APPENDIX ONE

THE GENEALOGY OF THE MANUSCRIPTS OF THE 
NAVIGATIO AND THE ANGLO-NORMAN VOYAGE

This appendix reviews the genealogies of the manuscripts of the Navigatio and the Anglo-Norman Voyage. Although the broad outlines of the manuscript tradition were addressed in chapter 1, it would have been inappropriate to include so much detail in what is essentially a critical study. This information is important for the study as it suggests one possible means through which the Navigatio was transmitted through Europe and thus how it was received by audiences, who could then commission vernacular translations. It also sets the two narratives that have been compared in the broader context of the wider translations of the vernacular versions of the Voyage. The manuscript tradition of the A.N. Voyage highlights, amongst other things, how confusion can arise concerning the royal patronage of the manuscript. I have also included a brief discussion of a fragment that was unknown to Waters and its relation to the other five manuscripts of the A.N. Voyage.

The Genealogy of the Navigatio Sancti Brendani abbatis Manuscripts

One hundred and twenty-three manuscripts written between the tenth and the seventeenth centuries survive of the Navigatio Sancti Brendani abbatis, which suggests that the overall number originally copied would have been significantly more than that. This is a testament to the popularity of the legend.1

The discussion below is based upon the stemma codicum used by Selmer in his edition of the Navigatio. Selmer bases his study upon eighteen manuscripts and traces the spread and development of the narrative

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1 Three of the surviving manuscripts were written at the end of the tenth or beginning of the eleventh century; fourteen were written in the eleventh century, twenty-three in the twelfth century, twenty-nine in the thirteenth century, nineteen in the fourteenth century and twenty-eight in the fifteenth century, see Burgess and Strijbosch, The Legend of St Brendan, pp. 13–26. Burgess and Strijbosch list 128 manuscripts, but five of these are now missing or lost.
from the central point of Lotharingia, through the Low Countries, Southern Germany, France and the Rhineland. A manuscript in the university library of Ghent, **Codex 401 (ms G in Selmer’s edition)** which Selmer suggests dates from the eleventh century, represents the first stem and indicates that the legend had then spread to the Low Countries. The provenance of this manuscript is unknown.

The second stem relates to Southern Germany. This branch is divided into two subgroups. Fragments of the *Navigatio* are found in the city library in Munich. **Clm. 29890, formerly 29061 (ms U in Selmer)** dates from the end of the tenth or the beginning of the eleventh century. The provenance was Tegernsee, Bavaria, and the scribe was Froumund of Tegernsee. This manuscript is the source of **Clm. 17139 (ms Q in Selmer)** in the city library of Munich, dating from the twelfth century. Its provenance was Schäftlarn, Bavaria. It is written in one hand by **Marchwardus sub Abbate Eberhardo (1153–1160)**.

Another witness of around the same time is also in the city library in Munich, **Clm. 17740 (ms M in Selmer)**. This manuscript of the *Navigatio* is written in two hands and dates from the tenth century. The provenance of the manuscript is St Mang, Stadtamhof (Ratisbon), Bavaria. This manuscript was the source of **Codex 51 (Gaibach 2907) (ms P in Selmer)** held in the library of Schloss Weissenstein, Pommersfelden, Germany. Its provenance is St Peter, Erfurt, and it dates from the twelfth century. Where the source manuscript was deficient, **ms P** follows an earlier manuscript, which Selmer suggests must have been very close to **ms λ**, the (now lost) source manuscript for **ms L**, detailed below.

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2 See the illustration of the *stemma codicum* on p. 249.
4 Selmer says that he obtained this information from Prof. B. Bischoff, from Munich, who had made this period the subject of special study. Selmer, *Navigatio*, p. xliii.