

MS. 383

John Mandeville's Travels, etc., in English and Latin England; s. xiv–xv

Text

[Item 1 occupies quire 2]

1. (fols. 3r–14v) Sarum Calendar, about half full, with verses at the top of each month, and notes on the length of the night and day at the end of each month; notes on termini of seasons according to Isidore, and the Roman and Gregorian calendars; notes on 'Dog Days', signs of the zodiac, etc.; some feasts in red, not necessarily those with duplex gradings or other liturgical instructions (e.g. 'cum regimine chori'; for an explanation of which see John Richard Magrath, *The Obituary Book of Queen's College, Oxford: an ancient Sarum kalendar with the obits of the founders and benefactors of the College* (Oxford, 1910), p. xxi); some scribal errors (e.g. 'Aldelmi' written for 'Albani' in June); feasts include Anne (officially introduced in England in 1383), but omit David, Chad, and Winifred (introduced in the province of Canterbury in 1383; made obligatory in 1415). [\[Image\]](#)

[Item 2 occupies quires 3–17]

2. (fols. 15r–134r) *Sir John Mandeville's Travels to the Holy Land*: 'For as myche as þe lond ouer þe see. þat is to say þe holi lond ... fader & sone & holi gost þat lyueþ & regneþ; god wiþ oute ende. Amen. Explicit Johannes Maundeuytle.' [\[Image\]](#) [\[Image\]](#) (edited using this manuscript as the base text by Michael C. Seymour, *The defective version of Mandeville's Travels*, EETS o.s., 319 (Oxford, 2002), pp. 3–146, and illustrating fols. 55r and 77v as frontispieces), with headings in red (e.g. 'A3en to þe way. fro Constantynople', 'A way lengere to Jerusalem.', etc.); marginal subject notes also in red (e.g. 'Who made þis booke', 'A way to ierusalem', etc.); occasional Latin phrases, Hebrew [\[Image\]](#) and Saracen alphabets, etc., within the text also in red; the text belongs to Subgroup A(ii) of the Defective Version, very similar to that in Balliol College, MS. 239, fols. 93r–140v (on which see R. A. B. Mynors, *Catalogue of the manuscripts of Balliol College, Oxford* (Oxford, 1963), p. 260, citing the present manuscript); fol. 134v ruled, otherwise blank.

[Items 3–5 occupy quires 18–21]

3. (fols. 135r–164v) The *Spirit of Guy* or *Gast of Gy*, here attributed to John Mandeville: 'For as myche as seynt Austyn seiþ to Petir in booke of bileeue. þat þat is a myracle ... þat lyueþ & regneþ wiþ þe fader & wiþ þe holi gost wiþ outen ende. Amen. Explicit. Johannes. Maundeuytle.' [\[Image\]](#); marginal notes in red indicate the speaker: 'Prior', 'Spiritus', etc. (John Edwin Wells, *Eighth supplement to A manual of the writings in Middle English 1050–1400* (New Haven, 1941), p. 1667 no. 170; R. H. Bowers, 'The Gast of Gy: a Middle-English religious prose tract preserved in Queen's College, Oxford, MS. 383', *Beiträge zur englischen Philologie*, 32 (1938), described at pp. 12–3, edition at pp. 18–41; reviewed by Friedrich Schubel in *Englische Studien*, 75 (1942–3), pp. 85–7); followed by a scribal colophon (see under Provenance).

4. (fol. 165r–166v) Three charms: the first including the name Edward; the second including the words of the famous word-square; the third stating that whoever carries the book shall not perish in war nor by the sword, etc.:
- (i) (fol. 165r) ‘+ Messyas + sother + emanuel. + sabaoth. + adonay + ... Ista nomina protegant famulum tuum Edwardum & gubernant ... matheus + lucas + Iohannes me defendant ab omni periculo & omni tribulacione & ab omnibus malis hic & in futuro. Amen’ (cf. *HE*, p. 126; found in a number of manuscripts, often with a heading in English stating either that it was written by Pope Leo III, or given to him by an angel, and that it has the power to cure illness, deliver women in labour safely, etc., occasionally including the name of the person who carries the talismanic text; cf. BL, Additional MSS. 37677 and 37787, Harley MS. 586, and Royal MS. 17 A.xvi; Cambridge, Corpus Christi College, MS. 405; and Bodleian, MS. Lyell 30); [\[Image\]](#)
[\[Image\]](#)
- (ii) (fol. 165r–v) ‘Maria peperit christum + Anna maria + Elizabeth ... Sator + Arepo tenet opera rotas ... In nomine patris & filij; & spiritus sancti. Amen’. [\[Image\]](#)
- (iii) (fols. 165v–166v) ‘*Quicumque hoc breue super se portauerit; non peribit in bello nec gladio nec de igne nec de aqua ...* + In nomine patris & filij et spiritus sancti. Amen. + O crux gloriosa ... + messyas + Sother + ... + Ego sum qui sum + Agnus + Ouis + uutilus + serpens [catchword: Aries] ||’ ending imperfect due to the loss of a leaf after fol. 166.
5. (fol. 167r) Added recipe: ‘Take first mo[u]se hyr’ & stampe smame(?) & temper \hyt/ wyt wyte wyne ...’, apparently ending incomplete (pr. Ogilvie-Thomson, *IMEP*); followed by pen-trials based on the text at the top of fol. 163, and at the top of the same page. [\[Image\]](#)

Decoration

Each main text with a six-line initials in blue and red with white tracery, on a gold ground, extending into borders, almost around the whole page (fols. 15r, 135r) [\[Image\]](#)
[\[Image\]](#); divisions of the text with two-line initials in blue with red penwork extending up and down the margin [\[Image\]](#); two-line blue KL monograms in the calendar [\[Image\]](#); paraphs alternately in blue or red; the prayers on fols. 165r–166v with alternately blue or red signs of the Cross (indicated in the transcription by ‘+’). [\[Image\]](#)

Physical description

Parchment, c.130 x c.90 mm., of average quality.

ff. 169, foliated in 19th-century ink on the first leaf of the main texts (fols. 15, 135) taking into account the front flyleaves, and on some of the final leaves, not taking account of the front flyleaves (i.e. ‘163’, ‘165’, ‘166’ on fols. 165, 157, 168); foliated in 20th-century pencil sporadically from fol. 20 to 120, usually only every 5th or 10th leaf (or less frequently: 20, 25, 26, 30, 35, 40, 60, 65, 90, 100, 105, 115, 120), also taking into account the front flyleaves.

Quires mostly of 8 leaves each: 1² (fols. 1–2); 2¹² (fols. 3–14); 3–17⁸ (fols. 15–134); 18–21⁸ (fols. 135–166); 22⁴⁺¹ (first leaf missing, before fol. 167) (fols. 167–169); each quire arranged with a flesh-side outermost; catchwords present in all quires except those at the end of a major section (i.e. quires 1, 2, 17, 21), bottom right, between two dots, enclosed

within a decorative scroll in pink ink; leaf signatures survive sporadically: [‘a1’–‘a4’]–[‘t1’–‘t4’] (fols. 113–114 show that the numerals were arabic not roman).

Ruled in pale reddish-brown ink, with 25 horizontal lines, the top two and bottom one or two extending the full width of the page, between single vertical bounding lines extending the full height of the page; the ruled space *c.*92 x *c.*53 mm.; prickings frequently survive at the fore-edge.

Written with 24 lines per page in a good anglicana script, descenders on the bottom line frequently extended decoratively; using point, and tick-and-point punctuation, apparently by (Edward?) Jenkyn. The calendar in gothic liturgical script.

Secundo folio: ‘Quarta subit’ (calendar, fol. 4r); ‘mi3t he not’ (text, fol. 16r).

Binding

Contemporary binding. [\[Image\]](#) Sewn on three slit thongs (broken at the joints, and repaired), with red and green endbands; bound in wood boards with rounded edges, covered with dirty white (formerly red-stained) leather; with a single strap-and-pin(?) fastening at the centre of the fore-edge (the strap and pin missing, but with evidence of the latter in the back board and back endleaves); the spine inscribed (by Pargiter?) ‘Mandevil’s | Travels. |[and?]| [a?] Discourse [] | Purgatory [be?] | [tween?] [a?] Prior [] | [Gh?]ost.’, the top compartment with a paper label printed ‘10’, the bottom compartment with a blue-edged paper label inscribed ‘383’ [\[Image\]](#); fol. 1r and 169v with traces of former red-stained turn-ins; old paper pastedowns.

Provenance

1. Written in England *c.*1400 apparently by Edward Jenkyn, in a dialect suggesting the Southwest Midlands, with a scribal colophon: ‘Jenkyn by name | Calf wroote þat here is bifore | Schilde hym fro blame | God þat for man was y bore | Amen’ [\[Image\]](#) (fol. 162v; *IMEV*, no. 1656; according to Bowers, *op. cit.*, p. 49, ‘calf = ‘ic half (?), i.e. I have’), and a prayer incorporating the name Edward (fol. 165r). Bodleian, MS. Add. C. 285 (*Summary catalogue*, no. 29639), of about the same date, is the only other recorded manuscript which combines Mandeville’s *Travels* with the *Spirit of Guy* (but its text of the *Travels* belongs to subgroup D of the Defective Version.)
2. William Barnard(e), perhaps one of the two men of this name who were in Oxford in the 17th century (see *Alumni Oxonienses*): inscribed ‘Will(ia)m Barnarde hys bocke | receorde of (?) my penne’ above an elaborate ‘WB’ monogram (fol. 168r) [\[Image\]](#); ‘This is William Barnard | his boke ...’ and ‘This is William’ (fol. 168v); and, in another hand, ‘Lyber est meus teste est Deus’ (fols. 168v) [\[Image\]](#); various other pen-trials include the start of the Credo, prayers, etc. (fols. 2r, 2v, 167v, 169r, etc.), and the name ‘Colyn’(?) (fol. 167v); the name ‘Thomas’ appears to have been erased in the margin of fol. 119r; a distinctive form of ‘pointing hand’, in which the large sleeve is inscribed with a ‘S’ shape, occurs on fols. 16r, 96v, 161r, the first indicating a passage referring to pride, envy, etc.; the other two referring to marriage; the names of Popes and Thomas Becket have not been effaced in the calendar.
3. Thomas Pargiter (died 1705), Lincoln College D.D. (on whom see Foster, *Alumni Oxonienses 1500–1714*): inscribed ‘Thomas Pargiter | è Coll: Lincoln: | 1671.’ (fols.

1r, 2v) [\[Image\]](#) [\[Image\]](#); annotated throughout the first half of the volume, perhaps by him, including references to Roger Bacon (fol. 78r–v).

4. Queen's College, probably acquired after 1689 as it is not present in the list of manuscripts in MS. 555, and after 1697 as it is not in Bernard, *CMA*; the front pastedown inscribed with the former College mark 'W.', crossed though in pencil; the pastedown, College bookplate, and fol. 1r each inscribed in pencil '383'. [\[Image\]](#)

Bibliography

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Ogilvie-Thomson, *IMEP*, pp. 83–4.

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