

Jaume Torró, Albert Lloret

Textual Bibliography for Tirant lo Blanc

(doi: 10.7385/113182)

Ecdotica (ISSN 1825-5361)

Fascicolo 1, gennaio-dicembre 2023

Ente di afferenza:

()

Copyright © by Società editrice il Mulino, Bologna. Tutti i diritti sono riservati.

Per altre informazioni si veda <https://www.rivisteweb.it>

Licenza d'uso

Questo articolo è reso disponibile con licenza CC BY NC ND. Per altre informazioni si veda <https://www.rivisteweb.it/>

TEXTUAL BIBLIOGRAPHY FOR
«TIRANT LO BLANC»

JAUME TORRÓ - ALBERT LLORET

ABSTRACT

After showing that the *editio princeps* of Joanot Martorell's *Tirant lo Blanc* (Valencia: Nicolau Spindeler, 1490) was printed by formes, this article illustrates how the hand press introduced errors in the transmission of the romance. Particular attention is paid to the order in which formes were printed within a quire, the characteristics of the printer's copy, and the division of the work into chapters.

Keywords

Tirant lo Blanc, Joanot Martorell, *editio princeps*, material philology, textual bibliography

Articolo ricevuto: settembre 2023; referato: novembre 2023; accettato: dicembre 2023.

jaume.torro@udg.edu

Departament de Filologia i Comunicació
Facultat de Lletres - Universitat de Girona
Plaça Ferrater Mora 1 17004 Girona

lloret@umass.edu

University of Massachusetts
161 Presidents Dr
402 Herter Hall Amherst, MA 01003
United States of America

The oldest complete witness to Joanot Martorell's *Tirant lo Blanc* is Nicolau Spindeler's 1490 edition. With no way to study the manuscript transmission of the romance, textual scholars can only approach the full work through this incunable, which formatted – and transformed – the text over two decades after the death of its author. In addition to

relying on the three surviving copies of the *editio princeps* (Valencia [V], New York [N1], and London [L]), scholars have resorted to a handful of other sources to critically edit *Tirant lo Blanc*: a single manuscript leaf likely dating to the last quarter of the fifteenth century, the second incunabular edition of 1497 (Barcelona: Pere Miquel and Diego de Gumiel), and two indirect printed witnesses (a Spanish translation from 1511 [Valladolid: Diego de Gumiel] and an Italian translation from 1538 [Venice: Niccolò da Sabbio]). Even in view of this extended *recensio* and other sources for critically editing the work – like archival documentation of Martorell’s life and chivalresque milieu, and source studies of his literary culture – Spindeler’s *Tirant lo Blanc* remains central to any scholarly edition of the work. Nonetheless, given what we know today about how printing shops handled – and often mishandled – texts, the *editio princeps* of Martorell’s romance should be examined with skepticism.

After preparing his second critical edition of *Don Quijote* (a novel to which the modern reception of *Tirant lo Blanc* is profoundly indebted), Francisco Rico criticized earlier editors of the work for treating the *princeps* of Cervantes’s novel with acritical reverence. As he vigorously denounced how counterproductive this was to editing the work, he also showed how necessary textual bibliography proved to be for identifying the opaque errors that the first edition of Cervantes’s *Don Quijote* transmitted.¹ In the case of *Tirant lo Blanc*, while scholars have attended to textual variation across the three copies of the 1490 incunabular form of the work (unveiling as many states of the edition and two issues),² they have not undertaken a more comprehensive engagement with the text from this critical perspective. Textual bibliography has, in fact, been noticeably absent from scholarship on the romance. Our aim in this article is to introduce this approach into the study and eventually the editing of *Tirant*

¹ F. Rico, *El texto del «Quijote»: Preliminares a una ecdótica del Siglo de Oro*, Barcelona - Valladolid, Destino - Centro para la Edición de los Clásicos Españoles, Universidad de Valladolid, 2005. On the reception of *Tirant lo Blanc* and the role of Cervantes’s *Don Quijote*, see J. Pujol, «El Decameró dels catalans?», in J. Martorell, *Tirant lo Blanc*, ed. J. Pujol, Barcelona, Barcino, 2021, pp. 7-12.

² See I. Bonsoms y Sicart, *La edición príncipe del Tirant lo Blanch: Cotejo de los tres ejemplares impresos en Valencia en 1490, únicos conocidos hoy en día; Discursos leídos en la Real Academia de Buenas Letras de Barcelona en la recepción pública de D. Isidro Bonsoms y Sicart el día 9 de mayo de 1907*. Barcelona, Tip. La Académica, 1907; J. Givanel Mas, *Estudio crítico de Tirant lo Blanch*, Madrid, Victoriano Suárez, 1912; F. Martínez y Martínez, *Martín Juan de Galba, coautor del «Tirant lo Blanch»*, Valencia, Imp. Hijos de Francisco Vives Mora, 1916; J. Perera i Parramon, «*Tirant lo Blanch*»: *Edició crítica*, Tesi doctoral, Barcelona, Departament de Filologia catalana, 1995, vol. I, pp. 63-108.

lo Blanc. We will show that Martorell's romance, like most works of the hand-print era, was printed by formes. We will consider how and why it is important that the edition stemmed, as it was common, from a manuscript copy prepared to serve the printer. Finally, we will illustrate why this process – from making and correcting the printer's copy, to its casting off and eventual setting by formes – must be taken into account when trying to make sense of the text of the *princeps* and justify editorial decisions.

Tirant lo Blanc, *Printed by Formes*

According to the colophon, on November 20, 1490, Nicolau Spindeler finished printing *Tirant lo Blanc* in his Valencia workshop. There is an abundance of evidence to show that he printed the romance by formes – that is, in conjoined or conjugate leaves: in a folio-sized volume such as *Tirant's princeps*, conjugate leaves are grouped in pairs, 1r and 8v, 1v and 8r, 2r and 7v, 2v and 7r, 3r and 6v, 3v and 6r, 4r and 5v, 4v and 5r.³ One clear sign is the idiosyncratic distribution of the book's five-line initials in pages belonging to the same forme. The distribution of initials is significant because we have found that Spindeler's shop worked on this book with a limited set of initials. Except on one occasion, which is well accounted for, two initials of the same letter were never set on the same page or any of the conjugate pages that make up a forme.⁴ Whenever the compositor had to set a forme in which a particular initial was going to appear twice or more, that given initial was printed only once. A blank space was left, or a guide letter set for the rest of occurrences.⁵ There are

³ Our collation formula is essentially consistent with the collation that Spindeler provides at the bottom of the last folio of the first gathering: 2^o: ^ma⁸, a-z⁸, A-X⁸, Y-Z⁸. The book comprises forty-nine gatherings. The first ('a') includes the table of contents and has the same signature as the next gathering (also 'a'; we have distinguished between both with a a). There are two 's' gatherings (long and short 's') and two 'r' gatherings (straight and round). There are no 'K' or 'V' gatherings.

⁴ The exception concerns the initial 'A': the shop owned two and each featured a different design. One appears on a1r, a7v, b6r, c3v, c6v, d2v, d6r, d6v, d8v, e8v, i1v, l4v, m1v, q2v, rr4r, ss7v, t3v, v8r, x7r, y5r; the other on b4v, q1r, rr6v. Both initials occur in the same folio on B5r.

⁵ We have observed the same phenomenon in another book Spindeler printed in 1490, the *Regiment preservatiu e curatiu de la pestilència* by Lluís Alcanyís. This book is a 4^o in 8s (in which two sheets were quired in the same gathering). In the outer forme of the outer sheet, an initial 'E' is replaced by a guide letter on a8v because it was already used to compose another conjugate sheet, a2v (a1r and a7r are the other two conjugate pages of the forme, which features no initial). We have also observed the same precarity in the edition of the *Llibre de la imitació de Jesucrist* by Miquel Pérez (also printed

many instances of this, but we will illustrate our point with a few key examples.⁶

Folio d8v should feature two initial 'L's, but there is only one initial 'L' and a guide letter for the other 'L' (see Figure 1).

FIGURE 1
N1, fol. d8v



in Spindeler's shop in Valencia in 1491). Bookseller Joan Rix (Rich) de Cura provided Spindeler with the lettering to print *Tirant*; see J.E. Serrano y Morales, *Reseña histórica en forma de diccionario de las imprentas que han existido en Valencia*, Valencia, Imp. de F. Domènech, 1898-1899, p. 530.

⁶ Missing initials in the following folios do appear in their conjugate leaves: d8r, d8v, i1r, i1v, i2v, i7r, n5r, v2v, u5v, x4r, x5r, x5v, B3v, B5r, C1v, D2v, D5v, E1r, E5v, M2r, M3v, O1r, O8v, P5v, P7r, T3r, U2v, U8v, Z2v. In some cases, initials are missing from one of the two pages that make up the forme and that initial does not appear in the conjugate page either (r2v, v4v, u3v, D2v, E5v, F7r, I7r, L5v, M8v, N7v, S2v, T1v, U8v). We suspect that these gaps were a consequence of the limited number of initials Spindeler's shop had (see note 5). Additionally, there is no instance of the initials 'H,' 'K,' and 'Y' in the book (the latter

On div, an initial ‘L’ is printed, while there are four blank spaces for as many ‘L’s on its div’s conjugate, d8r (see Figures 2 and 3).

FIGURES 2 AND 3
N1, fols. div and d8r

mes que de vida sua no emparia
mes al Emperador: e lo caualler
feu restituïr la feyoria al Empe
rador: lo qual lin feu intindef gra
cies dela sua moia virtut. Ja dea
comiat lo roma caualler del Em
perador e treballa en lo castella
e abpooper vents sen torna en ro
ma. Jo faiet pare sabent que lo
feu emperador venia ab bon com
pliment de tot lo perque era amoe
feu efr tora los Arcenals e Jhis
des ab molta caualleria per reuel
e ab gran trunpbo lo portare da
uant lo papa: lo qual lo rebre ab
molta amoe e benignitat e donali
en pmi de los rebatillo dels seus
reiois que ell e tons los seus ne fo
ren ridois: e apo la sua mort li for
tena grandissima honoe: e lo seu
coridon foterat en la Iglesia de
faret Joan de lesa al peu de la
tat ab molta solemnitat. Dita
mon fill aquest caualler quita lo
no: acoerit per efr virtuos: de
te que significa la curatya que
pota lo caualler que li guarda tot
lo coze. Significa la Iglesia que
deu esser tota clofa e mcurada dela
defensio del caualler: qui deu a
nar contra totes les gens per de
fensor: lare apt com lesa ha dehar
en lo meo de loch del coze apt deu
flar mes al lantmo per emparar e
mantenir lo poble e no consentir
que lo rey ne negun altre loo faga
mal ni ban. Los siabnagos e may
opes signifiquen que moy deu tra
metre anegui sino ell matey: q deu
ana e ab los bragos e ab los mas
deu defendre: la Iglesia e lo poble
que es bo e tota aquello qui son de

bona vida: e ab los bragos e ab les
mans deu tan de punir e mala
lo mena de mala vida. Es es gae
da bragos significat que lo cauall
er deu guardar que los homies de
ne irromantchos no fagen mal
ni dan ales Iglesias. Lames de ca
mes significa si lo caualler sent o
sap negu villa fer dan ala Iglesia
o infes enuill per odipnicar la
castella sino pot acualit apeu hi
deu anar ala batalla per defendre
aquella. E senyo e pare de caual
leria de J. tirant quinta consolacio
es per ala mia anima en yo poder
saber los grans secretos que son en
aquell tan alt orde de caualleria
sia de vostra meye puy e sabut la
proprietat dels am es de feruues
que sapia la significansa dels of
ferciats perque haia norcia de a
quelles. Elegna lenmita dela mol
ta volamat que veu a J. tirant en
saber lorde de caualleria al qual re
sponen vs.

Capitol. xxxv.

Com lermia de J. tirant la sig
nificansa dels ames.

Lo bon grat que
tirch da vos J. tirant
me obligua en dirvos
ab molta voluntat
tot lo que he sabut en lart de caual
leria. J. tirament la lanya que
es lanya ab lo ferro agut signifi
qua quel caualler deu fer tornar a
trao tota aquello qui mal ni davo
len fer ala Iglesia apt com la Iglesia

Los capitols dels ames que
poden fer en aquelles festes.

O diluns fon publicat per los desul tits Reys barmes e cranto qual se villa

que volgues luyre ab armes re
als o ab armes de guerra fosse lo
ferros dels ames reals ab qua
tre puntes en lo bitoque molt en
erades: ab tres gomada castus
na punta dela billica. Los altres
langes dels ames de segunt al
cap dela lanya vna planya de fetre
redona hon lo fiquen. v. puntes
de ager fetes a tall de viana molt
ben finolades: e aquella plancha
redona ab los fetres de viana se
venen encalar bina la lanya de vn
ferro tot fol. Loque meo langes
rompria e millor lo fetes guanyas
cincun diluns de lany. v. marches
doz: e la vn vilans lumen ab ar
nes real e laltre ab ames de guerra

Capit. xlii. de apo matre.

O dimarts qu al se villa caualler o gentiom que volgues

fer ames apes en
camp d'os lun per lun lo doz per
doz lo. x. per. x. lo. xx. per. xx. lo.
xxv. per. xxv. que no poguiff efr
fer de mator nombre perco com
los matenidoys no eren sino. xxvi
perque lo pmi del camp no restas
les defendeoz: qual se villa q fos
armes retreteo lo millor quili fea
guanyas vna spala doz que pesas

de. x. marches en sus: E lo qui pt
for lo fetes que fos regit de polat
fe en poder del millor per flonoe
e figura tant pres sino que traga
per refat o per alta via.

Capitol. xliii.

O dimecres

tota aquelle qui vol
ta combatre acualit
a tota vitra o pun
tes sangrentes. Siguet ayal qui
milloz lo fara li sia duba vna pe
rita corona doz que pete. de. xv.
marches en sus.

Capitol. xlviii

O digons qual

se villa caualler o ge
ntiom qui vol emrat
en camp doz apes a
tota vitra o puntes de
lo per hi lo doz per doz en tal
cas aquell guanye vna doma tota
doz a l'elba dela trisa: e peryo
coz a l'elba ames son les pua forta
e meo perlic fetes quel caualler pot
fer pefara doz. xxxv. marches: e fa
ra l'itament en poder dela l'itgea
lo vengut que en tota la vida no
requera a negun altre caualler o
gentiom atota vitra. E no por
tara dita aquell d'oe any spala ni
en bregua q sia no perida ames
negunes si la no era contra infes
E fo laia de veit apofat se empo
ter dela feyora infisa e la dita fey
ora faga dell a tota la voluntat.

Capitol. xlviii

Different states of the edition place initials on different pages of the same forme.⁷ For example, on conjugate folios x4v and x5r, the Valencia (V) and New York (N1) copies of *Tirant* lack the initial ‘L’ on folio x5r (see Figures 4 and 5), whereas the London (L) copy lacks the ‘L’ on folio x4v (see Figures 6 and 7).

would sometimes be replaced by an ‘I’); see h2r, u4r, F6r, N3v, R5r, X7v. There is also variation among copies: folio yiv features no initial in L, ‘O’ in N1, and ‘E’ in V (compare also the folios y5r, A4v, D6r, F7r, and P8v in the three copies).

⁷ Bonsoms y Sicart, *La edición príncipe del Tirant lo Blanch*, pp. 57–58, remarked on this but did not interpret what it meant for Spindeler’s shop or the printing of the romance.

FIGURES 4 AND 5
N1, fols. x4v and x5r

dire: **L**o bo bo hague vñ dir: amor
cy delis. abominacio. pñcia. delis
peccacio. remor. vergonya que nega
nou sapia. audacia. ira. delictacio.
mañica. Lo maior do q la noble en
virtus deu haure. si es vna casta
gña de vñ merce dy sefempietar.
metigan les abominacio del bo.
com boque mirat en laspala dya
ni fena bonos obres. vñ fo bono
tat. que lens obediencia. no feno al
morna. bñbe negligit. **R**. cy jñchs.
pobre egullo. remor fva ventar.
carru feno remor. pobre feno delictu
demana li quinta fo loo bo de na
naturatpoo lo rey q cren huyt loo
quis fequon

Capitol. cxliii.
Loo bomo d natura

D primer es gran li
marge lo legon es gra
ma e bella d core. lo
tercer es gra forca. lo
quart es gran lauge
ria. lo cinque es sanat de core. lo
sis es clara e bona vista. lo fete es di
era e bona ven. lo huyt es jous e
alegra. dy lo engador demana li
di es huyt rey fe corona quines colf
jura de fennar lo Rey responet dy

Capitol. cxliii.
Lo q jura lo rey co fe corona

D primerament que fe
nara amor e pau en
son regne. la legona q
ignara tota malit
fista. la tertera que
en tote fo feto ferraat equalitat e
justicia la quarta que en totes co
fo metidara misericordia. la cinque

na que gitara de si tota tirania. lalle
na que fo que fara queta fara q sola
amor de deu. la fenna que mostra
raen fo obreo que es ver cretia.
la huytina que ira defensor del
poble. e aqueli amata com afon fill
peop. la nouena q fo q fara ab gra
conell e bo en vñ e profit dela co
sa publica da debena que colifara
ciet fill da fenna mare igñia. La
qual de tot fon poter la defensor e
no aboquenta q ali faldosa ni dema
bonos fara vegacione nenguna
La onena de ciet bo e fete e verba
de alos libonze la doxena q inter
rata e calligara loo mais booms
La terzina q alo meiqua potera
feta pare e protector. la dertera de
tota tote ailla qui informari en
lobat e temore carnar deu: molt
altre coles li demanara. e a tote
dona naturalis ralbome lauore fo
ren virtore les portes d caputnat
e tote lo qui volgeren carnar bo
poguen be fer. e co tote foren bio
leuar li laspala e no era en negu re
cor. lo engador lay fen tonat e fen
li demana qna cola co bonor co di
la igñia e jamao hausa trobat bo
me d fencia ni canaller q loy boagñ
fabat dret loy agueret demana lo
rey mira en laspala e d fencia fill dy
alibon parmito

Capitol. cxliiii.
De ho pcedote bonor

Dia es molt e dote
e necessaria alo hom
e gneratoo e linat
ge i volen eler tengu
na cola es bonor co naturalment
la major part de lo bomo de bon
fennant loo plan y la terzina li no

la coner ni saben de que vavefiba
entio la pona acogñit. **E** p go
dich aiudat ami lo fobran alimie
que honoz es do de reuerencia en/
edimoni o virtut: **E** gloria e fama
han diferenciac fon departido de
bonoz d laboz per tal co honoz
elabozon ralo de fama: **E** de/
gloria. **L**ar per go es algun en fama
e en gloriacar es lobat: e honat.
Daa encara honoz ha diferenciac
e departiment de laboz: a qui gñay
reuerencia gloria e fama e homaco
flumet de offer pñcia per vna ma
tra cola. **L**o honoz es vna clareat: e
tal matex es fama. **Z**iquet es loz
que gloria nat de bono: **R**ertay
fe bonche de honoz: e del font tem
be: les coles temerose x golat em
pende les coles perillose per tal q
no fia defennada la magellar real.
Zina ago foia per ralo de be: e p
bona fi. **L**ar ago es com a tota vir
tut fete obar no per fauoz de glo
ria dela homie: mas per ralo d
be. **E** dote la ralo per que loo bo
mens mayment velen eler bon
rata es per tal que apareguen fauta
evituofo alo qual es mayomet
degua bono: **L**o feyate refumo
ni fimpliment vol manifestar la co
sa fenyalada. **L**out que fia alguna
cola conegaba e manifesta. **L**ar les
coles que fo demon anos ocullea
e no les foanez: **L**ar negu no pot
faber lo pñfament dela persona.
Daa conet lo per loo fenyalo que
defoza fe manifesten. **L**a reuerencia
bonche que es honoz fe deu mant
fetar per la virtut de aquell de qui
es bono. **I**fo basta q fia pñfoa
bino lo cor: amo requir que ella fia

defoza bonada. **E** dote honoz es
ralo de be foza. **L**om reuerencia es
bonada per alguns foanez fenyalo
encara meo es manifest per tal co:
honoz es meo en aquell qui lobat:
que no en lo qui es honat. **E** p go
honoz e vna reuerencia bonada en
fennyal be virtut. **L** empoboz tota
na apgar afeñmpietar que li dema
nas quines coles lo homer darma
fo mester. **E** sefempietar loo dema
na. **L**o **R**ey responet dy.

Capitol. cxliiii.
Lo q lo home darma ha mester.

Za primera e pñcipal
cola q lo canaller ha
mester e vñ eler bo
me darma que paga
e comptat lo pes de
lance. **L**a legona es que faga gran
treball ab loo mans exerciti lo ar
mes. **L**a tertera es que fapen fofte
vñ fennara de virtute. **L**a quarta
es mal jure e mal fite. **L**a v. es q
per iusticia se p lo be comu no dub
te la mort. **L**ar qñ be salara la sua
anima: com li tota fia vna foa fite
vergey en religio. **L**a fenna no te
ma kampment de fende. **L**a vñ
es que hagi abta de befoza fi ma
tey e de ofende fo en mieda. **L**a vñ
es q hagi vergonya de fugir vil
mer. **E** meo li demana coles q pobia
acogñit fente. **R** epoo lo **R**ey.

Capitol. cxliiii.
Com fe acogñit fente.

Zucha fe pot acogñit
guir p cido coler. **L**a
paimeira p fpecial oñ
cio. **L**a legona p prop
fubi **L**a terça p magñ

FIGURES 6 AND 7
L, x4v and x5r

dire: **L**o bo bo hague vñ dir: amor
cy delis. abominacio. pñcia. delis
peccacio. remor. vergonya que nega
nou sapia. audacia. ira. delictacio.
mañica. Lo maior do q la noble en
virtus deu haure. si es vna casta
gña de vñ merce dy sefempietar.
metigan les abominacio del bo.
com boque mirat en laspala dya
ni fena bonos obres. vñ fo bono
tat. que lens obediencia. no feno al
morna. bñbe negligit. **R**. cy jñchs.
pobre egullo. remor fva ventar.
carru feno remor. pobre feno delictu
demana li quinta fo loo bo de na
naturatpoo lo rey q cren huyt loo
quis fequon

Capitol. cxliii.
Loo bomo d natura

D primer es gran li
marge lo legon es gra
ma e bella d core. lo
tercer es gra forca. lo
quart es gran lauge
ria. lo cinque es sanat de core. lo
sis es clara e bona vista. lo fete es di
era e bona ven. lo huyt es jous e
alegra. dy lo engador demana li
di es huyt rey fe corona quines colf
jura de fennar lo Rey responet dy

Capitol. cxliii.
Lo q jura lo rey co fe corona

D primerament que fe
nara amor e pau en
son regne. la legona q
ignara tota malit
fista. la tertera que
en tote fo feto ferraat equalitat e
justicia la quarta que en totes co
fo metidara misericordia. la cinque

na que gitara de si tota tirania. lalle
na que fo que fara queta fara q sola
amor de deu. la fenna que mostra
raen fo obreo que es ver cretia.
la huytina que ira defensor del
poble. e aqueli amata com afon fill
peop. la nouena q fo q fara ab gra
conell e bo en vñ e profit dela co
sa publica da debena que colifara
ciet fill da fenna mare igñia. La
qual de tot fon poter la defensor e
no aboquenta q ali faldosa ni dema
bonos fara vegacione nenguna
La onena de ciet bo e fete e verba
de alos libonze la doxena q inter
rata e calligara loo mais booms
La terzina q alo meiqua potera
feta pare e protector. la dertera de
tota tote ailla qui informari en
lobat e temore carnar deu: molt
altre coles li demanara. e a tote
dona naturalis ralbome lauore fo
ren virtore les portes d caputnat
e tote lo qui volgeren carnar bo
poguen be fer. e co tote foren bio
leuar li laspala e no era en negu re
cor. lo engador lay fen tonat e fen
li demana qna cola co bonor co di
la igñia e jamao hausa trobat bo
me d fencia ni canaller q loy boagñ
fabat dret loy agueret demana lo
rey mira en laspala e d fencia fill dy
alibon parmito

Capitol. cxliiii.
De ho pcedote bonor

Dia es molt e dote
e necessaria alo hom
e gneratoo e linat
ge i volen eler tengu
na cola es bonor co naturalment
la major part de lo bomo de bon
fennant loo plan y la terzina li no

la coner ni saben de que vavefiba
entio la pona acogñit. **E** p go
dich aiudat ami lo fobran alimie
que honoz es do de reuerencia en/
edimoni o virtut: **E** gloria e fama
han diferenciac fon departido de
bonoz d laboz per tal co honoz
elabozon ralo de fama: **E** de/
gloria. **L**ar per go es algun en fama
e en gloriacar es lobat: e honat.
Daa encara honoz ha diferenciac
e departiment de laboz: a qui gñay
reuerencia gloria e fama e homaco
flumet de offer pñcia per vna ma
tra cola. **L**o honoz es vna clareat: e
tal matex es fama. **Z**iquet es loz
que gloria nat de bono: **R**ertay
fe bonche de honoz: e del font tem
be: les coles temerose x golat em
pende les coles perillose per tal q
no fia defennada la magellar real.
Zina ago foia per ralo de be: e p
bona fi. **L**ar ago es com a tota vir
tut fete obar no per fauoz de glo
ria dela homie: mas per ralo d
be. **E** dote la ralo per que loo bo
mens mayment velen eler bon
rata es per tal que apareguen fauta
evituofo alo qual es mayomet
degua bono: **L**o feyate refumo
ni fimpliment vol manifestar la co
sa fenyalada. **L**out que fia alguna
cola conegaba e manifesta. **L**ar les
coles que fo demon anos ocullea
e no les foanez: **L**ar negu no pot
faber lo pñfament dela persona.
Daa conet lo per loo fenyalo que
defoza fe manifesten. **L**a reuerencia
bonche que es honoz fe deu mant
fetar per la virtut de aquell de qui
es bono. **I**fo basta q fia pñfoa
bino lo cor: amo requir que ella fia

defoza bonada. **E** dote honoz es
ralo de be foza. **L**om reuerencia es
bonada per alguns foanez fenyalo
encara meo es manifest per tal co:
honoz es meo en aquell qui lobat:
que no en lo qui es honat. **E** p go
honoz e vna reuerencia bonada en
fennyal be virtut. **L** empoboz tota
na apgar afeñmpietar que li dema
nas quines coles lo homer darma
fo mester. **E** sefempietar loo dema
na. **L**o **R**ey responet dy.

Capitol. cxliiii.
Lo q lo home darma ha mester.

Za primera e pñcipal
cola q lo canaller ha
mester e vñ eler bo
me darma que paga
e comptat lo pes de
lance. **L**a legona es que faga gran
treball ab loo mans exerciti lo ar
mes. **L**a tertera es que fapen fofte
vñ fennara de virtute. **L**a quarta
es mal jure e mal fite. **L**a v. es q
per iusticia se p lo be comu no dub
te la mort. **L**ar qñ be salara la sua
anima: com li tota fia vna foa fite
vergey en religio. **L**a fenna no te
ma kampment de fende. **L**a vñ
es que hagi abta de befoza fi ma
tey e de ofende fo en mieda. **L**a vñ
es q hagi vergonya de fugir vil
mer. **E** meo li demana coles q pobia
acogñit fente. **R** epoo lo **R**ey.

Capitol. cxliiii.
Com fe acogñit fente.

Zucha fe pot acogñit
guir p cido coler. **L**a
paimeira p fpecial oñ
cio. **L**a legona p prop
fubi **L**a terça p magñ

We find additional evidence that *Tirant's editio princeps* was printed by formes in the distribution of certain corrections in extant copies of the book. For example, in copy L, the last lines of conjoined pages k3v and k6r – but not the neighboring formes – contain errors that were corrected in copies N1 and V.⁸ Another example is forme A2v / A7r, which was entirely recomposed for N1 (vis-à-vis L and V; see Figures 8-13).

FIGURES 8-10
L, A2v; V, A2v; N1, A2v

quia rabo empallada li d'etene e yo
fare consensit dea li mo consige
ra que basen parlat malbis eruoos
le apallata en aquell cara amos e te
moze recotat voo que en aquell
percorvoltra bonoz e famelicu lo
quena d'ed e yo dar voo be vicia le
gualde fare postat la cocona del
j'apert s'bredeu car ja es vengna
sa hoza que noua puch altra cola
de fino que amos postament s'lar
aquella bonozos p' f'os de f'lar
p'op d'ela s'bonicela quea f'era en
altre compre p'nce f'os beati anit
volte cans. E' me vedoni lo par
lar v'ert de s'blatremauada ab
ven b'aga feu p'ncipi a vn tal par
lar.
replica que fa tirant a
placetemaua

Capitol.cxxxiii.

El moze be refiar ab
tal vergyia me tol
de gn'ar parala
en aquell mon e re
poo en l'altre s'emp
e to bre lo quem par que en tempo
de abozentat loo parente e amich
nomi enemidat lo meo ignoficet
d'ig no es pua lino ab amos fer fer
nyer en aquella de qui fo e f're t'at
com la v'ia me acomplyant ab
aquell amze de fe v'ul v'iere mo
reze si la tua voluntat ab lo meo
fig eren conozos molt me f'era la
mia anima ac'f'olozatotea loo co
f'os quia rep'entat ala mia v'ella

no es pua lino temoz be vergonya
e es me f'ant car no puch v'ente lo
que d'ig'per fe basu e creue q
fa magrat fia en aquell cara yom
deplia la temoz e vergyiat ab
quem be amos e pietat: per quena
p'cedo que anem l'era pau tarbor e
v'ia yo aquell coze gl'ofiat p'nt
l'um moy foa ab loo f'ollu b'eda pen
fa lo v'ente. s'bz ab tante g'nye
voo by postat by s'blatremaua. j'os
en def'ia de ma bonoz e beu e
p'olite voltre refian per aquell que
f'os e f'ollu b'eda ma. Com j'c' n'ant
fe ven que s'blatremauada lo ha
ua bejar e no f'aba bon era per
iam en tota la camba no h'auaze
agi lo feu f'lar per s'p' be m'p' ho
za en camila e be'alg'e tam bay co
p'oda la embazac' d'ia lo f'ina molt
be e ref'p'ec' noiv'ola. Com j'ba
er'f'maua v'eu que pou lo basna
fer ref'reuar: p'ce lin gram p'ietat a
colhas cell e by l'az g'f'iga boom
loo qui fon p'od' en amozos: com
p'od' voo penlar que bona tu do
yella li p'aga be'plaire: v'ollas fia
de gran o be p'oa conozos que no
fa f'ol'p'e be'f'ola que fia amoz:
e aquell que meo v'ia bon'f'ice go
en f'ic'era de me o be b'azep' f'ine
f'rasp'oa o terrat fi poua em'ar
aquell elio lo tenen per millof'ez
ga quem be'plaireu am que j' p'olite
f'os l'omb'ant que beyna amoz que
ata li poze l'auoz lin postant que
tant: e si f'lar no v'olla f'eg'antem
be'plaireu quem p'arteg'ua per loo
cabellez: per f'ozga o per g'rat roze
g'ant me per la camba me f'az col
larz fer roze lo q'el volguere e molt

quia rabo empallada li d'etene e yo
fare consensit dea li mo consige
ra que basen parlat malbis eruoos
le apallata en aquell cara amos e te
moze recotat voo que en aquell
percorvoltra bonoz e famelicu lo
quena d'ed e yo dar voo be vicia le
gualde fare postat la cocona del
j'apert s'bredeu car ja es vengna
sa hoza que noua puch altra cola
de fino que amos postament s'lar
aquella bonozos p' f'os de f'lar
p'op d'ela s'bonicela quea f'era en
altre compre p'nce f'os beati anit
volte cans. E' me vedoni lo par
lar v'ert de s'blatremauada ab
ven b'aga feu p'ncipi a vn tal par
lar.
replica que fa tirant a
placetemaua

Capitol.cxxxiii.

El moze be refiar ab
tal vergyia me tol
de gn'ar parala
en aquell mon e re
poo en l'altre s'emp
e to bre lo quem par que en tempo
de abozentat loo parente e amich
nomi enemidat lo meo ignoficet
d'ig no es pua lino ab amos fer fer
nyer en aquella de qui fo e f're t'at
com la v'ia me acomplyant ab
aquell amze de fe v'ul v'iere mo
reze si la tua voluntat ab lo meo
fig eren conozos molt me f'era la
mia anima ac'f'olozatotea loo co
f'os quia rep'entat ala mia v'ella

no es pua lino temoz be vergonya
e es me f'ant car no puch v'ente lo
que d'ig'per fe basu e creue q
fa magrat fia en aquell cara yom
deplia la temoz e vergyiat ab
quem be amos e pietat: per quena
p'cedo que anem l'era pau tarbor e
v'ia yo aquell coze gl'ofiat p'nt
l'um moy foa ab loo f'ollu b'eda pen
fa lo v'ente. s'bz ab tante g'nye
voo by postat by s'blatremaua. j'os
en def'ia de ma bonoz e beu e
p'olite voltre refian per aquell que
f'os e f'ollu b'eda ma. Com j'c' n'ant
fe ven que s'blatremauada lo ha
ua bejar e no f'aba bon era per
iam en tota la camba no h'auaze
agi lo feu f'lar per s'p' be m'p' ho
za en camila e be'alg'e tam bay co
p'oda la embazac' d'ia lo f'ina molt
be e ref'p'ec' noiv'ola. Com j'ba
er'f'maua v'eu que pou lo basna
fer ref'reuar: p'ce lin gram p'ietat a
colhas cell e by l'az g'f'iga boom
loo qui fon p'od' en amozos: com
p'od' voo penlar que bona tu do
yella li p'aga be'plaire: v'ollas fia
de gran o be p'oa conozos que no
fa f'ol'p'e be'f'ola que fia amoz:
e aquell que meo v'ia bon'f'ice go
en f'ic'era de me o be b'azep' f'ine
f'rasp'oa o terrat fi poua em'ar
aquell elio lo tenen per millof'ez
ga quem be'plaireu am que j' p'olite
f'os l'omb'ant que beyna amoz que
ata li poze l'auoz lin postant que
tant: e si f'lar no v'olla f'eg'antem
be'plaireu quem p'arteg'ua per loo
cabellez: per f'ozga o per g'rat roze
g'ant me per la camba me f'az col
larz fer roze lo q'el volguere e molt

quia rabo empallada li d'etene e yo
fare consensit dea li mo consige
ra que basen parlat malbis eruoos
le apallata en aquell cara amos e te
moze recotat voo que en aquell
percorvoltra bonoz e famelicu lo
quena d'ed e yo dar voo be vicia le
gualde fare postat la cocona del
j'apert s'bredeu car ja es vengna
sa hoza que noua puch altra cola
de fino que amos postament s'lar
aquella bonozos p' f'os de f'lar
p'op d'ela s'bonicela quea f'era en
altre compre p'nce f'os beati anit
volte cans. E' me vedoni lo par
lar v'ert de s'blatremauada ab
ven b'aga feu p'ncipi a vn tal par
lar.
Replica que fa Tirant a pherze
mauada.

Capitol.cxxxiii.

El moze be refiar ab
tal vergyia me tol
de gn'ar parala
en aquell mon e re
poo en l'altre s'emp
e to bre lo quem par que en tempo
de abozentat loo parente e amich
nomi enemidat lo meo ignoficet
d'ig no es pua lino ab amos fer fer
nyer en aquella de qui fo e f're t'at
com la v'ia me acomplyant ab
aquell amze de fe v'ul v'iere mo
reze si la tua voluntat ab lo meo
fig eren conozos molt me f'era la
mia anima ac'f'olozatotea loo co
f'os quia rep'entat ala mia v'ella
no es pua lino temoz be vergonya

e es me f'ant car no puch v'ente lo
que d'ig'per fe basu e creue que
fa magrat fia en aquell cara yom
deplia la temoz e vergyiat ab
quem be amos e pietat: per quena
p'cedo que anem l'era pau tarbor e
v'ia yo aquell coze gl'ofiat p'nt
l'um moy foa ab loo f'ollu b'eda pen
fa lo v'ente. s'bz ab tante g'nye
voo by postat by s'blatremauada
en def'ia de ma bonoz e beu e
p'olite voltre refian per aquell que
f'os e f'ollu b'eda ma. Com j'c' n'ant
fe ven que s'blatremauada lo ha
ua bejar e no f'aba bon era perque
l'um en tota la camba no h'auaze
agi lo feu f'lar per s'p' be m'p' ho
za en camila: be'alg'e etam bay co
p'oda la embazac' d'ia lo f'ina molt
be e ref'p'ec' noiv'ola. Com pla
er'f'mauada v'eu que pou lo basna
fer ref'reuar: p'ce lin gram p'ietat a
colhas e d'ic' by li. j'ant en f'iga bo
loo qui fon p'od' en amozos: com
p'od' voo penlar que bona tu do
yella li p'aga be'plaire: v'ollas fia o
gram o be p'oa conozos que no fa
f'ol'p'e be'f'ola que fia amoz:
e aquell que meo v'ia bon'f'ice go
en f'ic'era de me o be b'azep' f'ine
f'rasp'oa o terrat fi poua em'ar
aquell elio lo tenen per millof'ez
ga quem be'plaireu am que j' p'olite
f'os l'omb'ant que beyna amoz que
ata li poze l'auoz lin postant que
tant: e si f'lar no v'olla f'eg'antem
be'plaireu quem p'arteg'ua per loo
cabellez: per f'ozga o per g'rat roze
g'ant me per la camba me f'az col
larz fer roze lo q'el volguere e molt

⁸ k3v: prengué] pringue L; no u volgué consentir / no volgué consentir L, nou volgué consentir N1 V; mateix] meteix L; posarenlo L, posarenlo N1 V; a cascú] cascú L; servien]

FIGURES 11-13
L, A7r; V, A7r; N1, A7r

alteracio. ¶ vell l'Emperador triff e amarch hi en los meso barrero dico tanta doloz tema de sentir. ¶ mozt cruel hi q' f'p' e cõ novõs pit am q' que deligat d'at ago el perdoe lo finimert e caygue finome en lo punt de la filla. ¶ o dol e lo cru fon tan gran per tot lo palau que era cola de gran admiracio de veure je de boir lo plant que los g'ra febst en e fon mozt major que lo p'nnert ¶ tant qui l'ana douail lo poude sperant les bestes quant les hi pot tarten fent tan grana crito que pa zia que lo cel ne degues venir: defé pacia de causalcar ab molta doloz e pallio q' pallianze la pena li aug mena d'upzante que no fon en da de la p'ncella. ¶ polt pzo vna for rabara de marre gebeline: enbo licalay entom òla cama perque fre bor noy entrao: e art en la milloz manera que pogueren anaren fins al postal de la iustat. ¶ le g'rat deo conegueren a ¶ tant e dema nardi atal boia bon anaua. ¶ e ell reþoo que anaua abellitar al seuo canalay per veure com flauen: per go com la sua parmba deua effer mozt p'ndia per anar al camp. ¶ los postos li foren p'nciamert vberro ¶ ¶ tant feu son cam. ¶ om aque ren caualcaba mja legua dix. ¶ i tant gran d'upre t'ndõ que ala seny oza ¶ p'ncella no haja legut algui dan que lo ¶ Emperador li haia fet per causa mja: vull hi tomar pech iudarli si necessari ho haurea de lo ¶ g'comte per ma fe vos flau en gentil punt dix per ajudarli. ¶ Seny o ¶ g'comte dix ¶ tant si ja nom

sent mal negu: car vos sabeu que lo maior mal fa cessar lo menoz: per go yous clam merce que tomen a ia ¶ iustat si en res lo podem valer. ¶ los haueu percut lo seny o fou del tot tomat fol dix lo ¶ g'comte ell nos pot tenir e vol tomar ala ¶ iustat: per go que lo ¶ Emperador e toto los altres bajen a conegere e a sentir lo vostre desait: haurem pouo afer en dissimularlo ala gent per go que culpa ni carredõ no ha jaue fins cert que si de ac vos ne toman de mozt o aletiat no poden effer de l'ure. ¶ g'olat care que tor ago fia q' vos v'namo en talho dix ¶ i tant que yo qui he fet, lo mal queu potze la penca la mia mozt haure per be f'p'caõa puic per tan virtuosõ seny oza yo myra. ¶ hom ajut deu dix lo ¶ g'comte li vos hi toman encara que yo y'abeu polat f'p'caõa com noy eo lo ¶ d'uchõ li reo sent que fia en bon ho en defozõ de la ¶ g'ra m'cella que ell noli auer ara podeu veure aque venen les triffes amoz: anem si voleu e no fligam pouo act: car tant com meo flam ni betenim tempo eo meo dà per auos. ¶ tra fen me vna gracia dix ¶ i tant puic nom voleu segar tomar que vos quey aneuz si en negu qui dan li vulla ferbo agues reptat õ ferli q' myre: toto e no fia p'zo negu a merce. ¶ at lo ¶ g'ra ¶ i tant al ¶ g'cõte fon foizat õ toe mar ala ¶ iustat e al girat dix dix q' ¶ i tant non hoibí man ¶ polt ho entoz: m'õ deu no f'g'averit q' yo haia cura õ dona ni õ d'õyella que lo mon fia fino folament en fer ve

alteracio. ¶ vell l'Emperador triff e amarch hi en los meso barrero dico tanta doloz tema de sentir. ¶ mozt cruel hi q' f'p' e cõ novõs pit am q' que deligat d'at ago el perdoe lo finimert e caygue finome en lo punt de la filla. ¶ o dol e lo cru fon tan gran per tot lo palau que era cola de gran admiracio de veure je de boir lo plant que los g'ra febst en e fon mozt major que lo p'nnert ¶ tant qui l'ana douail lo poude sperant les bestes quant les hi pot tarten fent tan grana crito que pa zia que lo cel ne degues venir: defé pacia de causalcar ab molta doloz e pallio q' pallianze la pena li aug mena d'upzante que no fon en da de la p'ncella. ¶ polt pzo vna for rabara de marre gebeline: enbo licalay entom òla cama perque fre bor noy entrao: e art en la milloz manera que pogueren anaren fins al postal de la iustat. ¶ le g'rat deo conegueren a ¶ tant e dema nardi atal boia bon anaua. ¶ e ell reþoo que anaua abellitar al seuo canalay per veure com flauen: per go com la sua parmba deua effer mozt p'ndia per anar al camp. ¶ los postos li foren p'nciamert vberro ¶ ¶ tant feu son cam. ¶ om aque ren caualcaba mja legua dix. ¶ i tant gran d'upre t'ndõ que ala seny oza ¶ p'ncella no haja legut algui dan que lo ¶ Emperador li haia fet per causa mja: vull hi tomar pech iudarli si necessari ho haurea de lo ¶ g'comte per ma fe vos flau en gentil punt dix per ajudarli. ¶ Seny o ¶ g'comte dix ¶ tant si ja nom

sent mal negu: car vos sabeu que lo maior mal fa cessar lo menoz: per go yous clam merce que tomen a ia ¶ iustat si en res lo podem valer. ¶ los haueu percut lo seny o fou del tot tomat fol dix lo ¶ g'comte ell nos pot tenir e vol tomar ala ¶ iustat: per go que lo ¶ Emperador e toto los altres bajen a conegere e a sentir lo vostre desait: haurem pouo afer en dissimularlo ala gent per go que culpa ni carredõ no ha jaue fins cert que si de ac vos ne toman de mozt o aletiat no poden effer de l'ure. ¶ g'olat care que tor ago fia q' vos v'namo en talho dix ¶ i tant que yo qui he fet, lo mal queu potze la penca la mia mozt haure per be f'p'caõa puic per tan virtuosõ seny oza yo myra. ¶ hom ajut deu dix lo ¶ g'comte li vos hi toman encara que yo y'abeu polat f'p'caõa com noy eo lo ¶ d'uchõ li reo sent que fia en bon ho en defozõ de la ¶ g'ra m'cella que ell noli auer ara podeu veure aque venen les triffes amoz: anem si voleu e no fligam pouo act: car tant com meo flam ni betenim tempo eo meo dà per auos. ¶ tra fen me vna gracia dix ¶ i tant puic nom voleu segar tomar que vos quey aneuz si en negu qui dan li vulla ferbo agues reptat õ ferli q' myre: toto e no fia p'zo negu a merce. ¶ at lo ¶ g'ra ¶ i tant al ¶ g'cõte fon foizat õ toe mar ala ¶ iustat e al girat dix dix q' ¶ i tant non hoibí man ¶ polt ho entoz: m'õ deu no f'g'averit q' yo haia cura õ dona ni õ d'õyella que lo mon fia fino folament en fer ve

alteracio. ¶ vell l'Emperador triff e amarch hi en los meso barrero dico tanta doloz tema de sentir. ¶ mozt cruel hi q' f'p' e cõ novõs pit am q' que deligat d'at ago el perdoe lo finimert e caygue finome en lo punt de la filla. ¶ o dol e lo cru fon tan gran per tot lo palau q' era cola de grã admiracio de veure e de boir lo plant que los g'ra febst en e fon mozt major q' lo p'nnert ¶ tant qui l'ana douail lo poude sperant les bestes quant les hi pot tarten fent tan grana crito que pa zia que lo cel ne degues venir: defé pacia de causalcar ab molta doloz e pallio que pallianze la pena li aug mena d'upzante que no fon en da de la p'ncella. ¶ polt pzo vna forrabara de marre gebeline: e en boicalay entom òla cama perque fre bor noy entrao: e art en la milloz manera que pogueren anaren fins al postal de la iustat. ¶ le g'rat deo conegueren a ¶ tant e dema nardi atal boia bon anaua. ¶ e ell reþoo que anaua a delictar alo fe' ¶ canalay per veure com flauen: per go com la sua parmba deua effer mozt p'ndia per anar al camp. ¶ los postos li foren p'nciamert vberro e ¶ tant feu son cam. ¶ om aque ren caualcaba mja legua dix. ¶ i tant gran d'upre t'ndõ que ala seny oza ¶ p'ncella no haja legut algui dan que lo ¶ Emperador li haia fet per causa mja: vull hi tomar pech iudarli si necessari ho haurea de lo ¶ g'comte per ma fe vos flau en gentil punt dix per ajudarli. ¶ Seny o ¶ g'comte dix ¶ tant si ja no

sent mal negu. ¶ car vos sabeu que lo maior mal fa cessar lo menoz: ¶ per go yous clam merce que tome ala ¶ iustat si en res lo podem valer. ¶ los haueu percut lo seny o fou del tot tomat fol dix lo ¶ g'comte ell nos pot tenir: vol tomar ala ¶ iustat: per go que lo ¶ Emperador e toto los altres bajen a conegere a sen / er lo vostre desait: haurem pouo a fer en dissimularlo ala gent: per go que culpa ni carredõ no haia. ¶ e fia cert que si de ac vos ne toman de mozt o aletiat no poden effer de l'ure. polat care que tot ago fia que vos dita no es talho dix ¶ i tant q' yo qui he fet lo mal queu potze la pena e la mia mozt haure per be f'p'caõa puic per tan virtuosõ seny oza yo myra. ¶ hom ajut deu dix lo ¶ g'comte li vos hi toman encara que yo y'abeu polat foia. ¶ e com noy eo lo ¶ d'uchõ li reo sent que fia en bon ho en defozõ de la ¶ g'ra m'cella que ell no li aube. ¶ tra peba veure aque venen les triffes amoz: ¶ inem ò volen no fligam pouo act car tant com meo flam ni betenim temps eo men dan per auos. ¶ tra fen me vna gracia dix ¶ i tant puic nom voleu segar tomar que vos quey aneuz. ¶ e si en negu qui dan li vulla fer ho haueu temtat de fer li que mayen r'õze no ha p'zo u e ga a merce. ¶ e art lo p'zo ¶ iustat al ¶ g'comte fon foizat õ tomar a la ¶ iustat: al girat dix dix que ti / tant non hoibí man ¶ polt ho en res. ¶ e art mon deu no f'g'averit q' yo haia cura de dona ni de d'õyella que lo m'õ fia fino folament en fer ve

seruieu L; partia] perfia L; correns] corrent L; k6r: aquí-ls] aquels L, aquils N1 V; que] qui L; ell] ells L; tant] tant L.

It is easy to see that, within each quire, outer formes were printed first, as was common in the fifteenth century.⁹ While the text was regularly set in two columns and forty-two lines, the number of lines varies more often in the inner formes of the quire. This variation is due to the unavoidable inaccuracies of casting off the text of an entire quire before composing it. When estimations deviated significantly from the actual composition, it was necessary to adjust the amount of text to be set on each page of the forme. There were different ways of making these adjustments. For instance, when there was too little text to be set and too much space available, the compositors would leave more space between chapters. When there was too much text to be set in too little space, they would heavily abbreviate the text. In certain desperate situations, they would simply eliminate portions of the text altogether.¹⁰

One way to adjust the text to the formes was to add or subtract lines per page. As compositors neared the end of the quire, their accuracy (or lack thereof) in casting off the text would become obvious, and the need to adjust would become evident and pressing. These adjustments can be identified in several quires in which the number of lines in the inner formes is higher or lower than the usual forty-two. When too little text was cast off for a quire, the number of lines in inner formes goes down. This is the case in quires f, g, h, m, r, s, y, and z.¹¹ In quire A, the inner formes even

⁹ See L. Hellings, *Texts in Transit: Manuscript to Proof and Print in the Fifteenth Century*, Leiden, Brill, 2014, pp. 58-61: 59.

¹⁰ S. Garza Merino, «La cuenta del original», in P.A. Escapa, S. Garza Merino, *Imprenta y crítica textual en el Siglo de Oro*, estudios publicados bajo la dirección de F. Rico, Valladolid, Centro para la Edición de los Clásicos Españoles, 2000, pp. 65-66, and 77-79; Rico, *El texto del «Quijote»: Preliminares a una ecdótica del Siglo de Oro*, pp. 89-93, 181-186; N. Harris, «Filologia dei testi a stampa», in A. Stussi (a cura di), *Fondamenti di critica testuale*, Bologna, Il Mulino, 2006, pp. 187-188; A. Lloret, «La formazione di un canzoniere a stampa», *Ecdotica*, 5 (2008), pp. 103-125; Idem, *Printing Ausiàs March: Material Culture and Renaissance Poetics*, Madrid, Centro para la Edición de los Clásicos Españoles, 2013, p. 149.

¹¹ f4v 42 ll. // f5r 41 ll.; g2v 41 ll. // g7r 41 ll.; g3r 41 ll. // g6v 41 ll.; g3v 40 ll. // g6r 41 ll.; g4r 42 ll. // g5r 42 ll.; g4v 41 ll. // g5r 40 ll. (moreover, the chapter rubric on g4v has an additional line of space before and after it); h4v 42 ll. // h5r 41 ll.; m4v 41 ll. // m5r 40 ll.; r4r 41 ll. // r5v 42 ll.; r4v 41 ll. // r5r 41 ll.; s3v 41 ll. // s6r 42 ll.; sr4 40 ll. // s5v 40 ll.; s4v 40 ll. // s5r 40 ll.; y4v 41 ll. // y5r 42 ll.; z4r a42 ll., b41 ll. // z5v 42 ll.; z4v 41 ll. // z5r 42 ll. On occasion, only one of the pages in a forme or one of the columns on a page would contain fewer lines, such as the very irregular quire t or the first formes of quire v: tr , a: 41 ll., b: 40 ll. // t8v 41 ll.; tiv 42 ll. // t8r 41 ll.; t2r 41 ll. // t7v 41 ll.; t2v 41 ll. // t7r 42 ll.; t3r 41 ll. // t6v 42 ll.; t3v a: 41 ll., b: 40 ll. // t6r 42 ll.; t4r 40 ll. // t5v 42 ll.; t4v 40 ll. // t5 r 42 ll.; v1r 40 ll. // v8v 42 ll.; v1v 40 ll. // v8r 42 ll.; v2r a: 42 ll., b: 41 ll. // v7v a: 42 ll., b: 41 ll.; v2v a:

feature surprisingly narrower columns than the outer formes do.¹² When too much text was cast off, some of the inner formes would have more than forty-two lines, as in quire i.¹³ The compositors tended to overestimate the amount of space needed, possibly aiming to avoid some of the more dramatic pitfalls of the process. By being relatively generous with paper (eight quires feature shorter columns in the inner formes, the last to be set), they could avoid having too much text for just so much space in a quire. (Only one of the quires ends with inner formes of forty-three lines.) If too much text was still left to be set in the last forme to be printed, the typesetter would need to either recast and reprint the entire quire (which would be unfeasible; that is, prohibitively expensive) or eliminate part of the text and thus irreparably maim the printed work. Pages in short-lined inner formes are also at times accompanied by wider spacing between chapters, and overextended inner forms also occasionally correlate with unspaced divisions between chapters (see Figures 14 and 15).

FIGURES 14 AND 15

N1, pages g4v (left) and i5v (right)

molta fureta que perbia: mes si et
palmetz totus tot et tria felleaque
mol pogueré decaualar fino ab la
fella en tempo. **L**icant fin corat ac
matz qui com itana feno leuare lo
dimat del cap. **E** parlament laire
caualer dona vn iust al **R**e: que
en aquila boza marea vola com
batre. **E** los jutges del cap digue
ren que no compem per res los oz
omacions del campcom en aquila
bia no li pomen fer oca moza: ni
en tota la femana: que en camp a
guiltes entar: fino los dies que e
tenz dice per fer armeo en liga o
ta vintanyz si ago nolo venia be: si
semen lloctar de anariz tota boza
que adis platen los foz. **E**ta
fina laun mozt vn caualer nostre
frate darme a bien que no artem
o toto bi moztemo tota venjarez
la mozt de aquit diguem los, ni
caualer. **L**o **R**e: fei fer molta
de bonoz ala fiquitara del mozt
caualer: qui com febenz a tota loo
alrezo. **L**om lo potanen alotzar
los tres caualer lo veliren de ver
meli ad robes de grana et tot quat
potanen era veniml significavem
jantze fena ploze ni fer negun fe
nyal de ritzoz.

capitol. lxxii.

Lom **L**icant ena en lo camp
ab los tres caualer lo foz apoz
laire de tota fon venjroz.

Le nit lo vna q era allig
nar p fer la bastalla: **L**icant
ferretament com po
gueren aquit fer no
perit la fenyosa voitra: que tota
loa toda nostra compaña bi fa
bellidimo reso de noialre paria
de **L**icant: e vn fratreoz seu amoz
Licant feu potar les banderes e
sobrevetre per adze per alo **R**e: e
batman: e eransa: deles amoz de
fon **L**icant: car los puzera fozen de
la **L**icant: ben armat puja sobe lo
caual empacamentar. **E**iquet ca /
ualler: qui es agi: resta rancat dime
vna camba: porque **L**icant lon
pregna mol: e tota fe perant que
los cil: **L**icant ana acompagnar
en la manza acostumada com de
fua es dit. **L**om fon dina la liga ja
troba vn caualer del fuz de bonoz
y fozien acortar fena rida: e ab ar
mo feno guarzo negia: podos en
contzo foz lo foz ni laire: que no
romperí fino ginto lanja. **L**a on
zema carrea **L**icant: lanja la fua
lanjaiz demana que lin bonalen v
na meo grafa: e ab aquella encon
cul ran fozque la liga no volge
foazer pietat de neguz pallat de lal
tra para que la lanja nos rompe: e
al pallat que **L**icant feu ab la lanja
en lo ref: al volge quel emall: feu:
la liga fe volta al enrezo fei mozt
gran damoze li obrí molt la nafca
que no agiera fer fi la lanja fe foz
compusa. **E**mpero qui hausa de el
frange lo poloz de caualer caryat
en terra et ab la boza fua mozt fei
ment erbausa. **L**icant decaualer

la gran insultra de **L**icant: que
vignoz aboz mozt: fozia
per boza lo **R**e: fere que deca boza
lozo coteque: e lo caualer fon dona
est deca enemico. **L**o **R**e: fere per
les parades del amoz caualer: lo
corone que li obuliere mana que
les potes folien ben guarzades e
la murella e ferezo emarzo qual
venia ab la cara molt alterada. **L**o
lo **R**e: fere lo ven banla fill toz. **E**
mal frate e puzoz caualerzo demt
deca ni lo odo en que ell potar: que
en les bozes d'opoztes e no bono
fuz per alrezo de religio eker fozia
del caualer: y tot bant la penencia q
est merezoz. **E**lenio volrezo ni
nullezo deca justia e poialo en lo
carze: e no li bono amezar. fno
nij-ongre de paz. **L**o **R**e: fere /
fenyosa voitra dig lo caualer no
foa acostumat de condeimar ane
gna fua que no fia boit: e si la rabo
que bare de ni no boia aremoze
la penazo vull ruz ad poictria la
pena bodaba. **E**lo **R**e: fere not
vull boit fino que manz que lo ma
namz mo fia tzeclar. **E** fenyoz
dig lo caualer: qui fere yo vintem
miaz q noyvolem boit: oz penil
que no pallat. **E**lenio: que la
fenyosa vñ mevolra hauz boit
e hauz me bonat la millioz comú
de tota la **R**e: digoz: car nooz bi
va fino la vna la dignitate que **R**e:
de tota la **R**e: digio. **E**peroz lo que
yo dire no es veritat: no vull altra
menya penafimo quem faqun lizar
dimo miaz ab vna mola al collar yo
vull mozt manz per manz me la
nostra **R**e: digio. **L**o **R**e: fere qui
ven que lo caualer tant fe justia

manana ill legation e dig: an ved
tem que fozaba dit. **E**lenio: q lo
caualer no es coia que adre fa q en
publico. **L**o **R**e: fere fon apartat to
ca la gir. **E** lo caualer feu puzicp
anal parit.

capitol. lxxiii.

Lom lo **R**e: fere de **R**e: oboz ab
tota la **R**e: digio fon betimaco per
vn caualer del odo.



Enyoz per la timmé
la e boma d'armia
e bonoz de noitze fe
nyoz deca fozia fe /
ra ala noitza ill digio
la mozt gracia que jamoz foz ane
gna. **E** en dema la fenyoz voitra fo
ra mozt e tota moztize de foz /
bi: tot lo noitze odo: la **R**e: nuz e
tot lo poole robar: bonoz e bonoz
les de lomozt: tot poit en total
defraco. **E** ego fenyoz lo poven
guatal boza per infuzmagne de
de aquit ferno rimit negun penil
per faluar la vna deca fenyosa vo
itra e de tota los freres deca **R**e:
ligio: e el total coia punio m /
rigozo la compozar ab mozt
paucencia: car meo fime mozt que
li la **R**e: digio fe hausa de perber.
Eno: e ill dig lo **R**e: fere que oi
gual la forma ni com fe deca fer:
car yo potomet afe de religio: que
la pena que deutes hauz e conze
nra en gran augment deca bonoz
miaz caliamen: car apoz de mi
yo fare lo mozt: de tot lo noitze
odo. **E** lo caualer dona del gnosil
en terra: e deca la ma: apoz dig.
La fenyosa voitra deca liber com
doo fratre deca nostra religio: g
nezo nooz tenen venus: que e con

42 ll., b: 41 ll. // v7r 42 ll.; v3r 42 ll. // v6v 42 ll.; v3v 42 ll. // v6r 42 ll.; v4r 42 ll. // v5v 42 ll.; v4v 42 ll. // v5r 42 ll.

¹² Notice the narrow columns on A3r // A6v, A3v // A6r, A4r // A5v, A4v // A5r.

¹³ i4r 42 ll. // i5v 42 ll.; i4v 43 ll. // i5r 43 ll. Moreover, the chapter rubric on i5v does not leave any blank lines between the chapters.

Solecisms and Lacunae

Having established that Martorell's novel was printed by formes and that compositors began by setting the outer folios of the quire and ended with the inner ones, we can identify and interpret phenomena that are particular to the transmission of texts in hand-printed editions. One is the solecisms, or grammatically defective sentences, which are apparent, among other places, in the innermost formes of the quire. Such sentences produce obscure *loci critici* and often seem to indicate that words or lines of the original text were skipped, whether intentionally or not. We do not want to suggest that every solecism was caused by the inaccurate work of a compositor: the printer's copy, its antigraph, and any earlier manuscripts could all have been the source of such errors.¹⁴ Nevertheless, there is a correlation among the nature of these errors, their location, and a step in the hand-printing process that could require an intense compression of the text. In short, solecisms in the inner formes do not appear to be coincidental and should prompt editors of Martorell's romance to consider the material features of the

¹⁴ Jaume Chiner noticed an example of textual error that may seem harder to ascribe to a manuscript copy or the printing process. Between chapters 271 and 272 (that is, on folio D6r, so not one of the innermost formes), an entire speech by the protagonist is missing (cf. J. Chiner, «El Tirant lo Blanch de Nicolau Spíndeler (1490), una edició fragmentària? A l'entorn de la seua estructura capitular», *Rassegna Iberistica*, 50 (1994), pp. 18-19). The *verba dicendi* at the end of chapter 271, as in many chapter endings in the *princeps*, introduces what would have been the words of Tirant, who is expected to take the floor: «Mas Tirant, mostrant ésser molt content del bon conhort e gràcia singular que de la Princesa obtesa havia, ab cara afable e gest humil li dix paraules de semblant estil» ('But Tirant, showing himself most pleased by the fine consolation and unique grace he had obtained from the Princess, with both a pleasing and humble mien, said to the Princess words such as the following'). However, instead of containing Tirant's speech, the beginning of 272 turns to a different matter: «En alegria de goig inefable fon posada l'ànima de Tirant com se véu en camí per poder posseir la corona de l'Imperi grec per mitjà de les novelles esposalles» ('Tirant's soul was in such joyful and ineffable bliss when he realized he was on the road to obtaining the crown of the Greek empire through marriage'). An alternative explanation would be that this ending was added in the printing shop, as would occasionally happen for different reasons. See, e.g., R. Ramos, «Problemas de la edición zaragozana del *Amadís de Gaula* (1508)», in A.B. Carro Carvajal, L. Puerto Moro, M. Sánchez Pérez (eds.), *Libros de caballerías (de «Amadís» al «Quijote»): Poética, lectura, representación e identidad*, Salamanca, Seminario de Estudios Medievales y Renacentistas, Sociedad de Estudios Medievales y Renacentistas, 2002, pp. 325-341, and Rico, *El texto del «Quijote»: Preliminares a una ecdótica del Siglo de Oro*, pp. 198-204.

princeps when examining the *loci critici* of the work. We will discuss a few cases below.

First, we will focus on a sentence in which the main clause is missing. The passage appears in the right column of vr5, toward the top, in chapter 172 of the romance. Here, Carmesina is encouraging Tirant to stop extending his sojourn with her and, instead, act on a letter from the battlefield, which begs him to return and captain the troops. Carmesina mentions a parallel incident in the life of Alexander the Great, in which Alexander abandoned the distractions of love to honor his military prowess:

E tal cavaller com aquest portava devisa de virtut en sa companyia, axí volria yo que vós fésseu, e serà forçat la vostra persona sostinga dans e congoxes ab tanta pèrdua de vostra honor si us aconortau de aquella, mas justa excusa no teniu per al que m'haveu ofesa, perquè los hòmens envejosos de nostra pròspera fortuna de lur poder [no] perdessen la conexença, [ha plagut hajam pres aquests treballs], però la gran stima nostra egualment perdent fa adversa nostra fortuna.¹⁵

The missing clause in this passage has been emended thanks to Martorell's imitative writing, which literally draws from Joan Roís de Corella's *Lletres d'Aquil·les a Políxena*.¹⁶ Martorell's source supplies us with a text («ha plagut hajam pres aquests treballs») that renders the sentence grammatically correct.

Second, we will consider a passage from a page with an extended line count, one from an inner forme in quire i. This page includes columns of more than forty-two lines, showing that the compositor considerably overestimated the amount of text that could fit into the quire. This miscalculation alerts us to the fact that, in the setting of type, textual accidents may have occurred during the printing of that quire, particularly of its inner formes, and that we should watch carefully for them. That, in fact, is the case here: there is a grammatical anomaly in a sentence in the last lines of the outer column of one of the last folios to be set, 15r, in chapter 98 (see Figure 16).

¹⁵ Here and elsewhere, we quote from our edition in progress of the work.

¹⁶ See A. Annicchiarico, *Varianti corelliane e 'plagi' del «Tirant»: Achille e Polissena*, Fasano, Schena editore, 1996, p. 87.

FIGURE 16
Lacuna in 15r (N1)

re	manera no li volta fer obrir. Esta
al	na allí vn caualler molt antich que
lo	dit al Mestre. Senyor perq̄ vostra
lo	senyoria no dona audiència ha aq̄st
ar	frare Simó de far: a veguades se se
da	guetxen coses en vna hora: q̄ no es
os	deue en mil anys: aquest caualler
si	ja sap la peña que li va en lo que ha
ta	comes: no l'ingau per tan foll que
re	sens causa ell vulla entrar en aq̄sta
da	hora puix al matí poria entrar segū
al	rament: p̄q̄ tendria per bo q̄ guardades
as	les portes: dalt per les torres les gu
en	ardes stigue armats e ben provehuts
re	de grosses canteres: car senyor yo he
au	vist en mon temps: si no aguessen uberta
ria	la porta del castell a la hora de la mija
un	nit lo castell de Sanct Pere se perdia p̄

In this passage, the knight Simó de Far tries to enter the city of Rhodes after the gates are closed. He wants to deliver news of an imminent attack from the Mamluk army, which is being aided by the Genoese. But Simó de Far meets resistance from the guards and the master of the city, due to the lateness of the hour. In the sentence that contains the *lacuna*, an old, revered knight advises the master of the city to let Simó de Far enter, but the text of the *princeps* does not contain the full recommendation.

[15r] Senyor, per què vostra senyoria no dona audiència ha aquest frare Simó de Far? A veguades se segueixen coses en una hora que no s'esdeve[nen] en mil anys. Aquest cavaller ja sap la pena que li va en lo que ha comès, no l'ingau per tan foll que sens causa ell vulla entrar en aquesta hora, puix al matí poria entrar segurament. Per què tendria per bo que, guardades les portes e dalt per les torres les guardes stiguen armats e ben provehuts de grosses canteres[, *li volguésseu obrir*]. Car, senyor, yo he vist en mon temps, si no aguessen uberta la porta del castell a la hora de la mija nit, lo castell de Sanct Pere se perdia per [15v] la gran multitud de turchs que y vengueren a hora incogitada, e hora per hora lo mestre, que Déus haja, lo socorregué e lo castell fon deliurat dels enemichs.

An early modern Spanish translator (Valladolid: Diego de Gumiel, 1511) also noticed that the passage was missing words and supplied a

reading that fixes the solecism and makes the sentence readable («le mandasen abrir»¹⁷). That is the text we have tentatively supplied in the above edition of the passage («li volguésseu obrir»).

While these emendations are ours, previous editors have also identified solecisms in the last folios to be printed in certain quires of *Tirant*. For instance, toward the end of the right (here, the inner) column of folio rr4v – one of the last formes printed in the quire – Martí de Riquer identified and emended a passage in chapter 148 (see Figure 17):

Aprés que lo Gran Conestable e Diafebus foren partits, los turchs staven molt desesperats com dues voltes eren stats desbaratats, maldient del món e de la fortuna qui en tanta dolor los havia posats, com trobassen per compte los fallien entre morts e presos més de cent mília hòmens. E stant ab aquesta ira, tingueren consell en quina forma porien dar mort a Tirant; per què fon deliberat que lo rey de Egipte [*la hi donàs*], per ço com era molt entès e en les armes més destre que negú de tots los altres, e dels moros millor, de II celles molt bon cavalcador, [e] armava's a la nostrada segons en Ytàlia se acostuma fer, ab sos penatxos e los cavalls encubertats.

Here, the Turks debate how to murder Tirant and decide that the king of Egypt would best fit the mission. However, the verb of the main clause is missing. Riquer resorted to the Italian translation of 1538, by Lelio Manfredi, to supply a reading («glie la desse»¹⁸) that makes the passage grammatical («la hi donàs»).

¹⁷ «Señor, ¿por qué vuestra señoría no quiere oyr a este frayre Simón de Far? Alas vezes se suele seguir cosas en vn hora que no vienen en mil años. Aqueste cauallero ya sabe la pena que merece por lo que ha cometido. No le tenga vuestra señoría por tan loco que sin causa él tenga gana de entrar en esta hora, pues ala mañana podría entrar seguramente, porque ternía por bien que guardando bien las puertas y en lo alto, por las torres, que las guardas estuuiesen armadas y bien proueydas de gruesos cantos, que le mandasen abrir.», fol. 53v.

¹⁸ «Poi che'l Contestabile & Diophebo furon partiti, i Turchi erano molto disperati che due volte erano stati rotti, & maladiceuano la fortuna che in tanto dolore posti gl'hauea & trouorno per computo che tra morti & persi, piu di .c. milia huomini li mancauano, & essendo in questa ira, tennero consiglio in quale forma potrebbono dar morte a Tirante. Onde fu deliberato che'l Re d'Egitto glie la desse.», fol. 102r.

FIGURE 17

Lacuna in rr4v (N1)

la a
amf
mèr
parè
ut: e
nfen
us é
fap.
: no
ven
ab
dls
rve
sa
co
da

tes eren fets de baratais mal dit
del mon e de la fortuna qui en tanta
dolor les ha via posats. E em tro
bassen per compte los fallien entre
morts e plors mes d' cent milia ho
mens: e fiant ab aquella ira tingue
ren consell en quina forma podien
ber mort a *Tirant*: per que fon de
liberat que lo *Rey de Egipte* pgo
com era mort entes e en les arties
mes destre que negu te tots los al
tres e dls moros milloz de.ii. cella
molt bon cauallce doz armades ala
nostrada segós en ytalha se acostia
fer ab les peaycs e los caualls en
suberrats. E gueren de acort que

FIGURE 18

Lacuna in m4r (N1)

tal senyo: mas en la mia peia los
cayguen tal fet entre les dents yo
agues dit o promes fer salvotans
morts que venit ameno de la pro
metia. E ar canalleria no es p' sino
donar fe de virtuofament obar: q
que *Ricart* donam la ma e anem
amorit com acavallers: e no figa
gi en tantes superflus paraules.
E *Ricart* yo fo content donam
la ma e troquam dls aygua: e anem
contra los enemichs dela fe. E sta
nem los dos cavallers en la aygua
dela mar quis dava fins als pits
per les lanças: darts: passadors: e pe
dres que ls tiraven: sino per sguart
de les galeres que ls fehen gran d
fensio. E com *Ricart* ven q *Tirant*
ixque fins ala voia dela mar per fe
rir en los moros: el lo tira dela lo
bueyeta e tomal dls la aygua e dig
yo no coets caualler en lo mo fers
temoz sino tne puerveig lo tra a lo
sa ifozat les acipola pmer lo pen
en la scala e yo lauo: e parare pmer
Lo *Rey* congoitanaas molt perq
aqueils dos ta singulars canallers
nos perdessem. E irat volguet fer
part dela honoz fon content d po

Com *Ricart* en presència del
Rey de França dig que combateria
a *Tirant* atora vitranja. E eos lo
Rey de França combate *Tirant*
de França: e apaxa roba la costa de
Turquia.

Cos los qui no tne
verdadeta noticia de
la honoz de aqst mo
mostren llur poch sa
ber: manifestant ab
llur boca aquell grosser parlar qui
dit. Ab la rabo de mon compare
men vaig. E no abuerint ni sabent
lo gentil tal ni virtuofa pratica de
nostres antecessors. Segons se lig
de aquell famos *Rey* *Zir* senyo
d' honz dela petita e gran *Castanya*
lo qual dona fi e compliment ala
pocpeta e pomposa taula rebona
hoiri tantes nobles e virtuofos ca/
uallers en ella seguerit: qui fozen co
neixebors e mereixebors d' tota ho
noz e gentile: e auoridoz de tot
engany: falcia e malbat: e si per art
de caualleria la cola era ben jntja
da: la honoz e la gloria de aqest
mon aqui ven elixt attribuda sino
m.iii.

The last example we will discuss is on page m4r (chapter 113). This passage is not located on the innermost forme but on the one next to it, in a segment of the column that is densely packed with type (see Figure 18).

E staven los dos cavallers en la aygua de la mar qui·ls dava fins als pits, [e] per les lanças, darts, passadors e pedres que·ls tiraven [foren morts] si no per sguart de les galeres que·ls fehen gran defensió.

This conditional sentence is incomprehensible without a consequent clause. The 1511 Spanish translator noticed the missing clause and emended the text («y fueran muertos»),¹⁹ which supplies us with a reasonable reading to correct the text.

The Printer's Copy and the Division of the Work into Chapters

We now turn our attention to the importance of considering the material source of the edition – the printer's copy (even if it is not extant) – to

¹⁹ «Estauan los dos caualleros en el agua del mar que les llegaua hasta los pechos por guardarse de las lanças, dardos passadores, piedras que les tirauan y fueran muertos sino porque de las galeras les ayudauan e defendían mucho», fol. 71r.

examine the division of the text into chapters. *Tirant lo Blanc* begins with a prefatory letter in which Martorell dedicates his romance to Ferrando of Portugal (1433-70), the son of King Duarte and Eleanor of Aragon. Ferrando is addressed as «rei expectant» ('waiting to be king'). This is a highly unusual form of address that some scholars have explained as a reference to Ferrando's expectations of ruling in North Africa rather than Portugal. Others have linked it to Ferrando's cousin Peter, who was appointed king of Aragon by the *Diputació del General* between October 1463 and January 1464, during the Catalan civil war.²⁰ In this context, Ferrando would have been next in line to the throne of Aragon. In any case, Ferrando never reigned and Martorell, who initially supported the *Generalitat* and was faithful to Peter of Portugal, switched sides in April 1464 and became loyal to John II. This means that he could only have dedicated a manuscript copy of his book to Ferrando during the first few months of 1464.²¹ Moreover, before his death in March 1465, Martorell pawned the manuscript of his romance to Martí Joan de Gualba, who had often loaned him money. The manuscript was then described as «hun libre appellat Tiran lo Blanch, lo qual és continuat en XXVII sisterns de full entregue, desligat» ('a book called *Tirant lo Blanc*, which is contained in twenty-seven sexternions of full folios, unbound').²²

In short, Martorell's very context-specific letter appears in an edition that was printed more than a quarter of a century after the letter was written, when both its author and addressee were dead, and long after the political loyalties promoted in its dedication were meaningful or consequential. Its existence is a reminder that the way in which we read his romance today ultimately depends on material and textual features

²⁰ See J.E. Martínez Ferrando, *Pere de Portugal, «rei dels catalans»*, Barcelona, Rafael Dalmau, 1960, pp. 18-20.

²¹ See R. Beltran, «Vida de Joanot Martorell», in *Història de la Literatura Catalana*, dir. de À. Broch, *Literatura Medieval, III. Segle xv*, dir. de L. Badia, Barcelona, Enciclopèdia Catalana - Editorial Barcino - Ajuntament de Barcelona, 2015, pp. 30-34, and J. Pujol, «La datació i la dedicatòria. L'infant Ferran de Portugal», in *Història de la Literatura Catalana*, pp. 107-109.

²² See J. Villalmanzo, J.J. Chiner, *La pluma y la espada: Estudio documental sobre Joanot Martorell y su familia (1373-1483)*, Valencia, Ajuntament de València, 1992, pp. 429-433.

²³ This does not imply that the presentation copy was a luxurious manuscript, for not all presentation copies were elaborate. When Galceran Martorell attempted to reclaim his brother's romance, Gualba alleged that the book was not worth the 100 *reals* Martorell obtained for pawning it: «és de poca valor, e no val los dits cent reals que son estats mutuats o prestats sobre aquell com sia cosa moble, en la qual no cau special obligació ne ypotheca» (Villalmanzo, Chiner, *La pluma y la espada*, p. 432).

of a source text that was not conceived of as a printer's copy but as a gift.²³ At the same time, Spindeler did not directly use this gift manuscript in his shop, but rather obtained a copy of it. Gualba, who died before the printing of the book was finished, provided that copy. An inventory of his household lists two copies of the romance: first, «hun libre cubert de pergami appellat lo *Tiran*» ('a book bound in parchment called *Tirant*'); then «n'i ha hun altre tot acabat, lo qual tenen per original los stampadors, e per lo qual ne tenen a donar x bolums com sien stampats, segons consta ab carta rebuda per lo discret en Johan Cavaller, notari, sots sert callendari» ('there is another complete manuscript that the printers are using as their original, for which they will provide ten copies of the work once it is printed according to a letter received by Discreet Notary Joan Cavaller at a certain date').²⁴ This second description verifies that Joan Rix de Cura, the bookseller who financed the printing, was bound to compensate Gualba with ten printed copies of the book in exchange for Gualba's supplying the press with the printer's copy of the romance. Gualba's heir did receive the agreed-upon payment, and the printer's copy of *Tirant* was returned to him on April 30, 1491.²⁵

Now, at some point, the text of the work was divided into chapters, rubrics were added to it, and these rubrics were eventually used to compile a table of contents. These editorial interventions either occurred during the making of the printer's copy or were the work of a corrector preparing the text for publication after the copy was made. The latter was common and, in our view, the case here.²⁶ Tellingly, the single surviving manuscript leaf of a copy of *Tirant* dating to the fifteenth century contains fragments of two chapters of the printed work. A blank space separates these chapters. Since no rubric appears between them, the manuscript could not be a copy of the edition, but rather a text very much like the one Martorell pawned to Gualba.²⁷ So while the text of the printer's copy of *Tirant lo Blanc* derived many of its features from

²⁴ See Martínez y Martínez, *Martín Juan de Galba, coautor del «Tirant lo Blanch»*, p. 82.

²⁵ Ivi, p. 59.

²⁶ See A. Grafton, *Inky Fingers: The Making of Books in Early Modern Europe*, Cambridge, MA, Belknap Press - Harvard University Press, 2020, pp. 34-39.

²⁷ The colophon of Spindeler's edition mentions a lady, Isabel de Lloris, as its patron. The manuscript leaf was located among documents of the Lloris family; see J.J. Chiner, *El viure novel·lesc: Biografia de Joanot Martorell (amb un fragment d'un manuscrit del Tirant lo Blanch)*, Alcoi: Marfil, 1993, pp. 169-175, 186-187. On the identification of this lady, see Ivi, pp. 166-169; and J. Torró, «Nota per a la identificació de la noble senyora dona Isabel de Lloris», *Tirant*, 16 (2013), pp. 373-374.

Martorell's manuscript, it is also a different text from its original, and uniquely so because of the editorial work that the press's corrector performed on it. These small distinctions, as we will see, are essential for modern editors of the work, who need to understand the sources and agents responsible for certain substantial features of the printed text in order to decide how to treat these features in their critical edition.²⁸

In our view, not only was the press's corrector most likely responsible for much of the division of the text into chapters, but the numbering of the chapters of the romance, and perhaps the addition of the rubrics, appear to have taken place while the book was being printed. The usual procedure would have been the following: chapters were segmented (indicated with a line on the printer's copy, as shown on surviving printers' copies), then a rubric was added next to most of them, and finally a chapter number was assigned. This last step took place after chapters had been cast off, as we will now show, so it would not be unlikely to presume that the other two steps would have also taken place after the work had been cast off.

Take, for example, chapters 243-246 (B3v-B5r). In this sequence, the *editio princeps* misplaced chapter 244, a short reply from the Princess to Tirant that should appear right after 246.²⁹ It is not apparent how the Princess's response got misplaced, although it seems likely that it occurred during the copying of the work. This bit of text could have been easily skipped and then added later in a marginal position that was accidentally placed out of order when printed.³⁰ Since the correct order

²⁸ Jaume Chiner has already argued that Martorell was probably not responsible for dividing the romance into chapters. To support this claim, Chiner gathered examples of the narrator's discourse and characters' dialogues that appear to be split between chapters, chapter titles that refer only to what occurs at the beginning of the chapter, and inexplicably short chapters (see Chiner, *El viure novel·lesc: Biografia de Joanot Martorell*, pp. 177-181).

²⁹ The second edition of the work, by Pere Miquel and Diego Gumiel (1497), noticed the error and attempted a correction that is not satisfactory. The one suggested here was first proposed in Lelio Manfredi's Italian translation of 1538 (ff. 165r-166r) and was adopted by Marian Aguiló (J. Martorell, *Libre del valerós e strenu cavaller Tirant lo Blanch*, ed. de M. Aguiló i Fuster, 4 vols, Barcelona, Llibreria d'Àlvar Verdaguier, 1873-1905) and by all later editors of the work except for Givanel (J. Martorell, *Tirant lo Blanch*, 2 vols., ed. de J. Givanel i Mas, Sant Feliu de Guíxols, Estampa de N'Octavi Viader Editor, 1920-1921) and Víctor Gómez (J. Martorell, M.J. de Galba, *Tirant lo Blanc*, 3 vols., ed. de V. Gómez, Valencia, Alfons el Magnànim, IVEI, 1990).

³⁰ For another case of marginal additions (in this case, to poetic works) that got misplaced when the work was printed see A. Lloret, «L'original d'impremta de l'edició de Tournon (1633) i un altre testimoni perdut de la traducció llatina d'Ausiàs March» in M. Garcia, F. Llorca, L. Martín, J.L. Martos, J.M. Perujo, G. Sansano (eds.) *Estudis en honor*

of the chapter sequence is 243, 245, 246, and 244, Martorell certainly could not have assigned these numbers to, and then mis-sequences, these parts of his romance.

FIGURE 19
Chapter 69, fol. 61r (N1)

senyors ho son venguts no ni ha
vengut negu qui ab tan gentil orde
sia vengut me acceptes acores
les grans. Com fore prop del Rey
del canal caren: e saluarenlo ab lo
cap: e ala Reyna perque es dona
ferdi vna poca reuerencia de genoll
E lo Rey e Reyna los reteren les
salutave comaren se a sentre. E los ca
uallers estiguere segurs sens fer ne
gun monimet mes de miga hoia
lino mirant lesnar e lo composit del
Rey e dela Reyna: e no era negu
quels pogues conetex: e els conet
ren amolsa art de los valalls es de
strangers. Com agueren de mirar
anor llur plaer: acollas ho dels par
ges aells ab lo leo q poraua per la
crenyella: e lo vn caualler mes en
la boca del leo vn scrute baixas ala
orella del leo: parlali: nos pogue
saber quel ditz. Lo leo ana deuers
lo Rey: e coneguel art com si fos v
na persona. Com la Reyna ven ve
nir lo leo solt no pogue star q nos
seus del costat del Rey: e totes les
donzelles ab ella. Lo Rey la po per
la roba e armalax: ditz que es tomas
siente q no era de pelar ni creure q
tals cauallers que fossen venguts en
la sua cort que ab animals aguesse
de emnar negu. E la Reyna mes
per sozia que per grat se torna en
son loch. E no era admiracio que
la Reyna se espantasse que cosa era
de remoreiarlo leo era tant dome
stich que no feya mal anegu. Lo
leo ana dret al Rey ab la letra que
poraua en la boca. E lo valeros
Rey sens temoz alguna li pres de
la boca lescrut. E lo leo prestament
se gira als deus del Rey. Lo qual
scrut era del temoz seguent.



Sipten per ser tota
aquella qui la present
carta veutan. Com
aquestos tres dars
mes son copareguts
en presencia del senar de Roma: e
del Cardenal de pis: e del Carde
nal de terra noua: e del Cardenal
de sanct pere de Lyobour: del Pa
triarta del Hierusalen: de Micer Al
berto de campo basco: e de Micer
Lubineo dela colonbasian request
ami norat per auctorisar imperial
que ses acte publico com aqueste
son cauallers de. lxxi. quarters: go
e o saber de pare e de mare: de au
e de auia: negu senyor del mon te
pochar nols pot per liatgenit pec
etrol negu. E per senyal de veritat
pos agi mon acostiar signe de no
tari publico. * Ambrosino de ma
tua. Dada en Roma a. ii. de May
any. M.

capitol. lxxi.

Com los. lxxi. cauallers germans
darmes se plentaren dauat lo Rey
de Anglaterra: los quals eren dos
Reys e dos Duches: e donarenli
per scrit lo que volien.



Cos lotey ague vista
la carta euen que par
lar no volien mana
q per scrit los respon
guesen. Lo secretari
son aqui prestament fe semblat
resposta. Que els fossen ben ven
guts en los regnes e terres: y en la
cort suae si res volien per llur plaer
honor o delit queu diguessen: que
g.

The sectioning of chapters 69-71bis – which contain the episode in which four knights use a tamed lion to deliver a challenge to the king of England – reveals additional features of the division of the work into chapters. Chapter 69 begins on folio 61r, on the first page of a quire (see Figure 19). Notice how the beginning of the chapter is marked with the

del professor Rafael Alemany Ferrer, Alacant, Departament de Filologia Catalana, Institut Interuniversitari de Filologia Valenciana, Universitat d'Alacant, 2023, pp. 273-281.

rubric «capítol .lxix. // Com los iiii cavallers germans d'armes se presentaren davant lo rey de Anglaterra, los quals eren dos reys e dos ducs, e donaren-li per escrit lo que volien» ('Chapter 69: How the four knights, brothers in arms, presented themselves before the king of England; they were two kings and two dukes, and they gave him what they wanted in writing'). However, the action described in the rubric begins earlier in the text. By this point, the first knight has already delivered the first written message with their first batch of requests. Notice how the first knight's letter appears directly above the rubric and is also indicated with an initial, which is how Spindeler marked the beginning of chapters. The action described in the rubric begins at the top of the second column of previous page, f8v, which happens to be the end of the previous quire, just before Diafebus announces the beginning of the episode: «Ara, senyor, recitaré a la senyoria vostra» ('Now, my lord, I will tell your highness'). Each of the following three chapters (70, 71 and 71[bis]) begins with the text of the remaining three messages written by each of the other three knights. There is a duplication in the number of the last of the chapters in the episode, which is also 71. The ensuing chapters are numbered consecutively, 72, 73, and so on.

We can draw several conclusions from these errors, which Givanel noted but left unexplained (1912: 30-32). First, the division of the text into chapters highlights the rhetorical wealth of Martorell's work, which must have been visually signaled in his manuscript with blank spaces and capital letters. This is clear in chapters 69-71bis, in which a particular discursive form – here, four letters – scaffolds the chapter division of the text. Thus, when dividing the text into chapters, the corrector must usually have resorted to the author's own division of the work, particularly in the sections devoted to the rhetorical and discursive forms: «raonament» ('discourse'), «rèplica» ('reply'), «resposta» ('response'), «oració» ('speech'), «lamentació» ('lament'), «reprensió» ('reprehension'), «suplicació» ('petition'), «consolació» ('consolation'), «sermó» ('sermon'), «lletra» ('letter'), «lletra de batalla» ('letter of challenge'), «capítol» ('chapter'), «vot» ('vow'), «jurament» ('swear'), «sentència» ('sentence'), «testament» ('will'). The rhetorical structure of the work, as highlighted in the printing process through its division into chapters, reflects how Martorell constructed his romance as an «opus oratorium maxime». That is, he wrote *Tirant lo Blanc* as a romance of chivalry and love but also as an example of oratory genres, epistolography, dialectics, and history, as Cicero famously defined it in *De oratore* 2.9 («Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae,

nuntia vetustatis, qua voce alia, nisi oratoria, immortalitati commendatu?»). As Martorell wrote in his prologue:³¹

Com evident experiència mostre la debilitat de la nostra memòria, sotsmetent fàcilment a obliuó no solament los actes per longitut de temps envellits, mas encara los actes freschs de nostres dies, és stat donchs molt condecant, útil e expedient deduir en scrit les gestes e històries antigues dels hòmens forts e virtuosos, com sien spills molt clars, exemples e virtuosa doctrina de nostra vida, segons recita aquell gran orador Tul-li.

(‘Since our immediate experience demonstrates the weakness of our memory, which easily forgets not only deeds of bygone times but also recent ones from our own days that are still fresh, it is therefore very fitting, useful, and appropriate, to write down the old deeds and histories of powerful and virtuous men, because they are clear mirrors, examples, and a source of virtuous learning for our own life, as the great orator Cicero wrote.’)

Second, a letter without a rubric was typeset as a chapter (though no chapter number or rubric was assigned to it), and the actual beginning

³¹ The definition of history as an «opus oratorium maxime» comes from Cicero’s *De legibus* 1.5; see J. Torrò, «Il romanzo cavalleresco tra letteratura antica e i romanzi cavallereschi e d’avventura francesi e borgognoni», in F. Delle Donne, J. Torrò (a cura di), *L’Immagine di Alfonso il Magnanimo tra letteratura e storia, tra Corona d’Aragona e Italia*, Firenze, SISMEL-Edizioni del Galluzzo, 2016, pp. 238-239. The Castilian translator of the romance recognized and highlighted this structure in the prologue of his work. Juan Manuel Cacho Bleuca has commented: «Las palabras preliminares del *Tirante el Blanco* proyectan el libro desde una tradición genérica, destacando los ‘autos’ y ‘razonamientos’ de su materia amorosa. La matización se ajusta al desarrollo de la novela, en la que encontramos no sólo unos desarrollos narrativos, sino también un gran despliegue retórico de razonamientos, parlamentos, debates, cartas, muchos de los cuales tienen como núcleo central el amor o la mujer. No parece lo más adecuado para interpretar el libro, de acuerdo con el contexto de su época, considerar estos últimos como los menos interesantes, pues tal apreciación no se corresponde con el interés puesto en su desarrollo por su creador o creadores, acordes con una época y con una estética. No olvidemos que las palabras preliminares de la traducción castellana están puestas como señuelo que incita a la lectura de la obra, por lo que no se hubieran destacado dichos aspectos de creer que no interesaban a los posibles lectores» (J.M. Cacho Bleuca, «El amor en el *Tirant lo Blanc*: Hipòlit y la Emperadriu», in *Actes del Symposion «Tirant lo Blanc»*, Barcelona, Quaderns Crema, 1993, p. 137). On the importance of rhetorical elaboration prior to humanist historiography and of Cicero’s example, see F. Delle Donne, «Da Valla a Facio, dalla prassi alla teorizzazione retorica della scrittura storica», *Reti Medievali Rivista*, 19, 1 (2018), p. 601, n. 7; and Idem, «Cronache in cerca d’autore: l’autoconsapevolezza come misura della professionalizzazione dello storiografo», in F. Delle Donne, P. Garbini, M. Zabbia (a cura di), *Scrivere storia nel medioevo: Regolamentazione delle forme e delle pratiche nei secoli XI-XV*, Roma, Viella, 2021, pp. 14-16, 23.

of an episode was missed. That is because, when the printing process was ongoing, chapters were tentatively located, and rubrics were placed on the margins of the manuscript – meaning that neither was part of the copy that Martí Joan de Gualba procured for the bookseller Rix de Cura. As the remaining printers' copies of incunables show, it was common to mark chapter divisions with fine lines and to place rubrics on the margins.³² In *Tirant*, chapter division often overlapped with the calligraphical and visual hierarchies of the hand-written text (that is, with its blank spaces and capitals). It is possible that the beginning of the letter was marked as the beginning of a chapter with a short line but that the sign was later disregarded once the rubric was added to mark the beginning of the chapter. At the same time, it seems clear that rubrics were not anchored between portions of the body of the page but were likely placed in the margins. In this case, the compositors must have missed the place where the rubric should have been and did not intentionally move it *ratio typographica*: folio f8v belongs to the first forme to be typeset in the quire, and accommodating one rubric more or less in the forme and quire should not have been a major problem. If it was accidentally skipped, that is because it was not placed in the body of the manuscript page, between chapters. It must have been floating in

³² See Sonia Garza's keynote speech on printers' copies of incunabula and post-incunabula at the BNE in June 8, 2022. At 2:32:30, Garza mentions the printer's copy of Alfonso del Madrigal's *Diez cuestiones vulgares*, of 1507 (Salamanca, Biblioteca General Histórica, MS 2014), whose titles were added in the margins to the printer's copy. The table of contents was also prepared on the basis of those rubrics, after the original had been divided into chapters (<https://www.youtube.com/watch?v=6rtgikkB13A>). On printer's copies, see P.A. Escapa, E. Delgado Pascual, A. Domingo Maldavi, J.L. Rodríguez Montederramo, «El original de imprenta», in P.A. Escapa, S. Garza Merino (eds.), *Imprenta y crítica textual en el Siglo de Oro*, estudios publicados bajo la dirección de F. Rico, Valladolid, Centro para la Edición de los Clásicos Españoles, 2000, pp. 29-64; S. Garza Merino, «El original de imprenta de la Primera parte del *Flos sanctorum* (Toledo, Diego de Ayala, 1578)», in J.M.L. Megías, C. Castillo Martínez (eds.), *Decíamos ayer...: Estudios de alumnos en honor a María Cruz García de Enterría*, Alcalá de Henares, Universidad de Alcalá, 2003, pp. 227-238; S. Garza Merino, «El *Tratado de las matemáticas* de Juan Pérez de Moya en la imprenta», in P.M. Cátedra, M.I. Paiz, M.L. López Vidriero (eds.), *La memoria de los libros: Estudios sobre la historia del escrito y de la lectura en Europa y América*, vol. 1, Salamanca, Cilengua - Instituto de Historia del Libro y de la Lectura, 2004, pp. 435-462; S. Garza Merino, «*Vida de San Gerónimo*: El texto en proceso de constitución», *Edad de oro*, 28 (2009), pp. 105-142, and Lloret, *Printing Ausiàs March*, pp. 129-156. On printers' copies of incunabula, a slightly different species, see Hellinga, *Texts in Transit: Manuscript to Proof and Print in the Fifteenth Century*, esp. pp. 8-101, in addition to Garza's keynote speech.

a blank space, perhaps in the margins or in an available portion of the page, such as near the end of the letter of the first knight.

FIGURE 20

Chapters 145-146, folio r8r (N1)

ment: puja al en la cambra e beia la
la ma: puz a la Emperadria e ala
excolia Jhincella. **E** o ague abaga
des totes les dames romana al Em
perador e dixi tor ço e quãt benevol
cio amor e voluntat de Tirant li
pientana. **E** lo demerillim senyor
ab cara molt asable lo rene. **E** puz
li dix: **D**iafeb^o senyor supliche ala
majestat vostra mie vulla posar en
libertat: car be es paxoner qui ap
sonero guardar: coz calcu o aquells
cõte sobre pujar son coratge o ma
jor dignitat que noblea no esse per
ço vulla la alteia vã acceptar los
per lo gran perill que tal comanda
ab si posar: car ley es feta per aquell
qui iols honra basta aconieruar la
sua honra: **E** o per los enrenetovist
lera yo haja reat: mon deute de fi
delitat lo q ainteres de part se guar
dara just o injust: acre se nomenara
e no gracia. **E** perq sia vist lo desig
meu ab la vã concordies rege als
notaris que me sia feta carta publi
ca pquien reste memoria en fozent
doz. **E** la senyora de gran excellencia
Jhincella del impi grech. **E** la egre
gia **S**tephãa de macedõia. **E** la
virtuosa **S**luda repolada. **E** la bel
la eloquia de **J**laer o mavida. **E**
la honesta prospera e benaventura
da dela senyora **E**mpadriu qui es
font o tots los labers virtuosos fa
gen ver testimoni de mi: com he re
cut mon deute ab los paxoners en
temps. **S**on leuat acre e lo **E**mpera
dor rebe los paxoners e parla molt
ab **D**iafeb^o demanãt li lo seu capt
pita qna honra: los sebia e coz los
cõtractauar: **D**iafeb^o li recita la pa
tica que ab elle fermaba havia. **E** la

noze lo **E**mpera: dor los feu posar
dins lo palau en les mes fozes toz
res que tenia. **E** om **D**iafebus veu
temps de parlar ab la **J**hincella e
na ala sua cambra e trobala ab totes
les siues dames. **E** om la **J**hincella
lo veu leuar del strabo e feu la via
suat: **D**iafeb^o cuyta lo paxer: dona
del genoll en la dura terra e beia li
la ma e dix: aquãta beada es de aquã
que la cessat vostra ha cõdemnat
en mie foz: paxer que no son aquãta
q yo así he posar: e les donzelles
acostaren se no li pogueren dir per
dupreã no hoysien lo q dixi: amas
pres lo per la ma e ataren se: aforce
e vna finestra. **E** om fozen alegats
la **J**hincella erida **S**tephãa. **E**
Diafeb^o feu principi a vni tal plat:



S la mar se romana
finta e la arena paper
yo pens no bastaria
o scriure lamo: la vo
luntat: **E** in fides re comenocida
que aquell prosper e virtuos: **E** unã
tram: ala majestat vostra: com to
tes les coles son vistes p la fi e aquã
mostra calcu qui es: e dona paxer
e cõdamna i gona les obres. **E** cõ
amor no sia major son perill: sino
atenyer lo mo: o gloria p pmi de
caualter valeros: e no deureu tant
amar la vita que de cõque: **E** la
mo: duntal e tan fozar: capta cõ
la alteia vã re. **E** om per la libemas
poch areia de aquell jo: n quell vos
veu. **E** recitare part de la vida illa
minaba no per los amichs: canal /
lera de molta stima: mi per los pre
sents ni encara per negnes altres.
E so es vna cosa negu sia merxer

Third, this ambiguity or relative indeterminacy in the chapter divisions also involves chapter numbers; for, although 71 was used twice, the subsequent chapters are numbered consecutively. As in the case of the misplaced chapter 244, it is clear that the division of the work into chapters was not Martorell's and that it was actively shaped during the printing of the work. We find additional proof on folio r8r, between chapters 145 and 146 (see Figure 20). Here, as in other character interventions at the beginning of a chapter (this would have been the actual chapter 146), Diafebus's speech is announced («E Diafebus feu principi

a un tal parlar») and marked with an initial, but there is no rubric or chapter number above it.³³ The beginning of the chapter seems to have been marked in the printer's copy, but no rubric was placed near it – or perhaps the compositors missed or skipped it, as also happened for the first of the knight's messages, just discussed.³⁴ A related example is chapter 161 (s6r), which carries no rubric but is placed directly after the text of a letter of safe passage, the short text included in chapter 160, and numbered as chapter 161. The end of a rhetorical piece constitutes the beginning of a new chapter, and this takes precedence over the content of the actual following bit of text.³⁵

It seems that numbers, and perhaps rubrics, too, were given to sections of the text within a previously cast-off quire. Errors in the numeration are not corrected in later quires, nor are they inconsistent with the numbering of chapters in quires that appear after those quires containing skipped rubrics or misnumbered chapters – as would be expected if someone had numbered all chapters before casting-off the text. A final clear piece of evidence of this numbering of chapters within cast-off quires – and the floating rubrics in the margins, prone to misplacement – can be found between chapters 45 and 51 (d7v-d8v). An initial without a chapter number is found on d7v. Thereafter, chapters numbered 45-49 follow (d7v-d8r), but number 50 is skipped. On d8v, one of the first folios to be composed, we find chapters 51 and 52. This is because, when the quire was cast off, the first skipped chapter on d7v was counted but not numbered. In being skipped, d7v-d8r reflect the mistake, but the numbers in d8v (which was set before d8r and d7v) carry the correct numbering.³⁶

³³ This *locus criticus* was pointed out in Givanel Mas, *Estudio crítico de Tirant lo Blanch*, p. 32.

³⁴ The same phenomenon can be observed between chapters 107 and 108 (l2v), in which a *verbum dicendi* («lo Mestre feu principi a un tal parlar» [‘the Master of Rhodes began to speak thus’]) precedes blank lines, a rubric («La oferta que feu lo Mestre de Rodes a Tirant de pagarli la nau» [‘The offer that the Master of Rhodes made to Tirant to pay for his ship’]) and an initial, but no chapter number. It is not included in the table of contents.

³⁵ When the table of contents was composed, the corrector used the first words of chapter 161 («Com Tirant tingue lo guiatge» [‘When Tirant got the letter of safe passage’]) and a totally made up or inexact phrase («ana a fer reverencia a la Princesa» [‘went to pay his respects to the Princess’]), which is not what Tirant does when he goes to see the Princess in this chapter.

³⁶ For an example of errors in chapter numbering that were created by the order in which the parts of a work were printed (in this case, for Cervantes's *Persiles*, from the

Together, these errors show that the process of printing the romance failed to materialize instances of the work's division into chapters that had been planned at an earlier point in time, but after the making of the printer's copy had already been completed. If the *princeps* were to be reedited, these mistakes should be noticed and emended accordingly, which would result in the appearance of additional chapters of the work that have never been identified in modern editions. At the same time, it is unclear if a critical edition of *Tirant* should undertake to restore the chapter divisions of the *princeps*, which is faulty and incoherent, as others have noted, and could be further demonstrated. Chapters underscoring the rhetorical variety of the work, for example, coexist with the articles of the Order of the Garter, which are each given a chapter of only a few lines (chapters 87-91, i1r-i1v); or the parts of King Arthur's speech, sometimes also very short, which are each given a chapter number (as in chapters 193-200, x4v-x5v); or even the ensuing episode of the vows, which apportions a chapter per vow (chapters 203-206, x6v-x7r).

These are some of the consequences of the process of printing by formes in the transmission of *Tirant lo Blanc*. Textual bibliography forces us to look at Martorell's romance from the perspective of the material text and to consider how and why it came to be in the book that contains it. We have examined the printed work in terms of formes, its printer's copy, and casting off, and have considered the contributions of the press's corrector to the form of the printed work. We have thus been able to interpret some of the already well-known but unexplained particularities of the romance and have identified new ones. Textual bibliography does not solve all the problems that editors of early printed texts face. But in complicating what so far appeared to be an opaque textual picture, it helps us make better-informed decisions when preparing a new critical edition of the text.³⁷

inner to the outer formes of a quarto in eights), see F. Rico, «Los dos capítulos séptimos del 'Persiles,' libro II», *RILCE: Revista de filología hispánica*, 23, 1 (2007), pp. 185-194.

³⁷ This article belongs to the research project "Cultura escrita cortés en la Corona de Aragón: materialidad, transmisión y recepción." PID2019-109214GB-I00. Ministerio de Ciencia e Innovación. We thank the Biblioteca Històrica de la Universitat de València for their permission to reproduce images of copy V of the incubale. We also would like to thank Lluís Cabré for his comments to an earlier version of this essay.

