Flagellum haereticorum fascinariorum — Editorial footnotes (draft)

Nicolas Jacquier, O.P. (d. 1472) — Frater Nicolaus Iaquerius, ordinis Praedicatorum, olim haereticae pravitatis inquisitor. 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_002 / p.6	B	Series of abstract nouns closed by an agent noun (`perturbatores`)
2	batch_003 / p.2	B	`Matth. capit. 6.` cited for Matthew 7:15
3	batch_003 / p.2	B	`Quare illusistis mihi` — second-person plural where Saul addresses Michal alone
4	batch_004 / pp.6–7	B	*Speculum historiale* chapter 18 cited before chapter 17 of the same book
5	batch_005 / pp.9–10	B	Two consecutive *Speculum historiale* citations for the same saint give books 12 and 24
6	batch_006 / p.12	B	Canon-law citation printed with no *quaestio* figure (first of three)
7	batch_006 / p.12	B	`de quodam Theophilus dictus est` — relative pronoun not printed
8	batch_006 / p.14	B	Further *Speculum historiale* references: `libr. 22. cap. 69.`, `cap. 70.`, `lib. 18. cap. 6.`
9	batch_007 / p.16	B	*Speculum historiale* `libr. 30. cap. 120.` for the Count of Mâcon
10	batch_007 / p.19	B	Running head prints `Fr. Nie. Iaquerij.` for `Fr. Nic. Iaquerij.`
11	batch_008 / p.23	B	`à terra caelo altior manet` — the comparison left without a subject
12	batch_009 / p.25	B	`arrescant` — a form of no Latin verb

#	Anchor	Cat.	Item
13	batch_009 / p.27	B	`ad contendandum` — not a form of *contendere*
14	batch_010 / p.28	C	Luke named as a third person praised by the spirit at Acts 16
15	batch_011 / p.34	B	`lib. 15. cap. 21. de ciuit. Dei` for *De civitate Dei* XV.23
16	batch_011 / p.34	B	`Siluanos & Phannes` and `Drusios` in the Augustine quotation
17	batch_011 / p.35	B	Aquinas cited with no question figure (second of three)
18	batch_011 / p.35	B	`Augustin. 3. lib. de ciuitat. Dei` inside the Thomas quotation
19	batch_013 / p.42	B	`Mat.ca. 7.` attached to a quotation conflating Matthew 7 and Matthew 12
20	batch_013 / p.43	B	`deliberationibus` set solid where the series wants *de liberationibus*
21	batch_013 / p.43	B	`aborsus conceptiuam` — an adjective agreeing with nothing in its series
22	batch_014 / p.44	B	`praedicate` where the concord requires *praedicatae*
23	batch_014 / p.46	B	Plural verbs `student` and `conturbent` with only the singular `Diabolo` expressed
24	batch_014 / p.47	B	`de quo loquitur cap. Episcopi.` where the antecedent is feminine
25	batch_015 / p.48	B	`22. lib. de ciuit. Dei.` for the inextinguishable lamp
26	batch_015 / p.49	C	The Deuteronomy 26 quotation diverges from the received text at three points
27	batch_016 / p.53	C	The Psalm 105 quotation diverges at three points, one of them sense-changing
28	batch_016 / p.54	C	Four hundred prophets of Baal and four hundred and fifty of the groves — the reverse of 3 Kings 18:19
29	batch_016 / p.54	B	`4. Reg. 18.` cited for the Carmel narrative of 3 Kings 18
30	batch_017 / p.58	C	The Wisdom 14 catalogue diverges from the received text at five points
31	batch_018 / p.63	C	`Siue in spiritu, siue extra corpus` inside `c. Episcopi`, where 2 Corinthians 12 has *in corpore*
32	batch_019 / p.64	B	`fieri incorporaliter` where the argument requires *corporaliter*
33	batch_019 / pp.65–67	B	The 2 Corinthians 12 rapture discussed at length with no citation anywhere
34	batch_019 / p.67	C	The *Canon Episcopi* quoted with `perdit` left without an object
35	batch_020 / p.69	B	`siue per natiuam siue per artem` for expected *naturam*
36	batch_021 / p.74	C	Ephesians 6 quoted with `tela`, a word not in the received text
37	batch_021 / p.75	C	`CAP. XI.` — the first chapter rubric set in Roman figures rather than spelled out
38	batch_022 / p.76	C	Proverbs 21 quoted with three divergences from the received text
39	batch_023 / p.80	C	The census figures account for only ten of the twelve tribes
40	batch_023 / p.83	B	`quam` sets up a comparison whose comparative word is not printed
41	batch_023 / p.83	C	A psalm verse and two Ephesians verses run together, attributed to the Psalmist, and cited `Ephe. ca. 4.`
42	batch_024 / p.84	C	The Cap. XII rubric carries `hominibus`, which the front table of capitula does not

#	Anchor	Cat.	Item
43	batch_024 / p.86	B	The *contra Faustum* lemma will not construe as printed
44	batch_024 / p.86	B	`colaphiset` in the Pauline lemma against `colaphizet` two lines later
45	batch_025 / p.89	B	`substructionem` where the sense requires a withdrawal of power
46	batch_025 / p.90	B	`maleficium statim tamen torquetur` — the wrong subject for the passive verb
47	batch_025 / p.90	B	`oppositionibus` where the argument speaks throughout of the Demons' *operationes*
48	batch_027 / p.97	C	`Capuae iter carpebat` — an itinerary not in the received text of the *Dialogues*
49	batch_028 / pp.100–101	B	The same *Speculum* book cited at chapter 122 and then, nine lines on, at chapter 19
50	batch_029 / p.104	B	`eradiare` for *eradicare* in the blessing of water
51	batch_029 / pp.105–106	B	The *Speculum historiale* cited twice in two different formulae, at chapters 56 and 70
52	batch_030 / p.109	B	`Ps. 70.` cited for *Angelis suis mandauit de te* (Psalm 90)
53	batch_031 / p.112	C	The Civil-Law rescript quoted in a form divergent from the received text of the Codex
54	batch_031 / p.114	B	`Aug. libr. de ciuit. Dei` cited with no book or chapter number
55	batch_032 / p.118	C	The Balaam quotation diverges from Numbers at several points
56	batch_032 / p.119	C	The Codex rescript printed with `non dubitantur`, `ferialis` and `manibus accitis`
57	batch_033 / p.120	C	`manibus accersitis` against the rescript's own `manibus accitis` a leaf earlier
58	batch_033 / pp.121, 123	C	Psalm 77 quoted in two different forms under two different citation formulae
59	batch_033 / p.123	B	`in par. 9. capit. 14. artic. 4.` — a part figure outside the range of the *Summa*
60	batch_034 / p.124	B	`Matth. cap. 5.` cited for the Gadarene swine
61	batch_034 / p.124	B	`Augustin. lib. 20. de ciuitat. Dei.` against `libro 18. cap. 18.` two leaves earlier
62	batch_034 / p.125	B	`Isa. cap. 14.` cited for Isaiah 24
63	batch_035 / p.130	B	The `Nec mirum` quotation printed with no main verb
64	batch_035 / p.131	C	Psalm 35 quoted as `Iudicia Dei abyssus multa` for *iudicia tua*
65	batch_036 / p.133	B	`Ioh. 4.` cited for the Nicodemus discourse of John 3
66	batch_036 / pp.134–135	B	`Roman. 4.` cited for Romans 3:23
67	batch_036 / pp.134–135	C	`in Adam peccauerunt` in the Romans lemma — words not in the received text
68	batch_037 / p.139	B	`Gen. 28.` cited for the Isaac and Jacob narrative of Genesis 27

#	Anchor	Cat.	Item
69	batch_037 / p.139	C	`omnia nuda sunt & aperta oculis Dei` for the received *oculis eius*
70	batch_038 / p.140	C	`probatio fidei nostrae` in the James quotation, for the received *fidei vestrae*
71	batch_039 / p.147	B	The Mosaic precept **Maleficos … non patieris viuere** printed with no citation
72	batch_039 / p.147	B	`Sap. cap. 7.` cited for Wisdom 8:1
73	batch_040 / p.149	B	The chapter figure of `Hebr. cap. ?` destroyed by surplus ink
74	batch_041 / p.154	B	`Thob. 1.` cited for the Sarah and Asmodeus narrative of Tobit 3
75	batch_041 / p.154	C	Ahab struck by an arrow `in mentum` — in the chin
76	batch_042 / p.156	B	The Prefect named `Valeriano` and then, three lines later, `Valerius`
77	batch_042 / p.158	B	`prostant` where the sense requires *praestant*
78	batch_042 / p.159	B	`Matth. cap. vltimo.` cited for Mark 16:16
79	batch_043 / pp.160–163	B	*Oportet esse haereses* quoted with no citation
80	batch_043 / p.161	B	`coleratisque defensionibus` for *coloratisque*
81	batch_043 / pp.161–162	C	`Permisit` where the context would suit *praemisit*
82	batch_044 / p.164	B	`1. Cor. 5.` cited for 1 Corinthians 6
83	batch_045 / p.169	B	Gratian cited with no *quaestio* figure (third of three)
84	batch_046 / p.174	B	`crederet` cannot govern `in magnum praeiudicium fidei`
85	batch_048 / p.181	B	`percipent` where the period requires *perciperent*

1. batch_002 / p.6 — *Category B — source compositor error*

The source prints `& crudeles maleficiorum perpetrationes ac scandalizationes ac perturbatores fidelium caeterorum`, coordinating two abstract nouns in the accusative plural with the agent noun *perturbatores*, so that the clause does not construe as set. The sense requires agent nouns throughout, but no corrected form appears on the leaf. Preserved as printed.

2. batch_003 / p.2 — *Category B — source compositor error*

The source prints `Matth. capit. 6.` for the quotation *Attendite a falsis Prophetis, qui veniunt ad vos in vestimentis ouium, intrinsecus autem sunt lupi rapaces*; the reference is to Matthew 7:15. The digit was verified at native resolution and is unambiguously a 6. Preserved as printed; this is the first of some twenty citations in the book that do not match their modern references.

3. batch_003 / p.2 — *Category B — source compositor error*

The source prints the verb in the second-person plural (`illusistis`), though the scriptural place (1 Samuel 19:17) and the narrative both require the singular: Saul is speaking to Michal alone. The ending `-stis` was read directly. Preserved as printed and rendered as a singular address.

4. batch_004 / pp.6–7 — *Category B — source compositor error*

The source cites `Speculi historialis 18. cap. 18.` first and then a chapter 17 of the same book second, so that the earlier chapter follows the later one. All three numerals were read directly and are unambiguous. Preserved as printed; nothing on the page indicates which, if either, is wrong.

5. batch_005 / pp.9–10 — *Category B — source compositor error*

For the blessed Anthony the source prints `libr. 12. cap. 86.` and then `libr. 24. capit. 12.`, the second introduced by `Consequenter`, which normally signals a nearby passage; a third citation on the next leaf gives `libr. 20. cap. 3.` for Anthidius. All six figures were read individually. Preserved as printed. The book and chapter numbering of the *Speculum* varies between editions, so a mismatch does not by itself indicate an error in this setting.

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

The source prints `in decretis 26. q. videlicet. Nec mirum`, with no number between `q.` and the chapter incipit; the chapter *Nec mirum* stands at C. 26 q. 5 in the *Decretum*, and the work's other citations of that *quaestio* do give the figure. The page shows no gap, blot or damaged sort at that point. Preserved as printed. This is one of three citations in the book from which the question figure is simply absent (see also pp. 35 and 169) — three instances of one kind, which suggests a habit of this setting rather than three coincidences.

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

The source prints `Legitur quoq; de quodam Theophilus dictus est`, without the relative the construction requires (*de quodam qui Theophilus dictus est*). Preserved as printed and rendered as an English relative clause.

8. batch_006 / p.14 — *Category B — source compositor error*

The source prints these three references exactly as transcribed. They belong with the divergent *Speculum* citations on pp. 6–7, 9–10, 16, 100–101 and 105–106, which are best adjudicated as one group against an edition of that work. Preserved as printed.

9. batch_007 / p.16 — *Category B — source compositor error*

The source prints `libr. 30. cap. 120.` The final digit of `120.` is the most lightly inked numeral on the page but is legible. Preserved as printed, with the other divergent *Speculum* references.

10. batch_007 / p.19 — *Category B — source compositor error*

The source prints `Fr. Nie. Iaquerij.` in the running head of this leaf, where every other recto head in the gathering prints `Fr. Nic. Iaquerij.`; the letter carries a horizontal bar on the leaf. Preserved as printed. Whether this is a broken sort, an inking flaw, or a wrong sort taken by the compositor cannot be told from the page.

11. batch_008 / p.23 — *Category B — source compositor error*

The source prints ibi proculdubio à terra caelo altior manet. The preposition à before `terra` leaves the comparison with no nominative subject; the expected form of the sentence would be `ibi proculdubio terra caelo altior manet`. Every word is legible. Preserved as printed and construed as it stands.

12. batch_009 / p.25 — *Category B — source compositor error*

The source prints `Ita qui nimis arrescant circa praedictum cap. Episcopi.` Verification at native resolution settles the disputed letter as `c` (compared against the `sc` of `Episcopi.` on the next line and four `t` forms on the same strip); *arrestant* is not on the leaf. *Arrescant* is not a form of any Latin verb, and medieval *arrestare* (to halt, to fix upon) would suit the sense, but the correct reading is nowhere on the page. Preserved as printed.

13. batch_009 / p.27 — *Category B — source compositor error*

The source prints `ad contendandum`, every letter legible, where the sense plainly requires satisfying or winning over the people of the region (medieval *contentare*). Preserved as printed; nothing on the page distinguishes a compositor's slip from the author's own usage.

14. batch_010 / p.28 — *Category C — author/source anomaly*

The source has the divining girl at Philippi praise three persons — `Paulum Apostolum, Sillam, & Lucam`. Luke is not named in the verse Jacquier quotes; the naming is his own reading of the Acts narrative's first-person plural. Rendered as he writes it.

15. batch_011 / p.34 — *Category B — source compositor error*

The source prints `lib. 15. cap. 21. de ciuit. Dei` for the Augustinian passage on the Silvani and Panes called Incubi and the Gaulish Dusii; that passage stands at *De civitate Dei* XV.23. The book number is right and the chapter number is not. Both numerals are crisply printed. Preserved as printed.

16. batch_011 / p.34 — *Category B — source compositor error*

The source prints `Siluanos & Phannes` and `Drusios`, where the standard text of Augustine reads *Silvanos et Panes* and *Dusii*. Both printed forms are perfectly legible. Preserved as printed and rendered accordingly; the standard forms are recorded here rather than substituted in the text.

17. batch_011 / p.35 — *Category B — source compositor error*

The source prints `prima parte, quaest. art. 3. sic dicit`, with `quaest.` followed immediately by `art. 3.` and no number between them. There is no gap, blot or damaged sort at that point — the compositor simply set no numeral. Preserved as printed and not supplied; see also pp. 12 and 169 for the same defect.

18. batch_011 / p.35 — *Category B — source compositor error*

The source cites book 3 of *De civitate Dei* in support of the claim that demons take the seeds of other things for the generation of certain things; book 3 does not treat that matter. Preserved as printed, with no substitute work or number supplied. The error may be the compositor's or may stand in Jacquier's own copy of the *Summa*.

19. batch_013 / p.42 — *Category B — source compositor error*

The source quotes `ex fructu cognoscatur arbor, quia mala arbor, malas facit fructus` and cites `Mat.ca. 7.` The second half is indeed Matthew 7; the first (*ex fructu arbor agnoscitur*) stands at Matthew 12. Preserved as printed, with no adjustment of the chapter number and no second reference supplied.

20. batch_013 / p.43 — *Category B — source compositor error*

The source prints `& quandoq; deliberationibus per processus factos` in a series governed by the `de` at its head; two lines below, the same page names `liberationes eorum` as the third item confessed alongside the *maleficia* and the *nocumenta*. Verification at native resolution confirms the word is set solid — the junction is ordinary intra-word letterfit, several times narrower than the real word spaces flanking it — so *de liberationibus* is an inference from the series, not a visible reading. Preserved as printed.

21. batch_013 / p.43 — *Category B — source compositor error*

In the list of harms the source prints `aborsus conceptiuam, & impedimenta conceptionum.` `aborsus` is accusative plural and fits the series; `conceptiuam` is a feminine accusative singular and agrees with nothing in it. Verification confirms both words: `aborsus` carries a long *s*, not a `t`, so it is not *abortus*, and `conceptiuam` ends `-iuam` with no suspension mark, excluding both *conceptionem* and *conceptiuam* abbreviated. Preserved as printed; the correct reading cannot be established from the page.

22. batch_014 / p.44 — *Category B — source compositor error*

The source prints `traditae fuerunt, & praedicate his`, where the participle must agree with `sectae & haereses` alongside `traditae`. Verification at native resolution confirms a plain `e`, not a worn `ae` ligature, tested against three `ae` controls within two lines. Preserved as printed.

23. batch_014 / p.46 — *Category B — source compositor error*

The source prints `Hoc autem Diabolo fit suggerente … qua & suos cultores … damnare student, & fideles … conturbent:` the only expressed subject is the singular `Diabolo`, while both verbs are plural. Verification confirms both plurals, and found `inuocati` nearby as positive evidence of a masculine-plural subject. Preserved as printed and rendered with an unspecified plural subject rather than supplying *Daemones*, which the page does not print.

24. batch_014 / p.47 — *Category B — source compositor error*

The relative refers to `illam fantasticam mulierum illusionem` and should be *de qua*; the source prints `de quo`, cleanly inked. Verification confirms the reading. Preserved as printed.

25. batch_015 / p.48 — *Category B — source compositor error*

The source cites `22. lib. de ciuit. Dei.` for Augustine's account of the lamp in a temple of idols that neither wind nor rain put out; the episode is normally cited to *De civitate Dei* XXI. The book figure is cleanly and unambiguously printed. Preserved as printed, with no correction inferred.

26. batch_015 / p.49 — *Category C — author/source anomaly*

The source prints quam Dominus Deus tuus daturus est possidendam (without *tibi*), tolles de cunctis fructibus tuis primitias (*fructibus* where the received text has *frugibus*), and quem Dominus Deus elegerit (without *tuus*). All three are cleanly legible and are translated from the page rather than normalized toward the Vulgate.

27. batch_016 / p.53 — *Category C — author/source anomaly*

The source prints Et interfecta est terra in sanguinibus where the received text has *infecta*, together with tradidit eos in manu gentium for *manus* and & dominati eorum qui oderunt eos without *sunt*. interfecta changes the sense of the clause and is rendered accordingly, with the Latin kept in the text. Preserved as printed; not normalized toward the Vulgate.

28. batch_016 / p.54 — *Category C — author/source anomaly*

The source reads quadringenti Prophetae Baal, & quadringenti quinquaginta lucorum cultores Idolorum; the received text of 3 Kings 18:19 assigns four hundred and fifty to Baal and four hundred to the groves. Verification word by word confirms both readings and additionally weakens a mechanical explanation: **the numbers are spelled out in words**, seventeen lines apart, on a cleanly composed leaf with no wrong-fount, turned or battered sort — so this is a reading of copy, not a transposition of type. The leaf also calls the second group worshippers of the *idols* of the groves, not prophets of the groves. Preserved as printed, with no reallocation; adjudicate together with the 4. Reg. 18. citation on the same page.

29. batch_016 / p.54 — *Category B — source compositor error*

The source prints 4. Reg. 18. for the prophets of Baal cutting themselves with knives and lancets, an episode that stands at 3 Kings (1 Kings) 18; the chapter figure 18 is correct. Verification establishes that the 4 is genuinely a different sort from the 3 of 3. Reg. 15. twenty-four lines above, confirmed against the leaf's own running head 54 and the signature D 4. Preserved as printed; the correct reading is not on the leaf.

30. batch_017 / p.58 — *Category C — author/source anomaly*

The source prints Aut inquit for *Aut enim*; neq; vitam neque nuptias iam custodiunt, lacking *mundas* after *nuptias*; tumultus, bonorum Dei immemoratio, where the received text points the phrase *tumultus bonorum, Dei immemoratio*; and impudentiae (shamelessness) where the received text has *impudicitiae* (unchastity). A later audit identified a fifth divergence in the same catalogue, at corruptio, infidelitas. All are cleanly legible and are translated from the page; the fourth is kept in the text in Latin because it changes the sense of the noun. Preserved as printed.

31. batch_018 / p.63 — *Category C — author/source anomaly*

The source prints the Pauline proof quoted inside the *Canon Episcopi* as Siue in spiritu, siue extra corpus, nescio, Deus scit, where the received text of 2 Corinthians 12 reads *in corpore*. The reading is cleanly impressed — and it is the reading Jacquier's surrounding argument requires, since he immediately glosses it non audet se dicere in corpore, sed dicit. The

passage carries no book-and-chapter citation on the leaf, and none has been supplied. Preserved as printed.

32. batch_019 / p.64 — *Category B — source compositor error*

The source prints `Potuit etiam faciliter fieri incorporaliter, vt non solum fuisset in Ierusalem in spiritu, sed etiam in corpore praesens illuc portatus & translatus.` The negative prefix contradicts the rest of the sentence, the Habakkuk example that follows, and the conclusion drawn on the next page. Both sorts of the `in-` are cleanly impressed in a normally inked line and the word is not broken across the line. Preserved as printed, with the printed form kept visible; rendered as the argument requires. This is the one place in the work where the English departs from the letter of the page.

33. batch_019 / pp.65–67 — *Category B — source compositor error*

Jacquier expounds Paul's rapture to the third heaven across three pages without a book-and-chapter citation appearing on any of them, though the neighbouring authorities are cited in the ordinary way. The same leaves also give the Damascus narrative `Act. c. 9.` for the baptism but no citation for the street called Straight or the house of Judas. Recorded as absent; no citation has been supplied.

34. batch_019 / p.67 — *Category C — author/source anomaly*

The source prints the canon's concluding clause as `quibus ita publice annunciandum est, quod qui talia credit & his similia perdit,` with no object for `perdit`; the received wording of `c. Episcopi` supplies *fidem*. The absence is not incidental: Jacquier's very next sentence is `Haec enim verba satis ambigue & confuse posita sunt`, and his whole division of the clause turns on it. Preserved as printed, with the verb left without an object in English as well.

35. batch_020 / p.69 — *Category B — source compositor error*

The source prints `natiuam` where the sense of the clause (whether by nature or by art) and the parallel with *per artem* both point to *naturam*. The reading is plain on the leaf. Preserved as printed and rendered *by what is inborn*, with the printed form kept in the text.

36. batch_021 / p.74 — *Category C — author/source anomaly*

The source prints `contra spiritualia nequitiae tela in coelestibus`; `tela` is not in the received text of the verse. The printed clause construes as it stands (*spiritualia … tela*, the spiritual weapons of wickedness) and has been translated that way. The same divergent form recurs on p. 94. Preserved as printed.

37. batch_021 / p.75 — *Category C — author/source anomaly*

Every earlier rubric in the treatise spells its number out as a word (`CAP. PRIMVM.` through `CAP. DECIMVM.`, the last of them on the facing side of this same leaf-pair). From `CAP. XI.` onward the compositor sets Roman figures, and at `CAP. XXIIII.` (p. 157) uses the additive form. Transcribed verbatim throughout; the front table of capitula may carry the other form.

38. batch_022 / p.76 — *Category C — author/source anomaly*

The source prints `Cor hominis in manu Dei ad quodcunque voluerit vertet illud`, where the received text of the verse has *regis* for `hominis`, *Domini* for `Dei`, and *quocumque … inclinabit* for `ad quodcunque … vertet`. The clause construes exactly as it stands and is translated as printed, not repaired.

39. batch_023 / p.80 — *Category C — author/source anomaly*

The page gives twelve tribes in the kingdom, `trecenta & octuaginta millia bellatorum` in the tribe of Judah alone, `mille millia & centum millia` in `septem alijs tribubus`, and `Duae enim tribus non fuerunt numeratae` — one tribe plus seven plus two, accounting for ten of the twelve. All three numbers are spelled out in words and all were verified exact; `septem` in particular is certain and specifically is not *nouem*, the reading that would have closed the count. Nothing has been reconciled: the arithmetic failing to close is itself the finding. The figures also diverge from the received text of the chapter cited.

40. batch_023 / p.83 — *Category B — source compositor error*

The source prints `ad passiones siue affectiones peccatorum in praesentia obiectorum exteriorum, quam in eorum absentia.` `quam` requires a comparative, and none appears anywhere in the period. The comparison has been made explicit in English, since English cannot carry `quam` without one, and the omission is flagged. Preserved as printed.

41. batch_023 / p.83 — *Category C — author/source anomaly*

The source prints `propter quod dicit Psalmista: Irascimini & nolite peccare, sol non occidat super iracundiam vestram, nolite locum dare Diabolo. Ephe. ca. 4.` — that is, it joins the psalm verse to the two Pauline verses as one quotation, attributes the whole to the Psalmist, and then appends an Ephesians citation. Both the attribution and the citation are preserved as printed; neither has been split or re-assigned.

42. batch_024 / p.84 — *Category C — author/source anomaly*

The chapter head on the leaf reads `ad inferendum infirmitates, dolores, languores, vexationes & impedimenta vsus membrorum hominibus ab interius duntaxat operando.` The corresponding entry in the book's own table of capitula lacks `hominibus`. Both are given as each prints them; this is an internal variant between the book's table and its chapter head, not a misreading of either.

43. batch_024 / p.86 — *Category B — source compositor error*

The source prints `Adeo traditus erat iustus colaphizandus Angelis Satanae, quae per eum tradebatur iniustos ipsi Satanae.` The relative `quae` has no antecedent that agrees with it, `tradebatur` is singular against the plural accusative `iniustos`, and there is no clause for `Adeo` to answer. Every word is clear on the leaf. Preserved as printed: no antecedent supplied, no verb re-inflected, and no reading taken from the received text of the book cited.

44. batch_024 / p.86 — *Category B — source compositor error*

The source prints the 2 Corinthians 12 lemma as `qui me colaphiset`, while the gloss quoted two lines below on the same page has `colaphizet`. The letter in the first form is this fount's long *s*, with its characteristic left nub, and is not a `z` — the `z` of `colaphizet` and `colaphizandus` on the same page has flat head and foot strokes. Both forms are preserved as printed.

45. batch_025 / p.89 — *Category B — source compositor error*

The source prints `per substructionem vel nimiam debilitationem potestatis`, the word broken across a line; the following clauses require a *withdrawal* of the power. Verification at native resolution confirms the reading: the `r` is firm, excluding *substitutionem*, and the `u` is undamaged, excluding *substractionem*. Preserved as printed and rendered by the sense; no reading was taken from the canon-law title being paraphrased.

46. batch_025 / p.90 — *Category B — source compositor error*

The source prints `maleficium` (neuter nominative) as the subject of `torquetur`, though the whole context requires the *maleficata* person, who is the subject of the neighbouring `vexatur` and `cogitur … fugere` and is named in the clause immediately before. The word is fully formed on the leaf. Preserved as printed and rendered with the person as subject.

47. batch_025 / p.90 — *Category B — source compositor error*

The source prints `ex huiusmodi supradictis oppositionibus Daemonum`, though the argument has spoken throughout of the Demons' *operationes* and does so again two lines later (`operationem praedictam`). The word is clear on the leaf, with both `ps` formed. Preserved as printed and not normalized to *operationibus*.

48. batch_027 / p.97 — *Category C — author/source anomaly*

In the Gregory exemplum the source prints `Capuae iter carpebat`, so that the Jew, already said to be travelling `ex Campaniae partibus Romam`, goes to Rome by way of Capua; the received text of the *Dialogues* names a different road at this point. The initial is a clean roman `C` with its full open bowl. Preserved as printed, with the Latin kept visible in the text.

49. batch_028 / pp.100–101 — *Category B — source compositor error*

The source prints `libr. 13. cap. 122.` and then, on the following leaf, `in eodem lib. ca. 19.` — a jump backwards within the same book, and with the abbreviations varied (`libr./cap.` against `lib./ca.`). Verification at native resolution confirms both citations figure by figure and specifically rules out a lost leading figure at `ca. 19.`: there are two sorts only, set hard against the point, with no quad and no blind impression where a third would stand, and a pulled sort would have left its space in the line. Preserved exactly as each leaf prints it; neither was adjusted to agree with the other.

50. batch_029 / p.104 — *Category B — source compositor error*

The source prints `& ipsum inimicum eradiare & explantare valeas`, with eight letters and no `c` between the `d` and the `i`; the letters are clean and fully inked, and the formula requires *eradicare* beside *explantare*. Whether the `c`

failed to print or was dropped by the compositor cannot be told from the leaf. Preserved as printed, with the printed form kept visible and the sense rendered.

51. batch_029 / pp.105–106 — *Category B — source compositor error*

The source prints `in Spec. libr. 18. cap. 56.` on one leaf and `vt recitatur 18. li. c. 70. historialis Speculi` on the next. Book 18 is common to both; the two chapter figures were read independently. Neither citation was adjusted toward the other and neither abbreviation was normalized. Preserved as printed.

52. batch_030 / p.109 — *Category B — source compositor error*

The source cites this verse to Psalm 70. The first figure is this fount's `7` — a horizontal head-stroke with an oblique stroke descending from its right end — and the second a small closed ring; neither carries the closed upper bowl of this fount's `9`. The verse stands at Psalm 90 in the Vulgate numbering. Preserved as printed.

53. batch_031 / p.112 — *Category C — author/source anomaly*

The source prints `Eorum, inquit, scientia est punienda, & seuerissimis legibus vindicanda, qui magicis artibus agniti contra hominum salutem moliuntur, aut animos pudicos in libidinem reflexisse deprehenduntur.` The words `agniti`, `reflexisse` and `deprehenduntur` are each fully inked and unambiguous. Preserved as printed, with no harmonization to any other form of the rescript; a reader who knows the received text of the Codex will notice the divergence, which is the source's.

54. batch_031 / p.114 — *Category B — source compositor error*

The source cites the work by title alone, with no figures, unlike the two neighbouring Augustine citations on the preceding leaf, which both carry them. Preserved exactly in that bare form and not filled out.

55. batch_032 / p.118 — *Category C — author/source anomaly*

The source prints `qui habitabat super terrae filiorum Amon` (a preposition governing a genitive, with no noun for it to govern, and with `flumen` omitted); `fortior qui me est`, where the construction wants a comparative clause; `& maledictus in quam maledicta congesseris`, with `in quam` where the received text has *in quem*; and `Ecce egressus est populus ex Aegypto, qui operuit super faciem terrae.` An independent audit confirmed the passage was not normalized toward the Vulgate — the print omits *flumen*, keeps the single-`m` `Amon`, reads `in quam`, and adds `tu`, all preserved. Preserved as printed; no fuller or standard form of the verse has been imported.

56. batch_032 / p.119 — *Category C — author/source anomaly*

The source prints **Multi, inquit, magicis artibus vsi, Elementa turbare, & insontium vitas labefactare non dubitantur, & manibus accitis audent ventilare … hos quoniam naturae peregrini sunt, ferialis pestis absumat.** Three points stand unrepaired: `non dubitantur` is passive where the sense wants an active; `ferialis` stands where the sense wants a word meaning deadly; and `manibus accitis` is ambiguous between hands and the shades of the dead. Preserved as printed, with the Latin kept visible so the alternative reading remains available.

57. batch_033 / p.120 — *Category C — author/source anomaly*

Jacquier's lemma for the Codex clause is set here as `manibus accersi-tis`, spelled out across a line break, whereas the rescript itself, printed two leaves earlier (p. 119), sets `manibus accitis`. Both are preserved exactly as each page sets them, and neither has been corrected to the other. The page glosses the phrase itself — `id est, Dijs infernalibus inuocatis, vt dicit glossa` — which settles the sense (the shades summoned) independently of the spelling.

58. batch_033 / pp.121, 123 — *Category C — author/source anomaly*

On p. 121 the source prints `vt scribitur Psalm. 77. Tradidit possessionem eorum igni, & sequitur infra, per Angelos malos.` On p. 123 it prints **Tradidit, inquit, grandini iumenta eorum, & possessionem earum igni … Ps. 77.** The possessive is `eorum` in the first and `earum` in the second, and the citation formula differs as well. Each is given as its own leaf sets it; the two have not been harmonized.

59. batch_033 / p.123 — *Category B — source compositor error*

The source prints `vt dicit beatus Thomas in par. 9. capit. 14. artic. 4.` The part figure reads `9` — a closed bowl at the top with a stem descending from its right side — which lies outside the range of parts a *Summa* citation carries. Preserved as printed; the correct figure is not legible on the leaf, and supplying one would be inference rather than a reading.

60. batch_034 / p.124 — *Category B — source compositor error*

The source prints `vt scribitur Matth. cap. 5. ac Luc. cap. 8.` The evangelist's name reads plainly `Matth.` and the figure plainly `5`; the episode with the detail of two thousand swine stands at Mark 5, and Matthew's account is at Matthew 8. Because the page gives no way to tell whether the slip is in the name or in the figure, the location of the error is undecidable and no correction has been made. Preserved as printed.

61. batch_034 / p.124 — *Category B — source compositor error*

The source cites *De civitate Dei* here as book 20, where two leaves back (p. 122) it cited the same work as `libro 18. cap. 18.` for related matter. Both figures were read separately on their letterforms. The two have not been harmonized; each stands as its own page prints it.

62. batch_034 / p.125 — *Category B — source compositor error*

The source prints `Isa. cap. 14.` for the quotation *Grauabit eam iniquitas sua & corruet*, which stands at Isaiah 24. The figure was read on its letterform. Preserved as printed.

63. batch_035 / p.130 — *Category B — source compositor error*

The source prints `His ergo portentis per Daemonum fallaciam humana curiositas, quando id impudenter homines appetunt scire, quod nulla ratione eis competit inuestigare.` — `humana curiositas` stands as a nominative with no verb governing it. No verb has been supplied in the English; the gap is marked in the text. Preserved as printed; probably a compositor's omission, but the omitted matter is not on the page and has not been reconstructed.

64. batch_035 / p.131 — *Category C — author/source anomaly*

The source prints `in 35. Psalm. dicitur: Iudicia Dei abyssus multa.` The received text of Psalm 35:7 reads *iudicia tua abyssus multa*. The words are plainly legible. Preserved as printed and not harmonized to the Vulgate.

65. batch_036 / p.133 — *Category B — source compositor error*

The source prints `Ioh. 4.` for the quotation *Non mireris, quia dixi tibi, oportet vos nasci denuo* and the whole exchange about being born when one is old; the discourse belongs to John 3. The figure is a clean `4`, with no trace of a `3` beneath it. Preserved as printed.

66. batch_036 / pp.134–135 — *Category B — source compositor error*

The source prints `Roman. 4.` (with the usual tilde suspension over the final `a`) for *omnes … egent gloria Dei*, which is Romans 3:23. The chapter figure is a clear `4`. Preserved as printed.

67. batch_036 / pp.134–135 — *Category C — author/source anomaly*

The source prints the lemma as `Omnes (inquit Apostolus) in Adam peccauerunt, & egent gloria Dei.` The words `in Adam` are not in the received text of Romans 3:23; they carry the doctrinal weight of the surrounding argument on the transmission of the original fault. Preserved as printed.

68. batch_037 / p.139 — *Category B — source compositor error*

The source prints `Gen. 28.` for the quotation *Accede huc, vt tangam te fili mi, & probem vtrum tu sis filius meus Esau, an non*, which is Genesis 27:21. The second figure is a clean `8`, with two closed bowls and no trace of a `7`. Preserved as printed.

69. batch_037 / p.139 — *Category C — author/source anomaly*

The source prints `oculis Dei` in the Hebrews quotation, where the received text of Hebrews 4:13 reads *oculis eius*; the chapter figure `4.` is correct. Preserved as printed. Two comparable omissions stand on the neighbouring leaves and are likewise left as set: `vt cribraret sicut triticum` without *vos* (p. 136, though the preceding clause on the same page does have *expetiuit vos*), and `& Iudas damnatus, vt suspenderet` without *se* (p. 138, where the three parallel members each carry their own pronoun).

70. batch_038 / p.140 — *Category C — author/source anomaly*

The source prints `quod probatio fidei nostrae patientiam operatur`; James 1:3 reads *probatio fidei vestrae*. The word is fully inked and unambiguous. The same quotation also transposes the received word order at *patientia autem opus perfectum habet*, printing `Patientia autem perfectum opus habet`. Both are preserved as printed.

71. batch_039 / p.147 — *Category B — source compositor error*

The source prints `Maleficos, inquit Dominus ad Moysen, non patieris viuere` with no book-and-chapter reference anywhere on the leaf, though the surrounding authorities are cited in the ordinary way. The verse is Exodus 22:18 — the single most-cited text in the whole witch-prosecution literature, and the legal capstone of Jacquier's chapter. Recorded as absent; no citation has been supplied.

72. batch_039 / p.147 — *Category B — source compositor error*

The source prints `Sap. cap. 7.` for *attingit a fine vsque ad finem fortiter, & disponit omnia suauiter*, which is Wisdom 8:1. The figure was read on its letterform — a plain top-bar with a straight descending stroke, not the two-bowled `8` of this fount. Preserved as printed.

73. batch_040 / p.149 — *Category B — source compositor error*

The source prints one x-height sort after `Hebr. cap.`, followed by a clean full point; the sort has printed as a solid mass with its counter flooded, and the identifying strokes are gone. What survives is metric only — x-height, flat foot, no ascender and no descender, and wider than a `1` — which excludes the descending figures, 6 and 8, and the roman `ij` this book also uses, but does not identify the figure. Neighbouring sorts on the same line are sharp, so the failure is surplus ink rather than lost detail, and no further resolution can recover it. The reading is left open. The surrounding argument quotes Hebrews 2:14–16, and p. 60 sets the same citation cleanly as `Hebr. cap. 2.` — consistent with a `2`, but not evidence for it.

74. batch_041 / p.154 — *Category B — source compositor error*

The source prints `Thob. 1.`, though the episode stands at Tobit 3; the following citation on the same page, `Ibidem cap. 6.`, points to Tobit 6. The figure was compared against the `1` of `cap. 18.` and the `1` of `Act. 19.` in the same forme and matches them; it is a `1`, not a damaged `3`. Preserved as printed and not harmonized.

75. batch_041 / p.154 — *Category C — author/source anomaly*

The source prints that Ahab was struck `a sagitta quadam in mentum emissa`, where the narrative at 2 Chronicles 18, the chapter cited on the same page, has the arrow strike between the neck and the shoulders. `mentum` is legible letter by letter and is not an artefact. Preserved as printed; the discrepancy with the cited chapter is recorded rather than smoothed.

76. batch_042 / p.156 — *Category B — source compositor error*

The source introduces the Prefect as `Valeriano eius Praefecto` and reports his cry three lines later as `Valerius autem clamauit`. Both forms are fully legible, letter by letter. The divergence stands within a few lines of itself; both are preserved as printed, and no modern identification has been attached.

77. batch_042 / p.158 — *Category B — source compositor error*

The source prints `Qui etiam suis cultoribus aliqua temporalia obsequia prostant`; the `o` is a clean closed bowl, not a damaged `ae` ligature. *Prostant* is intransitive and cannot govern the accusative `obsequia`. Preserved as printed and rendered by the only construable sense.

78. batch_042 / p.159 — *Category B — source compositor error*

The source cites `Qui crediderit & baptizatus fuerit, saluus erit` to `Matth. cap. vltimo.`, though the verse is Mark 16:16. `Matth.` is set in full and is unambiguous, and `vltimo` is spelled out rather than figured. Preserved as printed.

79. batch_043 / pp.160–163 — *Category B — source compositor error*

The source quotes the Pauline sentence *Oportet esse haereses* without a book-and-chapter reference, though the neighbouring authorities on these leaves are cited in the ordinary way. Recorded as absent; no citation has been supplied.

80. batch_043 / p.161 — *Category B — source compositor error*

The source prints `& falsis co-leratisque defensionibus`, divided at the line break, with a clean `e` in the second syllable, where the legal term of art is *colorata defensio* — a specious or colourable defence. The same form stands in the preface (p. 2, `coleratas defensiones`), so it is a habit of this setting rather than a single slip. Preserved as printed and rendered by the sense.

81. batch_043 / pp.161–162 — *Category C — author/source anomaly*

The sentence runs across the page break as `Per-` / `misit autem Christus praedictis verbis haec verba`. The `e` of `Per-` is a clean single `e`, with no ligature and no following `a`, so the page reads *Permisit*. The context would suit *praemisit* (prefaced), since in John 8:44 the clause Jacquier goes on to quote stands *before* the words he has just quoted. A legible reading that yields awkward sense is a fact about the edition; preserved as printed and rendered neutrally.

82. batch_044 / p.164 — *Category B — source compositor error*

The source prints `Nam & Apostolus 1. Cor. 5. redarguens quosdam Corinthios`, and the figure after `Cor.` is a clean `5` — a flat detached head-bar over a single lower bowl, not the closed double bowl of a `6`. Both the rebuke about suing before unbelieving judges and the quoted `An nescitis, quod Angelos iudicabimus` stand at 1 Corinthians 6. Preserved as printed.

83. batch_045 / p.169 — *Category B — source compositor error*

The source prints `Et recitatur a Gratiano 26. q. ca. sciendum.` The `26.` is clear; after `q.` there is a single small mark — a comma or a point at this impression — and then `ca. sciendum`, with no figure between them. Preserved exactly as set, with no number supplied. This is the third instance in the book of a citation from which the question figure is simply absent (see also pp. 12 and 35).

84. batch_046 / p.174 — *Category B — source compositor error*

The source prints `Sicut enim crederet in magnum praeiudicium fidei, si testes complices nullo modo admitterentur, Ita & innocentibus fieri posset iniuria ac perturbatio.` All eight sorts of `crederet` are legible and there is no suspension mark; verification at native resolution confirms that the second glyph is an undamaged `r` and that *cederet* is not on the page. But `crederet` (would believe) cannot govern the prepositional phrase, and the correlative Sicut … Ita & requires a verb of tending or resulting. Preserved as printed; the correct reading is nowhere on the page and none has been supplied.

85. batch_048 / p.181 — *Category B — source compositor error*

The source prints si peruersi & ad mala … inclinati & passionati percipent crimina facta … non tantum puniri vel minus puniri, inside a period whose apodosis is the imperfect subjunctive `incitarentur`. The sorts are unambiguous — `p-e-r-c-i-p-e-n-t`, with no suspension mark over the `e`. Preserved as

printed and rendered by the sense the period as a whole demands; a candidate compositor's slip, but nothing on the page licenses a correction, and this is the last leaf of the work, so no later leaf exists against which to settle it.