

Tractatus de superstitionibus — Editorial footnotes (draft)

Martín de Arles y Andosilla (c. 1451–1521) — Martinus de Arles, in sacra Theologia professor meritissimus, canonicus et archidiaconus vallis de Aybar in Ecclesia Pampilonensi, Regni Navarrae. Drafted editorial footnotes for review before publication. Each note is keyed to its anchor in the **manuscript-grade complete edition** — the collated output that retains the per-batch/page scaffolding the anchors reference (produced by ms). The reading in the main text is **preserved as printed/transcribed** and is not altered by these notes. The note text below is a **draft** — review and edit before publication.

The notes are classified as follows:

- **Category B — source compositor error.** A printing, compositor, or scribal error in the source itself (a wrong letter or digit, a dropped or doubled word, a non-resolving citation). The likely intended reading is noted, but the main text preserves exactly what is printed.
- **Category C — author/source anomaly.** An anomaly originating with the author or the source rather than the typesetting (a factual or geographic slip, a misattribution, an internal inconsistency, or a deliberate but unusual feature). Recorded as written.

#	Anchor	Cat.	Item
1	batch_001 / printed p. 352	B	secundum idolatriae superstitionis vel alterius huiusmodi — three genitives with no governing noun
2	batch_001 / volume title page	B	Papebergensis for the expected <i>Papebergensis</i> / <i>Bambergensis</i>
3	batch_001 / volume title page	C	Provenance of the copy: the English Benedictines at Paris, 1620
4	batch_002 / printed p. 356	B	q. 90. 3. ar. 2. — an irregular citation form
5	batch_003 / printed p. 358	B	qnàm — a turned sort for <i>quàm</i>
6	batch_003 / printed p. 358	B	secundum exterioribus — a preposition governing the wrong case
7	batch_003 / printed p. 361	B	licet accendere where the sense requires a verb of uttering
8	batch_004 / printed p. 362	B	in loco, in quibus — singular antecedent with a plural relative
9	batch_004 / printed p. 365	B	prima parte, q. 11. artic. 3. ad sextum
10	batch_005 / printed p. 368	C	The Basque name of the translation of St Martin: Iando ne Martie erroya

#	Anchor	Cat.	Item
11	batch_005 / printed p. 369	B	maiori dementiaq; — a suspension that will not construe
12	batch_006 / printed p. 372	B	25. q. 7. Quis for a canon cited at C. 26 q. 7
13	batch_006 / printed p. 372	B	sine casu for the Vulgate's <i>sine causa</i>
14	batch_006 / printed p. 373	C	error non est contra fidem in the question heading is CORRECT as printed
15	batch_007 / printed p. 374	B	An Aquinas citation printed without its numerals
16	batch_007 / printed p. 377	C	'the province of Lusitania, commonly called Andalusia'
17	batch_008 / printed p. 378	C	Terence, <i>Phormio</i> , quoted in a form that departs from the received text at three points
18	batch_008 / printed p. 380	B	Psal. 3. for Psalm 30:7 (Vulg.)
19	batch_008 / printed p. 380	B	vanae incredulitatis in the heading against falsae credulitatis in the body
20	batch_008 / printed p. 381	C	The weather-proverb couplets on St Vincent's feast and the Conversion of St Paul
21	batch_009 / printed p. 384	C	The Castilian proverb Los hombres hazen la guerra, idios la victoria
22	batch_009 / printed p. 385	B	1.patt. — a mis-inked <i>part</i> .
23	batch_010 / printed p. 387	B	figere actus & spintera cuidam arbori — <i>actus</i> will not construe
24	batch_012 / printed pp. 394–397	C	The conjuring-booklet against storms, quoted verbatim as evidence
25	batch_012 / printed pp. 395–396	C	The same invoked name set differently on facing pages: irastem / irasten, sathan / satan
26	batch_012 / printed p. 395	C	de 70. closing the list of holy names
27	batch_012 / printed p. 395	B	dá — an unresolved diacritic in the name-string
28	batch_012 / printed p. 396	C	caput tenens in nubae in the <i>sabella</i> conjuration
29	batch_013 / printed p. 398	B	habeat principia essentia
30	batch_013 / printed p. 401	B	prima ad Timoth. 8. for 1 Timothy 6:20
31	batch_013 / printed p. 401	C	The charm-slip 'called without a name', quoted verbatim
32	batch_014 / printed p. 402	C	The <i>anamisapta</i> fever-charm and its acrostic expansion
33	batch_014 / printed p. 403	B	que dicuntur nomine suspensae ad collum — a probable dropped <i>sine</i>
34	batch_015 / printed p. 406	B	apparitiones daemonum in filialis vel anulis — <i>filialis</i> will not construe
35	batch_016 / printed p. 410	B	11. q. 7. Episcopi where the same canon is cited 26. q. 5. elsewhere in this treatise
36	batch_016 / printed p. 411	B	in secundo sententiarum. d. 7. q. 43. art. 2. — an impossible <i>quaestio</i> number

#	Anchor	Cat.	Item
37	batch_016 / printed p. 411	B	The Deuteronomy quotation is shorter on this leaf than in the Vulgate
38	batch_016 / printed p. 412	B	aut facta, aut auguria where the canon reads <i>sortes</i>
39	batch_016 / printed p. 412	B	A syntactically broken clause on the nature of superstitious belief
40	batch_016 / printed p. 413	B	Isidorus 8. Etymologiarum, c. 18., and the quotation's departures from the received text
41	batch_017 / printed p. 415	B	Thobiae 2. for the seven husbands of Sarah
42	batch_018 / printed p. 421	C	ait Thimacus — an authority not identified
43	batch_018 / printed p. 421	B	Actuum 18. for Acts 16, and 2. ad The. 6 for 2 Corinthians 6
44	batch_019 / printed p. 425	B	2.2. q. 494. artic. 2. ad primum — an impossible <i>quaestio</i> number
45	batch_020 / printed p. 426	B	quae poena sit Pythonum sacrilegorum where the heading speaks only of <i>sacrilegi</i>
46	batch_020 / printed p. 428	B	Ma. 10. for Mark 10
47	batch_021 / printed p. 431	B	Religiositatem where the argument requires <i>irreligiositatem</i>
48	batch_021 / printed p. 433	B	specialiter where the sense suggests <i>spiritualiter</i>
49	batch_022 / printed p. 434	B	Psalms 110. for Psalm 90:14 (Vulg.)
50	batch_022 / printed p. 437	B	triologio Astrologiae theologizatae for <i>Trilogio</i>
51	batch_023 / printed p. 440	B	Isaiah 9:15 printed Prophet. loquens mendacium, and 9:16 abridged
52	batch_023 / printed p. 440	C	Nicolaum in glossa morali — an authority named only by his given name
53	batch_024 / printed p. 442	B	superstitio tanto maior est in the body against tanto peior est in the heading
54	batch_024 / printed p. 444	B	Three clauses that will not construe: <i>q̃ hoc perspicuitatem, experientiam diuturnitatem, cognatus</i>
55	batch_025 / printed p. 446	C	Guilelmus Lugdun. against Guil. Parisiensis two pages later
56	batch_025 / printed p. 447	B	A question heading lacking its finite verb
57	batch_026 / printed p. 450	C	The Castilian saying on quicksilver, gold and ore
58	batch_026 / printed p. 450	B	terrificiam not agreeing with errorem
59	batch_026 / printed p. 451	C	The end of the treatise, and the catchword belonging to the next work

1. batch_001 / printed p. 352 — Category B — source compositor error

In the question as originally put to the author, the source prints three genitives in succession with nothing to govern them. The sense required is 'by way

of idolatry, of superstition, or of anything else of the kind', and the translation supplies that construction. Preserved as printed; no corrected form appears on the leaf.

2. batch_001 / volume title page — Category B — source compositor error

Joachim Camerarius's epithet is set *Pabebergensis*. The letters were verified at high magnification: the initial is P (a single upper bowl, matching *Plutarchi* on the same line, against the two-bowled B of *LAMBERTI*), and the third letter is b (a clean ascender with no descender, against the true p of *Praedicatorum* two lines above). The page prints neither of the expected forms. A b-for-p substitution is the likely explanation, but it is an inference and no corrected form stands on the leaf, so the epithet is preserved as set.

3. batch_001 / volume title page — Category C — author/source anomaly

The title page carries a manuscript ownership inscription, *Benedictinorum Anglorum Parisijs 1620* (set with two -rum sigla), with *Sancti* and *Edmundi* written in the left and right margins of the imprint block. A circular library stamp at the foot beside the printer's device reads *BIBL · BENED · ANGLOR · PARIS ·* around the rim with a cross ornament, and *S. EDMUNDUS R. & M.* at the centre — *Bibliotheca Benedictinorum Anglorum Parisiensis / Sanctus Edmundus Rex et Martyr*. The copy therefore belonged to the English Benedictine house of St Edmund at Paris. A second circular mark overprinting the display title at the head of the page is a bare ring with an ink blot and is illegible.

4. batch_002 / printed p. 356 — Category B — source compositor error

The *Summa* reference is set q. 90. 3. ar. 2., with a genuine inked zero and a period standing between it and the 3. The form is irregular for this treatise, which elsewhere cites by *quaestio* and *articulus* without an intervening bare numeral. Verified at high magnification; the page does not set a two-digit 93. Preserved as printed.

5. batch_003 / printed p. 358 — Category B — source compositor error

The compositor set the u inverted, giving *qnàm*. Unambiguous in context and rendered as *quàm*.

6. batch_003 / printed p. 358 — Category B — source compositor error

The source prints *qui secundum exterioribus principalem curam impendunt*, with *secundum* governing an ablative. Preserved as printed.

7. batch_003 / printed p. 361 — Category B — source compositor error

The clause governing *aliquas observationes aut incantationes* is legibly *accendere* ('to kindle'), which does not construe naturally with observances and incantations. Preserved as printed and rendered literally.

8. batch_004 / printed p. 362 — Category B — source compositor error

The source prints a singular *loco* governing the plural relative *in quibus*. Preserved as printed.

9. batch_004 / printed p. 365 — Category B — source compositor error

The citation for the incubus material is set with q. 11. The digits were verified at high magnification as two clear ones. The reference does not correspond

to the expected place in the *Prima pars*. Preserved as printed; no adjustment was made toward the expected value.

10. batch_005 / printed p. 368 — *Category C* — *author/source anomaly*

The author reports that the common people call the day of the translation of blessed Martin, in what he describes as their mountain or Basque tongue, Iando ne Martie erroya, and glosses it in Latin as sanctus Martinus corruus — 'Saint Martin the crow'. The Latin gloss is set with a doubled r. Both forms are preserved exactly as printed. This is one of several first-hand Navarrese observations in the treatise.

11. batch_005 / printed p. 369 — *Category B* — *source compositor error*

The q; suspension expands to *-que*, giving *dementiaque*, but the syntax of the following clause does not accommodate the connective. Preserved as printed.

12. batch_006 / printed p. 372 — *Category B* — *source compositor error*

The Augustine text on the observance of days is referred to 25. q. 7. The Galatians material is normally cited at C. 26 q. 7, and this treatise elsewhere cites the same distinction as 26. Preserved as printed.

13. batch_006 / printed p. 372 — *Category B* — *source compositor error*

The quotation of Galatians 4:11 is printed *ne fortè sine casu laborauerim in vobis*, where the Vulgate reads *sine causa*. Preserved as printed and translated accordingly.

14. batch_006 / printed p. 373 — *Category C* — *author/source anomaly*

The heading of this question ends *error non est contra fidem*, which appears at first sight to invert the author's own position. It does not: the heading quotes the condemned Paris article in the article's own negative form, exactly as Artic. 21 is quoted two lines below the heading (...non sit idolatria & infidelitas. Error.). The body immediately labels the proposition an error. No emendation should be made here.

15. batch_007 / printed p. 374 — *Category B* — *source compositor error*

The reference is set *sed respondet per sanctum Thomam libr. q. art. & loco praeallegatis* — 'in the book, question, article and place already cited' — with no figures supplied, leaning back on the 2.2. q. 96. art. 2 of the preceding page. Transcribed bare; no numbers were supplied.

16. batch_007 / printed p. 377 — *Category C* — *author/source anomaly*

The author identifies the Spanish people he calls exceptionally superstitious as belonging to the province of Lusitania, commonly called Andalusia. The two names denote different regions — Lusitania is Portugal, Andalusia the south of Spain. Both are fully legible on the leaf, so this is the author's own usage or error, not a misreading.

17. batch_008 / printed p. 378 — *Category C* — *author/source anomaly*

The list of omens quoted from the Comic poet is printed *alter alienus catus* where the received text of *Phormio* has *ater alienus canis* ('a strange black dog'); *gallina cecidit* where the received text has *cecinit*; and the creature falling through the impluvium and the one falling from the roof-tiles are

exchanged relative to the received text. All three departures are on the leaf and the translation follows the leaf throughout.

18. batch_008 / printed p. 380 — *Category B — source compositor error*

The verse *Odisti obseruantes vanitates superuacuè* is referred to Psalm. 3. The place is Ps. 30:7 Vulg. (31:6 Heb.). The numeral is a single unambiguous digit with no room for a lost second figure. Preserved as printed.

19. batch_008 / printed p. 380 — *Category B — source compositor error*

The question heading speaks of the snare of the reader's own *vain unbelief*, while the paragraph immediately beneath it speaks of *false credulity*. Both are legible and both are preserved; the phrases are not harmonised.

20. batch_008 / printed p. 381 — *Category C — author/source anomaly*

The two Latin couplets the author quotes and condemns — *Vincenti festo, si sol radiet...* and *Clara dies Pauli...* — are given as printed. The second departs from the commonly circulated form, reading *multas segetes notat anni* where the familiar version has *bona tempora denotat anni*. The leaf's wording is followed.

21. batch_009 / printed p. 384 — *Category C — author/source anomaly*

The proverb is set with *laguerra* closed up as one word and *idios* for *γ Dios*, the ordinary result of a German compositor setting Spanish inside a Latin book. Preserved exactly as printed; the author's own Latin gloss (*homines faciunt bellum & Deus victoriam*) confirms the sense.

22. batch_009 / printed p. 385 — *Category B — source compositor error*

The Aquinas reference is set 1.patt.q.118.art.3.ad 3. The *patt.* is a printing defect for *part.*; the question and article numerals are clear.

23. batch_010 / printed p. 387 — *Category B — source compositor error*

The objects fastened to the tree beside the church of St Christopher are named *actus* and *spintera*. The first will not construe as an object of *figere ... arbori*. The word was re-examined at high magnification: a genuine ascender stands between the *c* and the *u*, matching this fount's *ct*-ligature as set in *dictum* and *sanctum* on the same page, so *acus* (pins) — attractive on sense — is not what the page prints. Preserved as printed.

24. batch_012 / printed pp. 394–397 — *Category C — author/source anomaly*

Martín de Arles here quotes at length from a *libellus coniuratorius* against storms which he says he found in a church on parish visitation and still holds. The quoted matter — the opening formula, the names *alleon*, *irastem*, *drachon*, the binding string running *per aelim*, *per olin*, & *per saboan...*, the list of 'holy names', and the conjuration of a monster called *sabella* — is reproduced exactly as set, including forms that are corrupt, barbarous, or not Latin at all. The corruption is the evidence and has not been repaired. Every name was independently verified letter by letter at high magnification.

25. batch_012 / printed pp. 395–396 — *Category C — author/source anomaly*

The name appears as *irastem* in the quoted formula and as *irasten* where the author lists the names again on the facing page; likewise *sathan* on the one page and *satan* on the other. Both pairs were verified as genuine differences

in the 1581 setting — three minims against two, and the presence or absence of the h — and both are preserved unharmonised.

26. batch_012 / printed p. 395 — *Category C — author/source anomaly*

The name-string closes with *de 70. between sathan.* and what follows. The figure was examined at high magnification: an old-style 7 with a descending tail, then the fount's small ring-shaped zero, then a full point. It is a numeral, not a word and not a damaged sort. Its sense in the charm is not explained on the page.

27. batch_012 / printed p. 395 — *Category B — source compositor error*

One name in the list of holy names carries a short superscript stroke over the a which cannot be resolved as either an acute accent or an abbreviation stroke (which would give *dam* or *dan*). The two letters themselves are unambiguous. The ambiguity is marked in the text and is not resolved here.

28. batch_012 / printed p. 396 — *Category C — author/source anomaly*

The conjuration addresses a monster with a woman's face and a fish's loins, *caput tenens in nubae & pedes in mari* — the phrase for 'holding its head in the clouds' being ungrammatical as set. That it is a corruption in the charm rather than a compositor's slip is confirmed by the author's own refutation on the following page, which writes *in nubibus* correctly. The charm's form is preserved. The printed suspension (*tenés*) is likewise kept rather than expanded.

29. batch_013 / printed p. 398 — *Category B — source compositor error*

The construction is irregular as printed; *principia essentialia* or *principia essentialiae* would be expected. Preserved as printed.

30. batch_013 / printed p. 401 — *Category B — source compositor error*

The quotation *Prophanas vocum nouitates deuota* is referred to *prima ad Timoth. 8*. The place is 1 Timothy 6:20. First Timothy has only six chapters. The digit is unambiguous on the leaf. Preserved as printed.

31. batch_013 / printed p. 401 — *Category C — author/source anomaly*

The author reproduces a *schedula* he says came into his own hands, running † on † *coriscion † matatron Caladafon, Corobam, Ozcozo, Vriel, vriel, Yosiel, yosiel, Michael, Azariel, Raphael, Daniel, Ya, Ya, Vba, Adonay, Sabaoth, Heloim*. The series mixes recognisable angelic and divine names with barbarous ones, and the barbarous forms have not been regularised toward the recognisable pattern — *matatron* is left lower-case, *Heloim* has not been drifted toward *Elohim*. The apparent repetitions (*Vriel, vriel; Yosiel, yosiel; Ya, Ya*) were independently verified as genuine settings on the leaf: each pair stands within a single printed line, the first two alternate capital and lower-case, and the three are given three different compositor treatments. The seventh letter of *Caladafon* reads as *f* rather than long-*s*, though that distinction is at the limit of what the scan resolves.

32. batch_014 / printed p. 402 — *Category C — author/source anomaly*

The author quotes two Latin verses distributed against fevers by an itinerant pardoner, together with the charm-word *ananisapta*, which he glosses from Guarinus as 'evil death' and expands as an acrostic: *antidotum nazareni auferat*

necem intoxicationis sanctificet alimenta pocula trinitas alma. The chain of initials was verified independently against the leaf and is intact. The charm-word is set *anani sapta* throughout, without the *z* or *th* found in other witnesses of this charm. No scriptural citation numeral is printed anywhere on the page for the tag appended to the verses; the identification of Jeremiah is editorial.

33. batch_014 / printed p. 403 — Category B — source compositor error

The question these slips belong to calls them *sine nomine nuncupatae*, 'called without a name'. Here the text reads simply *nomine*, which inverts the phrase. Preserved as printed; a dropped *sine* is the likely explanation but no corrected form appears on the leaf.

34. batch_015 / printed p. 406 — Category B — source compositor error

The word between *in* and *vel anulis* was re-examined at high magnification and reads *filialis* — eight letters, confirmed against the control word *filum* on the same page, and measurably wider than *anulis* six words later on the same line. It will not construe with *in*. The reading *fialis* (phials, i.e. scrying vessels) is attractive both on sense and on the author's own usage at printed p. 447, where he speaks of divination in *speculis & fialis*; but nothing on this page evidences it, and no corrected form stands on the leaf, so no emendation has been made.

35. batch_016 / printed p. 410 — Category B — source compositor error

The canon *Episcopi* is referred to 11. q. 7. here, but is cited as 26. q. 5. *Episcopi ex concilio Acquiren.* at printed p. 362 of this same work. The leading numeral was verified at high magnification: two bare vertical strokes with head serifs and no curve or bowl in any quantity of ink, matching the 1 sorts of the page header. A reading of 26 is excluded — those are a different class of sort. The divergence is internal to the source.

36. batch_016 / printed p. 411 — Category B — source compositor error

A distinction of a *Sentences* commentary does not run to a *quaestio* 43. The figures were verified at high magnification as exactly two glyphs, 4 then 3, read from the band where the line stands clear. A reading of *a.* for *articulus* is excluded by the letterform, and 1 by the width. Preserved as printed.

37. batch_016 / printed p. 411 — Category B — source compositor error

The source prints *Non sit qui Pythones consulat neq; diuinos*, where the Vulgate (Deut. 18:10–11) has *nec inveniatur in te qui...* The translation follows the leaf and does not supply the Vulgate's additional words.

38. batch_016 / printed p. 412 — Category B — source compositor error

In the Augustine text quoted from the *Decretum* at C. 26 q. 7, the source prints *qui hanc & quascunque obseruationes, aut facta, aut auguria obseruat*, where the received canon has *sortes*. The leaf's reading is followed and *facta* is left untranslated.

39. batch_016 / printed p. 412 — Category B — source compositor error

The source prints *consequi per actum illum deceptum, quod credat illum actum aliquid existere diuini numinis*, which does not construe as set. The translation renders the evident sense. Preserved as printed.

40. batch_016 / printed p. 413 — Category B — source compositor error

The definition of *malefici* is referred to 8. Etymologiarum, c. 18.; the sentence stands at *Etymologiae* VIII.ix in the received text. Both figures are clean and in normal text size. The quotation itself is printed sine vllo veneni ausu, violentia tamen carminis interimunt, where the received text has *haustu* and *tantum*. The leaf's readings are followed throughout.

41. batch_017 / printed p. 415 — Category B — source compositor error

The episode stands at Tobit 3, with the narrative at 6–7. The digit is unambiguous on the leaf. Preserved as printed.

42. batch_018 / printed p. 421 — Category C — author/source anomaly

In the passage on why the testimony of the possessed must be refused, the source reads 'the demon sometimes theologizes (says Thimacus, as is plain in the Gospels)'. The name was verified letter by letter at high magnification — a three-minim m distinct from the two-minim n of *daemon* on the same line, no abbreviation mark, no terminal point, closed by a comma, so it is a complete word rather than a contraction. It falls inside the quotation from Jean Gerson's *de probatione spirituum*, so the page presents Thimacus as an authority cited by Gerson rather than as Martín de Arles's own interjection. No identification is proposed.

43. batch_018 / printed p. 421 — Category B — source compositor error

The *pythonissa* whom Paul silenced is referred to Actuum 18.; the episode is at Acts 16:16–18. The quotation *quae societas lucis ad tenebras, aut Christi ad Belial* is referred to 2. ad The. 6; it is 2 Corinthians 6:14–15. Both are preserved as printed.

44. batch_019 / printed p. 425 — Category B — source compositor error

The *Secunda secundae* ends at q. 189, so 494 cannot stand. The figures were verified at high magnification as three whole, cleanly printed digits with no broken sorts and no intervening periods: 4 (open top, full diagonal and crossbar, stem below, matching the 4 of the page header), 9 (closed bowl and tail), 4 (the same sort as the first). This is a compositor's error, not a misreading, and no corrected form appears on the leaf. Two of the three impossible citations in this treatise carry an anomalous leading 4.

45. batch_020 / printed p. 426 — Category B — source compositor error

The answer to the threefold-penalty question opens by naming the *pythones* among the sacrilegious, though the heading above it speaks only of sacrilege. Preserved as printed.

46. batch_020 / printed p. 428 — Category B — source compositor error

The reference for the Pharisees tempting Christ is abbreviated Ma. 10., ambiguous between *Marci* and *Matthaei*; the content matches Mark 10:2. Preserved unexpanded.

47. batch_021 / printed p. 431 — Category B — source compositor error

The same sentence ends *irreligiositatis species*, so the negative form is required. Preserved as printed.

48. batch_021 / printed p. 433 — Category B — source compositor error

In the clause on souls perishing, the source prints *specialiter*. The word was verified at high magnification as eleven glyphs opening *spe-c*, with no *r* after the *sp* and no *tu*; the page supplies its own controls in *spiritussanctus* and *spiritum sanctum* two sentences later, neither of which the word matches. The sense difficulty is a feature of the source.

49. batch_022 / printed p. 434 — *Category B — source compositor error*

The verse *Quoniam in me sperauit & liberabo eum* is referred to *Psalmus 110.*; the place is Ps. 90 (91):14. Preserved as printed.

50. batch_022 / printed p. 437 — *Category B — source compositor error*

Gerson's work is named *triologio* here, against *Trilogio* / *Trilogium* elsewhere in the treatise. Preserved as printed.

51. batch_023 / printed p. 440 — *Category B — source compositor error*

The Vulgate reads *propheta docens mendacium*. The following verse is quoted in abridged form, dropping the Vulgate's *seducentes*. Both are preserved as printed.

52. batch_023 / printed p. 440 — *Category C — author/source anomaly*

The moral gloss on Isaiah is attributed simply to *Nicolaus*. The reference is very probably to Nicholas of Lyra's *Postilla moralis*, and Nicholas of Lyra is cited elsewhere in this treatise under his full name, but the page supplies no surname here and none has been supplied.

53. batch_024 / printed p. 442 — *Category B — source compositor error*

The question heading on the preceding page states the thesis as 'the worse'; the body states it as 'the greater'. Both are unambiguous on their leaves and both are preserved.

54. batch_024 / printed p. 444 — *Category B — source compositor error*

In the passage on the powers of evil angels the source prints, in sequence, a *quàm* suspension followed by *hoc perspicuitatem* where *ob* would be expected; *experientiam diuturnitatem* where the genitive *experientiae* is required; and *cognatus* where the sense wants *conatus*. All three were verified at high magnification and are what the page prints: the ascender in the first group stands at the left, matching the control *vndè* *hoc perueniat* four lines above; the second ends in a terminal *m*, quite unlike the true *ae* ligatures elsewhere on the leaf; and the third carries a closed bowl and a left-hooking descender, the only descender in its line. The emendations are editorial and none has been made.

55. batch_025 / printed p. 446 — *Category C — author/source anomaly*

The authority for the second of Nider's causes is named *Guilelmus Lugdun.* — William of Lyon — while printed p. 448 cites *Guil. Parisiensis* in *ultima parte de vniuerso*, that is Guillaume d'Auvergne, bishop of Paris. Both were verified letter by letter. The two citations attach to different matter: the Paris citation names a work and concerns the modes of demonic operation, while the Lyon citation names no work and is nested inside the author's report of Nider's *Praeceptorium* — the position in which an epithet is characteristically inherited from an intermediate source. Whether one authority is meant is a

bibliographic question the page does not settle, and no emendation has been made.

56. batch_025 / printed p. 447 — *Category B — source compositor error*

The display heading has no verb for its clause about lost or stolen goods appearing in *speculis & fialis*; the verb *appareant* is supplied by the body paragraph directly beneath. The heading is reproduced in full as set, with the verb bracketed in the English.

57. batch_026 / printed p. 450 — *Category C — author/source anomaly*

The author quotes a saying he attributes to a Spanish preacher: *Amarillo bazeel oro al que sigue suminero y tenblador el thesoro dela azogue aldel venero*. It is vernacular Castilian set by a German compositor inside a Latin book, and the word-division is as printed — *suminero*, *dela* and *aldel* each closed up, and *sigue* without the *u* of *sigue*. *tenblador* for *temblador* is the expected *n/m* substitution. The forms are preserved; only *bazeel*, where the author's own Latin gloss and the sense both require *haze el*, carries an inline correction.

58. batch_026 / printed p. 450 — *Category B — source compositor error*

In the quotation from Gerson the source prints *oculorúmque errorem terrificiam potiantur*. Preserved as printed.

59. batch_026 / printed p. 451 — *Category C — author/source anomaly*

The treatise closes with *FINIS.* in spaced italic capitals, the gathering signature *f 2*, and a large foliate tail-piece. There is no colophon, no register of gatherings and no imprint line. The catchword *IOAN-* at the foot belongs to the work that follows in the composite volume — Johannes Trithemius — and forms no part of this treatise.