



9TH CONFERENCE

THE MEDIEVAL CHRONICLE

DIE MITTELALTERLICHE CHRONIK

LA CHRONIQUE MÉDIÉVALE

POZNAŃ, 14-16 JULY 2021

BOOK OF ABSTRACTS



1A Central European Chronicles: Sources, Ideas and Reality

1. Adrien Quéret-Podesta, Polish Academy of Sciences

La « matière de Troie » dans les plus anciennes chroniques d'Europe Centrale

A l'instar de nombreuses autres sources narratives et littéraires produites dans l'Occident médiéval, les plus anciennes chroniques conservées pour l'Europe Centrale n'échappent pas au net regain d'intérêt pour l'histoire de Troie qui caractérise la culture médiévale à partir du XI^{ème} siècle. La « matière de Troie » apparaît ainsi dans la *Chronica sive gesta ducum et principium polonorum* du Gallus anonymus (1112-1116), dans la *Chronica Boemorum* de Cosmas de Prague (1125) et dans les *Gesta Ungarorum* du notaire anonyme (1196-1203). Bien que les sources utilisées pour traiter ce thème, l'importance qui lui est accordée et la fonction qui lui est attribuée varient sensiblement dans chaque œuvre, on remarque également la présence de plusieurs analogies importantes, comme l'assimilation de certains protagonistes aux héros de la guerre de Troie ou encore la présence de références à l'histoire troyenne dans les prologues des chroniques ou de leurs principales subdivisions. Ces similitudes se retrouvent également dans la discussion scientifique sur ces œuvres, puisque la question des sources « troyennes » utilisées par le Gallus anonymus et le Notaire Anonyme apparaît souvent dans le débat sur leur identité.

2. Ryszard Grzesik, Polish Academy of Sciences

The Slavs in the Hungarian Chronicles

The aim of my paper will be to present the image of the Slavs in the Hungarian chronicles. I use the contemporary meaning of this word, which was elaborated from the second half of the 18th century. Only after development of modern Indo-European philology, ethnography, history, the consciousness of the language relativity is alive in the humanities studies. However, the knowledge of the language and historical relativity was alive in the medieval chronicles of the Slavic countries, as Poland or Kievan Rus'. There is a question, was the consciousness of the Slavic unity alive also in the Hungarian medieval historiography? Hungary was a multi-ethnic country with a great participation of the Slavic inhabitants, which based on the historical tradition of the Hungarians – Magyars. I will analyse the image of the people belonging to the Slavic nations from our contemporary point of view: the Ruthenians, the Poles, the Slavs (Slovaks?), the Bohemians and the Balkan Slavs. I will concentrate on the presentation of the earliest stages of Hungarian-Slavic relationship. Marginally, I will pay attention also to the Vlachs, who were the hetero-ethnic people with domination of the Romanesque population, having also Slavic elements.

3. Dániel Bagi, University of Pécs

Henry of Mügelin Ungarnchronik as Source of Hungarian History



1B Rewriting Chronicles, Retelling Stories

1. Zofia Anuszkiewicz, Independent scholar

The Invention of Verse Chronicle: "Centiloquio" of Antonio Pucci

While in other areas of Europe verse chronicle had a long tradition, in Italy chronicles were written typically in prose and, from 1300 on, more and more often in vernacular. Dante observed that war, one of the main themes of poetry, was not an object of interest for Italian poets. It was only in the second half of fourteenth century that a florentine popular poet, Antonio Pucci, decided to write a versification of the monumental prose chronicle of Florence of Giovanni Villani (+1348). Yet, it remains a question if his Centiloquio may be called a 'chronicle'. For sure it was a literary exercise with which Pucci may have sought to gain more authority as a poet and as a prominent citizen. Apparently though (judging from a very scarce manuscript tradition) it has not appealed to the audience who preferred Pucci as author of entertaining rhymes. On the other hand, the poet himself, having previously written in various genres, seem to have had problems in explaining the reasons to write about modern history and the place of the chronicle in the literature tout court. In Florentine context Centiloquio remains a bizarre, isolated and unsuccessful example of verse chronicle.

2. Diane Beeson

Unmasking the Narrative techniques in El Victorial

Various narrative techniques were used by Gutierre Diez de Games to re-tell the heroic acts of the count of Buelna in "El Victorial". Today, narrative techniques are more clearly defined with specific purposes, but the declared author of this fifteenth-century chronicle incorporated a wider variety of narrative techniques as the backbone of what seems to be a haphazard, chronological re-telling of the trials of the main character, Don Pero Niño. This paper identifies the various techniques, clarifies the apparently confusing storyline woven into "El Victorial" and discusses how this chronology has been interpreted over the centuries.

3. Bretton Rodriguez, University of Nevada

Translation as Transformation: Antonio de Nebrija and the Politics of Rewriting History

Composed in the late fifteenth century, Fernando del Pulgar's "Crónica de los Reyes Católicos" offered an authoritative account of the reign of the Catholic Monarchs. However, despite Pulgar's official position at court, his account – unlike those composed by many of his contemporaries – was not published during his lifetime. Shortly after his death, the Catholic Monarchs tasked Antonio de Nebrija, one of the leading humanists of the period, to translate Pulgar's history from Spanish into Latin. This translation, known today as the "Historia de los Reyes Católicos," was subsequently printed and widely disseminated. Rather than listing Pulgar as the author, however, it was misattributed to Nebrija. In this talk, I argue that Pulgar's status as a converso (a convert, or the descendant of a convert, from Judaism to Christian) – as well as his implicit criticisms of the Inquisition – led to the suppression of the original history

and the erasure of its author. In addition, I claim that Nebrija's translation transformed Pulgar's history from a complex and subversive historical narrative into a more traditional work of political propaganda that celebrated the Catholic Monarchs as the foundation of Spain's European and American empires.



2A Brut-tradition

1. Julia Marvin, University of Notre Dame

The Petit Bruit of Rauf de Boun and the Prose Brut Chronicle: New Connections and Questions

The *Petit Bruit* of Rauf de Boun covers the history of Britain from the arrival of Brut to the death of Edward I in under 20 printed pages. Although Rauf characterizes it as “novelement abbregeé hors du grant Bruit” (newly abridged out of the large *Brut*), its sources have remained unclear, since its content differs from that of other known vernacular prose *Brut* chronicles. Composed in 1309, it survives complete only in one later sixteenth-century manuscript, BL Harley 902. However, three fourteenth-century manuscripts contain versions of its last and longest section, on the reign of Edward I. In one that I have recently identified, this text serves as a continuation to an idiosyncratic version of the Anglo-Norman prose *Brut* to 1272: St. Petersburg, National Library of Russia, Fr.Q.v.IV.8, a manuscript with a strong link to Poland. In this paper, I will discuss the evidence connecting this particular “grant Bruit” with the *Petit Bruit*, and I will consider the implications of the highly varied manuscript contexts in which the Edward I text appears. This paper fits best in strand 3, “the form of the chronicle,” particularly on the issues of manuscript traditions and dissemination, and the arrangement and context of texts.

2. Elizabeth Bryan, Brown University

Grotesque King Portraits and Dynastic Genealogy: Image v. Text in the English 'Brut' Chronicle of MS TCD489

This paper probes how text and image interact in Dublin, Trinity College Library MS 489, an illustrated Middle English Prose Brut chronicle. The manuscript text erratically compiles an abridged Middle English Prose Brut chronicle with a genealogy of Adam and an abridged universal history. The resulting narrative is puzzlingly disproportionate, except that it consistently takes pains to explain how methods of computing genealogical successions differ across time and across geographical space. “Genealogical method” is an unexpected thematic continuity. How genealogical computations are made is shown to impact definitions of peoples (*gens*), national realms, and empires. The manuscript's artwork consists primarily of decorated initials sometimes inhabited by portraits of kings. The king-portraits mark only occasional and sometimes unimportant kings, however, and they produce the heads of human grotesques as often as they represent visuals of courtly kings. These TCD489 decorated initials do not represent “continuity of kingship” across British and English history, in contrast to the visual *ordinatio* offered by two earlier Middle English Prose Brut manuscripts with kings' portraits. The paper asks, how does the artistic mixture of visual grotesques and courtly kings connect to the chronicle text that is interested in how genealogical methodology selects kings, or defines peoples?

3. Sjoerd Levelt, University of Bristol

British history in the Middle Dutch chronicle tradition

The Middle Dutch Brut, printed in Utrecht in 1480, was the first complete chronicle of England presented in Dutch. The chronicle illustrates how English historical narrative texts were read outside Britain, and how English literary culture was not limited to the confines of the island of Britain, but part of a network of interrelated vernacular cultures surrounding the North Sea. However, while in essence an abbreviated epitome of the Brut tradition, the Middle Dutch Brut also includes elements emanating from the Dutch chronicle tradition. It represents only one moment within the long history of Dutch engagement with English history: from Jacob van Maerlant's translation of substantial parts of Geoffrey of Monmouth's *Historia regum Britannie* in the 1290s, in which Maerlant identified the Anglo-Saxons with the continental Frisians, English history was always central to the Dutch historical imagination. Through an exploration of the Dutch sources that influenced the author of the Middle Dutch Brut, this paper will survey Dutch interest in English history from the late thirteenth to the late fifteenth century.



2B Crusading Chronicles

1. Pierre Levron, CESCO/CNRS Université de Poitiers

Le chroniqueur et le médecin, ou le chroniqueur ou le médecin? Les représentations de la maladie et leur fonction dans les chroniques de langue d'Oïl

La narration des croisades se prête bien à une enquête sur les maladies et sur les prémices de l'arme biologique. Nous relèverons les éléments de discours relatifs aux maladies et aux épidémies dans les récits de langue vernaculaire. Trois axes seront examinés: la valeur médicale du récit, avec en ligne de mire la capacité de l'écriture d'histoire à vulgariser des connaissances médicales; la valeur politique de ces récits, qui sont susceptibles d'interroger la manière dont l'on gouverne; la valeur stratégique, dès lors que la notion de guerre juste peut être mise en cause.

2. Andrew Buck, University College Dublin

Between Chronicon and Chanson: William of Tyre, the First Crusade, and the Art of Storytelling

Though William of Tyre's *Chronicon* has long been subject to interest from scholars of the crusades, the elements of his text (Books 1-8) which cover the First Crusade have largely remained of secondary importance to historiographical analysis of the author and his work. This paper seeks to begin to redress this, in particular by tracing the potential echoes found within the *Chronicon* of the *chanson* traditions which emerged around the First Crusade but which have been seen as entirely absent from William's text and largely unpopular in the Latin East. By focusing on William's account of the capture of Antioch between October 1097 and June 1098, most especially the surrendering of the city to Bohemond by the traitor Firuz, it will track direct borrowings or echoes of the crusading *chansons*, as well as the novel adoption of epic scene framings as an authorial device. It will look to consider what such echoes and framings mean for not only our understanding of the purposes of William's text and his underlying approach to history creation, but also his situatedness within wider developments of historical writing in twelfth-century Europe (that increasingly witnessed genre intermingling) and the nature of crusading remembrance outside of Europe.

3. Stephen Spencer, King's College London

Repurposing a Crusade Chronicle: Peter of Cornwall's Liber Revelationum and the Reception of Fulcher of Chartres' Historia Hierosolymitana in Medieval England

This paper builds upon recent studies which have highlighted the importance of Fulcher of Chartres' *Historia Hierosolymitana* as a foundation text for several near-contemporary chroniclers of the First Crusade and the early years of the Latin East, such as 'Bartolf of Nangis', 'Lisiard of Tours', and William of Malmesbury. It does so by examining the numerous variant readings found in an underexplored twelfth-century manuscript of Fulcher's *Historia*, created at the Benedictine abbey of St Augustine, Canterbury, and the reception of that manuscript at Holy Trinity Priory, Aldgate, in c.1200. There, Prior Peter of Cornwall and his scribes

incorporated select chapters from Fulcher's account of the First Crusade into the *Liber revelationum* in pursuit of the wider literary goal of proving the existence of God, angels, and life after death. By analysing the sole surviving witness to the *Liber revelationum* (London, Lambeth Palace Library, MS 51), this paper seeks to both expose new evidence for the reception of Fulcher's *Historia* in medieval England and to explore one way in which a crusade chronicle's miraculous components could be repackaged to perform a wider devotional purpose.



3A Authorships and Authorities

1. Antoni Grabowski, Polish Academy of Sciences

Marginal Authors – Marking the Authorship of Sources for Historiographical Texts in the High Middle Ages

In the 12th and early 13th century a new method of writing historiographical texts emerged. It became fashionable for chroniclers to mark the authorship of used sources, mostly as marginalia. I will discuss this method by looking at written in 12th-century *Status Imperii Iudaici*, an extremely understudied work, and two Cistercian chroniclers. First written by Hélinand of Froidmont and second by Alberic of Trois-Fontaines'. Both are extant now in incomplete form and in latter's case, the marginal authorship notes were moved by the subsequent scribes into the main text. In this process some of them were left out, others were put in the wrong place. All this brings up a question on the meaning of such construction of the chronicle. What was the author's aim? How such chronicles were meant to be read and used? To what extent it could be the popular then tools for the fast to use text, where memory was substituted by the elaborate system of marginalia? These and other questions will be discussed.

2. Roberto Pesce, University of Oklahoma

One Chronicle, Many Authors: Enrico Dandolo in Venetian Historiography

In my paper, I will examine the case of the Chronicle of Venice ascribed to Enrico Dandolo, the first chronicle in Venetian vernacular written between 1360 and 1362, and I will discuss the idea of authorship in the Venetian chronicles. The text marks the shift between annales and the modern diary and offers a picture of the emerging bourgeois economy based on commerce and trade. In the oldest manuscript of the chronicle, the text has a blank space after the pronoun "I," later filled with different names, including "Enrico Dandolo," giving reason for this misattribution. While the text continues to be attributed to Enrico Dandolo in some recent publications, in my presentation I will re-attribute the text to an anonymous writer and will called into question the authorship of other well-known chronicles.

3. Cristian Bratu, Baylor University

Authorship in Breton Chronicles

Like in many other parts of medieval Europe, history-writing in medieval Brittany was often anonymous. We ignore who exactly authored texts such as the *Chronicon Namnetense*, the *Chronicon Briocense*, the *Chronicum Britannicum*, and the *Petite chronique de Bretagne pendant la Guerre de Cent Ans*. In other cases, scholars have been able to identify the author of the text, although the author does not name himself—such is the case with Alain Bouchart, for instance. However, a number of medieval Breton historians have created fairly elaborate authorial personae for themselves. Such is the case, for instance, with the 14th-century historian Guillaume de Saint-André, whose name appears in an anagram at the end of his

Libvre du bon Jehan, duc de Bretagne; et jeu des échecs. Over a century later, Pierre le Baud, too, turns his back to anonymity by penning a very personal prologue to his *Compillation des cronicques et ystoires des Bretons*. This paper will focus on the authorial images of late medieval Breton historians, with particular emphasis on Guillaume de Saint-André and Pierre le Baud.



3B Middle French Chronicles

1. Robin Moens, Catholic University of Leuven

Mousket and "Mesire Ernous". An analysis of the portrayal of Arnold IV of Oudenaarde (c. 1175-1242) in Philip Mousket's Chronique rimée (c. 1240) as a means for a better understanding of the chronicler's position and motives

This would be a paper discussing the points: 1. Chronicle: history or literature? (The chronicle as a historiographical genre) and – above all – 2. The function of the chronicle (The function of chronicles in society; contexts historical; literary and social). In his chronicle, Philip Mousket, burgher of the town of Tournai, offers a very positive image of the Flemish nobleman Arnold IV Oudenaarde and shows him especially as a chivalrous warrior and a beloved defender of the social order, in short: a hero from the chansons de geste – whereas other documents and chronicles demonstrate that he was above all a sly and powerful politician, but not so great a fighter at all. This shows us how prudent one should be in using chronicles as a character judge – in this case, even eminent historians as George Duby fell for Mousket's version of the story. Thus, Dembowski's affirmation that Mousket 'showed what was (really) happening in people's minds' should be a little revised. Mousket, a scion of an urban knightly family, was very positive about Arnold of Oudenaarde and (his allies) the lords of Gavere. This prejudice is perhaps attributable to the feudal links between his family and the Oudenaarde clan. It could, finally, help us to get a clearer idea of the intended public of Mousket's chronicle.

2. Dirk Schoenaers, Leiden University

New Answers to Old Questions. A Resurfaced Manuscript of Jean d'Enghien's 'Livre des cronicques de Brabant'

In September 2018, a lost manuscript of Jean d'Enghien's 'Livre des cronicques de Brabant' resurfaced at Sotheby's in London, where it was bought at auction by a Belgian private collector. In 1856, J. Borgnet used the volume for a succinct analyse, which remains the most extensive study of Enghien's chronicle to date. Further research into this rare specimen of a Dutch chronicle that was translated into French for a Burgundian audience was hampered when the manuscript disappeared at the turn of the twentieth century. Many questions remain unanswered. Did Enghien, amman (sheriff) of Brussels, undertake the project at the explicit request of Philip the Good as is claimed in the prologue of the Livre? Surprisingly, at approximately the same time, ducal secretary Emond de Dynter offered a very similar Latin chronicle to the duke, which Philip had translated into French by Jean de Wauquelin. How does Enghien's compilation relate to this and other contemporary historiographical projects? Did his chronicle remain unfinished as has previously been argued? In this paper, I will present some new answers to these questions based on evidence from the resurfaced manuscript and other text witnesses, and the analysis of Enghien's translation and compilation strategies.

3. Catherine Blunk, Drury University

Jousting with Convention: George Chastellain's Pas du Compagnon à la Larme Blanche

The jousts organized by Guillaume de Moulon at Quesnoy, recounted in George Chastellain's *Chroniques*, is often included on scholars' corpuses of pas d'armes, and not without reason. Although Chastellain uses the term "joustes" throughout his description of the event, he does occasionally call it a "pas" in other parts of his chronicle. If it was indeed a pas d'armes, this is a very curious text. Descriptions of pas d'armes – often found in chronicles, but occasionally in independent accounts – are extremely conventional. Yet not only is his narrative unconventional, it truly seems Chastellain intentionally flouts convention. In this presentation, I will demonstrate the ways in which he departs from the expected manner of writing a pas d'armes account and try to confirm whether this event should be included in a pas d'armes corpus. In so doing, I will show how Chastellain himself informs us of significant differences between jousts as "esbatements" and pas d'armes while emphasizing the role of women and festivity in pas d'armes.



Keynote speaker

Marie Bláhová, Charles University in Prague

Late Medieval Historical Writing in the Czech Lands

The paper will be devoted to the development of historiography in the Czech lands in the late Middle Ages, at a time when the focus of historiographic activity was transferred from ecclesiastical institutions to lay environment, to the royal court and partly to noble courts, in the 15th century mainly to towns. The audience to whom the historical writings were addressed changed as well: from domestic and foreign politicians and intellectuals through royal courtiers to burghers. In connection with this, also the concept of historiography has changed. The environment where historical writings were created, their functions and presumed readers also determined the language of historical writing from Latin to Czech and German. The interest of both authors and readers has turned to contemporary history.

4A Chronicle writing in Rus' and Russia

1. Jitka Komendová, Palacký University in Olomouc

Berichte über Naturerscheinungen in der Geschichtsschreibung der mittelalterlichen Rus und des mittelalterlichen Böhmens im 12. – 13. Jahrhundert

Die Studie verfolgt das Ziel, die Art und Weise zu bestimmen, wie merkwürdige Naturereignisse und Naturkatastrophen, außerordentliche astronomische und meteorologische Erscheinungen in der Geschichtsschreibung der mittelalterlichen Rus und des mittelalterlichen Böhmens im 12. – 13. Jahrhundert reflektiert werden. Historiographische Werke des mittelalterlichen Böhmens spiegeln eine verhältnismäßig breite Skala von Stellungnahmen zum Aufzeichnen von außerordentlichen Naturerscheinungen wider. Die Reflexionsweise wurde zwar durch die Gesamtintention des jeweiligen Werkes gegeben, eine Rolle spielte aber auch das individuelle Interesse des Verfassers. Die ältesten historiographischen Texte der mittelalterlichen Rus hingegen weisen die feste Überzeugung auf, dass außerordentliche astronomische und meteorologische Erscheinungen einen der Codes darstellen, mithilfe derer Gott mit dem Menschengeschlecht kommuniziert. Im Unterschied zu der mittelalterlichen Historiographie in Böhmen wurden außerordentliche Naturereignisse in der Rus als ein sichtbares, anschauliches Band, durch welches Vergangenheit, Gegenwart und Zukunft verbunden waren, wahrgenommen. Ihre sorgfältige Aufzeichnung dient dementsprechend als ein Instrument zum Begreifen der moralischen Qualitäten des Menschengeschlechts, des Sinns der Geschichte und der Beziehung zwischen der menschlichen Gemeinschaft und Gott.

2. Larisa Urnydheva, Independent scholar

Geography in the Old Russian Historical Narrative

During the ten-year troubled time in the history of the Russian metropolis after the death of Metropolitan Saint Alexius in 1378, the voyages in 1379 of Dionysius Bishop of Suzdal and Metropolitan Mityai of Moscow, and in 1389 of Metropolitan of Moscow Pimen took place to Constantinople for the consecrations. The description of these journeys is narrated in the two-volume handwritten illuminated historical Codex from the collection of Count Osterman.

3. Victoria Legkikh, Technical University of Munich

The creation of the legend: righteous prince and passion-bearer Dimitrij of Uglich

Only few fragmentary sources have been preserved about the life of Dimitrij of Uglich, the son of Ivan IV who died in 1591. On the contrary, about there are a lot of texts about his death, the transfer of his relics to Moscow and about his canonization and the posthumous miracles. These texts were created during the 17th and the 18th centuries. According to an official version he died because of an epileptic attack but already in 1606 there are the first texts saying that the prince was killed by the order of Boris Godunov. Based on this version the famous tragedy of Pushkin was created. The version of the prince's murder was taken as his main deed.

for his vita. The 8 years old prince was not known by particularly righteous life: according to the memories of the British council Fletcher he liked to watch livestock being killed, he slaughtered hens and a geese with a stick. But the difficult time followed by the murder of the prince provoked a great veneration of him. According to the texts of 1606 – 1607 the testimony of the miracles appeared already at the end of the 16th century. The necessity of the reason of his veneration brings us to a long tradition of canonization passion-bearer in Rus. The first canonized Russian saints, Boris and Gleb, were also killed cause of political reason. Another reason supported the new veneration was an idea the Rus is blessed due to righteous rulers. The texts of vita and especially of hymnography bring us to the traditions of passion-bearers first of all through the parallel with Boris and Gleb. The similarity of the sequence (the murder of the prince - political instability) make this parallel even more evident and bring us to the biblical quotation about righteous and not righteous rulers. The fact ,that Dimitrij was a child, also bring us to the Evangelical quotation, that only children can enter in the heaven. The paper will analyze the vita and especially hymnographical texts in comparison with “historical” ones to show the creation and the function of the new legend.



4B Contemporary History and Recent Past in High Middle Ages

1. Florence Scott, University of Leeds

Problems of Genre and Authority in the Reception of the So-Called 'Anglo-Saxon Chronicle' and the Encomium Emma Reginae

The 'Anglo-Saxon Chronicle' is a problematic name for the seven manuscripts and two fragments that survive of a collection of historical annals written in Old English between the ninth and the twelfth centuries. The ethnonym 'Anglo-Saxon' is inaccurate, anachronistic and has connotations of white supremacy, and added to the term 'Chronicle' presents these annals as an official record of an ethnic group, and as a single cohesive text rather than a collection. The whiteness, masculinity and nationalist authority implicit in the reception of the 'Anglo-Saxon Chronicle' has influenced historical analysis of the annals of 1035-42 and their textual relationship with the so-called Encomium Emmae Reginae, a text that was commissioned by Queen Emma of Normandy and covers the same events, but that has been dismissed as 'panegyric', 'propaganda' and a 'political pamphlet'. I will argue that assumptions about the historicity of these texts influenced by their attributed genre and names have led scholars to falsely conclude that the Encomium borrowed information from the ASC. I will demonstrate that the converse is true, and that it is impossible to maintain the premise that the ASC is a historical record of events while the Encomium is fictitious in light of this.

2. Vasilina Sidorova, Russian Academy of Sciences

Recent Past and Memory in Historical Writing: The Example of 11th Century French Chronicles

Learning about recent events, recording and comprehending them was a difficult task for medieval chroniclers. It's also an essential problem for understanding medieval historical writing. Striving to solve it researchers face several methodological challenges:

1. Chroniclers based their accounts about recent past more on oral testimonies than on written sources which in comparison with oral reports are usually easier to identify and check. Not exceptionally these accounts contain clearly fictional features, so extracting credible historical data becomes a serious problem.
2. Until the 13th century, an overwhelming majority of medieval authors were clerics, often monks, whose experience and mentality, different from those of the laity, caused them to filter and interpret historical information in a special way to the point of distorting this information.
3. At least some accounts in the chronicles are of a hidden propagandistic nature or the result of deliberately biased interpretation. The examples presented in the paper will show that this is indeed often the case.
4. Many events were recorded decades after they took place. Written from a later perspective, they lack the authenticity of breaking news.

Using 11th century French chronicles as example I propose a possible approach to records of recent past and its contemporary interpretation by medieval authors.

3. Grisca Vercamer, Chemnitz University of Technology

King Stephen and 'Empress' Mathilda in the Gesta Stephani and the Historia Novella - the praise by one author is the criticism of the other in the English historiography of the 12th century

Chroniclers write their works along the deeds of famous nobles - positive aspects are praised, negative aspects are concealed or completely erased. If the chronicles reflect on (military) conflicts, it is normally recognizable on which side the chronicler stands – ‘good guys’ against ‘bad guys’, often congruent with the historical winners and losers. That notion leads to the question: Are there general narrative patterns tangible that allowed medieval chroniclers to stage good and bad reign in a comprehensible way for their readers? The lecture will deal with this topic on the base of two chronicles written at the same time within the period of civil war in England from 1135-1153. The ‘Anarchy’ overshadowed the entire reign of Stephen of Blois as English king. Rarely do medievalists have two completely opposite, but contemporary chronicles available on the same historical event. This is the case with the *Historia Novella* by William of Malmesbury and the *Gesta Stephani* by an anonymous author. We can thus verify: Does William clearly take the position of his ‘heroes’ Matilda and the later King Henry II (1154-1189)? Is the anonymous author of the *Gesta* entirely on the side of Stephen I?



5A Baltic Peoples as Producers and Objects of Chronicle Writing

1. Rasa Mažeika, University of Toronto

Literary imagination, morality tale or a recounting of an oral tradition – or all three? Peter von Dusburg's description of pagan Prussian religion.

At the beginning of his *Cronica Terre Prussie* (written c. 1326), Peter von Dusburg, priest of the Teutonic Order, describes the different regions of Prussia, and then has a long excursus on "De ydololatria et ritu et moribus Pruthenorum" about the pagan religion and customs of the Old Prussians. More than a century of arguments among historians and archeologists have not resolved the question of whether and how much this is based on classical and medieval topoi, factual reality, identity stereotypes or hortatory purposes. Especially that is so regarding the pagan sanctuary Romowe and a supposed pagan "pope" Criwe. This paper seeks to contribute some new suggestions which are relevant to the larger questions of the fluid boundaries in medieval chronicles between history and entertainment, between exotic other and familiar prototypes.

2. Andris Šnē, University of Latvia

A Tale of the Wends in Livonia: Story by Henry the Chronicler and Archaeological Data

The Livonian Chronicle of Henry (written in the late 1220s) is invaluable primary source about the early stage of the Crusades in Livonia (present-day Estonia and Latvia) containing also some details about native population and their habits. There is included a paragraph about local people, the Wends, in this chronicle, and this short notice have attracted lot of interest from historians and archaeologists since the 19th century. The discussions have focused on the ethnic origins of these people and their possible migration routes in late prehistoric and early medieval Latvia, connecting the Wends in Livonia to a group of Western Slavs. These assumptions were shared by several researchers as well as they were used in the political discourse. At the same time, the archaeological excavations, conducted in region attributed to the Wends, have allowed to link this north-western Latvia region to the Finnic group, so supporting other explanation of the origins of the Livonian Wends (formulated in the 1970s). The information provided by the chronicler is so limited that the geographical extent of the Livonian Wends and their proposed migration routes to the central Latvia are hardly to establish, but it seems that this name was used for unknown reasons by the chronicler to label very small local Finnic group.

3. Jacek Soszyński, Polish Academy of Sciences

The Königsberg World Chronicle: The Manuscript History

The Königsberg World Chronicle is a historiographic text that modern historians associate with the Teutonic Knights Order in the Middle Ages, its self-identification and political propaganda. As to its origins and authorship, there is little certainty. It is ascribed either to the scholarly ecclesiastic milieu of Saxony, Silesia, or Prussia of the late 13th c. The chronicle is known from

two medieval copies, one from late 13th c. (Königsberg, Staats- und Universitäts Bibliothek, MS No 1150) and one from the first half of the 15th c. (Gdańsk, PAN, Biblioteka Gdańska Ms Mar F 305). The Königsberg manuscript, older and nearer to the original, is missing since 1945. But, during the 19th and early 20th c., it caught the interest of several German historians, and thanks to that we are in possession of several descriptions and even edited fragments. The Gdańsk manuscript, younger and considered less reliable, drew little attention from pre-war historians. However, it survived World War 2 intact, and can be inspected. Unexpectedly, exploring Polish manuscript collections in search of universal chronicles, I discovered a previously unknown copy of the chronicle in question, preserved at the Cracovian Chapter Archives (MS 219). The paper used to compose this manuscript can be dated to and the last decade of the 14th c. Preliminary text comparisons of the extant two copies with the published fragments from the Königsberg manuscript, demonstrate that the newly discovered volume is more closely related to the lost manuscript than the one kept in Gdańsk.

4. Kęstutis Gudmantas, The Institute of Lithuanian Literature and Folklore

The Manuscript Tradition of the Lithuanian Chronicles

My paper will be devoted to the 26 surviving manuscripts of Lithuanian Chronicles, that is, their production and dissemination in the 15th–18th centuries, starting with the Nikiforov Manuscript and ending with 18th-century copy of the 16th-century Olszewski Manuscript. The paper will examine scriptoria, owners and readers of Lithuanian chronicles, the attention also will be drawn to changes in their text and to the marginal notes. Documented owners of the chronicles were: Orthodox bishop of Smolensk Joseph Soltan (15th century), princes Odintsevichi, Olelkovichi-Slutsky, Zaslavsky, archdeacon of Vilnius Józef Jasieński (all in the 16th century), Novogrudok gentry Uniechowski, Orthodox and Uniatic monasteries (16–18th centuries). Perhaps some manuscripts were made in the close surroundings of the Moscow tsars. The geography of the production and subsequent preservation of manuscripts: Smolensk, Suprasl, Slutsk (?), Vilnius, Novogrudok (?), Kiev (?), Orsha (?), Moscow, Biała, Nesvizh, Minsk (now these manuscripts are kept in Moscow, St. Petersburg, Vilnius, Warsaw, Cracow and Poznań).



5B Vernacular Chronicles in France

1. Christiane Raynaud, Aix-Marseille University

Un discours angevin de légitimation dans les Grandes chroniques de France

À la mort de Charles V, le 16 septembre 1380, le dauphin a douze ans. La régence échoit à son frère Louis d'Anjou la garde des enfants à Philippe le Hardi, elle dure deux mois, jusqu'au sacre de Charles VI. Le 30 novembre, un conseil de gouvernement est constitué, Anjou le préside un temps. Le duc, adopté par Jeanne de Naples, après l'assassinat de la reine le 27 juillet 1382, débarque en Italie en septembre et le pape Clément VII le couronne roi. Dans ces circonstances, un exemplaire des Grandes chroniques de France, anonyme, est en cours de réalisation à Paris. Il commence à la mort de Louis IX et s'arrête en 1380. Le programme iconographique très riche, exécuté par cinq artistes, est inachevé, certaines miniatures sont esquissées, d'autres même pas. En l'état, il présente ce qui constitue un discours angevin cohérent à l'appui des prétentions de Louis d'Anjou et propose à travers l'histoire récente les grandes lignes d'une politique de gouvernement. Ce manuscrit « royal » est célèbre pour avoir appartenu ensuite à Richard, duc de Gloucester.

2. Isabelle Guyot-Bachy, University of Lorraine

Pierre d'Orgemont, le temps et la chronique des règnes de Jean II et Charles V

On a depuis longtemps remarqué que la Chronique des règnes de Jean II et de Charles V, attribuée à Pierre d'Orgemont, est en rupture avec la manière d'écrire l'histoire du scriptorium de Saint-Denis. Mais sa structure interne surprend également le lecteur par le déséquilibre flagrant entre le traitement du règne de Jean II, qui apparaît comme un récit au jour le jour, et le traitement du règne de Charles V qui semble n'être qu'une longue juxtaposition de documents diplomatiques.

La contribution voudrait questionner la « rigueur chronologique » supposée de Pierre d'Orgemont. Partant d'un relevé des connecteurs temporels dans le texte, elle cherchera à comprendre le rapport au temps de l'auteur et, par-delà, le rythme de la composition du récit et les étapes de la genèse de l'œuvre.

3. Abraham David, Hebrew University

Remains of a Hebrew Provençal Chronicle from the Second Half of the 13th Century

The Book Shevet Yehudah was composed by Solomon Ibn Verga contains a series of stories on persecutions, mostly on European Jews in the Middle Ages. The first edition came out by Ibn Verga's son Joseph Ibn Verga in Adrianople 1553. In that edition the above mentioned publisher appended a supplement of a Hebrew Provençal chronicle which is an annalistic treatise. This list existed also in the other editions. It contains laconic information on the internal Jewish life in Provence and Languedoc in Southern France during the period between 1167 and the middle of the 13th century (In the Medieval Jewish sources, both regions: Provence and Languedoc were called Provence). At that period Jews settled in numerous big

or small towns in those areas. No doubt the anonymous writer was resided in one of the Provençal locations. It should be noted, that a little bit of information in that list includes general data on some governors and clergy people. Most of the items of the Provençal Chronicle are approved at least partially from other sources. However, a small part of the data is definitely unknown from other sources. This chronicle has been researched for the first time by the greatest Jewish historian Heinrich Graetz who has republished the Hebrew text with his interpretation in German which is included in his tremendous and comprehensive historical work: *Geschichte der Juden von ältesten Zeiten bis auf die Gegenwart*, volume VI, Leipzig 1861, Appendix I (pp. 396-409). The text was numbered by Graetz to thirty paragraphs. Since that time some other scholars used to deal with the whole text or with certain paragraphs, such as: Isidor Loeb, Azriel Shohat, Abraham David, Joseph Shatzmiller and others. Some depended upon Graetz, other added discussions in accordance of finding new sources or a different interpretation.



6A Memory, Documents and Materiality in Medieval Iberia

1. Álvaro Solano Fernández-Sordo, University of Oviedo

(De)Constructing the Memory of the King: Mauregatus' Cumulative Account in Medieval Hispanic Chronicles

Kings of Asturias (718-910) are, due to their germinal condition, recurrent characters in the chronicles of the Hispanic Kingdoms. One of them, Mauregatus —reigned 783-789—, was presented by contemporary sources as a good king. However, after a rival faction ascended to the throne and defined the official “self-history” of the Kingdom, and Mauregatus’ image suffered a deliberate process of darkening. The Cycle of Alfonso III (ca. 880) initiated a (de)construction of his biography not limited to a *damnatio memoriae*, trying to present him as an illegitimate monarch in his origin, exercise and legacy. This would not end there: later chroniclers of Leon, Castile and Portugal would exaggerate this practice and added to Mauregatus’ biography all sort of wicked acts, despicable deals and shameful speculations that would make him the worst sovereign since the last Gothic kings. There are not a vindication of Mauregatus or a questioning of his dark biography until Modern times. We aim to present the cumulative writing and re-writing process of this biography in medieval Hispanic chronicles, analysing the additions to his account and explaining them as the result of the intentions of these re-writers and their respective times.

2. Guillermo Fernández Ortiz, University of Oviedo

The Archival Document in the Medieval Castilian Chronicles

The objective of this proposal is to analyze the use of the diplomatic (or archive) document in the construction of the chronicle account in medieval Castile. With this paper we will try to discern what kind of documents or «diplomas» the different authors select, seeking to determine how they use these documentary sources throughout their discourses and texts. The perspective of analysis adopted inherits the methodology proposed by Pascual Galindo in his study about the «Historia Compostellana» (1945) and continued in recent years by Klaus Herbers on the same chronicle (2011). As well as the proposal of María Josefa Sanz Fuentes on the «Liber Testamentorum Ecclesiae Ovetensis» (2011), Leticia Agúndez in the cases of the monastery of Sahagún and its written memory (2012) and, especially, Miguel Calleja Puerta in his works about the «Anonymous Chronicle of Sahagún» (2014).

3. Ángel María Rañales Pérez, University of Kansas

Visual Materiality under Isabel: Chronicle Writing and Political Sovereignty in Fifteenth-Century Castilian Brotherhoods

In a period that witnessed profound multidimensional adjustments in Castile, chronicles not only materialized the royal desire of territorial appropriation and expansion, but also of protection and sociocultural development within Castilian cities. If chroniclers such Hernando del Pulgar are well-recognized, chivalric narratives and literature can also be seen as one of

these parallels to chronicle writing that facilitated the Isabeline political discourse. However, having been these genuinely studied by scholars, there is suggestive room to conjecture how official chronicles prompted new forms of political sovereignty during Isabel's rule. In this essay, I look at Libro de los Caballeros del Santísimo y Santiago, an illuminated and decorated manuscript from the homonymous brotherhood of Burgos. The analysis of this manuscript allows to unfold new conceptualizations of how chronicle writing run parallel to additional artefacts of sociopolitical legitimacy during the late-fifteenth century in Iberia. The Libro, under auspice of the brotherhood, formulates in its third memorial, dated 1501, a dedication to the Isabeline cause, which needs to be addressed as part of her material politics within Castile and of the well-defined chivalric and political environment of the Castilian burgs. This essay, thus, investigates how chronicle writing encouraged other types of vehicular dimensions that allowed Isabel to exhibit her as rightful and respected ruler.



6B Norman and English Ecclesiastical Chronicle-writing

1. Charlie Rozier, Durham University

The Ecclesiastical History of Orderic Vitalis, in the world chronicle tradition

The Ecclesiastical History of Orderic Vitalis, written between 1113 and 1142 and comprising a near-contemporary history of Orderic's home monastery of Saint-Évroult in Normandy, is one of the best-known works of Norman medieval historiography. Revising the work during the 1130s, Orderic added two new books on the life of Christ and the deeds of Apostles, Evangelists and popes. Around the same time, other Anglo-Norman chroniclers at Malmesbury, Worcester and Durham, engaged with the debate on chronology forwarded by the Mainz chronicler, Marianus Scotus. Orderic's interest in the topic is evidenced in his additions to Easter-table annals, his recollection of grand chronicles at Worcester and Cambrai, and a commentary on dating historical events which he added to his first revised book. This discussion sheds light on Orderic's engagement with debates on the calculation of time and the dating of the world. It argues that Orderic intended to bring this section of his work into the contemporary chronicle tradition, and in doing so, places his historical writing in the wider intellectual landscape of the eleventh and twelfth centuries; in particular, the heated debate on chronology.

2. Jakub Kujawiński, Adam Mickiewicz University/University of Helsinki

Preliminary remarks on the textual tradition of Nicholas Trevet's Historia ab orbe condito

The Historia ab orbe condito ad Christi nativitatem is the least studied of the three chronicles written by English Dominican friar Nicholas Trevet (c. 1258 - c. 1334). It remains unpublished. Considering the state of the art the paper will offer a preliminary discussion of selected problems concerned with the study of that work. It will first focus on the genesis of the chronicle as illustrated by the dedicatory letter addressed to Hugh of Angoulême. The manuscript tradition will be expounded in more detail. It consists of eight extant medieval witnesses. Basing on collation of selected passages the paper will provide some observations about textual relations between individual copies. Discussion of their origin and early provenances will help to identify the channels by which the work circulated and to address the question of the role that both the author and the dedicatee may have played in the process of manuscript publishing.

3. Lisa Ruch, Bay Path University

New Insights into the Chronicle of Louth Park Abbey

The Chronicle of Louth Park Abbey has received little scholarly attention thanks to a number of causes: the abbey's small size and impact on regional and national history, and the mislabeling of its surviving manuscripts in library catalogs. While recent study has brought some of these issues to light, there is still more to be learned. This paper will focus on the pre-Norman Conquest portion of the chronicle, especially the previously unstudied material in the

introductory, Brut-related text in the opening folios. This attention to the context and form of the chronicle will help to provide additional insights into Latin prose chronicles of British history as well as the Cistercian historiographical tradition



7A Title: Digital tools and editions

1. Andrea Nanetti, Nanyang Technological University in Singapore

Chronicles, Travel Accounts, and World Maps of Afro-Eurasia (12th-15th centuries). How can AI and ML assist and create an interactive system to browse through them all?

Chronicles, travel accounts, and world maps in Vernacular Venetian, Arabic, and Chinese, among other lingua francas, provide a significant contribution to the study of how Afro-Eurasian people perceived and met each other in a period in which the communications between Africa, Asia, and Europe started to increase exponentially on land and, mainly, by sea, between the twelfth and the fifteenth century. In this context, the paper examines if, how, and by what means Artificial Intelligence and Machine Learning can empower the historian's craft with tools and methods to efficiently browse through all chronicles, travel accounts, and world maps available into the digital space in any language. The theoretical discussion is complemented by presenting the interactive online system Engineering Historical Memory (EHM). Since 2007, the EHM international community of historians and computer scientists is designing and testing web-based applications for the (re)reading of primary historical sources in the digital age. EHM is free and open access. It aggregates traditional scholarship in machine-understandable documents, connects critical editions to high-definition reproductions of the manuscript artefacts, provides complex geospatial and graph information visualisations, and enhances the reading experience of primary historical sources with a real-time and automatic update for related scholarly publications, images, and videos, interactively.

2. Antoine Brix, Capital Normal University in Beijing; Ellen Delvallée, CNRS/Université Grenoble Alpes

Towards a Digital Edition of the Chronique française by Guillaume Cretin: Historical and Literary Challenges

In 1515, a young King Francis I, wanting for glory and historical legitimacy, commissioned then-famous poet Guillaume Cretin to write a history of the kings of France from their mythical Trojan origins, in French and in verse. The forthcoming digital edition of this hitherto unpublished text, from which stems the present paper, aims to account for its hybrid nature, at the crossroads of chronological periods and disciplines. With this paper, we intend to show how Cretin shaped a chronicle that is both scholarly and entertaining, mindful of historical accuracy yet devoted to the French crown. While the author seemingly disclosed his goals and methods in the various prologues of his work, our analysis of a significant excerpt will allow a further glimpse into Cretin's workshop. Here, the historian meets the poet, as the former compares and compounds source material and the latter composes verses and takes stylistic decisions. Our study therefore aspires to serve also as a platform for discussing what the digital edition of a hybrid text such as Cretin's Chronique entails.

3. Evgeniya Shelina, University of Paris 1 Pantheon-Sorbonne

The specificity of the Vocabulary of Power in the French and Castilian Chronicles of the 13th Century

The digitization of medieval chronicles performed in the last decades enables us to study them by means of new methods, among which the textometry. This paper approaches the medieval chronicles through the study of the variations in the vocabularies of power from three particular angles. First, I will discuss the specificity of the usage of the words of power in the chronicles written in Latin vs. those written in Old French and in Old Castilian. The analysis shows that structures of the semantic fields of domination differed among these languages; besides, that the stable word pairs between the two languages of each territory cannot be established. Second, I will discuss the differences of the results of the semantic analysis received for the chronicles vs. the results received for the legal sources and charters from Northern France and Castile of the 13th century (e.g. the differences in the usage of the 'abstract' words and more 'concrete' words). This study of the lexicon enables to inquire about the functions of the medieval chronicles vs. the functions of other medieval genres. Third, I will compare the Castilian data with the Northern French data.



7B Divine and Human Agency in the Chronicles of the Christian East

1. Daniil Kotov, Moscow Higher School of Economics

Transforming Eusebius: Continuity and Shifts in the Representation of Constantine in Socrates and Sozomen

My paper deals with the representation of the emperor Constantine I (306–337) in Greek historiography of Late Antiquity. I will draw on three sources. The first one is the work *Life of Constantine* (circa 337–341) by Eusebius of Caesarea. The other two ones are church histories by Socrates and Sozomen, both composed between 439 and 450. I will discuss difference and similarity in the representation of Constantine in these sources. Eusebius depicts Constantine as a mediator between God and people, who is an example of piety himself. Socrates narrows the role of Constantine down to the struggler for the unity of minds inside the church and neglects Eusebius' emphasis on Constantine's divine mandate. In Sozomen Constantine is the protector of the Catholic Church, who seeks to bring heresies and pagan cults to compliance. That is the reason why Sozomen 'returns' certain of miracle accounts, which were omitted by Socrates, to his text. Ultimately, I will argue that while in Eusebius Constantine is a sacral ruler, in Socrates and Sozomen he is only a 'manager' of church affairs. This transformation is emblematic of the transition from the struggle between Christianity and other cults to the struggle between different Christianities.

2. Aleksandre Tvaradze, Tbilisi State University

Der göttliche Wille bzw. die zufällige Koinzidenz der Ereignisse: Die treibenden Kräfte der Geschichte in der georgischen Chronistik des Mittelalters

Das Sammelwerk „Kartlis Zchovreba“ („Das Leben Georgiens“) gilt als zentrales geschichtliches Werk für das mittelalterliche Georgien. Sie besteht aus ca. 12 Chroniken. Im Vortrag soll dargestellt werden, wie die Chronisten das Geschehene und die Aktionen der handelnden Personen erklären. Besonders die Handlungen der christlichen Herrscher werden in der Regel auf den göttlichen Willen zurückgeführt. Aber man ordnet auch die Muslime bzw. die Heiden in den Heilsplan Gottes, indem ihre Siege über die Georgier als göttliche Strafe für die Sünden der Christen ausgelegt werden. Jedoch bietet z. B. eine Chronik aus dem 12. Jahrhundert, „Das Leben des Königs der Könige Davith“, einzelne Aussagen, welche darauf hinweisen, dass dem Mittelalter auch weitere Erklärungsmodi für die Deutung des Geschehenen geläufig waren, obwohl selbst der Chronist diese Einstellungen verurteilt. So wurde das Zustandekommen verschiedener Vorgänge auch durch die zufällige Koinzidenz der Begebenheiten erklärt. Der Schwerpunkt wird vom Willen des Handelnden auf das Ereignis verlagert. Dabei steht im Vordergrund nicht der Wille des Handelnden als Ausgangspunkt für das Geschehen, sondern selbst das Ereignis. Ziel des Vortrags ist Exemplarfälle aus dem chronikalischen Material zu analysieren, die wichtige Erkenntnisse für das Verständnis der Handlungsmotivationen in der mittelalterlichen georgischen Chronistik liefern.

3. Nicholas Coureas, Cyprus Research Centre

The Phenomenon of the Divine in Cypriot Medieval Chronicles and Chronicles referring to Cyprus

In this paper the role of divine intervention, which in this instance includes both God and the devil, will be discussed with regard to Cypriot chronicles or chronicles making extensive mention of Cyprus from the end of the twelfth century down to the sixteenth century. Particular stress will be laid on how in these chronicles divine intervention is cited to reward the just, to punish the unjust, to show compassion for those suffering and to mark the boundaries between Christians and other believers in one God, particularly Muslims. The chronicles to be discussed are written in French, Greek and Italian. Similarities in how chronicles differ in terms of language or regarding when they were written will be pointed out and discussed, while contrasts between chronicles dealing with similar issues regarding divine phenomena will likewise be commented on. The motivation chroniclers had in invoking divine phenomena will be discussed where possible in some detail, taking in to account the chroniclers' ethnic and religious backgrounds but also their personal background and reasons for invoking the divine to explain political and personal events.



8A Dlugossiana

1. Tomasz Walczak, Polish Academy of Sciences

Catalogue of the Bishops of Wrocław by John Długosz as an example of late medieval historiographical genre confusion

Catalogue of the Bishops of Wrocław written by John Długosz (1415–1480), Cracow canon and historian, is a very interesting, but not well-researched, work of historiography. It contains dedication letter (it abounds in rich rhetorical elements) and 33 biographies of the bishops of Wrocław from the legendary period in the 10th century to the times of the author. Attentive research indicates that this source is not a simple bishops' catalogue in a classical meaning, but contains attributes of other historiographical genres. Structure, narration and multiplicity of facts described in the text distinguish this source from earlier catalogues of the bishops of Wrocław which Długosz used while working on this topic. Firstly, the appeals to the history of Silesia, Kingdom of Poland and Kingdom of Bohemia indicate that this catalogue has attributes of regional chronicle. Subsequently, by the great deal of details referring to activity of bishops, this work is similar to gesta episcoporum. Last but not least, assessment of each bishop make that we can treat it as a bishop's mirror (speculum). These (and other) elements enable us to state, that the Catalogue of the Bishops of Wrocław by John Długosz is an unconventional example of late medieval historiography.

2. Zdzisław Koczarski, Polish Academy of Sciences

The Chronicler's Knowledge through the Prism of Linguistics. Some Remarks on Epistemic Modality in Jan Długosz' Annals

The epistemic modality is important language issue that allows "the speaker [to] evaluate the actuality of the State of Affair in terms of his knowledge of State of Affairs in general" (Dik 1997: 242). It is also „concerned with the speaker's attitude to the truth-value or factual status of the proposition" (Palmer 2001: 24). Therefore this appears to be almost essential issue for the chronicler, to whom „befits to value lower everything but truth" (Annales I: 58). In this paper I will present the first results of my PhD thesis concerning the lexical means used to express the epistemic modality in the Annals of Jan Długosz, the eminent Polish historian of the late Middle Ages. I will exhibit how the historian exploits modalizing particles (e. g. 'sane', 'forsitan'), epistemic verbs (e. g. 'scio', 'reor') and other means to express his knowledge and beliefs about past and present events. As the part of the project Długosz 2.0, this study is being carried with its tools and methods: corpus, computer-assisted comparative analysis, semantical and pragmatical analysis etc.

3. Michał Rzepiela, Krzysztof Nowak, Zdzisław Koczarski, Iwona Krawczyk, Polish Academy of Sciences

The Długosz 2.0 Project. A Corpus and Tools for Linguistic Analysis

The Długosz 2.0 Project. A Corpus and Tools for Linguistic Analysis is being carried out by the team of the Department of Medieval Latin at the Institute of Polish Language of the Polish Academy of Sciences in Kraków. Its main objective is to provide researchers with a searchable electronic corpus of Latin works of the Polish chronicler Jan Długosz, written in the second half of the 15th century. The corpus, apart from search engine, will be also equipped with analytical and visualization tools which are expected to offer deeper insight into linguistic and extra-linguistic properties of Długosz's writings. The present paper discusses some of the ongoing work in the project. First, we introduce the principles and challenges of the part-of-speech annotation and lemmatization of the medieval Latin texts. Next, the comprehensive bibliography of both editions and secondary literature relating to Długosz is demonstrated. Finally, we briefly present some of the corpus-based research topics that have been already investigated by the members of the project team.



8B Image and Text

1. Kasser Helou, Paris-Sorbonne University

La maître de Paris et d'Acre et l'Estoire d'Outremer: convergences et dissonances

Trois manuscrits de l'Estoire d'Outremer illustrés par le maître de Paris et d'Acre, artiste parisien installé dans le Royaume latin de Jérusalem vers 1280, sont parvenus jusqu'à nous. Ils montrent un cycle de 25 miniatures représentant essentiellement des sujets militaires, dynastiques et religieux en lien avec l'histoire de ce royaume. Ces peintures, accompagnées d'une grande rubrique, ouvrent chacun des 25 livres de la chronique, et ont donc pour double fonction d'annoncer et de synthétiser le texte à venir. L'objet de cette intervention sera d'étudier le choix des scènes et leur traitement en regard du texte de la chronique.

Nous prévoyons de procéder en cinq étapes:

- 1) Prendre acte du fait inévitable de la sélection (il y a environ une miniature pour 80 colonnes de texte), selon des biais à explorer.
- 2) Faire la part des héritages, avec des sélections qui reposent en grande partie non sur la lecture du texte mais sur la reprise des cycles anciens.
- 3) Démontrer la présence d'effets de relecture.
- 4) Mettre à jour les innovations qui témoignent d'une fidélité au texte.
- 5) Mettre en évidence celles qui portent des dissonances allant jusqu'à la contradiction.

2. Isabel Barros Dias, Universidade Aberta

Images of Kings in Ms. 1 Azul (ACL) of the Crónica de 1344

The Ms. of the second redaction of the Chronicle of 1344 currently in Lisbon's Science Academy is a 15th. Century work whose association with kin Duarte's library has been widely accepted. This codex is richly illuminated codex, mainly with stylized and ornamental motifs. However, occasionally there are also compositions that stand out for portraying scenes and humans, that combine with the content of the texts that it accompanies, thus encouraging multidisciplinary approaches. On this basis, my presentation (which will be limited to images of Kings) will start by interrogating text and image in order to identify lines of narrative convergence or divergence. In a second moment, taking into account the general characteristics of the work, as well as the studies already carried out on its decoration (namely by Rosa M. Rodríguez Porto, María Pandiello and Catarina Tibúrcio) I will question the reasons that may have lead to the election of some characters and not others for the insertion of these illustrations.

3. María Pandiello, University of Lisbon

Discursive dissonances between text and image in "Crónica Geral de Espanha" (Ms. A 1, Academia das Ciências)

The objective of this paper is to analyze the coexistence between miniatures and text in the codex that contains one version of Crónica Geral de Espanha de 1344. The chronicle narrates

the story of different kingdoms of the Iberian Peninsula, starting from Noah and ending in 1340. The analyzed manuscript is a Portuguese copy from the XV century and currently belongs to Academia das Ciências (Ms. Azul 1, also known as manuscript L). Traditionally, image and text have been dissociated, creating an unspoken confrontation between both channels. This dissociation has resulted in a fractional view of the manuscript. My recent investigations about this codex were developed in a Ph. D project (submitted on January 2021) with two general conclusions which will be discussed in this paper:

1. The relations between text and image in manuscript L are much more complex than a mere “illustration”, there is a remarkable discursive dissonance between both semiotic channels.
2. This divergence allows the understanding of the political implications in this specific witness, offering an answer concerning the owner, new hypothesis of patronage (traditionally attributed to the king D. Duarte) and circumstances of execution.



9A Central European Social Processes: Wars and Nations

1. László Veszprémy, Pázmány Péter Catholic University in Budapest

Contesting medieval views on the Mongol invasion and battles in Hungary

The Mongol attack at Europe shocked Europe, especially after their bloody victories against the Poles and the Hungarians in April 1241. A large part of the chroniclers channelled the vision of the total destruction, so the German annals, Hungarian chroniclers, and the most widespread handbooks, like the *Speculum historiale*, and world chronicle of Martin of Troppau. A unique and controversial source is the work of the Armenian prince, Hayton, the “*Flos historiarum*” giving a description of a Mongol defeat by the duke of Austria, where according to him – in contradiction to the historical records – also the Mongol captain, Prince Batu died. For a long time Hayton has been labelled as a liar, or at least a restless storyteller. Anyway, I argue that there existed an independent Mongol – partly oral – tradition of the war events in Hungary which survived in oriental sources. These oriental, Arab, Persian, Chinese sources (Ibn al-Said al-Maghribi- al-Fida, Jovayni, Rashīd al-Dīn /Rashiduddin, History of the patriarchs of the Egyptian Church), may be recognised behind the fancy battle scene of Hayton.

2. Eloise Adde, Saint-Louis University

Nation – Power – Subjectivity: The Making of National Subjects in Late Medieval Bohemia and Brabant (1300-1450)

This research project intend to challenge classical assumptions of the formation of the nation, traditionally seen as inseparable from industrialisation and the rise of capitalism in the 18th century. This project will show that the nation had already become a source of legitimacy in the late medieval power struggles between sovereign and political society on the one hand, and between different factions in that society on the other. Thus, the medieval nation was a ‘fundamental political factor’ and cannot be reduced to a simple cultural or ethnic notion. But, in order to exist, a nation needs individuals to identify with it. The national project depended on popular involvement based on the ideology on the ‘common good’ and on a sense of community. This project intends therefore to consider both individual and collective factors in the making of the nation. It will use a transnational approach, comparing the Kingdom of Bohemia and the Duchy of Brabant between 1300 and 1450. Both entities shared, for a while, the same ruling family and belonged to the Holy Roman Empire. Both were characterised by a strong social group competing with the sovereign and by complex linguistic arrangements with social and political implications. They both developed a significant sense of the nation, albeit differently due to distinct socio-political balances and experiences. While the Czech nation, as a product of the Czech nobility, was associated with feudal and conservative values, that of Brabant was linked to the urban ideals of political representation and liberty. Instead of starting from a fixed definition of the nation, the project will stress its contingent nature through an ‘archaeology’ that retraces the different contexts that gave rise to it and its different uses. The enquiry will be based on a large corpus (chronicles, didactic and courtly literature, songs, hagiography, etc.) that reflects the different positionings within society leading to the making of national subjects.

3. Judit Csákó, Hungarian Academy of Sciences

The siege of Zadar (1345-1346) and the first Venetian war of Louis I (the Great) of Hungary in the mirror of narrative sources

My postdoctoral project intitled The Western narrative sources of Angevin Hungary has a double aim. On the one hand, my intention is to collect the European narrative sources of Hungary in the Angevin era (1301-1387) and to accomplish a critical handbook examining the chronicle passages containing information related to 14th-century Hungarian history. On the other hand, I wish to illustrate by case studies that chronicles and histories explored in the course of my research are essential sources of diplomacy and war history. Among the topics which would deserve particular attention, the present paper focuses on the depiction in the narrative sources of the Venetian siege of Zadar in 1345-1346 and the campaign launched by King Louis I (the Great) of Hungary (1342-1382) to liberate the besieged city. The first part of the lecture offers a brief presentation of the corpus consisting of the texts (the *Obsidio Jadrensis* by an anonymous Dalmatian author, Venetian chronicles including the *Chronica Jadretina* and other Italian sources) giving account of the conflict. The second part is dedicated to an analysis examining how the events of the war and the presence of the Hungarian armies in Dalmatia appear in the chronicles.



Keynote speaker

Márta Font, University of Pécs

Die ostslawische Chronikschreibung und die Spuren ihrer (vermutlichen) Kontakte zur lateinischen Welt

Die erste Chronik, die zu Beginn des 12. Jahrhunderts entstandene Povest' vremennyh let (PVL), ist Ergebnis einer erfolgreichen Textrekonstruktion. Der Schlüssel zum Erfolg war die vergleichende Analyse der zahlreichen Textvarianten, was Alexandr Šachmatov begann, und von Dmitri Lihačev bis Boris Kloss fortgesetzt wurde. Die Fortsetzung dieses frühen Textes ist schon überall verschieden. In den die sogenannten südlichen Texte bewahrenden Codices folgt die Kiever Chronik auf PVL, die ihr Verfasser im gleichen Kloster niederschrieb, wo auch die PVL entstand. Die auf die Ereignisse zwischen 1118-1198/1199 um Kiew fokussierende Kiever Chronik enthält mehrere solche Elemente, in denen die Spuren der früher existierenden Chronikschreibung zu entdecken sind. Der Vortrag analysiert die Zusammensetzung der Kiever Chronik aus diesem Gesichtspunkt, und durch die Beziehungen der südlichen Regionen der Kiewer Rus' zu ihren Nachbarn aus lateinischer Welt.