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THE SOURCES  
OF  
THE PARSON'S TALE

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## P R E F A C E

THIS investigation was begun in January, 1899, as an inquiry into the relation between the *Parson's Tale* and an Italian tract by Jacopo Passavanti, the similarity of whose material with Chaucer's had caught my attention.

The search for Passavanti's sources led me, in the following August, to a treatise by Raymund of Pennaforte, which, together with a tract by Guilielmus Peraldus, brings the investigation to the ultimate sources of the *Parson's Tale*. Its immediate source I have still to trace.

Throughout the investigation, I have been under constant obligation to Professor Kittredge of Harvard University. I am also indebted to Mr. Kiernan of the Harvard College Library; to Dr. C. R. Gillett, by whose courtesy I have had access to the fine collection of incunabula in the Union Theological Library of New York city; and to Mr. G. H. Baker, formerly of Columbia University, and his successor, Dr. J. H. Canfield, for their kindness in extending to me the privileges of the University Library. I should also express my obligation to the authorities of the British Museum, who kindly considered the brevity of a fortnight's stay in London, and waived formality in granting me immediate admission to the Reading Room.

K. O. P.

BROOKLYN, March, 1901.

## THE SOURCES OF THE PARSON'S TALE

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PREVIOUS investigators of the source of Chaucer's *Parson's Tale* have made the digression<sup>1</sup> on the Seven Deadly Sins the hinge of their argument, owing to the fact that there is a general resemblance between this digression on sin (and what follows it in the *P. T.*) and the *Somme des Vices et des Vertus* by Frère Lorens. And what Professor Skeat says of the source of the *Parson's Tale* is probably the generally accepted theory: "It is now known that this tale is little else than an adaptation (with alterations, omissions, and additions, as usual with Chaucer) of a French treatise by Frère Lorens, entitled *La Somme des Vices et des Vertus*, written in 1279."<sup>2</sup>

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<sup>1</sup> Since this paper was written, Professor Liddell's article, *A New Source of the "Parson's Tale"* (published in *An English Miscellany, Presented to Dr. Furnivall*, Oxford, 1901) has appeared. In this article Professor Liddell dismisses the tract on the Seven Deadly Sins as being a translation or adaptation of Frère Lorens's *Somme*, or of some treatise like it, and devotes his attention to the body of the *Tale*, i. e., to the part on Penitence proper. He then describes an English tract of the latter part of the fourteenth century, *The Clensyng of Mannes Sowle*, which furnishes us with an interesting analogue to Chaucer's tract. It does not, however, as Professor Liddell is inclined to think, furnish the actual source of any portion of the *P. T.* For Passavanti's treatise, in the first place, affords a more extensive parallel than the English tract, and a number of treatises, enumerated, p. 80, note 1, below, afford a similar parallel, and finally, a more exhaustive parallel than any of these is afforded by a work of Raymund of Pennaforte (see p. 2 below), whose exposition of the subject seems to be the original of these various tracts on Penitence.

<sup>2</sup> *Chaucer*, III, 502 f. Cf. Mr. G. C. Macaulay's statement in his recent edition of Gower (1899, I, xlvi): "This is obvious in the case of the first-named book [sc. the *Somme*], the original, as is well known, of the *Ayenbite of Inwyrt* and of Chaucer's *Persones Tale*." Professor Liddell, however, in 1896, had called attention to a MS. of old French sermons (see *Academy*, 1896, pp. 447f., 509), which contain a closer parallel than the *Somme* to a few of the passages supposed to be derived from the *Somme* (cf. note 3, on § 90, v. 1024, p. 23, below).

This theory, however, is hardly justified by the resemblance upon which it is based. For the agreements between the *P. T.* and the *Somme* neither cover the fundamental material of the *P. T.* (§§ 1-23), which precedes the digression on the Seven Deadly Sins, nor do the agreements in the digression itself (and what follows it in the *P. T.*) extend to the structure of the argument: they consist rather of scattered and individual agreements in the definition of similar subjects.<sup>1</sup>

Moreover, I believe that there is evidence to justify the conclusions: (1) that the source of the *Parson's Tale*, in general, is a Latin tract by Raymund of Pennaforte,<sup>2</sup> written at least thirty-six years before the *Somme* of Lorens, and affording not only the general structure of the *P. T.*, but also a considerable part of its phraseology; and (2) that the digression on the Seven Deadly Sins is not an adaptation of Lorens's work, but rather of the *Summa seu Tractatus de Viciis* of Guilielmus Peraldus,<sup>3</sup> which also was written several years before the *Somme*.

<sup>1</sup> Cf. notes on §§ 25-27, pp. 36ff., below, and note 3 on § 90, v. 1024, p. 23, below.

<sup>2</sup> This tract is from the third book of the *Summa Casuum Poenitentiae*, a work which had an extraordinary currency from 1250 to 1400. Cf. von Schulte, *Die Gesch. der Quellen und Lit. des Can. Rechts*, ii, 410 f.; Danzas, *Études sur les temps prim. de l'Ordre de St. Dominique*, I, 2d ser., p. 276; Wetzer et Welte, *Dict. de la Théol.*, art. *Casistique*; *AA.SS.*, Jan. 7th; Quéatif and Échard, *Script. Ord. Pred.*, I, 106 f. The *Summa* was written at least as early as 1243 (von Schulte, p. 412). Raymund's works were known and valued by English men of letters of the thirteenth and fourteenth centuries. Mr. F. S. Stevenson, in his study of Grosseteste (p. 174), says: "As the compiler of that work [sc. the *Decretals* of Gregory IX], the Dominican Raymund of Penaforte, who became general of the order in 1238, and who was also the Pope's penitentiary, was an esteemed correspondent of Grosseteste, it may be conjectured that a copy of Gregory's *Decretals* was sent to the Bishop either by the Pope himself or by Raymund, either out of courtesy or on account of his intimate connection with the University of Oxford, with a view to its introduction into the curriculum." Richard Rolle of Hampole (vv. 3940-3947) alludes to a statement from Raymund's book, which is evidently the statement quoted after v. 1056, p. 30, below. And Nicolas Trivet (*Annales*, p. 227) says of Raymund's *Summa*: "Scripsit Summam de Casibus, confessoribus perutilem."

<sup>3</sup> Peraldus must have written his *Summa* before 1261, for Étienne de Bourbon, who died about 1261, says (ed. Lecoy de la Marche, pp. 7 f.; cf. also, pp. 23, 46, 126, 378, 380, 421): "Collegimus . . . de Summis de Viciis et Virtutibus, fratris

The correspondence between the Latin tract by Raymund and the *P. T.* begins with the first paragraph of the *P. T.* and runs on pretty consecutively, with the exception of the break at the digression on sin in the *P. T.*, almost to the end of the *Tale*. The parallels will speak best for themselves, and they are as follows: —

SUMMA CASUUM POENITENTIAE.<sup>1</sup>

THE PERSONES TALE.

*Jer.* 6: State super vias et videte et interrogate de viis antiquis, que sit via bona; et ambulate in ea, et inuenietis refrigerium animabus vestris, &c.

§ 1, v. 75: Oure swete lord god<sup>2</sup> of hevene, that no man wol perisse,<sup>3</sup> but wole that we comen alle to the knowleche<sup>4</sup> of him, and to blisful lyf that is perdurable,<sup>5</sup>

vv. 76-79: amonesteth us by the prophete Jeremie, that seith in this wyse: "stondeth upon the weyes. . . ."

Post abyssum, et laqueos Babylonis, de quibus superius aliqua memoravimus ad cautelam, videlicet, ut cognoscantur, et cognita melius evitentur; restat, ut ad portum quietis, ac serenitatis aeternae solliciti festinemus, inquirentes

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Willelmi de Peraldo, de ordine Predicatorum." Peraldus was a Dominican, like his contemporaries, Raymund of Pennaforte, Étienne de Bourbon, and Frère Loren. He was also a Doctor of the University of Paris.

<sup>1</sup> Lib. III, titulus 34, pp. 415-458 of the Verona edition of 1744.

<sup>2</sup> Cf. the opening sentence of the *Summa* in the version of Hostiensis: Misericors et miserator Dominus cuius misericordie non est numerus, misericorditer semper agens ac salutem peccatorum sitiens, etc.

<sup>3</sup> Cf. II *Peter* iii, 9; and *Ezek.*, xviii, 23, 32, and xxxiii, 11.

<sup>4</sup> Cf. I *Tim.* ii, 4.

<sup>5</sup> With the Parson's introductory paragraphs, cf. the last chapter of *L'Ymage du Monde* (Saint Pierre de Luxembourg): Saint Pierre dit que nous sommes tous pelerins en ce monde cy et alons iour et nuyt sans arrester en nostre pays que est au ciel. Et pour recreation auoir comment les pelerins qui parlent volentiers en alant leur chemin aussi en alant a nostre pelerinage, cest en paradis, nous parlerons ong petit; car nous cheminons fort et nauons mais que trois iournees a cheminer: l'une des dictes trois iournees est Contrition et l'autre Confession, et la tierce est Satisfaction, etc.

## SUMMA CASUUM POENITENTIAE.

viam rectam, necessariam,  
et infallibilem,

quae quidem est poenitentia: circa quam  
videndum

quid ipsa sit, et unde dicatur;  
de tribus actionibus poenitentiae;

de tribus speciebus ejusdem;

quae sint necessaria  
in vera poenitentia;  
de Clavibus, de remissionibus,  
de impedimentis poenitentiae;  
et aliqua alia dubitabilia interponemus  
circa istam materiam.

§ I: Quid est poenitentia, et unde  
dicatur.

Poenitentia est, ut ait Ambrosius

mala praeterita plangere,

et plangenda iterum non committere.

Item Augustinus:

Poenitentia est quaedam dolentis vin-  
dicta,

puniens in se,  
quod dolet commisisse.

Dicitur autem poenitentia,  
quasi<sup>4</sup>

## THE PERSONES TALE.

v. 80: Of whiche weyes, ther is a ful  
noble wey and a ful convenable, which  
may nat faile to man ne to womman,  
that thurgh sinnē hath misgoon fro the  
righte wey of Jerusalem celestial;<sup>1</sup>

v. 81: and this wey<sup>2</sup> is cleped Peni-  
tence, of which man sholde gladly herken  
and enquire with al his herte;

v. 82: to witen what is Penitence,  
and whennes<sup>3</sup> it is cleped Penitence,  
and in how manye maneres been the  
accions or werkinges of Penitence,

v. 83: and how manye spyces ther  
been of Penitence,  
and which thinges apertenen and bihoven  
to Penitence,

and whiche thinges destourben Penitence.

§ 2, v. 84: Seint Ambrose seith, that  
“Penitence is  
the pleyninge of man for the gilt that he  
hath doon,  
and na-more to do anything for which  
him oghte to pleyne.”

v. 85: And som doctour seith:  
“Penitence is the waymentinge of man,  
that sorweth for his sinne and  
pyneth himself  
for he hath misdoon.”

v. 86: Penitence,  
with certeyn circumstances,

<sup>1</sup> Cf. the quotation from Peter of Luxembourg, p. 3, note 5, and also the *Prolog.* to *P. T.*, v. 49.

<sup>2</sup> Holkot (*Super Libros Sapientiae*), lectio 62, *in fine*, quotes the Parson's text from Jeremiah with the same application to the way of Penitence.

<sup>3</sup> Chaucer fails to give the exposition of this topic. Cf. Raymund, opp. § 2, v. 86, below. Again at § 16, v. 317, the Parson announces a topic which he fails to expound. Both these topics, named but not treated by the Parson, are named and regularly treated by Raymund.

<sup>4</sup> Cf. § 1, v. 82, above.

SUMMA CASUUM POENITENTIAE.

poenae tentio,  
a puniendo, quia per illam  
quis punit illicita, quae commisit.  
Probantur haec. . . .

Occasione illius verbi positi in auctori-  
tate Ambrosii,  
et plangenda iterum non committere,

dixerunt quidam, quod si aliquis vere  
poenitet, nunquam postea peccabit mor-  
taliter; et si contigit ipsum peccare  
postea, probatur per hoc,  
quod prima non fuit vera poenitentia;  
muniunt se aliis auctoritatibus.

Isidorus:  
Irrisor est,  
non poenitens,  
qui adhuc agit,  
quod poenitet,  
nec videtur Deum poscere subditus sed  
subsanare superbus.

Item Augustinus: Inanis est poeni-  
tentia, quam sequens culpa coinquinat.

Item:  
Nihil prosunt lamenta, si replicantur  
peccata.

Ad hoc dicendum . . . . et hoc aperte  
innuit

Gregorius dicens:

THE PERSONES TALE.

is verray repentance  
of a man that halt him-self in sorwe  
and other peyne for hise giltes.

v. 87: And for he shal be verray peni-  
tent, he shal first biwailen the sinnes  
that he hath doon, and stidefastly pur-  
posen in his herte to have shrift of  
mouthe, and to doon satisfaccioun,

v. 88: and never to doon thing for  
which him oghte more to biwayle or to  
compleyne, and to continue in good  
werkes:

or elles  
his repentance may nat avaylle;

v. 89; For as seith  
seint Isidre:  
"he is a japer and a gabber, and  
no verray repentant,  
that eftsoone dooth  
thing, for which him oghte repente."

v. 90: Wepinge, and nat for to stinte  
to doon sinne, may not avaylle.

v. 91: But nathelees, men shal hope  
that every tyme that man falleth, be it  
never so ofte, that he may aryse<sup>1</sup> thurgh  
Penitence, if he have grace; but cer-  
teinly it is greet doute.

v. 92: For as seith Seint Gregorie:<sup>2</sup>

<sup>1</sup> Cf. § 90, v. 1025, and § 102, v. 1073. Cf. also the *Summa* in the version of Goffredus: *Secunda* [sc. tabula] est Penitentia, qua resurgimus post peccatum.

<sup>2</sup> Cf. § 88, v. 1000.



## SUMMA CASUUM POENITENTIAE.

Poenitentiam agere est praeterita mala  
plangere, et plangenda non committere.  
Nam qui sic alia deplorat, ut tamen alia  
committat, adhuc poenitentiam agere aut  
ignorat, aut dissimulat. . . . .

Contrarium dixit philosophus<sup>2</sup> . . .

## § II: De tribus actionibus poenitentiae.

Actiones autem poenitentiae, ut ait  
Augustinus, sunt tres:

una est,  
quae novum hominem parturit, et fit ante  
Baptismum;

nisi enim baptizandus poeniteat  
vitae veteris,  
novam vitam inchoare non potest;  
sed si baptizetur,

recipit characterem,  
sed non gratiam  
et peccatorum remissionem,  
donec recedat fictio de corde suo. . .

Altera vero poenitentia est,  
sive actio poenitentiae, quam quis  
post baptismum facit de mortalibus  
peccatis.

Tertia est,  
quae fit de peccatis venialibus

quotidianis.

De hac Augustinus:

## THE PERSONES TALE.

“unnethe aryseth he out of sinne, that is  
charged with the charge of yvel usage.”

v. 93: And therefore repentant folk,  
that stinte for to sinne, and forlete  
sinne er that sinne forlete hem,<sup>1</sup>  
holy chirche holdeth hem siker of hir sa-  
vaciou.

v. 94: And he that sinneth, and ver-  
raily repenteth him in his laste ende. . . .

§ 3, v. 95: And now, sith I have de-  
clared yow what thing is Penitence,  
now shul ye understonde that ther been  
three accions of Penitence.

v. 96: the firste accion of Penitence is,  
that a man be baptized after that he hath  
sinned.

v. 97: Seint Augustin seith:  
“but he be penitent  
for his olde sinful lyf,  
he may nat biginne the newe clene lif.”

v. 98: For certes, if he be baptized  
withouten penitence of his olde gilt,  
he receiveth the mark of baptisme,  
but nat the grace  
ne the remission of his sinnes,  
til he have repentance verray.

v. 99: Another defaute is this,  
that men  
doon deedly sinne after that they  
have received baptisme.

v. 100: The thridde defaute is,  
that men fallen in venial sinnes  
after hir baptisme,  
fro day to day.

v. 101: Ther-of seith Seint Augustin,

<sup>1</sup> Cf. *The Physiciens Tale*, v. 286.

<sup>2</sup> Raymund continues this discussion for five folio columns.

SUMMA CASUUM POENITENTIAE.

THE PERSONES TALE.

Poenitentia  
humilium et bonorum fidelium,  
poena quotidiana.  
Probantur haec omnia, *de poenit.*,  
dist. i, cap.: *Tres sunt Actiones, de  
Consecr. . . . .*<sup>1</sup>

that "penitence  
of goode and humble folk  
is the penitence of every day."

§ III: De tribus poenitentiae speciebus.  
Species poenitentiae sunt

§ 4, v. 102: The spyces of Penitence  
been  
three. That oon of hem is solempne,  
another is commune,  
and the thridde is priuee.

tres: nam alia est solemnis,  
alia publica,  
alia privata.  
Solemnis est,

v. 103: Thilke penance that is sol-  
empne, is in two maneres:  
as to be put out of holy chirche in  
lente,

quae fit in capite  
quadragiesimae cum solemnitate,  
quae est dist. 50, c., *In capite*.<sup>2</sup>

for slaughtre of children, and swich maner  
thing.

Dicitur etiam, Solemnis,  
licet non ita proprie,  
quando aliquis invitus ad poenitentiam whan a man

v. 104: Another is,

<sup>1</sup> Raymund then quotes these passages in full, and the following selection from the "Tres sunt" quotation is important for §21, 362 f., below: "Est etiam poenitentia humilium et bonorum fidelium poena quotidiana, in qua pectora contundimus, dicentes: Dimitte nobis debita nostra, etc. Neque enim ea dimitti nobis volumus, quae dimissa in baptismo non dubitamus; sed illa utique, quae humanae fragilitati, quamvis parva, tamen crebra subrepunt; quae si collecta contra nos fuerint, ita nos gravabunt, et oppriment, sicut unum aliquid grande peccatum. Quid enim interest ad naufragium, utrum uno grandi fluctu navis operiatur, et obruatur, an paullatim subrepens aqua in sentinam, et per negligentiam culpam derelicta, atque contemta impleat navem, atque submergat" (cf. Migne, 33, col. 1089). This figure occurs more than once in Augustine. Another form of it gives the proverb of v. 362: *Levia multa faciunt unum grande; multae guttae implent flumen; multa grana faciunt massam* (Migne, 35, col. 1982). Cf. also other forms, Migne, *ibid.*, 1491 f., and 36, col. 810. Cf. also (p. 34, n. 2, below) the form of this figure quoted in *Comp. Theol. Verit.*, in connection with another illustration of venial sin (§22, 383 f.), and in *The Pricke of Conscience*, vv. 3412-3422.

<sup>2</sup> Marg. gloss: v. pag. 306. The reference on p. 306 is as follows: "In capite quadragiesimae omnes poenitentes, qui publicam suscipiunt, aut susceperunt poenitentiam, ante fores Ecclesiae se repraesentent Episcopo civitatis sacco induti, nudis pedibus, vultibus in terram dimissis, reos se esse ipsos habitu et vultu protestantes.

## SUMMA CASUUM POENITENTIAE.

agendam mittitur in monasterium, dist.  
50, cap., *Si ille*.  
Haec debet imponi . . .  
pro crimine publico, et  
vulgarissimo, quod totam  
commoverit urbem.

Item non debet imponi . . .  
Dicitur quandoque, quae supra dicta est,  
Solemnis, ideo quia  
publice fit; proprie tamen dicitur illa,  
quae fit in facie Ecclesiae,  
non cum praedicta solemnitate,  
sed quum injungitur  
peregrinatio per mundum. . . .

Privata dicitur illa poenitentia,  
quae singulariter fit quotidie,  
et quum quis peccata sua secreta Sacer-  
doti confitetur.

§ IV: Quae sint necessaria in vera  
poenitentia.

Sequitur videre quae sint

necessaria in  
poenitentia vera, et perfecta:  
Et quidem tria, videlicet:  
cordis contritio,  
oris confessio, operis satisfactio.  
Joannes  
os aureum: Perfecta poenitentia cogit  
peccatorem libenter sufferre  
omnia:  
in corde enim contritio,  
in ore confessio,  
in opere tota humilitas.  
Haec est fructuosa poenitentia,  
*de poenit.*, dist. i, c. *Perfecta*.  
Quia enim  
in tribus modis  
Deum offendimus,

## THE PERSONES TALE.

hath sinned openly, of which sinne the  
fame is openly spoken  
in the contree;  
and thanne holy chirche by jugement  
destreineth him for to do open penaunce.

v. 105: Commune penaunce is  
that preestes enjoynen men

in certeyn caas; as for  
to goon, peraventure, naked in pilgrim-  
ages or bare-foot.

v. 106: Privee penaunce is thilke  
that men doon alday for privee sinnes,  
of which we shryve us prively and  
receyve privee penaunce.

§ 5, v. 107: Now shaltow understande  
what is  
bihovely and necessarie to  
verray parfit Penitence.

And this stant on three thinges;  
v. 108: Contricioun of herte,  
Confession of Mouth, and Satisfaccioun.

v. 109: For which seith Seint John  
Crisostom: "Penitence destreyneth a  
man to accepte benignely  
every peyne that him is enjoyed,  
with contricion of herte, and  
shrift of mouth, with satisfaccion; and  
in werkinge of alle maner humilitee."<sup>1</sup>

v. 110: And this is fruitful Penitence  
agayns three things in whiche  
we wratthe oure lord Jesu Crist;

<sup>1</sup> The quotation really extends through the next sentence.

SUMMA CASUUM POENITENTIAE.

cogitationis, scilicet, delectatione,

impudentia locutionis,  
et superbia operis. . . .

De Contritione. Prima dieta est  
Contritio,

circa quam  
quattuor sunt consideranda,  
scilicet, quid ipsa sit,

quae sint causae  
inductivae ipsius,  
qualis debeat esse, et  
quis ejus effectus.

Contritio est dolor

pro peccatis assumtus,  
cum proposito confitendi,  
et satisfaciendi.

Hoc praecipitur a Domino per Pro-  
phetam, ubi dicitur: Scindite corda ves-  
tra, etc.

THE PERSONES TALE.

v. 111: this is to seyn, by delyt in  
thinkinge,  
by recchelessnesse in spekinge,  
and by wikked sinful werkinge.

v. 112: And agayns this wikkede  
giltes is Penitence, that may be lykned  
unto a tree.<sup>1</sup>

§ 6, v. 113: The rote of this tree is  
Contricion. . . .

v. 114: Of the rote of Contricion  
springeth a stalke, that bereth braunches  
and leves of Confession, and fruit of  
Satisfaccion.

vv. 115-116: For which Crist seith . . .<sup>2</sup>

v. 117: Of this rote eek springeth a  
seed of grace, the which seed is moder  
of sikernesse, and this seed is egre and  
hoot.

vv. 118-127.

§ 7, v. 128: In this Penitence or Con-  
tricion man shal understande foure  
things, that is to seyn, what is Contri-  
cion; and

whiche been the causes  
that moeven a man to Contricion; and  
how he sholde be contrit: and  
what Contricion availleth to the soule.

v. 129: Thanne is it thus: that  
Contricion is the verray sorwe that a  
man receiveth in his herte  
for his sinnes,  
with sad purpos to shryve him,  
and to do penance, and nevermore to  
do sinne.

<sup>1</sup> Not in Raymund. Cf. Bonaventura (*De Dieta Salutis*, titulus ii, *De Poenitentia*): Comparatur autem Penitens Arbori, cuius radix est Contritio; frondes, Confessio; et flores, sancta Devotio; fructus, bona Opera; humor, Gratie diffusio.

<sup>2</sup> In v. 115 the Parson apparently confounds the words of John the Baptist (*Matt.* iii, 8) with the words of Christ (*Matt.* iv, 17). Cf. Raymund, quoted p. 17, below, after v. 320.



## SUMMA CASUM POENITENTIAE.

Iste dolor debet esse  
triplex, ut ait Bernardus,  
acer, acrior, acerrimus.

Acer, quia offendimus Dominum,  
et creatorem omnium,  
acrior,  
quia  
patrem nostrum Caelestem,  
qui nos pascit multipliciter.  
Acerrimus,  
quia  
redemptorem nostrum, qui nos liberavit  
proprio sanguine  
a vinculis peccatorum,  
a crudelitate daemonum, et  
acerbitate gehennae.  
Causae inductivae

contritionis sunt sex,  
Cogitatio, et ex ea  
Pudor de peccatis commissis.  
Detestatio vilitatis ipsius peccati.  
Timor iudicii et poenae gehennae.  
Dolor de amissione patriae caelestis  
et multiplici offensa creatoris,  
et Spes triplex, veniae, gratiae, et gloriae.  
Veniae, qua remittuntur peccata.  
Gratiae, qua bene operabitur.  
Gloriae, qua pro bono opere adhuc  
remunerabitur.  
De primo,  
scilicet, de cogitatione,

[Cf. "De secundo," below.]

*Ezechias*:<sup>2</sup>

Recogitabo tibi omnes annos  
meos in amaritudine animae meae.

## THE PERSONES TALE.

v. 130: And this sorwe shal been in  
this manere, as seith seint Bernard: "it  
shal been hevye and grevous, and ful  
sharpe and poinant in herte."

v. 131: First, for man hath agilt his lord  
and his creatour;  
and more sharpe and poinant,  
for he hath agilt  
his fader celestial;

v. 132: and yet more sharpe and poinant,  
for he hath wrathed and agilt  
him that boghte him; which with his  
precious blood hath delivered us  
fro the bondes of sinne, and  
fro the crueltee of the devel and  
fro the peynes of helle.

§ 8, v. 133: The causes that oghte  
moeve  
a man to Contricion been six.

First,

a man shal remembre him of hise sinnes;  
v. 134: but loke he that thilke remem-  
brance ne be to him no delyt by no wey,  
but greet shame and sorwe for his gilt.  
For Job seith: "sinful men doon werkes  
worthy of Confession."<sup>1</sup>

v. 135: And therefore seith Ezechie:<sup>2</sup>  
"I wol remembre me alle the yeres  
of my lyf, in bitternesse of myn herte."

<sup>1</sup> The Parson has "confession" for Raymund's "confusione."

<sup>2</sup> Marg. gloss: *Ezech.* 38 [*Isaiah*, xxxviii, 15]. Cf. also, § 87, v. 983, below.



SUMMA CASUUM POENITENTIAE.

De secundo, scilicet, de pudore,  
*Job*: Res dignas confusione agunt.  
*Nahum*, 3: Revelabo . . . *Hierem.* . . .

De tertio, scilicet,

detestatione peccati, propter cuius vilita-  
 tem peccator vilis factus est.

*Hierem.*: Quam vilis facta es nimis  
 iterans vias tuas.

Petrus<sup>1</sup> in *Can.*:

Qui facit peccatum, servus  
 est peccati.

Augustinus: Appende te ex pretio, ne  
 tibi vilescas.

Philosophus:

Major sum, et ad majora natus,  
 quam ut fiam mancipium corporis mei.

*Seneca*: Si scirem

Deos ignoscituros, homines ignoraturos;  
 tamen abhorrerem  
 peccatum.

[See opp. v. 144, above.]

THE PERSONES TALE.

[See v. 134, above.]

v. 136: And god seith in the Apoca-  
 lips: "remembreth yow fro whennes that  
 ye been falle;" for biforn that tyme that  
 ye sinned, ye were the children of god,  
 and limes of the regne of god;

vv. 137-141:

§ 9, 142: The seconde cause that oghte  
 make a man to have desdeyn of sinne is  
 this:

[Cf. vv. 137-141, above.]

that, as seith seint Peter,  
 "who,so that doth sinne is thral  
 of sinne;"

and sinne put a man in greet thraldom.

v. 143: And therfore seith the prophete  
 Ezechiel: "I wente sorweful in desdayn  
 of myself." And certes, wel oghte a  
 man have desdayn of sinne, and with-  
 drawe him from that thraldom and  
 vileinye.

[See v. 151, below.]

v. 144: And lo, what seith Seneca in  
 this matere. He seith thus:

[See v. 145, below.]

"though I wiste that  
 neither god ne man sholde nevere knowe  
 it, yet wolde I have desdayn  
 for to do sinne."

v. 145: And the same Seneca also  
 seith: "I am born to gretter thinges  
 than to be thral to my body, or than for  
 to maken of my body a thral."

vv. 146-149:

v. 150: And therfore seyth Seint Au-  
 gustin: "if thou hast desdayn of thy

<sup>1</sup> Marg. gloss: *Joan.* 8.

## SUMMA CASUUM POENITENTIAE.

[See opp. v. 143, above.]

De quarto, scilicet,

timore de die iudicii,  
et poenarum inferni,  
*Hieron.*:<sup>2</sup>

Quotiens diem illum considero, toto corde  
contremisco.

Idem: Sive comedo, sive bibo, sive ali-  
quid aliud facio, semper videtur  
in auribus meis illa tuba terribilis, etc.

## THE PERSONES TALE.

servant, if he agilte or sinne, have thou  
thanne desdayn that thou thy-self shold-  
est do sinne."

v. 151: Take reward of thy value, that  
thou ne be to foul to thy-self.<sup>1</sup>

vv. 152-157:

§ 10, v. 158: The thridde cause that  
oghte movee a man to Contricion, is  
drede of the day of dome,  
and of the horrible peynes of helle.

v. 159: For as seint Jerome seith:  
"at every tyme that me remembreth of  
the day of dome, I quake;

v. 160: For whan I ete, or drinke, or  
what-so that I do, evere semeth me that  
the trompe sowneth in myn ere:

v. 161: riseth up, ye that been dede,  
and cometh to the jugement."

vv. 162-165:<sup>3</sup>

v. 166: And as seith Seint Bernard:  
"ther ne shal no pledinge availle, ne no  
sleighte; we shullen yeven rekeninge of  
everich ydel word."<sup>4</sup>

vv. 167-168:<sup>5</sup>

v. 169: Wherefore, as seith Seint  
Anselm: "ful greet angwissh shul the  
sinful folk have at that tyme;

v. 170: ther shal the sterne and wrothe  
juge sitte above, and under him the horri-  
ble put of helle open to destroyen him  
that moot biknowen hise sinnes, whiche  
sinnes openly been shewed biforn god  
and biforn every creature.

v. 171: And on the left syde, mo develes  
than herte may bithinke, for to harie and

<sup>1</sup> V. 151 seems to be part of the quotation.

<sup>2</sup> Marg. gloss: Hieron., ad cap. 7, *Oseea*. Cf. *The Pricke of Conscience*, vv. 4668-4680, and Peraldus, *Summa Virtutum et Vitiourum*, I, 4 (*De Donis*), iv, 4.

<sup>3</sup> With the quotation from *Romans*, xiv, 10, in v. 162, cf. Peraldus, *ibid.*

<sup>4</sup> Cf. § 11, vv. 253 f., below, and *The Pricke of Conscience*, vv. 5653-5665, and Peraldus, *ibid.*

<sup>5</sup> Cf. Peraldus, *ibid.*: Octavo iudicis inflexibilitas. . . . *Prover.*, vi: Zelus et furor viri non parcat in die vindicte; non acquiescet cujusquam precibus; nec suscipiet pro redemptione dona plurima.

SUMMA CASUUM POENITENTIAE.

THE PERSONES TALE.

Augustinus: Ascendat homo. . . .

De quinto, scilicet,

de amissione caelestis gloriae. . . .  
Et require supra eodem, § circa princ.  
in auctoritate Bernardi.<sup>8</sup>

drawe the sinful soules to the pyne of helle.<sup>1</sup>

v. 172: And with-inne the hertes of folk shal be the bytinge conscience, and with-oute-forth shal be the world al brenninge.

v. 173: Whider shal thanne the wretched sinful man flee to hyden him? Certes, he may nat hyden him; he moste come forth and shewen him."

v. 174:

vv. 175-230:<sup>2</sup>

§ 11, v. 231: The fourthe point, that oghte maken a man to have contricion, is the sorweful remembrance of the good that he hath left to doon here on erthe; and eek

the good that he hath lorn.

vv. 232-248:<sup>4</sup>

v. 249: For certes, sinne bireveth a man bothe goodnesse of nature ad eek the goodnesse of grace.<sup>5</sup>

<sup>1</sup> Cf. with vv. 170-173, *The Pricke of Conscience*, vv. 5395 ff., and Peraldus, *ibid.*: Quartodecimo, angustia reproborum. Gregorius: O quam anguste erunt undique reprobis vie. Superius erit iudex iratus; subtus, horrendum chaos inferni; a dextris, peccata accusantia; a sinistris, infinita demonia ad supplicium trahentia; intus, conscientia urens; foris, mundus ardens. Miser peccator sic deprehensus, quo effugiet? Latere erit impossibile; apparere intolerabile.

<sup>2</sup> The account of the Day of Doom (vv. 159-174) is followed by the description of the pains of Hell (vv. 175-230). Some of the verses describing the pains of Hell are taken primarily from Gregory's *Moralia*, ix, ca. 63-66; cf. vv. (from *Job*, x, 20-22) 176, 177, 217, 223; 181, 182, 184, 214, 215. And the Parson's account of the subject has the following parallels with the account in *The Pricke of Conscience* (vv. 6552 ff.): vv. 176 f. (*Job*), 191 (*Job*, xx, 25, Vadent et venient super eum horribiles), 194, 195 (*Deut.* xxxii, 24), 198 (*Isaiah*, xiv, 11), 210 (*Isaiah*, lxvi, 24), 216 (*Apoc.* ix, 6), 217 (*Job*), 227 (*Prov.* xi, 7). And the following parallels with the account in Peraldus (*ibid.*, *De Penis Infernis*): vv. 176 f. (*Job*), 191 (*Job*), 210 (*Isaiah*), 214-215 (*Gregory*), 216 (*Apoc.*), 217 (*Job*), 223 (*Job*).

<sup>8</sup> Chaucer also quotes Bernard as an authority in the exposition of this topic. Cf. vv. 253 f., below.

<sup>4</sup> With v. 248, cf. Chaucer's poem, *Fortune*, v. 7.

<sup>5</sup> Cf. § 27, v. 450, below.



## SUMMA CASUUM POENITENTIAE.

De sexto,  
scilicet,  
de spe,<sup>3</sup>

ipsetem Dominus: Ecce ego sto ad ostium et pulso.  
Si quis audierit me, et aperuerit mihi januam,  
introibo ad illum,

et coenabo cum illo,

et ille mecum.  
Qui vicerit, dabo ei . . .

Poenitentiam agite, et statim subjungunt de praemio, dicentes:  
Appropinquabit enim regnum caelorum.  
Item. . . .  
Qualis debeat contritio, et quis ejus effectus.

## THE PERSONES TALE.

vv. 250-254.<sup>1</sup>

§ 12, 255: The fifthe thing that oghte moeve a man to contricion, is remembrance of the passion that oure lord Jesu Crist suffred for our sinnes.<sup>2</sup>

vv. 256-282.

§ 13, v. 283: The sixte thing that oghte moeve a man to contricion, is the hope of three thynges; that is to seyn, foryifnesse of sinne, and the yifte of grace wel for to do, and the glorie of hevене, with which god shal guerdone a man for his gode dedes.

vv. 284-288:<sup>4</sup>

v. 289: "I was atte dore of thyn herte," seith Jesus, "and cleped for to entre; he that openeth to me shal have foryifnesse of sinne.

v. 290: I wol entre in-to him by my grace  
and soupe with him,"  
by the goode werkes that he shal doon; whiche werkes been the foode of god; "and he shal soupe with me," by the grete Joye that I shal yeven him.

v. 291: Thus shall man hope, for hise werkes  
of penaunce, that god shal  
yeven him his regne; as he bihoteth him in the gospel.

<sup>1</sup> Cf. *The Pricke of Conscience*, 5652-5662 (Bernard). And cf. § 10, v. 166, above.

<sup>2</sup> Cf. § 102, v. 1072, below.

<sup>3</sup> In Raymund's introductory enumeration of the six causes of contrition (see p. 10, above), he says of the last: . . . spes triplex, veniae, gratiae, et gloriae. Veniae, qua remittuntur peccata; gratiae, qua bene operabitur; gloriae, qua pro bono opere adhuc remunerabitur.

<sup>4</sup> With v. 288: Nazareus is as muche for to seye as "florissHINGE," cf. *Ayenbite*, p. 118 f.: Vor nazareth: is ase moche worth ase flour.

SUMMA CASUUM POENITENTIAE.

Sequitur  
qualis debeat esse  
contritio,  
scilicet, quod sit  
universalis, et

continua, habens  
propositum confitendi, et  
satisfaciendi. . . .

Sequitur

quis sit ejus effectus.  
Patet autem effectus ejus in parte  
. . . Active, quia . . .  
conterit congeriem peccatorum. . .  
[See note on v. 313, below.]

[See "Qualiter autem," after v. 313,  
below.]

THE PERSONES TALE.

§ 14, v. 292: Now shal a man under-  
stonde, in which manere shal been  
his contricion.

I seye, that it shal been  
universal and

total;<sup>1</sup> this is to seyn, a man shal be  
verray repentant for alle sinnes that he  
hath doon in delyt of his thoght; for  
delyt is ful perilous.

v. 293: For ther been two manere of  
consentinges.<sup>2</sup> . . . .

vv. 294-300:

v. 301: For certes, god almighty is al  
good: and ther-fore he foryeveth al, or  
elles right noght.<sup>3</sup>

vv. 302-304:

v. 305: Forther-over, contricion moste  
be  
continuel, and that man have  
stedefast purpos to shryven him, and  
for to amenden of his lyf.

vv. 306-307:

§ 15, v. 308: The laste thing that man  
shal

understonde in contricion is this:  
wher-of avayleth contricion.

I seye, that som tyme contricion

delivereth a man fro sinne;

v. 309: of which that David seith: "I  
seye," quod David, that is to seyn, "I  
purposed fermely to shryve me; and  
thow, Lord, relesedest my sinne."

v. 310: And right so as contricion  
availeth noght, with-uten sad purpos of  
shrifte, if man have oportunitie, right

<sup>1</sup> Cf. § 88, v. 1006, below.

<sup>2</sup> Cf. §§ 18-20, and especially § 20, v. 357, below. Cf. also *Comp. Theol. Verit.*,  
iii (*De Corruptela Peccati*), ca. 10 (*De primis Motibus*), and ca. 11 (*De morosa delectatione et Consensu in peccato*): . . . verumetiam iste Consensus in illecebram duplex est.

<sup>3</sup> Cf. § 88, v. 1007, below.

## SUMMA CASUUM POENITENTIAE.

Item hoc destruit

carcerem infernalem . . .  
et vires daemonum enervat.

Unde Samson . . . sic peccator quum  
reparaverit capillos, id est,  
dona Spiritus Sancti per contriti-  
onem, vires sibi restituuntur. . . .

Et breviter ista mundat animam  
a reatu culpae, et liberat a  
poena gehennae,  
ab horrenda daemonum societate, et a  
vilissima peccati servitute;  
restituit bona spiritualia, quae  
amiserat per peccatum,  
et societatem, et spirituales commun-  
ionem Ecclesiae. . . . .

de filio irae  
filium gratiae. . . .

Qualiter autem hoc sit intelligendum,  
utrum, scilicet, sola contritio sine  
confessione tollat peccata, an  
contritio cum confessione, variae  
sunt opiniones.<sup>2</sup> . . . .

Item. . . .

Confessio est signum tantum, scilicet,  
contritionis. . . . .

## THE PERSONES TALE.

so litel worth is shrift or satisfaccion  
with-outen contricion.

v. 311: And more-over contricion  
destroyeth  
the prison of helle,  
and maketh wayk and feble alle the  
strengthes of the develes and

restoreth the yiftes of the holy goost  
and of alle gode vertues;

v. 312: and it clenseth the soule  
of sinne, and delivereth the soule fro  
the peyne of helle, and  
fro the companye of the devel, and fro  
the servage of sinne, and  
restoreth it to all godes espirituels,

and to the companye and communion  
of holy chirche.

v. 313: And forther-over, it maketh  
him that whylom was sone of ire<sup>1</sup> to be  
sone of grace; and alle these thinges  
been preved by holy writ.

[See v. 309, above.]

vv. 314-315:

§ 16, v. 316: The seconde partie of  
Penitence is Confession, that is signe of  
contricion.

<sup>1</sup> Cf. §18, v. 335, below.

<sup>2</sup> Here follows a column and a half of quotations from these various authorities. Raymund quotes Augustine (*Enchiridion*, c. 70, and *Exponens Psal. 31*: Dixi confitebor, etc.), and makes the following gloss: *Psalm. 31*, Dixi confitebor et tu remisisti impietatem peccati mei. "Dixi," id est, firmiter in animo proposui (see v. 309, above). The Parson's remark (v. 313), "and alle these thinges been preved by holy writ," seems to indicate a series of quotations in his original at this point, like that of the *Summa*.

SUMMA CASUUM POENITENTIAE.

THE PERSONES TALE.

*De Confessione.*

Secunda dieta est confessio, circa quam sunt 7 consideranda, videlicet, quid ipsa sit, an necessaria sit facienda, et cui; quae sint necessaria ad veram contritionem; utrum, et de quibus, et qualiter sint interrogationes faciendae, et de poena Sacerdotis revelantis confessionem.

I.

Confessio est coram sacerdote legitima peccatorum declaratio.

et dicitur confessio, quasi simul, vel ex toto, vel undique factio. Nam ille confitetur, qui totum fatetur. Undique, id est, de omnibus peccatis, quae occurrunt memoriae, et de circumstantiis eorumdem, si tales sunt, quod multum aggravant peccata, vel ponunt illa in alio genere; ut cum. . . .

II. Tenetur poenitens necessario peccata sua confiteri. . . . Contritio praecipitur in *Joel* 30: Scindite corda vestra. Confessio, in *Thren.*: Effunde sicut aquam cor tuum. . . . Satisfactio in *Johanne*: Facite dignos fructus poenitentiae. Item omnia haec praecipuntur a Domino, quum dicit: Poenitentiam agite. . . .<sup>2</sup>

III. Debet quilibet regulariter confiteri Sacerdoti. . . .<sup>3</sup>

v. 317: Now shul ye understonde what is Confession, and whether<sup>1</sup> it oghte nedes be doon or noon, and

whiche thinges been covenable to verrey Confession.

§ 17, v. 318: First, shaltow understonde that Confession is verrey shewing of sinnes to the preest;

v. 319: this is to seyn "verray," for he moste confessen him of alle

the condiciouns that bilongen to his sinne, as ferforth as he can.

v. 320: Al moot be seyde. . . . [See v. 317, above]

v. 321: And further over it is necessarie to understonde whennes that sinnes

<sup>1</sup> "The exposition is wanting: instead of this is a guide to confession" (Eilers, *Dissertation on the Parson's Tale*, Chaucer Society Pub., p. 507, n. 2). Cf. § 1, v. 81, above.

<sup>2</sup> Marg. gloss: *Matt.* iv. Cf. § 5, v. 115, above.

<sup>3</sup> Then follow nine columns in exposition of this topic.

## SUMMA CASUUM POENITENTIAE.

## THE PERSONES TALE.

Si autem quaeras, quae peccata sint  
mortalia et quae venialia. . . .  
Multa etiam enumerat Augustinus  
mortalia et venialia, dist. 25, cap.  
*Unum orarium, et supra in singulis*  
*tractibus poteris invenire.*<sup>2</sup> . . . .

springen, and how they encresen,<sup>1</sup> and  
whiche they beene.

[See § 22, vv. 371-381.]

§§ 18-83, vv. 322-955: <sup>3</sup>  
§ 84, vv. 956-957.

Quae sint necessaria ad veram  
Confessionem.  
[See below, after § 90.]  
Sequitur,  
quae sint necessaria  
ad veram confessionem.  
Ad hoc dicas, quod quattuor,  
videlicet, quod sit  
amara, festina, integra, et frequens.

*De Confessione*, § 85, 958-959:  
§§ 85-86, vv. 960-981.<sup>4</sup>  
§ 87, v. 982: Thanne shal man looke  
and considere, if he wole maken  
a trewe and a profitable confessioun,  
ther moste be foure condiciouns.

<sup>1</sup> Cf. § 20, below, and Raymund, *De Gradibus Peccatorum*, quoted p. 30, below.

<sup>2</sup> Marg. gloss: *v. pag. 98 et 214*. The enumeration of venial sins (vv. 371-381) really appears on p. 99 of the *Summa*.

<sup>3</sup> These paragraphs contain the digression on Sin, for the discussion of which, see pp. 34 ff., below.

<sup>4</sup> Chaucer's Parson departs here (§§ 85-86) from the order of topics which he established in the introductory paragraph (§ 16). According to that order, the Parson intended to discuss three topics in the course of his exposition of Confession. He carries out his purpose with regard to the first topic, and in this agrees with Raymund. But he fails to mention the second after the introduction, thus departing from Raymund; and he defers the discussion of the third by introducing two new subjects not mentioned in his introduction, thus again interrupting the correspondence with Raymund. These two digressions, which interfere with his exposition as proposed in the preface, and which occasion his departure from Raymund, are: (1) the discussion of the Seven Deadly Sins (§§ 23-83), and (2) the description of the circumstances which aggravate Sin (§§ 85-86), a topic which Raymund proposed to discuss under the heading, *De quibus sint interrogaciones faciendae*, but which Chaucer's Parson did not propose to discuss at all.

The first digression in the *P. T.* is marked at the beginning by the rubric: *Explicit secunda pars Penitentiae*, an announcement of the formal conclusion of the exposition of Confession, before the third topic proposed for discussion is treated at all. This announcement, moreover, is nullified by the insertion of the same rubric, *Explicit secunda pars Penitentiae* in its proper place, that is, after § 90, the conclusion of the third topic.

SUMMA CASUUM POENITENTIAE.

De primo, scilicet,  
de amaritudine.<sup>1</sup> . . .

Signa hujus amaritudinis sunt quinque,  
verecundia, humilitas, lacrymae, fortitudo  
vincens pudorem, et prinitas obedientiae.

De primo signo, scilicet,  
verecundia,  
Augustin.

Laborat mens patiendo erubescuntiam ;  
et quoniam verecundia est magna  
poena, qui erubescit pro Christo,  
fit dignus misericordia. . . .

[See the second sign, below.]

De secundo, scilicet, de humilitate,

Apostolus : Humiliamini sub  
potenti manu Dei, etc.

Unde Publicanus non audebat ad  
caelum levare oculos.

De tertio, scilicet,  
de lacrymis . . . .

De quarto, scilicet,  
fortitudine,

exemplum Mariae Magdalene, *Luc.* 8,  
quae adeo fortis erat in confitendo  
propter amaram interius compunctionem,  
quod nullo pudore obstante, publice fuit  
confessa turpitudinem peccatorum.

De quinto, scilicet, prinitate  
obedientiae,

THE PERSONES TALE.

v. 983: First, it moot been  
in sorweful bitternesse of herte,  
as seyde the king Ezekias to god :  
" I wol remembre me . . . "

v. 984 : This condicioun of bitternesse  
hath five signes.

The firste is, that confessioun moste be  
shamefast. . . .

v. 985 : And her-of seith seint Augus-  
tin : " the herte travailleth for shame of  
his sinne ; " and for he hath greet shame-  
fastnesse,  
he is digne to have greet mercy of god.<sup>2</sup>

v. 986 : Swich was the confession of  
the publican, that wolde nat heven up  
hise eyen to hevене. . . .

v. 987 :

v. 988 : Another signe is humilitee  
in confessioun ; of which seith  
seint Peter, " Humbleth yow under  
the might of god. " . . .

vv. 989-992 :

[See v. 986, above.]

v. 993 : The thridde signe is, how that  
thy shrift sholde be ful of teres, if man  
may. . . .

v. 994 :

v. 995 : The fourthe signe is,  
that he ne lette nat for shame to shewen  
his confessioun.

v. 996 : Swich was the confessioun of  
the Magdalene, that ne spared, for no  
shame of hem that weren atte feste, for  
to go to oure lord Jesu Crist and bi-  
knowe to him hir sinnes.

v. 997 : The fifthe signe is,  
that a man or womman be obeisant to

<sup>1</sup> Cf. § 8, v. 135, above.

<sup>2</sup> The quotation seems to extend through this sentence.

## SUMMA CASUUM POENITENTIAE.

exemplum Domini, qui factus est pro  
nobis obediens usque ad mortem . . .

Item

debet esse festina confessio . . .

[See opp. § 86, v. 969, below.]

Debet ergo festinare  
propter quinque.

Primum,

propter incertitudinem horae mortis,  
*Luc. 12: Veniet Dominus servi illius in  
die, qua non sperat, et hora, qua  
nescit . . .*

Secundum est . . .

Gregorius: Peccatum, quod per poeni-  
tentiam non diluitur,

mox pondere suo ad aliud trahitur.

Tertium est,

quod quanto majorem moram fecerit  
in peccato,

tanto magis elongabitur a Domino,  
et . . .

Quartum, quia

in extrema aegritudine vix potest ali-  
quis poenitere, vel etiam cogitare. *Hier-  
onymus: Cum aegritudine opprimeris,  
vix potes aliud cogitare, quam quod  
sentis . . .*

Quintum, quia

nisi in vita praesenti exaudierit

## THE PERSONES TALE.

receyven the penaunce that him is en-  
joyned for hise sinnes; for certes,  
Jesu Crist, for the giltes of a man, was  
obedient to the deeth.

§ 88, v. 998: The seconde condicion of  
verray confession is,

that it be hastily doon;

for certes, if a man hadde a deedly  
wounde, evere the lenger that he tari-  
ed to warissh-  
e him-self, the more wolde  
it corrupte and haste him to his deeth:  
and eek the wounde wolde be the wors  
for to hele.<sup>1</sup>

v. 999:

v. 1000: Certes, a man oghte hastily  
shewen hise sinnes for manye causes;  
as

for drede of deeth,

that cometh ofte sodeynly, and is in  
no certeyn what tyme it shal be, ne in  
what place;

And eek

the drecching<sup>2</sup> of o sinne

draweth in another;

v. 1001: and eek

the lenger that he tarieth,

the fether he is fro Crist.

And if

he abyde to his laste day, scarsly may he  
shryven him or remembre him of his  
sinnes, or repente him, for the grevous  
maladie of his deeth.

v. 1002: And for-as-muche as

he ne hath not in his lyf herked

<sup>1</sup> Cf. *Libellus de Modo Conf.*: Debet esse velox, id est, statim postquam homo peccaverit, quia quanto diutius vulnus manet sine remedio tanto magis fit putridum; *Textus Sacramentorum* (J. Chanesius): Quo mora major inest, tanto magis vulnera putrent.

<sup>2</sup> Cf. § 2, v. 92, above.

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Dominus clamantem,  
clamabit ipse postea ad Dominum,  
et non audietur . . .

IV. Item debet confessio esse  
frequens :<sup>2</sup>  
quod dupliciter est intelligendum.  
Uno modo, ut si frequenter ceciderit  
per peccatum, etiam mortale,  
frequenter resurgat per poenitentiam.  
Require supra eodem, § *Species*, vers.  
*Item solemnis*.

Alio modo,  
ut etiam eadem peccata frequenter con-  
fiteatur; non tamen tenetur quis nisi in  
casibus, quos require *inf.*,  
§ Sed numquid peccata.  
Augustinus:  
Quando pluribus confitebitur quis sub spe  
veniae turpitudinem criminis,  
tanto facilius consequetur  
gratiam remissionis. . . .

Item nota Constitutionem emanasse contra  
negligentes confiteri peccata, scilicet,  
quod saltem semel in anno tenetur quilibet  
postquam ad annos discretionis per-  
venerit, confiteri omnia peccata sua. . . .

Item, debet confessio esse  
integra, scilicet, ut peccata omnia  
dicat integra, non dividendo etiam ea  
inter diversos Sacerdotes, sed uni:  
Dominus enim  
summe bonus opus imperfectionis non  
novit, aut  
totum hominem sanat, aut nihil.

THE PERSONES TALE.

Jesu Crist, whanne he hath spoken,  
he shal crye to Jesu Crist at his laste day,  
and scarsly wol he herkne him.

vv. 1003-1005 :<sup>1</sup>  
[v. 1025: And generally, shryve thee  
ofte.

If thou ofte falle,  
ofte thou aryse by confessioun.<sup>3</sup>

v. 1026: And  
thogh thou shryve thee ofte than ones  
of sinne, of which thou hast be shriven,  
it is the more merite.

And as seith seint Augustin,  
thou shalt have the more lightly  
relesing and grace of god, bothe of sinne  
and of peyne.

v. 1027: And certes,  
ones a yere atte leeste wey it is laweful  
for to been housled;  
for certes, ones a yere alle thinges  
renovellen.]

v. 1006: Also thou shalt shryve thee  
of alle thy sinnes  
to o man, and nat a parcel to o man and  
a parcel to another: that is . . .

v. 1007: For certes, Jesu Crist  
is entierly al good; in him nis noon im-  
perfeccioun; and therefore outhur  
he foryeveth al parfitly or never a deel.<sup>4</sup>

<sup>1</sup> With v. 1003, cf. § 90, v. 1024, below, and *Melibeus*, § 13, 2244; and with v. 1004, cf. § 86, v. 963, above, and § 102, v. 1071, below.

<sup>2</sup> Raymund treats "frequens" before "integra," contrary to the order of his introduction (see opp. § 87, v. 982, above).

<sup>3</sup> Cf. § 2, v. 91, above, and § 102, v. 1073, below.      <sup>4</sup> Cf. § 14, v. 301, above.



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## THE PERSONES TALE.

Augustinus . . . .

Ad hoc autem, ut integra sit ista confessio novem exiguntur, scilicet, quod sit voluntaria, fidelis, propria, accusatoria, vera, nuda, discreta, pura, morosa.

Voluntaria debet esse. . . .

Fidelis, scilicet, ut tam ipse confitens, quam Sacerdos, cui confitetur,

sint in fide Catholica, et fiat confessio secundum doctrinam Ecclesiae. . . .

Propria, ut seipsum tantum accuset, et non alium. . . .  
Accusatoria, ut dicat se comisisse peccatum ex propria malitia. . . .  
non praetendens excusationes in peccatis, sicut primi parentes . . .

Vera, id est, non tacens verum, nec admiscens falsum, etiam humilitatis causa.

Augustinus:  
Cum humilitatis causa mentiris, si non eras peccator antequam mentireris, mentiendo efficeris, quod devitaveras.

Item. Non est veritas. . . .

vv. 1008-1011:

§ 89, v. 1012: Also the verray shrifte axeth certeine condiciouns.

First, that thou shryve thee by thy free wil, noight constreyned, ne for shame of folk, ne for maladie, ne swiche thinges; for it is resoun that he that trespasseth by his free wil, that by his free wil he confesse his trespas;<sup>1</sup>

v. 1013:

v. 1014: The seconde condicioun is, that thy shrift be laweful; that is to seyn, that thou that shryvest thee, and eek the preest that hereth thy confessioun, been verrailly in the feith of holy chirche;

v. 1015:

v. 1016: And eek a man moot accusen him-self of his owene trespas, and nat another; but he shal blame and wyten him-self and his owene malice of his sinne, and noon other;

vv. 1017-1018:

§ 90, 1. 1019: Thou shalt nat eek make no lesinges in thy confessioun; for humilitee, per-aventure. . . .

v. 1020: For seint Augustin seith: if thou, by cause of thyn humilitee, makest lesinges on thy-self, though thou ne were nat in sinne biforn, yet artow thanne in sinne thurgh thy lesinges.

<sup>1</sup> Cf. nuda, § 90, v. 1021, and § 100, v. 1061, below.

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Nuda,

v. 1021: Thou most eek shewe thy sinne by thyn owene propre mouth, but thou wexe dounb,

quia

and nat by no lettre;

non debet confiteri per nuncium, nec per epistolam, sed viva voce, et ore proprio, et praesentialiter, ut qui per se peccavit, per seipsum erubescat. . . .

for thou that hast doon the sinne, thou shalt have the shame therfore.<sup>1</sup>

v. 1022:

v. 1023:

Discreta similiter debet esse confessio, scilicet, ut distincte, ac separatim confiteatur singula peccata, non confuse, juxta illud: Lavabo . . .

Thou shalt eek shryve thee to a preest that is discreet to conseille thee,

Item ut eligat peritum judicem.

Augustinus: Sacerdotem quaere, qui te sciat ligare, et solvere. . . .

and eek thou shalt not shryve thee for veyne glorie, ne for ypocrisie, ne for no cause, but only for the doute of Jesu Crist and the hele of thy soule.

v. 1024:

Pura, quoad intentionem, ut non

ad vanam gloriam, vel hypocrisim, vel timore servili,

sed filiali fiat, et sine omni fictione. . . .

Thou shalt nat eek renne to the preest sodeynly, to tellen him lightly thy sinne, as who-so telleth a jape or a tale,

Item, morosa,

ut non dicantur peccata in transcurso,

sicut camsores, vel computatores computant nummos,

sed cum mora, et deliberatione, ut. . . .

but avysely<sup>2</sup> and with greet devocioun.<sup>3</sup>

<sup>1</sup> Cf. § 89, v. 1012, above, and § 100, v. 1061, below. Cf. also, Augustine, Migne, 39, col. 2223, ca. 4: Non erubescat poenitentiam agere, qui non erubuit poenitentiam committere.

<sup>2</sup> Cf. § 88, v. 1003, above.

<sup>3</sup> For vv. 1025-1027, see after v. 1005, above. With the conditions of true confession in these paragraphs (§§ 88-90), cf. the account in Bod. 90 (*Acad.*, p. 509): Dont home, quant il se confesser deit parler en grant amertume de quor . . . De ceste amertume de confession trouoms nus cinc signes. Li une signe e li primeres est, quant li home en ad . . . grant virgoigne de son peche. Li secund signe est humilitez, quant li hom vmblement se agenoille deuant soen confessor. Li tierz signe, si sunt les lermes du pecchor. Li quinte signe est quant home ne lest pur nul honte ke il ne die tut hors son peche apertement en sa confession. Li quart signe est quant home est prest de receiure quele penance ke son confessor li vout eniondre. Cf. also, the account in Lorens's *Somme* (Eilers, p. 586-591): Ore enten bien ci coment l'en se doit confessier a ceo que la confession vaille au salut de l'alme, li i covient VI condicions . . . k'ele soit sagement . . . tost e hastivement

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## THE PERSONES TALE.

An sint faciendae interrogationes  
in Confessione a Sacerdote,  
et de quibus et qualiter? . . .

Circumstantias autem istas, quas praeci- v. 960: Now is it good to understonde  
pue debet attendere, nota in his versi- that that agreggeth muchel every sinne.

culis:  
Quis, quid, ubi, per quos, quotiens, cur,

. . . apertement . . . enterinement . . . humblement . . . sovent: *Ayenbite*, pp.  
172-180.

These quotations from the *Somme* may fairly be taken, I think, as illustrative of the nature of the correspondence between the work of Lorens and that of the Parson. Lorens, like the Parson, here treats a stock subject of theology according to a familiar argument (cf. Passavanti, I, 241-252; *Floretus*; *Libellus de Modo Confitendi et Penitendi*; *Textus Sacramentorum* (J. Chanesius); *Speculum Spiritu- alium*; *Lo Specchio dei Peccati*, etc.). But the structure of his exposition is so fundamentally different from the divisions and subdivisions of the Parson's, that Dr. Eilers finds it impossible to make the two lines of argument coincide. Dr. Eilers, therefore, suspects that the Parson's arrangement is a hopelessly confused adaptation of the exposition of Lorens, and he says (p. 591) of these paragraphs in the *P. T.*: "He [sc. the author] announces four conditions in the first part, but only gives three. Instead of the fourth he suddenly begins the second part with a fresh enumeration, dropping as early as the second 'condicioun' the orderly arrangement of 'condiciouns' with their dependent 'signes,' and giving instead a miscellaneous collection of instructions in confession, the greater part of which have already appeared. This is only another instance of the confusion and thoughtlessness of the author, and quite in keeping with the many defects and absurdities which we have already had occasion to notice in the first parts of this treatise. In any case, however, the author's mistake is here made evident by the French text. He gives up the arrangement under four conditions, apparently because he cannot bring all his matter under the four heads. Accordingly he begins a new section and a new enumeration. Even so, however, he only gets as far as two points, and he adds everything else that he considers necessary without any classification."

This is surely not just to the Parson's exposition, for the structure of his argument, though seemingly confused, stands out pretty clearly when it is put in comparison with Raymund's four Conditions, with their subdivisions: the first Condition with five Signs; the second, with five Reasons; the third, with nine Reasons; the fourth, with two interpretations. Indeed, the Parson's divergences from Raymund's quite coherent exposition of this topic are but two: in the second Condition, after naming the causes with Raymund, the Parson adds (vv. 1003-1005) four "things" to the Condition; and in the third Condition between the introductory remark and the nine reasons which the Parson gives with Raymund, the Parson explains (vv. 1008-1011) certain licenses under this Condition.

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THE PERSONES TALE.

quomodo, quando,  
Quilibet observet, animae medicamina  
dando.

Quis,  
scilicet peccator, utrum ipse peccator  
fuerit

masculus, vel femina,  
juvenis, vel senex ;  
nobilis, aut ignobilis ;  
liber, vel servus. . . .  
sanae mentis, vel insanus ;  
sciens, vel ignorans ;  
solutus, vel conjugatus ;  
Claustralis, Clericus, vel Laicus ;  
consanguineus, an affinis, an extran-  
eus . . .

[See above, "sciens."]

[Cf. above, "consanguineus."]

Quid,  
si commisit adulterium, vel fornicationem,

vel homicidium, et similia.

Item utrum peccatum, quod perpetravit,  
sit enorme, mediocre, vel parvum.

Item utrum sit manifestum, vel occul-  
tum. Item utrum  
quadriduanum et foetens,  
an recens, et similia.

Ubi, scilicet  
utrum

in loco sacro, an in profano ; in  
domo dominorum, aut alibi.

Per Quos, scilicet,  
mediatores, et  
internuncios ;  
quia omnes tales

v. 961 : Thou shalt considere  
what thou art that doost the sinne,  
whether thou be

male or female,  
yong or old,  
gentil or thral,  
free or servant,  
hool or syk,

[See "wys or fool," below.]

wedded or sengle,  
ordred or unordred,

wys or fol, clerk or seculer ;

v. 962 : if she be of thy kinrede, bodily  
or goostly, or noon. . . .

§ 86, v. 963 : Another circumstaunce is  
this : whether it be doon in fornicacioun,  
or in avoutrie, or noon ; in manere of  
homicyde or noon ;

horrible grete sinnes, or smale ;

and how longe thou hast continued in  
sinne.<sup>1</sup>

v. 964 : The thridde circumstaunce is  
the place ther thou hast do sinne ;  
whether in other mennes hous or in thyn  
owene ; in feeld or in chirche, or in  
chirche-hawe ;  
in chirche dedicat, or noon.

vv. 965-966 :

v. 967 : The fourthe circumstaunce is,  
by whiche mediatours or by whiche  
messagers. . . .

v. 968 : Wher-fore they that eggen or

<sup>1</sup> Cf. § 88, v. 1004, and § 102, v. 1071, below.

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sunt participes criminis,  
et damnationis. . . .

Quoties: debet enim peccator, si potest,  
confiteri, et Sacerdos interrogare, non  
solum ipsa peccata, sed et vices, et itera-  
tiones, ut dicat, quoties. . . .

Quia vulnus iteratum tardius sanatur.

Cur, scilicet,

quali tentatione hoc fecerit;  
et utrum praevenit ipsam tentationem,  
vel fuit praeventus ab ea;

utrum sponte, vel coacte,  
aut quasi, coactione conditionali,  
videlicet, an absoluta.

Item utrum cupiditate, an paupertate;  
utrum ludo, an nocendi animo,  
et similia.

Quomodo, scilicet,  
de modo agendi,  
vel patiendi,  
et melius actu, quam lectione scitur.

Quando, utrum  
in tempore sacro, puta festis,  
quadagesima, et aliis jejuniis;  
aut in non sacro, ut in aliis diebus  
profestis.

Item, utrum ante acceptam peniten-  
tiam, vel etiam post,  
frangendo  
ipsam penitentiam. . . .

Ad tertium, scilicet, qualiter faciendae  
sint interrogationes. . . . et secundum  
hoc potest procedere interrogatio in quo-  
libet crimine capitali. Sunt autem ista  
septem crimina capitalia. . . . Radix to-  
tius mali est Superbia, etc. quod de hac  
radice, scilicet, Superbia, septem princi-

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consenten to the sinne  
been parteners of the sinne,  
and of the dampnacioun of the sinner.

v. 969: The fifthe circumstaunce is,  
how manye tymes that he hath sinned,  
if it be in his minde, and  
how ofte that he hath falle.

[Cf. § 88, v. 998, below.]

vv. 970-972:

v. 973: The sixte circumstaunce is, why  
that a man sinneth, as  
by whiche temptacioun;  
and if him-self procure thilke tempta-  
cioun, or by the excytinge of other folk;  
or if he sinne with a womman  
by force, or by hir owene assent;

v. 974: or if the womman, maugree hir  
heed, hath been afforced, or noon; this  
shal she telle;

for coveitise, or for poverte, and if  
it was hir procuringe, or noon;  
and swiche manere harneys.

v. 975: The seventhe circumstaunce is,  
in what manere he hath doon his sinne,  
or how that she hath suffred that folk  
han doon to hir.

v. 976:

v. 977: or doon his sinne  
in holy tymes, or noon;  
in fasting-tymes, or noon;

or biforn his shrifte,  
or after his latter shrifte;

v. 978: and hath, per-aventure, broken  
ther-fore his penance enjoyned. . . .

vv. 979-981:

[Cf. § 23, v. 388.]

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THE PERSONES TALE.

palia vitia oriuntur, scilicet, Inanis Gloria, Invidia, Ira, Tristitia, Avaritia, Ventris Ingluvies, et Luxuria. . . . Nam de Inani Gloria oriuntur haec septem vitia, scilicet, Inobedientia, Jactantia, Hypocrisis, Contentio, Pertinacia, Discordia, Novitatum Presumptio. De Invidia nascuntur haec quinque, Odium, Susurratio, Detractio, Exultatio in adversis, Afflictio in prosperis proximi. De Ira pullulant ista sex, Rixae, Tumor Mentis, Contumeliae, Clamor, Indignatio, Blasphemiae. De Tristitia procedunt similiter sex, Malitia, Rancor, Pusillanimitas, Desperatio, Torpor erga praecepta, Negatio mentis circa illicita. De Avaritia nascuntur sex, Proditio, Fraus, Fallacia, Perjurium, Inquietudo, et circa miseros cordis Obduratio. De Ventris Ingluvie propagantur quinque, Inepta Laetitia, Scurrilitas, Immunditia, Multiloquium, Hebetudo sensuum circa intelligentiam. De Luxuria generantur octo, Caecitas mentis, Inconsideratio, Inconstantia, Praecipitatio, Amor sui, Odium Dei, Affectus praesentis saeculi, Horror, vel Desperatio futuri saeculi. . . . .

[Cf. § 24, v. 391.]  
 [Cf. § 30, vv. 491 ff.]  
 [See § 30, vv. 491 f.]  
 [Cf. §§ 35 f.]  
 [Cf. §§ 54 ff.]  
 [Cf. § 67.]  
 [Cf. §§ 70 f.]  
 [Cf. § 76.]

§ 91, v. 1028: Now have I tolde you of verray Confessioun, that is the seconde partie of Penitence.

v. 1029: The thridde partie of Penitence is Satisfaccioun;

Restat, ut de Satisfactione. . . .  
 Consistit Satisfactio in tribus . . . ut iste ternarius contra nefarium diaboli ternarium opponatur: oratio contra superbiam, jejunium contra carnis concupiscentiam, eleemosyna contra avaritiam. Aliter . . . Satisfactio consistit in duobus, scilicet, in largitione eleemosynae, et carnis maceratione. Eleemosyna autem est triplex. Prima consistit in cordis contritione,

[Cf. § 20, v. 336.]  
 and that stant most generally in almesse and in bodily peyne.  
 v. 1030: Now been ther three manere of almesses; contricion of herte,

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quando aliquis se offert Deo. . . .  
 Secunda consistit in compassione  
 proximi . . . .  
 Tertia consistit in largitione  
 manuali, advocacione, cura corporali,  
 et spirituali, et breviter  
 in quocumque consilio, et subsidio, quod  
 impendimus proximo . . . .

[See below, after v. 1034.]  
 unde oportet elemosynam dari

de propriis . . . .  
 Debet etiam fieri ex necessariis :  
 et hoc dicitur dupliciter : uno modo est  
 necessarium secundum arctitudinem  
 vitae. . . .

Carnis autem maceratio consistit in  
 quattuor, scilicet,  
 orationibus, vigiliis, jejuniis, et  
 flagellis.  
 De primo. . . .  
 Est autem oratio  
 pius  
 affectus mentis in Deum tendens,  
 plerumque, ne animus pigritetur, in vocem  
 prorumpens . . . .  
 Item non debent peti in oratione  
 temporalia, saltem principaliter, sed  
 aeterna supernaturalia, et ad salutem  
 pertinentia. . . .  
 Concluit autem ista, quae petenda  
 sunt, ipse Dominus et Magister, in 7  
 petitionibus quum docuit nos orare  
 dicens. . . .

Item exiguntur in oratione ista 13 :  
 scilicet, quod sit fidelis, segura,  
 humilis,

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where a man offreth himself to god ;  
 another is, to han pitee of defeaute  
 of hise neighbores ;  
 and the thridde is,

in yeving of good conseil goostly and  
 bodily, where men han nede, and namely  
 in sustenaunce of mannes fode.

vv. 1031-1033 :

§ 92, vv. 1034-1037: These almesses  
 shaltow doon

of thyne owene propre thinges. . . .

[Cf. v. 1031.]

§ 93, v. 1038 : Now as to speken of  
 bodily peyne, it stant in

preyeres, in wakinges, in fastinges, in  
 vertuouse techinges of orisouns.

v. 1039 :

And ye shul understonde, that orisouns  
 or preyeres is for to seyn a pitous  
 wil of herte, that redreseth it in god  
 and expresseth it by word outward,

to remoeven harmes and to

han thinges espirituel and durable. . . .

of whiche orisouns, certes, in the  
 orisoun of the Pater-noster, hath Jesu  
 Crist enclosed most thinges.

vv. 1040-1044 :<sup>1</sup>

§ 94, v. 1045 : This preyere moste be  
 trewely seyed and in verray feith,  
 and that men preyte to god ordinatly

<sup>1</sup> With vv. 1040-1042, cf. *Speculum Ecclesiae*, ca. 17, and the English translation, *Mirror of Edmund* (ed. Horstman, I, 232), *Speculum Spiritualium*, quarta pars, fol. 72, verso, Lorens's *Somme*, and *The Ayenbite* (p. 99).

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discreta, devota,  
verecunda,

[See humilis, above.]

pura, lacrymosa, secreta, attenta,

operosa, foecunda, et assidua, quae non  
prosequor ultra, quia trita sunt.

Valet autem oratio praecipue  
contra vitia spiritualia.

Unde *Hieronymus* super illum locum :  
. . . in jejuniis sanantur pestes  
corporis ; oratione vero sanantur  
pestes mentis.

De secundo, scilicet,

de vigiliis ; Dominus in *Evangelio*,  
*Matt.* 26 : Vigilate, et orate, ne intretis  
in tentationem. . . .

De tertio, scilicet, de jejuniis, nota  
quod est triplex jejunium.  
Primum est corporis a cibo materiali ;  
secundum, affectus a gaudio temporali ;  
tertium, spirituale a peccato mortali. . . .  
Item, nota,

quod Dominus instituit primo jejunium  
in Paradiso. . . .

Item semper jejunium debent  
haec quattuor concomitari, scilicet,  
largitas, laetitia, hora, et mensura. . . .  
De secundo, scilicet, de laetitia,  
Dominus in *Matth.* : Cum jejunatis,  
nolite fieri sicut hypocritae, tristes. De

tertio, scilicet, hora. . . .

De quarto, scilicet, mensura. . . .

De quarto, et ultimo, scilicet,

de flagellis, nota, quod quadripartita  
sunt. Primum consistit in

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and discreetly and devoutly ;  
and alwey a man shal putten his wil to  
be subget to the wille of god.

v. 1046 : This orisoun moste eek been  
seyd with greet humblesse and  
ful pure ; honestly, and nat to the any-  
aunce of any man or womman.  
It moste eek been continued  
with the werkes of charitee.

v. 1047 : It avayleth eek  
agayn the vyces of the soule ;  
for, as seith seint Jerome,  
" By fastinge been saved the vyces  
of the flesh, and by preyere  
the vyces of the soule."

§ 95, v. 1048 : After this, thou shalt  
understonde, that bodily peyne stant  
in wakinge ; for Jesu Crist seith,  
" waketh, and preyeth that ye ne entre  
in wikked temptacioun."

v. 1049 : Ye shul understonden also,  
that fastinge stant in three thinges ;  
in forberinge of bodily mete and drinke,  
and in forberinge of worldly jolitee, and  
in forberinge of deedly sinne. . . .

§ 96, v. 1050 : And thou shalt under-  
stonden eek,  
that god ordeyned fastinge ;

and to fastinge appertenen  
foure thinges.

v. 1051 : Largenesse to povre folk,  
gladnesse of herte espirituel, nat to  
been angry ne anyoyed, ne grucche for he  
fasteth ;  
and also resonable houre  
for to ete by mesure. . . .<sup>1</sup>

§ 97, 1052 : Thanne shaltow under-  
stonde,  
that bodily peyne  
stant in

<sup>1</sup> Cf. § 71, vv. 828 f.



## SUMMA CASUUM POENITENTIAE.

armis poenitentialibus, scilicet,

in cinere, cilicio, et lacrymis.

Secundum

in pectoris tunsione,

jugi genuflexione, et disciplinis.

Tertium, in

afflictione peregrinationis.

Quartum, in tribulatione, et

cujuslibet aegritudinis afflictione,

qualia flagella sustinuit Job. . . .

Nunc videndum est qualiter debeat procedere Sacerdos circa impositionem satisfactionis. Unde primo inquiramus de falsa satisfactione. Secundo de gradibus peccatorum. Tertio de mensura poenarum. . . . De gradibus peccatorum. . . . Augustinus: Sicut tribus gradibus ad peccatum pervenitur, suggestione, delectatione, et consensu, ita . . . De Mensura poenarum. . . .

Quaesita, Utrum ea, quae fiunt a vivis,<sup>1</sup> prosint defunctis, et quibus. Item quibus suffragiis, seu beneficiis deleantur venialia inter vivos. . . . Ad illud, vero, quod tertio quaerebatur, respondeo quod venialia delentur sex modis, scilicet, per dignam Eucharistiae sumtionem . . . Item, delentur venialia per aquae benedictae aspersionem. . . . Item delentur venialia per eleemosynarum erogationem. . . . Item delentur venialia per orationem, praecipue Dominicam, scilicet, Paternoster. . . . Item delentur per generalem confessionem. . . . Item delentur peccata venialia per Episcopalem,

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discipline or techinge, by word or by wrytinge, or in ensample.

Also in weringe of heyres or of stamin, or of haubergeons. . . .

vv. 1053-1054:

§ 98, v. 1055: Thanne is discipline eek in knockinge of thy brest,

in scourginge with yerdes, in knelinges, in tribulacions ;

v. 1056: in suffringe paciently wronges that been doon to thee,

and eek in pacient suffraunce of

maladies, or lesinge of worldly catel, or of wyf, or of child, or othere freendes.

[Cf. § 20, above.]

[Cf. § 22, vv. 385-386.]

<sup>1</sup> Cf. *Pricke of Conscience* (vv. 3940-3947).

SUMMA CASUUM POENITENTIAE.

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sive per Sacerdotalem benedictionem. . . .  
Item videtur, quod non solum per ista  
specialiter numerata; sed etiam per  
quodlibet bonum opus deleantur peccata  
venialia. . . .

§ V, fol. 451-457: *De Clavibus et Remissionibus*.

VI. *De Impedimentis Poenitentiae*. . . .

Sunt enim quattuor praecipua impedimenta, scilicet, timor, pudor, spes, et desperatio:

de singulis per ordinem videndum.

Pudor, scilicet, confitendi:  
hic quidem pudor retrahit multos a poenitentia, sed praecipue hypocritas, et superbos, qui vellent apparere hominibus sani, et pulchri quum tamen infirmi. . . .

Contra hoc impedimentum opponitur triplex remedium, scilicet, consideratio rationis, virtus divinae intuitionis, comparatio futurae confusionis.

Consideratio rationis:  
quia rationabile est,  
ut propter pudorem non differas

confiteri peccata tua; quod est honestum, et utile, qui propter pudorem non dubitasti ea committere, quod inhonestum, et inutile, immo et perniciosum est.

De secundo,  
Apostolus: Omnia nuda sunt, et aperta

§ 99, v. 1057: Thanne shaltow understonde, whiche thinges destourben penaunce; and this is in four maneres,<sup>1</sup> that is, drede, shame, hope, and wanhope, that is, desperacion. vv. 1058-1059: see after v. 1064, below.

§ 100, v. 1060: Now again the shame that a man hath to shryven him, and namely, these ypocrites that wolden been holden so parfite that they han no nede to shryven hem;<sup>2</sup> v. 1061: agayns that shame,

sholde a man thinke, that, by wey of resoun, that he that hath nat been ashamed to doon foule thinges, certes, him oghte nat been ashamed to do faire thinges, and that is confessiouns.<sup>3</sup>

v. 1062: A man sholde eek thinke, that god seeth and woot alle hise thoghtes

<sup>1</sup> Cf. Lorens (Eilers, p. 601): Ore dois savoir que V choses especiaument empeeschent vraie confession . . . honte . . . mauvaise paour . . . mauvaise amour . . . esperance . . . desperance. Alanus de Insulis, *Liber de Penitentia*, also names five things which "arcent a confessione."

<sup>2</sup> The Parson and Raymund agree in naming "Timor" first, and "Pudor" second; Lorens, *The Ayenbite*, and Passavanti transpose this order, and in the special description of each impediment, Raymund too transposes the order of his introduction. The Parson, therefore, alone maintains the order of his introduction.

<sup>3</sup> Cf. § 90, v. 1021, § 89, v. 1012, above.

## SUMMA CASUUM POENITENTIAE.

oculis ejus, ad quem nobis sermo. Non ergo te pudeat confiteri Sacerdoti, immo potius Deo, cujus vicarius est. . . .

De tertio, . . . Augustinus :

Est confusio temporalis . . . tali confusione volo confundi, non aeterna, a qua peccator cupio liberari. . . .

Timor, scilicet, satisfaciendi :

cogitandi enim, quod non possent ferre poenitentiam, quae eis imponeretur.

Ad tollendum hoc impedimentum tria similiter adhibentur, scilicet, praesentis poenae modicitas, levitas, et momentanea brevisitas :

ex opposito vero futurae poenae incomparabilis magnitudo, intolerabilis acerbitas, et infinalis aeternitas. . . .

Spes, scilicet,

triplex,

diu vivendi, acquirendi temporales divitias, in quibus quiescat ;

et de nimia Dei misericordia, quae neminem velit damnare.

Contra primum opponit remedium *Jac.*, c. 4 :

Quae est enim vita vestra? . . .

Contra secundum dat remedium ipse Dominus, *Luc.*, 12 : *Homini cujusdam divitis. . . .*

*Job*, 27 : *Dives cum dormierit, nihil secum auferet. . . .*

## THE PERSONES TALE.

and alle hise werkes ; to him may no thing been hid ne covered.

v. 1063 : Men sholden eek remembre hem of the shame that is to come at the day of dome, to hem that been nat penitent and shriven in this present lyf.

v. 1064 :

[v. 1058 : And for to speke first of drede ;

for which he weneth that he may suffre no penaunce ;

v. 1059 : thier-agayns is remedie for to thinke, that bodily penaunce is but short and litel

at regard of the peyne of helle, that is so cruel and so long, that

it lasteth with-outen ende.]

§ 101, v. 1065 : Now for to speken of the hope of hem that been negligent and slowe to shryven hem, that stant in two maneres.

v. 1066 : That oon is, that he hopeth for to live longe and for to purchacen muche richesse for his delyt, and thanne he wol shryven him ; and, as he seith, him semeth thanne tymely y-nough to come to shrifte.

v. 1067 : Another is, surquidrie that he hath in Cristes mercy.

v. 1068 : Agayns the firste vyce, he shal thinke, that oure lyf is in no sikernesse ; and eek that

alle the riches in this world ben in aventure, and passen as a shadwe on the wal.<sup>1</sup>

<sup>1</sup> Cf. *The Shipman's Tale*, v. 8, and *The Marchantes Tale*, v. 71.

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Contra tertium, Gregorius :  
Ad magnam justitiam judicantis pertinet,  
ut nunquam careant supplicio,

qui in hac vita numquam voluerunt  
carere peccato. . . .  
Desperatio est duplex,

prima veniae,

secunda  
perseverandi post veniam obtentam.

Primam inducunt tria, scilicet,

peccati quantitas,  
frequentia,  
et diuturnitas.

Contra primum  
opponitur Passio Christi, quae  
fortior est ad dissolvendum, quam  
peccatum aliquod ad ligandum. . . .

Contra secundum,  
Hieronymus, *de poen.*, dist. 3 :  
Septies in die cadit justus,  
et resurgit . . .

si convertatur ad poenitentiam. . . .

Contra tertium,  
*Psalm.* :

Misericordia Domini ab aeterno usque  
in aeternum super timentes eum . . .

Item circa secundam desperationem,  
scilicet, perseverandi post veniam  
obtentam, apponuntur tria remedia. . . .

De primo, debilis est hostis,  
qui non potest vincere nisi volentem . . .

De secundo, scilicet, de vigore, patet . . .  
Item quia primo inermis, modo armatus

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v. 1069 : And as seith seint Gregorie,  
that it aperteneth to the grete rightwis-  
nesse of god, that nevere shal the peyne  
stinte of hem

that nevere wolde withdrawn hem fro  
sinne, hir thankes. . . .

§ 102, v. 1070 : Wanhope is in two  
maneres :

the firste wanhope is in the mercy of  
Crist ;<sup>1</sup>

that other is that they thinke, that  
they ne mighte nat longe persevere in  
goodnesse.

v. 1071 : The firste wanhope comth of  
that he demeth that he hath sinned

so greetly  
and so ofte,  
and so longe leyn in sinne,<sup>2</sup>  
that he shal nat be saved.

7. 1072 : certes,  
agayns that cursed wanhope sholde he  
thinke, that the passion of Jesu Crist  
is more strong for to unbinde than  
sinne is strong for to binde.<sup>3</sup>

v. 1073 : Agayns the seconde wanhope,  
he shal thinke, that  
as ofte <sup>4</sup> as he falleth  
he may aryse agayn  
by penitence.

And thogh he never so longe have leyn  
in sinne,  
the mercy of Christ is alwey redy to  
receiven him to mercy.

v. 1074 : Agayns the wanhope, that he  
demeth that he sholde not longe per-  
severe in goodnesse, he shal thinke,  
that the feblesse of the devel  
may nothing doon but-if men wol suffren  
him ;

v. 1075 : and eek he shal han strengthe

<sup>1</sup> Cf. § 89, v. 1015, above.

<sup>3</sup> Cf. § 12, above.

<sup>2</sup> Cf. § 86, v. 963, § 88, v. 1004, above.

<sup>4</sup> Cf. § 2, v. 91, above.

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armatura Dei . . .	of the help of god,
Item. . . . associatus exercitui omnium justorum, qui sunt in Ecclesia, et omnium sanctorum, et Angelorum. . . .	and of al holy chirche, and of the pro- teccioun of aungels, if him list. § 103, v. 1076-1080. <sup>1</sup>

The correspondences just quoted really prove without further argument, I think, the Parson's indebtedness to Raymund, both with regard to structure and to phraseology. I may then proceed to my second theme, the Sin Tract of the *P. T.*

At § 17, v. 321, where the Parson fails to expound his second topic of Confession, and in connection with this second topic of Confession in Raymund, the subject of Sin is introduced. The treatment of this topic in Raymund is brief, and hardly interrupts the transition to the third topic of Confession. In the *P. T.*, on the contrary, the exposition of Sin is so full as almost to assume the proportions of a separate treatise. Moreover, from its length and elaboration, the digression interrupts the regular course of the argument, and becomes, as it were, an interpolation between the beginning and the main part of Confession.

This Sin Tract of the *P. T.* may be divided into three sections: (i) Sin in general [ §§ 18-22, vv. 321-386 ]: for this section Raymund's tract has important correspondences with the *P. T.*, although they are not brought together as in the *P. T.*<sup>2</sup>

<sup>1</sup> The Peroration (§ 103, vv. 1076-1080) on the Fruit of Penitence, that is, the endless bliss of heaven, is not mentioned in the Parson's introductory outline (§ 1, 81-83), or in Raymund's, and it appears here as if added in conclusion.

<sup>2</sup> These correspondences are as follows: § 18, v. 321, the sentence introducing Sin corresponds in a general way with Raymund's; v. 331 (Augustine), cf. § 20, v. 357, below; v. 336, cf. Raymund, "ternarius . . . avaritiam," quoted p. 27, above, and cf. I *John*, ii, 16; § 20, v. 357 (Augustine), cf. Raymund, quoted p. 30, above; § 21, vv. 362-364 (Augustine on venial sin), cf. Raymund, quoted p. 7, note <sup>1</sup> above; vv. 371-381 (an almost literal translation from Augustine) cited by Raymund (see p. 18, above) with a cross-reference to the page of the *Summa* where the quotation is given in full. It is quoted in full also by several imitators of Raymund in their versions of this tract (cf. Hostiensis, J. Chappuis, etc.); vv. 385-386, cf. Raymund, quoted p. 30, above. Other quotations from Augustine in this section of the exposition of Sin, I find in the same connection in other penitential tracts which apparently are under obligation to Raymund. Cf. § 21, v. 368, with *Comp.*

(ii) The Circumstances which aggravate Sin [ §§ 85–86, vv. 960–981 ] : this section is expounded by Raymund as the fifth topic of Confession. It is also given substantially in Lorens and in many other authors (cf. *Libellus de modo Conf.*, *Articuli Fidei* and *Floretus*, Passavanti, Cavalca da Pisa, de Chaimis, Thomas de Cabaham, *The Ancren Riwele*, etc.).

(iii) The Seven Deadly Sins [ §§ 23–83, vv. 387–955 ] : these and their “spyces” Raymund enumerates (see p. 27, above). But with this enumeration, he dismisses the subject which is so fully elaborated by the Parson. The subject is also treated with varying fulness in different adaptations of the *Summa* (cf. Hostiensis, J. Chappuis, etc. ; cf. also the compilations, *Pisanella*, *Angelica*, etc.), and in other compilations which show obligation to Raymund (cf. *Libellus de modo Conf.*, *Articuli Fidei* and *Floretus*, *Lo Specchio della vera Penitenzia*, *Speculum Spiritualium*, etc.).

The Seven Deadly Sins are also treated at length by Lorens in his *Somme*, and this exposition contains a considerable number of passages which are similar to passages in the *P. T.* But the similarity for the most part concerns phrases and detached statements which, though like statements of the *P. T.*, are usually far from identical with them.

On the other hand, the agreements already mentioned between the

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*Theol. Verit.*, iii (*De corruptela peccati*), ca. 2 (*De peccati diffinitione*): . . . ab Aug.: Peccare est spreto incommutabili bono, rebus mutabilibus adherere. And with *Libellus de modo Conf.* (from the exposition of the third text): Peccatum, sec. Aug., sic describitur: Peccatum est voluntas retinendi vel consequendi quod iusticia vetat; vel sec. eundem: Peccatum est spreto naturali bono et immutabili rebus mutabilibus adherere; vel sec. eundem: Peccatum est omne dictum vel factum vel concupitum contra legem Dei (cf. *P. T.*, § 85, vv. 958 f.); and cf. § 22, vv. 383 f. with *Comp. Theol. Verit.*, iii, ca. 12 (*De peccato veniali*): . . . sicut videtur beatus Augustinus dicere de beata Virgine. . . . Istud patet per exempla quia nauta potest singula foramina navis in numero obstruere ne aqua intret. Sed non potest anima simul obstruere ut aqua nusquam intret. Unde etiam caritas perfecta non facit quod peccatum veniale non adveniat sed facit quod non duret quemadmodum caminus ignis non facit ut gutta aque sibi non apponatur, sed facit ut apposita cicius extingatur. Perfecta enim caritas statim inflammat hominem ut de peccato veniali doleat et peniteat quod non facit caritas imperfecta. Cf. also, § 85, vv. 958 f., with *Libellus de modo Conf.*, quoted above in connection with § 21, v. 368; *Comp. Theol. Verit.*, iii, ca. 2, fol. 43; *Speculum Aureum*, etc. With § 20, v. 356. cf. *Maunciples Tale*, vv. 340 f.

Sin Tract of the Parson and that of Peraldus are more or less consecutive, and at the same time the statements in question are often not only similar but really identical. These correspondences are as follows :

TRACTATUS DE VICIIS.<sup>1</sup>

II, 6, ii, 2 : Notandum ergo quod vitium superbie quasi rex vitiorum . . . Unde *Ecci.* x : Initium omnis peccati est superbia.

[Cf. *De appetitu proprie excellentie*, quoted after v. 409, below.]

P. T., §§ 23-83, vv. 387-955.

§ 23, v. 387.

v. 388: Of the roote of these sevene sinnes thanne is Pryde, the general rote of alle harmes. . . .

v. 389:

§ 24,<sup>2</sup> vv. 390-406:<sup>3</sup>

§ 25, v. 407 : And yet is ther a privee spece of Pryde.<sup>4</sup> . . . and eek he waiteth or desyreth to sitte, or elles to goon above him in the wey. . . .<sup>5</sup>

<sup>1</sup> The *Tractatus de Viciis* exists in an independent edition (Typis M. Wenssler, Basileae [1470-1475?]). My references, however, are to the edition in which the book on the Vices is preceded by a book on the Virtues. This compilation is entitled, like Lorens's *Somme, Summa Virtutum et Vitiorum* [Basilee, 1497].

<sup>2</sup> With v. 401, cf. § 30, v. 487.

<sup>3</sup> These verses contain a list of the various branches of Pride, together with the definitions of each. For similar lists and definitions, cf. *Bod.* 90, the *Somme* of Lorens, *Articuli Fidei, Speculum Ecclesiae* and the *Mirror of Edmund*, Passavanti, etc. Professor Liddell says (*Acad.*, p. 509) of the similarity between *Bod.* 90 and the *P. T.* with regard to their more than sevenfold division of Pride: "the similarity is the more striking from the fact that most of the mediaeval treatises on the subject make a sevenfold division of Pride, as Lorens does." This sevenfold division is given also by Gregory, *Moral.*, lib. xxxi, c. 45; Migne, LXXVI; *Speculum Ecclesiae* and *Mirror of Edmund*, and by Raymund (cf. p. 27, above, Inanis Gloria). St. Eutropius makes the number eight (Migne, LXXX, 10); cf. also Alcuin (Migne, CI, col. 632), and other authors cited by H. C. Lea, *A History of Confession*, II, 235 f. *Libellus de modo Conf.* has nine branches; *Art. Fidei*, six; *Speculum Spiritualium*, four and five; *Mirour de l'Homme*, five; Peraldus (ii, 6, iii, ca. 36) says: De quibusdam vitiis que procedunt ex Superbia . . . Dicemus autem tantummodo de quinque illorum, licet sint multo plura.

<sup>4</sup> The remarks and illustrations from Lorens which I quote from Dr. Eilers, with regard to this first sin, together with the parallels already quoted in connection with §§ 88-90 (see p. 23, note 3, above), will be sufficient to give an idea of the kind of similarity which exists between the treatise of Lorens and that of the Parson. Of this paragraph Dr. Eilers says (p. 515): "The next section on 'privee spice of pride' has nothing corresponding to it in F" [that is, the *Somme*].

<sup>5</sup> Cf. *Gen. Prol.*, vv. 449 ff.

TRACTATUS DE VICIIS.

[Cf. *De superbia affectus*, quoted after v. 409, below.]

II, 6, iii, 1: Et notandum quod superbia primo dividitur in superbiam interiorem et exteriorem.

Interior autem dividitur in superbiam intellectus et superbiam affectus. Superbia intellectus quattuor habet species. Prima est quando aliquis credit sua bona habere a se. Secunda est: cum aliquis credit a Deo sua bona habere sed suis meritis. Tertia, quando credit se habere quod non habet.

Quarta, quando in opinione sua prefert se aliis.

*Ibid.*, 5-6: Sequitur de superbia affectus, que dividitur in presumptionem et appetitum proprie excellentie . . . De appetitu proprie excellentie que in tres species distinguitur . . . excellentia dominii, excellentia magisterii et excellentia simplicis excessus. . . Unde *Eccii*. vii: Noli querere ab homine ducatum neque a rege cathedram honoris.

[Cf. *ibid.*, 12, fol. 89: Quare

circulus est ante domum,  
si ibi non est vinum venale?]

*Ibid.*, 9: Dictum est de superbia interiori, consequenter dicendum est de superbia exteriori. Vocatur autem superbia exterior aliquid extrinsecum quod a superbia interiore procedit et eam ostendit. Et potest distingui ista superbia secundum diversitatem rerum in quibus super-

P. T., §§ 23-83, vv. 387-955.

v. 408: and swiche semblable thinges; agayns his duetee, per-aventure, but that he hath his herte and his entente in swich a proud desyr to be magnified and honoured biforn the peple.<sup>1</sup>

§ 26, v. 409: Now been ther two maneres of Pryde: that oon of hem is with-inne the herte of man, and that other is with-oute.

[Cf. § 25, v. 408, above.]

[Cf. § 25, v. 407, above.]

v. 410:

v. 411: But natheles that oon of these speses of pryde is signe of that other, right as the gaye leefsel atte taverne is signe of the wyn that is in the celer.

v. 412:

And this is

<sup>1</sup> Dr. Eilers says (*ibid.*): "Upon this [sc. § 25] follows an exposition of a general nature, viz., of the two principal kinds of pride, of which the one comprehends the 16 twigges, already treated: this whole exposition is therefore out of place."



## TRACTATUS DE VICIIS.

P. T., §§ 23-83, vv. 387-955.

bia hominum potest apparere. Potest in manye thinges ;  
 autem apparere superbia hominum vel as in speche and contenance, and in  
 in ipso corpore, vel in lectis, vel in equis, outrageous array of clothing ;<sup>1</sup>  
 vel ornatu, vel amplitudine familie, in  
 conviviis, in edificiis, in deauratis libris,  
 et in cantu.

*Ibid.*, 14: Notandum ergo quod superbus v. 413: for certes,

habitus potest esse culpabilis multis de  
 causis. Prima causa est Preciositas.  
 Unde super *Luc.* xvi, de divite qui indue-  
 batur purpura et bysso, dicit *Glo.*:

Si culpa preciosarum vestium culpa if ther ne hadde be no sinne in clothing,  
 non esset, sermo Dei non ita vigil- Crist wolde nat have noted and spoken  
 anter exprimeret quod dives purpura of the clothing of thilke riche man in  
 et bysso indutus apud inferos torqueretur. the gospel.

Gregorius v. 414: And, as seith Seint Gregorie,  
 Nemo preciosa vestimenta nisi ad that precious clothing is coupable for  
 inanem gloriam querit. . . . the derthe of it,  
 Secunda causa est Mollicies vestium and for his softnesse,

. . . Gregorius: Nemo estimet. . . .

Tertia causa est Extraneitas, quando and for his strangenesse and degysi-  
 scilicet, aliquis vult habere vestes aliis nesse,

dissimiles. . . . Quarta causa est and for the superfluitee,  
 Superfluitas. Potest autem ista super-  
 fluitas esse duplex: vel quoad multitudin-  
 em vel quoad magnitudinem.

or for the inordinat scantnesse of it.

v. 415:

Primo modo est superfluitas  
 in illis qui volunt habere vestes  
 longas ut majores esse videantur. Quod  
 vitium multum abundat in quibusdam  
 prelatiis. . . .

§ 27, v. 416: As to the first sinne, that  
 is in superfluitee of clothinge. . . .

*Ibid.*: Octavo potest esse reprehensibilis  
 habitus vel ornatus propter formam vel  
 compositionem. In forma vero repre-  
 hensibilia sunt ista: Incisio ex parte  
 inferiori, sicut fit in vestibus jocolato-  
 rum; Corrugatio ex parte superiori.

[Cf. v. 419, below.]

v. 417: nat only the cost of embroud-  
 inge, the degyse endentinge or barringe,  
 oundinge, palinge, windinge, or bendinge,  
 and semblable wast of clooth in vanitee;

v. 418: but ther is also costelewe fur-  
 ringe in hir gounes, so much pounson-

<sup>1</sup> "The points treated under the second kind of pride are also found in F.: "Highnes of herte in speche and contenance" are frequently brought forward in F." (Eilers, *ibid.*) Cf. also: plente des beles robes (*Ibid.*, p. 513).

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. . . Perforatio etiam in sotularibus magna videtur fatuitas; cum sotulares integri meliores sint quam perforati.

inge of chisels to maken holes, so muche dagginge of sheres.

*Ibid.*: De caudis mulierum. Hoc vitio laborant domine que longas caudas trahunt post se,

v. 419: forth-with the superfluitee in lengthe of the forseide gounes, trailinge. . .

[Cf. opp. v. 416, above.]

terram preciosis vestibus induentes et de nuditate Christi in pauperibus non curantes; caudis suis pulices colligunt et pulverem movent hominibus; Christum vero quem in tot pauperibus nudum respiciunt et non operiunt.

as wel of man as of womman, that al thilke trailing is verrailly as in effect wasted, consumed, thredbare, and roten with donge, rather than it is yeven to the povre; to greet damage of the forseide povre folk.

[Cf. opp. vv. 417 f.]

420-421:

v. 422: Upon that other syde, to speken of the horrible disordinat scantnesse of clothing, as been thise cutted sloppes or hainselins. . .

*Ibid.*, 19: Sequitur de superbia que apparet in Equitaturis: que quadrupliciter apparet. Primo in multiplicatione equorum . . . secundo in non necessario usu equorum . . . Tertio in nimia exquisitione equorum, sicut accidit illis qui equos volunt habere impinguatos ad pascendum oculos hominum.

vv. 423-431:<sup>1</sup>

v. 432: Also the sinne of aornement or of apparaille is in thinges that apertenen to rydinge, as in to manye delicat horses that been holden for delyt,

Quarto in superbo ornatu equorum, sicut accidit illis qui Christum dimittunt in pauperibus nudum et

that been so faire,

fatte, and costelewe;<sup>2</sup>

v. 433: . . . in to curious harneys, as in sadeles, in crouperes, peytrels, and brydles covered with precious clothing and riche,

<sup>1</sup> Professor Liddell, after showing the likeness between *Bod.* 90 and the *P. T.*, with regard to the sixteen or seventeen-fold division of *Pride*, says (*Acad.*, p. 509): "If the rest of *MS. Bodley 90* were as similar to the *Tale*, we should have no difficulty in deciding the relation between the two; but this is unfortunately not the case. The likeness, as pointed out in my former letter, is rather in the method of treatment than verbal, though here and there similar forms of expression are found in both. In discussing *Pride*, as manifested in extravagant clothing, the French Sermon, unlike *Lorens's Somme*, goes into detail, and the Preacher presents his bill of particulars with the same vindictiveness that is found in Chaucer."

<sup>2</sup> Cf. *Lorens (Eilers)*, p. 513: beles chevauchures.

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famelicum et equos suos phaleris  
deauratis et deargentatis ornant.

*Ibid.*: Unde *Zach.* x:

Confundentur

ascensores equorum. Et xii ejusdem:  
In die illa dicit Dominus: Percutiam  
omnem equum in stupore et ascensorem  
ejus in amentia.

*Ibid.*: Secundum est exemplum  
Christi

qui non legitur equitasse  
sed semel etiam asinasse.

*Ibid.* 20: Sequitur de illa specie superbie  
que in familia apparet. Et notandum  
quod tria possunt esse reprehensibilia in  
familia alicuius potentis. Primum est  
multitudo . . .

secundum est vita inhonesta . . .  
tertium est inutilitas.

[Cf. after v. 441, below.]

*Ibid.*: Tali fatuitate laborant quali labo-  
rat ille qui deferens mel, gauderet eo  
quod multe musce sequerentur eum.

*Sen.*: Multi aliquem comitantur;  
mel musce sequuntur;  
cadavera lupi; frumenta formice;  
predam sequitur turba ista non homines.  
Quanquam familia quam credit superbus  
esse suam potius est familia diabolus; cus-  
todiens eam diabolo.

Vendit etiam eam diabolo.

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barres and plates  
of gold and of silver.<sup>1</sup>

v. 434: For which God seith by Zach-  
arie the prophete, "I wol confounde  
the ryderes of swiche horses."

v. 435: This folk taken litel reward of  
the rydinge of goddes sone of hevene,  
and of his harneys whan  
he rood up-on the asse, and ne hadde  
noon other harneys but the povre clothes  
of hise disciples;  
ne we ne rede nat that  
evere he rood on other beest.

v. 436:

v. 437: And forther, certes pryde is  
greetly notified in holdinge of greet  
meinee,<sup>2</sup>

whan they be of litel profit or  
of right no profit.

v. 438:

v. 439: For certes, swiche lordes sellen  
thanne hir lordshipe to the devel of  
helle, whanne they sustenen the wikked-  
nesse of hir meinee.

v. 440:

v. 441: Thilke manere of folk been the

flyes that folwen the hony, or elles the  
houndes that folwen the careyne.

Swiche forseyde folk  
stranglen spiritually hir lordshipes;

[Cf. v. 439, above.]

<sup>1</sup> Lorens (*ibid.*): l'appareil de son ostel et autre maniere de hernois.

<sup>2</sup> Cf. Lorens (*ibid.*): bele maisnie.

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*Ibid.*, 21: Superbia conviviorum apparet, primo in hoc quod magni et divites invitantur qui non indigent et pauperes relinquuntur.

*Ibid.*: Tertio apparet superbia in varietate ferculorum; et deauratione et splendore eorum ad vanam gloriam.

*Ibid.*: Quarto apparet superbia in vasis aureis et argenteis . . . Quinto apparet superbia in multitudine musicorum instrumentorum.

*Ibid.*, 25: Notandum ergo quod superbia

quandoque oritur ex bonis nature, quandoque ex bonis fortune, quandoque ex bonis gratie.<sup>8</sup>

*Ibid.*: Bona vero nature quedam sunt corporis, quedam anime.

*Ibid.*: Corporis sunt ista: sanitas, fortitudo, agilitas, pulchritudo, nobilitas, libertas.

vv. 442-443:

v. 444: Pryde of the table appereth eek ful ofte; for certes, riche men been cleped to festes, and povre folk been put away and rebuked.<sup>1</sup>

v. 445: Also in excesse of diversemetes and drinks; and namely . . .

v. 446: And eek in to greet preciousnesse of vessel and

curiositee of minstralcie, by whiche a man is stired the more to delycles of luxurie.<sup>2</sup>

vv. 447-449:

v. 450: Now mighte men axe wher-of that

Pryde sourdeth and springeth, and I seye: somtyme it springeth of the goodes of nature, and som-tyme of the goodes of fortune, and som-tyme of the goodes of grace.

v. 451: Certes, the goodes of nature stonden outhur in goodes of body or in goodes of soule.<sup>4</sup>

v. 452: Certes goodes of body been hele of body, as strengthe, delivernesse, beautee, gentrye, franchise.<sup>5</sup>

<sup>1</sup> Dr. Eilers says (p. 515): "'apparail of the table' corresponds to 'appareil de son ostel.' But in F. all these points are enumerated together with others, whilst in E. they are, with the exception of the first, 'speche and contenance,' independently and very fully treated."

<sup>2</sup> Cf. *Pard. Tale*, vv. 151-154.

<sup>3</sup> Dr. Eilers says (*ibid.*) of this section: "The following passage 'the spices that sourdren,' etc., which may be considered to conclude this section, has nothing corresponding to it in this chapter, but the same idea is often to be found in other parts of F." Cf. (p. 512 f.): Vaine gloire is divided into rainciaus according to the three kinds of divine gifts: 1. Li bien de nature (only mentioned) 2. Li bien de fortune (only mentioned) 3. Li bien de grace.

<sup>4</sup> Cf. Lorens (Eilers, p. 512): Li bien de nature (A) devers le cors, (B) devers l'ame.

<sup>5</sup> Cf. Lorens (*ibid.*): (a) Sainteté, (b) Biauté, (c) Force, (d) Proesce, (e) Noblesce, (f) Bone Langue, (g) Bone Voix.

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*Ibid.*: Bona vero anime naturalia sunt ista: rectitudo ingenii, et velocitas, memorie bonitas, potestas tolerandi exercitium spirituale, naturalis dispositio ad virtutes seu virtus naturalis.

*Ibid.*: Bona vero fortune sunt bona exteriora que sunt in potestate hominum, que ab hominibus possunt auferri, ut sunt divitie, delicie, dignitates,

laus seu gloria et gratia humana.

*Ibid.*: Bona vero gratie sunt scientia et virtutes.

*Ibid.*, 26: Notandum tamen quod cum fatuus sit impius qui de bonis suis superbit, valde fatuus est qui de bonis predictis superbit.

*Ibid.*, 27: Quia fatuum sit de bonis corporis sui superbire . . .

*Ibid.*: Specialiter vero fatuum est superbire de sanitate corporis.

Primo quia ista sanitas momentanea est . . . [See "Tertio," below.]

secundo quia corpus hostis familiaris est et ideo multum nocivus. . . .

In majori enim periculo est homo cum hostis ejus sanus sit.

Tertio . . . cum ipsa sanitas ut frequentius occasio sit infirmitatis

anime . . . Homo sanus corpore, infirmus mente.

*Ibid.*:

De fortitudine etiam corporis

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v. 453: Goodes of nature of the soule been good wit, sharp understondynge, subtil engin, vertu naturel, good memorie.<sup>1</sup>  
[Cf. v. 455, below.]

[vertu naturel, above.]

v. 454: Goodes of fortune been

richesses, highe degrees of lordshipes, preisinges of the peple.<sup>2</sup>

v. 455: Goodes of grace been science, power to suffer spiritual travaille . . .<sup>3</sup>

v. 456: Of whiche forseyde goodes, certes

it is a ful greet folye a man to pryden him in any of hem alle.

v. 457: Now as for to speken of goodes of nature . . .

v. 458:

As, for to speken of hele of body; certes, it passeth ful lightly, and eek it is ful ofte encheson of the siknesse of oure soule; for god woot, the flesh is a ful greet enemy to the soule; and therefore, the more that the body is hool, the more be we in peril to falle.

[See above.]

v. 459: Eke for to pryde him in his strengthe of body,

<sup>1</sup> Cf. Lorens (*ibid.*): (B) devers l'ame, (a) cler sens, (b) soutil engin, (c) bone memoire, (d) les vertuz naturels.

<sup>2</sup> Cf. Lorens (*ibid.*): Li bien de fortune, (a) Hautescs, (b) Honors, (c) Richescs, (d) Delices, (e) Prosperitez.

<sup>3</sup> Cf. Lorens (p. 513): Li bien de grace, (a) Vertuz, (b) Bones oevres.

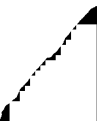
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fatuum est superbire, cum scriptum sit . . . Et cum continua lucta sit inter spiritum et corpus: Caro enim concupiscit adversus spiritum et spiritus adversus carnem. Unde quanto corpus fortius, tanto magis spiritui timendum est. Cf. *Ibid.*: Et ad litteram hanc, videmus frequenter quod fortiores corpore infirmiores sunt mente. Minus enim resistere possunt ire et luxurie et ceteris vitiis. Fatuum etiam est superbire de corporis velocitate; cum corpus sit velut equus quidam in quo hostes infernales ut frequenter ducunt spiritum ad mortem ipsius; ut frequentius quanto iste equus velocior est, tanto facilius spiritus ab hostibus suis capitur. *Ibid.*, 28: De nobilitate etiam carnis fatuum est superbire . . . Primo contemnenda est quia ut frequenter nobilitas carnis meliorem nobilitatem aufert, scilicet, mentis nobilitatem . . . Secundo, contemnenda est quia omnes sumus ex eodem patre et ex eadem matre . . . Quinto vero contemnenda est nobilitas carnis quia materia, quam a parentibus contrahit aliquis ratione cujus nobilem se credit, vile quid est et immundum et erubes-cibile. *Ibid.*: 29: Animi vero nobilitas duplex est: quedam naturalis, de qua *Sen.*:<sup>1</sup> Quis est generosus ad virtutem bene a natura compositus; alia nobilitas est gratuita, quando aliquis gratiam Dei habet qua Dei filius est que custodit eum ut nulli turpitudini serviat.

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it is an heigh folye ;  
for certes, the flesh  
coveiteth agayn the spirit,  
and ay the more strong that the flesh is,  
the sorier may the soule be ;  
v. 460: And, over al this,  
strengthe of body and  
worldly hardinesse  
causeth ful ofte many a man  
to peril and meschaunce.  
v. 461: Eek for to pryde him of his  
gentrye is ful greet folye ;  
for  
ofte tyme the gentrye of the body  
binimeth the gentrye of the soule ;  
and eek  
we ben alle of o fader and of  
.o moder ;  
and  
alle we been of o nature  
roten and corrupt,  
both riche and povre.  
v. 462: For sothe, oo maner gentrye is  
for to preise,  
that apparilleth mannes corage with  
vertues and moralitees,  
and maketh him Cristes child.

<sup>1</sup> Cf. this theme in the *Wife of Bath's Tale*, vv. 253-320.



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*Tullius*: Liber estimandus est qui nulli turpitudini servit.

*Ibid.*: Tunc ille nobilitatem suam integram servare se putet si dedignetur servire vitiis et ab illis superari.

A quo enim quis superatur ejus et servus est. *Bern.*: An non servus cui dominatur iniquitas?

*Ibid.*: Et notandum est quod sex sunt signa vere nobilitatis.

*Ibid.*: Primum est liberalitas . . .

*Ibid.*: Secundum signum nobilitatis est gratitudo seu recognitio beneficii.

*Ibid.*: Tertium signum nobilitatis est mansuetudo et misericordia in ea que sunt ejus subjecta. Et hoc est unum quod valde decens est in his qui potestatem habent.

Unde *Sen.*:

Nullum ex omnibus magis clementia quam regem et principem decet.

*Ibid.*: Idem: Iracundissime ac pro captu pugnacissime sunt apes, et aculeum in vulnere relinquunt. Sed ipse rex sine aculeo est: noluit ipsum natura nec servum esse; nec ultionem que magno constaret petere; telumque detraxit et iram ejus inermem reliquit, exemplar hoc omnibus regibus linquens.

*Ibid.*: Sextum signum nobilitatis est cordis magnitudo qua quis modica contemnit, et magna appetit.

*Ibid.*, 31: Viso quod fatuum sit superbire de nobilitate carnis; consequens est videre quod fatuum sit superbire de aliis bonis que prius nominata sunt . . .

Fatuum etiam est de virtutibus superbire.

Hoc enim est de medicamine vulnerari.

v. 463:

For truste wel, that over what man sinne hath maistrie, he is a verray cherl to sinne.<sup>1</sup>

§ 23, v. 464: Now been ther generale signes of gentillesse . . .

v. 465: . . . and to be liberal . . .

v. 466: Another is, to remembre him of bountee that he of other folk hath receyved.

v. 467: Another is, to be benigne to hise goode subgetis;

wherfore, as seith Senek,

"ther is no-thing more covenable to a man of heigh estaat than debonairetee and pitee.

v. 468: And therfore thise flies that men clepeth bees, whan they maken hir king, they chesen oon that hath no prikke wherwith he may stinge."

v. 469: Another is,

a man to have a noble herte and a diligent, to attayne to heighe vertuose things.

v. 470:

Now certes, a man to pryde him in the goodes of grace is eek an outrageous folye; for thilke yiftes of grace that

<sup>1</sup> Cf. § 9, v. 142, above, and § 66, v. 763, below.

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*Gregorius*: Qui de virtutibus habitis extollitur, quasi de medicamento vulneratur.

sholde have turned him to goodnesse and to medicine, turneth him to venim and to confusion, as seith seint Gregorie.

*Ibid.*: Fatuum est etiam de potestate . . . Et Aug. dicit quod quanto quis in loco superiori, tanto in periculo majori versatur.

v. 471: Certes also, who-so prydedh him in the goodes of fortune, he is a ful greet fool; for som-tyme is a man a greet lord by the morwe, that is a caitif and a wrecche er it be night.<sup>1</sup>

*Ibid.*: Fatuum est etiam superbire de divitiis. Hoc enim est superbire de hoc quod habet majorem molam ad collum quam alii.

v. 472: and somtyme the richesse of a man is cause of his deeth. . . .

Fatuum est etiam superbire de gratia humana, cum scriptum sit, *Prover.*, ult., quod fallax gratia, etc.

v. 473: Certes, the commendacion of the peple is somtyme ful fals and ful brotel for to triste; this day they preyse, tomorwe they blame.<sup>2</sup>

II, 6, iv: De octo Remediis contra Superbiam.

v. 474: § 29, vv. 475-483: Remedium contra peccatum Superbie.<sup>3</sup>

II, 7, i: Post peccatum superbie dicendum est de Invidia, quia ipsa est filia superbie . . .

§ 30, v. 484: After Pryde wol I spoken of the foule sinne of Envye, which is, as by the word of the philosopre, sorwe of other mannes prosperitee;

<sup>1</sup> Cf. the *Words of the Host to the Pardoner*, vv. 8-10, and *K. T.*, vv. 397 f.

<sup>2</sup> Cf. *Cl. Tale*, part 6, vv. 57 f.

<sup>3</sup> With regard to the remedia, Dr. Eilers says (p. 567): "It will be seen that the register of virtues is here given quite as systematically as that of sins and that it is nearly three times as long. In E [that is, the *P. T.*], on the other hand, where the sections on the sins are the fullest, the Remedia, with the exception of the last, are only short Appendices, which in form and contents allow of no comparison either with the sections on the sins, or with the French sections on the virtues." Lorens, moreover, treats his sins as a whole in section III, and his virtues as a whole in section VII. The Parson, Peraldus, *Bod.* 90, *Speculum Spiritualium*, *Summula Raymundi* (J. Chappuis), etc., on the other hand, treat each remedium after the sin to which it corresponds. Beyond this fact, however, that Peraldus agrees with the Parson in expounding each remedium after its corresponding sin, there is no agreement to be noted between the tract of Peraldus and the first six remedia of the *P. T.*, which Dr. Eilers describes as "only short Appendices." But the last remedium of the *P. T.*, whose length distinguishes it from the rest, has some rather significant agreements with the corresponding remedium of Peraldus.



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Invidia, secundum Aug., est dolor felicitatis aliene.

*Ibid.*: Primo . . . vitium istud est peccatum in Spiritum Sanctum. Peccatum in Spiritum Sanctum, secundum unam acceptationem, dicitur peccatum quod est contra bonitatem Dei que Spiritui Sancto appropriatur; et sic omne peccatum quod est ex certa malicia, peccatum est in Spiritum Sanctum. Quod etiam patet per divisionem peccati in Spiritum Sanctum quod dividitur in peccatum Obstationis et Impugnacionis.

Obstinatus in Spiritum Sanctum peccat quia in bonitatem Dei que hominem ad penitentiam expectat . . . et ipse sit ingratus bonitate Dei eam impugnat . . .

*Ibid.*: Impugnatio vero dividitur in impugnacionem veritatis agnate que est in apostatis; et in impugnacionem gratie que est in invidis, qui gratiam Dei que est in hominibus persequuntur et odiunt.

[See above.]

*Ibid.*: Unde . . . invidia erit pessimum vitium. . . .

Pejor est invidia quam avaricia. Avarus enim etsi non vult communicare bona sua, tamen vult quod alii sua communicent. Invidus autem non vult communicare bona sua nec vult quod alius ea communicet.

*Ibid.*: Invidus de ipsa bonitate Dei dolet quod ipsa non est avara hominibus; sibi tamen eam vellet

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and after the word of seint Augustin, it is sorwe of other mannes wele, and joye of othere mennes harm.<sup>1</sup>

v. 485: This foule sinne is platly agayns the holy goost. Al-be-it so that every sinne is agayns the holy goost, yet nathelees, for as muche as bountee aperteneth proprely to the holy goost, and Envye comth proprely of malice, therfore it is proprely agayn the bountee of the holy goost.

v. 485: Now hath malice

two speses, that is to seyn,

hardnesse of herte in wikkednesse. . . .

v. 487: That other spece of malice is, whan a man werreyeth trouthe, whan he woot that it is trouthe. And eek, whan he werreyeth the grace [See below.] that god hath yeve to his neighebores;

and al this is by Envye.

v. 488: Certes, thanne is Envye the worste sinne that is.

For soothly, alle othere sinnes been som-tyme only agayns o special vertu;

v. 489: but certes, Envye is agayns alle vertues and agayns alle goodnesses; for it is sory of alle the bountees of his neighebores;

<sup>1</sup> Cf. *Phisiciens Tale*, vv. 114 ff. Cf. also, vv. 491 f., below.

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esse largam et omnibus aliis avara.  
Immensitatem divine bonitatis vellet  
ad se coartari. . . .

Tertio . . . hoc vitium pure malum est.

*Ibid.*: quia quando diabolus capit  
homines aliis vitiis, ipse  
aliquam delectationem ponit  
tanquam escam,  
sed invidos miserius capit;  
quia sine esca delectationis.  
Invidia enim dolor est et amaritudo.

II, 7, ii: Sequitur de speciebus invidie.  
Et possumus distinguere duas  
species Invidie, scilicet,  
exultationem in adversis proximi, et  
tristitiam

in prosperis. . . .  
naturaliter de bono gaudere debent,  
sed hoc accidit quod malicia quo-  
dammodo in naturam est conversa,  
et ideo de malicia gaudent.

*Ibid.*: Et notandum quod  
exultatio invidi est  
quasi gaudium freneticorum qui de  
hoc gaudent unde flendum esset;  
immo gaudium diabolicum est  
cum sit de malo alterius.

[Cf. II, 9, ii, 6: De diversis speciebus  
Detractionum.]

II, 9, ii, 2: Tertia divisio  
Murmuris

est in Murmur contra Deum  
et Murmur contra proximum.

*Ibid.*: Murmur vero contra Deum  
multiplex potest esse:  
vel de infirmitate,

and in this manere it is divers from  
alle othere sinnes.

v. 490: For wel unnethe is ther any  
sinne  
that it ne hath som delyt in itself,

save only Envye,

that evere hath in itself anguish and  
sorwe.

v. 491: The speses<sup>1</sup> of Envye  
been thise:  
ther is first,

sorwe of other mannes goodnesse and of  
his prosperitee;  
and prosperitee is kindly matere of joye;  
thanne is Envye  
a sinne agayns kinde.

v. 492: The seconde spece of Envye is  
joye of other mannes harm; and that is

propely lyk to the devel,  
that evere rejoyseth him of mannes harm.

vv. 493-498: Of these two speses  
comth bakbyting; and this sinne of  
bakbyting or detraction hath certeine  
speses. . . .

v. 499: After bakbiting cometh  
grucching or murmuracion; and som-  
tyme  
it springeth of inpacience agayns god,  
and somtyme agayns man.

v. 500: Agayns god it is,

whan a man grucceheth  
agayns the peynes of helle,

<sup>1</sup> With these two "speses" of Envy, cf. Raymund's fourth and fifth, p. 27, above.

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vel de paupertate,  
vel de temporis importunitate, vel  
de prosperitate malorum  
et de adversitate bonorum  
et similibus.

*Ibid.*: Omnia mala pene  
sine murmure toleranda sunt quia  
justo Dei iudicio et  
ordinatione eveniunt.

*Ibid.*: Est murmur Invidie, murmur  
Superbie, murmur Avaricie,  
murmur Impacientie, murmur sane Con-  
scientie . . .

De tertio, legitur, *Joh.* xii: Quare hoc  
unguentum non venditur trecentis de-  
nariis?

*Ibid.*: De secundo, legitur, *Luc.* vii:  
Videns Phariseus qui vocaverat eum,  
ait intra se: Hic si esset propheta  
sciret utique que et qualis est mulier  
que tangit eum, quia peccatrix est.

[Cf. opp. v. 502, above.]

*Ibid.*: De primo, sic legitur, *Matt.* xx:  
Et accipientes, murmurabant adversus  
patremfamilias, dicentes. . . .

Cf. *Ibid.*: De Murmure Claustralium:  
Tales enim non Domino Jesu Christo,  
sed ventri suo serviunt, secundum ver-  
bum Apostoli *ad Ro.*, xvi: Ipsi de ventre  
suo deum fecerunt. Juxta illud, *Phil.*  
iii: Quorum deus venter est.<sup>1</sup> Dum  
vero murmur proferunt,  
quasi Pater noster dei sui, scilicet, ven-  
tris dicunt.

[Cf. *Ire.*, § 41, below.]

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or agayns poverté, or los of catel,  
or agayn reyn or tempest; or elles  
grucchet that shrewes han prosperitee,  
or elles for that goode men han adversi-  
tee.

v. 501: And alle thise thinges  
sholde men suffre paciently, for  
they comen by the rightful jgement and  
ordinance of god.

v. 502: Somtyme comth grucching  
of avarice;

as Judas grucedd agayns the Magda-  
leyne, whan she enoynte the heved of  
oure lord Jesu Crist with hir precious  
oynement.

v. 503:

v. 504: Somtyme comth murmure of  
Pryde; as whan Simon the Pharisee  
grucedd agayn the Magdaleyne, whan  
she approached to Jesu Crist, and weep  
at his feet for hir sinnes.

v. 505: And somtyme grucching  
sourdeth of Envye. . .

vv. 506 f.: Murmure eek is ofte  
amonges servaunts, that grucchen whan  
hir sovereyns bidden hem doon leveful  
thinges. . . .

v. 508: whiche wordes men clepen

the develes Paternoster, though so be  
that the devel ne hadde nevere Pater-  
noster, but that lewed folk yeven it swich  
a name.

v. 509: Som tyme grucching comth of  
ire or prive hate, that norisseth rancour  
in herte, as afterward<sup>2</sup> I shal declare.

<sup>1</sup> Cf. *Pard. Tale*, v. 205.

<sup>2</sup> § 41, below.

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[Cf. Ire, § 45, below.]

[Cf. Ire, § 43, below.]

[Cf. Ire, § 42, below.]

Cf. II, 7, iii: De Remediis contra peccatum Invidie . . . Et possunt esse quattuor Remedia.

II, 8, i, 1: Post superbiam et invidiam dicendum est de Ira, quia tam superbia quam invidia frequenter occasio est ire.

*Ibid.*: Iram vero hic intelligimus

appetitum vindicte.

Cf. II, 8, i, 3: Item philosophus: Irrogata injuria ejus est insania qui facit. Numquid non insanus est qui seipsum gladio ire vel odii occidit?

II, 8, ii: Notandum ergo quod est

quedam ira que bona est . . .

Est alia ira que mala est.

*Ibid.*: . . . est quedam ira

que bona est

qua homo irascitur

vitio.

De qua, *Eccs.* vii: Melior est ira risu.

v. 510: Thanne cometh eek bitternesse of herte . . .

v. 511: Thanne cometh discord, that unbindeth alle manere of frendshipe. Thanne comth scorninge . . .

v. 512: Thanne comth accusinge . . .

vv. 513 f.: Thanne comth malignitee . . .

Remedium contra peccatum Invidie.

§ 31, vv. 515-532:<sup>1</sup>

§ 32, v. 533: After Envye wol I discryven the sinne of Ire. . . .

v. 534: And as wel comth Ire of Pryde, as of Envye . . .

§ 33, v. 535: This sinne of Ire, after the discryving of seint Augustin, is wikked wil to been avenged by word or by dede.

v. 536: Ire, after the philosophre, is the fervent blood of man y-quoted in his herte, thurgh which he wole harm to him that he hateth.

v. 537: For certes the herte of man, by eschaufinge and moevinge of his blood, wexeth so trouble, that he is out of alle jugement of resoun.

v. 538: But ye shal understonde that Ire is in two maneres; that oon of hem is good, and that other is wikked.

v. 539:

The gode Ire is by jalouysye of goodnesse, thurgh which a man is wrooth with wikkednesse and agayns wikkednesse;

and therefore seith a wys man, that "Ire is bet than pley."

v. 540: This Ire is with debonairetee, and it is wrooth withouten bitternesse; nat wrooth agayns the man, but wrooth

<sup>1</sup> V. 532, the last in the description of this Remedium, is significant: The spesces of this pas shullen be more largely in hir chaptres folwinge declared.

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[See after v. 543, below.]

*Ibid.*: Est alia ira que mala est qua homo irascitur persone. De qua intelligenda sunt prius dicta. Et hec duas habet species: quedam enim subita est et sine deliberatione rationis,

que venialis est.

*Ibid.*: Alia vero

cum deliberatione et consensu rationis, que mortalis est.

Has duas species tangit David, dicens: Irascimini et nolite peccare, etc.

II, 8, i, 2: Quinque de causis displicet ira multum Deo.

Primo, quia hospitium ejus turbat.

Unde *ad Eph.* iv: Nolite contristari Spiritum Sanctum.

*Gregorius*: Dum ira animum pulsat Spiritui Sancto suam habitationem perturbat; immo quandoque Patrem et Filium et

Spiritum Sanctum de hospicio suo expellit et diabolum introducit . . .

Secundo, imaginem Dei in templo ejus dissipat;

*Ibid.*: et imaginem diaboli ibi ponit.

*Ibid.*: Quattuor vero de cr̄usis placet ira diabolo. Primo, quia valde potens est ad impugnationem hominum et destructionem boni; quia ira est ignis spiritualis.

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with the misdede of the man; as seith the prophete David: Irascimini et nolite peccare.

v. 541: Now understondeth, that wikked Ire

is in two maneres, that is to seyn, sodeyn Ire or hastif Ire, withouten avisement and consentinge of resoun.

v. 542: The mening and the sens of this is, that the resoun of man ne consente nat to thilke sodeyn Ire; and thanne it is venial.

v. 543: Another Ire is ful wikked, that comth of felonye of herte avysed and cast biforn; with wikked wil to do vengeance, and therto his resoun consenteth; and soothly this is deedly sinne. [See v. 540, above.]

v. 544:

This Ire is so displeasnt to god,<sup>1</sup> that it troubleth his hous

and chaceth the holy goost out of mannes soule, and wasteth and destroyeth the lyknesse of god, that is to seyn, the vertu that is in mannes soule;

v. 545: and put in him the lyknesse of the devel, and binimeth the man for god that is his rightful lord.

v. 546: This Ire is a ful greet plesauce to the devel;

for it is the develes fourneys, that is eschaufed with the fyr of helle.

<sup>1</sup> Cf. *Somnours Tale*, vv. 297 f.

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Unde sicut ignis naturalis  
potentior est ad destructionem  
quam alia elementa, sic  
ira que est ignis spiritualis, etc.

Cf. II, 8, i, 3: Homo iracundus est velut  
rhamnus ignem ex se producens ad im-  
petum venti, secundum Josephum.  
Sic iracundus  
ad ventum superbie ignem ire ex se  
producit.

II, 8, i, 2: Proximo etiam multum nocet  
ira;

quia fere omnia mala que  
inferunt homines sibi invicem  
procedunt ex ira.

*Ibid.*: Tertio placet diabolo . . .

Homo enim iratus  
non timet facere quodcunque  
diabolus precepit sibi . . .

Ipsi Deo et Matri ejus non parit quin  
contumeliis eos afficiat.

Cf. II, 8, i, 2: Quarto quia nullum vitium  
sic contemnit Deum quam ira.

*Ibid.*: Tertio nocet ira anime; et hoc  
multipliciter . . . secundo nocet ira  
anime ei omnia bona auferendo;  
aufert enim misericordiam . . .  
aufert etiam homini ira veram justiciam.

*Ibid.*: Quinto displicet Deo ira,  
quia Deo aufert dominium suum  
in homine, . . .

Tertium damnum est amissio sui ipsius.

II, 8, ii: De divisionibus ad iram perti-  
nentibus . . .

Ira vero que cum deliberatione est,  
si inveterascit, odium dicitur.

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v. 547: For certes, right so as fyr  
is more mighty to destroyen erthely  
things than any other element, right so  
Ire is mighty to destroyen alle spirituel  
things.

v. 548: Loke how that fyr of smale  
gledes, . . . wollen quike agayn when  
they been touched with brimstoon;  
right so Ire wol everemo quiken agayn,  
when it is touched by the pryde that is  
covered in mannes herte.

vv. 549-553:

§ 34, vv. 554-556:

v. 557: Certes, this cursed sinne any-  
eth bothe to the man him-self and eek to  
his neighebor.

For soothly, almost al the harm that  
any man dooth to his neighebor  
comth of wratthe.

v. 558:

For certes, outrageous wratthe  
doth al that  
evere the devel him comaundeth;  
for he ne spareth neither Crist, ne his  
swete mooder.

v. 559: And in his . . . Ire, . . . fel-  
eth in his herte ful wikkedly, bothe of  
Crist<sup>1</sup> . . .

v. 560: Is nat this a cursed vice? Yis,  
certes. Allas!  
it binimeth from man his wit and his  
resoun, and al his debonaire lyf espirituel  
that sholde kepen his soule.

v. 561:

Certes it binimeth eek goddes due lord-  
shipe, and that is mannes soule. . . .  
It reveth him the quiete of his herte, and  
subverteth his soule.

§ 35, v. 562: Of Ire comen thise stink-  
inge engendures :

<sup>1</sup> Cf. § 35, v. 581, below.

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Est enim odium Ira inveterata  
*Ibid.*, 1 : Provenit autem ex ira, lis.  
*Ibid.* : Ex ira etiam sequuntur guerre,  
 incendia, homicidia,  
 et alia injectio manuum injusta, et rapina  
 et similia.

De lite non dicemus modo, quia de illa  
 dicitur cum aliis peccatis lingue. De  
 rapina vero dictum est in tractatu de  
 avaricia. De aliis vero hic dicemus. Et  
 primo de guerra.

II, 8 iii : Primum malum quod de guerra  
 sequitur est odium . . .

*Ibid.* : Illi autem qui sunt in peccato odii,  
 homicide sunt, juxta verbum  
 Johannis in prima Canonica sua.

*Ibid.*, 3 : Et notandum quod quattuor  
 peccata dicuntur clamare ad Deum, sci-  
 licet, oppressio innocentium . . .

Et detentio mercedis mercenariorum . . .

*Ibid.* : In oppressione vero innocentium  
 et detentione mercedis aufertur pauperi-  
 bus vita eorum, et ideo a Deo quasi  
 homicidium reputatur.

Unde *Ecl.* xxxiii :

Panis egentium vita pauperis est ; qui  
 defraudat illum, homo sanguinis est. Et  
*ibidem* : Qui aufert in sudore panem,  
 quasi qui occidit proximum suum.

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first hate, that is old wratthe ;  
 discord. . . .

v. 563 : And thanne cometh werre,

and every manere of wrong that man  
 dooth to his neighebores, in body or in  
 catel.

v. 564 : Of this cursed sinne of Ire  
 cometh eek manslaughter. And under-  
 stonde wel, that homicide that is man-  
 slaughtre, is in diverse wyse. Som  
 manere of homicide is spirituel, and  
 som is bodily.<sup>1</sup>

v. 565 : Spirituel manslaughter is in  
 six things. First, by hate ; as seint  
 John seith, "he that hateth his brother  
 is homicide."

vv. 566-567 :<sup>2</sup>

v. 568 : Of which seith Salomon . . .

in withholdinge or abregginge of the  
 shepe (or the hyre), or the wages of ser-  
 vaunts, or elles in usure or in with-  
 drawinge of the almesse of povre folk.

v. 569 :

For which the wyse man seith, "fedeth  
 him that almost dyeth for hongre" ; for  
 soothly,

but-if thou fede him, thou sleest him ;

and alle these been deedly sinnes.

<sup>1</sup> Cf. *Somnours Tale*, vv. 301 f.

<sup>2</sup> Cf. § 30, vv. 493 ff., above, and § 64, v. 752, below.

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Cf. II, 9, ii, 1: Quarto facit ad detestationem hujus peccati perversitas magna que est in peccato isto. Multum enim perversi sunt homines blasphemii, qui bona que agunt sibi attribuunt; mala vero Deo ascribunt.

II, 9, ii, 3: Et notandum quod multis modis solent homines peccatum suum excusare vel defendere.

Alii propter infirmitatem carnis . . .

Alii multitudine peccantium

[Cf. opp. v. 585, below.]

Alii vero excusant se per juventutem suam, qui videntur dicere quod juventutem suam a diabolo teneant; cum credant diabolo in juventute esse serviendum.

*Ibid.*: Alii vero excusant se per nobilitatem suam.

II, 9, ii, 4: Sequitur de peccato perjurii: . . .

*Ibid.*: Septem que sacra scriptura dissuadet circa juramentum . . .

Unde *Deut. v*: Non usurpabis nomen Dei tui frustra . . .

Unde *Matth. v*: Ego autem dico vobis: Non jurare omnino,

neque per celum quia thronus Dei est; neque per terram quia scabellum pedum ejus est.

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vv. 570-579: Bodily manslaughter is . . .

v. 580: Yet comen ther of Ire. . . .

as he that arretteth upon god, or blameth god, of thing of which he is him-self gilty; or . . .

v. 581: <sup>1</sup>

v. 582-583:

v. 584: . . . than wole he . . .

deffenden or excusen his sinne <sup>2</sup>

by unstedefastnesse of his flesh;

or elles he dide it for to holde companye with hise felawes, or elles, he seith, the fend entyced him;

v. 585: or elles he dide it for his youthe,

[Cf. v. 584, above.]

or elles his complexioun is so corageous, that he may nat forbere; or elles, it is his destinee, as he seith, unto a certein age; or elles, he seith, it cometh him of gentillesse of hise auncestres; and semblable thinges.

v. 586:

v. 587: After this, thanne cometh swering,

that is expres agayn the comandement of god . . .

v. 588: God seith: "thou shalt not take the name of thy lord god in veyn or in ydel." Also oure lord Jesu Crist seith by the word of seint Matthew: <sup>3</sup>

Nolite jurare omnino:

v. 589: ne wol ye nat swere in alle manere; neither by hevене, for it is goddes trone; ne by erthe, for it is the bench of his feet . . . <sup>4</sup>

v. 590:

<sup>1</sup> Cf. § 34, v. 559, above.

<sup>3</sup> Cf. *Pard. Tale*, vv. 305 f.

<sup>2</sup> Cf. § 24, v. 400.

<sup>4</sup> Cf. *Pard. Tale*, vv. 305 f.



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*Ibid.*:

*Hiere.* iv: ubi sic legitur:  
Jurabis, vivit Dominus in veritate  
et in iudicio et in justicia.

*Ibid.*: Decimum est hoc quod peccatum  
istud replet hominem iniquitate.  
Unde *Eccl.* xxiii: Vir multum jurans  
replebitur iniquitate; et  
non discedit a domo illius plaga.

*Ibid.*: Sextum est hoc, quod cum in  
nomine Jesu flectatur omne genu,  
celestium, terrestrium, et infernorum, ut  
legitur ad Phil. ii. . . .

II, 9, ii, 5: Sequitur de peccato menda-  
cii . . . Est autem mendacium, secundum  
Aug., falsa significatio vocis  
cum intentione fallendi.

*Ibid.*: Sequitur de divisionibus mendacii  
que multe sunt. Primo est in octo mem-  
bra sive octo species quas ponit Aug., in  
li. *De Mendacio* . . .

secunda est quod  
nulli prodest et alicui obest;  
tertia est quod  
uni prodest et  
alii obest;

*Ibid.*: Sexta quod nulli obest et alicui  
prodest  
ad pecuniam ejus servandam;  
septima quod nulli nocet et alicui prodest

v. 591: For Cristes sake, ne swereth nat  
so sinfully, in dismemberinge of Crist . . .<sup>1</sup>

v. 592: And if so be that the lawe com-  
pelle yow to swere, thanne rule yow after  
the lawe of god in youre sweringe, as seith  
Jeremye, quarto capitulo,  
"Jurabis in veritate,  
in iudicio et in justicia . . ."<sup>2</sup>

v. 593: . . .

that every greet swerere,  
nat compelled lawefully to swere,  
the wounde<sup>3</sup> shall nat departe from his  
hous . . .

vv. 594-597:

v. 598: Take kepe eek how that the  
precious name of Crist, as seith seint  
Paul  
ad Philipenses secundo . . .

v. 599:

§ 36, v. 600: . . . muche worse is for-  
swering falsly, and yet nedelees.<sup>4</sup>

vv. 601-607:<sup>5</sup>

§ 39, v. 608: Now wol I speken of  
lesinges, which generally is  
fals significacioun of word,  
in entente to deceyven his evenecristene.

v. 609:

Som lesinge is of which ther comth  
noon avantage to no wight;  
and som lesinge turneth to the ese or  
profit of o man, and  
damage of another man.

v. 610: Another lesinge is for

to saven his lyf or his catel.

<sup>1</sup> Cf. *Pard. Tale*, vv. 144-147, 380.

<sup>2</sup> Cf. *Pard. Tale*, vv. 320-322.

<sup>3</sup> With v. 603, cf. *Pard. Prol.*, vv. 22 f.

<sup>4</sup> Cf. *Pard. Tale*, vv. 306-309.

<sup>5</sup> Cf. *Pard. Tale*, vv. 303 f.

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ad vitam corporis servandam ;  
 quarta est quod fit sola  
 mentiendi fallendique libidine ;  
 quod est mirum mendacium, sicut dicit  
 beatus Aug.

Cf. *Ibid.* : Quinta quod fit  
 cupiditate placendi de suavi eloquio.

II, 9, ii, 7 : Sequitur de peccato  
 Adulationis.

*Ibid.* : Notandum ergo quod adulatio,  
 sicut quidam dixit,  
 est perversa laudatio . . .  
 Notandum ergo quod  
 adulator nutrix diaboli est,  
 filios diaboli lactans lacte  
 adulationis.

Cf. *Ibid.* : *Prover.* xvi :

Vir iniquus lactat amicum suum . . .

*Ibid.* : Item sunt incantatores diaboli qui  
 faciunt hominibus de se credere que ipsi  
 volunt

*Terentius* : Adulator homines prorsus  
 insanos ex stultis facit.

*Ibid.* : Adulator etiam  
 proditor est. Sub spe enim osculi  
 ad modum Jude hominem tradit hostibus  
 suis.

*Ibid.* : Ipsi etiam sunt sacerdotes diaboli,  
 homines vivos sepelientes.

Unde *Matth.* viii : Dimitte mortuos sepe-  
 lire mortuos suos. De quo loquens,  
 Gregorius dicit : Tunc mortuus mortuum  
 sepelit, cum peccator peccatorem aggere  
 adulationis premit.

*Ibid.*, 8 : Sequitur de peccato Maledic-  
 tionis.

Maledictionem vero hic intelligo,

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[See above.]

Another lesinge comth  
 of delyt for to lye . . .

v. 611 : Som lesinge comth, for he  
 wole sustene his word ; and som lesinge  
 comth of recchelesnesse, with-outen  
 avyseyment ; and semblable thinges.

§ 40, v. 612 : Lat us now touche the  
 vyce of flateringe. . . .

v. 613 : Flaterye is generally

wrongful preisinge.

Flatereres been the develes norices, that  
 norissen hise children with milk of  
 losengerie.

v. 615 : For sothe, Salomon seith, that  
 " flaterie is wors than detraccioun." . . .

v. 616 : Flatereres been the develes  
 enchauntours ; for they make a man to  
 wene of him-self be lyk that he nis nat  
 lyk.

v. 616 : They been lyk to Judas that bi-  
 trayed god ; and thise flatereres bitray-  
 sen a man to sellen him to his enemy. . . .

v. 617 : Flatereres been the develes  
 chapelleyens, that singen evere *Placebo*.<sup>1</sup>

v. 618 : I rekene flaterye in the vyces  
 of Ire . . .

§ 41, 619 : Speke we now of swich  
 cursinge as comth of irous herte.

Malisoun generally may be seyde

<sup>1</sup> Cf. *Somnours Tale*, v. 367.

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mali imprecationem . . .

Tertio . . . primum malum est  
amissio regni eterni.

Unde I *ad Cor.*, vi: Neque maledici,  
neque rapaces regnum Dei possidebunt.

*Ibid.*: Aliud malum est quod maledictio  
quam aliquis facit,  
super caput maledicentis revertitur.

Unde *Prover.*, xxvi: Sicut avis . . .

*Ibid.*: Precipue vero  
cavendum est parentibus a maledictione  
filiorum. . . .

Valde impium est quod mater optat  
malum filio quod non licet ei diabolo  
optare.

*Ibid.*, 9: Sequitur de peccato  
Convitii, a quo peccato primo deberet  
cohibere homo quod convitium  
multum vulnerat cor ejus cui dicitur . . .

Secundo . . . quod convitium  
charitatem seu amicitiam destruit . . .  
Unde *Ecci.*, xxii: Mittens . . .

*Ibid.*: Tertio . . . quod non de facili fit  
concordatio post convitium dictum . . .

Sexto . . . Unde *Matth.* v: Qui dixerit  
fratri suo, Fatue, reus erit Gehenne ignis.

*Ibid.*: Quia valde perversus sit qui  
convitium dicit; ex hoc potest patere quia  
aut convitium quod ipse dicit est  
malum pene,

aut malum culpe.

*Ibid.*: Si  
malum pene est,  
cum malum pene a Deo sit, ipse di-  
cendo opprobrium homini,  
exprobrat creatori ejus.

*Ibid.*: Si vero est  
malum culpe,

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every maner power or harm.

Swich cursinge

bireveth man fro the regne of god,  
as seith saint Paul.

v. 620: And ofte tyme swich cursinge  
wrongfully

retorneth agayn to him that curseth,  
as a brid . . .

v. 621: And over alle thing men oghten  
eschewe to cursen hir children,

and yeven to the devel hir engendrure . . .  
certes, it is greet peril and greet sinne.

§ 42, v. 622: Lat us thanne speken of  
chydinge and reproche,  
whiche been

ful grete woundes in mannes herte;  
for they

unsowen the semes of frendshipe in  
mannes herte.

v. 623: For certes, unnethes may a  
man pleylny been accorded with him  
that hath him openly revyled and re-  
preved in disclaundre.

This is a ful grisly sinne, as Crist seith  
in the gospel.

v. 624: And tak kepe now, that he  
that repreveth his neighebor,  
outhere he repreveth him by  
som harm of peyne that he hath on his  
body, as "mesel," "croked harlot,"  
or by som sinne that he dooth.

v. 625: Now if he repreve him by  
harm of peyne,  
thanne

turneth the repreve to Jesu Crist; for  
peyne is sent by the rightwys sonde  
of god, be it meselrie, or maheym, or  
maladye.

v. 626: And if he repreve him un-  
charitably of sinne, as, "thou holour,"

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diabolicum est gaudere  
de hoc quod  
aliquis illud commiserit.

*Ibid.*: Septimo . . . quia  
dicere convitium libenter homini  
signum est impietatis et magne per-  
versitatis. Unde *Prover.*, x: Labia. . .  
Cum ex abundantia cordis, os loquatur,  
*Matt.* xii, vitiosum est cor unde fre-  
quenter exit convitium.

*Ibid.*:

Specialiter autem cavendum est ne con-  
vitium correctioni admisceatur. . . .  
Nisi enim homo caveat sibi,  
ipse ignem incendit

quem debuit extinguere et  
occidit quem debuit  
sanare et tenetur de damno quod verbum  
incaute ab eo prolatum fecerit.

*Ibid.*: Ad secundum, pertinet illud,  
*Proverb.* xv.: Lingua placabilis  
lignum vite, . . . Occasio enim  
vite spiritualis est illis quos  
corripit. Sed lingua immoderata  
conteret spiritum tam corripientis  
quam ejus qui corripitur.

*Ibid.*, 10: Sequitur de peccato  
Contentionis . . . Unde Aug.:  
Nihil est similius actibus demonum quam  
litigare. Unde servos diaboli non Dei  
se ostendunt qui litigant,  
II *ad Timoth.*, ii: Servus Domini  
non oportet litigare.

*Ibid.*: Et licet universaliter declinanda sit  
contentio,  
precipue tamen cum quinque personis. . .  
Item cum propria uxore. Ex quo enim

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"thou dronkelewe harlot," and so forth;  
thane  
aperteneth that to the rejoysinge of the  
devel, that evere hath joye that  
men doon sinne.

v. 627: And certes,  
chydinge  
may nat come but out of a vileyns herte.  
For  
after the habundance of the herte speketh  
the mouth ful ofte.

v. 628: And ye shul understonde that  
loke, by any wey, whan any man shal  
chastyse another, that  
he be war from chydinge or reprevinge.

For trewely, but he be war,  
he may ful lightly quiken the fyr of  
angre and of wratthe,  
which that he sholde quenche, and per-  
aventure sleeth him which that he mighte  
chastyse with benigntee.

v. 629: For as seith  
Salomon, "the amiable tonge  
is the tree of lyf,"  
that is to seyn, of lyf espirituel:  
and sothly, a deslavee tonge  
sleeth the spirites of him that repreveth  
and eek of him that is repreved.

v. 630: Lo, what seith  
seint Augustin:  
"ther is no-thing so lyk the develes<sup>1</sup>  
child as he that ofte chydeth."

Seint Paul seith eek: "I, servant of god,  
bihove nat to chyde."

v. 631: And how that chydinge be a  
vileyns thing bitwixe alle manere folk,  
yet it is certes most unconvenable bitwixe  
a man and his wyf;

<sup>1</sup> Cf. *W. B. Prol.*, v. 244.



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aliquis litem habere ceperit  
cum uxore, nunquam habebit quietem.

*Prover.*, xix: Tecta  
jugiter perstillantia et  
litigiosa mulier comparantur.

*Ibid.*: Qui in domo perstillanti est,  
quando vult declinare unum stilli-  
cidium in uno loco,  
invenit illud in alio, . . .  
Sic vir et uxor quietem non inveniunt ex  
quo ceperint litigiosi esse.

*Ibid.*: Unde *Prover.*, xvii: Melior est  
buccella sicca cum gaudio, quam  
domus plena victimis cum jurgio.

*Ibid.*, II: Sequitur de Derisione

quam mali faciunt bonis. De qua brevi-  
ter pertransimus, cum de ea dictum sit in  
tractatu, *De Ornatu*,  
in capitulo, *De Verecundia*.  
From cross reference cited in  
sentence above (II, 6, iii, 17):  
Irrisores sunt ut bufones venenati,  
qui pati nequeunt odorem  
vinee domini florentis.

*Ibid.*: Ipsi videntur esse socii demonum,  
et in lucro et in damno; si diabolus  
aliquem amittit, dolet tanquam de pro-  
prio damno;  
si autem diabolus lucratur aliquem, sicut  
fit cum aliquis vadit ad postibulum vel  
ad tabernam, gaudent tanquam de pro-  
prio lucro.

[See above.]

*Ibid.*: Irrisores sunt adversarii  
Salvatoris, quia

for

there is nevere reste.

And therfore seith Salomon, "an hous  
that is uncovered and droppinge, and  
a chydinge wyf, been lyke."<sup>1</sup>

v. 632: A man that is in a droppinge  
hous in many places, though he eschewe  
the droppinge in o place,  
it droppeth on him in another place;  
so fareth it by a chydinge wyf. But she  
chyde him in o place, she wol chyde him  
in another.

v. 633: And therfore, "bette is a  
morsel of breed with joye than  
an hous ful of delyces, with chydinge,"  
seith Salomon.

v. 634: Seint Paul seith. . . .<sup>2</sup>

§ 43, 635: Afterward speke we of  
scorninge, which is a wikked sinne; and  
namely,

whan he scorneth a man for hise gode  
werkes.

v. 636: For certes,

swiche scorneres faren lyk the foule tode,  
that may nat endure to smelle  
the sote savour of the vyne whanne it  
florisseth.

v. 637: Thise scorneres been parting  
felawes with the devel;

for they han joye whan the devel winneth,

and sorwe whan he leseth.

v. 638: They been adversaries  
of Jesu Crist; for

<sup>1</sup> Cf. *W. B. Prol.*, vv. 278 ff., *Melibeus*, § 15, 2276.

<sup>2</sup> Cf. *W. B. Prol.*, vv. 160 f.

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qui summe Salvatori placet  
 ipsi odio habent, scilicet,  
 salutem animarum,  
 II, 9, ii, 12: Sequitur de peccato  
 pravi consili, . . . primo,  
 quod pravus consiliarius  
 proditor est. Decipit enim eum qui  
 in eo confidit. . . .  
 Unde *Prover.*, xxvi: Sicut noxius . . .  
 Tertio . . . illud consilium quod ipse  
 vult dare contra aliquos,  
 primo dat contra seipsum.  
*Ibid.*: Istud enim habet justicie  
 omnis injusticia, quod quicumque  
 vult nocere alii, primo noceat sibi.  
 . . . Unde *Eccii.* xxvii: Qui fodit foveam,  
 incidit in eam.  
 [See above.]

*Ibid.*: A quibus personis consilium su-  
 mendum est. Cavendum etiam est  
 homini ne consilium querat a juveni-  
 bus. . . .

Item cavendum est homini  
 ne amatores hujus mundi consulat  
 de salute anime sue . . .  
 Cavendum est etiam homini ne consilium  
 cum stulto habeat.

*Ibid.*, 13: Sequitur de peccato  
 eorum qui seminant discordias, a quo  
 peccato primo deberet homines cohibere  
 hoc, quod illud peccatum adeo est  
 exosum Deo . . . Nec mirum  
 si Deus odiat eos qui seminant discordias  
 in ecclesia.

*Ibid.*: Magis enim videntur nocere ei

qui hoc faciunt quam qui  
 proprium corpus ejus crucifixerunt.  
 Plus enim dilexit Christus  
 corpus ecclesie  
 quam corpus proprium;

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they haten that he loveth,  
 that is to seyn,  
 salvacion of soule.

§ 44, v. 639: Speke we now  
 of wikked conseil;  
 for he that wikked conseil yeveth  
 is a traytour. For he deceyveth him  
 that trusteth in him,  
 ut Achitofel ad Absolonem.  
 But natheless, yet is his wikked conseil

first agayn him-self.  
 v. 640: For,  
 [See below.]

as seith the wyse man, every fals livinge  
 hath this propretee in him-self, that he  
 that wole anye another man, he anyeth  
 first him-self.

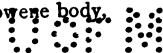
v. 641: And men shul understonde,  
 that man shal nat taken his conseil of

fals folk, ne of angry folk, or grevous  
 folk, ne of folk that loven specially to  
 muchel hir owene profit,  
 ne to muche worldly folk,  
 namely, in conseilinge of soules.

§ 45, v. 642: Now comth the sinne  
 of hem that sowen and maken discord  
 amonges folk,  
 which is a sinne that  
 Crist hateth outrely; and no wonder is.

For he deyde for to make concord.

v. 643: And more shame do they to  
 Crist,  
 than dide they that  
 him crucifyede;  
 for god loveth bettre,  
 that frendshipe be amonges folk,  
 than he dide his owene body.



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cum pro corpore ecclesie corpus proprium morti exposuerit. . . .

Tertio. . . . opus illud diabolicum est et contrarium operi Christi. . . . Hac de causa filius Dei venit in mundum ut pacem reformaret in mundo.

Ad diabolum vero pertinet dispergere.

*Ibid.*, 14: Sequitur de peccato bilinguim. Bilingues autem dicuntur qui male loquuntur de hominibus in absentia, et bona in presentia; vel qui pretendunt quod bona intentione dicant, vel causa joci, illud quod proferunt; cum malam habeant intentionem.

*Ibid.*, 17: Sequitur de secretorum revelatione. . . . Tertium est hoc quod si aliquis infamatus fuerit illa revelatione, vix potest ei restitui damnum quod suscepit.

*Ibid.*, 18: Sequitur de peccato indiscrete comminationis. . . . quia multa comminatur, qui nunquam facturus sit.

*Ibid.*, 20: Sequitur de verbo ocioso et quid sit. Notandum ergo quod verbum ociosum, secundum Hiero., est quod sine utilitate loquentis dicitur, aut audientis.

*Ibid.*: Quarto deberet cohibere homines a verbo ocioso hoc quod [See below.]

omnia verba ad examen Dei venient. Unde *Matth.* xii: De omni verbo. . . . Aliqui vero sunt qui non multum curant cavere a verbis ociosis, vel ab aliis venialibus peccatis, eo quod talia peccata sibi parva videntur. . . .



the which that he yaf for untee.

Therefore been they lykned to the devel,

that evere been aboute to maken discord.

§ 46, v. 644: Now comth the sinne of double tonge; swiche as speken faire biforn folk, and wikkedly bihinde; or elles they maken semblant as though they speke of good intencion, or elles in game and pley,

and yet they speke of wikked entente.

§ 47, v. 645: Now comth biwreying of conseil, thurgh which a man is defamed; certes, unnethe may he restore the damage.

v. 646: Now comth manace, that is an open folye; for he that ofte manaceth, he threteth more than he may perfourne ful ofte tyme.

v. 647: Now comth ydel wordes,

that is withouten profit of him that speketh tho wordes, and eek of him that herkneth tho wordes. . . .

v. 648: And al-be-it that ydel wordes

been som tyme venial sinne, yet sholde men douten hem; for we shul yeve rekeninge of hem bifore god.

[See above.]

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*Ibid.*, 21 : Sequitur de multiloquio  
 . . . Quarto vero hoc quod  
 in multiloquio non deerit peccatum, ut  
 legitur, *Prover.*, x, et in *Ecci.*, xx: Qui  
 multis utitur verbis, ledit  
 animam suam. Et *Ecci.*, v: In multis  
 sermonibus, inveniatur stulticia.  
*Ibid.* : Unde quidam philosophus  
 interrogatus quomodo quis  
 hominibus posset placere, inquit:  
 Si gesseris optima, et  
 locutus fueris pauca.  
*Ibid.*, 23 : Sequitur de  
 Scurrilitate que a stultis Curialitas dicitur,  
 id est, Jocularitas; sicut dicit *Glo.*  
 super *Epistolam ad Eph.*, v, contra quod  
 peccatum. . . .  
 Notandum ergo quod scurra est velut  
 capra vel simia cum quibus ludit  
 diabolus et homines excitat ad risum.

[Cf. above, *Eph.* v.]  
*Ibid.* :

Ipsi consolatores  
 eorum qui laborant  
 in servitio diaboli.  
 Tractatus nonus de peccato lingue.

II, 9, iii : De octo Remediis contra  
 peccatum lingue. II, 8, iv : De Remediis  
 contra Iram propriam et alienam.

Cf. II, 5, i : Post peccatum avaricie,  
 dicendum est de peccato accidie, quia  
 pigritia interdum ex avaricia sequitur.

II, 5, ii, 1 : Dicto de his que faciunt  
 ad detestationem accidie, consequenter

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 v. 649: Now comth janglinge<sup>1</sup>

that may nat been withoute sinne.

And, as seith Salomon,  
 "it is a sinne of apert folye."  
 v. 650: And therefore a philosophre  
 seyde, whan men axed him how that men  
 sholde plesse the peple; and he answerede,  
 "do many gode werkes, and  
 spek fewe jangles."  
 v. 651: After this comth the sinne of

[See below.]  
 japeres, that been  
 the develes apes;<sup>2</sup>  
 for they maken folk to laughe at hir  
 japerie, as folk doon at the gaudes of an  
 ape.  
 Swiche japeres deffendeth seint Paul.  
 v. 652: Loke how that vertuouse wordes  
 and holy conforten hem that travaillen in  
 the service of Crist; right so  
 conforten the vileyns wordes and knak-  
 kes of japeris hem that travaillen  
 in the service of the devel.

v. 653: Thisse been the sinnes that  
 comen of the tonge, that comen of Ire  
 and of other sinnes mo.  
 Sequitur Remedium contra  
 peccatum  
 Ire: §§ 48-49, vv. 654-676:  
 § 53, vv. 677-685: After the sinnes of  
 Envie and of Ire, now wol I speken of  
 the sinne of Accidie . . .

§ 54, v. 686:  
 v. 687: Of Accidie comth first,

<sup>1</sup> Cf. § 24, v. 406, above.

<sup>2</sup> Cf. *T. and C.*, i, st. 131.



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dicendum est de diversis speciebus vitiorum que ad accidiam pertinent. Videntur autem ista xvi vitia ad accidiam pertinere: Tepiditas, Mollicies, Somnolentia, Ociositas, Dilatio, Tarditas, Negligentia, Imperfectio sive Imperseverantia, Remissio, Dissolutio, Incuria, Ignavia, Indevotio, Tristicia, Tedium vite, Desperatio.

Tepiditas est parvus amor boni . . . Facit autem tepiditas multa mala in homine: primo,

Deo vomitum provocat [*Rev.* iii, 16], ut prius ostensum est.

*Ibid.*, 2: Sequitur de Mollicie, que est impatientia rei dure; de qua legitur,

*Prover.*, xviii: Qui molis est et dissolutus in opere suo, frater est sua opera dissipantis.

Cf. *Ibid.*: Summum remedium contra molliciem istam est ignis Spiritus Sancti qui lutea consolidat.

*Ibid.*: Valet etiam contra istam mollitiem, assuetudo durorum.

Unde *Bern.*:

Rusticus duros habet nervos, fortes lacertos; exercitatio hoc fecit sed cum torpore mollescit.

Cf. *Ibid.*, 5: Sequitur de vicio Dilationis . . .

*Ibid.*, 16: Sequitur de desperatione . . .

Solet autem pervenire desperatio ex nimia tristitia.

*Ibid.*: Et notandum quod peccatum desperationis valde displicet Deo.

*Ibid.*: Valde etiam placet diabolo quia ille qui dicit verbum desperationis dicit

that a man is annoyed and encombred for to doon any goodnesse, and maketh that

god hath abhomination of swich Accidie, as seith seint Johan [*Rev.*, iii, 16].

§ 55, v. 688: Now comth Slouthe, that wol nat suffre noon hardnesse

ne no penaunce. For soothly, Slouthe is so tendre, and so delicat,

as seith Salomon, that he wol nat suffre noon hardnesse ne penaunce, and therefore he shendeth al that he dooth.

v. 689: Agayn this roten-herted sinne of Accidia and Slouthe sholde men exercise hem-self to doon gode werkes . . .

v. 690:

Usage of labour is a greet thing; for it maketh, as seith seint Bernard, the laborer to have stronge armes and harde sinwes; and Slouthe maketh hem feble and tendre.

v. 691: Thanne comth drede to biginne to werke any gode werkes . . .

v. 692:

§ 56, v. 693: Now comth wanhope, that is despeir of the mercy of god, that comth somtyme

of to muche outrageous sorwe . . .

v. 694-696:

v. 697: Certes, aboven alle sinnes thanne is this sinne most displeasent to Crist, and most adversarie.

v. 698: Soothly, he that despeireth him is lyk the coward champioun recreant

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malum verbum, quod dicunt illi qui victi sunt.

that seith creant withoute nede . . .

*Ibid.*: Potest etiam valere contra desperationem illud quod legitur,

*Luc. xv.*: Dico vobis quod gaudium est angelis, etc.

*Ibid.*: Ad idem valet quod legitur

v. 699: certes, the mercy of god is evere redy . . .

v. 700: Allas! can nat a man bithinke him on the gospel of seint

Luk, 15, where-as Crist seith that "as wel shal ther be joye in hevene . . ."

v. 701: Loke further, in the same gospel, the joye and the feste of the gode man that hadde lost his sone, whan his sone with repentaunce was returned to his fader.

de filio prodigo de quo dicitur quod cum adhuc longe esset, videns eum pater ejus misericordia motus est et occurrens cecidit super collum ejus et osculatus est eum.

*Cf. Ibid.*: Tertium remedium est consideratio illarum personarum cum quibus legitur misericorditer egisse. Unde *Bern.*: Omnino. . . Non horruisti confidentem latronem.

v. 702: Can they nat remembren hem eek, that, as seith seint Luk xxiii<sup>o</sup> capitulo, how that the thief that was hanged bisyde Jesu Crist, seyde: "Lord, remembre of me, whan thou comest in-to thy regne?"

vv. 703-705:

v. 706: Than cometh Sompnolence,

*Ibid.*, 3: Sequitur de peccato Somnolentie quod ad accidiam pertinet. Quia sicut legitur, *Prover.*, xix:

that is, sluggy slombringe,  
which maketh a man be hevye and dul,

Pigredo inmittit soporem,  
quod potest intelligi de sopore contemplationis et de sopore corporis.

in body and in soule;  
and this sinne comth of Slouthe.

*Ibid.*: Tempus etiam in quo dormiendum non est, tempus matutinum est,

v. 707: And certes, the tyme that, by wey of resoun, men sholde nat slepe, that is by the morwe; but-if ther were cause resonable.

illud enim tempus non est somno occupandum quia valde utile est et studio, et orationi, et divine laudi,

v. 708: For soothly, the morwe-tyde is most covenable, a man to seye his preyeres, and for to thinken on god, and for to honoure god. . . .

et Dei consolatio frequentius tempore illo recipitur.

v. 709: Lo! what seith Salomon: "who-so wolde by the morwe awaken and seke me he shal finde."

*Ibid.*, 7: Sequitur de negligentia.

v. 710.: Thanne cometh Necligence, or recchelesnesse, that reketh of no-thing.

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And how that ignoraunce be moder of alle harm, certes, Necligence is the norice.<sup>1</sup>

v. 711: Necligence

*Ibid.*: Et attenditur negligentia in hoc quod homo non curat qualiter opus inchoatum faciat, utrum bene vel male, sed hoc solum curat, ut ab onere laboris inchoati se expediat.

ne doth no fors,  
whan he shal doon a thing,  
whether he do it weel or baddely.

*Ibid.*: Contra hanc negligentiam duo spiritualia sunt remedia: primum est timor. Unde *Eccs.*, vii: Qui timet Deum, nihil negligit.

§ 57, v. 712: Of the remedie of these two sinnes,  
as seith the wyse man, that  
"he that dredeth god,  
he spareth nat to doon that him oghte doon."

Secundum est amor Dei. Qui enim perfecte Deum diligit, diligentiam adhibet in eis que ad Deum pertinent.

v. 713: And  
he that loveth god,  
he wol doon diligence to plesse god by his werkes. . . .

*Ibid.*, 4: Est etiam ociosus velut castrum absque muro. . .  
Unde *Aug.* . . .

v. 714: Thanne comth ydelnesse, that is the yate<sup>2</sup> of all harmes.  
An ydel man is lyk  
to a place that hath no walles;

Homo ociosus non tamen uni hosti expositus est, sed etiam pluribus.

the develes may entre on every syde and sheten at him at discovert, by temptacion on every syde.

*Ibid.*: Sexta stulticia ociosi est quod ipse se facit quasi receptaculum omnium sordium. Unde

v. 715:

*Bern.*: Omnium temptationum et cogitationum malarum et inutilium, sentina est ocium.

This ydelnesse is the thurrok of alle wikked and vileyns thoghtes, and of alle jangles, trufles, and of alle ordure.

*Ibid.*: Celum enim merces erit tantum eorum qui operarii fuerint. . .

v. 716: Certes, the hevene is yeven to hem that wol labouren, and nat to ydel folk.

Unde in *Ps.*: In labore hominum non sunt, et cum hominibus non flagellabuntur.

Eek David seith: that "they ne been in the labour of men, ne they shul nat been whipped with men,"

<sup>1</sup> Cf. *The Seconde Nonnes Tale*, vv. 1-3, and § 57, v. 714, below.

<sup>2</sup> Cf. § 56, v. 712, above, and *The Seconde Nonnes Tale*, vv. 1-3.

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Ociosi non laborant cum hominibus,  
et ideo non flagellabuntur cum  
hominibus in purgatorio,

sed cum demonibus in inferno.

*Ibid.*, 6: Sequitur de  
tarditate. . .

Cf. *Ibid.*, 5: De vitio dilationis. . .  
si quis in locum immundum cecidit,  
fatuus est si voluntarie inde  
differt exire.

Cf. *Ibid.*, 6: Sex vero sunt que possunt  
dissuadere nobis vitium Tarditatis:  
primum est ipsa angustia sive brevitatis  
temporis presentis.

*Ibid.*, 9: Sequitur de vitio Remissionis.  
. . . Hoc vitio laborat ille qui quotidie  
deterior efficitur.

Si inchoat aliquid opus, primo die aliquantum  
strenue operatur; secundo die minus; ad ultimum,  
nihil.

*Ibid.*: Remissionem vero istam sequitur  
paupertas. . .

Secundo sequitur remissionem istam  
servitus vitorum. . . .

Sequitur etiam remissionem istam  
frequens fractio propositi.

Unde *Sen.*: Arcum frangit intensio;  
animum remissio.

*Ibid.*, 13: Sequitur de vitio  
indevotionis. . . .

Et est indevotio quedam ariditas  
spiritualis. . .

Unde *Bern.*, loquens in persona illius  
qui. . . dicit: Ab heri et nudius tertius  
invasit me languor anime. . . .

Non compungi ad lachrymas queo,  
tanta est duricia cordis ut non  
sapiat psalmus. Non legere libet;  
non orare delectat;  
meditationes solitas non invenio;

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that is to seyn,

in purgatorie.

v. 717: Certes, thanne semeth it, they  
shui be tormented with the devel in helle,  
but-if they doon penitence.

§ 58, v. 718: Thanne comth the sinne  
that men clepen *Tarditas*, . . . and  
certes, that is a greet folye.

He is lyk to him that falleth in the dich,  
and wol nat  
aryse.

v. 719: And this vyce cometh of a fals  
hope, that he thinketh that he shal live  
longe; but that hope failleth ful ofte.

§ 59, v. 720: Thanne comth Lachesse;  
that is he, that whan

he biginneth any good werk,

anon he shal forleten it and stinten. . .

v. 721:

v. 722: Of this comth

poverté

and destruccioun, bothe of spirituel and  
temporel thinges.

Thanne comth

a manere coldnesse,

that freseth

al the herte of man.

v. 723: Thanne comth

undevocioun,

thurgh which a man is so blent,  
as seith seint Bernard,

and hath swiche langour in soule,

that he may neither  
rede ne singe in holy chirche,  
ne here ne thinke of no devocioun,

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ideoque ad opus manuum piger ;

ad vigiliis somnolentus ;

ad iram preceps ;  
ad odium pertinax. . . .

*Ibid.*, 14: Sequitur de  
tristicia. . . .

Nocet etiam tristicia spiritualiter occi-  
dendo. . . . Unde *Eccii.*, xxx: Tristiciam  
longe expelle a te. Multos enim occidit  
tristicia.

Cf. *Ibid.*, 15: Sequitur de Tedio Vite  
. . . paulatim corrui adeo ut non solum  
displiceat ei Deo servire,  
sed etiam vivere.

Cf. II, 5, iii: De octo Remediis contra  
accidiam. . . .

secundum est consideratio  
pene future. . . .

Tertium est consideratio  
eterni premii. . . .

octavum et summum remedium est  
gratia Dei.

II, 4, i, 1: Post vitium gule et Lux-  
urie dicemus de vitio avaricie. . . .

*Ibid.*, 3: Quartum testimonium est  
illud verbum quod legitur, I *Timoth.*,

vi: Radix omnium malorum est cupidi-  
tas. Alia littera habet: Radix omnium

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ne travaille with hise handes in no good  
werk, that it nis him unsavory and al  
apalled.

v. 724: Thanne wexeth he slow and  
slombry,  
and sone wol be wrooth,  
and sone is enclyned to hate and to enyye.

v. 725: Thanne comth the sinne of  
worldly sorwe, swich as is cleped *tristicia*,

that sleeth man, as seint Paul seith.

v. 726: For certes, swich sorwe werk-  
eth to the deeth of the soule and of the  
body also; for therof comth,  
that a man is anoyed of his owene lyf.

v. 727:

Remedium contra peccatum Accidie,  
§ 60, vv. 728-730:

§ 61, vv. 731-737:<sup>1</sup>

v. 738: Eke ther been mo speciale  
remedies agains Accidie, in diverse  
werkes, and

in consideracioun  
of the peynes of helle,

and

of the joyes of hevене,

and in trust of the

grace of the holy goost. . . .

§ 62, v. 739: After Accidie wol I  
speke of Avarice and of Coveitise, of  
which sinne seith seint Paule, that

"the rote of alle harmes is Coveitise:"

*Ad Timotheum*, sexto capitulo.<sup>2</sup>

<sup>1</sup> The "speces" of Fortitude here given as the Remedia against Accidia, are "Magnanimittee" (vv. 731-733), "the vertues of feith" (vv. 734), "seuretee" or "sikernesse" (v. 735), "Magnificence" (v. 736), "Constaunce" (v. 737). Cf. the parts of Fortitude in the *Summa Virtutum*, that is, I, 4 (*De Fortitudine*), 5: . . . Macrobius vero septem partes ejus tangit: Magnanimitatem, Fiduciam, Securitatem, Magnificentiam, Constantiam, Tolerantiam, Firmitatem.

<sup>2</sup> Cf. *Par. Prol.*, vv. 6, 98.

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malorum est Avaricia.

Cf. *Ibid.*, 4: Unde I ad *Timoth.*, vi,  
post illud verbum: Radix omnium. . . .

subjungit apostolus: Quam  
quidam appetentes erraverunt a fide  
et inseruerunt se doloribus multis.  
Gravissime vero affigit dolor in  
amittendo.

Et ad hoc pertinet quod dictum est in  
verbo opposito: Pereunt enim in afflic-  
tione pessima. Tunc enim pessime affli-  
guntur cum divitie eis pereunt.

Cf. *Ibid.*, 1: Intelligimus autem  
avariciam in hoc loco  
indebitum amorem  
pecunie.

*Ibid.*: Tertio ostenditur iniquitas  
avari per hoc quod

ipse est iniquus in Deum.

*Ibid.*: Iniquus est etiam in Deum,  
quia inde hostis Dei efficitur. Unde  
amplius eum amare debuit, scilicet,  
propter bona hujus mundi que Deus sibi  
contulit.

*Ibid.*: Tertium testimonium est  
ad *Eph.*, v, ubi dicitur quod  
avaricia est idolorum servitus.

ubi dicit *Glo.*:

Avari deus est nummus.

*Ibid.*: Quia autem avaricia sit idolatria  
vel Dei negatio potest ostendi multipli-  
citer. . . .

secundo potest ostendi per hoc quod  
Deus precipit avaro ut nomen ejus non  
assumat in vanum, *Exo.*, xx.

v. 740: For soothly,

whan the herte of a man is confounded  
in it-self and troubled  
and that the soule  
hath lost the comfort of god,  
thanne seketh he an ydel solas

of worldly thinges.

§ 63, v. 741:

Avarice, after the descripcion of seint  
Augustin, is likerousnesse in herte  
to have ethely thinges.

vv. 742-744:

v. 745: Soothly, this Avarice is a sinne  
that is ful dampnable; for al holy writ  
curseth it, and speketh agayns that vyce;  
for it dooth wrong to Jesu Crist.

v. 746:

For it bireveth him the love that men to  
him owen, and turneth it bakward agayns  
alle resoun;

v. 747:

v. 748: And therefore seith seint Paul  
ad Ephesios, quinto, that  
"an avaricious man is in the thraldom of  
ydolatrie."

§ 64, v. 749: What difference is betwixe  
an ydolastre and an avaricious man, but  
that an ydolastre, per aventure, ne hath  
but o mawmet or two, and  
the avaricious man hath manye? For  
certes,

every florin in his cofre is his mawmet.

v. 750: And certes, the sinne of Maw-  
metrye

is the firste thing that god deffended in  
the ten comaundements, as bereth wit-  
nesse Exodi, capitulo xxo:

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II, 4, ii, 3: Tertio loco inter species avaricie dicendum est de peccato injustarum talliarum.

*Ibid.*: Sextum damnum est quod odio habentur ad modum luporum . . .

*Ibid.*: Quartum damnum est . . .

Ea enim mensura qua mensi fuerint illis quibus presunt, remetietur eis ab eo qui preest illis.

*Ibid.*, 4: . . . dicendum est de fraudibus negociatorum.

Et notandum est quod

negociatio bona est in se et hominibus necessaria.

Ordinavit enim Deus ut nulla terra in omnibus sufficiat, ut cum alia terra ei subvenerit eam chariorem habeat.

*Ibid.*: Subventio autem ista mediante negociatione fit.

*Ibid.*: Sed malicia hominum adeo implevit fraudibus negociationem quod multi negociatores non sunt minus mali hodie raptoribus vel usariis.

*Ibid.*, 7: Sequitur de avaricia ministrorum ecclesie . . . primo dicemus de symonia.

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v. 751: "Thou shalt have no false goddes" . . .

v. 752: . . . Of Coveitise comen thise harde lordshipes, thurgh whiche men been distreyned by tailages, custumes, and cariages, more than hir duetee or resoun is. . . .

vv. 753-774:<sup>1</sup>

v. 775: Wherfore I seye, that thilke lordes that been lyk wolves . . .

v. 776: they shul receyven by the same mesure that they han mesured

to povre folk the mercy of Jesu Crist, but-if it be amended.

v. 777: Now comth deceite betwixe marchant and marchant. And thow shalt understonde that marchandyse is in two maneres; that oon is bodily, and that other is goostly. That oon is honeste and leweful,

and that other is deshoneste and unleweful.

v. 778: Of thilke bodily marchandyse, that is leweful and honeste, is this; that thereas god hath ordeyned that a regne or a contree is suffisaunt to him-self, thanne is it honeste and leweful, that of habundaunce of this contree, that men helpe another contree that is more nedy.

v. 779: And therefore, ther mote been marchants to bringen fro that o contree to that other hire marchandyses.

v. 780: That other marchandise, that men haunten with fraude and trecherie and deceite, with lesinges and false othes is cursed and dampnable.

v. 781: Espirituel marchandyse is proprely Symonye . . .

v. 782:

<sup>1</sup> Cf. the discussion of gentility, § 27, above, and *W. B. Prol.*, vv. 253-320.

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*Ibid.* : . . . inter eos qui symoniam committunt, alii committunt eam emendo, ut Symon Magus qui proprie symoniaci dicuntur.

Alii vero committunt eam vendendo, ut Giezi qui Giezite vocantur.

[Cf. above.]

Aliquando tamen large vocantur

Symoniaci et isti et illi.

Committitur autem symonia quadruplici munere, videlicet, cum quis obtinet aliquid spirituale per pecuniam, vel per adulationem, vel per preces carnales,

vel per obsequium sordidum.

*Ibid.* : . . . verbum Damasi Pape : Omnia crimina ad comparationem symoniace heresis quasi pro nihilo reputantur.

*Ibid.* : Undecima contumelia est quod latrones et sacrilegos facit obtinere locum et vicem Dei.

[Cf. below.]

*Ibid.* : Septima contumelia est quod

filios Dei exhereditat a patrimonio Christi et filios diaboli ibi heredes constituit.

*Ibid.*, 15 : Ultimo loco inter species avaricie dicemus de peccato lusorum . . .

Possunt vero ibi accidere xvi peccata : . . .

Cupiditas . . . proditio . . . immiseri-cordia . . . usura . . . afflictio Dei Patris, scilicet, quem ibi crucifigit ille qui amittit, blasphemando et dilaniando eum<sup>1</sup> . . . [Cf. below.]

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v. 783 : Certes, Symonye

[Cf. below.]

is cleped of Symon Magus, that wolde han boght . . .

v. 784 : And therfore understand, that bothe he that selleth

and he that byeth thinges espirituels, been cleped Symonials ;

be it by catel, be it by procuringe, or by fleshly preyere of hise freendes, fleshly freendes, or espirituel freendes.

vv. 785-787 :

v. 788 : For, as seith seint Damasie, " alle the sinnes of the world, at regard of this sinne, arn as thing of noght " . . .

v. 789 :

v. 790 :

For they putten in theves, that stelen the soules of Jesu Crist and destroyen his patrimoine.

v. 791 : . . . and swiche yeveres of chirches

putten out the children of Crist, and putten in-to the chirche the develes owene sone.

v. 792 :

v. 793 : Now comth

hasardrye

with hise apurtenaunces, as tables and rafes ; of which comth

<sup>1</sup> Cf. § 35, v. 591, above, and *Pard. Tale*, vv. 144-147, 380.



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contemptus ecclesie . . . scandalum  
proximi . . . omissio bonorum . . . per-  
jurium . . . fraus . . . ira . . . conviti-  
atio . . . verber . . .  
[Cf. above.]

fractio solemnitatum . . .  
homicidium . . . idolatria.

De Remediis contra avariciam . . .  
II, 4, iv: . . . de quibus sufficiat  
ponere octo.

II, 4, v: De prodigalitate que est vitium  
contrarium avaricie . . . et de distinc-  
tione prodigalitatís a liberalitate.

II, 2, i: . . . Primo enim occurrit nobis  
quod vitium gule in matre nostra Eva  
ocasio fuit omnium malorum. . . .

*Ibid.*: juxta illud Apostoli ad Phil., iii . . .

Quorum deus venter est.<sup>3</sup>

II, 2, ii: Sequitur de speciebus hujus  
vitii, que sunt Gastrimargia sive  
Comesatio, Ebrietas. . . .

Cf. *Ibid.*: Que mala veniant ex Ebrie-  
tate . . . omnia bona dissipat in homine  
. . . Unde *Aug.*:

Ebrietas aufert memoriam, dissipat  
sensum, confundit intellectum, concitat  
libidinem, involvit linguam, corrumpit san-

deceite, fals othes,  
chydinges,  
and alle ravines, blaspheminge and re-  
neyinge of god, and hate of hise neigh-  
bores, wast of godes,  
misspending of tyme,  
and somtyme manslaughtre.<sup>1</sup>

vv. 794-803:

Relevacio contra peccatum Avaricie,  
§§ 68-69, vv. 804-817:

[Cf. "reasonable largesse," v. 811 and  
"fool-largesse," § 69, vv. 813-817.]

§ 70, v. 818: After Avarice comth  
Glotoyne. . . .

v. 819:

This sinne corrupted al this world, as is  
wel shewed in the sinne of Adam and  
Eve.<sup>2</sup>

Loke eek, what seith seint Paul of  
Glotoyne.

v. 820: "Manye," seith seint Paul,  
"goon . . . of whiche hir wombe is hir  
god. . . ."<sup>3</sup>

v. 821:

v. 822: This sinne hath manye speses.

The firste is dronkenesse,

that is

the horrible sepulture of mannes resoun;  
and therefore, whan a man is dronken, he  
hath lost his resoun; and

<sup>1</sup> Cf. *Pard. Tale*, vv. 263-266.

<sup>2</sup> Cf. *Pard. Tale*, vv. 176 ff.

<sup>3</sup> Cf. *Pard. Tale*, vv. 201 ff.

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guinem, omnia membra debilitat, vitam  
diminuit, et omnem salutem exterminat.

[Cf. above.]

*Ibid.*: Aliter

distinguuntur quinque species  
hujus vitii a *Greg.* . . .

Prima species est cum quis horam  
comedendi prevenit. . . .

Secunda species est quando aliquis  
nimis delicata vult habere. . . .

*Ibid.*: Tertia species est quando quis  
nimis sumit. . . .

Quarta species est studiositas  
que pertinet ad sollicitudinem et curio-  
sitate laute preparandi. . . .

Quinta species est cum quis  
nimis avide vel ardentem sumit cibum.

*Ibid.*: He species continentur in hoc  
versu: Prepropere, laute, nimis, ardentem,  
studiose.

Cf. II, 3, ii, 2: Et nota quod diabolus  
dicitur habere duas manus, quibus fre-  
quenter homines capit, scilicet, Gulam  
et Luxuriam. . . .

Quinque digiti in prima manu sunt quin-  
que species Gule, que notantur in hoc  
versu: Prepropere, laute, nimis, ardentem,  
studiose. . . .

De Octo Remediis contra vitium Gule,  
II, 2, iv:

II, 3, i, 1: . . . ideo hic dicemus de  
peccato isto [sc. Luxuria], et satis con-  
gruo ordine post vitium gule, quia nasci-  
tur ex illo.

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this is deedly sinne.<sup>1</sup>

v. 823:

v. 824: The seconde spece of Glotonye  
is, that the spirit of a man wexeth al  
trouble; for dronkenesse bireveth him  
the discrecioun of his wit.

vv. 825-827:

§ 71, v. 828: In other manere  
been distinct the spesces  
of Glotonye, after seint Gregorie.  
The firste is, for to ete biforn tyme to  
ete.

The seconde is, whan a man  
get him to delicat mete or drinke.

v. 829: The thridde is, whan men  
taken to mucche over mesure.

The fourthe is curiositee,  
with greet entente to maken and appa-  
raillen his mete.

The fifthe is,  
for to eten to greedily.

v. 830:

This be the fyve fingres of the develes  
hand, by whiche he draweth folk to  
sinne.<sup>2</sup>

Remedium contra peccatum Gule.

§§ 72-73, vv. 831-835:

§ 74, v. 836:

After Glotonye, thann ecomth Lecherie;  
for these two sinnes been so ny cosins,  
that ofte tyme they wol nat departe.<sup>3</sup>

<sup>1</sup> Cf. *Pard. Tale*, vv. 230 ff.

<sup>2</sup> Cf. § 76, v. 852, below.

<sup>3</sup> Cf. *Pard. Tale*, vv. 153 f.

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*Ibid.*, 2: Quia peccatum luxurie sit contumeliosum Deo.

II, 3, ii, 5: Sequitur de adulterio quod dividitur in duas species, scilicet, in simplex adulterium (quod est, cum uxoratus peccat cum soluta, et e converso), et in adulterium duplex (quod est cum uxoratus peccat cum uxore alterius).

*Ibid.*: Septem autem sunt per que potest ostendi magnitudo hujus peccati: primo per hoc quod est contrarium Matrimonii quod ipse Deus instituit et in Paradiso et in statu innocentie.

*Ibid.*, 2: Et nota quod diabolus dicitur habere duas manus, quibus frequenter homines capit. . . .  
Quinque digiti in secunda manu sunt quinque species dicte.

*Ibid.*, 2: Et iste species luxurie vocantur luxuria secundum quod hoc nomen luxuria stricte sumitur. Et dividitur in quinque species: prima est simplex fornicatio; secunda, stuprum . . . tertia, adulterium . . . quarta est incestum . . . quinta est peccatum contra naturam.

*Ibid.* 6: Sequitur de stupro, quod est illicita defloratio virginum.

*Ibid.*: Secundo . . . idem peccatum aufert virginitatem cui debetur fructus centesimus. . . .

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v. 837: God woot, this sinne is ful displeasaunt thing to God. . .  
vv. 838-839:

§ 75, v. 840: Now lat us speke thanne of . . . Avoutrie of wedded folk, that is to seyn,

if that oon of hem be wedded,

or elles bothe.<sup>1</sup>

v. 841:

v. 842: Certes, the brekinge of this sacrament is an horrible thing;

it was maked of god him-self in paradys. . . .<sup>2</sup>

vv. 843-851:

§ 76, v. 852: This is that

other hand of the devel, with fyve fingers, to cacche the peple to his vileinye.  
vv. 853-864:<sup>3</sup>

v. 865: Of Lecherie, as I seyde, sourden

diverse spesces; as fornicacioun. . . .

v. 868: Another sinne of Lecherie is to bireve a mayden of hir maydenhede. . . .

v. 869-870: and

bireveth hir thilke precious fruit that the book clepeth "the hundred fruit." I ne

<sup>1</sup> Cf. § 76, vv. 872-906, below.

<sup>2</sup> Cf. § 76, v. 883, below.

<sup>3</sup> Cf. with v. 859, *Marchantes Tale*, v. 596.

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Qui illicite deflorat aliquam, aliquando est occasio mille fornicationum quas ipsa faciet postea.

Sicut ille qui primo rumpit clausuram vinee, occasio est illius damni quod faciunt qui postea intrant qui aliter non intrassent. . . .

bonum quod ipse aufert, scilicet, virginitatis, bonum est irrecuperabile et irrecensabile.

*Ibid.*, 2: Tertia est adulterium quod est alterius thorum accessio.

*Ibid.*, 5: Tertio . . . cum enim vir et mulier sint una caro, qui aufert uxorem suam alicui, idem est ac si seipsum ei auferret.

Exuperat autem istud peccatum omne furtum, quia quod aufertur cum sit creatura rationalis melius est quacunque terrena substantia.

[Cf., below.]

*Ibid.*: Primo, per hoc quod est contrarium sacramento matrimonii

quod ipse Deus instituit et in paradiso et in statu innocentie.

Unde non fit contumelia tanto sacramento absque magna contumelia Dei.

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can seye it noon other weyes in English, but in Latin it highte Centesimus fructus. Certes, he that so dooth is cause of manye damages and vileinyes, mo than any man can rekene;

right as he somtyme is cause of alle damages that bestes don in the feeld that breketh the hegge of the closure,

thurgh which he destroyeth that

may nat been restored.

vv. 871-873:

v. 874: Avoutrie in Latin is for to seyn approachinge of other mannes bed. . . .

vv. 873-876:

v. 877: This sinne is eek a thefte; for thefte genera. . . is for to reve a wight his thing agayns his wille.

v. 878: Certes, this is the fouleste thefte that may be. . . .<sup>1</sup>

and steleth hir soule fro Crist, and yeveth it to the devel.

vv. 879-881:

v. 882: The thridde harm is the filthe thurgh which they breken the comendement of god, and defoulen the auctour of matrimoine, that is Crist.

v. 883: For certes, in-so-muche as the sacrament of mariage is so noble and so digne, so muche is it gretter sinne for to breken it;

for god made mariage in<sup>2</sup> paradys, in the estaat of innocence, to multiplye man-kinde to the service of god.

v. 884: And therefore is the brekinge ther-of more grevous.

<sup>1</sup> Cf. § 76, v. 887, below.

<sup>2</sup> Cf. § 75, v. 842, above.

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*Ibid.*: Sexto potest ostendi per mala que inde sequuntur. Sequuntur autem ex hoc peccato exheredationes filiorum.

Of which brekinge comen false heires ofte tyme, that wrongfully occupyen folkes heritages. . . .

*Ibid.*: Sequitur etiam inde multotiens incestus, ut scilicet, qui cognoscat filiam patris sui, vel ejus uxorem ignorans quis sit pater ejus.

vv. 885f.: Of this brekinge comth eek ofte tyme, that folk unwar wedden or sinnen with hir owene kinrede. . . .

*Ibid.*: Tertio potest ostendi per hoc quod prohibitio adulterii in Decalogo immediate ponitur post prohibitionem homicidii et ante prohibitionem furti. Unde Clemens Papa. . . .

v. 887: Understond eek, that avoutrie is set gladly in the ten comandements bitwixe thefte and manslaughtre;

Exuperat autem istud peccatum omne furtum, quia quod aufertur, cum sit creatura rationalis, melius est quacunque terrena substantia.

for it the gretteste thefte that may be; for it is thefte of body and of soule.<sup>1</sup>

*Ibid.*: Homicidio quodammodo assimilatur adulterium. Cum enim vir et mulier sint una caro, qui aufert uxorem suam alicui, idem est ac si seipsum ei auferret. . . . Quarto. . . . per legem que habetur *Levit.*, xx, ubi sic dicitur: Si mechatus quis fuerit cum uxore alterius. . . . morte moriatur. . . .

v. 888: And it is lyk to homicide; for it kerveth a-two and breketh a-two hem that first were maked o flesh, and therefore, by the olde lawe of god, they sholde be slayn.

Cf. *Ibid.*: Secundum enim in penis tenet locum.

v. 889: v. 890: Soothly, the vengeance of avoutrie is awarded to the peynes of helle, but-if so be that it be destourbed by penitence.

Cf. *Ibid.*, 8: Tertio modo potest dividi peccatum luxurie, secundum diversitatem subjectorum in quibus est; ut dividatur in luxuriam laicorum, clericorum, et religiosarum personarum. . . .

v. 891: Yet been ther mo spesces of this cursed sinne;

gravius est peccatum illud in clericis vel in religiosis personis, et aliter ponderandum est in eis quam in laicis.

as when that oon of hem is religious, or elles bothe; or of folk that been entred in-to ordre, as subdekne or dekne, or preest, or hospitaliers. And evere the hyer that he is in ordre, the gretter is the sinne.

<sup>1</sup> Cf. § 76, v. 878, above.

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*Ibid.*: Septem autem sunt que  
aggravant peccatum carnis in clericis in  
sacris ordinibus constitutis.  
Primum est voti fractio.

v. 892: The thinges that gretly  
agreggen hir sinne

is the brekinge of hir avow of chastitee,  
whan they receyved the ordre.

*Ibid.*: Et ista circumstantia valde aggra-  
vans peccatum quod satis apparebit si  
aliquis attendat

v. 893: And forther-over, sooth is, that

quam preciosum sit quod aufert Deo  
et quod res sancta sit . . .

holy ordre is chief of al the tresorie  
of god,

Castitas vero quam iste promisit Deo  
cum sacros ordines suscepit . . . res  
irrecompensabilis est. Unde *Ecci.* xxvi:  
Omnis ponderatio non est digna anime  
continentis. Res etiam sancta est cum  
sit Deo oblata.

and his especial signe and mark of  
chastitee; to shewe that they been joyned  
to chastitee, which that is most precious  
lyf that is.

*Ibid.*: Quartum est hoc quod  
ad servitium Dei assumpti sunt. . . .

v. 894: And thise ordred folk  
been specially tytled to god,

Quantum est quod ipsi sunt  
de familia Dei et ejus expensis vivunt et  
vestiuntur.

and of the special meynee of god;  
for which, whan they doon deedly sinne,  
they been the special traytours of god

Proditores enim sunt quando illum imp-  
pugnant de cujus bonis vivunt et vesti-  
untur. Sextum est hoc quod ipsi  
decipiunt populum qui dat eis eleem-  
osynas,  
ut ipsius peccata deleant orando,  
et gratiam impetrent sanctitate vite sue;

and of his peple; for they liven of the  
peple,  
to preye for the peple,

quod ipsi non faciunt. Quia, secundum  
*Grego.*, cum indignus ad intercedendum  
mittitur, irati animus ad deteriora provo-  
catur. *Bern.*: Qui ambulat in carne,  
Deo placere non possunt, et placere  
velle presumunt.

and whyle they been suche traitours, hir  
preyers availen nat to the peple.

*Ibid.*, 9: Sextum est hoc quod  
vita claustralis est angelica vita. Imi-  
tari enim debet angelicam vitam in puri-  
tate per castitatem. In carne enim  
preter carnem vivere non humane est  
nature, sed virtutis angelice . . . Claus-  
tralis ergo angelus est. Ergo vel malus  
vel bonus. Si malus est, diabolus est  
vel demon. Nihil enim aliud est malus

v. 895:  
Preestes been aungeles,

by the dignitee of hir misterye :

but for sothe, seint Paul seith, that  
"Sathanas transformeth him in an aungel

## TRACTATUS DE VICIIS.

angelus quam diabolus. Et sic claudrales luxuriosi sunt demones incubi.

*Ibid.*, 2: Quarta est incestus qui est consanguinearum vel affinium abusus.

*Ibid.*, 4: peccatum istud hominem quasi canem reddit. Canis enim in opere illo non observat consanguinitatem.

*Ibid.*, 2: Quinta esti peccatum contra naturam. . . .

De quo vitio cum magna cautela loquendum est in predicando et interrogationes in confessionibus faciendum.

*Ibid.*, 3: Primo illis testimoniis scripture que hoc vitium asserunt maximum vel minimum. . . .

Cf. II, 3, iii, 1: . . . dicendum est de his que prestant occasionem huic peccato, que sunt octo, scilicet, ocium,

indiscreta sumptio cibi et potus. . .

Cf. I, 3, De temperantia, pars iii, 15:

Sequitur de commendatione matrimonii . . . primum . . . ordinem Matrimonii instituit ipse Deus qui errare non potest . . . secundum est locus in quo institutum est, scilicet, paradysus. . . . sextum . . . noluit filius Dei carnem ex ea assumere donec fuit in matrimonio.

P. T., §§ 23-83, vv. 387-955. of light."

vv. 896-906:

v. 907: The fourthe spece is the assemblee of hem that been of hire kinrede, or of hem that been of oon affinitee . . . this sinne maketh hem lyk to houndes, that taken no kepe to kinrede.

vv. 908-909:

v. 910: The fifthe spece is thilke abhominable sinne, of which that no man unnethe oghte speke ne wryte,

natheles it is openly reherced in holy writ.

v. 911:

v. 912: Another sinne aperteneth to lecherie, that comth in slepinge; and this sinne cometh . . . in foure maneres.

v. 913: Somtyme, of languissinge of body; for the humours been to ranke and habundaunt in the body of man. Somtyme of infermetee; for the feblesse of the vertu retentif, as phisik maketh mencion.

Somtyme, for surfeet of mete and drinke.

v. 914: And somtyme of vileyns thoghtes. . . .

Remedium contra peccatum luxurie, §§ 77-83, vv. 915-955.

§ 77, v. 918: This, as seith the book, is a ful greet sacrament. God made it, as I have seyde,<sup>1</sup>

in paradys,  
and wolde him-self  
be born in mariage.

<sup>1</sup> Cf. § 75, v. 842, and § 76, v. 883, above.

TRACTATUS DE VICIIS.

P. T., §§ 23-83, vv. 387-955.

*Ibid.*: Octavum est quod Dominus nuptias voluit honorare; primo aperto miraculo quod fecit coram discipulis suis. Ipsum vero miraculum quo aqua mutata est in vinum,

v. 919: And for to halwen mariage, he was at a weddinge, where-as he turned water in-to wyn; which was the firste miracle that he wroghte in erthe biforn hise disciples.

v. 920:

ostendit cujus virtutis sit matrimonium. Aqua enim vilis est, vinum preciosum; sic opus carnale absque matrimonio vile quod est; opus vero matrimoniale preciosum. . . .

Trewe effect of mariage

clenseth fornicacioun and

Decimum est preciosus fructus qui ex matrimonio sequitur: generantur enim inde filii hujus seculi qui post per adoptionem fiunt filii Dei . . .

repleniseth holy chirche of good linage; for that is the ende of mariage;

Duodecimum . . . opus carnale quod sine eo esset mortale, cum eo est veniale, vel omnino sine peccato. . . .

and it chaungeth deedly sinne in-to venial sinne bitwixe hem that been y-wedded, and maketh the hertes al oon of hem that been y-wedded, as wel as the bodies.

v. 921:

adeo efficax est ad concordiam faciendam que adeo placet Deo, sicut discordia multum ei displicet.

§ 78, v. 922: First, for mariage is figured

*Ibid.*, 17: Hanc inseparabilitatem primo videtur requirere hoc quod matrimonium sacramentum est matrimonii spiritualis, quod est inter Christum et ecclesiam.

bitwixe Crist and holy chirche. . . .

vv. 923-924:

*Ibid.*, 17: Et dicendum est quod opus illud exerceri potest sine omni culpa et etiam meritorie in tribus casibus.

§ 79, vv. 925-929:

§ 80, vv. 930-938:

v. 939: Thanne shal men understonde that

Primus est cum fit causa prolis suscipiende et ad cultum Dei educande cum aliis debitis circumstantiis. *Aug.* . . .

for three thinges a man and his wyf fleshy mowen assemble.

quia principaliter institutum est matrimonium ad suscipiendum prolem.

The firste is in entente of engendrure of children to the service of god,

*Ibid.*: Secunda ejus institutio fuit in remedium, scilicet, ad fornicationem evitandam. Secundus casus est cum petenti redditur debitum . . .

for certes that is the cause fynal of matrimoine.

v. 940: Another cause is, to yelden everich of hem to other the dette of hir bodies, for neither of hem hath power over his owene body. The thridde is, for to eschewe lecherye and vileinye . . .



## TRACTATUS DE VICIIS.

P. T., §§ 23-83, vv. 387-955.

vv. 941-943:

§ 81, vv. 944-950:

II, 3, iv, 1: De Remediis contra luxuriam . . .

Secundum remedium est ut homo subtrahit sibi de cibo et potu . . .

*Ibid.*: Si olla que juxta ignem est adeo ebulliat ut effundatur quod in ea continetur, aliquod horum trium fieri consuevit: vel aqua frigida olle infunditur; vel de lignis subtrahitur; vel olla ab igne elongatur.

*Ibid.*, 1: Triplex autem ratio potest assignari quare fugiendo pugnandum sit cum peccato carnis.

*Ibid.*, 2: Preterea et si murus a candela juxta se posita non comburatur, tamen denigratur.

*Ibid.*: . . . dicit *Hieronymus*: . . . nec in preterita castitate confidas.

Nec David sanctior, nec Samsone fortior, nec Salomone potes esse sapientior.

§ 82, v. 951: Another remedie agayns Lecherie is, specially to withdrawen swiche thinges as yeve occasion to thilke vileinye; as ese, etinge and drinkinge; for certes, whan the pot boyleth strongly,

the beste remedie is to withdrawe the fyr.

v. 952:

v. 953: Another remedie agayns Lecherie is, that a man or womman eschue the companie of hem by whiche he douteth to be tempted. . . .

v. 954: Soothly a whyt wal, although it ne brenne noight fully by stikinge of a candele, yet is the wal blak of the leyt.

v. 955: Ful ofte tyme I rede, that no man trust in his owene perfeccioun, but he be stronger than Sampson, and holier than David, and wiser than Salomon.

§ 85, v. 956: Now after that I have declared yow, as I can, the sevene deedly sinnes, and somme of hir braunches and hir remedies, soothly, if I coude, I wolde telle yow the ten comandements.

v. 957: But so heigh a doctrine I lete to divines.<sup>1</sup> Nathelees, I hope to god they been touched in this tretice, everich of hem alle.

Such are the correspondences upon which I base the conclusion which I stated at the outset, viz., that the *Parson's Tale* goes back for

<sup>1</sup> Cf. § 93, v. 1043, below; *K. T.*, v. 465; *H. of F.*, I, 12-14, 52-55; and *N. P. T.*, vv. 416-422.

its ultimate source to a thirteenth-century tract by Raymund on Penitence, supplemented by another tract of the same century, by Peraldus, dealing with the Seven Deadly Sins.

The fact that the *P. T.* rests fundamentally upon a tract of Raymund's *Summa* invests Chaucer's work with a special interest. For Raymund's treatise was a work of no ordinary significance to a Parson of the thirteenth century, a work "Confessoribus *perutilem*," as Trivet describes it later. Indeed, Raymund's object in writing the *Summa* was to aid priests in the execution of what is perhaps the most important legislative act in the history of the Church.

The Lateran Council of 1215-1216 had effected a momentous change in the character of auricular confession: from being voluntary, it became obligatory. Priests, therefore, required instruction in the administration of their new power over the consciences of the faithful, and manuals for the guidance of confessors superseded the Penitentials. One of the first treatises in this new class of literature, *De Casibus Conscientiae*, is the *Summa* of Raymund.<sup>1</sup>

The new *Summa*, moreover, carried with it the influence of its distinguished author, who was the Pope's penitentiary, and whose former work, the *Decretals* of Gregory IX, had been ordered by the Pope to be taught in the schools at Bologna and at Paris.<sup>2</sup> It is, therefore, no wonder that the *Summa* should have had such an extraordinary vogue from 1250 to 1400.<sup>3</sup>

The ultimate source of the *P. T.*, then, is literature eminently characteristic of a Parson's calling. And it is such a source as we like to find. For in the case of the Nun's Priest, the Pardoner, and the Friar, Chaucer appears to have considered the professional reading and vocation of his clerks in selecting material for the tales which they tell.

There now remains the problem of tracing this material in the *De Poenitentia* and in the *Summa de Vitiis* from their thirteenth-century authors to Chaucer.<sup>4</sup> The evidence of the parallels quoted above

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<sup>1</sup> Cf. A. Tardif, *Hist. des Sources de Droit canonique*, pp. 324, 130; Wetzer et Welte, *Dict. de la Théol.*, art. *Casuistique*.

<sup>2</sup> Tardif, *ibid.*, p. 198.

<sup>3</sup> See p. 2, note 2, above.

<sup>4</sup> In tracing the history of these tracts to Chaucer, it may be important to remember that, like the *Somme des Vices et des Vertus*, both these tracts were written by Dominicans.

makes it clear that both tracts must have suffered many changes<sup>1</sup>—expansions in some places, and abridgments in others—before they came into Chaucer's hands. The *Summa de Vitiis*, in particular, was probably much reduced in length before it served as Chaucer's original. The fact, moreover, that there is a tendency in some versions of Raymund's tract to expand the treatment of Sin along the lines of the exposition of the *P. T.* (see p. 35, above), makes it probable that Chaucer's original was a single treatise, consisting of a worked-over copy of the *De Poenitentia* into which had been fitted a similarly worked-over copy of the *Summa de Vitiis*. The person who dovetailed the two together would then, perhaps, be responsible for the variations from the text of both which one who compares the *P. T.* with the Latin must notice.

The *P. T.* itself furnishes some evidence as to its original. For it seems to indicate that its immediate source was (i) a written treatise,<sup>2</sup> the language of which (ii) was perhaps Latin,<sup>3</sup>—a treatise in which

<sup>1</sup> Cf. the variation of similar material in the following texts: *Summa Perutilis* (Goffredus Tranensis); *Summa Aurea* (Hostiensis); *Summa Monaldina*; *Summa Astesana*; *Summa Pisanella*; *Supplementum Summae Pisanae* (Nicolaus de Ausmo); *Summa Rosella*; *Summa Pacifica*; *Summa Angelica*; *Summa Metrificata* (Frater Adamus); *Summula Raymundi* (J. Chappuis); *Summula Raymundi* (Guil. Redonensis). Cf. also the variation of similar material in other tracts: *Articuli Fidei* and the poem *Floretus*; *Arundel 330* (*Tractatus pulcher de Penitentia*); *Bod. 90* (quoted from Professor Liddell's letters to the *Academy*, 1896); *Compendium Theologicæ Veritatis*; *Interrogatorium sive Confessionale* (Bartholomaeus de Chaimis); *Harleian 4065* (*De Penitentia Thomae de Cabaham*); *Libellus de modo Confitendi et Penitendi* ("Peniteas Cito"); *Lo Specchio della vera Penitenzia* (J. Passavanti), a treatise which shows great obligation to Raymund's tract, and which is second only to that work in furnishing a consecutive parallel to the *P. T.*; *The Pricke of Conscience*; *Speculum Aureum*; *Speculum de Confessione* (A. de Butrio); *Speculum Spiritualium*; *Textus Sacramentorum* (J. Chanesius), etc.

<sup>2</sup> Cf. the use of "chapitres": § 23, v. 389, § 31, v. 532, § 85, v. 958; and of "trectice": § 84, v. 957 [§ 104, v. 1081], in which Chaucer fails to adapt the tract to the Parson telling his *Tale*, as also in *Melib.*, *Prolog.*, vv. 39, 45, and *The Seconde Nonnes Tale*, v. 78, and again, *P. T.*, § 93, v. 1043.

<sup>3</sup> Cf. § 76, v. 869: "I ne can seye it noon other weyes in English, but in Latin it highte Centesimus fructus"; and § 58, v. 718, § 59, v. 725, § 60, v. 728, § 76, v. 874. On the other hand, the use of the word "basilicok" (§ 76, v. 853) has been thought to indicate an original in French. Cf. also § 11, v. 248.

(iii) the exposition was fuller than the Parson's;<sup>1</sup> and in which (iv) the Ten Commandments may have been distinctly treated,<sup>2</sup> and the Paternoster;<sup>3</sup> and possibly, too, the Sins of the Tongue,<sup>4</sup> and the Five Wits;<sup>5</sup> and in which (v) there may have been a different arrangement of material at certain points;<sup>6</sup> and in which (vi) some lines of the *P. T.* which reappear in other parts of the *Canterbury Tales* may have had their source.<sup>7</sup>

These are problems, however, for further study. This paper is but a preliminary investigation of the *P. T.*, dealing with its ultimate sources. The development of Chaucer's direct original out of the two thirteenth-century analogues which I put forward as the ultimate sources of the *P. T.*, I leave for a subsequent investigation.

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<sup>1</sup> Cf. the topics announced but not treated in the *P. T.*: § 2, v. 82, § 16, v. 317; and cf. what seem to be actual admissions of condensation: § 15, v. 313, § 31 v. 532.

<sup>2</sup> Cf. § 84, v. 956, and the analogy of *Astesanus, Libellus de modo Conf., Spec. de Conf., Interrogatorium, Art. Fidei* and *Floretus*, etc.

<sup>3</sup> Cf. § 93, v. 1043, and the analogy of Loren's *Somme, Speculum Ecclesiae* and *The Mirror of Edmund, Speculum Spiritualium*.

<sup>4</sup> Cf. § 47, v. 653, Peraldus, tractatus nonus, *Art. Fidei*, etc.

<sup>5</sup> Cf. § 85, v. 959, *Libellus de modo Conf., Summula Raymundi* by J. Chappuis, *Art. Fidei* and *Floretus, Textus Sacramentorum*, etc.

<sup>6</sup> Cf. § 40, v. 618, § 47, v. 653.

<sup>7</sup> Cf. the following lines which are found in Peraldus: § 35, vv. 587, 588, 592 ff., § 67, v. 793, § 70, vv. 819 f., § 42, vv. 630 f., § 30, v. 484; other lines which appear in the *P. T.* and in other *Canterbury Tales* are cited by E. Koeppl in *Archiv für das Studium der neueren Sprachen*, LXXXVII, 33 ff.

