

From lexical collation to significant omissions and paraphrases: New evidence for refining relations within the *Prick of Conscience* Group-IV Manuscripts¹

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The *Prick of Conscience* is known to have survived in 97 manuscripts of the Main Version, 19 of the Southern Recension, and about 50 short extracts. An initial collation of one lexical item in the 97 extant copies of the Main Version and subsequent comparison of another 109 items in 54 of these copies allow for identifying parallel variant readings throughout the poem's almost 10,000 lines. Those variants often transcend the word level affecting the line, the couplet, or more extensive passages. This paper contributes to refining textual relations within the Group-IV family of the work by showing distinct variance common to Dublin, Trinity College, 157 (D.4.11) (MV 21), London, Sion College, Arc. L. 40. 2/E. 25 (MV 49), and Shrewsbury, School, III (Mus. III. 39) (MV 95). Apart from unfolding and expanding the extent of the relationship pointed out by Lewis & McIntosh (1982), this research also proves that the hitherto unclassified London, Lambeth Palace, 492 (MV 48) is another member of the subgroup. To illustrate how the proposed subset relates to a version closer to the presumed original and other Group-IV witnesses, readings from the following London, British Library manuscripts are also provided for reference: Cotton Galba E. IX (MV 27); Harley 4196 (MV 34); Egerton 657 (MV 29); Additional 22283 (MV 40).

Keywords: *Prick of Conscience*; manuscript families; Group IV; textual relations; lexical collocations

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1. The *Prick of Conscience* manuscript families

The medieval popularity of the fourteenth-century spiritual poem *Prick of Conscience* (*PoC*) is attested to by a remarkable number of surviving copies. The revised list provided by Hanna & Wood (2013: 378–383) includes 97 manuscripts of the so-called Main Version (MV), 19 of the Southern Recension (SR), and 49 further copies containing fragments. Even though the MV texts have attracted more scholarly attention than the SR ones, more work is still necessary to satisfactorily overcome the multiple research challenges that their genealogical relations continue to present. Besides Morris's (1863) first—and, for a long time, only—edition of the poem, some of the most important contributions to our knowledge of the *PoC* are those by Britton (1979) and Lewis & McIntosh (1982).²

Britton (1979: 329) provided a tripartite stemma of the Yorkshire manuscripts: (1) the *a* branch, to which A (MV 44) and W (MV 96) belong, with no known descendants; (2) the *b* branch, which is that of the general manuscript tradition, with L (MV 46), M (MV 5*), and—lower in the tree—S (MV 49*);³ and (3) the *c* branch, from which R (MV 83) and *d*—the exemplar of G (MV 27) and H (MV 34)—derive with no known further ramifications.⁴ In their updated edition of Morris's work, Hanna & Wood (2013: lxx) slightly redefined Britton's stemma of the *b* branch by moving up S (MV 49*) next to M (MV 5*) and by placing them both in a lower position than L (MV 46). Thus, *b* represents the common ancestor of L, *e*—the archetype of S and M—and *f*, from which virtually all the other known copies appear to descend.

² For bibliography of previous studies on the *PoC*, see Lewis & McIntosh (1982: vii–xvi), from whom the numeric nomenclature is adopted. The letters follow Britton's sigla (1979). Morris's edition is mostly based on MV 27 (G), but the almost identical MV 34 (H) supplies the missing lines. For an edition of MV 57, see Morey (2012).

³ Contaminated or conflated manuscripts—as per Lewis & McIntosh (1982)—are marked with an asterisk.

⁴ Hanna & Wood consider that the absence of known descendants of the *ac* copies is due to the fact that they “appear to represent ‘private’ versions, relatively close to the author, but of quite local diffusion” (2013: lxvi).

McIntosh & Lewis (1982) improved and corrected earlier classifications based on Andreae's (1888)⁵ and assigned the MV copies to at least one of four groups. The manuscripts closer to the original text are in Group I. These are MV 44 and MV 96 on the one hand; MV 27, MV 34, and MV 83 on the other. A third subgroup within Group I includes MV 20, MV 60, and MV 5*,⁶ the latter being also related to MV 46 and MV 49*.⁷ The overly similar MV 11 and MV 14 constitute a fourth minor group,⁸ MV 3, MV 9, MV 10, MV 87, and MV 90*⁹ form a fifth larger subclass connected with MV 24* in Books I and II.¹⁰ MV 52 and the so-called 'erratic' MV 13* have not been assigned to any of the subsets mentioned above.¹¹

In Group II, three subclasses are identified. The first one includes MV 7, MV 19, MV 22, MV 53, and MV 85; the second one is the 'Key of Knowing' subgroup, with MV 8, MV 12*,¹² MV 33*,¹³ MV 41, MV 58, MV 64, and MV 86; and the third contains the 'Lollard' manuscripts: MV 35*,¹⁴ MV 51, MV 56, MV 61, and MV 73. In turn, MV 42 and MV 92 present similarities with both the 'Key of Knowing' and the 'Lollard' texts, whereas a few other Group-II copies—MV 5*, MV 13*, MV 24*, MV 32*,¹⁵ MV 39, MV 69 and MV 78*¹⁶—remain unclassified.

⁵ Andreae's classification (1888) was based on 18 British Library manuscripts. Subsequent studies by Bülbring (1891a, 1891b, 1897), D'Evelyn (1930), and Humphreys & Lightbown (1952) followed his groupings and added further identified manuscripts. See also McIntosh 1976 (1989).

⁶ MV 5* is a Group-I text, but its Book II begins like the Group-II manuscripts (Lewis & McIntosh 1982: 38).

⁷ MV 49* is a Group-I text up to line 2,850 (Book IV), where it becomes Group IV (Lewis & McIntosh 1982: 83). See more about this copy in Britton (1979) and Hanna & Wood (2013: xxx–xxxiii and lxiv).

⁸ For more information about these two manuscripts, see Lewis & McIntosh (1982: 44).

⁹ Lewis & McIntosh define MV 90* as "Group I until near the end of the text [...]. In Epilogue appears to become a SR text, along with MV 76, and ends with a SR explicit" (1982: 123).

¹⁰ MV 24* is Group IV from Book III onwards (Lewis & McIntosh 1982: 56).

¹¹ Lewis & McIntosh describe MV 13* as "appearing to shift relationships: Group II in Books II and IV, Group I in Book V, etc." (1982: 46).

¹² MV 12* appears as a Group-II manuscript in Lewis & McIntosh (1982: 44–45), but Carrillo-Linares (2016) redefines it as mostly Group IV.

¹³ MV 33* is Group II on ff. 23–129, and Group IV on ff. 1–22v (Lewis & McIntosh 1982: 66).

¹⁴ MV 35* is Group II to Book III and Group IV thereafter (Lewis & McIntosh 1982: 68).

¹⁵ MV 32* is Group III but Book II begins like the Group-II manuscripts (Lewis & McIntosh 1982: 65).

¹⁶ MV 78* is "Group III for Hands 1 and 2; Group II for Hand 3. No data for the exemplar of the text written by Hand 4" (Lewis & McIntosh 1982: 112).

Group III comprises a series of 15 manuscripts never accounted for by preceding scholars. Lewis & McIntosh (1982) found resemblance between MV 26 and MV 32* and between MV 17 and MV 38. The rest of the manuscripts in the group are MV 1*,¹⁷ MV 15, MV 16, MV 55, MV 66, MV 67, MV 74, MV 75, MV 76*,¹⁸ MV 78*, and MV 91.

Finally, Group IV is divided into several subgroups, three of which are very closely interrelated. One includes the Vernon and Simeon manuscripts—MV 70 and MV 40—as well as MV 18, MV 31, MV 36, MV 59, MV 77, and MV 82. Another one is the ‘Lichfield subgroup’, which may ultimately derive from MV 31. It includes MV 23, MV 45, MV 54, MV 57, MV 68, MV 88, and MV 89. The Vernon subgroup is also the ancestor of a third subdivision composed of MV 4, MV 24*, MV 63, and MV 72. As Lewis & McIntosh (1982: 8–9) pointed out:

There are a number of other subgroups among the Main Version manuscripts that have not been studied as carefully [...]. All of these subgroups need to be studied more thoroughly, and other new ones will doubtless come to light as scholars investigate the Main Version manuscript relationships further.

Although Lewis & McIntosh (1982: 45) described MV 12 as a Group-II manuscript, Carrillo-Linares establishes that it is, essentially, a Group-IV text, as it is closely related to the copies that she called the ‘Northern subgroup’ (MV 28, MV 29, MV 35*, MV 43, MV 62, MV 93, and MV 94); her study concludes that MV 12 only runs parallel to the Group-II ‘Key of Knowing’ manuscripts in Book V (2016: 85), where the ‘Northern subgroup’ is similar to MV 40 (Lewis & McIntosh 1982: 61).

Other connections observed—but not developed—are MV 6 with MV 76* and MV 81;¹⁹ MV 30 with MV 50; and MV 21 with MV 49* and MV 95 (Lewis & McIntosh 1982: 53). MV 1*, MV 25, MV 33*, MV 47, MV 48, MV 65, and MV 71 are also Group-IV manuscripts. Nevertheless, their relations within the group have not been further explored. The last set of *PoC* copies comprises MV 37, MV 79, MV 80, MV 84, and MV

¹⁷ MV1* “has characteristics of both Groups III and IV, perhaps a MS anterior to Group IV with additions supplied from a MS of Group III” (Lewis & McIntosh 1982: 34).

¹⁸ MV 76* appears to be Group IV to the beginning of Book V. It is Group III in Books V–VII; in the Epilogue it becomes a SR text, along with MV 90 (Lewis & McIntosh 1982: 110).

¹⁹ MV 76* is partly a Group-III and partly a Group-IV manuscript, which becomes a SR text in its Epilogue. This last feature is shared with MV 90 (Lewis & McIntosh 1982: 110).

97. Being just fragments that provide too little evidence, they also remain unclassified.

2. Subgroup hypothesis and methodology

2.1. The TLS1S2 subgroup

The alleged connections between Dublin, Trinity College, 157 (D.4.11) (MV 21), London, Sion College, Arc. L. 40. 2/E. 25 (MV 49*), and Shrewsbury, School, III (Mus. III. 39) (MV 95) are here first explored and unfolded through vocabulary collation in the *PoC*'s rhyming couplets. The initial comparison of 11 couplets where the word *dole* occurs in the poem constitutes the starting point for the contrastive study of these three copies in the context of their manuscript transmission, and especially of Group IV.²⁰ From this collation in all the available copies of the work, London, Lambeth Palace, 492 (MV 48) emerges as a possible addition to the—henceforth TLS₁S₂—subset.²¹ The subsequent comparison of textual representations of another 109 lexical items in 54 of the manuscripts—ranging from Groups I to IV—helps isolate, clarify, and expand the connections between MV 21, MV 49*, and MV 95 mentioned by Lewis & McIntosh (1982).

2.2. Lexical collation

The selection of the lexical items draws from the vocabulary realizations recorded for years for a Middle English lexical database at the University of Huelva.²² This work in progress includes searchable tables for 120 vocabulary items that were collected on the basis of their potentially dialectal nature, as they often show variation in the multiple extant copies of Middle English works. The *Lay Folks' Catechism* was the point of departure for collecting the items. The collection was later

²⁰ For a dialectal study of the item *DOLE* in the 97 manuscripts of the MV of the *Prick of Conscience*, see Garrido-Anes (2019).

²¹ Named after Trinity, Lambeth, Sion, and Shrewsbury.

²² The database, not publicly available, is held at <http://phpmyadmin.uhu.es>.

expanded to around 60 works.²³ The database now contains more than 66,000 occurrences altogether—including attestations, variants, and item omissions in parallel contexts—and it provides evidence from the different works' extant manuscripts, most of which are localized on linguistic grounds. The *PoC* database section holds information for 110 items²⁴ so far collected for 54 out of the 97 extant manuscripts.²⁵ The items were selected because they showed variation in the manuscripts of the work, and thus, they became a target for study. Although it is possible that, in some cases, the alternations were not dialectally induced, the items have become practical control elements. Carrillo-Linares & Garrido-Anes's database allows for identifying lexical variants and omissions throughout the almost 10,000 lines of the poem. Apart from its usefulness for the dialectal study of the Middle English lexicon, vocabulary collation also brings to light possible textual connections

²³ The works are the following: *Alphabet of Tales*, *Ancrene Wisse*, *Arthur and Merlin*, *Avowing of Arthur*, *Babees' Book*, *Benedictine Rule*, *Bevis of Hampton*, *Castle of Perseverance*, *Catholicon Anglicum*, *Chester Plays*, *Cursor Mundi*, *The Destruction of Troy*, *Dialogue between Vices and Virtues*, *Earth upon Earth*, *The Feast of Tottenham*, *Floris and Blanchefur*, *Gawain Poet*, *Genesis and Exodus*, *Gesta Romanorum*, *Gospel of Nicodemus*, *Hali Meidenhad*, *Havelok the Dane*, *Helle Sterne*, *Juliana of Cumae*, *Katherine of Alexandria*, *King Alexander*, *King Horn*, *Lay Folks' Catechism*, *Lay Folks' Mass Book*, *Life of Cuthbert*, *Life of Saint Anne*, *Mandeville's Travels*, *The Metrical Version of the Old Testament*, *The Mirror of Man's Salvation*, *Morte D'Arthur*, *Northern Homily Cycle*, *Octovian*, *Ormulum*, *the Parliament of the Three Ages*, *Piers Plowman*, *Poema Morale*, *Prick of Conscience*, *Prose Alexander*, *Fire of Love*, *Sawles Warde*, *Seven Sages of Rome*, *Siege of Jerusalem*, *Siege of Troy*, *Sir Amadace*, *The Owl and the Nightingale*, *Thornton's Medical Book*, *Towneley Plays*, *Wars of Alexander*, *William of Palerne*, *Wisdom*, *York Plays*, *Ywayn and Gawain*, other homilies and lyrics.

²⁴ From the 120 database items, the 110 occurring in the *PoC* are the following: ALKIN, AND (HAND), ANHEDE, ASSETHE, AY, BANEN, BIGGEN, BIHING, BILIFE, BISEN, BLINEN, BRAIDEN, CASTEN, CLOMSEN, CLOT, COMLY, CRAG, CRIBBE, CUNNING, DALE, DALK, DASED, DEREN, DIGHT, DIN, DINGEN, DINTEN, DOLE, DOTEN, DREGHEN, DROVEN, EGGEN, EKEN, ERR, FEL, FELE, FELLE, FELLY, FERLY, FLAIEN, FLITEN, FON, FORLUKEN, FORSAKEN, FRAISTEN, FRETT, FROUNT, GILERY, GLOWEN, GOULEN, GRETEN, GRISELY, HELDEN, HENTEN, HIDE, HOUSIL, ILL, IRKEN, KENEN, KIRK, LAIKEN, LAINEN, LAITEN, LAKEN, LETTEN, LIFTE, LITHE, LITHE, LOPPER, MERRRYNG, MIRK, MISTER, NEVEN, QUAINTESE, RAIKEN, ROGGEN, ROSYNG, ROUKEN, SAGHTEL, SAMEN, SANDE, SCULKEN, SELCOUTHE, SERE, SLAKEN, SLAVEREN, SLEGHT, SMORED, SONDEREN, SOUCHEN, STEDE, SWELTEN, SWINKEN, THARNEN, THOLEN, THRALLEN, THREPEN, TITE, TROWEN, UGLY, UNDERLOUT, WARN, WARNEN, WATHE, WERE, WLATSOME, WONEN, WONYNGESTEDE, YEMEN, YERNEN. The remaining 10 items are: BILOUKEN, DELVEN, FORHOUE, FOSTREN, GEREN, HANKEN, METHE, SUNDREN, THEWE, WISSEN.

²⁵ The manuscripts so far included in the database are followed by (DB) in the list given under the heading 'References'.

and effectively provides a general overview of the manuscript tradition.²⁶

2.3. Expanded collation: significant omissions and paraphrases

After retrieving from the database the lines where the aforementioned lexical items occur in the *PoC*, a broader analysis of their parallel realizations—occurrences, omissions, or paraphrases—needs to be performed. MV 21, MV 48, MV 49*, and MV 95 are then carefully examined alongside other Group-I and Group-IV manuscripts.²⁷ For a more reliable context, the aim is to expand the scope of the study beyond the word, the line, and even the couplet, by comparing the text surrounding the said lexical items. As Robinson states, one should initially “consider the manuscripts descending directly from a single node [...]. If the manuscripts descended directly from this single node really share a common ancestor below the archetype, then one should be able to identify a set of variants likely to have been introduced into that shared ancestor, and then descending to those manuscripts” (2013: 13).

Attention must be next drawn to the following types of variants: (1) those present in the copies derived from the shared ancestor; (2) those likely not to have occurred in the archetype; (3) and those rarely found in other manuscripts (Robinson 2013: 13). As Bordalejo and Robinson also indicate: “if we find a number of variants which are present, over and over again, in the same distinctive pattern of witnesses, then those variants are significant [...] It is also a crucial tenet [...] that we base our

²⁶ On the need to study the Middle English lexicon and word geography, see McIntosh 1973. For an extended explanation of the methodology and applications of their lexical database, see Carrillo-Linares & Garrido-Anes 2008, 2009, 2012.

²⁷ For granting me access to the manuscripts of the *Prick of Conscience* in microfilmed or digitized copies, special thanks are due to the following libraries: Edinburgh University Library, Dublin Trinity College Library, Oxford Bodleian Library, Lambeth Palace Library, and the British Library.

identification of what patterns of agreement are significant on the most complete collation possible (every word in every witness, or as close as we can manage) rather than any kind of sampling.” (2018: 37–38).²⁸

Combining the initial lexical collation with a contextual analysis of the words in question provides solid evidence to support the inclusion of MV 48 into the same subgroup as MV 21, MV 49* and MV 95. Due to the massive amount of data recorded while comparing the lines and couplets that emerged from vocabulary collation, this analysis mainly focuses on significant patterns of common textual omissions and their related paraphrases throughout the poem.²⁹

The current study evinces that despite some idiosyncrasies in the hitherto unclassified MV 48, it is possible to link this copy to one specific set of manuscripts within the larger Group-IV family. The singularities of the TLS₁S₂ subgroup are here illustrated by showing them side by side with MV 40 and MV 29. These two copies serve as examples of two of the larger sets of other Group-IV manuscripts: the Vernon-Simeon manuscripts (VS), on the one hand, and the ‘Northern subgroup’ (N) on the other. Readings from MV 27 or MV 34—the base and supplementary text for Morris’s edition (1863) and Hanna & Wood’s revision (2013)—are also provided as sample referents for Group I and the wider context. Dates and manuscript localizations have been updated from *E-LALME* (Benskin, Laing, Karaiskos & Williamson 2013), and line numbers correspond to Hanna & Wood (2013).

²⁸ As observed by Carrillo-Linares, “recent research in phylogenetics and cladistics could probably provide the tools to carry out a more systematic classification of the copies of the *PoC*. The task would require a team of specialised researchers in order to encode the transcriptions of all the manuscripts, discriminating and classifying all the possible variant types.” (2016: 81). See also Robinson (2016).

²⁹ Other shared or unique variants and minor omissions not associated with text abridgement have also been recorded. For reasons of space, though, they will be reserved for future discussion.

3. The manuscripts

MV 21 is an early fifteenth-century manuscript written in Northern Middle English. It begins defectively at line 446 and presents an abridged and occasionally paraphrased version. MV 49* is a late fourteenth or early fifteenth-century conflated copy lacking a few leaves (lines 5,321–5,447 and 6,720–7,034). Written in three different northern hands, it presents a Group-I text to the beginning of Book IV (line 2,850) and then becomes Group IV. Hanna & Wood suggest that MV 49* must have drawn from at least “two different exemplars, put to use to allow simultaneous copying of the text by three hands” (2013: xxxiii). The late fifteenth-century MV 95—in the language of Northwestern Derbyshire—begins some illegible lines before 4,917 and ends prematurely at line 7,539 in a significantly damaged copy. Lewis & McIntosh point out that MV 95 provides “little evidence to go on, but [is] probably Group IV” and seems “more a revision with lines omitted than a paraphrase” (1982: 128). About MV 21, Lewis & McIntosh highlight its “idiosyncratic readings” and its relationship with “MV 49* from line 2,850 on” and “to MV 95 in Books VI–VII” (1982: 53). They do not relate MV 48 to any other manuscript and categorize it, in very general terms, as “Group IV, though with a number of idiosyncratic readings” (1982: 82). This copy—with lines 5,868 to the end missing—dates from the late fourteenth century and was written in the language of South East Norfolk.

For reference to the broader tradition, readings from other late fourteenth-century manuscripts are also consistently given: MV 27 is the Northern English manuscript used as the base text by Morris (1863) and Hanna & Wood (2013); the also Northern MV 34 supplements MV 27 in the transcription of some unexpected missing leaves containing lines 1,538–1,579 and 6,923–9,210. These two Group-I witnesses “likely reproduced features from the same exemplar” (Hanna & Wood 2013: xxi). From Group IV, MV 29 is localized to North Lincolnshire. This ‘Northern subgroup’ text begins at line 608 and ends at 9,138. It is related, in Book V, to MV 40—the Simeon manuscript—, which was written in the language of North Worcestershire. MV 40 belongs to the ‘Vernon-Simeon’ subgroup, to which the ‘Lichfield manuscripts’ and other Group-IV texts are also related (Lewis & McIntosh 1982: 61).

4. Editorial policy

The explanatory abbreviations and symbols below are used in Tables 1–5 and in the manuscript quotations:

1. N stands for 'Northern subgroup'; VS is 'Vernon-Simeon subgroup', and 'TLS₁S₂' is the new subgroup. The same letter indicates the same reading; a different letter is a variant reading; • next to a letter shows variation within that reading.
2. Minor word order changes ('sall euen be' vs 'euen sal be'), minor omissions or additions (i.e. of 'and'), and lexical equivalents are not considered different readings unless they entail semantic or syntactically relevant implications.
3. N/A stands for 'comparison non-applicable' when the manuscript shows a Group-I text in that part; Ø = 'lines missing'; OC = 'omitted couplet'; OL = 'omitted line'; PC = 'paraphrased couplet'; PL = 'paraphrased line'.
4. [...] stands for 'illegible', 'damaged' or 'blurred part'.
5. Bold type is used for the manuscripts of the proposed subset.
6. Underlining highlights their shared distinct variants within Group IV.
7. In Middle English quotations, italics are used to draw attention to the database vocabulary items and their different realizations. Italics are also given in Latin lines. Capitalization means editorial expansion of manuscript abbreviations;
8. Single straight marks `´ indicate scribal insertion.
9. Square brackets [...] stand for illegible, damaged or blurred part of the text or blurred manuscript. Editorial reconstruction is only provided when the word is not entirely illegible or in case of an obvious spelling error.
10. For MV 27/34, the transcription is faithful to that in Hanna and Wood (2013); Hanna and Wood's punctuation and capitalization are adopted for the rest of the manuscripts.

5. Analysis

5.1. Initial collation

An initial collation based on the item DOLE alone seems to corroborate and expand the extent of the relationship suggested by Lewis & McIntosh (1982: 53). MV 21, MV 49*, MV 95, and—as here defended—MV 48 stand out in the whole manuscript tradition by sharing a consistent pattern of particular variant readings and line omissions within Group IV. As Table 1 shows below, conflation and manuscript damage frequently prevent simultaneous comparison of the four manuscripts.

Table 1. Collation based on DOLE

LINES (BOOK)	MANUSCRIPTS (GROUP-SUBGROUP)						
	MV 27/34 (I)	MV 29 (IV-N)	MV 40 (IV-VS)	MV 21 (IV- TLS ₁ S ₂)	MV 48 (IV- TLS ₁ S ₂)	MV 49* (I, IV- TLS ₁ S ₂)	MV 95 (IV- TLS ₁ S ₂)
1,166– 1,167 (II)	A	A	A	<u>B</u>	OC	N/A	∅
1,840– 1,841 (III)	A	B	B	<u>OC</u>	<u>OC</u>	N/A	∅
2,922– 2,923 (IV)	A	A	A	<u>B</u>	<u>B</u>	<u>B</u>	∅
3,218– 3,219 (IV)	A	B	B	A	[...]	A	∅
5,382– 5,383 (V)	A	B	B	<u>C</u>	<u>C•</u>	∅	<u>C</u>

6,107– 6,108 (V)	A	A	B	A	∅	A	A
6,709– 6,710 (VI)	A	A	A•	A	∅	A	A
6,873– 6,874 (VI)	A	B	B	C	∅	∅	B•
6,883– 6,884 (VI)	A	A	A•	A	∅	∅	A
6,889– 6,890 (VI)	A	B	B•	<u>C</u>	∅	∅	<u>C•</u>
7,328– 7,329 (VI)	A	B	B	<u>C</u>	∅	<u>C</u>	<u>C•</u>

Although other witnesses of the work omit larger sections that include lines 1,166–1,167, MV 48 appears to be the only *PoC* copy skipping this couplet alone (MV 27: “And alswa a dyme *dulful* dale / Þat `es´ ful of sorow and bale”). At this point, MV 48 and MV 21 cannot be checked against MV 95, given that its first 4,916 lines are missing. MV 49* is a Group-I text up to line 2,850 (see Appendix: Quote 1). Within the known MV transmission of the *PoC*, the omission of the couplet in lines 1,840–1,841 is exclusively shared by MV 21 and MV 48 (MV 27: “A *doleful* partyng es þat to telle, / For `þai´ luf *ay* togyder to duelle”). Whereas MV 49* still belongs to Group I in this part, the folio that could have contained the couplet is currently lost in MV 95 (see Quote 2).

Lines 2,922–2,923 are part of a leaf that MV 95 lacks (MV 27: “Þat þe saul sal hafe wyth *dole* and care / Until þe dome be gyfen, how he sal fare”). MV 21’s deviant reading in this couplet is also present in MV 48 and in MV 49*, which had turned a Group-IV manuscript 72 lines before this one (see Quote 3). As opposed to the reading shared by the other two Group-IV manuscripts, MV 21 and MV 49* do retain the original one in lines 3,218–3,219 (MV 27: “Grete *dole* þay mak somtyme and

sarowe, / For þai may nathyng begg ne borwe"). Due to MV 95's lost leaves, its relationship with MV 21 from Books I to IV and with MV 49* in Book IV cannot be described. Unfortunately, this part is illegible in MV 48 (see Quote 4).

In lines 5,382–5,383, MV 21, MV 48, and MV 95 share a particular reading involving the Group-IV omission of 'and dole', alongside the additional replacement of 'aght' with 'shall' (MV 27: "What dred and *dole* aght synful haf þan? / Parfor þos says þe haly man"). MV 49* lacks some leaves in this section. No other manuscript in the whole MV transmission seems to contain this exact reading except for MV 90, a Group-I text dated to the early fifteenth century. 'Sent Jerome' is only mentioned in MV 48 (see Quote 5). MV 21, MV 49*, and MV 95 agree again in lines 6,107–6,108. Their readings and that of MV 27 ("Þe day of crying and of *duleful* dyn, / 'Þe day of sorow þat never sal blyn") are alike. MV 29 is similar, except for the lexical variant 'murnynge', a synonym for the original word. MV 40 reads 'noyse' instead of 'cryynge'; its wording differs from the others in the last half of the couplet's second line. This section of the work is missing in MV 48, which ended at line 5,868 (see Quote 6). These manuscripts are virtually identical in lines 6,709–6,710 (MV 27: "Þis es on Inglys þus to rede, / Þe dede þam sal *dolefully* fede"), except for MV 40's inclusion of a subject pronoun instead of the noun phrase 'Þe dede'. The five Group-IV copies additionally share the slightly altered word order (see Quote 7).

MV 21 provides an idiosyncratic reading in the first half of the couplet in lines 6,873–6,874 (MV 27: "Þai sal *duleful* crying and sorow here, / For saynt Austyn says on þis manere"). Unfortunately, this wording cannot be compared with the incomplete text of MV 48 or with MV 49*, which lacks three leaves in this section of Book VI. Thus, it is impossible to determine whether the deviating part in MV 21 is unique or could have been inherited from a shared exemplar with MV 48 and MV 49*. MV 95 is not related here, as it is more similar to MV 29 and MV 40 (see Quote 8). In lines 6,883–6,884 (MV 27: "And þe sorow and *dule* þat þai sal make / Sal nevermare þar cees ne slake"), all the readings are alike, except for the word 'deuel' in MV 40, which may

have resulted from misreading the source due to the similarities between the two words (see Quote 9).

MV 21 and MV 95 are more related to MV 29 than MV 40 in the first line of the couplet in 6,889–6,890 (MV 27: “And þat þat heryng haf of *duleful* dyn / To eke þair payn for þair sin”). However, the two former deviate from the rest of the manuscripts in their second line. On the one hand, MV 21 and MV 95 share their phrasing of the last part of line 6,890 – “neuer sall blyn”. On the other hand, MV 95 shows a unique reading in the first half: “That ey shall last” (see Quote 10). MV 21, MV 49*, and MV 95 differ from MV 34, MV 29, and MV 40 in their almost identical deviant reading of the couplet in lines 7,328–7,329 (MV 34: “In helle salle be þan + *dolefull* dyn / Omang þe synfull þat sall dwell þarein”). Inherited or original eyeskip could have caused the omission of FULL in MV 95 (see Quote 11).

Apart from the fact that MV 49* begins as a Group-I text, the missing lines in MV 48, MV 49*, and MV 95 prevent comparison of the DOLE lines in the four manuscripts simultaneously. However, the collation in groups of two or three out of the four manuscripts suggests that despite some unparalleled readings in MV 21, MV 48, and MV 95, the four manuscripts tend to follow a similar deviating pattern from Group I and the other Group-IV subgroups. Furthermore, MV 95 seems to also share group with the other copies in Book V and not only in Books VI and VII, as observed by Lewis & McIntosh (1982: 128). Nevertheless, a more exhaustive contrastive analysis of the four copies is necessary to refine the extent of their relationship and to confirm or discard the inclusion of MV 48 in the subgroup.

5.2. Expanded collation

Following the preliminary approach, the collation of another 109 lexical items—available in the database for 54 of the *PoC* manuscripts—eases the task of identifying potential points of agreement and divergence in the work’s transmission from beginning to end. After moving from the

word level of the database to that of the line, the couplet, and larger sections of the manuscripts themselves, the parts containing omissions that entail substantial abridgement are placed side-by-side in Tables 2–5. As described below, those omissions often involve paraphrasing, which is sometimes used as an additional text reduction strategy.

Table 2 displays the entire sequence of omissions found from line 1 to 2,850. Given that MV 49* is a Group-I text in that part of the poem, this copy cannot be considered for the collation of Books I, II, and III to a portion of Book IV. MV 95 is also disregarded for the study of these lines, as it lacks the corresponding leaves. The comparison between MV 21 and MV 48 is generally possible along this section, even if MV 48 is frequently blurred.

Table 2. Books I–Book IV (lines 1–2,850)

LINES (BOOK)	MANUSCRIPTS (GROUP-SUBGROUP)						
	MV 27/34 (I)	MV 29 (IV-N)	MV 40 (IV-VS)	MV 21 (IV- TLS ₁ S ₂)	MV 48 (IV- TLS ₁ S ₂)	MV 49* (I, IV- TLS ₁ S ₂)	MV 95 (IV- TLS ₁ S ₂)
632– 633 (I)	A	A	A•	<u>OC</u>	<u>OC</u>	N/A	∅
860– 863 (I)	A	A•	B	<u>1 OC</u> <u>+ 1 PC</u>	<u>1 OC</u> <u>+ 1 PC</u>	N/A	∅
1,086– 1,091 (II)	A	B•	B	<u>3 OC</u>	<u>3 OC</u>	N/A	∅
1,094– 1,095 (II)	A	B	B•	<u>OC</u>	<u>OC</u>	N/A	∅

1,186– 1,087 (II)	A	A	A	<u>OC</u>	<u>OC</u>	N/A	∅
1,358– 1,361 (II)	A	B	B	<u>2 OC</u>	<u>2 OC</u>	N/A	∅
1,472– 1,475 (II)	A	B	B	<u>2 OC</u>	<u>2 OC</u>	N/A	∅
1,500– 1,503 (II)	A	A	B	<u>2 OC</u>	<u>2 OC</u>	N/A	∅
1,786– 1,789 (III)	A	B	B	<u>1 OC</u> <u>+ 1 PC</u>	<u>1 OC</u> <u>+ 1 PC</u>	N/A	∅
1,804– 1,807 (III)	A	A	A•	<u>2 OC</u>	<u>2 OC</u>	N/A	∅
1,808– 1,817 (III)	A	B	B•	<u>3 PC</u> <u>+ 2 OC</u>	<u>3 PC</u> <u>+ 2 OC</u>	N/A	∅
1,820– 1,821 (III)	A	B	B•	<u>OC</u>	<u>OC</u>	N/A	∅
1,844– 1,851 (III)	A	A	A	<u>4 OC</u>	<u>4 OC</u>	N/A	∅
1,938– 1,841 (III)	A	1 OC + 1 PC	1 OC + 1 PC	<u>2 OC</u>	<u>2 OC</u>	N/A	∅
1,974– 1,975 (III)	A	A	B	<u>OC</u>	<u>OC</u>	N/A	∅

2,090– 2,099 (III)	A	B OC (92–93)	B• OC (92–93)	<u>5 OC</u> <u>> 1 PC</u>	<u>5 OC</u> <u>> 1 PC</u>	N/A	∅
2,206– 2,215 (III)	A	A 2 OC (8– 11) > 1 PC+1 OC (14–15)	A 2 OC (8– 11) > 1 PC+1 OC (14–15)	<u>5 OC</u>	<u>5 OC</u>	N/A	∅
2,292– 2,297 (III)	A	A 2 OC (92–95)	A• 2 OC (92–95)	<u>2 OC</u> <u>+ 1 PC</u>	<u>2 OC</u> <u>+ 1 PC</u>	N/A	∅
2,350– 2,351 (III)	A	B	C	<u>OC</u>	<u>OC</u>	N/A	∅
2,430– 2,435 (III)	A	A 2 OC (30–33)	A• 2 OC (30–33)	<u>2 OC</u> <u>+ 1 PC</u>	<u>2 OC</u> <u>+ 1 PC</u>	N/A	∅
2,440– 2,453 (III)	A	B 1 OC (44–45)	B 2 OC (44–45; 48–49)	<u>5 OC</u> <u>+ 2 PC</u>	<u>5 OC</u> <u>+ 2 PC</u>	N/A	∅
2,458– 2,467 (III)	A	A• 2 OC (60–61; 66–67)	A 2 OC (60–61; 66–67)	<u>5 OC</u>	<u>5 OC</u>	N/A	∅
2,722– 2,729 (IV)	A	B 2 OC (22–25)	B 2 OC (22–25)	<u>B</u> <u>2 OC</u> <u>(24–27)</u> <u>> 1 PC</u>	<u>B•</u> <u>2 OC (24–</u> <u>27)</u> <u>> 1 PC</u>	N/A	∅
2,746– 2,749 (IV)	A	B	B	<u>2 OC</u> <u>> 1 PC</u>	<u>2 OC</u> <u>> 1 PC</u>	N/A	∅
2,836– 2,837 (IV)	A	B	B	<u>1 OC</u>	<u>1 OC</u>	N/A	∅

In lines 860–863, both MV 21 and MV 48 share the omission of the first couplet (MV 27: “Als wa say, nathyng es swa ugly / Als here es a mans dede body. / And when it es in erth layd lawe, / Wormes þan sal it al tognawe”), a lexically idiosyncratic line 862, and the same paraphrasis in line 863. Notwithstanding their differing vocabulary variants—‘layer, loken’ vs ‘clay, closid’, which may have been dialectally conditioned—the relationship between the Northern MV 21 and MV 48, from Norfolk, is evident (see Quote 12).

Another agreement between MV 21 and MV 48 is found in lines 1,786 to 1,789 (MV 27: “Of þe dede here men may thynk wonder, / For alle thyng it brestes in sonder / Als it sculkes by diverse ways. / Þarfor þe haly man in boke þus says”). Apart from their common omission of the first couplet, the two copies share the condensed reading by which 1,787 and 1,788 merge. Both differ slightly from each other and the rest in their wordings of line 1,789. MV 21 bears some resemblance with MV 27/34, whereas MV 48 omits the reference to the ‘book’ in the manner of MV 29 and MV 40 (see Quote 13).

From line 1,808 to 1,817 (MV 27: “And als yhe ... þat `þan`assayles”), MV 21 and MV 48 present a matching paraphrasis of the first three couplets while excluding the fourth and fifth ones (see Quote 14). From 2,090–2,099, whereas MV 29 and MV 40 differ from the Group-I version by only omitting lines 2,092 and 2,093, MV 21 and MV 48 display the same significant reduction of the whole section into a single couplet (MV 27: “God visites us ... many a dede-thraw”, see Quote 15). Similarly to MV 29 and MV 40, MV 21 and MV 48 omit the first four lines in 2,292–2,297 (MV 27: “And yhit sen ... þai sal apere”). However, they both deviate further from the original and the other Group-IV reading by sharing an identical paraphrasis of the last couplet (see Quote 16).

MV 21 and MV 48 differ from MV 29 and MV 40 in their wording of the only couplet that the Group-IV copies preserve from line 2,430 to 2,435 (MV 27: “How þow has ... þi tym wrang”). However, judging from the only two neat words in this section in MV 48, its paraphrasis does not seem identical to that in MV 21 (see Quote 17). The Group-IV manuscripts MV 29 and MV 40 omit the third couplet in the lines

running from 2,440 to 2,453 (MV 27: “Bot when thou ... syns and fele”). MV 40 additionally skips the fifth one. In turn, MV 21 and MV 48 exclude a more significant portion of the text, as they both leave out the first five couplets while offering a paraphrasis of the last two. It is also apparent that MV 21 and MV 48 are alike, even though the latter’s lines are blurry (see Quote 18).

MV 29 and MV 40 share the omission of the first two couplets in lines 2,722–2,729 (MV 27: “Wharfor þe payn ... payns of purgatory”). By contrast, MV 21 and MV 48 retain the first two lines but condense the second and third couplets into just one (see Quote 19). In lines 2,746–2,749, whereas MV 29 and MV 40 preserve the original first couplet and share a different reading of the second one (MV 27: “Bot in purgatori saules dueles stille / Until þai be clensed of alle ille, / And mare payn fele, als I understande, / Pan ever feled man here lyfande”), MV 21 and 48 encapsulate the four lines into the same single couplet (see Quote 20).

From Book I to part of Book IV, MV 21 and MV 48 present an identical pattern of couplet omission and offer a more abbreviated recension than the Northern and Vernon-Simeon Group-IV counterparts. Additionally, their idiosyncratic readings often appear to be the same. Such systematic coincidences cannot be attributed to mere chance and must have been inherited from a shared exemplar. Interestingly, their unshared peculiar readings tend to occur in precisely the same contexts.

Table 3 exhibits the data extracted from the rest of Book IV up to a portion of Book V, namely from line 2,850 to 4,911. Although MV 95 still lacks this section, MV 49* is now available for comparison, as it had turned a Group-IV text in line 2,850.

Table 3. Books IV-V (lines 2850–4,911)

	MANUSCRIPTS (GROUP-SUBGROUP)
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LINES (BOOK)	MV 27/34 (I)	MV 29 (IV-N)	MV 40 (IV-VS)	MV 21 (IV- TLS ₁ S ₂)	MV 48 (IV-TLS ₁ S ₂)	MV 49* (I, IV- TLS ₁ S ₂)	MV 95 (IV- TLS ₁ S ₂)
2,878– 2,879 (IV)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
2,898– 2,899 (IV)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
2,902– 2,903 (IV)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
2,910– 2,917 (IV)	A	B 3 OC (10– 13, 16–17)	B 3 OC (10– 13, 16–17)	<u>4 OC</u>	<u>4 OC</u>	<u>4 OC</u>	∅
2,920– 2,921 (IV)	A	B	B	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
3,026– 2,943 (IV)	A	A	B	<u>9 OC</u>	<u>9 OC</u>	<u>9 OC</u>	∅
3,080– 2,087 (IV)	A	B	B	<u>4 OC</u>	<u>4 OC</u>	<u>4 OC</u>	∅
3,222– 3,223 (IV)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
3,258– 3,263 (IV)	A	A 2 OC (60– 63)	A 2 OC (60– 63)	<u>3 OC</u> <u>> 1 PC</u>	<u>3 OC</u> <u>> 1 PC</u>	<u>3 OC</u> <u>> 1 PC</u>	∅
3,276– 3,285 (IV)	A	B 3 OC (78– 83)	B 3 OC (78– 83)	<u>5 OC</u>	<u>5 OC</u>	<u>5 OC</u>	∅
3,500– 3,505 (IV)	A	B	B	<u>1 PC</u> <u>+ 2 OC</u>	<u>1 PC</u> <u>+ 2 OC</u>	<u>1 PC</u> <u>+ 2 OC</u>	∅
3,648– 3,649 (IV)	A	OC	OC	OC	OC	OC	∅

3,674– 3,677 (IV)	A	2 OC	2 OC	<u>2 OC</u>	<u>2 OC</u>	<u>2 OC</u>	∅
3,736– 3,739 (IV)	A	A	A	<u>2 OC</u>	<u>2 OC</u>	<u>2 OC</u>	∅
3,746– 3,761 (IV)	A	A 1 OC (60– 61)	A 1 OC (60– 61)	<u>8 OC</u>	<u>8 OC</u>	<u>8 OC</u>	∅
3,768– 3,769 (IV)	A	B	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
3,908– 3,925 (IV)	A	A 1 OC (24– 25)	A 1 OC (24– 25)	<u>2 OC</u> <u>> 1 PC</u> <u>+ 7 OC</u>	<u>2 OC</u> <u>> 1 PC</u> <u>+ 7 OC</u>	<u>2 OC</u> <u>> 1 PC</u> <u>+ 7 OC</u>	∅
4,008– 4,011 (V)	A	∅	A	<u>1 OC</u> <u>+ 1 PC</u>	<u>1 OC</u> <u>+ 1 PC</u>	<u>1 OC</u> <u>+ 1 PC</u>	∅
4,027– 4,030 (V)	A	∅	B	<u>2 OC</u>	<u>2 OC</u>	<u>2 OC</u>	∅
4,387– 4,388 (V)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
4,476– 4,477 (V)	A	A	A	<u>2 OL</u>	<u>2 OL</u>	∅	∅
4,891– 4,892 (V)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	∅
4,899– 4,912 (V)	A	A 2 OC (907– 910)	A 2 OC (907– 910)	<u>6 OC</u> <u>+ 1 PC</u>	<u>6 OC</u> <u>+ 1 PC</u>	<u>6 OC</u> <u>+ 1 PC</u>	∅

From line 3,258 to 3,263, MV 29 and MV 40 omit the last two couplets (MV 27: “And with stormes ... God may wyn”). In MV 21, MV 48, and MV 49*, however, an identical paraphrase appears in place of the three original couplets (see Quote 21). Agreement between MV 21, MV 48, and MV 49* is observed again from line 3,500 to 3,505, where the three

copies share their deviant reading. Not only do they provide the same paraphrasis of the first couplet, but they also coincide in the omission of the other two (MV 27: “þe whilk most ... les and mare”, see Quote 22). In lines 3,908–3,925 (MV 27: “A party for penance ... to pay þarfor”), MV 29 and MV 40 lack only the last couplet. By contrast, MV 21, MV 48, and MV 49* leave out the first two and show a single paraphrased couplet instead. The three manuscripts omit the remaining lines in this section (see Quote 23).

MV 29 lacks the leaf containing lines 4,008–4,011 (MV 27: “Wharfor we shuld make us redy here, / Als þe day of dome war command nere / Crist disciples, þat yherned haf knawynng / Of sum takens agayns his last commynng”) and MV 40 presents some lexical variation. In turn, MV 21, MV 48, and MV 49* omit the first couplet and agree on the paraphrasis of the second one (see Quote 24). From line 4,899 to 4,912 (MV 27: “And als God ... byfor Cristes commynng”), MV 29 and MV 40 skip only two couplets. MV 21, MV 48, and MV 49* share a more shortened rendering, as they omit six out of the seven. These three copies retain the last couplet, whose first deviant line is unsurprisingly common to the whole subset (see Quote 25).

In the juxtaposed parts of Book IV and Book V above, line omissions and associated paraphrases reveal a repeated distribution pattern that supports the connection between MV 21 and MV 48 and shows explicit parallelism with MV 49* with which they must have shared a previous exemplar. Common deviation from the archetypal Group-IV predecessor from which they inherit some but not all their abridgements is also quite apparent.

Table 4 below presents the handful of lines where the four manuscripts under study can be simultaneously compared, although MV 49* lacks one leaf. In some parts of Book V (see 5,001–5,002, 5,048–5,053, 5,199–5,200, 5,341–5,350 and 5,484–5,487), MV 95 tends to present a less abridged version than MV 21, MV 48, and MV 49*, which suggests that it must have drawn from a somewhat less concise exemplar than the one shared by MV 21, MV 48, and MV 49*.

Table 4. Book V (lines 5,048–5,539)

LINES (BOOK)	MANUSCRIPTS (GROUP-SUBGROUP)						
	MV 27/34 (I)	MV 29 (IV-N)	MV 40 (IV- VS)	MV 21 (IV-TLSS)	MV 48 (IV-TLSS)	MV 49* (IV-TLSS)	MV 95 (IV-TLSS)
5,001–5,002 (V)	A	B	B	<u>1 OC</u>	<u>1 OC</u>	<u>1 OC</u>	B•
5,048–5,053 (V)	A	B	B	<u>3 OC</u>	<u>3 OC</u>	<u>3 OC</u>	B•
5,199–5,200 (V)	A	A	A	<u>OC</u>	<u>OC</u>	<u>OC</u>	A
5,311–5,312 (V)	A	OC	OC	OC	OC	OC	OC
5,341–5,350 (V)	A	B	B•	<u>5 OC</u>	<u>5 OC</u>	∅ [321– 447]	3 OC (343– 346; 349– 350)
5,368–5,369 (V)	A	A	A	<u>OC</u>	<u>OC</u>	∅ [321– 447]	<u>OC</u>
5,484–5,487 (V)	A	A	A•	<u>2 OC</u>	<u>2 OC</u>	<u>2 OC</u>	A
5,518–5,543 (V)	A	A	A•	<u>2 OC</u> (536– 539)	<u>2 OC</u> (536– 539)	<u>2 OC</u> (536– 539)	13 OC

In lines 5,341–5,350 (MV 27: “A, how mikel ... never here blyn”), MV 95 leaves out three—instead of five—couplets and represents an intermediate reading between MV 29 and MV 40 on the one hand and MV 21 and MV 48 on the other hand (see Quote 26). In lines running

from 5,518 through to 5,543, MV 95 is the only manuscript with such an extensive omission of 13 couplets, probably due to eyeskip. However, starting a few lines below (from 5,368 to 5,369), textual associations can be established between MV 95, MV 21, MV 48, and MV 49*. Identical or related distinct readings were also registered for lines 5,382–5,383 in the collation of DOLE (see Table 1).

In Table 5, MV 48 is discarded from the comparison, as its *PoC* ends at line 5,868. Contrastingly, MV 49* is generally undamaged from the last part of Book V to the end of this section, except for three missing leaves. While MV 21, MV 49*, and MV 95 agree on most omissions and nearby paraphrases in this part, MV 95 also shows a few extra omissions. Additional eyeskip, but also further intentional text suppression, may have led to occasional dissimilarity.

Table 5. Books V–VI (lines 6,075–7,471)

Lines (BOOK)	MANUSCRIPTS (GROUP-SUBGROUP)						
	MV 27/34 (I)	MV 29 (IV-N)	MV 40 (IV- VS)	MV 21 (IV-TLSS)	MV 48 (IV- TLSS)	MV 49* (IV-TLSS)	MV 95 (IV-TLSS)
6,075– 6,076 (V)	A	A	A•	<u>OC</u>	∅	<u>OC</u>	<u>OC</u>
6,117– 6,120 (V)	A	B	B•	<u>1 OC</u> <u>+ 1 LO</u> <u>(120)</u>	∅	<u>1 OC</u> <u>+ 1 LO</u> <u>(120)</u>	<u>1 OC</u> <u>+ 1 LO</u> <u>(120)</u>
6,121– 6,124 (V)	A	2 OC	2 OC	<u>2 OC ></u> <u>> 1 PL</u>	∅	<u>2 OC ></u> <u>> 1 PL</u>	<u>2 OC ></u> <u>> 1 PL</u>
6,303– 6,308 (V)	A	A•	A•	<u>2 OC ></u> <u>4 misplaced</u> <u>lines</u>	∅	<u>2 OC ></u> <u>4 misplaced</u> <u>lines</u>	<u>2 OC ></u> <u>4 misplaced</u> <u>lines</u>
6,309– 6,322 (V)	A	A• 1 OC (319– 320)	A• 1 OC (319– 320)	<u>6 OC</u> <u>+1 OC > 1</u> <u>PL</u>	∅	<u>6 OC</u> <u>+1 OC > 1</u> <u>PL</u>	<u>6 OC</u> <u>+1 OC > 1</u> <u>PL</u>

6,323– 6,328 (V)	A	B 2 OC (325– 328)	B 2 OC (325– 328)	<u>1 PC+311– 318 misplaced + 2 OC (325– 328)</u>	∅	<u>1 PC+311– 318 misplaced + 2 OC (325– 328)</u>	<u>1 PC+311– 318 misplaced + 2 OC (325– 328)</u>
6,367– 6,368 (V)	A	A	A	<u>1 OC</u>	∅	<u>1 OC</u>	<u>1 OC</u>
6,389– 6,396 (V)	A	B 1 OC (395– 396)	B• 1 OC (395– 396)	<u>2OC > 1PC +2 OC</u>	∅	<u>2OC > 1PC +2 OC</u>	<u>2OC > 1PC +2 OC</u>
6,425– 6,436 (VI)	A	B	B•	<u>2 OC + 1 PC + 1 OC+ 1 PC + 1 OC</u>	∅	<u>2 OC + 1 PC + 1 OC+ 1 PC + 1 OC</u>	<u>2 OC + 1 PC + 1 OC+ 1 PC + 1 OC</u>
6,495– 6,496 (VI)	A	A	A	<u>1 OC</u>	∅	<u>1 OC</u>	<u>1 OC</u>
6,543– 6,546 (VI)	A	B	B	<u>A</u>	∅	<u>A</u>	2 OC
6,583– 6,584 (VI)	A	B	B	<u>1 OC</u>	∅	<u>1 OC</u>	<u>1 OC</u>
6,733– 6,736 (VI)	A	B	B	<u>A• (733– 734) +PC (735/36)</u>	∅	LM [6,716– 7,030]	A (733) +PL+1 OC
7,271– 7,291 (VI)	A	B 1 OC (280– 281)	B• 1 OC (280– 281)	<u>2 PC (271– 274) +4 OC (276–283) + B (284– 291)</u>	∅	<u>6 OC (271– 283) + B (284– 291)</u>	10 OC (271–291)
7,312– 7,323 (VI)	A	A 1 OC (312– 313)	A• 1 OC (312– 313)	<u>3 OC+ B + 1 OC + 1 PC</u>	∅	<u>3 OC + B + 1 OC + 1 PC</u>	5 OC +1 PC
7,324– 7,327 (VI)	A	A• 1 OC (24–25)	A• 1 OC (24– 25)	<u>2 OC > 1 PC</u>	∅	<u>2 OC > 1 PC</u>	<u>2 OC > 1 PC</u>

7,334– 7,335 (VI)	A	B	C	<u>1 OC</u>	∅	<u>1 OC</u>	<u>1 OC</u>
7,346– 7,349 (VI)	A	2 OC	2 OC	<u>2 OC</u>	∅	<u>2 OC</u>	<u>2 OC</u>
7,354– 7,359 (VI)	A	3 OC	3 OC	<u>3 OC</u>	∅	<u>3 OC</u>	<u>3 OC</u>
7,360– 7,365 (VI)	A	B	B	<u>A•</u>	∅	<u>A•</u>	3 OC
7,378– 7,387 (VI)	A	A• 2 OC (378– 381)	A• 2 OC (378– 381)	<u>1 PL (379)</u> + 4 OC (380–387)	∅	<u>1 PL (379)</u> + 4 OC (380–387)	<u>1 PL (379)</u> + 4 OC (380–387)
7,396– 7,401 (VI)	A	B	B•	<u>1 OC</u> + <u>1 PC</u> + <u>1</u> <u>OC</u>	∅	<u>2 PC</u> + <u>1 OC</u>	<u>1 PC</u> + <u>2 OC</u>
7,460– 7,471 (VI)	A	B 3 OC (466– 71)	B• 3 OC (466– 71)	<u>6 OC</u>	∅	<u>6 OC</u>	<u>6 OC</u>
7,472– 7,491 (VI)	A	B	B•	<u>5 OC</u> (482–491)	∅	<u>5 OC</u> (482–491)	10 OC
7,494– 7,505 (VI)	A	B	B•	<u>6 OC</u>	∅	<u>6 OC</u>	<u>6 OC</u>
7,524– 7,527 (VI)	A	B	B	<u>B•</u>	∅	<u>B•</u>	2 OC

MV 29 and MV 40 omit the two couplets in 6,121–6,124 (MV 27: “Bathe gude and *ill*e, mare and lesse; / Pan sal nocht be done bot rightwysnes. / He sal deme al men of ilka degre / Til ioy or payne þat demed sal be”). MV 21, MV 49*, and MV 95 provide, instead, a single line where 6,118 and 6,124 merge, thus resolving the loose line—6,119—that had resulted from the omission of 6,120 (see Quote 27). From 6,303 to 6,308 (MV 27: “Here may ilk man ... fer and nere”), MV 21, MV 49*, and MV 95 display the same distinctive line disposition. In the first place, the

three copies lack the first two couplets. Then, the similarity of lines 6,307 and 6,319—with the words ‘mekill’ and ‘mercy’ in both—must have caused eyeskip in an ancestor common to MV 95 and the exemplar of MV 21, MV 48, and MV 49*. This unintentional movement led to the subsequently shared misplacement of 6,319 and 6,321—merged—followed by 6,322, 6,323, and 6,324 (see Quote 28).

In the section covering lines 6,309–6,322 (MV 27: “*þat alle þe syn ... many syns sere*”), both MV 29 and MV 40 omit the sixth couplet, whereas MV 21, MV 49* and MV 95 leave out 12 lines. The fact that they also replace the last couplet with a single line suggests that the four manuscripts must have inherited this reading from a shared predecessor (see Quote 29). MV 21, MV 49*, and MV 95 coincide with MV 29 and MV 40 in the omission of the last two couplets in lines 6,323–6,328 (MV 27: “*Als al þe men ... þair syn pas*”). However, the three manuscripts deviate, once more, from their other two Group-IV counterparts. Sharing the misplacement of lines 6,311–6,318 right after 6,324 implies that this variant reading was also taken over from a common source (see Quote 30). By the end of Book V (lines 6,389–6,396), MV 29 and MV 40 omit the last couplet (MV 27: “*Ne nathyng sal ... sal be aboute*”). By contrast, MV 21, MV 49*, and MV 95 merge the first two couplets into an identical paraphrasis while omitting the rest (see Quote 31).

From line 6,425 to 6,436 (MV 27: “*For þe mynde ... þat er þare*”), the pattern of couplet omission and paraphrasis is recurrent in MV 21, MV 49*, and MV 95. The three copies must have carried it over, from a shared antecedent: the omission of the first two couplets is followed by an identical paraphrasis of the third one, the skipping of the fourth, the paraphrasis of the fifth, and the omission of the last one (see Quote 32). However, whereas MV 95 leaves out lines 6,543–6,546 (MV 27: “*And yhit many other þat war dede / Has bene sumtyme at þat stede / And sene þar many hydus payne / And thurgh miracle turned til lyf agayne*”), MV 21 and MV 49* do not. These types of omissions in MV 95 could be compatible with either eyeskip or scribal wish for further condensation.

They may have first occurred in MV 95 or some unshared source (see Quote 33).

The leaf where lines 6,733 to 6,736 should have appeared in MV 49* is missing. MV 21 and MV 95 are not only alike in the first half of line 6,733 but also more similar to MV 27 (“Bot þe flaume of fire þai sal drynk, / Menged with brunstan þat foul sal stynk / And with smoke of fyre and wyndes blast / And with other stormes þat ay sal last”) than to MV 29 and MV 40. In the second half of the line, however, MV 21 and MV 95 differ. MV 95’s paraphrasis offers a peculiar reading, with ‘carion’ (‘corpse’) replacing ‘bronstane’ (‘sulphur’). This unique change may have been original in MV 95 or copied from a non-shared—unidentified or lost—source. The second couplet, paraphrased in MV 21, is omitted in MV 95 (see Quote 34). Unlike in the first part of Book V, MV 95 is now prone to provide a more abridged text than MV 21 and MV 49*. Significant condensation occurs in MV 95’s omission of the 10 couplets—plus the Latin line—from 7,271 to 7,291. The Group-IV copies MV 29 and MV 40 leave out only one couplet, whereas MV 21 and MV 49* omit four (MV 34: “Bot þe synfull ... hope of mercy”, see Quote 35).

Although text reduction is more extensive in MV 95 from 7,312–7,323 (MV 34: “þat the synfull ... trey and tene), the similar paraphrasis of line 7,323 in MV 21, MV 49*, and MV 95 evinces textual connections (see Quote 36). Later on, whereas MV 29 and MV 40 omit the first couplet in lines 7,324–7,327 (MV 34: “þare sall be wantyng of al[le] thyng / In whilk moght be any lykyng / And defaut of all thyng þat gud moght be / And of all þat *ill* es gret plente”), MV 21, MV 49*, and MV 95 show a closer textual relationship by condensing the two couplets into a similar paraphrased one (see Quote 37). In lines 7,378–7,387 (MV 34: “Bot þareto sall þai ... fra þam oway”). MV 29 and MV 40 omit the first two couplets, whereas MV 21, MV 49*, and MV 95 retain line 7,378, offer a shared variant reading in line 7,379, and do not include the remaining four couplets (see Quote 38). Additional text reductions not shared with MV 21 and MV 49 occur in MV 95. That is the case of the three omitted couplets from 7,360 to 7,365 (see Table 5) and the

various degrees of text abridgement from 7,396 to 7,401 (MV 34: “And þe tyme ... sall say þus”, see Quote 39). In the remaining part of Book VI, although MV 21, MV 49*, and MV 95 are still related in their omission of the five couplets from line 7,482 to 7,491 and six other couplets from 7,494 to 7,505. However, MV 95 skips ten additional lines starting in 7,471 and two couplets from 7,524–7,527.

Book VII (7,528–end). The *PoC* in MV 95 shows a tendency to further condensation as the text progresses and ends abruptly at line 7,539, soon after the beginning of Book VII. The relationship between MV 21 and MV 49* continues till the end of their texts. MV 49* finishes at around line 9,217 and MV 21 at 9,471. In this last section, both copies still share most of their couplet omissions, although they occasionally differ in the lines they leave out, probably due to eyeskip. MV 21 is the only one omitting 8,064–8,065; 8,356–8,357; 8,452–8,455; 8,470–8,471; 8,580–8,587; and 8,610–8,631. In turn, MV 49* lacks the folio containing lines 8,418–8,499 and omits 8,580–8,583, 8,608–8,619 and 8,622–8,631.

6. Concluding remarks

The research here presented builds on Carrillo-Linares & Garrido-Anes (2008, 2009). The methodology initially devised for studying the Middle English lexicon also proved to have stemmatological applications (Carrillo-Linares 2016). These can benefit from combining both the practical search options and rapid result-yielding returned by a database with the much slower—but always essential—philological reanalysis of the primary sources. In the attempt to establish manuscript connections, Robinson defends the use of database analysis to investigate the distributions of variants across the whole manuscript tradition of a given work. However, he claims that if the data are not carefully scrutinized and the software is “left to itself”, many of the resulting automated associations are unlikely to be accurate (2013: 12–13). Thus, Bordalejo & Robinson (2018:37–38) warn

about the dangers of sampling and advocate for the most complete study possible of the selected manuscripts.

The current paper began with a modest initial collation of one lexical item in all the available extant MV copies of the *PoC*. This first approach was then complemented with the analysis of a previously built database, which led to the retrieval of counterpart vocabulary realizations in multiple manuscripts. Lexical comparison throughout the almost 10,000 lines of the poem in as many witnesses as possible allowed to put together a massive amount of parallel data effectively. This process served to identify repeated patterns of divergence across a significant number of copies from the beginning to the end of their texts.

The occurrences, variants, and omissions of DOLE in 11 couplets of the 97 manuscripts brought to light a few distinct lines, suggesting closer ties between a specific set of copies within the Group-IV family. Lewis & McIntosh (1982) pointed to—but did not develop—a near relationship between MV 21 and MV 49* and between these two and MV 95 in Books VI and VII. In the initial DOLE collation, MV 48—unsubclassified within Group IV—appeared to stand out as well together with the other three manuscripts. For further evidence, the next step involved collating another 109 items in the 54 manuscripts of the *PoC* included in the lexical database. Once the parallel occurrences, omissions, and paraphrases were retrieved for a total of 110 vocabulary items—including DOLE—MV 21, MV 49*, and MV 95 stood out once more, and so did MV 48.

Nevertheless, it is well known that shared variants of lexical items may also be purely coincidental in otherwise unrelated copies. Similarly, non-shared vocabulary variants or different word omissions do not always entail the absence of a close textual relationship, for this may have been disguised by dialectal or stylistically conditioned lexical replacements, by the intentional dropping of words, or accidental eyeskip. Thus, vocabulary collation was used as the basis for a broader purpose, namely the subsequent detection and alignment of larger parallel segments of the texts that would provide a more global picture

of systematic agreement and repeated divergent readings. By shifting the analysis from the database back to the manuscripts, the immediate and adjacent contexts of the lexical items retrieved were analysed. As a result, the scope of the study widened from the word level to that of the line, the couplet, and more extensive sections from the beginning to the end of the poem.

MV 21, MV 48, MV 49*, and MV 95 unveiled an extraordinary amount of consistent patterns of shared omissions and common variant readings, as opposed to Group-I MV 27/34 and the other Group-IV copies, MV 29 and MV 40. For reasons of space, the focus was solely laid here on text abridgement. Side-by-side comparison of line, couplet, and more extensive text omissions with or without accompanying paraphrases helped to confirm the close connections between MV 21, MV 49*, and MV 95 not only in Books VI and VII—as previously thought—but also from around line 5,368 in Book V. Furthermore, the hitherto unclassified MV 48 emerged as an undoubted member of the subgroup.

The idiosyncrasies that seemingly defined MV 21 and MV 48 individually happened to be commonly shared by these two manuscripts. As a general rule, both tend to omit the same couplets, and they also provide, systematically, the same or very similar distinctive readings and condensing paraphrases. Despite being an earlier manuscript, MV 48 is at times 'more advanced' than MV 21 and MV 49*, in the sense that it contains one exclusive omission alongside several peculiar—though still related—readings, together with additional lexical variants, probably aiming to accommodate the language to the scribe's linguistic repertoire and a likely non-northern audience. By the end of their texts, MV 21 and MV 49* differ more often than in earlier sections in several couplet omissions, but these are still compatible with scribal eyeskip or even with an individual wish for further abridgement in the final sections.

In lines 7,396–7,401, MV 49* exceptionally shows a smaller text reduction than MV 21, and it also differs from MV 95, whose abridgement does not match either of the former. The scribe of MV 49*

could have supplemented some of those lines with another exemplar at hand. The fact that the readings in the other two copies are somewhat divergent may also suggest that their common exemplar could have been illegible in that part. The three different scribes (or those of their sources) appear to have attempted to deal with a difficult-to-decipher section by means of omissions, paraphrasing with individual strategies, or using additional sources. When readings differ in otherwise almost identical manuscripts, a damaged or unclear exemplar containing challenging-to-read parts may have forced their scribes to either skip the passage or to add readings of their own or to copy from additional sources, thereby yielding different results.

Despite occasional independent initiative or individual eyeskip leading to exceptional dissimilarities, most coincidental deviant readings between MV 21, MV 48 and MV 49* (from line 2,850 onwards) are very unlikely to have resulted by chance. They must have been inherited from a not-very-far-removed exemplar shared by the three copies. This exemplar could be traced back to a less abbreviated ancestor, from which MV 95—or its source—must have also descended. From its beginning at around line 4,917 to about line 6,874, MV 95 seems to offer an intermediate version between MV 29 and MV 40 on the one hand and MV 21, MV 48, and MV 49* on the other. MV 95 shows less condensation than the other three in that part, as it preserves some of the Group-IV lines also present in MV 29 and MV 40 that were nonetheless omitted in the other three copies. By the end of its *PoC* text, however, the additional abridgement in MV 95 not common to the other three copies must have been original or carried over from a non-shared source.

As Carrillo-Linares remarked: “The textual complexity of the poem makes it extremely difficult to establish a complete stemma involving all the surviving copies without having computerised assistance of a very specific kind” (2016: 81). The present study contributes to the general picture of the *PoC* by refining some of the manuscript relations within Group IV. It may not offer the exact position of each manuscript in the tradition, but it certainly discovers connections never considered

before. Figure 1 below shows a rough presentation of the findings discussed above. The Group-IV manuscripts not yet thoroughly examined have been left out of the chart. Further research into these and other copies will continue to enhance our knowledge of the work's transmission.

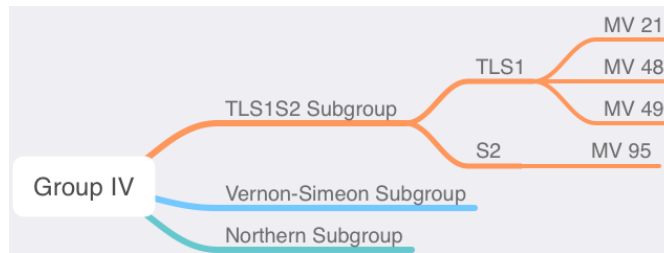


Figure 1. Manuscript relations within Group IV

Middle English works that survive in a large number of witnesses constitute a vast and complex field of study. They require long years of data collection and analysis, and researchers frequently need to work on segmented approaches that progressively reduce the original massive puzzle into more manageable ones. Current studies on the *PoC* undoubtedly owe to invaluable previous research. However, further scholarly work is still needed for a more accurate insight into the work's versions, groups, subgroups, and numerous individual manuscripts. Additional collaborations and funding for further implementing phylogenetics and computational advances into manuscript research would also be desirable to supplement and optimize—though never to replace—philological work.

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MV 2: Arundel Castle, Sussex, Library of His Grace the Duke of Norfolk, E. M.
**MV 3: Beeleigh Abbey, Maldon, Essex, Foyle MS
MV 4 (DB): Brussels, Bibliothèque Royal Albert I, IV 998
MV 5: Cambridge, Fitzwilliam Museum, McClean 131
MV 6 (DB): Cambridge, Gonville and Caius College, 386
MV 7 (DB): Cambridge, Magdalene College, F.4.18 (18)
MV 8 (DB): Cambridge, St. John's College, 80 (D.5)
MV 9 (DB): Cambridge, St. John's College, 137 (E.34)
MV 10 (DB): Cambridge, University Library, Dd.11.89
MV 11: Cambridge, University Library, Dd.12.69
MV 12 (DB): Cambridge, University Library, Ll.2.17
MV 13: Cambridge, University Library, Additional 6693
MV 14: Cambridge, Massachusetts, Harvard University Library, English 515
MV 15 (DB): Canterbury Cathedral, Lit. D. 13 (66)
MV 16 (DB): Charlottesville, Virginia, University of Virginia Library, Hench 10
MV 17: Chicago, Illinois, Newberry Library, 32.9
MV 18 (DB): Chicago, Illinois, Newberry Library, 33 (C. 19169)
MV 19 (DB): Douai Abbey, Woolhampton, Berkshire, 7
MV 20: Dublin, Trinity College, 156 (D.4.8)
MV 21 (DB): Dublin, Trinity College, 157 (D.4.11)
MV 22 (DB): Dublin, Trinity College, 158 (D.4.15)
MV 23: Holkham Hall, Wells, Norfolk, Library of the Earl of Leicester, 668
MV 24 (DB): Leeds, University Library, Brotherton 500
MV 25: Leeds, University Library, Brotherton 501
MV 26: London, British Library, Arundel 140
MV 27 (DB) London, British Library, Cotton Galba E. IX
MV 28 (DB): London, British Library, Cotton Appendix VII
MV 29 (DB): London, British Library, Egerton 657
MV 30: London, British Library, Egerton 3245
MV 31 (DB): London, British Library, Harley 1205
MV 32: London, British Library, Harley 2377
MV 33 (DB): London, British Library, Harley 2394
MV 34 London British Library, Harley 4196
MV 35 (DB): London, British Library, Harley 6923
MV 36 (DB): MV 40 London, British Library, Additional 22283
MV 37: London, British Library, Sloane 1044, item 235

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- MV 38: London, British Library, Sloane 2275
MV 39: London, British Library, Additional 11304
MV 40: London, British Library, Additional 22283
MV 41 (DB): London, British Library, Additional 24203
MV 42 (DB): London, British Library, Additional 25013
MV 43 (DB): London, British Library, Additional 32578
MV 44 (DB): London, British Library, Additional 33995
MV 45: London, College of Arms, LVII
MV 46: London, Lambeth Palace, 260
MV 47 (DB): London, Lambeth Palace, 491
MV 48 (DB): London, Lambeth Palace, 492
MV 49 (DB): London, Sion College, Arc. L. 40. 2/E. 25
**MV 50: London, Society of Antiquaries, 288
MV 51: London, Society of Antiquaries, 687
MV 52 (DB): London, Longleat, Wiltshire, Library of the Marquis of Bath, 31
MV 53 (DB): Manchester, Chetham's Library, Mun. A.4.103 (8008)
MV 54: Manchester, John Rylands University Library, English 50
MV 55: Manchester, John Rylands University Library, English 51
MV 56: Manchester, John Rylands University Library, English 90
MV 57: New Haven, Yale University Library, Osborn a 13
MV 58 (DB): New York, Pierpont Morgan Library, Bühler 13
MV 59 (DB): Oxford, Bodleian Library, Ashmole 41
MV 60 (DB): Oxford, Bodleian Library, Ashmole 52
MV 61 (DB): Oxford, Bodleian Library, Ashmole 60
MV 62 (DB): Oxford, Bodleian Library, Bodley 99
MV 63 (DB): Oxford, Bodleian Library, Digby 14
MV 64 (DB): Oxford, Bodleian Library, Digby 87
MV 65: Oxford, Bodleian Library, Digby 99
MV 66 (DB): Oxford, Bodleian Library, Douce 126
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MV 74: Oxford, Bodleian Library, e Musaeo 88
MV 75: Oxford, Bodleian Library, Rawlinson A.366

- MV 76 (DB): Oxford, Bodleian Library, Rawlinson C.35
MV 77 (DB): Oxford, Bodleian Library, Rawlinson C.319
MV 78: Oxford, Bodleian Library, Rawlinson C.891
MV 79 & MV 80: Oxford, Bodleian Library, Rawlinson D.913
MV 81: Oxford, Bodleian Library, Rawlinson Poetry 138
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MV 84: Oxford, Bodleian Library, Selden Supra 102
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MV 88 (DB): Oxford, Trinity College, 16A (D. 16^A)
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MV 94 (DB): San Marino, California, Huntington Library, HM 139
MV 95 (DB): Shrewsbury, School, III (Mus. III. 39)
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Appendix. Manuscript quotes

- (1) MV 29: "And als a dyme and *doleful* dale / Yat is fule of sorowe and bale,"
MV 40: "And a dym *deolful* dale / Pat is ful of serwe and bale,"
MV 21: "And alsua a *dolefull* dale / Bus be euer in bale,"
- (2) MV 29: "[A] *dolefull* pARtyng ys yat to telle, / [For] *ay*wolde yai togedyr duelle."
MV 40: "A *delful* partyng is þat to telle, / Ffor *euER* þei wolde togeder dwelle."
- (3) MV 29: "[Yat] ye saule salle haue [w]yþ *dole* and care / [Un]tille ye dome be gyuen, how it salle fare."
MV 40: "Pat soule schal haue wltH *deol* and care / Til dom beo ʒiuen, hou hit schal fare."
MV 21: "Ye secunde payne is *dole* and care / To ye dome be gyuen, how it sall fare."
MV 48: "Ye secunde peyne is *sorow* & care / To dome be ʒowene, how he schall ffare."
MV 49*: "Ye secunde payne es *dole* and kare / Tyl ye dome be gyuen, how yai sal fare."
- (4) MV 29: "Grete *dole* yai make and mykylle sorow, / For yai may nothyng bygge no borow"
MV 40: "Gret *del* þei make and muche sorwe, / Ffor þei may no þing begge ne borwe"
MV 21: "Grete *dole* yai make som tyme & sorow, / Ffor yai may na thing beg nor borow"
MV 49*: "Grete *dole* yai make some tyme and sorowe, / For yai may na thyng beg ne borowe"
- (5) MV 29: "[What] drede aght ye synfulle to haue yan? / [Yerfor] yus says ye holy man:"
MV 40: "What drede ouʒte synfole habbe þon? / Þerfore seiþ þe holy mon:"
MV 21: "What drede sall synfull man haue yan? / Ffor yus sais ye haly man:"
MV 48: "What dred schall synful man haf þanne? / As seyth sent Jerome ye holy mane:"
MV 95: "What drede shall synfull haue than? / For thus says ye holy man:"

- (6) MV 29: "[Ye] day of cryng and of *dolefulle* dynne, / [Ye] day of murnyng yat neuer salle blyne,"
 MV 40: "Pe day of noyse *deolful* and dyn, / Pe day of mournyng wltHouten blyn,"
 MV 21: "Ye day of cryng and *dolefull* dyn, / Ye day of sorowes yat neuer sall blyn,"
 MV 49*: "Ye day of crying and *duleful* dyn, / Ye day of `sorow` yat neuer sal blyn,"
 MV 95: "The day of crying & of *delefull* dynne, / The day of sorow that neuER shall blynne,"
- (7) MV 29: "Yis es in Inglisse yus to rede, / Ye dede *dulfully* sal yaime fede."
 MV 40: "Pat is on Englisch þus to rede, / Pey schal *deolfoliche* hem fede."
 MV 21: "Yis is on Inglis yus to rede, / Ye deede *dolefully* sal yaiM fede."
 MV 49*: "Yis es in Inglisse yus to rede, / Ye dede *dulfully* sal yaime fede."
 MV 95: "Thys ys on Yn[g]lyshe thus to rede, / The dethe *dulfely* shall them fede."
- (8) MV 29: "Ffulle *dolefulle* cryng salle yai here, / Als seint Austyn says one yis manere:"
 MV 40: "Fful *delful* cri schal þei here, / As seint Austin seiþ on þis manere:"
 MV 21: "Ye deuels sall *dolefully* make cryng sere, / Als saynt Austyn sais on yis manere:"
 MV 95: "A *dulfull* cryng shall they here, / As sent Austen saise on thys manere:"
- (9) MV 29: "Ye sorow and *dole* yat yai salle make / Salle neuermore yere sese no slake;"
 MV 40: "Pe serwe and þe *deuel* þAt þei schal make / Schal neuERmore sese nor slake;"
 MV 21: "And sorow and *dole* yat yai sall make / Sall neuermore yare sees nor slake;"
 MV 95: "& sorow and *dole* that they schall make / Shall neuERmore seesse ne slake;"
- (10) MV 29: "And haue ay heryng of *dolefulle* dynne / To eke yaire payne yer for yat synne."
 MV 40: "And euERe heryng þe *deueles* dinne / To eche heore peyne of heore sinne."
 MV 21: "And haue heryng of *dolefull* dyn / To eke yaire paynes yat neuer sall blyn."
 MV 95: "And haue heryng of *dullfull* dynne / That ey shall last & neuer shall blyne."
- (11) MV 29: "Inne helle salle be fulle *dolefulle* dyne / Amonge synfulle and deuylls yereinne,"
 MV 40: "As helle schal be ful *delful* dinne / Among synful and deueles þERinne,"
 MV 21: "And yare sall be full *dolefull* dyn / Omange saules yat sall duell yarein,"
 MV 49*: "And yare sal be fulle *dulfulle* dyn / Omang saules yat sal duelle yarein,"
 MV 95: "And ther shall be *dulfull* dyn / Among sowles that shall dwell therin,"

- (12) MV 29: "[A]lso he says is noght so vgly / [A]s here is a mans dede body. [A]nd when it is in erth layd lawe, / Wormes salle it alle tognawe"
 MV 40: "No þing is here more grisly / þen is a monnes ded body. whon hit is in eorþe leyd lowe, / Wormes hit schal al tognawe"
 MV 21: "WheN he in layer is loken lawe, / Grisely wormes sall on him gnawe"
 MV 48: "Also in clay is closid fful lawe, / Gryssich wormes schall on him knawe"
- (13) MV 29: "Of ye dede may men thynk wondur, /Ffor al thyng it brostes in sondyr Als it skulkys be diuers wayes. / Ffor ye haly man yus says:"
 MV 40: "Of deþ men may þinke wonder, / Ffor alle þing hit berstep in sonder As hit sculkeþ bi diuerse weis. / Perfore þe holi mon þus seys:"
 MV 21: "All thyng he wastes be diuERse wayes. / Als ye haly manN in his buke sayes:"
 MV 48: "Alle thing he wasteyt be diuerse weye. / As an holy man yus gun seye:"
- (14) MV 27: "And als yhe may se and wate wele / þat myrknes kyndly es noght to fele, Bot overalle whar na light es / þar es properly myrknes, Right swa þe dede es noght elles / Bot a privyng of lyf, als clerkes telles. For wharswaever þe lyf fayles, / þar es þe dede þat `þan´assayles. þus þe dede þat men dredes mast / When þe lyf fayles, men byhovos tast."
 MV 29: "And als men may wyte ryght wele / Yat myrkenes is noght kyndely to fele, Bot ouer alle where no lyght es / Yere is pROpyrly myrkenes, Ryth so dede is no thyng elles / Bot pryuyng of lyfe, as clerkys telles. Ffor whare so ye lyfe fayles, / Yere is dede yat yan assayles. Yere is dede yat yai drede maste / When ye lyfe fayles, men behouys to taste."
 MV 40: "And as men mai wite wele / Merknes is not kyndely to feele, Bot ouER al þer no liht is / þat is pROpurly merknes, Riht so deþ is no þing elles / But pRyuiNg of lyf, clerkes telles. Ffor where so þe lyf fayleþ, / Pere is deþ þat þus assayleþ. þus deþ þat men driþe in hast / Whon lyf fayleþ, men mot tast."
 MV 21: "And als þe se and wate full wele / Yat myrkenes here may menN noght fele, Right sua deede menN may noght se / Ne gratthely wit what it sulde be, It is departyng and noght elles / Of yis lyffe here als clerkes telles."
 MV 48: "And als þe se and know fful wele / Yat derknes may no man ffele, Rythe so deth men may nouth se / Ne sykyrly wyten what he may be, [H]it is a partyng and nouþt elles /Off yis liff here as grete clerkys tellys."
- (15) MV 27: "God visites us in ilka stede, / Whare we may fele takens of dede; And if we couthe understand wele, / Ilk day we may takens of dede fele.

Parfor me thynk alle þis lif here semes / Mar dede þan lyf þus wys men demes,
 For þe boke says, als it beres wyttenes, / Pat a man, when he first borne es,
 Bygynnes towarde þe dede to draw / And feles here many a dede-thraw,"
 MV 29: "Godde vysyts vs in many stede, / Yare whe may fele takyns of dede;
 For yi me thynk yat yis lyfe semes / [...] yan lyfe as clerkys demes,
 [...] alle so ye boke wytenes, / Yat fyrst when a man borne es,
 [...] begynnes he to dede to drawe / And felys many dedys thrawe,"
 MV 40: "God visytep vs in mony stede, / Per we may feele toknes of dede;
 Perfore me þiNkep þis lyf seemep / More ded þen lyf as clerkes demep,
 Ffor as þe bok forsoþe witnes, / Pat furst whon a mon boren is,
 He biginnep to deþ drawe / And feelep mony a deþes þrawe,"
 MV 21: "And firste whenN yat a manN is borne, / Ffele fayndynges he fyndes him
 beforene."
 MV 48: "[...]ste whane a man is borne, / Many ffoundynges he fyndeþt befforne."

- (16) MV 27: "And yhit sen God hymself spard noght, / For at his dede þe devel til hym
 soght
 In his manhede for swa þan he walde, / Als men says þat er gret clerkes calde
 Pan er we certayn, withouten were, / Pat at our last ende þai sal apere."
 MV 29: "[...] are whe certayn with outen were, / [...] yai salle at oure laste ende
 apere."
 MV 40: "Þus beo we certeyn out of weere, / Pat þei schule at vre ende apeere."
 MV 21: "Yan may we be full cERtayn here, / At oure endyng yai sall apere."
 MV 48: "Yanne may we be fful serten here, / Att ourE endyng yei schall apere."
- (17) MV 27: "How þow has here led þi lyfe, / And how þow has spendyd þi wittes fife,
 Fra þe first day þat [þou] had witte / Unto þe last day þow shuld hethen flite.
 Pan sal walaway be þi sang, / For þou here dispended þi tym wrang,"
 MV 29: "Yan salle weleaway be yi sange, / For yow yi tym her spendyd wrange,"
 MV 40: "Weylawey schal be þi song, / Ffor þi tyme I spendet wrong,"
 MV 21: "Of sorow yan sall be yi sange, / Ffor you despendid yi wittes wrange,"
 MV 48: "[...] syngre, / [...] spendyngre,"
- (18) MV 27: "Bot when thou sese alle þi trespas, / Pan sal þou say 'allas! allas!'
 When alle þi life sal be thurgh-soght / Unto þe lest thyng þat ever þou wroght,
 Wheþer þou be lered or lewed, / Þi syns sal þan be many shewed
 þat þow has done here in þi life, / Of whilk þou couthe þe never shrife.
 And þa sal be shewed byfor þe / Ful foule and ugly syns to se,
 Of whilk þou sal haf mare drede and awe / Pan of þa þat þaou mught here knawe.
 Yhit som dedys þat þe thoght here don wele / Þou sal þan se foul syns and fele;
 "

MV 29: "[An]d when yow ses alle yi trespas, / [...] salt yow say 'allas! alas!'
 [Wh]en alle yi lyfe sal be thurgh-soght / [Un]to ye leste thyng yat euer yow
 wroght,
 [...] thynge yat yow dyde in yi lyue, / Ye wylk yow couth ye neuer schryue.
 [...] salle be schewed vnto ye / [...] and vgly on to se,
 [...] ye whylk yow salt yan haue more aghe / [...] of yat yat yow couthe here know.
 [...] sume dedys yat yow thoght done wele / [...] synnes yat yow salle yen fele;"

MV 40: "And þou seost al þi trespas, / Þen schalt þou seye 'allas! allas!'
 Whon al þi lyf schal beo þorw souȝt / To þe leste þing þat euer þU wrouȝt,
 And þing þat þU ddest in þi lyue, / Of whuche þu ddest [...] neuer schryue.
 Of whuche þU schalt haue more awe / Þen of þo þou coudest euer knowe.
 And suMme dedes þAt þe þhouȝte don wele / Ffoule synnes þeNne þU schalt
 hem feele;"

MV 21: "Yne sall be rekened on a rawe / Synnes yat yU couthe neuer knowe.
 And some yat ye thoght here done right / Sall be foule synnes yan to yi fight."

MV 48: "IN schall be reherced on a [trow] / Synnes yat yow [...] nouth know.
 And sume [...] rithe / Schall [...] [...]the.'

- (19) MV 27: "Wharfor þe payn þat þe saul þar hentes / Er mare bitter þan alle þe
 tourmentes
 Pat alle þe marters in erthe tholed / Sen God was for us boght and sold.
 For þe lest payn of þe payns þar sere / Es mare þan es þe mast payn here,
 Als says a grete clerk þus shortly / In a buke of þe payns of purgatory:"
- MV 29: "For ye leste of alle ye paynes sere / Es herder yan ye moste payne here,
 Als a grete clerk openly / Spekys of ye payne of purgatory:"
- MV 40: "Ffor þe leste of heore peynes sere / Is hardore þen þe moste peyne here,
 As a gret clerk spekeþ openly / Of þe peyne of purgatory:"
- MV 21: "For yase paynes yat yaiM yare hyntes / Er mare harde yan ye tormentes,
 Yat martres had in erthe here / Sithen god dyed and boght vs dere,
 Als a grete clerk openly / Spekys of ye paynes of pURgatory:"
- MV 48: "For ye lestes peyne yar ye saule yer schall hente / Is more harder yanne
 alle yE turment
 Yar marters has in herth here / Sen God dyed and nouth vs here,
 Als a grete clerke telleth openly / And seyth yus off ye peyns of purgatory:"
- (20) MV 29: "[A]nd in purgatory dwelle ay stille / [vnt]ylle yai be clensyd of alle yaire
 ille,
 [An]d have in a day als so grete paynes sere, / [As] a man myght haue here in a
 zere."
- MV 40: "And in pURgatori dwelle þei stille / Til þei be clansed of al heore ille,
 þei han o day as grete peynes sere, / As a mon mihte haue her a zere."

MV 21: "In purgatory sall nane be sene / Langer yan yai be clensed clene."

MV 48: "In purgatory no man schall ben sene / Lenger yan he be clensed clene."

- (21) MV 27: "And with stormes of hayle, sharpe and kene; / Swylk stormes was never [nane] here sene
 Als þe sauls sal þar [fel]e and se. / Pus sal þai on *sere* wyse pyned be,
 Sum many wynter for þair syn, / Ar þai til þe sight of God may wyn."
 MV 29: "Wyth stormys of hayle, smerte and kene; / [Sw]ylk stormes here were neuere sene"
 MV 40: "WitH stormes of haul, smart and kene; / Such stormes here weor neuer sene"
 MV 21: "Slike stormes here may na man se. / Als saules sall yare in pyned be,"
 MV 48: "Swich stormes herE may no man se. / Als saules schall yerE in pyned be,"
 MV 49: "Swylke stormes here may na man se. / Als saules sal yare in pynede be,"
- (22) MV 27: "þe whilk most be fordone clenly, / Outher here or in purgatory.
 Parfor I rede ilk man, whyles he lyffes here, / Pat he use þa ten thinges sere
 Pat fordus, als I sayde are, / Alle veniel syns, bathe les and mare."
 MV 29: "Ye wylke behoues be fordone clenly, / Outhyr here or in purgatory.
 For yi ilk man aght yat lyves here, / Vse ilk day yis ten thyngys sere
 Yat for dose as I sayde are, / Alle venyal synnes both lese and mare."
 MV 40: "Whuche mot be for don clanly, / Ouþer here or in purgatory.
 Perfore vche moN ou3te þAt liueþ here, / Vse vche day þe ten þinges sere
 Pat for don as I seide ore, / Al venial synne lasse and more."
 MV 21: "Of ye whilke a manN buse be made clere, / Outhre in purgatory or elles here."
 MV 48: "Off which ich mane schalle be mad clerE, / Outher in purgatory or elles bere."
 MV 49: "Of whylk a man byhoue[s] be made clere, / Outher in purgatory or here."
- (23) MV 27: "A party for penance þat enioynt es / And es forgeten thurgh reklesnes.
 Alle þis may be cald þe remenand / Of þe dette of payn, als I understand,
 þe whilk felle to be fulfilled haly, / Outher here or in purgatory.
 Bot alle þis dett may þar be qwytt / Thurgh large pardon, waswa has itt,
 In forgyvenes of alle penance soght, / Whethir it be here enioynt or noght.
 For swa mykel pardoun may a man / Purches here þat he may þan
 In purgatory qwyte alle þe dett / þat hym fra blis may tary or lett.
 For swa large es Haly Kirkes tresor / þat it es ynogh to pay þarfor
 And for alle þe paynes þat dett may be / Of alle þe men of Cristante."
 MV 29: "A party for penaunce yat emoynd es / And is for getyn thurgh reklesnes.
 Alle yis may be callede ye remmlande / Of ye dette of penaunce, I vndyrstande,

[ylk] bus be filled haly, / [...] here or in purgatory.
 Alle yis dede may be quyte / [...] large penaunce who so haues it,
 [...] mykylle perdouN haues a man / [...] here yat he may yan
 [In pur]gatory quyte alle ye dette / [yat] [h]ym fro blys may tary or lette.
 [...]rge es haly kyrkes tresoure / [...] es innogh to pay yerefore"

MV 40: "A pARti for penauNce þat emoynd is / And forʒeten þorw rechelesnes.
 Al þis may be cald remenauNde / Of þe dede of penauNce, I vndurstande,
 þe whuche mot beo folfuld holly, / OþER here or in purgatori.
 And al þis dette mai beo quit / Þorw lage penauNce hose hæþ hit,
 Ffor so muche pERdoun may a man / Purchase here þat he may þan
 In pURgatorie quite al þe dette / þat him fro blisse may tarie no lette.
 So large is holi chirche tresore / þAt is inouʒ to paye þerfore"

MV 21: "Or elles for forgetyn for reklesnes / ye remanant of penance yus
 pERdounes."

MV 48: "Or elles forʒeten yorow reklesnes / ye resessyng off penaunce yus
 pERdone es."

MV 49: "Or els forgeten turgh reklesnes / ye remendande of penaunce yus
 pERdounes."

- (24) MV 40: "Ffor whi we schulde be war heere, / As þe day of dom weore comyng
 nere.

Ffor CRlStes disciples, wolde haue knowyng / Of suM token aʒeyn his laste
 comyng,"

MV 21: "Cristes disciples askyd yat thyng / Ffor yai walde knawe of his coMmyng,"

MV 48: "Crystes [discipulis] askyd yis yinge / Ffor yei wolde know off his
 cuMyng,"

MV 49: "Crystes dyscyples hasked yis thyng / Ffor yai wald knawe of hys comyNg,"

- (25) MV 27: "And als God byfor his first commyng / Wald here fordo, withouten lettyng,
 Alle þe world thurgh water anly / Agayn þe fyre of lychery,

Right swa byfor his last commyng / He sal of þe world mak endyng

Thurgh fire þat sal swa brinnand be / Agayn þe dasednes of charite.

þe wirkyng of þis fire swa brinnand / Sal conten[e] þir thre short + tymes passand,

þat es bygynnyng, mydward, and ende, / Als in þis bok es here contende.

First þe fire at þe bygynnyng / Sal cum byfor Cristes commyng,"

MV 29: "[...] godde before hys fyrst comyng / [...]lde for do with outen lettyng,

[...] ye werlde thurgh watyr anly / [...]yn ye fyre of lychery,

[...]ht so before hys laste comyng / [...] ye werlde he salle make endyng

[...]lurgh fyre yat salle so byrnnand be / [...]gayn ye deffens of charyte.

[...] yis fyre at ye bygynnyng / [...]lle come before Crystes comyng,"

MV 21: "Yis fire yat is so vggly thyng / Sall come bifore cristes coMmyng,"

MV 48: "Yat fforE yat is so dredefful thyng / Schall cume be fforne crystES
cuMyng,"

MV 49*: "Yis fyre yat es so vgly a thyng / Sal come byfore crystes comyng,"

- (26) MV 27: "A, how mikel shenshep sal be / To þe synful þat alle þis sal here and se,
þe whilk til hym dus here na gude agayne / þat for þam tholed swa mykel payne.
And yhit noght þas þat dos na gud anly, / But o3er þat er swa ful of felony,
þat ay dos yvel ogayn gude, / And ofte dos Godes Son on [þe] rode
In þat þat in þam es thurgh syn, / Of whilk þai wille never here blyn."
MV 29: "Fulle mykyl schenschyppes salle yis be / To synfulle men yat salle it se,
Ye wyk to hym dose noght agayne / Yat for yem suffyrd so mykylle payne.
And noght ya yat dose na gode anly, / Bot oyere yat ere of felonny,
[...] dose ille and no gode, / [...] oft dose Goddys Sone on rode
[...] At yat in yem es thurgh synne, / [...]e wyk yai wille noght here blyne."
MV 40: "Muchel schendschipe schal þis be / To synful men þat hit schal se,
Whuche to him do nou3t a3eyne / YAt for him suffrede so muche peyne.
And not þo þat doþ no good only, / But oþere þat are ful of feleny,
þei ay don euele and no goode, / And ofte don Godes Sone on þe roode
In þat þat in hem is wiþ synne, / Of whuche þei wolde neuer blinne."
MV 95: 'Full mykull shamechyp shall yIS be / [...]o synfull maN yAt shall ytt see,
[y]at ay doth yll & lytull gud / Oft doth godson on the roode.
- (27) MV 21: "On ye setill of his maieste / And ye werlde deme sall he,"
MV 49: "On ye settelle of hys maieste / And ye werld yan deme sal hee,"
MV 95: "In the seyte of his maieste / All the world thaN deme schall he,"
- (28) MV 27: "Here may ilk man, if he wille, / Ha[f] mercy þat dus þat falles þartille;
Poghe he had done never swa mykel syn, / If he amended hym, he myght it wyn.
For þe mercy of God es swa mykel here / And rechys overalle, bathe fer and nere."
MV 29: "Yus may ilk man yf he wyll, / Haue mercy and do yar falles yeretylle;
If he dyde neuere so mykylle synne, / [And] he amende hym, he may wynne
Goddys mercy es so mykylle here / It rechys oueralle, both ferre and nere."
MV 40: "þus mai vche mon 3if he wil, / Haue merci and do þat falleþ þErtil;
þau3 he dude neuER so muche synne, / And he amende hiM, he mai hit wynne.
Godes merci is so muchel here / Hit rechep ouERal, boþe fer and nere."
MV 21: "Bot ye mercy of God is sua mekill here / Yat if a man had done synnes
sere
Als many als in yis werlde er done / All myght his mercy fordo sone."
MV 49*: "Botte ye mercy of God es so mykel here / Yat if a man had done synnes
sere
Als many als in ye weld es done / Alle myght his mercy fordo sone."

MV 95 : "Butt the mERcy of God ys soo mekyll here / That yff a maN haue downe synES *sere*
As mony as in the world are done /All myght he fordon sone."

- (29) MV 27: "Þat alle þe syn þat + man may do, / It myght sleken, and mare þarto.
And þarfor says saynt Austyn þus / A gude worde þat may comfort us:
Sicut scintilla igni in medio maris, / Ita omnis impietas viri ad misericordiam Dei.
'Als a litel spark of fire', says he, / 'In mydward þe mykel se,
Right swa alle a mans wykkednes / Unto þe mercy of God es'.
Here may men se how mykel es mercy / To fordo alle syn and foly,
Forwhy if a man had done here / Als mykel and als many syns *sere*,"
MV 29: "Alle ye synne yat man myght do, / May yt slekkyn and mare yereto.
And yerfor says seint Austyn yus / A gode worde yat may comforte vs:
Sicut scintilla igni in medio maris, / Ita omnis impietas viri ad misericordiam Dei.
'Als a spARK of fyre', says he, / 'In mydwarde of ye mykylle se,
Ryth swa al mans wykkydnes / Vnto ye mercy of Godde es'.
Ffor yi yf a man hade done here / Als so grete and als so many synnes *sere*,"
MV 40: "Al þe synne þat mon mihte do, / Mai hit slaken and more þerto.
And þERfore seiþ seynt Austin þus / A good word þat mai cuMforten vs:
Sicut scintilla igni in medio maris, / Ita omnis impietas viri ad misericordiam Dei.
'As a sparke of fuir', seiþ he, / 'In mydeward of þe grete se,
Riht so al monnes wikkednes / Into þe merci of God is'.
Ffor þi ʒif a mon hedde idon here / As grete and as mony synnes *sere*,"
MV 21: "Yat if a man had done synnes *sere*,"
MV 49*: "Yat if a man had done synnes *sere*,"
MV 95: "That yff a maN haue downe synNIS *sere*,"
- (30) MV 27: "Als al þe men of þe werld has done, / Alle myght his mercy fordo sone.
And if possibel whare, als es noght, / Þat ilk man als mykel syn had wrought,
Als alle þe men þat in þe werld ever was, / Yhit mught his mercy alle þair syn pas."
MV 29: "Als alle ye men in ye werld haue done, / Alle myght goddes mercy for do
sone.
MV 40: "As al þe men in þe world haþ done, / Al mihte godes merci for done hit
sone.
MV 21: "Als many als in yis werlde er done, / All myght his mercy fordo sone."
MV 49*: "Als many als in ye werld es done, / Alle myght his mercy fordo sone."
MV 95: "As mony as in the world are done, / All myght he fordone sone."
- (31) MV 27: "Ne nathyng sal growe þan, gresse ne tre, / Ne *cragges* ne roches sal nan
þan be,
Ne dale ne hille ne mountayne. / For alle erthe sal be þan even and playne

And be made als clere and fayre and clene / Als any cristal þat here es sene.
 For it sal be purged and fyned withoute, / Als alle other elementes sal be aboute,"
 MV 29: "[þ]en salle growe neyere gyrse no tre, / No *hylls* no mountayns salle none
 be,
 No dales no rochs for certayne. / [...] alle erth salle be euen and playne
 [A]nd be made euen and clene / Als any crystalle yat euer ware sene."
 MV 40: "Þenne schal neuer growe gras nor tre, / Ne *hulles* ne mouNtaynes schul
 noN be,
 Ne dales ne roches for certeyn. / But al eorþe schal ben euene and pleyn
 And ben al mad boþe feir and clene / As eny cristal þat euer was sene."
 MV 21: "Nor nathyng sal growe gresse nor tre, / Bot all ye erth sall euen be,"
 MV 49*: "Ne nathyng sal grow gresse ne tre, / Botte alle ye erth euen sal be,"
 MV 95: "Ne noo thyng shall groue grasse ne tree / Butt all the erthe euen shall
 be,"

- (32) MV 27: "For þe mynde of þam myght men feer, / Swa bitter and swa horribel þai
 er.
 Bot forþi þat many knawes noght right / What kyn paynes in helle er *dight*
 Withouten ende for synful man, / Parfor I wil shewe yhow, als I can,
 Aparty of þa paynes *sere*, / Als yhe may sone aftirward here.
 Bot first I wille shew whare es helle, / Als I haf herd som grete clerkes telle,
 And sythen wille I shew yhow mare, / And speke of þe paynes þat er þare."
 MV 29: "And for yat many kennes yat noght ryght / Ye paynes yat in helle are
dyght
 Withouten for synfulle man, / I salle schewe ʒow, als I kan,
 ApARTy of ye paynes *sere*, /Als ʒe aftywarde salle here.
 Ffyrst I wille schewe ʒow where es helle, /Als I haue herde grete clerks telle,
 And seyen salle I schew ʒow whare, /And speke of paynes yat ere yare."
 MV 40: "And for moni meN knowUS not riȝt / Þe peynes þat in helle are *diht*
 Wiþouten ende for synful mon, / I schal schewe ʒou suMme, as I con,
 A parti of þe peynes *bere*, /As ʒe her afturward may here.
 Furst wol I schewe on wher is helle, / As I haue herd grete clerkes telle,
 And siþen schal I schewen ʒou more, / And speken of peynes þat ben þore."
 MV 21: "And I sall schew ʒow, als I can, / What paynes er yare for synfull man.
 And all thir firste, I will ʒow tell, / Whare als clerkes sais es hell."
 MV 49: "And I sal schewe yow, als I can, / What paynes es yare for synful man.
 And al yer first, I wille yow telle, / Whare als clerkes says es helle."
 MV 95: "And I shall schue yow, as I can, / What peynIS are there for synfull maN.
 Also furst, I wyll yow tell, / Where al clarkIS sayne ys hell."

- (33) MV 29: "And many oyer yat were dede / Has bene sume tyme in yat stede

And sene yere many hydous payne / And thurgh myracle turnede agayne."
 MV 40: "And mony opere þat weren dede / Han ben suM tyme in þat stede/
 And seþe þer monye hidous peyne / And þorw miracle tURned aþeyne."
 MV 21: "And many othir yat war dede / Hase bene some tyme in yat stede
 And sene yare many hidous payne / And thurghe miracle to liffe turne agayne."
 MV 49: "And many other yat ware dede / Has bene some tyme in yat stede
 And sene yare many hydouse payne / And thurgh myracle turned to lyue agayne."

- (34) MV 29: "[ye] flawme of fyre salle be yere drynk, / [wt] byrnstone of fyre yat ille salle stynk
 With ryke of fyre and wynds blaste / And with stormys yat ay salle laste,"
 MV 40: "But [f]leome of fuir schal be heore drynk, / Wt Brumston þat foule schal stynk
 With smoke of fuir and wyndes blast / And wt stormes þat euer schal last,"
 MV 21: "And ye flawme of fire sall yai drynke / menged with bronstane yat it sall stynke
 With smoke of fire and many a blaste / And with stormes yat ay sall laste
 MV 95: "And flame of fyre schall they drinke / mucche strong then carion shall ytt stynke"
- (35) MV 34: "Bot þe synfull sall ay þare in payne be, / And na ded may þam sla bot ay þem fle,
 Als þe boke openly schewes us, / Whare we may fynd wryten þus:
Mors fugiet ab eis.
 'þe ded', þat here es strang and hard / 'Sall ay þare fle fra þamward'.
 þe payns of þe ded þai sall ay dreghe, / Bot þai sall nevermare fully deghe;
 þai sall ay lyf in sorow and stryfe, Bot þair lyf sall seme mare ded þan lyfe.
 þair lyfe inmydward þe ded sall stand, / For þai sall lyfe evermare degchand
 And degch evermare lyfand withall, / Als men dose þat we se in swowne fall.
 And forþi þat þai here mykell lufed syn / And thurgh over-mykell hope ay lyfed þarin
 And to leve þair syn had never will, / þarfor it es gud, rygth, and skyll
 þat þai be ay for þair foly / In hell withouten hope of mercy.
 MV 29: "Ye synfulle salle euer in payne be, / And dede salle ay fro yem fle,
 Als haly wrytte schewes tille vs, / Where whe may fynde wryten yus:
Mors fugiet ab eis.
 'Ye dede', yat here es strange and herd / 'Salle ay fle fro yemwarde'.
 Ye paynes of dede ay salle yai drye, / Bot yai salle neuer fully dye;
 Yer lyfe in myddes ye dede salle stand, / Ffor yai salle euer lyue dyand
 And dy euere lyuand withalle, / Als men yat sulde inne swonyng falle.
 And for yai here ay loued synne / And thurgh lyued yere inne
 And to leue it hade neuer wylle, / Ffor yi it es gode, rygth, and skyllle

Yat yai be euere for yere foly /In helle with outen hope of mercy."

MV 40: "Þe synful schal euERE in peyne be, / And deþ schal euERE from hem fle,
As holy writ scheweþ to vs, / Where we mai fynde I write þus:

Mors fugiet ab eis.

'Deþ', þat her is st[r]ong and hard / 'Schal euER more fle from hemward'.

Þe peynes of deþ schul þei euER drie, / But þei schul neuer fully dye;

Ffor lyf in middes þe deþ schal stande, / Ffor þei schul euERE liue diande

And die euer lyuyng withalle, / As men þat schulde in swouþnyng falle.

And for here þei louede euer synne /And þorw ouer hope liuede þer inne

And to leuen hit hedde þei neuer wil, / Ffor þi hit is god, riht, and skil

þat þei beo euere for heore foly / In helle wiþ oute hope of mercy."

MV 21: "Bot ye synfull sall euer in strange payne be / And ye deede sall yai neuer
fle

Als ye buke openly schewes vs / Whare we may openly fynde writen yus
Mors fugiet ab eis.

Ffor diande euer sall yai liffe all / And liffand euer mare dye yai sall

And forþi yat yai here luffed syn / And thurghe euer hope ay liffed yare in

And for to leue it had neuer will / Fforþi is it gude right and skill

Yat yai be ay for yaire foly / In hell withouten hope or mercy."

MV 49: "Ffor degchand euer sal yai lyue alle / And lyfhand euermare deghe yai
salle

And for yi yat yai here brised synne / Yat thurgh ouer hoope ay lyued yare inne

And forto leue it had neuer wille / Ffor yi it es gude right and skille

Yat yai be ay for yaire foly / In helle withouten hope or mercy."

- (36) MV 34: "þat the synfull men þat sall wende / Till hell sall have withouten ende.
Þe whilk payns and sorow sall never cees, / For þare sal never be rest ne pees,
Bot travail and stryfe with sorow and care; / Full wa sall þam be þat sall dwell þare.
þai sall thynk on nathing elles / Bot on þair payns, als som clerkes telles,
And on þair syn þat þai here wroght; / Swa sall payns and sorow troble þar thoght.
For þare sall be þan herd and sene / *Alkyn* sorow and trey and tene.
MV 29: "Ye whilk payns salle neuer sese, / For yere salle be neuere reste no pese,
B[ut] euer trauayle in sorow and care, / Fulle wo is yem yat salle be yare.
Yai salle thynk on nothying elles / Bot on yere paynes as clerkys telles,
And on ye synnes yat yai haue wroght; / so salle ye paynes greue yere thoght.
For yer salle be herde and sene / *Alkyns* sorow tray and tene."
MV 40: "Þe whuche peynes schal neuer ses, / Ffor þer schal neiþer be reste ne
pes,
But trauayle serwe and care, / Fful wo is hem þat schal be þare.
þei schal þenke on noþyng elles / But on heore peynes as clerkes telles,
And on þe synnes þat þei haue wroght, / So schal heore peynes greue heore

pouzt.

Also þer schal be herd and sene / *Alle maner* serwe and treþe and tene."

MV 21: "Yai sall think on na thyng elles / Bot on yaire paynes als clerkes telles / Ffor yare sall be bathe herde and sene / *Alkyn* sorowe yat men may mene."

MV 49: "Yai sal thynk on na thyng elles / Bot on yaire paynes als clerkes telles / Ffor yare sal be yare herd and sene / *Alkyn* sorowe yat men may mene."

MV 95: "For there shall be hard & seyne / All kynnES peynES that maN mey meyne."

- (37) MV 29: "And faute of alle yat gode sulde be / And of alle yat *ille* es grete plente."
 MV 40: "And defaute of al þAt good schulde be / And of al þAt *eue*/is gret plente."
 MV 21: "Yare sall be of *all* thyng plente / And defaute of all yat gude schulde be."
 MV 49: "Yare sal be *al ille* thyng grete plente / And defaute of alle yat gude sulde be."
 MV 95: "There shall be *all yll* thyng plente / And defaute of all that gud shall be."
- (38) MV 34: "Bot þareto sall þai haf no myght / For þe ded sall nevermare on þam lyght
 Full fayne þai wald þan ded be / Bot þe ded sall *ay* fra þam fle
 After þe ded þai sall *yherne* ilkone / Als in þe Apocalypse schewes saint lohan:
Desiderabunt mori, et / Mors fugit ab eis.
 'þai sall *yherne* he says, 'To degh *ay*/ And þe ded sall fle fra þam oway."
 MV 29: "Aftyr ye dede yai salle *zerne* ilkone / Als in ye apocalypys schewes seint John.
Desiderabunt mori, et / Mors fuget ab eis.
 Yai salle *zerne* for to dye *ay*/ And dede salle fle fro yem away
 MV 40: "After þe deþ þei *zerne* vchon / As iN þe Apocalips witnesset seint Jon
Desiderabunt mori, / & Mors fugiet ab eis.
 Þei schal *zerne* for to dye *ay*/ And deþ schal fle hem away."
 MV 21: "Bot yareto sall yai haue na myght / Ffor to endelesse dole er yai dyght."
 MV 49: "Bot yareto sal yai haue na myght / Ffor to dule endles er yai dyght."
 MV 95: "Butt yERto shall they haue no myght / For to peyne end[!]es are they dyght."
- (39) MV 34: "And þe tyme þat þou was born allswa, / For þi payne [t]yll me es sorow and wa.
 It pynes me and greves me sare, / Als mykell als myne awen payn or mare,
 For my payne it *ekes* and mase mare grevus. / Ilkane tyll other þan sall say þus."
 MV 29: "And ye tyme yat ze were born als so, / For yi payne dose me als so mykylle wo.
 And pynes me and greuys sore, / As so mykylle as myn oune or more,
 For my payne it *ekes* and makys it greuens. / Ilkone tille oyer salle say yus."

MV 40: "And þe tyme þU weore boreN also, / Ffor þi peyne doþ me so wo.
And pyneþ me and greueþ me sore, / As muche as myn oune and more,
And my peyne hit *echeþ* and greues. / Vchone to oþER schal seye þus.

MV 21: "It pynes and greues me yi syn als sare, / Als dose myne awen and mekill
mare,"

MV 49: "And ye tyme yat you was born in syn, / Ffor yi payne duse me wa within.
It pynes me and greyes me als sare, / Als myn awen duse and wele mare,"

MV 95: "And ye tyme that thou wast borne in, / Ffor thi peyne doth me woo
wiThin.

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