4, 7n18; *Fam.* 11.3, 127–8; *Fam.* 12.14, 14n43, 37n27; *Fam.* 15.7, 37n27; *Fam.* 16.11, 83; *Fam.* 18.8, 128; *Fam.* 19.3, 61; *Fam.* 19.16, 106; *Fam.* 22.7, 105n74; *Fam.* 22.10, 143; *Fam.* 24.1, 8, 8n25, 12, 33, 37, 82, 122, 136n34 4.1 . *See also* *Ascent of Mount Ventoux (Fam.)*
- Folena, Gianfranco, 5n13, 23n2
- forgetfulness. *See* memory
- fortune, fluctuations of, 83–5, 87, 89, 95, 98, 101–3, 107, 109, 114, 116, 120, 131, 136, 142, 147, 149
- Foster, Kenelm, 56n3
- Foucault, Michel, 10n30, 12, 12nn39, 40, 83–4, 84n18, 96n49, 98n54, 100n60, 106n76
- fragmentation, in Augustine’s *Confessions*, 55n1, 114–15; caused by society, 3, 6–8, 158; caused by time, 2–4, 6–10, 23–30, 37–9, 45, 69, 158; Petrarch’s experience of, 3–4, 4n9, 7–10, 9n29, 12–14, 21–2, 26, 33, 56, 68, 77, 82–4, 87, 103, 130, 145, 158–162; of texts, 145 *See also* desire, narrative, writing
- Francesco da Siena, 151
- Franciscans, 6
- Freccero, John, 5n14, 47n38, 57n5
- Fubini, Ricardo, 19n63
- Ganymede, 70
- Garin, Eugenio, 6n15, 15, 15n45
- Giamatti, A. Bartlett, 4n9
- glory, 14, 26, 28, 30, 34–5, 35n24, 41–2, 46n37, 62, 64, 108, 121–2, 124, 132n25, 139–40, 159; as an incentive for virtue, 150–1, 153, 155; Ovid’s approach to, 28, 129–30
- golden age, 3, 4n9, 21, 33; identified with classical Rome, 12, 126; identified with the birth of desire, 30–1, 47, 54, 121, 126, 159; identified with the poet’s virtuous youth, 35–9, 62–4, 70; in Ovid’s *Metamorphoses*, 35–6
- Gouwens, Kenneth, 1n2, 17, 17n56
- Grafton, Anthony, 16–17, 16n50
- Greenblatt, Stephen, 9n27
- Greene, Thomas M., 1n2, 4n9, 6n15, 8n23, 20n65
- Gregory the Great, 143, 146
- Guigo I, 117n110; and written self-examination, 110, 115
- Guigo II, 111n87
- Hadot, Pierre, 11, 18, 83, 83n16
- Hainsworth, Peter, 39n31, 51n40
- Hankins, James, 17
- Hardie, Philip, 39n31, 141–2n54
- history, 94; as *fabula*, 60, 60n13; Hugh of St. Victor’s view of, 61n13; Petrarch’s concept of, 1n2
- Holmes, Olivia, 23n2
- Homer, 34–5n20
- Horace: 122n4; *Ars poetica*, 60; *Odes* 27n10
- Hugh of St. Victor: and reading, 112–14, 114n97; and self-examination, 112, 114 *See also* history
- humanism: as alternative to monasticism, 22, 78, 86, 109–20, 161; and the emergence of the “modern” self, 6, 6n15; interpretations of, 15–19, 15n44; as a “stylistic ideal”, 17–18 *See also* Petrarch

- image of God. *See* self  
imitation, 11n35, 18, 20n65  
individualism, 5–6, 5n14, 9, 9n27, 11n34, 93  
Isidore of Seville, 60n13
- Jacopo da Carrara, 127  
Jerome, saint, 143, 146, 154  
Jove, 70  
Juno, 66
- Kahn, Victoria, 20n65  
Kempfen, Ludwig van, 102–3, 123–5, 147  
Kircher, Timothy, 7, 7n20, 11n31, 18–19  
Kohl, Benjamin G., 60n10  
Kristeller, Paul Oskar, 15, 15nn44, 45
- Lawrence, C. H., 110n84  
Le Goff, Jacques, 5–7  
Leclercq, Jean, 110n83, 113n94  
*lectio divina*, 17, 113, 113n94  
Lesnick, Daniel R., 6n17  
Lethe, 29, 33n18, 50, 50n39  
Little, Lester K., 5n12, 6nn16, 17  
Lovati, Lovato dei, 18  
Livy, *See* Petrach
- Mann, Nicholas, 56n4  
Mariani, Ugo, 110n83  
Marsili, Luigi, 106n76  
Martin, John J., 9nn26, 27  
Martinelli, Bortolo, 56n3  
Mazzocco, Angelo, 15n44  
Mazzotta, Giuseppe, 9, 11n35, 20n65, 23n2, 25n5, 56, 57n5, 59n9, 61n13, 76n33, 85n19, 155  
McClure, George W., 19n63  
meditation, 83, 100; on the death of Christ, 144 *See also* memory, reading, writing  
memory, 1n2, 6n15, 160; as a book, 59; and desire, 71–4; and dismemberment, 67–8; and forgetfulness, 31–3, 47–51, 71; formed by writing, 97–8, 108, 113n95, 116; and meditation, 30–3, 33n18, 47–50; and narrative, 58–61, 68, 71–4; and reading, 95; revived by writing, 30–3, 47; steadfast nature of, 28–9
- mirror: 21, 34, 92n40, 94, 141n54, 159; and self-knowledge, 137–8; text as, 105, 105n74, 112, 114  
Mommsen, Theodor M., 1n2  
monasticism: 19, 20; and the use of reading as a spiritual exercise, 112–13; and the use of writing as a spiritual exercise, 110–12, 115–16 *See also* Petrarch, self (care of)  
Morris, Colin, 9n27  
Mursell, Gordon A., 111n87  
Mussato, Albertino, 6, 18
- Najemy, John M., 81n9  
Narcissus, 43, 66, 128, 130, 130n21, 134–5, 138, 140–2  
narrative, 24; as a cure to fragmentation, 14, 21, 24n4, 54–5, 55n1, 57, 72–3, 159; and the realization of meaning, 58–63, 75–6; and the transformation of the will, 71–4, 76 *See also* *canzone* 23, *Rerum vulgarium fragmenta*, time  
Nauert, Charles G., 6n15  
Neckham, Alexander, 134  
Nelli, Francesco, 83, 128, 143, 147–8  
Neoplatonism, 134  
Noferi, Adelia, 10n29, 28n13, 40n32, 57n5  
nonbeing, 8, 26–7, 33, 38, 55  
notes (*notae*). *See* reading
- Olney, James, 55n1  
Orpheus, 66–8, 141–2n54  
Ovid, and writing, 13–14, 13n41, 124–5, 125n9, 129–30, 130n21; Works, *Amores*, 123; *Metamorphoses*, 28, 28n12, 36, 36n23, 40, 43, 63n18, 64–8; *ex Ponto*, 125n9, 142, *Tristia*, 13n41, 125, 129–30, 130n21 *See also* circularity, desire, glory, golden age, Petrarch, style  
Ozment, Steven, 6n17
- Pacca, Vinicio, 131n22  
Passavanti, Jacopo, 7, 7n20, 91, 111  
penance, sacrament of, 111, 111n89  
Petarca, Gherardo, 7n18, 72, 96, 146  
Petrarch, Francesco, and Augustine, 5n14, 13–14, 13n42, 19–22, 20n65, 27, 46–7, 47n38, 52, 54–8, 57n5, 71–4, 76, 90–1, 91n35, 93, 93n41, 95–6, 109–10, 113–19, 132–6, 143, 146, 151–2,

- 159–162; and the care of the self, 10–15, 20, 22, 26–35, 45, 47, 54–5, 77–86, 92–120, 124, 130–2, 140–57, 158–62; and Cicero, 81, 81nn6, 9, 94, 97n51, 113, 118n111; and the Colonna family, 7; and Dante, 13–14, 20–1, 20n65, 27, 31, 41, 44, 50–63, 71, 75–6, 104, 122, 154, 159–60; and defense of secular letters, 145–6; as “first modern man”, 5, 5n14, 9–10n29; and individualism, 11n34, 93; and Livy, 150, 154; and monasticism, 109n83; and monastic techniques of self-care, 109–20, 161; nature of his humanism, 20, 22, 84–6, 109, 113, 119–20, 161–2; and Ovid, 13–14, 13n42, 20–2, 28, 35–6, 40, 43, 58, 62–74, 122–30, 122n4, 141–2, 148, 160–2; and the secularization of care, 109–20, 120n115; and Seneca, 8, 8n25, 13–14, 19–20, 38, 81, 81n9, 82nn11, 13, 84, 86–7, 87n25, 94–6, 98–9, 103, 105–6, 109, 113, 119, 123n4, 125, 137–8, 150, 160–1; and solitude, 2–4; and Virgil, 66–7, 89, 91n35, 119, 121–4, 122n4 *See also* Bible, body, exile, entries of individual works, fragmentation, history, philosophy, self, sin, time, writing
- Petrie, Jennifer, 1n2, 27n10
- Petrucci, Armando, 98n53
- Phaeton, 64, 66
- Philippe de Cabassoles, 145
- philology, 15
- philosophy: and the care of the self, 11, 79–84, 84n18, 85n19, 144, 158; moral, 81, 94; Petrarch's conception of, 10–11, 14, 18–19, 79–80, 83, 85, 85n19, 158; and Renaissance humanism, 15–18, 85n19; as spiritual exercises, 11, 18, 83 *See also* rhetoric
- Pietro of Siena, 146
- Plato, 17, 79n2, 83, 88, 93
- Plotinus, 134  
*praemeditatio malorum*, 100, 100n60
- Quadra, Hostius, 137–8, 140
- Quillen, Carol,  
18–19, 19n62, 90n32
- Quinones, Ricardo J., 5n13, 23n2
- Radewijns, Florentius, 111
- reading, and authority, 19, 19n63; and the care of the self, 10, 22, 80–6, 93–6, 100, 108–9, 112–14, 119, 124, 126, 130–46, 153–7, 160–2; classical versus sacred letters, 132–6, 143, 162; and the examination of conscience, 100, 108, 110–14, 160; humanist techniques of, 17–19; and meditation, 17, 19, 112–14; and note-taking, 97–8, 108, 112–13, 113n95, 160 *See also* Augustine, Hugh of St. Victor, memory, Seneca
- reason: 21, 37, 40, 52–3; (together with virtue) as the state of full control over desire and passions, 82–7, 84n17, 94–6, 116–8, 118nn111, 112, 123, 127, 131, 136, 148, 160 *See also* self
- Reiss, Timothy J., 10n29
- reminiscence, 93
- Rerum vulgarium fragmenta*, 21, 158–60; fragmentation in, 56, 77; as a narrative, 54–8, 56n3, 74, 77; tension between narrativity and circularity in, 57–8, 74–7; Individual poems: *poem* 1, 23–5; *poem* 2, 37; *poem* 6, 39–42; *poem* 7, 34n20; *poem* 13, 75; *poem* 14, 75; *poem* 15, 75; *sestina* 30, 28–29, 42; *poem* 60, 41n35; *poem* 63, 33–4, 38; *canzone* 70, 29n15, 30n16; *canzone* 71, 33–4, 38, 42–3; *canzone* 72, 30n16; *canzone* 73, 43; *poem* 90, 29; *poem* 114, 41n35; *poem* 118, 44–7, 73–4, 74n30; *poem* 119, 41–2; *canzone* 125, 29n15, 30–1, 39, 47, 50; *canzone* 126, 29n15, 31–2, 48, 50; *canzone* 127, 29n15, 30, 30n16, 32–3, 41, 48, 51–2, 126n12; *canzone* 129, 29n15, 47–50, 127; *poem* 145, 27, 27n10, 29, 45; *poem* 186, 34–5n20; *poem* 193, 33n18, 50n39; *canzone* 264, 76; *poem* 272, 25–6; *canzone* 323, 69; *canzone* 325, 33n18; *poem* 336, 29; *poem* 360, 52–3; *poem* 361, 75; *poem* 362, 75; *poem* 363, 75; *poem* 364, 75; *poem* 366, 76 *See also* *canzone* 23
- rhetoric: and philosophy, 15–16, 79–81, 85n19
- Rico, Francisco, 131
- Ricoeur, Paul, 55n1
- Rivero, Albert J., 65n20
- Rome, 1–4, 1n2, 12–13, 18, 101, 130, 142; ruins of, 2 *See also* golden age
- Robert of Naples, 101

- Santagata, Marco, 20n65, 47n38, 55–6, 56n3, 74n31
- Scipio Africanus, 34n20
- Secretum*, 10n30, 20n65, 21–2, 34, 38, 47n38, 77, 88–90, 94, 96–8, 113–14, 118n111, 129–30, 151, 160; the ambiguous figure of Augustinus in, 140, 162; circular structure of, 142; critique of reading and writing in, 131–43; as an examination of conscience, 107–112, 116–19, 161
- Seigel, Jerrold E., 79n2, 80n3, 85n19
- self, Augustine's conception of, 55n1, 117, 117nn109, 110; and the birth of desire, 14, 30–3; as emerging in the later Middle Ages, 5–6; as a humanist “discovery”, 6n15; identified with image of God, 55n1, 96, 113, 117, 117nn109, 110, 118n112, 161; identified with Stoic reason and virtue, 14, 14n43, 33–5, 37–8, 37n27, 82–3, 87, 94, 96, 117–18, 118nn111, 112, 136, 160; as narrative, 54–5, 55n1, 77; as “objective to be attained”, 10n30; ontology of, 8; Petrarch's conception of, 10, 10n30, 14, 84–96, 117–18, 118nn111, 112, 158; technologies of, 12, 13n39, 98 *See also* desire, writing
- self, care of, and Augustine, 55n1, 85, 109–10, 113–15, 117–19; and monasticism, 22, 78, 85–6, 109–20; and Petrarch, 10–15, 20, 22, 26–35, 45, 47, 54–5, 77–86, 92–120, 124, 130–2, 140–57, 158–62; and Seneca, 14, 81, 83–4, 84n17, 92n40, 95–6, 95n48, 98–9, 105–6, 113 *See also* philosophy, reading, writing
- self-consciousness, 6, 6n15
- self-examination. *See* conscience, examination of
- self-knowledge, 11, 15, 55n1, 105, 138
- self-writing, 83, 101–4, 154–5, 160
- Semele, 70
- Seneca, and reading, 81, 95n48; uses of writing, 13–14, 13n40, 98–9, 98n54, 105–6; Works: *De consolatione ad Helviam*, 86, 86n22, 88n27, 94n43, 98; *Moral Letters to Lucilius*: *letter* 2, 95n48; *letter* 6, 81; *letter* 20, 82n11; *letter* 58, 8, 8n25, 38; *letter* 82, 83–4; *letter* 83, 105–6; *letter* 84, 95, 113n95; *letter* 99, 98n54; *letter* 115, 82n13; *letter* 120, 84n17; *Natural Questions*, 137–8 *See also* Petrarch, self (care of)
- Seniles* (*Rerum senilium libri*), care of the self in, 98–9, 106n76, 143–57, 162; tension between secular and sacred letters in, 143–7; tension between “Virgilian” and “Ovidian” styles in, 147–9, 152–3; Individual letters, *Sen.* 1.1, 147; *Sen.* 1.5, 144, 146, 150; *Sen.* 2.1, 145; *Sen.* 3.1, 148; *Sen.* 5.2, 122, 152–3; *Sen.* 6.5, 145; *Sen.* 6.9, 152n82; *Sen.* 8.2, 149; *Sen.* 9.2, 144; *Sen.* 10.4, 98–9, 148–9; *Sen.* 10.5, 37–8n27; *Sen.* 12.1, 145; *Sen.* 13.16, 157; *Sen.* 15.6, 106n76, 146n67; *Sen.* 16.3, 151–2; *Sen.* 16.6, 153–4; *Sen.* 16.7, 150, 154; *Sen.* 16.8, 155; *Sen.* 16.9, 155; *Sen.* 17.2, 145, 150, 153, 157; *Sen.* 17.3, 156; *Sen.* 17.4, 156–7
- Sette, Guido, 106, 106n76
- sin: Augustine's view of, 90–1, 118; original, 91, 117; Petrarch's view of, 87n25, 119
- Singleton, Charles S., 59n9
- soul, and body, 89–92, 134, 151
- soul, care of. *See* self, care of
- Southern, Richard W., 6n17
- Spijker, Ineke van 't, 110n84
- spiritual exercises, 11, 18, 83, 83n16, 144 *See also* writing
- Stock, Brian, 19–20, 55n1, 93n41, 110n84, 112n92, 113n94, 117n109
- Starn, Randolph, 4n9
- Staubach, Nikolaus, 111n90
- Stoicism, 13–16, 13n42, 14n43, 22, 37, 52, 77, 79n1, 84–6, 84n19, 89n30, 96n49, 100, 106n76, 117–20, 118nn111, 112, 127 *See also* Cicero, self, Seneca
- Struever, Nancy S., 19n63
- studia humanitatis*, 15n44
- Sturm-Maddox, Sara, 39n31, 41n34, 51n40
- style, 81n6, 97n51; “Virgilian” versus “Ovidian”, 34n20, 121–4, 131n24, 139, 147–9, 152–3
- Taddeo, Edoardo, 23n2
- Taylor, Charles, 55n1
- time, Augustine's conception of, 25–6; as a humanist “discovery”, 6n15; medieval conceptions of, 4–6; and narrative, 57n6; Petrarch's awareness of flux of,

- 2-4, 6, 8-10, 19, 23-30, 45, 49, 69, 75, 82-3, 150, 158 *See also* exile, fragmentation, virtue
- Tommaso da Messina, 79, 101-2
- Tossetti, Angelo di Pietro Stefano dei (Lelius), 61, 148
- Trinkaus, Charles, 5n14, 15-6, 16n47, 79n2, 85n19, 117n109
- Tripet, Arnaud, 5n14
- Van Engen, John, 112n90, 116n103
- Vance, Eugene, 55n1
- Vickers, Nancy J., 10n29
- Vinge, Louise, 134n29
- virtue, 2, 4n9, 21, 42; and being, 8, 33-5; cultivation of, 12-14, 18, 26, 33-5, 34n20, 77, 80-1, 94, 97-100, 106, 109, 114, 120, 122-4, 133-4, 136, 139, 143, 145-51, 153-7, 160-2; as the means to control time, 8, 33, 38, 82-3; and glory, 150-3 *See also* exile, reason, self, writing
- Virgil, 27n11, 34n20; *Aeneid*, 1n2, 89-90; *Georgics*, 66-7 *See also* Petrarch, style
- Von Martin, Alfred, 5n13
- Waldensians, 6
- Waller, Marguerite, 10n29, 20n65, 36-7n26
- Wilkins, Ernest H., 1n1, 7n21, 8n23, 27n11, 52n43, 102n65
- William of St. Thierry, 110
- Witt, Ronald G., 15n44, 17-18, 18nn57, 58, 81n9, 97n51, 109n83
- writing, ambiguous impact on the self, 21-2, 27, 35, 43-54, 62-74, 124, 129-30, 159; and the care of the self, 4, 10-15, 20-2, 26-35, 45, 47, 54-5, 81-6, 96-120, 124, 131-2, 143-50, 153-62; care for, 145-6; as a catalyst of desire, 31, 33, 39, 41-3, 46-7, 49, 121, 126; and emotions, 127-8, 149, 156-7, 161; ethics of, 11, 11n35, 14, 20, 96-109; and the examination of conscience, 105-112, 114-19, 126, 160-1; as a meditative exercise, 12, 21, 26, 30-3, 47-8, 126, 159; as an object of desire, 28, 31, 35-6, 36n24, 38, 42, 45-6, 58, 128-30, 140-1, 159, 161; as a personal ritual, 21, 26, 29, 159; as a source of exile in Petrarch's Latin works, 124-143, 151-3, 157, 161; as a source of fragmentation and exile in Petrarch's vernacular poems, 21, 26-7, 35-43, 46-7, 49, 121, 159; steadfast nature of, 21, 26-8, 35, 158-9 *See also* Augustine, Dante, memory, Ovid, Seneca, style
- Zak, Gur, 130n21, 134n28
- Zimmerman, T. C. Price, 111n89