

CHAPTER V: RELATIONSHIP BETWEEN THE TALE-ORDER AND THE WORD-VARIANT STEMMATA

This chapter analyses the differences and similarities between tale-order stemmata and word-variant stemmata. This analysis suggests that the correspondences between the two kinds of stemmata are consistent with their variants having been inherited from one manuscript to another. Here I explore the strength and reliability of the relationship between tale-order and word-variant stemmata and try to explain the cases in which the relationship appears stronger and why. An important outcome of this chapter concerns the places in which the tale-order and word-variant stemmata present differences. These are likely to represent deliberate intervention in the ordering of the tales and might suggest where the origin of some of the orders (which were later inherited by other witnesses) can be found. For this chapter I compare the trees built based on tale-order data with all the available trees based on word-variants produced by Robinson for the Canterbury Tales Project and published in single-text CD-ROMs.

Manly and Rickert postulated manuscript groups based on tale-order, but these differed from their own word-variant groups, and in both cases they had unclassified witnesses which could not be fitted into any of the groups. Manly and Rickert were unable to explain why some manuscripts such as E1 seem to belong to a tale-order group (a) but cannot be easily classified according to their word variants; for this reason doubts

were cast on their tale-order groups. However, if tale-order can be transmitted from one manuscript to another, so too will be word-variants. That is, theoretically, the differences in word order should follow the same lines of descent as differences in tale order. In that case, what remains to be explained is how and why there are discrepancies between the two sets of groupings.

The General Prologue on CD-ROM includes several word-variant stemmata, each corresponding to a limited number of lines of GP. These stemmata were built using data from lines 1 to 250, 251 to 500 and 501 to the end; the methods used (especially the order in which they are used) are justified as follows:

Where the data is indeed 'tree-like', this method [parsimony] works very well indeed. However, such cladistic programs¹ can produce rather misleading results when the data is not tree-like, as they will find trees whether there are trees to be found or not. Accordingly, the Project uses PAUP only on sections of data in manuscripts where SplitsTree suggests that the cladistic method might be useful. ("Analysis")¹

At the time, this justification of the use of PAUP and parsimonious analysis, for areas in which the data had appeared to be tree-like, was valid. It would not have been a good idea to force a tree structure if the data had indicated a different kind of relationship (a network, for example).² However, the development of the software package PAUP has not stopped and changes have been implemented. In fact, as mentioned in chapter 4, the most recent versions of PAUP include not only parsimony, but also other methods, such

as maximum likelihood and distance.³ The SplitsTree stemma for the first 250 lines can be seen in plate 15.⁴ About this figure Robinson writes,

For these manuscripts, for this data, SplitsTree suggests that they do not appear to be related in a 'tree-like' manner. However, SplitsTree does suggest that for some seventeen manuscripts, for this data, there are 'tree-like' relationships. These are the four manuscripts Cn/Ds1 /En1 /Ma, in the bottom centre of the graph; the manuscripts Lc/Mg/Ha2, in the centre right; the group Cx1 /Cx2 /Pn/Wy/Ii/Ld1 /NI/Tc2 in the bottom right; and the pair En3 /Ad1 on the centre left. All these small groups appear to radiate from a single point separate from the centre; in some cases, radiation from separate points may suggest further archetypes within the group (as in the grouping Cx1 /Cx2 /Pn/Wy/Ld1 /NI/Tc2). ("Analysis")

Robinson also includes a PAUP rectangular cladogram using the same data, but he has also included the nexus file which can be executed in any version of the program and which was used to produce plates 16 and 17. Plate 16 has been produced using the data from *The General Prologue on CD-ROM*⁵ using parsimony (as Robinson does in his "Analysis") but the tree has been drawn as an unrooted phylogram. The main features which Robinson pointed out about his SplitsTree stemma also apply to plate 16. In fact, the **c** group and a couple of other manuscripts (Cp Sl2 La Pw and Se) form a cluster in the top left corner. The stemma also shows pairs which are known to be related such as En3 and Ad1 (alpha manuscripts) and Bo1 and Ph2 (**E** manuscripts). Plate 17, a stemma

built using PAUP using distance instead of parsimony, shows, once more, similar relationships; however, the relative positions of Hg and El have changed. In this plate, Hg and El appear very close to Ch, and all of these belong to a branch which is also shared with Ha4 Ps Bo1 and Ph2. This difference between the stemmata suggests that the relationships among these manuscripts should be explored further. However, it is also possible that some of the non-tree-like features mentioned by Robinson might be causing an interference with some aspects of the stemma. To solve the problem of possible interference from conflated texts, Robinson reduced the number of witnesses to be used on his analysis; then, for the first 250 lines of GP he presents a tree with 24 witnesses. Plates 21 and 22 show that, once the texts suspected of conflation have been removed, the different position of Hg and El in relationship to Ch is roughly the same. Of the three possible stemmata built using parsimony (plates 18 to 20), only the one in plate 20 shows a variation in the relationships between these manuscripts. In fact, if the stemmata are built as phylograms rooted at Hg, one of them shows a clear difference with Robinson's published rooted phylogram. The relationships in question are those of Hg El and Ch, mentioned above. Among the stemmata found in *The General Prologue on CD-ROM*, we find the following:

Two of the manuscripts which Robinson considers closely related to alpha are Ad1 and En3, and these appear on the same side of his stemmata (plates 18 and 27) with the **a** (Ma Cn En1 and Ds) and the **b** group manuscripts (Ii Tc2 Cx1 and Nl).

The relationships shown by the GP word-variant stemmata partly confirm Manly and Rickert's groupings; these point towards clearly distinguished **a** and **b** groups, and to less easily distinguishable **c** and **d**. That is, group **b** appears to descend from **a**, forming a single group, while **c** and **d** appear clustered together in a different branch of the stemma. The **cd** cluster appears in relative proximity to Hg and El, and the reasons for this are not completely clear. These stemmata also suggest that there might be connections in areas in which the manuscript relationships have not been established with clarity yet. As shown in chapter 4, the tale-order stemmata present some similarities with the word-variant ones. Some groups are clearly differentiated; for example, group **a** appears precisely separated and so does group **c**. Although **b** and **d** are drawn apart from the other groups, they are not distinguished from one another; that is, in the tale-order stemmata **b** and **d** appear as an undifferentiated cluster. In this way, a division which in the word-variant stemmata appears clear (that of the **b** and **d** groups) is not so clear in the tale-order ones.⁸

Another very significant difference between the tale-order and the word-variant stemmata lies with the positions of Hg and El. Both of these manuscripts are closely linked in the GP word-variant stemmata, while they are clearly separated in the tale-order ones. Although the mechanical reason for this is relatively evident (the manuscripts have different tale-orders) the factors which originated the differences are not so obvious.⁹ However, in the WBP stemmata a pattern emerges which links El to manuscripts other

than Hg.¹⁰ The first stemma (plate 34, figure 2 in Robinson, "Stemmatic") corresponds to lines 301-400 of WBP and the second (plate 35, figure 3 in Robinson, "Stemmatic") to lines 401-500. In the first one, E1 is grouped with Gg Si Bo1 and Ph2, that is, with Robinson's **E** group:

This suggests that E1 descended from an E exemplar up to about line 400 [of WBP]: up to that point, it has 44 of the 79 E variants. Thus, it will also be descended from an EF exemplar up to about line 400, as are all E witnesses: up to line 400, it has 12 of the 23 EF variants.

After line 400, E1 changes character dramatically. There are only two E and EF variants of a possible 93 from line 400 to the end of the [Wife of Bath's] Prologue, compared to 56 of a possible 102 up to line 400. From the increase in number of O variants (eight of twelve after 400 compared to one of sixteen before) E1 appears to move to an exemplar considerably closer to that of the O witnesses from line 400. ("Stemmatic" 110)

Robinson's hypothesis for this change of exemplar is not only related to the word-variants, but also to the so-called 'added passages' of WBP. According to Robinson, when these passages are present in an **E** group manuscript (as in the cases of Si and Gg) they are likely to be there due to contamination ("Stemmatic" 110). The E1 scribe might have changed his exemplar after line 400, to a manuscript of the alpha group, so he could include the 'added passages,' which were not present in the **E** exemplar he used for the first part of the prologue. Although Robinson does not make clear why the scribe chose

not to include the first passage (WBP 44-1 to 44-6) from his second exemplar, his hypothesis appears plausible.¹¹

The **E** group appears to be derivative and quite far from Hg and other early manuscripts (also separated by a larger number of copies from O). PAUP places it in a bigger group together with the **a** and **b** manuscripts and, if we do not accept Robinson's hypothesis,¹² it might be difficult to explain the shifting positions of El in the word-variant stemmata. These indicate a change from the **E** group to an alpha manuscript,¹³ while the tale-order stemmata clearly place El with the **a** group manuscripts.¹⁴ Although the previous chapter has shown that often the tale order was inherited when a manuscript was being copied, the points in which the tale-order and word-variant stemmata show disagreement suggest that, in all likelihood, a purposeful change was introduced into the copy.¹⁵ If this is true, it might be possible to find some codicological evidence to support the claim. For example, in the case of Hg, we know that the copying order and the manuscript final order are unlikely to be the same; that is, that the tales were copied in certain order and were later placed together to achieve a specific (and unique) tale-order.¹⁶

My own hypothesis about the apparent difference between the tale order and the word variants present in El is that this manuscript might ultimately derive from the **a** hyparchetype, but that there are a series of exemplars between them.

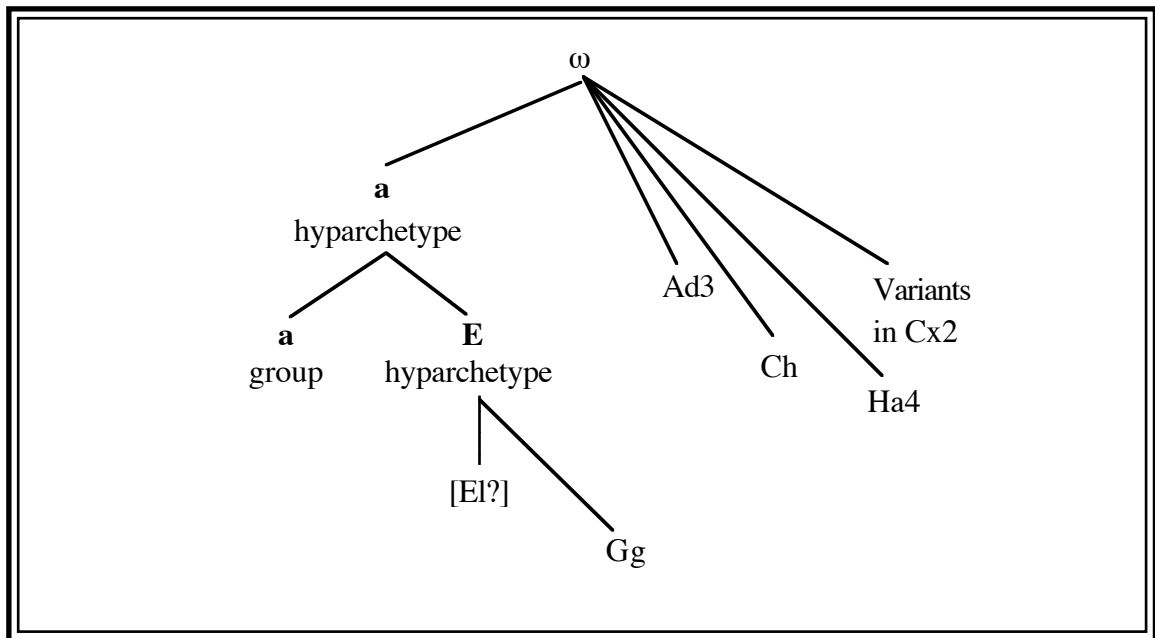


Figure 4. A hypothesized stemma with the position of E1¹⁷

This stemma hypothesizes that E1 and the **a** group have the same common origin, presumably in a manuscript that had the order found in these manuscripts or one very similar to it. The **a** hyparchetype probably had all the 'added passages' in WBP and these were transmitted to the **a** and **b** manuscripts. It is possible that, in parts, the **a** hyparchetype was very close to O, and that some of these passages were transmitted to the **E** hyparchetype and subsequently to E1. Parts of the text of the **E** hyparchetype were not as close to O and these were also transmitted to E1. In this way, it would be possible to explain why the E1 order corresponds to that of the **a** group, while its word variants change in nature in different parts of the text. However, if we go back to Robinson's hypothesis (which refers only to WBP), we can attempt to apply it to the text of E1 as a whole. He thought that the shift of exemplar in E1 occurred because one of the

copy-texts employed by this scribe lacked 'added passages,' and the second copy-text was brought so the scribe could add the lines to the copy he was making. Although this is a possible explanation, it does not account for the fact that the scribe did not just add the lines, but directly copied from this second exemplar (the one with the **E** affiliations). I have found that this affiliation with the **E** group occurs in KT and SQ (Bordalejo 117 and ff.), and that it is also likely to be found in other parts of the text. The possibility remains open that this could be due to the scribe's familiarity with the text and his ability to recognize when his copy wanted some lines or passages. However, it is also possible that the changes has no relation to the familiarity of the scribe with the text, but rather to the fact that he was copying from a text preserved in a defective manuscript likely to have been closely related to O. If this had been the case, the scribe would have found that his exemplar lacked parts of the text, and he had the need to supply these, perhaps from a less reliable exemplar which introduced the **E** variants. The reason for E1 to have the **a** order group would be that the scribe decided to adopt the order of the more reliable manuscript (presumably the first one with the **a** or similar to **a** order) instead of the one of his other copy-text. There are a couple of problems with this theory. Firstly, E1 and some of the **E** manuscripts (Gg Bo1 and Ph2) were considered as belonging to the **a** group by Manly and Rickert,¹⁸ and are now being shown as differing from it by the tale-order stemmata.¹⁹ Secondly, it is problematic to explain the consistency of E1 and Gg in these **E** word-variants in parts of the text when E1 has been considered a very reliable manuscript of the *Tales*.²⁰ If it were shown that both manuscripts are consistent for the whole of the text (or major parts of it) then the theory of the shift of exemplar would immediately

become doubtful, since the statistical possibilities of two manuscripts following exactly the same patterns of shifting are very low.²¹ If a complete collation of Bo1 and Ph2 were to show that these two follow the same patterns, then we would have to rethink the idea of the shift of exemplar. However, one cannot leave out the fact that these manuscripts consistently group together in the word-variant and tale-order stemmata (see plates 14, 22, 25 and 28). A possible explanation is that the **E** hyparchetype was a conflated text and that this conflation was transmitted to its descendants. The main question to answer then would be when and how the **a** order originated and if any of the extant manuscripts, which follow that order, can actually be identified as its origin.

As pointed out before, a very striking difference between the tale-order and the word-variant stemmata has to do with groups **b** and **d**. These appear indistinguishable in the tale-order stemmata, while they show clearly apart in the word-variant ones. Manly and Rickert already pointed out that there are clear and specific **b** variants in the **b** recension of the text (Manly and Rickert 2:57); some of them are actually the result of trivialization,²² while some others are just the product of mistakes in the copying process. However, this is not to say that **b** and **d** did not share a common hyparchetype with **c** early in the tradition (Manly and Rickert 2:43-4). If we accept Dempster's idea about the common origin of the tale orders of groups **b** and **d** (Dempster), then we have to account for the fact that these are two distinct groups in relation to their texts.²³ Moreover, it seems quite clear that, textually, the **b** group is related to **a** (Robinson "Commentary"), while the **d** group is related to **c**, and that both clusters (**a/b** and **c/d**) belong to different branches of the textual tradition. In this case, a possible explanation is that the tale order

of the **b** hyparchetype was modified following the tale-order pattern of the **d** manuscripts. The latter include L20, TG and some spurious links such as L34 (linking CY and PH) and L22 (linking PD and SH). These seem minor additions to the text, since they do not affect the overall sequence of the tales.²⁴ In contrast, the changes between the tale orders of **a** and **b** witnesses are remarkable for manuscripts we know to be genetically related in their word-variation and are likely to have had their origin in the same hyparchetype. These changes (of **b** in reference to **a**) include the addition of L8 (the Man of Law's Endlink), which is attached to SQ, the position of (L15)-ME immediately after SQ, and the placement of CL-L13-L14- FK after PD and before NU. The cluster NU-L33-CY is immediately before PH-L21-PD in the **b** group, while it appears just before L36-MA in E1 and other manuscripts with **a** tale-order. These differences between the **a** and **b** orders seem to justify the idea that the **b** order came from one of the **d** manuscripts, and if this were true then Dempster would have been right about their common origin. This common origin, however, would not be due to an evolutionary transmission process. Instead, it would have its source in the conflation of a text derived from the **a** group and an order inspired by a **d** manuscript, elements which would have both been present in the **b** hyparchetype.

The positions of some of Manly and Rickert's 'anomalous' witnesses vary greatly from one word-variant stemma to another. For example, in plate 16, which is based on GP data, we find Ha4 clustered with Ch and Hg, suggesting that this manuscript (at least for GP) has a very early text. In plate 14 a similar relationship can be seen, with Ch and Cx2. Hg does not appear clustered with other manuscripts in the tale order stemmata, and

this is probably because its order was created by the scribe as the manuscript was copied (as opposed to being copied from the exemplar itself) and put together in an order which was not transmitted to any other extant witnesses. Therefore, it is not surprising to see Hg emerging from a long branch on its own in plate 14.²⁵

As it has pointed out in chapter 4, Ha4 is separated from Ch in the tale-order stemmata by two witnesses: Wy and Cx2. I argued there that, in all likelihood, the order of Wy comes from an ancestor of Ha4. Garbáty's study indicates that Wynkyn de Worde used a defective copy of Cx2 which he completed with a very good, unknown manuscript. The order of the tales in Wy is the same as that of Ha4, not including TG. However, it seems possible that the inclusion of TG in both Ha4 and Ch had to do more with the scribes' knowledge of the existence of the tale and its use and position in other manuscripts as the Cook's tale, rather than with its presence in the exemplar used to produce Ha4 or Ch.²⁶ In figure 4 above, the stemma shows a possible relationship between Ch Ha4 Ad3 and the variants in Cx2.²⁷ Such a hypothesis could explain the closeness in position of Cx2 Ch Ha4 and Wy in the tale-order stemmata, but it would fail to explain why Ad3 is clustered with the **a** group. This manuscript has a very peculiar order with NU directly after SU and before CL (an order shared only by Ha5). Especially interesting in Ad3 is the unique position of the clustered L3-CO L33-CY immediately after L36-MA and before L37-PA. There is evidence which suggests that a possible position for CY was immediately before L37-PA, and this evidence, in conjunction with the word-variant data, makes Ad3 a particularly interesting witness.²⁸

In the tale-order stemmata (see plate 14) some of the 'anomalous' witnesses (Ld1 Ch Cx2 Wy Ps Se) seem to emerge from relatively close nodes, and Hk and To come from the same long branch, but seem closer to **a** witnesses than to any other group. It is interesting to point out that in the WBP word-variant stemmata,²⁹ Se Ad3 and Ch all radically shift positions. Ad3, for example, after line 400 of WBP seems to change so much that its position, relative to Ha5, is completely different. Before line 400 in WBP, Ha5 and Ad3 are a close pair, both one node removed from Ch, but this relationship appears different after line 400 (the manuscripts are still relatively close in comparison with their proximity to others, but there are many intervening nodes between them).

As mentioned before, all of the word-variant stemmata agree in placing Ad1 and En3 in a cluster some nodes removed from Hg (this becomes even clearer in the rooted trees). These two manuscripts, together with Ad3 and Tc1, form Robinson's alpha group. In the tale-order stemmata all of them appear clustered (in diverse relative positions) with the **a** group. This is consistent with the existence of an alpha group, defined by Robinson as follows:

[I]t appears that there were two consecutive Dd/AB exemplars. The first, α , contained fifteen (or so) differences from O [in WBP] which were inherited by El, as well as the 'added passages.' This α witness was also copied again, into Dd/AB, with this copy introducing the additional readings shared by Dd and A (for example the renumbering of the husbands) but not shared by El. . . It is also likely, from the errors shared by El Gg Ad3 in the added passages, that all three of these took the text of these passages not direct from the α

exemplar but from an intermediate ancestor (unless, indeed, Gg and Ad3 took them from E1 itself.) (“Stemmatic” 123-4)

Robinson clearly thinks that alpha originated both groups **a** and **b** and other related manuscripts, but he also asserts that alpha was a direct copy of O (“Stemmatic” 124), which makes this hyparchetype much more difficult to trace. The evidence of the tale-order stemmata, however, suggests that his α manuscripts are indeed related. As mentioned above, Ad1 En3, as well as Ad3, cluster with the other **a** manuscripts. This might represent yet another clue as to where the **a** order originated, for, if it was indeed the order in α , then we should expect that this is how it was transmitted to E1, the **a** and the **E** groups. If this were true, it would show that the tale order was transmitted from copy to copy in these groups and it would also show that there is a relationship between the **E** and the **a** orders. Although the possible existence of the α manuscript could shed some light on the nature of Ad3; the origin of the variants which Ad3 shares with Ha4 Ch and Cx2 becomes more obscure. One should not discard the possibility that these shared variants might be archetypal in origin and therefore cannot be said to indicate any other relationship between these witnesses than that of having had their origin in O.

In contrast with other manuscript groups, the **d** witnesses have been somewhat overlooked. The reason may be that their text is a late text and that they include links and tales which are considered spurious, and so their position in the tradition and relevance to the textual history of the text have not been considered as important as that of other witnesses. However, it is possible that the **d** group is not as straightforward as it has been thought and some of its peculiarities might be of interest for the understanding of the

development of the text. For example, although in the Manly and Rickert table the witnesses are clearly grouped according to their tale orders, Pw Mm G1 and Ph3 (all of which have an evidently different order from that of the other **d** witnesses are labelled as **d**³⁰). Naturally, because these manuscripts share a characteristic sequence, the tale-order stemmata (plate 14) shows Pw Mm and Ph3³¹ clustering apart from the **d** and **b** witnesses. In the WBP stemma of lines 301-400, these witnesses also appear remarkably close, clustering with the **c** manuscripts (La Cp Ld1 etc) rather than with the rest of the **d** group. This might suggest the presence of a further subgroup, unidentified up to this point.

Generally, it can be said that there are many areas of confluence between the tale-order and the word-variant stemmata: the consistency of the **c** and **a** groups, the relationships between witnesses of the **α** group, and the distinct presence of the **E** group. The idea behind this work (when it started) was to show that the tale order was inherited from one manuscript to another and that genetic relationships could indeed be built using tale order as a basis. It seemed important to confirm that tale-order, like any other textual feature, could be transmitted from an exemplar to its copy and that scribes indeed had the tendency to do this. This is true in many cases, as shown above; however, much more interesting are those cases in which the tale-order and the word-variant stemmata differ. A witness which contains word-variants that belong to a particular group and a tale order which reflects a different one might show the place in which the order of the tales changed. This indicates that, at such points, the scribes, their directors or their editors made deliberate decisions about the position of the different tales. One can imagine two reasons why the order of the tales in a manuscript was deliberately altered. In the one

hand, it is possible that the text, as received by a scribe or his supervisor, was incomplete or arrived in batches. In the other hand, it is conceivable that scribes and their supervisors, like editors today, might have felt the need to create a better arrangement of the tales than the one found in the exemplars they had available to copy. In this way, we can assume that these two kinds of intervention respond to different needs. One of them is more practical: to present a manuscript in a more or less coherent order without paying too much attention to the internal evidence provided by text or its sense (perhaps the case of Hg).³² The second kind of need is more ‘intellectual.’ Its aim is to make as much sense of the text as possible, and perhaps even to attempt to complete it (possibly, as seen in the **a** group, or in the insertion of TG as the Cook's tale). These alternatives are explored in chapter 6 where, with the help of codicological analysis, I attempt to establish whether the studied witnesses present evidence which might help us to understand the development of the different tale-orders.

¹ The program used by Robinson is *PAUP*. He refers to it as ‘cladistic’ software.

² See chapter 4, where SplitsTree is discussed.

³ All the tale-order stemmata are distance based because the data was coded following this method. See chapter 4.

⁴ This figure has been taken from Robinson's “Analysis.” Manuscripts excluded: BASE Ad4 Bw Dd D1 Do Gl Ln Ne Ra2 Ra3 S11

⁵ This data is included as a nexus file in the CD-ROM in a folder called “docs.”

⁶ This coincides with some of the results of my research on the manuscript source of Cx2, where it was noted that a close relationship between El and Robinson's **E** group is likely for certain sections of the *Tales*, such as SQ. See the work I have carried out on word-variation in “The Manuscript Source of Caxton's Second Edition of the *Canterbury Tales* and its Place in the Textual Tradition of the *Tales*.”

⁷ In fact, plates 18 and 24 show this split quite clearly, it is less clear in plate 27, that is, it is less clear for lines 501 to the end of GP.

⁸ The possible common origin for groups **b** and **d** was first suggested by Dempster and is discussed in chapter 4.

⁹ The origins of the different tale orders are discussed in chapter 6.

¹⁰ These stemmata were published first in *Occasional Papers 2* (“Stemmatic”). I have not built stemmata based on the WBP data.

¹¹ WBP 44-1 to 44-6 is the only added passage appearing before line 400.

¹² Robinson has also pointed out that the **E** and **F** manuscripts possibly had the same hyparchetype: “The significance of this is that it implies that the extant witnesses of groups E and F (and the manuscripts which are closely affiliated with them, notably E1 and Ha4) are actually removed by at least two stages of copying, both introducing significant error, from the archetype of the whole tradition.” (Robinson, “Stemmatic” 90).

¹³ Since alpha itself represents one line of descent from the archetype (O) technically, had it existed, it would have been an **O** manuscript. The added passages are found in witnesses which belong to groups **a**, **b** and **E**, as well as some **cd** manuscripts (Ry1 Se Ha2 and Ld1), Ch and Ad3.

¹⁴ My research on the manuscript source of Cx2 suggests the possibility of E1 being descended from the same hyparchetype as the **a** group but being further away from the archetype of the tradition. This is especially clear in WBP SQ and KT. See Bordalejo 350 and ff.

¹⁵ The codicological analysis of the manuscripts suggests that many scribes hesitated about the contents of their copy text and looked for sources to complete the *Tales*. See my discussion in chapter 6 about the inclusion of TG in Ha4 and Ch.

¹⁶ See Stubbs, *The Hengwrt Chaucer*. For a more detailed discussion of the codicological evidence in Hg see chapter 6.

¹⁷ This stemma has been taken from Bordalejo 374.

¹⁸ See Manly and Rickert’s table in volume II of their work.

¹⁹ These manuscripts appear consistently together, clustered apart from the **a** group to which Manly and Rickert assigned them.

²⁰ Bo1 Ph2 Si and other candidates for the **E** group have not been fully transcribed and, for this reason, it is impossible to tell if they are also consistent in their word-variation.

²¹ One possible exception to this would occur if it could be proven that both manuscripts were copied in the same workshop from the same exemplars (that is, if the manuscripts were sisters) by scribes who knew each other and were purposely imitating one another.

²² See, for example, CL 1067, where Bo2 E1 Gg and Hg have the reading 'supposed' in rhyme position, a likely eyeskip, since this is the rhyme word in CL 1065. In this same place, Ad3 Ch Cp Cx2 Ht La Ra3 have the reading 'purposed,' which is likely to have been present in the archetype of the tradition; and the **b** group (Cx1 Dd Ds En1) have 'disposid,' a clear non-archetypal substitution of the *lectio difficilior*.

²³ See Manly and Rickert and Robinson, “Stemmatic,” “Commentary.”

²⁴ See table 2 for the complete running orders.

²⁵ See chapter 6 for details of the making of Hg and the origins of its tale-order.

²⁶ See my codicological analysis of both Ch and Ha4 in chapter 6, especially with reference to the inclusion of TG.

²⁷ This relationship is based in the study of word variants and has yet to be confirmed by further analysis.

²⁸ The idea of CY immediately preceding L37-PA is discussed in chapter 6 in reference to Hg and Ad3.

²⁹ These have been mentioned earlier in reference to E1 (Robinson, “Stemmatic” 76-7).

³⁰ See table 2.

³¹ G1 has been removed from the nexus files for the tale-order stemmata because it presents repeated items (L24 and PR), and the methods used for coding the data are not able to adequately handle such situations.

³² It seems likely that the Hg scribe did as the best as he could to arrange the text; that is, he attempted to fix the problems with the ordering of the tales without copying again certain sections of the text.