The treatise *Contra el pecado de murmurar o maldezir* (hereafter *CPMM*) by Friar Hernando de Talavera (1429?-1507), confessor to Queen Isabel and first Archbishop of Granada, is one of the rare Castilian vernacular contributions to the voluminous medieval literature of conduct and counsel. The treatise’s narrow focus on gossip and slander is especially intriguing because it suggests the question of what social, economic, or political conditions would have prompted Talavera to compose an independent guide to the moral theology regarding this particular “sin of the tongue” (*vitium linguae*) and then to republish this treatise after he became Archbishop of Granada in 1492. The following study offers an introduction to *CPMM*, an edition of the text, and an English translation, which should interest any student or scholar seeking to understand better the sociolinguistic doctrines and ideologies of Talavera’s era. Given the circumstances of its republication at Granada in 1496, *CPMM* is especially valuable as evidence of the theological doctrines that Church authorities invoked to manage communitarian conflict in the critical decade when Granada passed from being a Muslim kingdom to a nominally Christian territory of the Castilian state.

**Medieval literature on conduct and counsel**

Talavera’s treatise on gossip and slander draws upon a long medieval tradition of literature on conduct and counsel. By his era, the array of texts available included works of many genres ranging from so-called “wisdom literature” and Scholastic treatises on moral theology to “mirrors for princes,” manuals of chivalry, courtesy books, and guides to estate management. Its ancient antecedents in Western literature were equally diverse, including the Old Testament books of wisdom (especially Ecclesiastes, Proverbs, and Sirach), Greco-Roman fabulists (Aesop and Phaedrus), ancient compendia of *sententiae* (Publilius Syrus), Classical moral philosophy (Aristotle, Cicero, and Seneca), and Oriental tales (such as *Kalila and Dimna* or *Barlaam and Josaphat*).

Some of the most-widely circulated Latin texts of this literature, such as the Pseudo-Aristotelian *Secretum secretorum* or the *De disciplina clericalis* of Petrus Alfonsi, are classics of the medieval Latin canon, known to every student of medieval history. In the case of vernacular writings on conduct and counsel, however, the bellettristic ideals of nineteenth-century philology typically stigmatized this literature as merely “didactic” rather than imaginative or truly “literary.” Until the late twentieth century, this categorization effectively limited study of this literature to scholars seeking data about the popular customs, folk beliefs, and other markers of national identity that each modern vernacular supposedly embodied; historical linguists also mined such works for data to illustrate the evolution of the vernacular languages. More recent scholarly study has, fortunately, renewed attention to the literature of conduct and counsel, recognizing in its
texts valuable manifestations of the intersecting vectors of class, gender, ethnicity, and age in Western medieval societies and cultures (Ashley and Clark; Johnston Medieval Conduct).

Literature of conduct and counsel on speaking

The right use of speech and proper ways of speaking are, not surprisingly, ubiquitous concerns in all Western medieval literature on conduct and counsel. This necessary attention to oral communication led, by the thirteenth century, to the composition of texts specifically about speech and speaking. Far from being simply poor substitutes for academic instruction in rhetoric, such works in fact acknowledged the importance of verbal dexterity in all spheres of private and public life (Johnston “Ciceronian Rhetoric and Ethics”). Most of these texts belong to one of two broad types: works focused on advice for “speaking well” (bene loqui, bien parler, etc.) in secular affairs, and those devoted to explicating the theological “sins of the tongue” (vitia linguae).

Texts on “speaking well” commonly synthesized Classical and early medieval ethical precepts about speaking into guidance for daily life and civic or court affairs. Some of the earliest examples appear in guides prepared for lay and ecclesiastical courtiers of the Carolingian era, such as Alcuin’s Disputatio de rhetorica et virtutibus (794?). By the time that Hugh of St. Victor produced his De institutione novitiorum (1125?), a frequently cited source of advice, these guides provided a fairly standardized body of precepts on speech and speaking. In the thirteenth century, authorities such as Albertano da Brescia in his Liber de loquendi et tacendi or Brunetto Latini in his Tresor, further distilled this corpus of advice for lay readers. After 1300, the numerous collections of exempla, compiled as aids to preaching, provided even more raw material for the authors of literature on conduct and counsel. Miscellaneous precepts from this literature also found their way into many general compendia of pithy advice on conduct, in both Latin and the vernaculars, such as Urbanitas, Stands puer ad mensam, or Facetus (Johnston “Treatment of Speech”).

For moral theologians of the thirteenth century, the vitia linguæ were important enough to merit classification as an eighth capital sin, a typology based on ancient traditions of Christian ethics (Bloomfield, Newhauser), most famously in the enormously popular Summa de virtutibus et vitiiis of Guillaume Perault. Aquinas, in his Summa theologiae 2a.2ae.72-76, struggles to reconcile this recognition of the vitia linguæ as a separate capital sin within the scheme of seven cardinal sins that we know today. The classification of the vitia linguæ as a separate category of sin did not survive beyond the thirteenth century, but continued to attract treatment in conduct literature after the late thirteenth century (Casagrande and Vecchio). This ongoing concern with the vitia linguæ, and their opposing virtues, produced various specialized treatises, of which the best examples are the Pungilingua and Frutti della lingua of the fourteenth-century Italian Dominican Domenico Cavalca (Lotti). The relevance of these later medieval works on the vitia linguæ to contemporary social, political, and cultural circumstances has attracted considerable attention in recent scholarship (Bardsley, Craun, Diekstra, Godsall-Myers, Mazzio, Veldhuizen).
Medieval Castilian literature of conduct and counsel

Despite the proliferation of Latin and vernacular texts about conduct and counsel, medieval Castilian texts devoted solely to these topics are rare, the most famous being the anonymous fifteenth-century Castigos y dotrinas que un sabio dava a sus hijas. However, medieval Castilian did produce a rich corpus of “wisdom literature” (the so-called literatura sapiencial or literatura de castigos), including such works as Bocados de oro, Buenos dicho por instruir a buena vida, Castigos del rey don Sancho, Libro de los cien capítulos, and many others. By far the most famous example is the Conde Lucanor of Don Juan Manuel, now a classic of the medieval Castilian literary canon. Don Juan Manuel’s preoccupation with right behavior is obvious in many of his other works, such as the Libro del cavallero et del escudero and Libro de los estados. This literature has attracted study from several generations of Iberomediaevalist scholars: Bizzarri, Haro Cortés, Morrás, Pérez Rodríguez, Ramadori, Rey, and others. The online journal Memorabilia now offers an ongoing forum for sharing and disseminating research on the literatura sapiencial.

Like vernacular authors throughout Western Europe, later medieval Castilian authors mined all genres of literature on conduct and counsel to create their own compilations of sententious advice on behavior. A typical example, to cite just one among many, is the rhymed Proverbios of Fernán Pérez de Guzmán (1377?-1460?), which devotes ten of its 102 stanzas to moral guidance about speech and speaking, a proportion typical of the attention to communication in such general compendia of precepts. Pérez de Guzmán’s proverbs on speech and speaking cover a range of specific circumstances and needs—from governance and education to manners and courtesy—that were usually treated in subgenres of the literature on conduct and counsel. This loose intertextuality is characteristic of the entire medieval tradition of this literature, where boundaries of genre are often porous.

Even though general compendia of advice like Pérez de Guzmán’s Proverbios routinely include advice about speech, the known corpus of medieval Castilian literature includes very few specialized treatises that focus exclusively on bene loqui or the vitia linguae. From the genre of advice on “speaking well,” the lone extant example is the anonymous Dotrina de hablar e de callar hordenada por Marco Tullio: this text is the translation of a Catalan original included under the title Tractado de retorica in the Cancionero de Juan Fernández de Ixar (Haro Cortés Literatura de castigos 186, 188). Among treatises on the vitia linguae, the only known Castilian example is the work presented here, Hernando de Talavera’s treatise Contra el pecado de murmurar o maldezir.

Hernando de Talavera: life and career

Hernando de Talavera (1429?-1507) was a prolific author of well-styled vernacular theological literature, but remains best known, though still very incompletely, for his role in the ecclesiastical and royal politics of his era. He is, arguably, one of the most neglected major figures in Spanish history of the fifteenth century. Modern historical
study of his career advanced significantly in 1960 with the research of Márquez Villanueva. Suberbiola Martínez summarized the scholarship to date in 1985, in his detailed study of Talavera’s efforts to insure that the church in Granada, once conquered, would remain under royal control (as the Real Patronato). The 1992 quincentenary of the surrender of Granada inspired more, largely celebratory, biographies, like that of Resines Llorente. More recently, Iannuzzi and Martínez Medina and Biersack have produced lengthy biographical studies. Despite the pioneering investigations of Márquez Villanueva, much modern scholarship on Talavera still relies heavily on two early modern accounts of his life: the Vida (1530?) attributed to Talavera’s former aide Alonso Fernández de Madrid, and the quasi-hagiographical narrative composed by José de Sigüenza for his Historia de la Orden de San Jerónimo (1600). The most critically objective and useful brief accounts of Talavera’s entire career remain the introductions to Aldea’s 1976 essay on the Archbishop’s will and Vega García-Ferrer’s 2007 monograph on his liturgical compositions. Ladero Quesada offers the best summary of Talavera’s years as Archbishop of Granada. Unless otherwise indicated, Aldea, Ladero Quesada, and Vega García-Ferrer are the immediate sources for the details of Talavera’s life and work summarized below. The best recent guides to scholarship regarding Talavera are the bibliographies provided by Fradejas Lebrero and Vega García-Ferrer.

Although information regarding Talavera’s origins and early life is scant, it appears that he was probably born between 1428 and 1430 into a family of converso ancestry, although his early modern biographers strained to insist that his parents were simply poor cristianos viejos (“old Christians”). Talavera’s parents evidently enjoyed some powerful social and political connections, since Hernando Álvarez de Toledo, Lord of Oropesa, sponsored Talavera’s early studies. As a result, Talavera was able to attend the University of Salamanca, completing first the course in arts and letters and eventually attaining his licentiate in theology. He took holy orders around 1460 and then taught moral philosophy at the university until 1466, when he abandoned his academic career and joined the Order of Saint Jerome, perhaps thanks to a family connection with Alonso de Oropesa, the influential leader of the Order at that time (Castro Seniloquium 6-9). The talented new friar quickly rose to leadership among the Hieronymites, becoming prior at the Order’s important house of La Señora de Prado in Valladolid by 1471. His renown as a teacher, preacher, and clerical reformer led to his selection by 1478 as confessor to Queen Isabel, whose court was resident in Valladolid at this time. Friar Hernando de Talavera subsequently served almost two decades as an influential court advisor, involved in several of the most significant initiatives of Isabel’s reign, such as: recovering Crown assets lost to the nobility under her brother King Enrique IV; heading the commission that reviewed Columbus’s proposals for trans-Atlantic exploration; and negotiating future royal control over ecclesiastical administration in the kingdom of Granada (the Real Patronato). His reward, for these and many other services to the Crown, was his appointment as the first Archbishop of Granada after the kingdom’s annexation in 1492. As chief prelate of the new territory, Talavera shared responsibility for its social, religious, and political integration into Castile with Íñigo López de Mendoza, Count of Tendilla, Granada’s first civil governor, and royal secretary Hernando de Zafra, liaison to the Crown.
Throughout his career, Talavera wrote prolifically, both as a correspondent with Isabel and as the author of theological works. His best-known writing today is the *Cathólica impugnación* (1487), one of the most nuanced interventions in contemporary polemics on the treatment of *conversos*. Talavera’s long service to the Crown probably earned him more than a few enemies among the nobility and ecclesiastical hierarchy. After he became Archbishop of Granada, his preference for tactics of pacific evangelization, rather than forced conversion, of Granada’s Muslim population apparently disappointed expectations for their rapid Christianization. By 1499, these discontents led to implementation in Granada of far more vigorous proselytizing measures by Cardinal Cisneros, Archbishop of Toledo, who had replaced Talavera as the Queen’s confessor. Cisneros promoted mass baptisms and forced conversions, which led to a brief revolt, quickly quelled in 1500, and to the decree in 1502 that all Muslims must convert or emigrate. After 1502, all inhabitants of Granada were nominally Christian. Following the death of Talavera’s patron Isabel in 1504, his lack of royal protection soon led to vicious Inquisitorial persecution of his relatives and archiepiscopal household on charges of “judaizing.” He died on 14 May 1507, perhaps without knowing that a papal investigation had absolved his family and staff and him of all the charges against them.

*The 1496 edition of Talavera’s writings*

Talavera was an early Spanish enthusiast of the new technology of printing: he arranged installation of the first printing press in Valladolid at the monastery of Prado around 1480, during his tenure as its prior. Once installed as Archbishop of Granada, he wasted little time in establishing a press there to produce materials for his new pastoral mission. The German physician Hieronymus Münzer reported four of his countrymen working as printers in Granada when he visited there in 1494 (Pereda 277-79). The most important of these foreign printers were the Pole Meinhard Ungut and the German Johann Pegnitzer, both of whom Talavera recruited from Seville, where they were working at the time. The most famous product of their efforts in Granada was an edition of Francesc Eximenis’s *Vita Christi*, personally corrected by Talavera, which they published in April of 1496 as an influential contribution to vernacular devotional literature (Hauf; Silleras-Fernández 189). To this same year presumably belongs the undated compilation of eight writings by Talavera that includes *CPMM*. The two printers also produced large numbers of cheap religious illustrations for distribution to newly converted Muslims, an intriguing use of the graphic arts in evangelism that Pereda has analyzed carefully. Ungut and Pegnitzer evidently remained only briefly in Granada, apparently leaving later in 1496. After their departure, the city lacked a printing press until the arrival of Juan Varela in 1505.

The exact date of printing of the 1496 compilation is uncertain because the volume, which shows numerous signs of hasty production (as described below), lacks a colophon and has only the simplest title page: *Breue y muy prouechosa doctrina de lo que deue saber todo christiano con otros tractados muy prouechosos compuestos por el Arçobispo de Granada* (“Brief and useful Instruction regarding what every Christian should know,” with other very useful treatises composed by the Archbishop of Granada”). At least fourteen copies of this tome are extant, most with significant variations in pagination and collation (ISTC it00011000; PhiloBiblon BETA texid 1770). The Nueva Biblioteca de
Autores Españoles printed the entire contents of the 1496 edition in 1911 as the first volume of *Escritores místicos españoles*, edited by Miguel Mir. Unfortunately, this edition, based on a still unidentified exemplar allegedly owned by the amateur scholar and bibliophile Bartolomé José Gallardo (1776-1852), is both imperfect in its transcription and completely modernizes Talavera’s language, making it less than ideal as a scholarly resource. Teresa de Castro and Luis Resines Llorente have recently published careful editions of the *Contra demasía* and *Breve doctrina*, but the other works included in the 1496 tome also deserve critically prepared republication. The present edition of *CPMM* aims to provide a reliable text of Talavera’s work for interested readers, based on the copy of the 1496 compilation owned by the Real Academia de la Historia (Inc. 132; hereafter RAH), which is one of the most complete exemplars known and also available online in a digital copy. The RAH exemplar bears continuous pagination, added (with a few lapses) by an early modern hand at the top center of each page, starting with the title page; all subsequent references in this study cite this pagination.

Talavera’s 1496 compilation of his works was certainly not a “deluxe edition,” but shows some evident effort to provide consistent formatting:

- The titles of all works, and of their chapters, appear in red.
- Paragraph symbols (¶) appear in red, or alternating in red and black when used in lists, such as a table of contents.
- Chapters begin with large illuminated initials in black.
- Several works (such as *CPMM*) also have a running short title in red and centered at the top of each page, that splits the title of the entire work or of individual chapters across alternating pages.

Like the use of running short titles, none of these formatting features is perfectly consistent, and the entire volume contains numerous typographical errors. The catalog records available for each known exemplar also indicate considerable variation in their contents and organization, suggesting that each copy was perhaps assembled separately for distribution to Talavera’s clergy. A detailed analysis of these variations awaits expert codicological investigation.

The 1496 volume offers a miscellany of the Archbishop’s catechetical and moral writings. A summary table of contents in the RAH exemplar (RAH 3-4) lists their titles, but without folio or page numbers, as:

1. *Breue y muy prouechosa doctrina de lo que deue saber todo christiano* (RAH 21-36)
2. *Confessional o auisacion de todas las maneras en que podemos pecar contra los diez mandamientos* (RAH 39-151)
3. *Breue tractado de como auemos de restituyr y satisfazer de todas maneras de cargo* (RAH 152-166)
4. *Breue y muy prouechoso tractado de como auemos de comulgar* (RAH 167-211)
5. **Muy prouechoso tractado contra el murmurar y dezir mal de otro en su absencia que es gran pecado y muy vsado** (RAH 212-250)

6. **Deuoto tractado de lo que representan y nos dan a entender las ceremonias de la misa** (RAH 254-310)

7. **Solazoso y prouechoso tractado contra la demasia de vestir y de calçar y de comer y de beuer** (RAH 314-414)

8. **Prouechoso tractado de como deuemos auer mucho cuydado de espender muy bien el tiempo y en que manera lo auemos de espender para que no se pierda momento** (a letter of advice to María Pacheco, Countess of Benavente, RAH 419-462)

Immediately after this summary table of contents in the RAH exemplar comes a very brief untitled guide (RAH 5-8) to the major feasts that Christians should observe during the year. This text, not listed in the table of contents, was perhaps an improvised addition to the RAH exemplar. Following the guide to major feasts is a lengthy analytical table of contents (RAH 9-20), which includes titles for most (but not all) of the volume’s works, as well as chapter titles, although these chapter titles often vary from those found in the individual texts. The fact that this analytical table of contents lists non-existent folio numbers, and does not include the *Breve doctrina, Contra la demasia, or letter to María Pacheco, strongly suggests that this analytical table of contents was created for a different printed book (now lost or never completed) or that the plan of the entire volume changed at the last minute.

Whatever might have been the intended plan of the 1496 volume, it does show efforts to revise and coordinate its component contents. For example, Teresa de Castro documents, in her edition of *Contra la demasia*, how Talavera thoroughly revised this text from an earlier version still extant in a manuscript copy (Escorial MS b.IV.26), although the date of this revision is impossible to determine. Moreover, several of the texts included in this volume offer cross-references to each other. For example, the treatise on communion refers to the capítulo (“chapter”) on restitution (RAH 171), which is evidently the *Breve doctrina de la manera en que avemos de restituyr*. The latter text, when describing the *vitia linguæ* (RAH 159), refers readers seeking more detailed advice to “un breuezico tractado que dello compusimos” (“a brief little treatise that we composed”), which is obviously *CPMM*. In turn, *CPMM* tells readers (RAH 228) that full descriptions of all the *vitia linguæ* “serian aqui largas de contar. Fueron puestos arriba en el tractado de la confession” (“would be lengthy to recount. These were set forth above in the treatise on confession”), which is the Confessional. Whatever plan Talavera or his printers envisaged for the 1496 compilation, the poorly collated melange of texts that they actually produced contrasts sharply with Ungut and Pegnitzer’s carefully prepared edition of Eiximenis’s *Vita Christi*.

**Talavera’s treatise on gossip and slander**

Exactly, when, where, and why Talavera composed *CPMM* remains unknown. Unlike *Contra la demasia* and the letter of advice to María Pacheco, which survive in earlier manuscript versions, there is no known previous redaction of *CPMM*. And unlike *Contra*
which specifies exactly the circumstances of its composition—Talavera defends sumptuary laws issued by the city of Valladolid in 1477—or the letter to María Pacheco—which cites her request for Talavera’s advice—CPMM gives no information about the occasion of its redaction. However, frequent references to “our glorious father Saint Jerome” and insistence on the need to attend divine offices (RAH 229) suggest that Talavera wrote the treatise as instruction for his fellow Hieronymites, just as he composed a set of guidelines, the *Summa y breve compilacion de cómo han de bivir y conversar*, for the Cistercian nuns of Ávila, and rules for the organization of his own archiepiscopal household (“Instrucción”). All these works reflect his intense commitment to clerical reform.

CPMM makes no reference whatsoever to gossip or slander against Jews, Muslims, *conversos*, and *moriscos*, or to Granada. Still, there are several obvious indications that Talavera revised the treatise after 1492 for inclusion in his compilation of 1496: 1) the text names him as Archbishop of Granada; 2) it includes an internal reference in chapter four to his *Confessional* (RAH 228), also published in the compilation of 1496; and 3) *CPMM* ends by stating that this or a similar treatise offers instruction necessary for every Christian man and woman (RAH 250), a far more general audience than the Hieronymite friars implied elsewhere in the treatise.

Talavera’s treatment of slander in his *CPMM* showcases both his literary talents and his academic rigor. *CPMM* displays the same gracefully easy style that led Bertini to cite *CPMM* in support of ranking Talavera among the best humanist vernacular authors of his era. Bertini specifically notes Talavera’s preference for Latinate sentence structures; utilization of the Castilian gerund and past participle to mimic Latin usage; and constant choice of causal connectives such as *ca*, *porque*, *pero* or *sin embargo* (“for,” “because,” “but,” or “however”) instead of the simple copulative *y* (“and”). The resulting “humanistic” style is hardly surprising from a writer whose personal library included dozens of Classical literary and rhetorical authors, including even Quintilian, and whose first known writing is a translation of Petrarch’s invective *Contra medicum*, made for his patron Hernando Álvarez de Toledo.

The plan of *CPMM* very obviously seeks to summarize Christian doctrine regarding gossip and slander. Where the *Confessional* organizes its exposition of Christian ethics through detailed explication of the Decalogue—a scheme increasingly common for instruction of the laity by Talavera’s era (Bossy)—*CPMM* employs a broadly synthetic scheme of organization. The first chapter describes slander as violations of the commandments against theft or murder, while the fourth rehearses the common doctrine that derives slander chiefly from pride (Diekstra) and to a lesser degree from the other six capital sins. Unlike the *Confessional* and other treatises in the 1496 volume, which include very few quotations of sources, *CPMM* bristles with references to the Bible and to Patristic authorities (see the index to these citations, included below as an appendix to the text and translation). Very few of these references consist of literal quotations; most are paraphrases, perhaps in order to serve best the flow of Talavera’s own discourse. Overt references to Classical authorities, always rare in Talavera’s work, are completely absent from *CPMM*. Talavera’s combination, in *CPMM* and his other works, of a
humanist style with profuse references to biblical and Patristic authorities, is typical of many university-trained, reform-minded clergy in the generations immediately before Luther and Erasmus. As Ozment neatly explains in his survey of reform movements from the late Middle Ages (302-16), these reforming clergy, even when equipped with formidable Humanist training, preferred Scripture and the Church Fathers over Classical authors as sources of moral wisdom, and especially looked to the Gospels for guidance in crafting their doctrines of social and political governance.

Overall, CPMM does not argue for any new definitions of gossip and slander, but simply synthesizes essential distinctions from Scholastic doctrine, such as Aquinas’s *Summa theologiae* (2a.2ae.72-76), or from popular authorities on pastoral care such as Guido de Monte Rochen (3.3). Although Talavera’s own library included works by many of the authors cited in CPMM (Aldea), it is far more likely that he found the content of his treatise already assembled in some guide to moral theology or pastoral care. His library included two copies of Guillaume Perault’s mammoth *Summa de virtutibus et vitiis*, as well as a copy of his contemporary Angelus de Clavasio’s *Summa de casibus conscientiae*, a “best-seller” of its era, noteworthy for its careful qualifications of the conditions of mendacity (Sommerville). Perault’s widely-circulated thirteenth-century compendium is equally notable for its *de facto* inclusion of the *vitia linguae* as an eighth capital sin. Modern readers can still find many of the examples and quotations cited by Talavera in contemporary religious websites that offer spiritual counsel or Christian ethical guidance (Catholic Apologetics Information). Compared to other works on the *vitia linguae*, CPMM is very narrowly focused: it ignores the many other sins of speech treated in Talavera’s own *Confessional*. Chapters five through eight of the latter text (on the commandments against murder, adultery, theft, and false witness), cite a wide range of *vitia linguae*, such as cursing, mockery, obscenity, loquacity, fatuity, fraud, flattery, dissimulation, and hypocrisy, all in addition to slander. The treatment of gossip (*murmurar*) and slander (*maldezir*) as nearly synonymous, both in the title of CPMM and throughout the treatise, somewhat oddly collapses two *vitia linguae* commonly distinguished in his Scholastic sources.

Finally, there is no little historical irony in Talavera’s publication of a treatise about gossip and slander in 1496: ten years later, his own household and family became targets of an Inquisitorial campaign of persecution, based on the same abuses of *murmurar* and *maldezir* denounced in CPMM.

*The audiences of the 1496 edition and CPMM*

CPMM and the other seven treatises included in the 1496 volume obviously reflect Talavera’s longstanding interest in promoting education of the clergy and Christian morality among the laity, goals that he certainly sought to realize in his new archdiocese. Only a few of these eight texts seem, however, to address directly the needs of the inhabitants of Granada in 1496. The selection of texts for publication in the compendium of 1496 was perhaps purely opportune. These eight treatises may have been the only writings that Talavera had available to offer as a personal manifesto of his spiritual and moral ideals. Nonetheless, it is possible to discern in the selection of texts for the 1496
 compilation a concern, whether direct or indirect, for three different potential audiences: 1) the clergy that Talavera sought to train for service in his new archdiocese; 2) the realm’s new Christian settlers; and 3) newly converted Muslims (moriscos) in Granada.

**New clergy**

As Pereda notes (278), the primary intended readership for any of the texts compiled in the 1496 volume was the clergy of the new Church of Granada. Providing them with appropriate education was one of Talavera’s immediate objectives: among his first acts in 1492 was to create a seminary, the Colegio de San Cecilio, for training Christian priests, as well as another for educating recently converted moriscos (Vega García-Ferrer 84-86). For clergy-in-training or for those who accompanied the new archbishop to Granada, the list of feasts to observe and Breve doctrina define the minimal standards, as it were, for assessing the Christianization of their newly converted parishioners. The treatises on confession, restitution, and communion offer advice of immediate practical value for performance of their pastoral duties. The guide to communion and the short text on the meaning of the mass both stress correct understanding of Christian ritual. This emphasis perhaps reflects Talavera’s apprehensions about the theological sophistication of his fledgling pastorate, his fears about the misrepresentation of Catholic dogma through popular misunderstandings, or even an attempt to prevent the syncretism of Christian practices and doctrine with Muslim customs and beliefs. The three treatises on conduct—Contra la demasía, CPMM, and the letter to María Pacheco—provide examples for the clergy of the guidance that they could offer individually or collectively to their Christian audiences.

**New Christian colonists**

Clear moral and spiritual guidance was evidently necessary for the diverse population of Christian settlers that streamed to the kingdom of Granada after 1492 (Coleman 22-30). These Castilian colonists—who numbered almost 40,000 by the early sixteenth century (Galán Sánchez 325-26)—were apparently not all exemplars of ethical behavior or moral virtue. Alonso Fernández de Madrid, a former aide to Talavera, writing some 25 years later in his biography of the Archbishop, claims that

como al principio aquella ciudad y reino, por la mayor parte, se pobló de gente de guerra y de personas advenedizas y vagabundos, que suelen ser las heces de las otras cibdades, habfa tantos mal industriados en la fe y buenas costumbres, que todo el trabajo y diligencia del pastor fué bien menester (52).

[since in the beginning that city and kingdom, for the most part, was populated by warriors, opportunists, and vagabonds, who are usually the dregs of other cities, there were so many poorly trained in faith and good customs, that it required all the effort and diligence of their pastor]

An example of the “opportunists” who flocked to Granada were the fortune-seekers who responded to the discovery of auriferous sands in the upper reaches of the Darro River, creating a brief “gold rush;” after the Crown suppressed their activities, these adventurers
reportedly made local taverns their homes rather than seek gainful employment (Peinado Santaella 365-66). Whatever the accuracy of these descriptions, Talavera and the other clergy responsible for organizing Christian society in the newly acquired territory of Granada undoubtedly faced challenges that were unknown to the local pastorate elsewhere in Castile, where the ambitions and conflicts of colonial settlement belonged to past centuries.

All the texts compiled in the 1496 edition could have provided some useful moral or spiritual guidance to these new Christian settlers of Granada, depending on their own interests, levels of education, and degrees of piety. The guide to receiving communion is especially intriguing in its emphasis on preparation for communion as an occasion to promote social harmony. After an initial chapter that explains symbolically the need to arrive with a clean conscience, the second chapter recommends:

Es otrosy necessario satisfazer primero en quanto fuere possible de toda injuria y cargo. Ca assy lo manda el sancto euangelio. Las maneras en que alguno puede ser en cargo y las maneras en que ha de satisfazer fueron puestas arriba en el capitulo de la restitucion o satisfacion. Item es necesario que perdonemos nos primero toda injuria y ofensa que sea hecha a nos, ca en otra manera no nos perdonara Dios. Es verdad que deuemos perdonar, perdiendo todo rancor y enojo de nuestro coraçon y las señales y muestras del. (RAH 170-71)

[It is also necessary first to resolve, in so far as possible, any offense or obligation, as the Holy Gospel commands. The ways that one can be obligated, and the ways of resolving them, were set forth above in the chapter on restitution and satisfaction. It is also necessary that we first pardon any injury or offense done to us, since otherwise God will not pardon us. Truly we must pardon, removing all rancor or anger from our hearts and the signs or manifestations of it.]

Subsequent chapters of the treatise on communion recommend acts of charity, abstinence from mundane affairs (such as commerce and sex), fasting, meditation, and a good night’s rest as necessary preparation for receiving the holy sacrament. The chapters on the act of communion itself and on its aftermath likewise emphasize virtuous behavior.

The fifty short chapters of Talavera’s treatise about the significance of the mass are equally interesting for their relentless explication of the symbolic meaning of every detail, from the geographical placement of the altar and the role of acolytes to the exchange of the peace and the cleanliness of the Eucharistic vessels. These symbolic associations are apparently the “ymaginaciones y pensamientos en que nuestro spiritu se deue ocupar en tanto que la missa se celebrá” (“imagination and thoughts in which our spirit should be occupied while mass is celebrated”) according to the text’s preface (RAH 258). Works such as the treatise on communion and on the meaning of the mass assume a degree of familiarity with Christian ritual and behavior that would have been impractical to expect from new converts. Instead, they imply an audience of established believers that were, if not the “dregs” lamented by Fernández de la Madrid, probably not regular visitors at mass or in the confessional.
For this same audience, the most directly relevant texts from the 1496 edition, as guides to Christian virtue, would have been the three treatises on conduct—*CPMM, Contra la demasía*, and the letter to María Pacheco about right use of one’s time. Though written for other audiences and other occasions, all three of these texts address aspects of Christian behavior applicable to the lives of any Castilian colonist in Granada. *CPMM* in fact offers one of the most intriguing, and perhaps original, passages regarding Talavera’s concern for current social, economic, and political conflict among his Christian flock. This is the list, in chapter six, of common colloquial expressions that can, deliberately or inadvertently, incite slander (RAH 244-45). It illustrates neatly Talavera’s sensitivity to linguistic usage and to the foundational role of language in human community. Several of the examples listed in chapter six clearly refer to business dealings, an especially contentious arena of activity in 1496 in Granada, where the selling and trading of property formerly owned by Muslims had already allowed several leading Christian colonists to enrich themselves unduly (Coleman 16-19). Conflicts over real estate intensified after 1495 as Castilian authorities initiated measures to segregate Muslims and Christians into separate neighborhoods by 1498 (Coleman 50-72). A municipal decree of that year specifically notes the conflicts caused when they shared property (Peinado Santaella 366-70).

The forced mass conversion of the Muslim population in 1500 certainly did not end such strife by making every inhabitant nominally Christian, and may even have exacerbated the kinds of tensions that inspired gossip and slander. Diego Hurtado de Mendoza, a son of the Count of Tendilla, wrote decades later in his *Guerra de Granada* that, after Castilian authorities quashed the brief revolt of the newly converted *moriscos*,

**diéronse los Reyes Católicos á restaurar y mejorar á Granada en religion, gobierno y edificios: establecieron el cabildo, baptizaron los moros, trujeron la chancillería, y dende á algunos años vino la Inquisición. Gobernábase la ciudad y reino, como entre pobladores y compañeros, con una forma de justicia arbitaria, unidos los pensamientos, las resoluciones encaminadas en común al bien público: esto se acabó con la vida de los viejos. Entraron los celos, la division sobre causas livianas, entre los ministros de justicia y de guerra, las concordias en escrito confirmadas por cédulas; traído el entendimiento dellas por cada una de las partes á su opinion; la ambicion de querer la una no sufrir igual, y la otra conservar la superioridad, tratada con mas disimulacion que modestia. Duraron estos principios de discordia disimuñalada y manera de conformidad sospechosa el tiempo de don Luis Hurtado de Mendoza, hijo de don Iñigo, hombre de gran sufrimiento y templanza… (70)**

[the Catholic Monarchs devoted themselves to restoring and improving Granada in religion, government, and infrastructure: they established a town council, baptized the Moors, brought in the Chancery, and a few years later the Inquisition arrived. The city and kingdom were governed, among both colonists and neighbors, with a kind of arbitrary justice, of one mind, and resolutions directed in common to the public good; this ended with the older generation. Resentments and disputes from minor causes arose between judicial and military authorities; agreements recorded in written documents were interpreted by each party according to its own opinion; one determined to suffer no rival, the other to
maintain its superiority, pursued with more dissimulation than discretion. These conditions of dissembled discord and suspicious assent continued during the time of Luis Hurtado de Mendoza (son of Count Íñigo), a man of great forbearance and moderation…]

It is tempting to imagine that Talavera, confronted with such circumstances, saw already a particular need to republish his treatise on gossip and slander as a remedy to the social and political tensions of Granada in 1496. Ian Watts has argued that the evolution and implementation of more organized governmental structures, from the later Middle Ages into the early modern era, created more arenas for conflict (263-80). Talavera, the Count of Tendilla, and Hernando de Zafra certainly faced such circumstances as the Castilian Crown imposed a new order on the kingdom of Granada.

Still, any direct application of Talavera’s teachings to the kingdom’s population assumes that the 1496 volume actually found its way into the hands of Christian laypeople, an assumption that seems especially conjectural, given the lack of evidence about the edition’s circulation. The safest conclusion is that the 1496 volume was an omnibus of material for guiding Granada’s new clergy in the execution of their pastoral duties, and that the pastorate served as the channel for dissemination of the volume’s teachings to the Christian faithful of their parishes.

Newly converted Muslims (moriscos)

The most difficult audience to identify for the texts compiled in the 1496 edition is Granada’s Muslim population, especially those converting to Christianity. Catlos claims that, even before the mass baptisms of 1499-1500, Muslims of all classes were converting, seeking to improve their status (218). Teresa de Castro has suggested that Contra la demasía perhaps served as encouragement for them to abandon those practices that most defined their singularidad cultural (“cultural singularity”) and thus to promote their integration into Castilian society (15). Some support for this suggestion appears in a curious and lengthy digression from Contra la demasía that interprets the story of Noah’s Ark, through spiritual intelligencia (“spiritual understanding”) as an allegory of convivencia (36-38): Talavera argues that, just as God miraculously provided manna as sustenance for all animals in the Ark, to prevent them from devouring one another, so Christian society allows people from all sanctas religiones (“holy religions”) to live harmoniously together (Johnston, “Gluttony and Convivencia”). As this somewhat strained tropological interpretation shows, the relevance of Contra la demasía to Granada’s Muslims could only have been analogical at best, since so many of the specific abuses of fashion and cuisine cited in the treatise (especially women’s dress) would have been unknown to a Muslim audience. More generally relevant, as Pereda explains (275), is the basic point of departure for the treatise’s larger argument, namely, that municipal authorities in a Christian community have the authority to issue sumptuary laws. After the mass forced conversions of 1500, no such analogies were necessary. In a terse memorandum of instructions (“Memorial”), issued a few years later to the converted Muslims segregated into the Albaicín neighborhood of Granada, Talavera bluntly states that they must abandon all their indigenous customs, and even the Arabic language,
behaving instead in every way like *christianos de nación* ("native Christians") (Azcona 761-62).

In short, the texts from the 1496 volume most relevant to newly converted Muslims were surely the simple untitled list of feasts that every Christian must observe (RAH 5-8) and the *Breve doctrina* (RAH 21-36). This attention to recent converts was hardly unusual. In his introduction to the *Vida* of Fernández de Madrid, Martínez Medina notes (LII) how Talavera’s work simply confirms Huerga’s judgement that most catechetical texts from late fifteenth-century or early sixteenth-century Spain were written for the instruction of *conversos*, who were evidently numerous among the early Castilian settlers of Granada (Coleman 13, 23-25). Even so, both of these texts assume some minimal familiarity with Christian culture as lived and practiced: they mention specific saints and feast days; knowledge of the Creed, Lord’s Prayer, and Ave Maria; and regular participation in the sacraments. These are precisely the rudiments of Christian belief and practice mandated in the “Memorial” cited above. Moreover, for audiences not conversant in Castilian, the instructions provided in both texts would obviously require presentation in Arabic, presumably by the clergy that Talavera sought to train for this purpose. To equip them with the basic knowledge of Arabic necessary for such endeavors, Talavera provided the *Arte para ligeramente saber la lengua arábiga* of Pedro de Alcalá, published at Granada in 1505, but perhaps composed and circulated earlier (Pereda 263). As with the texts that offered moral and spiritual guidance for Granada’s Christian population, the archdiocese’s new clergy would have been responsible for disseminating, in Arabic, the contents of the list of feasts and *Breve doctrina* to its newly converted *morisco* population.

*Text of CPMM*

The following edition of Talavera’s treatise *Contra el pecado de murmurar o maldezir* seeks to provide a readily readable text for readers familiar with late medieval Castilian, as Teresa de Castro and Luis Resines Llorente have done with the treatises *Contra la demasía* and *Breve doctrina* from the 1496 compilation.

This edition retains all of Talavera’s original spellings, for their lexicographical interest, including the alternating use of “b,” “v,” and “u” in words such as “beuer,” “enbidia,” “peccauan,” etc. All of the printers’ numerous typographical errors, such as “avu” for “aun” (RAH 227), remain unchanged and unmarked, in order to avoid tedious repetitions of “[sic]” with each error, and for their value as evidence of the volume’s evidently hasty preparation. The sense of words misspelled by the printers (such as “avu” for “aun”) will almost always be immediately obvious in context to readers familiar with fifteenth-century Castilian.

For the convenience of modern readers, the edition employs these conventions of formatting and punctuation:
<table>
<thead>
<tr>
<th><strong>1496 printing</strong></th>
<th><strong>Editorial conventions</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Spaces between words, often inconsistent</td>
<td>Regularized to modern usage (e.g. “enesta” as “en esta,” “oyendo lo” as “oyendolo,” “aun que” as “aunque”)</td>
</tr>
<tr>
<td>• Full stops (.) and question marks (?) to end sentences, sometimes corresponding to modern usage</td>
<td>Regularized to modern usage</td>
</tr>
<tr>
<td>• Full stops (.) and colons (:) used as commas or semi-colons</td>
<td>Regularized as commas or semi-colons, following modern usage</td>
</tr>
<tr>
<td>• Abbreviated words</td>
<td>Resolved into complete words, following examples of spelling elsewhere in the text (e.g. “cõdenpnar” as “condenpnar,” “&amp;” as “y,” “pfeta” as “profeta”)</td>
</tr>
<tr>
<td>• Capitalization of the first word in a sentence</td>
<td>Retained as printed, unless changed to combine sentences</td>
</tr>
<tr>
<td>• Proper names (“joseph,” “sant agustin”) or sacred epithets (“nuestro señor”), rarely capitalized by the printers</td>
<td>All capitalized, per modern usage in Spanish and English</td>
</tr>
<tr>
<td>• Pronouns and prepositions occasionally combined with an apostrophe (“en’l as “en el”)</td>
<td>Regularized to modern usage</td>
</tr>
<tr>
<td>• Hyphenation of words divided at page breaks</td>
<td>Replaced with the page division from the RAH exemplar, in square brackets</td>
</tr>
<tr>
<td>• Paragraph divisions (¶), used inconsistently, sometimes justified on the left, sometimes in-line within the text</td>
<td>Regularized to create separate paragraphs, justified on the left</td>
</tr>
</tbody>
</table>
Finally, as explained above, Talavera the expert preacher rarely cites verbatim his sources, but typically paraphrases them, to best suit the flow of his own discourse. Our edition places quotation marks (""") only around passages that correspond more or less literally to the source indicated; Latin quotations appear italicized. For all identifiable sources cited by Talavera, references appear in parentheses. References to the Bible appear by book and chapter according to the *Oxford Annotated Bible with the Apocrypha*, with titles abbreviated according to the norms of the Modern Language Association (MLA).

**Translation**

Accompanying the text of *CPMM* is a translation into modern English, for the benefit of readers not familiar with late medieval Castilian. The translation strives to provide a reliable English representation of Talavera’s terminology and argumentation, as well as, where possible, some idea of the tenor of his style. For ease of citation, the translation also shows in brackets all the page divisions from the 1496 edition; references to identifiable sources also appear parenthetically. Following the text and translation is an appendix listing all identifiable sources.

*Chicago, June 2018*
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Veldhuizen, Martine. Sins of the Tongue in the Medieval West: Sinful, Unethical, and
<table>
<thead>
<tr>
<th>Capítulo primero</th>
<th>Capítulo segundo</th>
<th>Capítulo tercero</th>
<th>Capítulo cuarto</th>
<th>Capítulo quinto</th>
<th>Capítulo sexto</th>
<th>Capítulo séptimo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demuestra que el murmurar y dezir mal de otros es gran pecado y en la Sancta Escriptura por muchas maneras y comparaciones mucho denostado.</td>
<td>Demuestra quando este pecado es mortal y quando venial.</td>
<td>Demuestra que en muchas maneras acaesce errar en dezir mal de otros.</td>
<td>Demuestra que este maldito vicio de maldezir nasce por la maior parte de inuidia.</td>
<td>Demuestra que vna de siete cosas deue hazer el que oye murmurar para que non peque o para que non peque tanto.</td>
<td>De tres maneras en que puede pecar el que oye al murmurador.</td>
<td>De la satiffacion que deue ser hecha al que por nuestro maldezir fue disfamado.</td>
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Del pecado del detraher que vulgarmente es llamado murmurar o murmuracion, que es dezir mal de alguno en su absencia, primeramente es de saber que es grande pecado y en la Santa Escriptura y por los

This first chapter shows how gossip and slandering others is a great sin in Holy Scripture, condemned in many ways and comparisons. Regarding the sin of detraction, commonly called gossip or gossiping, which is speaking ill of others in their absence, one must know first that it is a great sin, greatly condemned in Holy Scripture and
E prueuase por quatro maneras que murmurar es gran pecado. Es grande pecado porque haze gran daño, ca el que murmura o dize mal daña a aquel de quien murmura, quitandole su buena fama, la qual es en mayor bien, como dize Salomon, que muchas riquezas (Prov. 22.1). Item haze mucho daño a aquellos con quien murmura porque les causa que [214] desdeñen en sus coraçones y quieran mal o menos bien a aquel cuyos pecados y males oyen. Por lo qual, quanto en si es, el que murmura los hace hocimidas ca, como dize Sant Juan, el que aborrece a su proximo, homicida es (1 John 3.15). Onde el propheta Dauid contra los tales murmuradores dize en el psalmo “los que tienen la boca llena de maldezie, prestos tienen los pies para derramar sangre” (cf. Rom 3.14-15). Porque segund que lo entiende Sant Bernardo, matan, como dicho es, a los que los oyen murmurar (Ps.-Bernard De modo bene vivendi 17.48 1229D-1230A, 47.113 1268CD). Es otrosi grand pecado porque el daño que haze es muy malo de satisfazer y reparar. Ca el que furta o roba fazienda, ligeramente la puede pagar o tornar, mas el que murmura, ¿como podra restituyr la buena fama? ca no podra auer a todos aquellos a cuya noticia es ya venido el mal que diuulgo o no le creeran avnque quiera dezir bien de aquel de quien dixo mal.

Moreover, gossip or slander is a great sin because it is nearly universal. There is scarcely anyone who can escape this sin, so much so that Scripture says that this sin imperils almost [215] the entire human race (Lev. 19.16?). And our glorious father Saint Jerome says that the wickedness of this sin is so great, and so deeply rooted in human hearts, that even religious men,
<table>
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| de los ombres malamente rrâygado que avn los varones religiosos que tienen ya vencidos y sopeados los otros pecados cahen en aqueste como en lazo postrimero del diablo (Ps.-Jerome Ep. 148 ad Celantiam 16 1212). Y avn por esto es gran pecado porque es muy peligroso, como de la ygnorancia dize Sant Ambrosio (reference unknown). Ca por ser como es mucho común y muy vsado es tenido en poco. Y ni se guardan las personas de caher en el, ni caydos hazen la cuenta y penitencia que de tan dañoso vicio se deue fazer. Pues todo onbre que quiere ser saluo deue ser auisado y tener estudio continuo para se guardar deste peccado tan malo. ¶ El murmurar es pecado mucho denostado segun paresce por los muchos lugares en que la Santa Escriptura, del Viejo y del Nueuo Testamento, le denuesta y amonesta fuyr deste peccado. Ca assi llama peccador al murmurador como si no ouiesse otro pecado o como si este fuese el mayor, diziendo “No seas criminador ni susurron en los pueblos” (Lev. 19.16). Criminador quiere dezir, segun la glosa, murmurador. E susurron es el que procura discordias entre los que son concordes, diziendo al vno del otro etc. Y señaladamente defiende murmurar de los prelados y mayores diziendo “No murmuras de los dioses” (Ex. 22.28). Llamalos dioses porque tienen las vezes de Dios y porque han de ser perfetos y excellentes en toda virtud y bondad como lo es el. Denostando este pecado y dando a entender la graueza y condiciones del, compara la Santa Ecriptura al murmurator y madiziente a la serpiente, diziendo “Como la sierpiente muerde a hurto y en silencio, assi haze el que murmura” (Eccles. 10.11). Y es asaz discreta comparacion porque assi como la sierpiente muerde a hurto y asecha al calcañar, como who have conquered and overcome other sins, fall prey to this one as the last snare of the devil (Ps.-Jerome Ep. 148 ad Celantiam 16 1212). It is thus a great sin because it is very dangerous, as Saint Ambrose says of ignorance (reference unknown). Being as it is very common and abused, it is also disregarded. Hence, people do not take care to avoid it, and once fallen into it, to recognize it and perform the penance due for such a harmful vice. In short, everyone who desires salvation should be aware of, and constantly strive to avoid, this very evil sin.

¶ Gossip is a sin widely condemned, as appears in the many passages from Holy Scripture, both Old and New Testaments, that denounce and advise fleeing this sin. Thus, it calls the gossip a sinner as if there were no other sin or as if this were the worst, saying “Be not a criminator or whisperer [216] among your people” (Lev. 19.16). “Criminator” means, according to the gloss, gossip. And “whisperer” is one who seeks discord among those who are in harmony, saying to one and the other, etc. It especially prohibits gossip about prelates or superiors, saying “Do not gossip about the gods” (Ex. 22.28), calling them “gods” because they hold positions from God and because they should be perfect and excel in every virtue and goodness as God does. Condemning this sin, and demonstrating its serious character, Holy Scripture compares the gossip or slanderer to a serpent, saying “Just as the serpent bites furtively and quietly, so does the gossip” (Eccles. 10.11). This a very apt comparison, because just as a serpent bites furtively and attacks a horse’s heels, as is written in Genesis (Gen. 49.17), so a slanderer gossips only about someone
es escripto en el Genesi (Gen. 49.17), assi el maldiziente non murmura sino del absent, thinking that it will not come to his attention. Just as the serpent or snake does not walk straight, but twisting and winding, so the gossip often mixes in his speech some good things regarding the one about whom he gossips [217], so that the bad will be heard and believed more easily. Sometimes he even says that he loves him as himself and that he does not speak ill to slander him, but then continues to do so. The serpent likewise eats earth and crawls on its belly through it, which is the foulest of the elements, according to the curse made upon it by Our Lord (Gen. 3.14). The gossip likewise commonly carries in his mouth the vile deeds, faults, and defects of others. And just as the serpent not only wounds one whom it bites, but also poisons the air and those around it with its breath and hissing, so does the gossip, biting the person absent whom he slanders and infecting those that hear him. Moreover, the gossip is rightly compared to the serpent because the first gossiping that occurred in the world came from the mouth of the serpent when Satan, disguised as one, told Our Mother Eve that God had forbidden them from envy to eat the fruit, so that they would not know all things as He did (Gen. 3.1-7). The prophet Jeremiah calls these serpents the “worst,” meaning very bad and immune to charms (Jer. 8.17), [218] because those accustomed to gossip and to slander, no matter what one says to them or how one reprehends them, cannot be corrected or made to stop. Let us thus follow the advice of the sage and flee this sin like the face of a snake or serpent (Ecclus. 21.2). Holy Scripture also compares him to the dog that barks at everyone—friends, enemies, family, and strangers (Ps. 59.6-14)—and that goes around gnawing upon bones when it finds no flesh to eat. The gossip does likewise by talking about everyone,
halla carnes que comer, anda royendo los huesos. Así hase el murmurador que de
todos dize y de que no halla flaquezas de
que murmurar, roe y murmura de las
virtudes y buenas obras, que son
sinificadas en la Sancta Escriptura por los
huesos por la firmeza dellos, segun que por
la carne son significados los vicios y las
flaquezas. Y especialmente le compara al
perro lagado en el muslo de alguna frecha
que, hasta que la sacude y echa de sy, non
queda nin dexa de ganir (Ecclus. 19.12).
Assi el murmurador, luego que labe algun
defecto o mengua de otro, non vee la hora
en que lo dezir, como si touiese saeta o
espina fincada en el coraçon. Onde dize el
Eclesiastico, poniendo esta
comparacion, “Oyste alguna cosa de tu
proximo, muera en tu coraçon, fyando
que non te lo rasgara” (Ecclus. 19.10).
Saeta hincada en muslo de perro es la palabra en
el coraçon del loco murmurador (Ecclus.
19.12). Es otrosi el maldiziente y
murmurador assi como el puerco que,
entrando en la huerta, non mira a los
hermosos frutales nin a las buenas yeruas y
olorosas flores della, mas va luego a hoçar
en el cieno y en el estiercol, si ende es
alguno (2 Pet. 2.22?). Assy haze el
murmurador. Non mira a las bondades y
virtudes de los outros para las loar,
mas a algunos vicios y defectos, si sabe o vee,
para los publicar. Y avn es comparada la
garganta del murmurador al sepulchro
lleno de cuerpos muertos (Ps. 5.9) porque
de ambos sale grand hedor. Finalmente es
comparada la lengua mal diziente a la
nauaja aguda (Ps. 52.2) porque el
murmurador muy sotilmente, y quasi antes
que sea sentido, de vn golpe llaga su anima
y las de los que le oyen, y la fama de aquel
de quien murmura. Por lo qual dizen que es
mostruoso cuchillo que, como si cortasse
de tres partes, assi ha[220]ze de vn golpe
tres feridas (Bernard Sermo 17, 585B; Ps.
but when he finds no faults to gossip
about, chews over and gossips about their
virtues and good works. Holy Scripture
signifies the latter with bones, because of
their strength, just as vices and weaknesses
are signified by flesh. It especially
compares him to a dog wounded in the
thigh by an arrow, which cannot stop or
cease howling until it removes it and casts
it aside (perhaps Ecclus. 19.12). Thus the
gossip, once he finds another’s fault or
defect, cannot wait to tell it, as if he had an
arrow or thorn stuck in his heart. Hence
Ecclesiasticus says [219], using this
comparison, “If you heard something
about your neighbor, let it die in your
heart, insuring that it not be torn from you”
(Ecclus. 19.10). The arrow stuck in the
thigh of the dog is the word in the heart of
the foolish gossip (Ecclus. 19.12). The
slanderer or gossip is thus also like the pig
that, entering a garden, does not look for
beautiful fruits, good grasses, or fragrant
flowers, but instead goes to root around
in the mud or manure, if there is any (2 Pet.
2.22?). The gossip does likewise: he does
not seek the good deeds or virtues of
others in order to praise them, but rather to
know or see some vices or defects, in order
to publicize them. The throat of the gossip
is also compared to a tomb full of dead
bodies (Ps. 5.9) because a great stench
arises from both. Finally, the tongue of the
slanderer is compared to a sharp blade (Ps.
52.2) because the gossip very subtly, and
almost before being felt, wounds with one
blow his soul and those of his listeners, as
well as the reputation of the one about
whom he gossips. Thus they say that he is
a monstrous knife that, as if cutting three
ways, delivers [220] with one blow three
wounds (Bernard Sermo 17, 585B; Ps.
57.4). From such an evil knife and
malicious tongue may Our Lord free our
mouths, our ears, and our reputations,
57.4). Del cual cuchillo maligno y lengua dolosa libre Nuestro Señor nuestra boca, nuestras orejas y nuestra fama por su grand misericordia. Amen.

Capitulo segundo. Demuestra quando es pecado mortal y quando venial el dezir mal.

Lo segundo es de saber que, avuque este pecado sea ansi grande y denostado, pero non es siempre pecado mortal. Mas quando sea mortal o quando en esto ni en al no es ligero de determinar. Pero es de saber que de su natura o condicion el murmurar y maldezir es peccado mortal como furtar o robar, y avn mas, porque la fama en que haze daño este pecado es mayor bien, segund dicho es, que la hazienda. Tomar lo ageno a las vezes es sin pecado, assi como quando el ombre piensa y razonablemente cree que su dueño, si lo viesse y lo supiesse, no auria enojo dello, y tan sin enpacho lo tomaria en su presencia como en su absencia. A las vezes es pecado venial, assi como quando lo que se toma [221] es cosa de ningun valor o de muy pequeno precio y no se toma con dañada intencion ni con demasya da codicia. A las vezes es pecado mortal, quando la cosa es tal que su dueño no la consentira tomar y aquel que la hurta, la toma para se della aprouechar. Bien assy acaesce en el murmurar. E asi lo que se dize de otro en su absencia es cosa que tambien y mejor se dira en su presencia sin ninguna intencion de le injuriar, ningund peccado es, o solamente venial. Item si lo que se dize es cosa de muy poco perjuizio y que redunda en muy pequeña mengua del absent, non dicho con mala intencion, mas con alguna inconsideracion o ligereza de fablar, tambien es pecado venial, avnque auria algun enpacho de ge lo dezir delante y verguença alguna y confusion, si sopiese through His great mercy. Amen.

Chapter Two. Shows when slander is a mortal sin and when venial.

Second, one should know that although this sin is so great and so condemned, it is not always a mortal sin. However, when it might be mortal and when venial is not easy to determine either way. One should still know that, by its nature and condition, gossip or slander is a mortal sin like theft or stealing, especially because the reputation damaged by this sin is a greater good, as is said, than wealth. Taking something from others is sometimes sinless, as when a man reasonably thinks and believes that his master, if he saw or knew it, would not be displeased, and that he could rightly take it in his presence or absence. Sometimes it is a venial sin, as when the thing taken [221] is of little value or cost, or is taken without harmful intentions or without excessive greed. Sometimes it is a mortal sin, when the thing taken is such that one’s master would not consent to taking it, and the one who steals it does so to profit from it. The same often happens with gossip. If what is said about others in their absence is something that one could also and better say in their presence with no harmful intention, then it is no sin or only venial. Likewise, if the thing said is of little harm and causes little discredit to the one absent, but is spoken without evil intent or through some negligence or carelessness in speaking, it is also a venial sin, even if saying it directly to the person or if the person were to know it, might cause some hesitation, shame, or doubt. In other cases gossiping
que dello auria de ser sabidor. En los otros casos el murmurar es comunmente pecado mortal mayor o menor segun lo que se dize y segun la intencion, el lugar, tiempo y personas y manera en que se dize. Mas pues de suyo es tan gran pecado y comunmente mortal, grande estudio es de po[222]ner en nunca murmurar. Ca como dize el sabio, el que su lengua guarda, de angustias libra su alma (Ecclus. 19.6).

Capitulo tercero. Demuestra que en muchas maneras acaesce errar en dezir mal de otros.

Es de considerar lo tercero que acontecese murmurar, y murmurando, pecar, oyendo y diciendo. Ca como dize Sant Bernardo qual pecca mas, el que dize mal de otro o el que lo oye, non es ligero de determinar (De consideratione 2.13.22 756C). Porque como el mesmo dize, el murmurador tiene de diablos llena la lengua y el que lo oye tiene dellos llena la oreja (Ps.-Bernard, De modo bene vivendi 47.114 1269B). Y porque, como adelante parescera, a las vezes el que oye peca mas y a las vezes menos.

¶ Acaesce murmurar en seys maneras, conuiene a saber, callando el bien que de otro podriamos dezir en tienpo que le seria menester y podria aprouechar a su fama que lo dixiessemos. Item amenguandolo quando otro lo dize, o echandolo a mala parte. Otrosy descubriendo las menguas ajenas a quien no las sabe, e acrescentandolas, e mucho mas levantandogelas, callan[223]do el bien. Murmuraron y pecaron los principes de los phariseos contra Nuestro Redemptor quando, acusandole y diziendo mal del ante Pilatos y Herod. Maliciosamente callaron muchas buenas obras que del auian conocido y recebido, segund que

is usually a mortal or lesser sin depending on what is said and according to the intention, place, time, audience, and manner of what is said. Still, because in itself it is a great sin and usually mortal, great care should be taken [222] never to gossip. For as the sage says, one who watches his tongue, frees his soul from worries (Ecclus. 19.6).

Chapter Three. Shows how one can err in many ways by speaking ill of others.

One should consider, third, how one happens to gossip, and by gossiping, to sin through listening and speaking. As Saint Bernard says, it is not easy to determine who sins more, the one who speaks ill of another or the one who listens (De consideratione 2.13.22 756C). As he says, the gossip has a tongue full of devils and the listener ears full of them (Ps.-Bernard, De modo bene vivendi 47.114 1269B). And because, as will become apparent below, sometimes the one who listens sins more and sometimes less.

¶ Gossip occurs in six ways, namely: not saying something good about others when necessary or to benefit their reputation if we said it; likewise, diminishing what another says, or disparaging it; likewise, revealing another’s faults to one who does not know them, or adding to them, and even more so by exaggerating them, while not mentioning [223] the good. The leaders of the Pharisees gossiped and sinned against Our Redeemer when they accused Him and spoke ill of Him before Pilate and Herod. They maliciously kept quiet the many good deeds that they knew and heard about Him, just as they confessed when, wishing to stone Him,
auian confessado quando, queriendole apedrear, dixeron que no le querian apedrear por las buenas obras que auia hecho, mas por la blasfemia que dezia llamandose Hijo de Dios, como fuesse ombre (Luke 23). En esta manera pecaron contra el quando, como el euangelista dize, corrompieron con dadiuas a los caualeros que guardauan el sepulchro porque encubriessen y negassen su gloriosa resurrectio (Matt. 28.13).

¶ Solemos amenguar el bien que oymos quando luego con liuiandad o con indiscrecion o con alguna rayz de inuidia, avnque ascondida, dezimos algun defecto o mengua que en ello sentimos. Assi como, quando nos dizen que alguno es zeloso del servicio de Nuestro Señor y de la justicia, dezimos que si, mas que non tiene en ello quanta sciencia o discrecion seria menester. Avn en cosas ceuiles, si nos dizen que vno dañe [224] bien, luego dezimos o que no tiene conpas, o que es del arte vieja, o que non tiene tan buena la mano ysquierda como la derecha, o que sabe pocas cosas, o que non las haze de muchas maneras y otras mill vanidades que luego se nos ofrescen para amenguar el bien que oymos dezir. En esta manera quisieron los phariseos minuyr la excellencia de la doctrina de Nuestro Redenptor quando aquellos, que fueran por ellos embiados para le prender, dizian que nunca ombre assy auia hablado como el (John 7.45-6). Ca dixieron entonces los maliciosos principes de los judius y los phariseos que assy parescia a los populares que saben poco de las cosas, mas que de los principales y maestros de la ley non lo oya ninguno (John 7.47), nin lo seguia nin creya en el, avnque en esto no dizian verdad, porque Nichodemos (John 3.1-21, 7.45-51, 19.39) y Gamaliel (Acts 5.34) y otros maestros y principales en aquel

they said that they did not want to stone Him for the good works that He had done, but rather for the blasphemy of calling Himself the Son of God, when He was a man (Luke 23). In this way they sinned against Him when, as the Evangelist says, they corrupted with bribes the knights who guarded His tomb, so that they would keep secret and deny His glorious resurrection (Matt. 28.13).

¶ We often belittle the good that we hear when, with frivolity, indiscretion, or some invidious motive (however covert), we mention some defect or fault in what we hear. Thus, when told that someone is zealous in the service of Our Lord or of justice, we say yes, but that he lacks the requisite knowledge or discretion. Even in secular affairs, when told that someone plays [224] well, we say that he lacks rhythm, is old-fashioned, is not as good with the left hand as with the right, knows only a few pieces, lacks variation in style, and a thousand other vain objections that occur to us for belittling the good that we have heard. In this way the Pharisees tried to diminish the excellent teaching of Our Redeemer when those sent by them to seize Him said that they had never heard a man speak like Him (John 7.45-6). Then the malicious leaders of the Jews and Pharisees said that He seemed thus to the common people who know little about these things, but that none of the authorities or masters in the law listened to Him (John 7.47), followed Him, or believed in Him. In this however they lied, because Nicodemus (John 3.1-21, 7.45-51, 19.39), Gamaliel (Acts 5.34), and other leaders and teachers of their people, such as Joseph of Arimathea (John 19.38) and others like him, gladly listened to Him, believed in Him, and followed His
pueblo, como Josep de Arymatia (John 19.38) y otros semejantes, le oyan de grado y creyan en el y syguian su dotrina, comoquier que en publico mas occultamente por mie[225]do de los otros (John 12.42).

¶ Solemos otrosi echar lo bueno que oymos a mala parte. Ca si alguno es caritatiuo e limosnero, dezimos que lo haze por vanagloria. E si es deuoto, que lo haze por ypocresia. E si es paciente, que lo haze por couardia. Si habla poco por no errar, dezimos que lo haze por nescedad. Si ayuna y se honesta en su vestir y se tiempla y se aparta de toda pompa, que lo haze por no gastar. En esta manera cometio Sathanas la primera murmuracion que ouo en el mundo, segun que arriba fue dicho, diziendo que Dios Nuestro Señor por inuidia auia defendido comer de aquel arbol etc. (Gen. 3.5). Assi murmuraron los amonitas contra el rey Daviud, diziendo que non embiara Daviud sus mensajeros por consolar a su rey sobre la muerte de su padre, mas a esculcar la tierra para ge la tomar (1 Chron. 19.3). En esta manera murmurauan los phariseos y malos sacerdotes de Nuestro Señor, diziendo que sanaua los demoniados y hazia los otros miraglos en virtud de Belcebub princible de los demonios (Luke 11.15).

¶ Descubriendo las menguas agenas muy a menudo [226] solemos pecar y peco grauiissimamente Chan descubriendo a sus hermanos la enbriaguez de su padre Nohe, por la qual murmuracion incurrio por pena que fuese maldita su generacion (Gen. 9.20-25).

¶ Y a en añadir sobre lo que oymos, grande es nuestra malicia y miseria, que apenas recontamos cosa en que de nuestro no apongamos algo. En esta manera peco teaching, although rather covertly in public from fear [225] of the others (John 12.42).

¶ We also often denigrate the good that we hear. If someone is charitable and benevolent, we say that he does it from pride. If one is devout, we say it is from hypocrisy. And if patient, we say it’s from cowardice. If he speaks little to avoid error, we say he does so from stupidity. If someone fasts, dresses modestly, practices moderation, and shuns all ostentation, we say it’s to avoid spending. In this way Satan was the first to gossip in the world, as stated above, saying that God Our Lord from envy prohibited eating from the tree (Gen. 3.5). The Ammonites also gossiped thus against King David, saying that David did not send his messengers to console their king on the death of his father, but to scout their land in order to take it from them (1 Chron. 19.3). Similarly, the Pharisees and evil priests gossiped against Our Lord, saying that he cast out demons and did other miracles through the power of Beelzebub, the prince of demons (Luke 11.15).

¶ By revealing the faults of others we very often sin. [226] Ham sinned seriously by revealing to his brothers the drunkenness of their father Noah, and so from this gossip his progeny were cursed as punishment (Gen. 9.20-25).

¶ Also, by adding to what we hear, great is our malice and misery, for we rarely repeat anything without including something of our own. Doeg the Edomite, chief
graueamente Doech ydumeo, pastor mayor del rey Saul, quando murmurando de Davud y de Achimelech sacerdote, añadio que auia el sacerdote consultado a Dios por Davud y dadole vianda y armas, como segundo paresce por la hystoria (1 Sam. 21-22) no hiziesse la tal consultacion, de la qual murmuracion se quexa mucho esse mesmo propheta Davud en el psalmo “Quid gloriaris in malicia tua” etc. (Ps. 52)

¶ Quienquiera sabe que son grauissimos peccados los testimonios falsos y cosas que nos de nuestro leuantamos. En esta manera el mal sieruo Siha murmuro de su señor Mifibosed, diciendo al rey Davud que Mifibosed ouiera gran plazer de como a Davud perseguia su mal hijo Absalon (2 Sam. 16). Los fariseos y prinicpes de los judios leuantaron otrosi muchos falsos testimonios contra Nuestro Redenptor. Item los malos juezes en pecados envegecidos contra su saña (1 Sam. 8). Asi que son muchas las maneras del murmurar, de las quales con todo estudio y diligencia nos deuemos guardar, segun que lo enseña y amonesta el apostel Sant Pedro (1 Pet. 2.1). E van estas maneras cresciendo de mal en peor segund la horden en que fueron puestas, por manera que es mas graue murmuracion la seguenda manera que la primera, y mas la tercera que la segunda, y mas la sexta que ninguna ceteris paribus.

Capitulo quarto. Demuestra que este maldito vicio de maldezir nasce por la mayor parte de la mala bestia que es la inuidia.

Aun es prouechoso saber de que rrayz mala procede comunmente esta mala planta. Ca comoquier que todos los pecados pueden auer nacimiento vnos de otros, y auv la cobddicia que es rrayz de todos males (1 Tim. 6.10) puede nascer de soberuia, y la

shepherd of King Saul, sinned seriously in this way, by gossiping about David and the priest Ahimelech, adding that the priest had consulted God for David, who gave him food and weapons, as the story tells (1 Sam. 21-22), but he made no such consultation, and David complains about this gossiping in the Psalm “Quid gloriaris in malicia tua” etc. (Ps. 52)

¶ Anyone knows that is a very serious sin to bear false witness and to make up things on our own. This is how the evil servant Ziba gossiped about his master Mephibosheth, telling King David that Mephibosheth would be very pleased to see David persecute his evil son Absalom (2 Sam. 16). The Pharisees and leaders of the Jews also bore much false witness against Our Redeemer. Likewise the bad judges, who, hardened in sin, incurred His wrath (1 Sam. 8). Thus there are many kinds of gossip, which we should resist with studious diligence, as the apostle Saint Peter teaches and advises (1 Pet. 2.1). These kinds increase in evil from bad to worse, in the order set forth, so that the second kind of gossip is more serious than the first, the third more than the second, and the sixth more than any ceteris paribus.

Chapter Four. Shows that this accursed vice of slander arises chiefly from the evil beast of envy.

It is very beneficial to know from what evil root this evil plant commonly arises. Although all the sins can arise one from each other, as even avarice, the root of all evil (1 Tim. 6.10) can arise from pride, and pride [228], the beginning of sin (Ecclus.
soberia, que es comienço de todo pecado (Ecclus. 10.13), puede nacer de la cobdicia, pero especialmente son siete capitanes y principales de que nascen todos los otros como malas hijas de malas madres (Ezek. 16.44), ca no merescen ser llamados hijos ni padres por su malicia. Los quales son siete cabeças de aquella bestia cruel que vio Sant Juan en su Apocalpsi (Rev. 13).

¶ De la vanagloria o soberuia, que es el primero, nascen desobediencia, jactancia, ypocresia, contienda, porfia, discordia y presunpcion de nouedades y otros muchos que serian aqui largas de contar. Fueron puestos arriba en el tractado de la confession.

¶ De la auaricia nascen traycion, engaño, falsia, perjurio, fuerça, demasiado cuydado y endurescimiento.

¶ De la luxuria nascen ceguedad de entendimiento que estorua de conocer y discernir y juzgar qual sea lo bueno y mengua de constancia para perseuerar en ello, amor de si mismo, aborrescimiento de Dios, afecion a la vida presente, aborrescimiento y desperacion de la aduenidera.

¶ La gula engendra enbotamiento en el entender, alegria disso[229]luta, demasia de palabras a las vezes torpes a las vezes jugosas e liuianas, y mengua de linpieza.

¶ La yra faze al ombre desdeñoso y hinchado en su coraçon, bozinbre, renegador, denostador y finalmente renzilloso y rifador.

¶ La accidia, que es azedia y enojo de las cosas diuinales y que al seruicio de Dios pertenescen y avn de qualesquier cosas 10.13), can arise from avarice, they nonetheless are above all seven captains and leaders from which are born all the others, like bad daughters from bad mothers (Ezek. 16.44), unworthy of being called children or parents because of their evil. These are the seven heads of the cruel beast that Saint John saw in his Apocalypse (Rev. 13).

¶ From vainglory or pride, which is the first, are born disobedience, boasting, hypocrisy, strife, conflict, discord, arrogance about new things, and many others too numerous to recount. They are mentioned above in the treatise on confession.

¶ From avarice is born treason, deceit, falsehood, perjury, coercion, obsession, and obstinacy.

¶ From lust is born the blindness of understanding that impedes knowing, discerning, and judging what is good; the lack of perserverance in this; love of self; hatred of God; attachment to this worldly life; and disdain and desperation regarding the life to come.

¶ Gluttony engenders weakness in understanding, dissolute [229] pleasure, and excessive talking, at times clumsy, at times salacious or frivolous, or indecent.

¶ Wrath makes a man scornful and puffed up in his heart, bombastic, combative, abusive, as well as argumentative and belligerent.

¶ Sloth, which is laziness and antagonism toward divine matters, the service due to God, and even the good that we should do,
buenas que ayamos de hacer, engendra poquedad de coraçon, que retrahe al ombre de conplir algunos santos consejos; y rancor, que es enojo de tratar con personas buenas y honestas que a las cosas spirituales induzen y amonestan; amargura, que es alguna saña contra las tales personas spirituales; occiosidad, que del todo retrahe de oyr y entender en las cosas que nos cuplen; sueño, o pereza que no retrae del todo, mas hace al ombre negligente en lo que hase, como es yr tarde a los officios diuinales y a otro cualquier officio o buen exercicio que ayamos de hazer; derramamiento del pensamiento a cosas non necessarias ni prouechosas al negocio en que estamos; curiosidad, que es derramar en aquel tiempo la vista y los otros sentidos a cosas demasiadas; fablar de[230]masiado; desasossiego del cuerpo, que es no tener los pies y manos y cabeza y los otros miembros compuestos y sosegados, lo qual significa que esta desconpuesta y desordenada la alma de dentro; item mudarse de lugar en lugar, andando passeando o mudando lugares sin necesidad. Estos diez pecados nascen de la accidia, los quales a menudo se cometen en todo lo que deuemos hazer y especialmente en oyr y en rezar o dezir el officio diuinal, el qual con deuocion y con alegría de spiritu y con toda mesura y honestad del cuerpo se ha de oyr, fazer y celebrar.

[¶] La inuidia faze al ombre susurrar y murmurar, gozarse de las aduersidades de otros, y dolerse de sus prosperidades y finalmente aborrescer a muchos. Assi que, comoquier que la murmuracion algunas vezes nasca de los otros vicios principales, como de cada vno se podría dar exenplo, pero como dicho es, nasce comunmente y mas a menudo que de otro, de aquella bestia muy fiera que mato y trago al justo y engenders: a weak spirit, which inhibits one from fulfilling many holy precepts; rancor, which is ire when dealing with good and honest people who recommend and advise spiritual things; bitterness, which is a kind of anger against these spiritual persons; idleness, which completely impedes hearing or understanding our obligations; sleep, or the laziness that does not impede everything, but makes a man negligent in what he does, such as arriving late for the divine offices for any other duty or good role that we should do; distraction of one’s thoughts to things not necessary or beneficial to the matter at hand; curiosity, which is diverting one’s vision or other senses toward too many things; speaking [230] too much; agitated body movement—such as not keeping one’s feet, hands, head, and other members composed and calm—which signifies a disordered and unsettled soul within; likewise moving from place to place, wandering about or changing location unnecessarily. These ten sins arise from sloth, and often occur in whatever we are obliged to do, especially in hearing, praying, and saying the divine offices, which one should hear, do, and celebrate with devotion, a joyful spirit, and full bodily moderation and decency.

[¶] Envy makes one whisper and gossip, enjoy the adversities of others, grieve at their prosperity, and even hate them. Thus, even though gossiping sometimes arises from the other major vices, as could be shown with an example of each one, it commonly and most often arises, as already said, from that fierce beast of envy, which killed and swallowed up the just and innocent young Joseph (Gen. 37). It put to
innocente moçuelo Joseph (Gen. 37), que
es la inuidia. La qual metio a la muerte en el mundo y traxo a la muerte a bueltas de la
cobdicia a aquel que mu[231]riendo
destroyo nuestra muerte y resuscitando
techo a nuestra vida. Es tan pestilencial y
lleno de ponçonia y de benino este
maldicto pecado de la inuidia que dize Sant
Gregorio que en este vazia toda su
ponçonia la serpiente antigua y en este
todo el venino de sus entrañas gomita
(Moralia in Job 46.84 [5.2.85] 728B), assi
que de tal madre, como dize el propheta
(Ezek. 16.44), nasce tal hija y tal manta
que las cobija, que es la oreja maldito del
que de buena voluntad oye murmurar.

Capitulo quinto. Demuestra que vna de
siete cosas deue hacer el que oye murmurar
para que non peque o para que mucho
menos peque.

Cerca de lo qual es de saber que algunas
vezes el que oye murmurar no peca, o no
tanto como el que murmura, a las vezes
tanto y algunas vezes mas.

¶ Siete cosas, o alguna o algunas dellas, ha
de fazer el que oye para que no peque o
para que mucho menos peque. La primera
es que rreprehenda y corrija al murmurador
segund que [232] el Santo Euangelio
manda (Matt. 18.15, Luke 17.3), pues ve
que peca, y no solamente contra aquel de
quien murmura que esta absent, mas avn
contra esse mesmo que le oye, o a lo
menos que escuse al absent. Assi lo
hizieron Jonathas y el sacerdote
Achimelech contra el rey Saul, quando por
sola inuidia y sin otra legitima causa se
quezaua y murmuraua de su yerno y leal
cauallero Dauid (1 Sam. 18-22). Y esse
mesmo profeta y rey David dize en el
psalmo que persegulia al que
asconditamente de su proximo detraya (Ps.

death in this world and brought to death
thanks to envy the One who by dying
[231] destroyed death for us, and through
resurrection restored life for us. This
accursed sin of envy is so pestilential, full
of poison and venom, that Saint Gregory
says that the ancient serpent pours into it
all his poison and vomits all the venom
from his entrails (Moralia in Job 46.84
[5.2.85] 728B). Thus, “Like mother,” says
the prophet (Ezek. 16.44), “like daughter,”
and the blanket that shelters them, which is
the cursed ear of the one who willingly
hears gossip.

Chapter Five. Shows that one who hears
gossip should do one of seven things to
avoid sinning or to sin less.

Concerning which, it should be known that
sometimes one who hears gossip does not
sin as much as the gossip, at times as
much, and sometimes more.

¶ There are seven things, one or some, that
anyone who hears gossip should do in
order not to sin or to sin much less. The
first is to reprehend and correct the gossip
as the [232] Holy Gospel commands
(Matt. 18.15, Luke 17.3). Someone who
sees a sin, not only against the one absent
and gossiped about, but also against the
one who hears it, should at least defend the
one absent. This is what Jonathan and the
priest Ahimelech did with King Saul,
when from sheer envy and no other
legitimate reason he complained and
gossiped about his son-in-law, the loyal
knight David (1 Sam. 18-22). The same
prophet King David says in his Psalm that
he persecuted the one who covertly
denigrated his neighbor (Ps. 101.5). In
101.5). Y en otro psalmo dize Nuestro Señor que no callara en el jujizio, mas que reprehendera al que se asienta a hablar contra su hermano (Ps. 50.20). Assi lo hizo aquel discreto y bienauenturado ciego desde su nacimiento, quando vio que los phariseos murmurauan contra Nuesto Redemptor que le auia alumbrado, y dizien que non era ombre de Dios porque le alumbrara en sabado (John 9.16). Y avn assi lo fizo esse mesmo Redenptor Nuestro, que excuso a la Magdalena y reprehendo a los discipulos que murmurauan della porque derramara aquel vnguento precioso sobre sus santos pies y cabeza, y quando reprehendio [233] a Symon phariseo que la reputaua indigna de llegar a besar sus santos pies (Luke 7.37-50). Pues assi deuemos nos hazer, que reprehendamos al que murmura y excusemos al absent, siguiendo la dotrina y exenplo de Nuesto Señor Dios y ombre verdadero y de sus santos sieruos.

¶ Mas si el que oye la murmuracion no tiene tanta virtud que os reprehender al murmurador o excusar al que es murmurado, deue para que no peque hazer lo segundo, que es fuyr y apartarse de alli donde murmuran, segun aquel consejo de Salomon, “lexos sea de ti la boca del murmurador” (Prov. 4.24). Assi lleemos que lo hizo nuestro padre Sant Agustin, el qual como estuiaes a la mesa con vnos conbidados y ellos comenzassen a murmurar, no mirando el epitafio o rotulo que ende estaua, en el qual era escripto que no era digno de comer alli el que amaua roher la vida del absent, dixoles “O callad o me dad licencia que no podre aqui estar” (Possidius 22.6). Y asi manda nuestro glorioso padre Sant Jeronimo que lo hagan las monjas en la regla que escriuio a Eustochoio (22.35 419-21).

¶ However, if one who hears gossiping lacks the strength or courage to reprehend the gossip or to defend the one gossiped against, he should avoid sin in the second way, which is fleeing and leaving wherever they gossip, following the counsel of Solomon, “let the mouth of the gossip be far from you” (Prov. 4.24). So we read that our father Saint Augustine did, when he was at table with guests and they began to gossip, ignoring the inscription or sign that stated no one was worthy to eat there who chewed upon the life of one absent, for he said to them “Either keep quiet or give me leave, for I cannot stay here” (Possidius 22.6). Our glorious father Saint Jerome likewise commands that the nuns do this in the rule that he wrote for Eustochium (22.35 419-21).
¶ Lo tercero que si no se puede buenamente apartar, muestre siquiera la cara triste. Ca según dize Salomon, el viento cierço [234] derrama las nuues y la cara triste haze callar al murmurador (Prov. 25.23), porque como la glosa ende dize, si con alegre cara oymos al que murmura, nos le damos alas para ello. Mas si le mostramos la cara triste, aprende a no dezir de gana lo que vee que se oye sin gana.

¶ E nuestro glorioso padre Sant Jeronimo dize que como la saeta lanzada contra la peña a las vezes recude y se torna contra aquel que la lanzo y le hiere (Ep. ad Rusticum 125.19 1083-84), asi el murmurador quando vee triste la cara del oydor y que cierra sus orejas porque no oyan sentencia de sangre, luego calla y se torna amarillo, los becos se le pegan, y la saliu se le seca y assi cesa de murmurar. Pues asi lo deuemos nos hazer si queremos no pecar. Ca entonces deuemos razcar la cabeza, fregar la cara o la barua, cortar las uñas, destadillar el manto, sospirar, mirar a otras partes y hazer otras cosas semejantes por las quales entienda el que murmura que le oymos de mala volundad y asi le haremos callar. Ca como ese glorioso nuestro padre dize, ninguno ha gana de dezir lo que de mala volundad y de mala gana veg yerra la mala lengua (Ecclus. 28.28). Quiere dezir que mostremos que no auemos gana de oyr y luego el murmurador cesara de maldezir. Ca assi como para destetar el niño vntan las tetas con hiel, porque sintiendo el niño la amargura las aborresca, assy deuemos nos poner aquellas espinas de mala gana de oyr en nuestras orejas para que quando llegare la lengua del murmurador sea llagada con ellas. E avn en otra manera deuemos poner

¶ Third, if one cannot conveniently leave, he should at least make a sad face. As Solomon says, the north wind [234] disperses the clouds and a sad face silences a gossip (Prov. 25.23), since, as the gloss explains, if we hear a gossip with a joyful face, we encourage him. If we show a sad face, he learns not to say willingly what he sees heard unwillingly.

¶ Our glorious father Saint Jerome says that, just as an arrow shot against a cliff sometimes rebounds against and wounds the one who shot it (Ep. ad Rusticum 125.19 1083-84), so when a gossip sees an audience’s sad face or covering their ears to avoid hearing a bloody report, then he falls silent, he turns yellow, his lips close fast, his spittle dries, and he ceases to gossip. So we should do if we wish not to sin. We should then scratch our head, stroke our face or chin, trim our nails, adjust our clothing, look aside, and do similar things so that the gossip understands that we listen unwillingly and want him to stop. As our glorious father says, no one wishes to say what he hears unwillingly or reluctantly (Ep. ad Rusticum 125.19 1083-84). So Ecclesiasticus advises [235] to “surround your ears with thorns and do not listen willingly to an evil tongue” (Ecclus. 28.24-26). This means that we should show that we listen unwillingly and then the gossip will cease to slander. Just as we try to wean a child with teats covered in bile, so that the child tastes their bitterness and detests them, we should place in our ears thorns of displeasure, so that when the tongue of a gossip approaches them, they feel wounded. We should also protect our ears with thorns in other ways, as will become apparent below.
espinas en nuestras orejas como adelante parescera.

Lo quarto que deue hazer el que oye al que murmura para que no peque en lo oyr es que no crea ligera mente aquello. Ca el que luego cree, como dize el sabio, liuiano tiene el seso (Ecclus. 19.4). Y esse mesmo glorioso nuestro padre Sant Jeronimo dize “Si pusiessemos diligencia en no creer de ligero a los murmuradores, ya no auria quien murmurasse” (Ps.-Jerome Ep. ad Celantiam 148.16 1212).

Para que lo no creamos, aprouecha lo quinto, que es pensar que algunas cosas fueron dichas de nos, las quales no eran verdad y que asi deue ser aquello. Consejo es del sabio en este caso y [236] en otros que por nuestras mesmas cosas aprendamos y entendemoslas de nuestros proximos (reference uncertain). O quantas y quantas vezes de nos y de otros se dizen y presumen las cosas que no son. Avn de Dios verdadero, en el qual somos ciertos que es toda y conplida bondad y sin ningun defeto, ha auido y ay quien diga mal. E non menos de esse mesmo Dios vestido de nuestra humanidad, del qual dizian algunos que era bueno y otros que no lo era, mas que engañaua al pueblo (John 7.12). Pues si en el madero verde hazian aquesto, no nos marauillemos que lo hagan en el seco (Luke 23.31). Ca no es el sieruo mayor que su señor, ni el discipulo que el maestro, ni la criatura que el criador. Ansí que no deuemos creer a todo spiritu, ni dar fe al murmurador, como no querriamos que ge la diesen si murmurase de nos.

Mas si no queremos o no podemos no lo creer, humillemonos en nos mesmos y contribulemonos, considerando que aquellas o peores cosas auemos nos fecho, y por algun juyzio oculto de Nuestro Señor

The fourth thing that one can do to avoid sinning when listening to gossip is not to believe it easily. One who believes this, as the sage says, is lightminded (Ecclus. 19.4). Our glorious father Saint Jerome says “If we exercised as much diligence in not lightly believing gossips, no one would gossip” (Ps.-Jerome Ep. ad Celantiam 148.16 1212).

In order not to believe it, the fifth thing is helpful, namely considering some things said about us that were not true, but should be. In this case and others the sage [236] says that we should learn from our own affairs and understand those of our neighbors (reference uncertain). Oh, how many, many times things are said and believed about us and others that are not true! Even about the true God, in whom we know exists every goodness without flaw, there are or have been those who speak ill. Even about this God, when clothed in our humanity, some said that He was good and others not, and that He was deceiving people (John 7.12). If they did this with the green wood, it should not surprise us if they do so with the dry (Luke 23.31). The servant is not better than its lord, nor the disciple than its teacher, nor the creature than the creator. So we should not believe every soul, nor give credence to a gossip, just as we would not want this if one gossiped about us.

Thus, if we do not wish or are unable to believe something, we should humble ourselves in contrition, considering how these or worse things that we have done, thanks to some hidden judgment of Our
no se publicaron ni se publican ni diuulgan nuestras maldades como se diuulgan y publican aquellas. Consejo es de Nuestro Señor en su Sancto Euangelio, hablando de aquellos galileos que mato Pilatos sacrificando y de los diez y ocho sobre los cuales cayo la torre en Siloa y los mato (Luke 13.1-5). Ca dize allí Nuestro Redemptor que non pensassen ni pensemos que aquellos galileos eran peores y mas peccadores que los otros galileos, ni aquellos diez y ocho muertos eran mas debdores a Dios que todos los otros moradores de Jerusalen, mas que todos, oyendo y veyendo la pena de aquellos, hagamos penitencia de nuestros yerros, porque no perescamos y seamos publicados, roydos y murmurados como aquellos. Y estas son en otra manera las espinas con que el eclesiastico manda, como fue ante dicho, que cerquemos nuestras orejas para que no oyamos la lengua maldiziente (Ecclus. 28.28). Ca el pecado espinha es aguda y dura que mucho llaga el coraçon. De la qual espinsa dize el psalmo "Conuersus sum in erumna mea dum confringitur spina" (Ps. 31.4). Pues quando oymos murmurar o maldezir, pongamos en nuestras orejas la memoria de nuestros pecados, auiendo dellos arrepintimiento y dolor, [238] y no nos hara daño la lengua del murmurador.

¶ Y avn que sea assi que no hallemos en nos las culpas que de los otros oymos, mas ni por esso no nos alegremos, nin escarnescamos ni murmuremos dellos. Mas para que oyendol no pequemos, fagamos lo septimo, que es auer copassion dellos, rogando a Nuestro Señor que a ellos perdone y a nos guarde de caer en temptacion. Dotrina es del apostol que, si vieremos alguno ocupado en algun pecado, ayamos del piedad y le auisemos y corrijamos con mansedumbre, Lord, were not made public or are public, or how our misdeeds are known and made public like those of others. So Our Lord counsels [237] in His Holy Gospel, speaking of those Galileans that Pilate killed as a sacrifice, and about the eighteen upon whom fell, killing them, the tower in Siloam (Luke 13.1-5). There Our Redeemer says that they did not think, nor should we think, that other Galileans were worse or more sinful than those, nor that those eighteen dead owed more to God than other inhabitants of Jerusalem, but that all of us, hearing and seeing their suffering, should do penance for our sins, so that we not perish and be publicly chewed over and gossiped about like them. These are, in another way, the thorns that the sage commands us, as was said already, to protect our ears against hearing a slanderous tongue (Ecclus. 28.28). Sharp and hard is the thorn of sin and gravely wounds the heart. So the Psalm says of this thorn, “Conuersus sum in erumna mea dum confringitur spina” (Ps. 31.4). Thus, when we hear gossip or slander, we should set in our ears the memory of our sins, feeling repentance and pain for them [238], and thus a gossip’s tongue will not harm us.

¶ Even if we do not find in ourselves the faults that we hear about others, still we should not rejoice, nor denigrate them or gossip about them. Instead, in order not to sin when hearing them, we should do the seventh thing, which is to have compassion for them, beseeching Our Lord to pardon them and to keep us from falling into temptation. The apostle teaches that, if we see someone involved in some sin, we should have pity for him, advise him, and correct him meekly, knowing that we too
considerando a nos mismos que podemos 
sassi ser temptados y derribados (Gal. 6.1). 
Y con esta intencion de ser mas auisados 
para mejor guardar a nos mismos y para 
auisar y corregir a nuestros hermanos, 
podriemos por ventura sin pecado oyr algo 
de sus defectos.

¶ Estos son siete remedios de que puede y 
deue vsar el que oye murmurar para que no 
peque oyendolo o para que a lo menos no 
peque tanto.

Capitulo sesto. De tres maneras en que 
puede peaar el que oye al murmurador.

[239] En tres maneras puede pecar el que 
oye al murmurador. La primera es si por 
miedo o por verguença o por negligencia 
calla y le dexa sueltamente parlar, y en este 
caso no peca tanto. En esta manera 
pecauan muchos discipulos occultos de 
Nuestro Señor y avn alguna vez los 
publicos, oyendo y dexando dezir a los 
fariseos que del murmurauan en sus 
cabildos y ayuntamientos. Y avn nos 
pecamos muy a menudo, y quasi cada que 
lo oymos, si no reprehendemos al que dize 
mal de Nuestro Señor o a sus santos, o si a 
lo menos no sentimos dello pesar y enojo 
en nuestro corazén. En esta manera peco 
Pilato, avnque menos que los fariseos y 
principes de los judios, porque avnque sabia, 
como el 
Santo Euangelio lo dize, que por inuidia le 
auian traydo a Jesu Christo, y por inuidia 
dizian mal y le acusauan y criminauan 
digno de muerte, mas por miedo de no 
ofender a la amistad de Cesar, ooyolos y 
consintio con ellos condenpandole a 
muerte (John 19). O quantos y quantas por 
vano temor o por indis[240]creta 
verguenza o por dañosa negligence 
ofenden en este pecado y en otros muchos. 
Cada vno destos puede dezir con el 
can be tempted and overcome (Gal. 6.1). 
With this intention of remaining aware, to 
defend ourselves, and to advise and correct 
our brethren, we can perchance hear their 
faults without sin.

¶ These are the seven remedies that one 
who hears gossip can and should use to 
avoid sinning or to sin less in hearing it.

Chapter Six. On the three ways that one 
can sin by listening to a gossip.

[239] One who hears a gossip can sin in 
three ways. The first occurs if—from fear, 
shame, or negligence—one remains silent 
and lets him speak freely, and in this case 
one does not sin so much. Many covert 
disciples of Our Lord sinned in this way, 
and even sometimes publicly, listening to 
and allowing to speak those Pharisees who 
gossiped about Him in their meetings and 
councils. So also we often sin, and almost 
every time that we listen, if we do not 
reprehend one who speaks ill of Our Lord 
and His saints, or if we do not feel at least 
some heaviness or anger in our hearts. 
Pilate sinned in this way—although less 
than the Pharisees, leaders, and teachers of 
the Jews—because even though he knew, 
as the Holy Gospel states, that from envy 
they had brought Jesus Christ to him, and 
from envy slandered, accused, and judged 
Him worthy of death, still from fear of not 
offending the favor of Caesar, he heard 
them and allowed them to condemn Him 
to death (John 19). Oh, how many—and 
how often, from mere fear, from shameful 
indiscretion [240], or from harmful 
negligence—commit this sin and many 
others! Each of them can say, with the 
prophet in the Psalms, that he feared to go
propheta en los salmos que allí temió donde no auia temor (Ps. 53.5) y que todo el día su vergüenza es contra el (Ps. 44.15) y que por negligencia enmudeció y callo del bien que pudiera fazer en reprehender al maldiciente o excusar al absent. E avn pude dezir con Ysayas, “guay de mi porque calle” (Isa. 6.5). En esta manera ofendían los caualleros y familiares del rey Saul cada que le oyan murmurar y dezir mal de su fiel cauallero y buen yerno Dauid (1 Sam. 18-22). Mas no pecaron así los siervos de Naaman siro quando le oyeron quejarse y murmurar del propio Elisha porque no descendió a le hablar ni le poner encima las manos para le sanar de la lepra etc. (2 Kings 5). Ca le reprehenderon luego como buenos y leales seruidores y le dieron a entender que era injusta aquella su indignacion y le hizieron se guiar el consejo del propheta y asi fue sano de su lepra. Ni pecó así aquel buen siervo de Nabal de Carmelo que, aunque non reprehendio a su señor de la mala respuesta que dava a los mensajeros de David, por [241] como hijo de Belial non era capaz de la reprehension y buena avisacion, pero nin por esso callo, mas fuesse para Abigail su señora y aui sola de todo lo que conuenia (1 Sam. 25.14-17). Dio este siervo muy buen ejemplo y saludable consejo a todos los que por miedo o por vergüenza dexan de reprehender y responder como deuen al que oyen o veen dezir o hazer mal. Ca lo pueden hazer saber a otra persona, que al tal maldiciente o malhaziente pueda mejor corregir y emendar, según que este buen siervo lo hizo. Ni pecó desta manera Achior, buen duque de los amonitas, quando vio quejar al principe Olofernes y, quejando, murmurar de la osadia de los judíos moradores de Bethulia que non le salían a rescebir y obedecer como a principe y señor con toda subjeccion y paz. Cuya fabla y discrecion, con todo lo al de
aquella ystoria, que es en el libro de la sancta duenã Judich (Jth. 5-6), es mucho de notar.

Puede otrosy peccar el que oye murmurar si se deleyta en lo oyr y lo da assy a enten[242]der al que murmura. Lo qual solemos hazer quando aprouamos lo que dize, diziendo que es bien dicho, o ryendonos dello con plazer que auemos o mostramos de lo oyr, o mostrando la cara alagre o sy por qualquier otra manera lo fauorescemos. Esta manera del oyr maldezir no es menos pecado que el maldezir porque le damos complid consentimiento. E assy como es yugal la pena del que haze el mal y del que lo consiente, assy es yugal la culpa, como lo dize el santo apostol (2 Pet. 2?), contando muchas maneras de peccadores y entre ellos a los murmuradores, los quales especialmente dize que son a Dios aborrescibles (Rom. 1.30). En esta manera pecco nuestra madre Eua, contentandose mucho de la maliciosa mentira que la serpiente dixera. Onde luego le parescio hermoso, suauue y prouechoso el fruto del arbol vedado (Gen. 3.6). En esta manera pecco el rey Assuero, oyendo y approuando el mal que dizia y procuraua Haman, murmurando de Nuestro Señor Dio (como es dicho arriba), su priuado, contra el pueblo judiego por el enojo y enbidia que tenia de Mardocheo, tyo de la reyna Hester y portero de la camara del rey (Esth. 3.5). Pecaron otrosi su muger, parientes y amigos deste soberuio Haman, oyendo y approuando el mal que dizia y el daño que le queria hazer (Esth. 5.14).

Esta manera de oyr, especialmente reyendo o mostrando contentamiento dello,
es mucho dañosa al murmurador. Ca como dize el psalmo, porque es alabado o fauorescido el peccador en los deseeos de su coraçon y el malo es bendezido, atreuiio se mas el pecador a ofender al Señor etc. (Ps. 10.3-11)

¶ Peca otrosi el que oye la murmuracion, y mas que el murmurador, quando le induze el a murmurar. Assi pecaun los principes de los judios y los fariseos quando induzian al ciego que de Nuestro Señor auia sido alumbrado a que murmurasse y dixiese mal del, dizindole “Da gloria a Dios etc.” (John 9.24). Y por esso, despues que no salio al maldezir como ellos querian, le comencieron a denostar y finalmente le lanzaron de su ayuntamiento. Assy induxieron a los falsos testigos para que al tiempo de su precious passion dixiessen contra eł falsos testimonios (Matt. 26.60, Mark 14.56). Assi induxieron a los que guardaron el sepulcro para que negasssen la resurreccion de Nuestro Senor Ihesu Christo y que afirmassen que, estando ellos durmiendo, lo furtaran sus discipulos (Matt. 28.13).

¶ Y es aqui mucho de notar que induzir a otros a murmurar se haze en dos maneras. La primera es manifiesta segun paresce en los exenplos aqui puestos. La otra no es tan manifiesta, mas es mucho mas vsada y por esso mas dañosa y mas peligroso pecado. Ca muchas vezes, no tanto con dañada o maliciosa intencion cuanto con alguna curiosidad demasiada y con indiscrecion, induzimos y damos a otros causa o grande occasion de murmurar, preguntando y queriendo saber de los hechos y condiciones agenas lo que no auemos menester. “¿Que vos paresce?”—solemos dezir—“¿como sabe fulano bien vender lo que tiene y el otro bien recaudar lo que le deuen?” “¿Como sabe fulano vengarse de

¶ One who listens to gossip sins even more than the gossip by inducing him to gossip. The leaders of the Jews and Pharisees sinned thus when they induced the blind man, whose sight Our Lord had restored, to gossip and slander Him, saying “Give glory to God, etc.” (John 9.24). So, after he did not speak ill as they wished, they began to denounce him and finally expelled him from their town. They also induced false witnesses, at the time of His precious Passion, to bear against Him false witness (Matt. 26.60, Mark 14.56). Likewise they induced those who guarded the tomb to deny the resurrection of Our Lord Jesus Christ and to claim that, while they slept, His disciples had stolen Him (Matt. 28.13).

¶ Here it is very noteworthy that inducing others to gossip happens in two ways. The first appears obvious from the examples given. The other is not so obvious, but is much more common and therefore more harmful and a more dangerous sin. Frequently, without any harmful or malicious intent, but rather with excessive curiosity or indiscretion, we induce and give others a cause or great opportunity to gossip, asking and seeking to know about someone’s circumstances and affairs where we have no need. “What do you think?” we often say. “How does so-and-so sell his stuff so well and how does that other guy collect what they owe him?” “How does so-and-so know how to get
back at someone who treats him badly?”

“How does he manage to earn such praise?”

“How does he get in wherever there’s food?”

“How does he get water to his mill?”

“What did that flatterer tell you?”

“That bigmouth?”

“That big liar?”

“Who was involved in killing so-and-so?”

No one can count the innumerable ways that we thus induce gossip. In this way those incited gossip who said “What do you think of Saul among the prophets?” and others “Who is his father?” (1 Sam. 10.12). The companions of Jehu sinned in this way when the prophet came to anoint him, asking in scorn “What did that madman want with you?” (2 Kings 9.11). And Saint Bricie said of Saint Martin “You seek that madman? Do you not see him here and there with his eyes set on the heavens?” (Gregory of Tours 2.1). And the Pharisees said of Our Redeemer “How does He come by such knowledge, virtue, and authority? Do we not know who His mother is and that He is the son of a carpenter?” (Matt. 13.55). They said this because Joseph, the husband of the Holy Virgin, at times practiced carpentry. This kind of incitement is so dangerous that we should not only avoid asking about bad or indifferent things, but even about those obviously good, no matter how good our intentions in asking about them. We should especially avoid this when we speak with envious or malicious people. In this way it seems that Our Lord gave occasion for Satan to gossip about Job, asking Satan what he thought of Job, who was a simple and upright man, Godfearing and free of any sin (Job 1.7-8). Whoever incites another to sin, sins more than the one incited, something obvious in every line of sin. Thus Our Lord said that the Jews sinned more than Pilate in His death
muerte y passion (Matt. 27.25, Luke 13.13-23, John 19.1-22). Y por esto los derechos penan mucho al agresor. Pues guárdemonos y guárdenos Nuestro Señor de soltar el agua, como dize el sabio (Ecclus. 25.25), porque no seamos cabeza de renzillas, y de querer curiosamente preguntar nin saber lo que no nos es necesario, agora sea bueno, agora sea malo.

¶ Mas estudiemos en saber como auemos de satisfazer a aquel de quien dizendo o oyendo auemos murmurado.

Capítulo septimo. De la satisfacion que deue ser hecha al que por nuestro maldezir fue disfamado.

[247] Cuando a otro disfamamos, murmurando del en cualquier manera de las susodichas, somos obligados a la restityur su fama, procurando que tengan del aquella buena opinion que primero tenian todos aquellos que por nuestro dicho la cobraron o pudieron cobrar mala. E si fue falsedad y mentira lo que diximos, cumple que assi lo digamos y demos a entender y procuremos de ge lo hazer creer. Pero no es necesario que digamos que nos ge lo leuantamos y que mentimos en ello malamente, si ge lo podemos quitar del corazón diziendo y afirmando y jurando, si fuere necesario, que somos ciertos que aquello que diximos no es assi y que el tal no tiene en ello ninguna culpa.

¶ Mas si lo que diximos era verdad, auemos a dezir que lo diximos indiscretamente y que lo non deuen creer, que ya saben y sabemos quantas cosas se dizen que non son verdad. Y assy auemos de dezir otras cosas y otras palabras, por las quales sin mentir le restituyamos su fama.

and Passion (Matt. 27.25, Luke 13.13-23, John 19.1-22), and therefore the law punishes heavily an aggressor. Let us thus defend ourselves, and may Our Lord defend us, from spilling water, as the sage says (Ecclus. 25.25), so that we do not become the source of quarrels, or seek with curiosity to ask or to know about what is unnecessary, whether good or whether bad.

¶ Rather, let us strive to know how we can make satisfaction to one about whom, by speaking or listening, we have gossiped.

Chapter Seven. On the satisfaction that should be made to one defamed by our slander.

[247] When we defame another, gossiping about him in any of the aforesaid ways, we are obliged to restore his good reputation, insuring that he enjoys the same good opinion previously held by all those who, from what we said, acquired or could acquire a bad opinion. If what we said was a falsehood or lie, it behooves us to say so and to make this understood, and to strive to make it believed. However, it is not necessary to say that we brought this upon him or that we lied about it maliciously, if we can remove it from our heart by saying, affirming, and swearing (if necessary) for him that we are certain that what we said is not so and that he has no blame in it.

¶ However, if what we said was true, we must say that we spoke of it indiscreetly and that none should believe it, since they know and we know how many things said are not true. And so we should say other things and other words, without lying, in order to restore his reputation.
Allen[248] de desto avn deuemos dezir los bienes que de la tal persona sabemos, porque como dize Sant Augustín, “dessa mesma boca demos melezina con que hezimos llaga” (Regula 6.42).

¶ E si a su noticia es venido que nos la disfamamos, deuemosle de demandar perdon ofreciendo nos de buena voluntad a la dicha restitucion. Mas si non sabe quien la disfamo, deue le demandar el tal perdon mediante alguna persona buena que no descubra quien fue el diffamador.

¶ En esta manera el apostol Sant Pablo restituyo su fama a Ihesu Christo Nuestro Redenptor, confessando publicamente que le auia blasfamado y persegido injustamente avn que no por malicia, mas por ignorancia (Acts 22). Y procuro avn con muchas y graves peligros de su persona de dilatar y predicar su buena fama y excelente santidad de su diuinidad y humanidad por quantas partes en el mundo pudo, hasta rescebir por ello la muerte. En esta manera el rey Asuero restituyo su fama a los judios, escriuiendo por todo su reyno epistolas contrarias a las que escreuiera primero, confessando en ellas como fuera engañado (Esth. 8.8-14). En esta [249] manera los reyes de Babilonia restituieron su fama a Dios del cielo y a Daniel su grand sieruo y a sus santos companeros (Dan. 4). En esta manera el emperador Constantino restituyo su honor a Nuestro Redenptor Ihesu Christo y al sancto papa Siluestro. En esta manera el centurio que crucifico a Nuestro Redenptor, vencido de la verdad por las grandes marauillas que alli vio, luego en publico a grandes boces confesso que verdaderamente aquel ombre justo era Hijo de Dios (Matt. 27.54, Mark 15.39). E avn ese mismo Dios paresce que quiso guardar

¶ In addition [248] to this we should even say good things that we know about this person, since as Saint Augustine says, “let us heal with the same mouth with which we wounded” (Regula 6.42).

¶ Now, if it comes to his attention that we defamed him, we should seek his forgiveness and offer willingly to make restitution. However, if he does not know who defamed him, one should seek forgiveness through some good person who will not reveal who was the defamer.

¶ In this way the apostle Saint Paul restored His reputation to Christ Our Redeemer, confessing publicly that he had blasphemed and persecuted Him unjustly, though not from malice, but from ignorance (Acts 22). He also sought, with much and serious danger to himself, to spread and preach, wherever he could in the world, until it cost him his life, His good name, and the supreme holiness of His divinity and humanity. King Ahasuerus thus restored to the Jews their reputation, writing to his entire kingdom letters contrary to those that he previously wrote, confessing in them that he had been deceived (Esth. 8.8-14). In this [249] way the kings of Babylon restored the reputation of God in heaven and to Daniel his great servant and to his holy companions (Dan. 4). In this way the Emperor Constantine restored honor to Our Redeemer Jesus Christ and to the holy Pope Sylvester. In this way the centurion who crucified Our Redeemer, convinced by the truth of the great miracles that he had seen, publicly in a loud voice confessed that this just man was truly the Son of God (Matt. 27.54, Mark 15.39). Even God Himself seems to have desired this justice, restoring to Job his good
en su buena fama (Job 42.7-17), la cual perdió por aquellas adversidades y perdidas que padesció. Ca fue juzgado y tenido avn de sus amigos ayer sydo y pocrita y non assi buen varon como antes parecía. Por lo qual Nuestro Señor, que consintió y dio lugar a todo el mal y trabajo que al santo Job vino, le ouo de aprouar por inocente y derecho y le restituyto todo lo que le auia quitado y avn quasi todo doblado. Y otro tanto hizo aquel Eterno Padre con su precioso Fijo y Salvador Nuestro Ihesu Christo. Ca le dexo infamar y humillar fasta la [250] muerte, y muerte de cruz, que era la mas penosa y mas vergonçosa de aquel tiempo, mas luego le restituyo, resuscitandole y enxalçandole y dandole nombre sobre todo nombre, que en el nombre de Ihesu toda rodilla sea fincada de los que estan en el cielo, en la tierra y en el infierno. Y que toda lengua confiesse, como confessara el dia del juayzio, donde todo esto aura conplido efecto, que el Señor Ihesu Christo esta en la gloria de Dios Padre, al qual sea honor y gloria in secula seculorum. Amen.

Here ends this treatise against the sin of gossip and slander, which is a much more serious sin than one can say. It is thus necessary and useful to see or read this or a similar treatise. And so here is complete and ends the instruction that for now seemed, to the Archbishop of Granada, necessary for every Christian man and woman. Pray to God for him.

Laus Deo.
Index of sources cited

Chapter and page numbers from the RAH exemplar appear in parentheses following each source listed.

PL= Migne, Patrologia Latina

Full citations for other sources cited appear below.

Old Testament and Apocrypha

Gen. 3.1-7. (ch. 1, 217)
Gen. 3.5. (ch. 3, 225 and ch. 6, 242)
Gen. 3.6. (ch. 6, 242)
Gen. 3.14. (ch. 6, 242)
Gen. 9.20-25. (ch. 3, 226)
Gen. 37. (ch. 4, 230)
Gen. 49.17. (ch. 1, 216)

Ex. 22.28. (ch. 1, 216)

Lev. 19.16. (ch. 1, 216)
Lev. 19.16? (ch. 1, 215)

1 Sam. 8. (ch. 3, 227)
1 Sam. 10.12. (ch. 6, 245)
1 Sam. 18-22. (ch. 5, 232 and ch. 6, 240)
1 Sam. 21-22. (ch. 3, 226)
1 Sam. 25. (ch. 6, 241)

2 Sam. 16. (ch. 3, 226)

2 Kings 5. (ch. 6, 240)
2 Kings 9.11. (ch. 6, 245)

1 Chron. 19.3. (ch. 3, 225)

Jth. 5-6. (ch. 6, 241)

Esth. 3.5. (ch. 6, 243)
Esth. 5.14. (ch. 6, 243)
Esth. 8.8-14. (ch. 7, 248)

Job 1.7-8. (ch. 6, 246)
Job 42.7-17. (ch. 7, 249)

Ps. 5.9. (ch. 1, 219)
Ps. 10.3-11. (ch. 6, 243)
Ps. 31.4. (ch. 5, 237)
Ps. 44.15. (ch. 6, 240)
Ps. 50.20. (ch. 5, 232)
Ps. 52. (ch. 3, 226)
Ps. 52.2. (ch. 1, 219)
Ps. 53.5. (ch. 6, 240)
Ps. 57.4. (ch. 1, 220)
Ps. 59.6-14. (ch. 1, 218)
Ps. 101.5. (ch. 5, 232)

Prov. 4.24. (ch. 5, 233)
Prov. 22.1. (ch. 1, 213)
Prov. 25.23. (ch. 5, 234)

Eccles. 10.11. (ch. 1, 216)

Ecclus. reference uncertain. (ch. 5, 236)
Ecclus. 10.13. (ch. 4, 228)
Ecclus. 19.4. (ch. 5, 235)
Ecclus. 19.10. (ch. 1, 219)
Ecclus. 19.12. (ch. 1, 218 and 219)
Ecclus. 19.6. (ch. 2, 222)
Ecclus. 21.2. (ch. 1, 218)
Ecclus. 25.25. (ch. 6, 246)
Ecclus. 28.28. (ch. 5, 235 and 237)

Isa. 6.5. (ch. 6, 240)

Jer. 8.17. (ch. 1, 217)

Ezek. 16.44. (ch. 4, 228 and 231)

Dan. 4. (ch. 7, 249)

New Testament

Matt. 13.55. (ch. 6, 245)
Matt. 18.15. (ch. 5, 232)
Matt. 26.60. (ch. 6, 244)
Matt. 27.25? (ch. 6, 246)
Matt. 27.54. (ch. 7, 249)
Matt. 28.13. (ch. 3, 223 and ch. 6, 244)

Mark 14.56. (ch. 6, 244)
Mark 15.39. (ch. 7, 249)

Luke 11.15. (ch. 3, 225)
Luke 13.13-23? (ch. 6, 246)
Luke 17.3. (ch. 5, 232)
Luke 23. (ch. 3, 223)
Luke 23.31. (ch. 5, 236)

John 3.1-21, 7.45-51, 19.39 together. (ch. 3, 224)
John 7.12. (ch. 5, 236)
John 7.45-6. (ch. 3, 224)
John 7.47. (ch. 3, 224)
John 9.16. (ch. 5, 232)
John 9.24. (ch. 6, 243)
John 12.42. (ch. 3, 225)
John 19. (ch. 6, 239)
John 19.1-22. (ch. 6, 246)
John 19.38. (ch. 3, 224)

Acts 5.34. (ch. 3, 224)
Acts 22. (ch. 7, 248)

Rom. 1.30. (ch. 6, 242)
Rom 3.14-15. (ch. 1, 214)

Gal. 6.1. (ch. 5, 238)

1 Tim. 6.10. (ch. 4, 27)

1 Pet. 2.1. (ch. 3, 227)

2 Pet. 2? (ch. 6, 242)
2 Pet. 2.22? (ch. 1, 219)

1 John 3.15. (ch. 1, 214)

Rev. 13. (ch. 4, 228)
Patristic sources

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