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***Francesc Eiximenis and the "Sins of the Tongue":
Observations on a Semantic Field***
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FRANCESC EIXIMENIS
AND THE "SINS OF THE TONGUE".
OBSERVATIONS ON A SEMANTIC FIELD

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Eiximenis deals in two of his books with the sins of the tongue as a thematic unit. In the *Terç*, from 1384, he treats all sins in great detail, including those of the tongue.¹ His *Llibre de les Dones*, a catechism for women, especially nuns, written ca 1390, also contains a section on sins and vices.

In the *Terç*, Eiximenis states that his source for his chapters on the sins of the tongue was *Lucdunensis*, that is, Guillaume Peyrault (*Peraldus*), abbot of the benedictine convent in Lyons. But he took from the *Summa virtutum ac vitiorum*² only the list of the names of the twenty-four sins and a few second-hand quotations. He does not even mention Peraldus in his shorter treatment of the subject in *Dones*.

In this study I will transcribe the terms used by Eiximenis for the sins of the tongue in the two major sets of chapters, but also in several one-paragraph summaries. We will observe to what extent he accepted Latinisms and neologisms suggested to him by his sources, or how he translated or explained them with common Catalan words.

Imitating Peraldus, Eiximenis begins both his extensive treatments of the sins of the tongue with a few general observations. In the *Terç* he repeats that God gave us speech so that we may praise Him, verbalize our feelings and wishes, and help our neighbors become better Christians. In six of the twelve introductory chapters he follows an unnamed source explaining "Six ways to talk well"; for instance, "Speak little", "Tell the truth", "Don't speak in anger or with irritatingly clever or ambiguous words" (see sin 13). In the last preliminary chapter, Eiximenis extracts from saint Anselm a list of "Eight wrongs caused by an evil tongue". Five of these reappear in *Dones* 264 in a single sentence, attributed to saint Origen. In that single introductory chapter, he repeats the explanation why God gave us speech, but attributes it here to Pope Leo.

Eiximenis also follows Peraldus' model by adding some chapters

¹ The *Terç* is the 1600 chapters long 'third' volume of *El cristià*, an encyclopedia for Christians. The best manuscript, at the University of Barcelona, does not number chapters. For partial editions see the Bibliography at the end and Viera

² No modern edition; I used Paris 1668 and vol. 1 from Lyons 1571. For Peraldus' place in the history of the treatment of the sins of the tongue see Casagrande/Vecchio. *I peccati della lingua*.

after the section on the twenty-four sins of the tongue. The abbot concluded his with a set of 'Remedies'. Our author too announces "*Remeis*", but he quickly passes on to other topics. For pedagogical reasons, he preferred to offer 'remedies' right after having described each sin. In *Dones* 274 he simply recommends "Be wise and remain silent".

In each of the following chapter headings I transcribe Peraldus' Latin terms from the list he placed at the beginning of his first non-introductory chapter. The Catalan terms next to them can come from anywhere in the *Terç*, not just from the list Eiximenis transcribed at that same juncture. I modernize the spelling of Catalan quotations. Only words which have no cognates in English, or which are not sufficiently explained by the context, will be translated.

1. *BLASPHEMIA*: "BLASFÈMIA"³ (*TERÇ* F. 363V / *DONES* 275A; CF. 192)

Cassian, in his work on the eight cardinal sins, had grouped this sin under *superbia*. Pope Gregory, in his more successful list of seven sins, treated it as an offshoot of *ira*. Eiximenis, as did most theologians of his time, combines in his definition the two traditional meanings of 'denying a divine quality of God', and 'insulting God himself' (for instance, by swearing on parts of His body).

Eiximenis uses once an internal translation, combining the Latinism with a gloss: "que juràs lletjament o blasfemàs" ('in an ugly way'). We find in these chapters the noun "blasfèmia", often marked as technical term with the spelling *ph*, the verb "blasfemar" and the *nomen agentis* "el blasfemador". The verb "jurar" is frequent in Eiximenis, but usually means 'to swear an oath'. Here, referring to sinful swearing, we find the forms "un home jurador" and "juradors de Déu". There is one surprising attempt to translate *blasphemare* other than with "jurar": "vituperar Déu".

In *Dones*, Eiximenis recalls that "blasfemar" means "jurar i malparlar de nostre senyor Déu" ('speak badly about') and sends his readers for more details to chap. 192, where he explains the second commandment. In *Dones* 324, Eiximenis returns to this topic in the context of a model confession, mentioning also the sins of "perjurar",

³ In Vulgar Latin and Old-Catalan the *i* was stressed, which made the change from *e* to *o* in the variant form "blastomia" possible. The *t* in this form is difficult to explain (Coromines reviews various hypothesis in DECat 1.824-828), but it appears also in Italian "bestemmia" and Castilian "lástima". Latin *blasphemare* evolved into Catalan "blasmar", Italian "biasimare" and French "blâmer" (which was taken into English as 'to blame'), all with an attenuated meaning. The less evolved form, "blastomar", seems to have been more emphatic ('to lambast'), while the latinism, "blasfemar", remained restricted to the religious sphere.

"renegar Jesucrist", "votar i prometre sense pagar", "murmurar i renyar dins son cor".

2. *MURMUR*: "MURMURACIÓ" (*TERÇ* F. 365V / *DONES* 275C)

Eiximenis offers the following definition of "murmurar": "Parlar no degudament contra alguna feta o dita per altre, si's vol se faça per supèrbia, o per avarícia, o per enveja, o per impaciència".⁴ He uses two forms as *nomina agentis*, "l'home murmurant" and "el murmurador". The best known example of *murmuratio* was provided by the Israelites when they rebelled against Moses in the desert. Eiximenis recalls this in the *Terç* and in *Dones* 265. Several monastic Rules use this story to warn of the sin of complaining, be it about the material goods provided by the monastery, or the things given by God, such as health. Peraldus concentrates on the situation in convents. Eiximenis repeats part of the abbot's list of possible sources of this sin (pride, greed, envy, impatience), but speaks much more to lay persons. Most post-scholastic writers stopped talking about *murmur claustralis* altogether, subsuming the second kind under some other sin.

In *Dones* 265, Eiximenis treats all three sins listed by Peraldus and in the *Terç* in places 1, 2 and 4, but shows that they can be differentiated according to their object. Man can sin "blasfemant i jurant i malparlant de Déu", and "malparlant i murmurant i difamant a son proïsme" ('his neighbor'). He treats as synonyms "murmurar i parlar mal". The form "malparlar (de algú)" is just as frequent as "parlar mal (de algú)", with identical meaning. This contrasts with the pairs "dir mal / maldir" and "dir bé / bendir" ('speak badly about so. / curse' and 'praise / bless'), which are not synonymous. Eiximenis translates *Eccles.* 28:15 *susurro et bilinguis* (a quotation he had found in Peraldus) with "murmurador i home que és de dues cares" (cf. sin 14). He formed the derivatives "remurmurar" and "remurmuració", but used them in a positive sense in the statement: my conscience "(em remort i) remurmura".

3. *PECCATI DEFENSIO*: "DEFENSIÓ DE PECAT" (*TERÇ* F. 366V / *DONES* 271A)

This misuse of God's gift of speech is of special concern to confessors. Some of the excuses they have to listen to are used as chapter headings in the *Terç*: 'God didn't help me in my temptations' ("Déu no els

⁴ "To speak improperly against someone's action or saying, for reason of pride, greed, envy or impatience", translation of Peraldus' *Est murmur oblocutio indebito modo facta contra Deum vel factum alicuius cum intentione fallendi*.

ajudava en la temptació"); 'My flesh is weak; I'm powerless'; ('s'excusen per llur fragilitat i impotència'); 'It's the fault of my friends; I'm a young aristocrat' ('s'excusen per males companyies, per joventut, o per noblesa", translation of Peraldus' *excusant se per nobilitatem suam*).

Synonyms of "defensar son pecat" are: "no soferir correcció", "defensar i cobrir son pecat" (the 'cover-up'), and "defensar i reservar son pecat", 'reserve the right (to do the same sin again)'.⁵ In *Dones* 271 we find "defendre", "excusar sos pecats" and "los excusants sos pecats". The verbs "defendre" and "defensar" (built on the participle of the first verb) are used interchangeably.

4. PERIURIUM: "PERJURI" (TERÇ F. 368V / DONES 265B)

Eiximenis limits himself here to just two chapters (in which we find the forms "perjurar", "perjurar-se" and "falsament jurar"), refering his readers for more details to vol. 7 of the *Cristià*, to the section about the eighth commandment, "No faràs fals testimoni". He never wrote that volume. However, he treats the ten commandments in *Dones*. There, in chap. 211, he summarizes saint Augustine's distinction of three kinds of lies. He does this also under sin 5 in the *Terç*. In both books he leaves the terms (*mendacium*) *officiosum* and *perniciosum* in Latin, but translates *jocosum* with "per solaç i trufes" ('for fun') in the *Terç*, but with "(mençònega) jogosa" ('playful') in *Dones*. He was bothered by the confusing polysemy of "testimoni", 'witness' and 'testimony', and felt the need for introducing a second derivate: "(flatterers) són fort falsos testimonis... per llurs falses testificacions".

5. MENDACIUM: "MONÇÒNEGA"⁶ (TERÇ F. 369 / DONES 211)

Eiximenis, following Peraldus, begins this chapter translating saint Augustine's definition of the verb *mentire*, "mentir: Parlar falsament per intenció d'enganyar l'altre".⁷ He adds, here too, that he will treat the topic more fully in vol. 7 of the *Cristià*, but presents already here,

⁵ See DCVB 9.408. See also *reservar* 4: 'not state openly'.

⁶ "Monçònega" derives from a Vulgar Latin derivate of *mentire*, with an assimilatory change from *e* to *o*. Copyists writing "mençònega" not so much remembered the etymology, but are influenced by Latin and Catalan forms of *mentire* (see DECAt 5.586-588).

⁷ 'To speak falsely with intent to mislead'. "Falsament" translates, with a loss of nuances typical for the middle ages, *contra id quod animo sentit*, 'against what deep down you know is true'. (See *Dictionnaire de Théologie Catholique* 10.1, 555-59.)

without naming his source, Augustine's distinction of three kinds of lies (see sin 4). Latin *mendax* is rendered with "persona monço-queuera". We do not find here the words "mentir" or "mentida".

6. *DETRACTIO*: "DETRACCIÓ" (TERÇ F. 370 / *DONES* 269)

This sin constitutes an obvious semantic niche, overlapping only slightly with *murmuratio* (sin 2), limited by many authors to the monastic sphere, *maledictio* (sin 8) and *susurratio* (sin 13, with intent to spread discord). Eiximenis does not want to complicate matters by listing the various *species detractiois* (explained, for instance, in saint Thomas' *Summa* II.2, 73a). Diluting somewhat the borders between these fields, he uses here a great variety of terms. In addition to the single verbs "difamar", "murmurar" and "malparlar"⁸ we find the circumlocutions or combinations "dir mal", "tolre (or "roure") la fama" ('take away ('nibble away') the good name'), "vituperar i deshonorar i difamar", "vituperar per difamació i per detracció", "aminvar una persona" ('diminish'), and, in *Dones*, "publicar maliciosament lo mal del proïsme" and "difamar i viltenir" ('consider vile'). Eiximenis does not use the Catalan derivatives of the Latin verbs *detrabere* or *retractare*, probably because he reserves "detraure" and "retractar" for non-religious contexts.⁹ However, he once uses the etymological translation "sostrer, (parlant, a l'altre son bê)" (cf. sin 8), but later he renders the biblical *Non detrahes!* once with the verb "maleir" and once with the group "malair i difamar". In *Dones* he translates *qui detrahit* with "aquell que és difamador". As for his calques of the Latin nouns *detractio* and *detractor(es)*, most often he glosses them with forms of "fama": "detracció i llengua de difamador", "un detractor, ço és diminuidor de la fama" (translating *susurro*), "lo detractor quant difama", "detractor i home difamador", "detractors i afamadors".¹⁰ Derivates of "fama" can stand alone: "el difamador", "el difamant", "la difamació", and, in *Dones*, "la infàmia".

⁸ "Malparlar" can be transitive or intransitive. The sentence "desplau a tots que sien malparlats" (repeated as "desplau a les gents ésser malparlades") means 'nobody likes to be denigrated'. The adjective is "(home) malparlar".

⁹ According to Coromines, DECet 8.804, "detraure" remained limited to the meaning of 'to retreat militarily'. The noun has a moral meaning in the expression "fer retret(s)", 'to reproach'.

¹⁰ "Afamadors" can do something good or bad to a person's reputation, as indicated by the context.

7. ADULATIO: "LLAGOTERIA" (TERÇ F. 372V / DONES 268)

There is great coherence in the terminology for this sin, defined as "desordenada llaor" ('undeserved praise'). The noun is "llagoteria" or "llagot(s)", the adjective "(paraules) llagoteres", the verb "llagotejar". Two forms are used as *nomina agentis*: "un llagoter" and "un llagotejant". Eiximenis did not feel a need for introducing the latinisms "adulació, adular, adulador", neither here nor in *Dotzè* 757, where he denounces flatterers at Court. The verb "adular" was not accepted until the seventeenth century; in earlier times it would have been considered a metathesis of "udolar", 'to howl', still heard today on Mallorca (see DECat 8.953s, article written by J. Gulsoy).

8. MALEDICTIO: "MALEDICCIÓ" (TERÇ F. 373V / DONES 272)

In *Dones*, Eiximenis claims to have found his definition of this sin in a letter Alchimus wrote to Theophrast in Alexandria: "Maledicció: Invocar Déu que noga al proïsme" ('to ask God to harm one's neighbour'). This is quite close to Peraldus' *mali alicuius imprecatio*. As long as the etymology of *male-dictio* was remembered, it was treated as a synonym of *mali-loquium* and could refer also to the sins of *convicium*, *contumelia*, *calumnia*, *murmuratio* and, especially, *detractio* (see sins 9, 2 and 6). Later, *maledictio* was restricted to be the antonym of *benedictio*. What caused moralists problems was the fact that the Bible is full of examples of invectives proffered by God and by saints. Eiximenis summarizes the standard explanation that God always knows who deserves to be maledicted, and that saints impose curses inspired by the Almighty.

Spellings with *a* ("malair, malaïts") are more frequent than those with *e* ("maleir, maleït"), but there is only one case of "maladicció" (elsewhere "maledicció", or "maldicció"). These words have to be studied together with the forms of "beneir" (see DECat 1.762-765). Eiximenis also uses "maldir / maldit". In *Dones* we find the noun "lo malaïdor".

9. CONVICIUM: "CONVICI" (TERÇ F. 375 / NOT IN DONES)

The term "convici", used only in the *Terç*, should be considered a quotation or xenism, not an attempt to introduce it as neologism into Catalan. Eiximenis has it always followed by an internal translation: "convici i vituperi" or "convici apellat impropri". The copyist misspelled the foreing word in both cases, writing in the first "convinci", by false association with "convèncer". Eiximenis'

definition of this sin is "Quant l'home diu a l'altre en la cara son enuig i paraules punyents i vituperables" ('telling someone openly one's displeasure with sharp and scolding words'). "Vituperi" is the most often used Catalan term for this sin, often grouped with another word: "paraula vituperant" or "vituperació verbal". In his *Vita Christi*, Eiximenis uses the expressions "vituperar l'altre per paraula" and "parlar durament o vituperant" (both examples from ms BC 460, fol. 43). The sinner is called "home vituperador". The verb "vituperar" is used in conjunction with "i improperar (als homes llurs pecats)", but Eiximenis does not treat the two verbs as full synonyms, since he holds that "improperar és espècie de vituperi", referring to situations when one tells someone his sins maliciously. That it has to be face to face and concerning sins can be seen in the translation of *Levit.* 19:13: "No improperarets ne regetarets en la cara son pecat!", (*non exprobreris ei*).¹¹

The close relation between the sins of *convicium*, *detractio* and *maledictio* (sins 6 and 8) can be seen in the grouping "improperar ni deshonorar ni malair". Latin texts offer an abundance of terms, as listed by Peraldus: *contumelia*, *improperium*, *opprobrium*, *exprobratio*, *vituperium*, *calumnia*. This has tempted some theologians to make minute semantic distinctions. Others were more interested in establishing a progression from insults to an altercation and, finally, blows. Describing this chain of events became a topic. Eiximenis introduces it under the next sin.

10. *CONTENTIO*: "CONTENCIÓ" (*TERÇ F.* 376V / *DONES* 270)

At the first use of "contenció" Eiximenis adds the synonyms "bregues i baralles";¹² later we find it combined with "contrast, discòrdies" or "debat". The verb is "contendre", the past participle of which provided the noun "contesa", used once. A sentence in *Dones* offers a definition and the topic of the domino effect: "(to sin) contenten-se, dient-se injúries i paraules lletges que no es poden bé esmenar... I d'aquí venen bregues, retrets, menaces, batiments, esvaïments, nafres i morts; i guerres i odis i rancors i bandos".¹³ The list of dire

¹¹ 'Don't scold someone throwing his sins into his face'. Coromines, *DECat* 4.514, does not fully explain the verb "regitar", but in 8.814 note 4 he quotes an example which very much recalls Eiximenis' use: "no t'ho regita ni te'n fa retret", 'he doesn't criticize you for it'.

¹² From "barallar", 'fight', of unknown origin (see *DECat* 1.6255). Once we find "batallador", close enough in meaning, but maybe just a misspelling of the *r* of "barallador".

¹³ 'They sin quarreling, insulting each other, using nasty words which they then can not amend... And so fights get started, reproaches, threats, assaults, attacks, bloodshed and deaths; and wars, hatreds, grudges and gangs'. The next quotation means: "grudges in their hearts, verbal dressing-downs, breakdown of the relationship, fights, bodily harm and death".

consequences is a little shorter in the *Terç*. Out of “bregues i contencions” (translation of *bella et lites*) come “rancor de cor, vituperis de paraules, trencament de pau, bregues, nafres i morts”. People who “cerquen bregues”, ‘look for fights’, are “baralladors”. Eiximenis translates the biblical *malignantes* as “aquells que viuen amb malignitat i amb contencions i amb bregues”. They are “bregosos” and lead a “vida bregosa”. From “brega” derives the verb “breguejar”. The two synonymous biblical commands *Non contendas!* and *Non litiges!* are both translated by “No contenes!” (the second one once more by “no hages contesa”). Eiximenis does not use in these chapters the verb “litigar”. Thomas d’Aquinas treats *contentio* as opposite of peace, *litigium* as antonym of friendship (*Summa* II.2, 116, 38/41).

Eiximenis enriches this chapter with two *exempla*: one describing a dream by Macharius about two women having been married fifteen years; the other about two friars who would like to start a fight but are unable to do so.

11. *DERISIO*: “ESCARNIS” (*TERÇ* F. 378 / *DONES* 266C)

The Latin word —used interchangeably with *irrisio* (both from *ridere*) and *illusio* (from *ludere*)— shows by its etymology that it refers to laughter. Moralists used it to criticize “making light of (one’s own or others’) vices, as if they were a joking matter” (cf. sin 3). Eiximenis does not seem to have felt a need for a special term for this religious meaning —if he had, he might have calqued the Latin term—, but uses the verb “escarnir”, or the *nomen agentis* “els escarnidors”, in their general meaning of ‘(people) having fun at somebody else’s expense’. He explains in *Dones*: “trufar i burlar i solàçar, de què ix desolució (*the 1495 edition reads “dissolució”*) i a vegades moltes greuges dels altres” (‘to joke and banter and have fun, which leads to a break-up and sometimes to considerable grief for others’). “Desolució” seems to mean ‘giving up the good intentions one had’—compare the English antonymous verb ‘re-solve (to do good)’—, while “dissolució”, used also under sin 23, might be synonymous to “trencament de pau” we have seen under sin 10. An especially grave case is “Ridiculing someone who wants to do good”, because it is like “uprooting a young plant in God’s garden”.

The ridiculing of the ‘do-gooders’ can take the form of irony —word not used here by Eiximenis—, that is, the technique of understatement rediscovered in the middle ages in Aristotle’s *Ethic*. Saint Thomas treats irony under the sin of *alieniloquium*, ‘saying one thing but meaning another’ (*Summa* II.2, 113) and sees in it the opposite of *jactantia*.

12. *PRAVUM CONSILIUM*: "DAR MAL CONSELL"
(TERÇ F. 378V / NOT IN *DONES*)

All sins of the tongue up to now —except the third, *peccatis defensio*— had names consisting of single words. From here to the end of Peraldus' list we will find mostly descriptive expressions, the literal translations of which are of little lexicological interest. That there are no popular one-word designations might show that we are dealing now with less obvious semantic fields, with distinctions which might delight theologians, but are not vital enough to the people so that they would develop single vernacular terms for them. It is significant that Eiximenis, in *Dones*, groups most of these sins in 'grab-bag' chapters, if he doesn't omit them altogether. In the *Terç* he writes a chapter with a list of "Things needed by a good councillor" and announces that he will treat the subject further in vol. 12 of the *Cristià*, as he indeed did in *Dotzè* 713-737.

13. *PECCATUM SEMINANTIUM DISCORDIAE*: "SEMBRAR DISCÒRDIES
ENTRE LES GENTS" (TERÇ F. 379 / *DONES* 270B, CF. 272C)

This sin is very much related to *detractio*, *convicium*, *contentio* and *derisio* (sins 6, 9, 10, 11), which all involve two persons. Here we have the sin of those who "porten paraules d'uns a altres" ('tell someone what someone else has said about him or her'). The difference is apparent in *Prov.* 6:19, quoted by Eiximenis in the *Terç* and in *Dones*: "God detests *proferentem mendacia, testem fallacem, et eum qui seminat inter fratres discordias*". In place of the literal "semlrar" we also find "posar" or "tractar (discòrdies)". In *Dones*, Eiximenis criticizes not only "portar paraules", but also "portar novel·les", 'gossiping'. The current modern expression in Mallorca is "portar llagots".

14. *PECCATUM BILINGUIUM*: "ÉSSER DE DUES CARES EN SON PARLAR"
(TERÇ F. 379 / CF. *DONES* 272H)

Eiximenis translates from Peraldus the following definition of a 'double-talker': "En absència diu mal d'algú, i en presència en diu bé", 'he berates people in their absence, while praising them in their presence', but he can think also of a second situation: "Satisfà a dues parts contràries", 'he tries to please two opposing parties'. The reference to *os bilingue* in *Prov.* 8 is translated as "la llengua d'aquell que ha dues cares", but also with the more self-explanatory "dobles

parlers" ('two faces' *vs* 'double tongue'). However, "home doble" would not make sense without the addition "i de dues cares".

This sin could easily be subsumed under some other sin — Thomas d'Aquinas says *Summa* II.2.74: *bilinguis proprie dicitur susurro* — and Eiximenis does not give it a paragraph in *Dones*. But there might be an allusion to it in *Dones* 272, where eight of Peraldus' twenty-four sins are dealt with. One sentence reads: "(Alchimus wants us to avoid words which are) hòrrees i carnals i dobles i solimades". This sentence reminds us of a statement in the *Terç* concerning sin 4: "(Do not speak) cavil·losament, ço és parlant amb paraules manyoses, arlotes, escandaloses, amagades". Since "arlotes - escandaloses" and, before, "hòrrees i carnals" refer, as a unit, to sin 22, we are tempted to consider "dobles i solimades" also a group of synonyms. "Solimades" is a variant of "sublimades", maybe influenced by alchemy, where the sublimation process is symbolized by the sun ("sol") and the moon; however, a similar form is also known in Arabic, as a name for an unguent (see DECAt 4.956, under "límit"). The word caused problems for the copyists: ms B and the 1495 edition offer the nonsense "sollineades", and the fragment from Collbató "selomades". Eiximenis might be warning women and nuns not to try to impress each other with an affected vocabulary.¹⁴ 'Showing off one's knowledge of fancy words' is not on Peraldus' list of sins, but was criticized by many a moralist. In *Dones* 290, Eiximenis states that the monastic vow of obedience is difficult to keep for a person who is "curiosa i singular en ses paraules". Repeating terms he used in the *Terç*, he adds that this is also true for "l'home bregós i qui porta paraules i sembra discòrdies", 'an aggressive man who divulges criticisms and spreads discord'. In the eighth introductory chapter to the Sins of the Tongue section, Eiximenis had stated that one shouldn't talk "fellonament ne passionat... ni amb paraules prenys ni *sofistiques* ni dobles", 'full of anger and in heat, or with pregnant or fancy words with two meanings'.¹⁵ All this makes us doubt that "dobles i solimades" are synonyms, referring to only one vice. "Dobles" shares meanings of "solimades" only in the sense that 'two-faced' people who try to show that the words they used criticizing someone were not derogatory, do indeed need a 'sophisticated' vocabulary.

¹⁴ We are reminded of Joan Martorell denouncing Joan de Montpalau's writing style as "sofisticat... i sologismal" (*sic* for "silogismal", 'as used in syllogisms', 'fancy') in his *Lletres de batalla* ('correspondance preceding a duel'), (ed. M. de Riquer, Barcelona: Ariel, 1979, 1203).

¹⁵ "Prenys" could be a misreading, since in the same chapter Eiximenis translates *sofistice* with "(parlar) sofisticament, ço és doblament i fenta i punyent", 'pointed, needling'.

15. *RUMOR*: "PARLAR CRIDANT I AMB BROGIT"
(*TERÇ* F. 379V / *NOT IN DONES*)

Eiximenis does not want to add a religious meaning to the familiar Catalan word "rumor" but offers a circumlocution of it. He mentions this sin probably only because it is on Peraldus' list. He considers it more a sign of bad manners. Educated persons talk "suau i gint", 'suavely and gently'. In *Dones* 288, he uses these same terms to state how monks should talk—if at all—, adding that saint Macharius had ordered the exlaustration of a "religiós cridador". A "home cridador", he says in the *Terç*, who speaks "amb brogit i amb clamor", is only useful to hunters who need helpers to flush out game. These are called "bruig en bosc", 'noise in the wood'. "Bruig" is not Catalan. The expression might have migrated from the Langue d'Oc region to the Roussillon and to Girona in northern Catalonia, where Eiximenis grew up. We find the verb in another section in the *Terç*, grouped with a synonym: "criden e brugen" (quoted in *DECat* 2.256s).

16. *JACTANTIA*: "JACTÀNCIA" (*TERÇ* F. 379V / *CF. DONES* 285)

Eiximenis defines "jactància" as "lloar i exalçar si mateix vanament". Most of the time he adds an internal translation to the latinism: "jactància i orgull", "tu te jactes i glorieges", "es jacten i es preen", "es jacten i es lloen", "es jacta i s'altifica". The *nomen agentis* is used without glosses: "lo jactador", or "l'home jactador si mateix". The expression "jactància i llaors trufàtiques", 'joking praise', can refer to a roistering self-approbation or a bantering lionizing of someone else. In this context, Eiximenis inserts the fable of the sly fox and the vain raven with the cheese, as a substitute for Peraldus' two *exempla* about hermits taken from the *Vitae patrum*.

An older term for this sin is "gaub", influenced by Provençal. The original verb is "gabar", which could be spelled "guabar" (example in Eiximenis); under the influence of the semantically related words "lauzar" and "gauzir" it became "gaubar" (see *DECat* 4.420-423).

In *Dones* 284-288, Eiximenis treats the sin of vaunting and boasting as part of vainglory, but he presents "vanaglòria" as a passive sin: 'to enjoy being praised'. Actively trying to have one's qualities divulged is called "ypocresia" (modern spelling "hipocresia"), which Eiximenis discusses in *Dones* 287: "Ypocresia és voler manifestar sos béns per tal que sia lloat per les gentes", 'wanting to show off one's qualities in order to be praised'.

17. *SECRETI REVELATI*: "REVELACIÓ DE SECRETS"
(TERÇ F. 381V / *DONES* 272D)

The six chapters Eiximenis writes on this topic—Peraldus only wrote here fifteen lines—deal mostly with secrets in general. A spiritual advisor has to decide which secrets must be revealed for the major good. Certain people (foreigners, drunks, obese people, women) should never be let in on a secret.

18. *INDISCRETA COMMUNIO*: "INDISCRET MENAÇAR"
(TERÇ F. 383 / *DONES* 272E)

Comminatio derives from the verb *minari*, 'to menace'. Menacing someone is not so much a sin, but folly, since warning your adversary, or provoking him to a preemptive strike, are both counterproductive. This sin is close to "rancor, vituperi, ira, sobergueria".

Eiximenis adds a chapter with "Advice for men having been threatened" he claims to have found in a commentary by the philosopher Aximenes (!) on the saying of Gorgias, such as the proverb "De gran vent poca pluja", 'Lots of wind but little rain'. He adds two more chapters about how women should react to threats to their honor, and about men in love being blackmailed by women.

19. *INDISCRETA PROMISSIO*: "PROMISSIÓ INDISCRETA"
(TERÇ F. 384V / *DONES* 272F)

In these two chapters we are warned to bargain with God or his saints, making foolish promises we then do not or can not keep. Breaking his vow, the "prometent" ends up being considered a liar or a cheapskate. In *Dotzè* 869 Eiximenis warns noblemen not to proffer bad "vots i juraments", or "vots i promissions", they then will try to fulfill with other people's money.

20. *VERBUM OTIOSUM*: «DIR PARAULES OCIOSES»
(TERÇ F. 385 / *DONES* 266)

In *Dones*, Eiximenis dedicates already the second chapter on the sins of the tongue to "ociositat de paraules". Freeing himself from the list of Peraldus, he does not make separate entries for sin 21 ("massa parlar"), sin 23 ("trufar"), and sin 11 ("escarnir"), but treats them as some of the many kinds of "paraules ocioses". In *Dotzè* 518 and *Dones*

266, he transcribes the ditty "Gran parlar és gran monçoneguer", 'Blabbermouths are big liars', attributing it or to Democritus, or to saint Bernard. Another aphorism should remind us not to talk too much. No source is indicated in the *Terç*; in *Dones* 274 it is attributed to saint Augustine: "Jamés gran parlar no fou gran faener" (or "...obrer"), 'Never a big talker was a great worker'.

A second kind of sinful talkativeness is "portar noves i recomptar històries placent als altres", 'amuse others with gossip and anecdotes'; a third one "trufar i burlar i solàçar... i escarnir". The person who wants to show off that he knows something others don't, risks to be considered a "gran monçoneguer i gran parleràç", as Eiximenis states under sins 5 and 21.

In the *Terç*, Eiximenis contrasts the "paraules ocioses, vanes i nocives i sens tot profit" with "paraula profitosa, de pes i notable". "Dir ociositats" is the opposite of "parlar altament". Our author, as do all moralists in this context, reminds us of the warning in *Mat.* 12:36, that 'at Judgment Day we will have to account for every *verbum otiosum* we have spoken in our life'. This is repeated in *Dotzè* 903. *Otiosus* is used in the Bible only once, and commentators had to explain why this sin should be punished so severely. Eiximenis stresses the 'fruitlessness' of idle talk, the waste of precious time which could be spent in prayers. From the point of view of 'uselessness', Peraldus' sins 23, 11, 21 could be grouped together, as was done by several moralists.

21. *MULTILOQUIUM*: "MASSA PARLAR"
(*TERÇ* F. 386 / *DONES* 271B AND 272F)

Eiximenis —following Peraldus, who makes such lists regularly— begins with a list of reasons why this sin should be avoided. He quotes several Latin passages which contain the words *stultitia* or *stultus* to show that he is dealing also with *stultiloquium*, in advance of sins 22 and 23. The sin of *multiloquium* can be found already on the earliest lists of sins of the tongue, maybe with the name of *loquacitas* (used once in the Bible), *verbositas*, *linguositas* or *garrulitas*. Catalan derivatives of these Latin terms are rare. Eiximenis uses once in the *Terç* "(home) verbós", but he prefers derivatives of "parlar": "(gran) parlar/-a" and "parleràç". As nouns he uses "llongues paraules, gran parleria, excès de parlar" and "prolixitat de paraules".

The danger of *multiloquium* is, as we read in *Prov.* 10:19 —and in the Rule of saint Benedict, and on f. 391 of Eiximenis' *Terç*, but not in Peraldus— that in *multiloquio non effugies peccatum*, 'you can't avoid sinning if you talk much'.

Late in his life saint Augustine remembered this truth and, equating the spoken with the written word, felt that he had to justify his voluminous output. He claims that he wrote only what was necessary (quoted in Casagrande, 418). We wonder if Eiximenis, he too a compulsive writer, knew this statement and felt touched by it. He is aware of a certain (medieval?) poet's statement *gaudent brevitare moderni*, "els novells s'alegren molt en breus paraules", verse he quotes here and in the final chapter. There is probably some self-irony in the fact that he finishes the section on *multiloquium* saying that he could tell us many more stories about compulsive talkers, but that he prefers to cut it short in order to avoid "prolixitat".

22. *TURPILOQUIUM*: «PARLAR HÒRREAMENT I DIR VILTATS I VILS PARAULES» (TERÇ F. 387V / DONES 272G)

Saint Paul warned his followers to avoid *turpitudō aut stultiloquium aut scurrilitas* (Ad Eph. 5:3). Eiximenis quotes this phrase under the next sin, pointing out that the commentaries he had consulted explained *scurrilitas* as "juglaria i solaç". The difference between the two sins is obvious: "hòrreu parlar", or "vil i lleig parlar", consists of "sútzees paraules" and "turpituts" which no educated person considers funny. He does not give much thought to this sin, but other moralists express their concern that obscene talk might remind speaker and listener of past sinful pleasures and lead to recidivism. On the other hand, he adds a chapter—supposedly based on Eutropius—with practical advice on how to avoid having to repeat shocking words when called as a witness.

23. *SCURRILITAS*: "SCURRILITAT"
(TERÇ F. 388V / DONES 272H / CF. DOTZÈ 912)

The crude latinism "scurrilitat" is explained at its first and second use with the gloss "fer riure los altres follament" or "provocar a riure i a burlar". Peraldus states that this term derives from Latin *stultis curialitas*. The copyists, and maybe Eiximenis himself, had a hard time with this latinism, (which never took roots in Catalan). In the transcription of Peraldus' list we find in the Catalan manuscript the words "scurrilitat que vol dir....." followed by an empty space. In the title of this chapter the rubricator wrote that the 23rd sin is "Fer riure...", abbreviating the -er of "fer", making it obvious that he had misread "scurrilitat", written with a 'long' initial s, which looks like an f.

Eiximenis criticizes in these chapters not only those who want to

provoke laughter, but laughing in general. His expansive translation of *Prov. 15:2*, *Os fatuorum ebullit stultitiam*, is significant: "La boca dels homes orats tota bull i salta i crida en dir oradures i dissolucions i peguees", 'the mouth of idiots is bubbling and they jump up and down and yell stupidities'. Peraldus distinguishes four kinds of sinful laughter: (*risus*) *invidiae*, *perfidiae*, *insaniae* and *vanitatis*, plus one permissible kind, *prudentialis*, which should be rare and subdued. As we shall see below, Eiximenis knows this last advise, but here he follows other sources, which distinguish a *risus naturalis*, a *risus commendabilis*, and a *risus vituperabilis*. There are people who laugh all the time because it's in their nature: "són grans riolecs".¹⁶ Others are provoked to laughter "per art", that is "per juglars o per trufadors o per altra via scurril i lletja". They enjoy hearing "juglaries, trufes i rialles" and "paraules juglaresques". They have never learned to "riure curt, tard i suau", 'rarely, just a little and softly'. (Cf. *Dotzè* 813: "riure tard i fort temprat", and *Dotzè* 887: "riure tard i a prec, poc i curt".)

In *Dones*, Eiximenis insists that persons of the cloth can not be "juglars, grans burlers ni trufadors" and that they have to abstain from "juglarar i burlar" (ms B has "janglerar", and the 1495 edition "jugar").¹⁷ A nun should not be "riallosa".

In *Dotzè* 558, 777, 813, 880 and 896, Eiximenis advises also kings and princes to show restraint in laughter. He instructs them in how to deal with professional "juglars... bons trufadors i solacers", 'permissible entertainers'. Already under sin 21, he wrote one chapter to show that good jesters should not talk much, "no parlar molt..., no historiejar". This last verb might be a playful creation by Eiximenis.

In *Terç* 912s (ed. Hauf, *Cristià*, 164ss), Eiximenis explains how "juglaria" is regulated by Church law. He recalls how he had observed in the streets of Paris that "juglarejar foll" is just a form of manhandling. He chastises the Catalan noblemen of his time for lavishing on buffoons money they have taken from their subjects. The buskers' use of instruments can not at all be compared with King David playing the harp "to calm his heart and to incite his mind to devotion". In *Dotzè* 811 too, Eiximenis echoes the official view on *verba recreationis*, that is, that they are only allowed *ad tollendam accidiam et ad tristitiam saeculi repellendam*, 'to make the blues go away' (Hugh of Saint Cher, quoted in Casagrande, 439, 139). But all in all, our author follows the old conservative thinking that even the *grata urbanitas* and *affabilitas* of the Romans be better avoided. Saint

16 "Riolec" is not listed in the DECAt, but can be found in the DCVB. Eiximenis uses which exactly the same meaning also "riallos". Coromines has examples for yet another synonymous adjectiu, "rialler" (7.344s).

17 "Juglarar" is a cross of "joglarar" with "jugar" (see DECAt 4.859s). "Janglerar" is not in the DECAt, but Coromines explains "janglar" in 4.878.

Bernard's statement *Verba scurrile, quod faceti urbanive nomine colorant* ('...which they try to excuse calling it pleasant and urbane small-talk'; quoted in Casagrande, 404, n25) probably inspired Eiximenis to state that "els homes del món (call this sin) juglaria i solaç", 'the in-crowd calls it relaxation and entertainment'.

Eiximenis adds two chapters with legal information, drawn from Durandus' *Summa* II.2.12, on doing shows—and working in general—on Sundays.

24. *INDISCRETA TACITURNITAS*:

"INDISCRET CALLAR" (*TERÇ* F.390 / *DONES* 272)

Having gone through twenty-three sins of the tongue, the reader might conclude that it is best to hold his or her tongue forever. But "callar i retenir en si mateix la paraula" when one should speak up, is also a sin. Repeating his claim that he is following Alchimus' letter to Theophrast, Eiximenis states in *Dones* that keeping quiet—out of fear or in order to please a liar—in the presence of someone who blasphemes, commits verbal abuse, or speaks against truth and justice, is a sin. Saint Augustine explained quite well how we have to balance the *gaudium taciturnitatis*, the 'delight in silence', with the *officium locutionis*, the 'duty to speak out' (quoted in Casagrande, 450 n1).

This golden middle is not easy to find, neither for monks, preachers, secular rulers or lay persons. Most books dealing with the sins of the tongue, therefore, offer also some advice on the approved *silentium*. Eiximenis does so in *Dones* 274. He recalls that Abbot Isaac had said that unnecessary talk makes a person empty, so he becomes like a horse without reins, a well without a cover, a house without a door.

In the three chapters Eiximenis adds in the *Terç* to the treatment of the twenty-four sins of the tongue, he recommends that we always speak with fear and that we avoid situations where people talk too much, such as after meals or in large groups, or when people are present who are known to be "grans parlers, murmuradors, difamadors, cercants novel·les o bregues" and for their use of "paraules punyents o offensives". Referring one more time to *Lucdunensis*, he lists some of the good which comes from keeping quiet. In *Dones*, Eiximenis recommends silence to nuns and monks; in the *Terç* he recommends to lay persons "*tardiloquium*: que sies home que tard parles i poc". He also instructs us to stay at least one step back from the person we talk to, in order to avoid embarrassment with spittle or bad breath. Finally he explains the social rules regulating who should let whom speak first, and who should keep quiet altogether (youngsters, servants on the job, students in class, women).

CONCLUSIONS

a) Deduced and induced semantic fields, latinisms and synonyms

Illuminators of manuscripts on the vices and virtues liked to represent these abstract concepts in the form of trees. The roots and the trunk grow branches, each of which producing many leaves or flowers (see reproductions in Katzenellenbogen). In one such drawing we see how from the root of *superbia* grows the branch of *vanagloria*, from which hang seven leaves, four of which are sins of the tongue: *loquacitas*, *jactantia*, *novitatum praesumptio*, *ypocresia*. The use of a symbolic tree, which leads us from the root to a branch to a leaf, reminds us of the 'trees' elaborated by modern semanticists to help us visualize the path of decisions leading, for example, from the root "green" to the branch '+color' to uses such as in "green grass"; or to the branch '-color' to the leaf '+human' and uses such as in "a green actor".¹⁸ But while both figurative trees have heuristic value, the medieval representation also had a mnemonic function. The fundamental difference is that the medieval theologians proceeded deductively, assuming that God had created also the spiritual world according to a hidden plan of a perfect, symmetrical, form. The study of the Bible had helped them discover some of God's secrets, such as his preference for certain numbers; therefor, since there are seven sons of Jacob and seven gifts of the Holy Spirit, there are seven virtues and seven sins; or, since there are ten commandments, the beast of the vices must have ten heads, or, in a more popular vein, the devil has ten daughters, the vices. Medieval moralists believed that the number of sins of the tongue was predetermined; since they could easily think of more than seven or ten sins, they went to the next symbolic number, twenty-four. In order to fill the empty cases, they made questionable subdivisions. Also, they did run out of single terms and had to resort to descriptive expressions. Modern semanticists first assemble all the words which native speakers consider part of a semasiological field (e.g. 'chair, stool, bench' and other furniture one can sit on), or all the onomasiological meanings they give to a specific word (e.g. *bachelor*: 'not married' vs 'a University graduate'), and then work inductively to discover the basic 'universal' features which will help formulate questions to be asked at a minimal number of nodes in the tree of decisions necessary to reach every term in a wordfield or semantic field.

While a modern semanticist might find much to question in

¹⁸ Example adapted from E. A. Nida, "Linguistic and Semantic Structure", A. H. Marckwardt, ed., *Studies in Language and Linguistics in Honour of Charles Fries* (Ann Arbor, 1964) 115.

Peraldus' list of twenty-four sins of the tongue, I would reserve my criticisms for Eiximenis, who simply copied that list and then tried to come up with vernacular terms for every item on it, but never asked himself what pastoral good could come from distinguishing, for instance, "dir paraules ocioses" and "massa parlar" (sins 20 and 21), or from introducing new terms, such as "convici" (sin 9), for concepts already satisfactorily explainable with common terms. Undoubtedly, as a theologian he must have felt quite often that no vernacular word fully overlapped with the Latin one to be translated. Introducing a latinism looked like a solution, at least a temporary one, but the indispensable glosses which had to be added looked, unavoidably, to readers like synonyms; and since, as we have seen, the same words were used to explain different terms, they never got a clear idea of the subdivisions of the semantic field. (In mathematical terms: if $a=b$, and $c=b$, then $a=b=c$.) Humanists finally explained the differences between *calumnia*, *contumelia*, *opprobrium*, *vilipendium*, *ignominium* etc., for instance, but their distinctions, especially when applied to vernacular languages, were often too artificial to enter the consciousness of the common people. Still, the contradictory tenets took hold that there are no synonyms, and that a good writer does not repeat a word, but makes good use of synonyms. The medieval belief, that there are twenty-four sins of the tongue and that, therefore, we should find twenty-four terms for them, has today been replaced by the conviction that, if we can find two-hundred and forty terms for "TALK, +reprehensible" we should also be able to find two-hundred and forty distinct meanings for them, all neatly listed in our Thesauruses.

b) From the encyclopedic treatment to abridgments and summaries

Eiximenis dedicates to the sins of the tongue, not counting introductory and concluding chapters, 71 chapters in the *Terç*, but only nine in *Dones*. While in the first book he treats the twenty-four sins with encyclopedic completeness, in the second book he seems to base himself solely on his recollections of the materials he had studied while compiling the *Terç*. The result is a more balanced text, with less latinisms.

In three more occasions Eiximenis covers the sins of the tongue as a group, but now in just one paragraph. In the section on Penance in *Dones*, he presents a model of a complete confession, and so, in chap. 325, he writes:

"He peccat per la llengua en massa parlar, en mentir, en barallar, escarnir, menysprear als altres dient paraules hòrrees, mal posar entre proïemes, jactant

mi mateix, i jutjant los altres, llegotejant, murmurant, menaçant, (i gitant malediccions, vituperant), revelant secrets, trufant i burlant, molt preant mes paraules i callant allà on devia parlar."

It seems like Eiximenis presents here, in order of their relative commonness, sixteen of Duraldus' twenty-four sins. He probably includes with "massa parlar" also the "paraules ocioses", and with "mentir" also perjury and "parlers dobles" (sin 14), etc., but the absence of blasphemy is surprising.

In *Dotzè* 363, first circulated as chap. 7 of the *Regiment de la cosa pública*, Eiximenis claims to have found the following lines in a commentary on Salust:

"...que tinguis fre en la llengua, especialment conservant-la en les seglents costumes:... Null temps no diguis a ningú son (*instead of ton?*) desplaer en la cara, ni facis ofensa. Guarda't de reportar paraules... Aiximateix te guarda de vituperar o de maleir, o de menaçar a persona que no sia sots tu posada; i fuig a bregues així com a mort. Totstamps sia cortesa ta resposta, al foll i al sensat... Null temps no vullis trufar amb injúria d'altri si vols que la tua trufa sia placent a tots. No diràs paraules lletges ni vils... Servaràs fins a la mort secret a tu comanat per qui es vulla... Si ets home de valor, totstamps seràs verdader en ta paraula per tal que no defraudis negú... No sostinguis que negú parli mal en la tua presència..., ni sostindràs escarnidors de negú..., car l'home qui virtut o civilitat ha en si, gran honor fa a si mateix a dir totstamps bé de son amic i de son enemic".

This positive list of "virtues of the tongue" refers to sins 9, 13, 8, 18, 10, 23, 22, 17, 5, 6, 11. We can clearly see that Eiximenis hoped his *Dotzè* would be read by people in higher positions, "homes de valor" and with "civilitat", who should be warned, for instance, to threaten their superiors the way they are used to threaten their own servants.

Eiximenis returned a fourth time to the sins of the tongue when he compiled the book he offered Queen Mary on the day of her coronation in 1396. Somewhat hastily he combined a few prayers, contemplations and litanies with an abridgment of *Dones* 101-253 —on the virtues, commandments and sins—and a copy of the divisions on Penance and on Contemplation.¹⁹ He ends the section on the seven capital sins with a chapter on the sins against the Holy Spirit, the second half of which reads as follows:

"Hom pot pecar per la llengua, parlant massa, o difamant algú, al qual ha de retre fama. Es pecca també murmurant i vituperant, i aleshores pel vituperi

¹⁹ On the relationship of *Dones* with the *Scala Dei*, see my article "De Lo libre de les dones a la Scala Dei". *Actes del Terç Col·loqui de la NACS* (Montserrat: Publicacions de l'Abadia de Montserrat, 1982) 141-149.

s'està obligat a reconciliar-se i demanar perdó abans de combregar. D'altra banda, callar quan s'ha de parlar és un gran pecat, i quan hom sent com algú diu quelcom en contra de Déu, o vol fer algun mal al seu proïsme, i podria evitar-ho simplement parlant, en aquest cas callar és un gran pecat. Fixa't que de la llengua se'n poden treure grans fruits i profits per a l'ànima, així com resant ferventment, lloant Déu, informant el proïsme de què ha de fer, aconsellant-lo bé o reprenent-lo amigablement dels seus mals."

It is interesting to observe Eiximenis' skill in recycling the basic material in various ways, expanded or abridged, always according to his objectives and the book's intended readership. The *Terç*, one of the manuals in the series of the *Cristià*, presents an encyclopedic treatment. *Dones* is limited to recommendations for nuns and lay women. The *Regiment*, later incorporated into the *Dotzè*, addressed the ruling class of Valencia, whom Eiximenis wanted to learn "cortesía" and "civilitat". But in the book he gave to Queen Mary, he reminds her, twice, that not intervening when talk turns godless or is directed against an innocent person, is a grave sin.

c) The sins of the tongue in the two anonymous "Guides to confession", the *Espill de consciència* and the *Cercapou*

Two manuscripts attribute the catechism known today as *Cercapou* to Eiximenis.²⁰ This is not surprising, since the most memorable part of that otherwise 'run of the mill' compilation is a copy of the final chap. 384-395 of Eiximenis' *Dones*, on Heaven and Hell. According to Emili Casanova, editor of a similar text, the *Espill de Consciència*, 85% of the *Cercapou* coincides with the *Espill*. Both texts transcribe the same chapter on the sins of the tongue; at the beginning of it, both refer to a more detailed treatment of the subject 'above in this book', even though neither one has such a section. The unnamed source probably was structured just like Eiximenis' *Dones*: first an extensive treatment of the sins of the tongue and later a short paragraph about them as part

²⁰ I transcribe p. 265 of the edition made by R. Miquel i Planas ca 1934, which was sold, after the death of the editor-publisher, in unbound quiers. G. Sansone, editor of the *Cercapou* in "Els Nostres Clàssics" 83-84 (Barcelona: Barcino, 1957-1958) (our passage: I.76s), considers that edition "inexistent", even though he himself quotes from the copy preserved in the Biblioteca de Catalunya (call number 2-III-81) in his article "Di una edizione fantasma del *Cercapou*", *Boletín de la Real Academia de las Letras de Barcelona* 43 (1991-1992): 13-23. The same library now owns the photographs Miquel i Planas had made of ms B of the *Cercapou*, destroyed in 1936. I dispute the attribution to Eiximenis in "Los problemas del *Cercapou* y el *Llibre de les Dones* de fray Francesc Eiximenis", *Butlletí de la Societat Castellonense de Cultura* 46 (1970): 61-95. The *Espill de Consciència* has been edited by Emili Casanova, "Biblioteca Escriný" 2 (Barcelona: Edicions del Mall, 1981).

of a model confession. The relationship between all those texts, long and short, still need much research, but having seen how Eiximenis abridges his materials on the sins of the tongue in *Dones* 325 and in the *Scala Dei*, it is evident that the following page has not been written by him:

"Item, se deu molt guardar d'abusar de la llengua, així en els casos *desús per partides posats*, com en tot altre que fos ofensa de Déu. I no solament de blasfemar, escarnir, sembrar discòrdies, jactar-se, llagotejar, murmurar, menaçar, malair, vituperar, revelar secrets, irreverentment parlar, detraure, jurar en va, perjurat, impugnar veritat, contendre, mentir, infamar difamar o divulgar los mals dels altres o els pecats seus propis, mal consellar, defendre pecats, deshonestes i sùtzees paraules dir, traïcions, scismes o avalots i altres pecats tractar, cantar deshonestes cants i sons provocants a mal, injusta causa advocar, i lloar pecats i mals, ans encara de tot il·lícit i va parlament, o que puixe ésser mal exemple o inducció a altre de pecar" (*Cercapou*).

The fact that this text lists twenty-three sins of the tongue (I consider "tot il·lícit i va parlament"—placed in the *Espill* at the beginning—not a sin in itself, but a summary conclusion with the meaning 'and all other kinds') shows that the anonymous source stands in the Peraldus' tradition, in spite of the changed order of sins. That five sins listed in Eiximenis are missing in the two catechisms is of less consequence than the fact that they offer three sins not treated by him, one of which, "Impugnar veritat", being considered by Eiximenis not a sin of the tongue, but a sin against the Holy Spirit (see *Dones* 329). The sin of *detractio* seems to appear under three names: the translation "difamar", the latinism "detraure" (avoided by Eiximenis) and the misspelling for "detracció", "traïció" ('treason').

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