



LUDWIG-
MAXIMILIANS-
UNIVERSITÄT
MÜNCHEN



Ludwig-Maximilians-Universität München
Abteilung für Mittelalterliche Geschichte
The Medieval Chronicle Society

11th Conference of the
Medieval Chronicle Society

CHRONICLE IN DANGER

27th–30th July 2026

Schellingstr. 3, 80799 München



Program

Please register upon arrival in room R 055

27.07.2026 | MONDAY

13:00 – 13:30 | Introduction by the Conference Team (R 051)

14:00 – 15:30 | Sessions 1

1.1 *Editing and Manuscripts I* (R 051)

Eva Haverkamp-Rott (Chair) | Graeme Dunphy | Pierre Levron | Catherine Blunk

1.2 *Methodological Challenges in Studying Medieval Chronicles* (S 004)

Laetitia Xhrouet (Chair) | Godfried Croenen & Dirk Schoenaers | Antoine Brix

1.3 *Narratives of Crisis: Gregory of Tours's Histories* (S 006)

Robert Friedrich (Chair) | Anne Sieberichs | Ophelia Norris | Eduard Visintini

1.4 *Travel and Mobility* (S 007)

Tobias Fischer (Chair) | Karsten Schuil | Nicholas Coureas | Cristian Bratu

Coffee break

16:00 – 17:30 | Sessions 2

2.1 *Editing and Manuscripts II* (R 051)

Tobias Fischer (Chair) | Alexander Selimov | Guillermo Fernández Ortiz | Roberto Pesce

2.2 *Rediscovering Chronicles* (S 004)

Markus Müller (Chair) | Hanna Schäfer | Zhihang Zhou | Angela Sperduto

2.3 *Chronicles, Crisis and Conflict I* (S 006)

Theresa Bachhuber (Chair) | Jörg Schwarz | Julien Bellarbre | Robert Antonín

2.4 *Facticity and Narrativity I* (S 007)

Alexandra Popst (Chair) | Davide Politi | Lisa Ruch | Laetitia Xhrouet

18:30 – 20:00 | Keynote 1 (in German, R 051)

Carla Meyer-Schlenkerich: Die Stadt als Geschichtsbuch – Sichtbare Vergangenheit in der Koelhoff'schen Chronik (Köln 1499)

20:00 | Foyer Reception

28.07.2026 | TUESDAY

09:00 – 10:30 | Sessions 3

3.1 *Editing and Manuscripts III* (R 051)

Julia Burkhardt (Chair) | Nicolae Alexandru Virastau | Stanislav Mereminskii | Catherine Emerson

3.2 *Fragility and Conservation* (S 004)

Vedran Sulovsky (Chair) | Gaia Dolfi | César Costa

3.3 *Chronicles, Crisis and Conflict II* (S 006)

Eva Haverkamp-Rott (Chair) | Lucie Korecka | Andris Levans

3.4 *Facticity and Narrativity II* (S 007)

Susanne Weigand (Chair) | Pia Rudolph | Stefano Benati | Jakub Kujawinski

3.5 *Constructing Imagery I* (R 055)

Robert Friedrich (Chair) | Shigeto Kikuchi | Jan Malý | Vytas Jankauskas

Coffee break

11:00 – 12:30 | Sessions 4

4.1 *On (Non)Editing Rui de Pina: Challenges of Outdated Editions* (R 051)

Elena Lombardo (Chair) | Filipe Alves Moreira | Joana Matos Gomes

4.2 *Chronicles and Textual Tradition* (S 004)

Ophelia Norris (Chair) | Léna Grosse-Gérard | Madelaine Smart | Bente Offereins-Gummelt

4.3 *Chronicles, Crisis and Conflict III* (S 006)

Aviya Doron (Chair) | Elena Di Venosa | Kim Bergqvist | Lara Jäger

4.4 *Othering in Chronicles* (S 007)

Julia Burkhardt (Chair) | Gábor Bradács | Tomás Ekrt | Álvaro Solano Fernández-Sordo

4.5 *Constructing Imagery II* (R 055)

Alexandra Popst (Chair) | Ismérie Triquet | Marie Bláhová | Aleuna Macarenko

Lunch break

14:00 – 15:30 | Sessions 5

5.1 *Chronicles and Crusades* (R 051)

Robert Friedrich (Chair) | Sophia Menache | Antoine Ghislain | Kasser Helou

5.2 *Transfers of Information in Central European Medieval Narratives* (S 004)

Marta Font (Chair) | Adrien Quéret-Podesta | Ryszard Grzesik | Maciej Stachowicz

5.3 *Chronicles and Communities* (S 006)

Zachary Chitwood (Chair) | Jan Škvrňák | Bretton Rodriguez

5.4 *Chronicles and the Religious Other* (S 007)

Ophelia Norris (Chair) | Jonas Araujo | Erdinç Ofli

Coffee break

16:00 – 17:30 | Sessions 6

6.1 *Constructing Crusade Sources* (R 051)

Nicholas Coureas (Chair) | Susan Edgington | Carol Sweetenham | Alan Murray

6.2 *Memory and Record in Iberian Short Historiographical Discourse* (S 004)

Isabel Barros Dias (Chair) | Rodrigo Furtado & José Doutor | Covadonga Valdaliso-Casanova & Francisco Raimundo

6.3 *Chronicles and Kingship* (S 006)

Susanne Weigand (Chair) | Alexandru Anca | Isabelle Guyot-Bachy | Márta Font

6.4 *Constructing Sanctity and Authority in Rus* (S 007)
Victoria Legkikh (Chair) | Maria Novak | Alexander Grishchenko

18:00 – 19:30 | Keynote 2 (in English, R 051)
Shmuel Shepkaru: *The Book of Yosippon – Mythology, History, and Reality in Time of Crisis.*

20:00 | Conference Dinner at Atzinger Biergarten

29.07.2026 | WEDNESDAY

09:00 – 10:30 | Sessions 7

7.1 *Researching Chronicles* (R 051)
Eva Haverkamp-Rott (Chair) | Vedran Sulovsky | Elisa Lonati | Antonin Charrié-Benoist

7.2 *Endangered Chronicles I* (S 004)
Ellen Delvallée (Chair) | Pierre Courroux | Adeline Desbois-lentile

7.3 *Chronicles and the City* (S 006)
Isabel Kimpel (Chair) | Aviya Doron | Julia Bruch | Christoph Pretzer

7.4 *Depiction of Princes in Crisis Situations in Late Medieval Chronicles* (S 007)
Markus Krumm (Chair) | Marie-Kristin Reischl | Grischa Vercamer | Václav Žurek

Coffee break

11:00 – 12:30 | Sessions 8

8.1 *AI to Engage with the Venetian Diarists* (R 051)
Andrea Nanetti (Chair) | Tommaso Benenti | Liya Zeng

8.2 *Endangered Chronicles II* (S 004)
Antoine Brix (Chair) | Alessio Marziali Peretti | Ellen Delvallée | Nathalie Dauvois

8.3 *Multilayered Cities: Urban Narratives* (S 006)
Quim Solias-Huélamo (Chair) | Alejandro Garcia Gomez | Andrea Lecha Gonzalez | Rebeca González Muñoz

8.4 *Crisis and its Narratives in 15th Century Spanish Historiography* (S 007)
Israel Sanmartín Barros (Chair) | Pablo Fernández-Pérez | Azucena Donkervoort

Lunch break

14:00 – 15:30 | Closing Talk and Discussion (R 051)
Thomas Wetzstein: *Medieval Chronicles – Mirrors of the Past?*

Coffee break

16:00 – 18:00 | General Meeting

A *Bavarian State Library* (in English)

10:00 – 11:00 | Guided Tour 1

11:30 – 12:30 | Guided Tour 2

Meeting point: Entrance hall of the Bavarian State Library

Registration: Please register by Monday, July 27, 20:00, indicating the number of participants, by contacting manuelalosciuto@gmail.com. In addition (no registration required): Six manuscripts of chronicles from the 13th to the 17th century will be on display in the Manuscript Reading Room (Handschriften Lesesaal). These manuscripts include:

- Clm 4643: Abbot Ekkehard, *Alexander Stories and Popular Tales from the World Chronicle*.
- Clm 27358: *Regensburg City Chronicle and Court Book (Friedgerichtsbuch)*, Regensburg, 14th–15th c.
- Cgm 279: Heinrich von München, *World Chronicle*, first half of the 15th century.
- Cgm 6240: Andreas von Regensburg, *Saxon World Chronicle*, Regensburg, 1471.
- Cgm 5435: Johannes Aventinus, *Bavarian Chronicle*, Regensburg, 1613.
- Cgm 578: Rudolf von Ems, *World Chronicle*, c. 1400.

B *Library of the Monumenta Germaniae Historica* (in English)

14:00 – 15:00 | Guided tour of the library by Jasmin Dorfer

Meeting point: Entrance hall of the Bavarian State Library

Registration: Please register by Monday, July 27, 20:00, indicating the number of participants, by contacting florian.datz@lmu.de.

C *Main Synagogue of the Jewish Community of Munich* (in English)

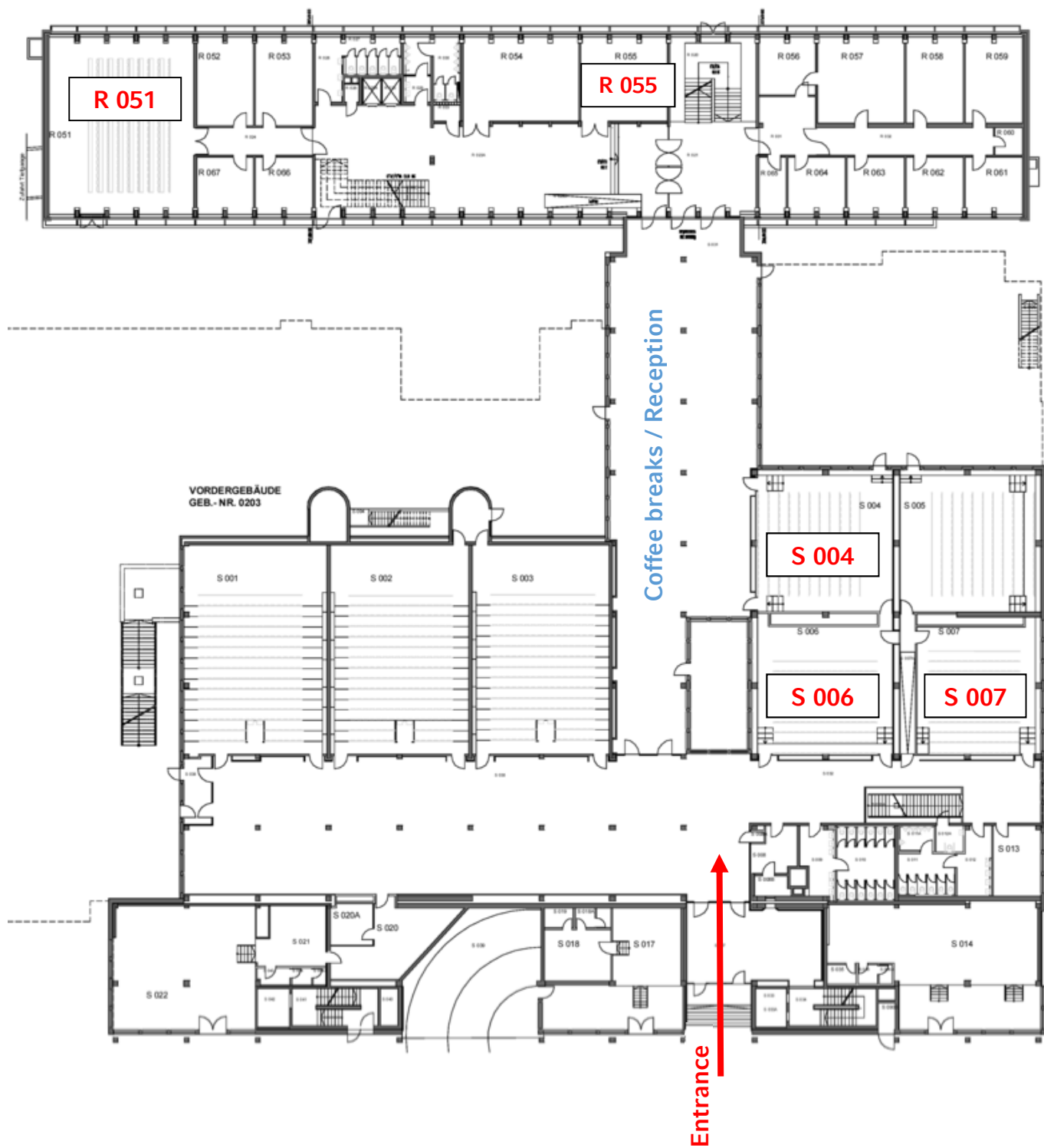
10:30 – approx. 13:00 | Walk with Prof. Eva Haverkamp-Rott to the Jewish Community Center (St.-Jakobs-Platz 18), including commentary on the history of Munich's medieval Jewish community along the way.

At 12:00 we arrive for a guided tour of the Main Synagogue and parts of the Jewish Community Center by Elena Presser at St.-Jacobs-Square.

Meeting point: Entrance to the Historicum (near conference venue, Schellingstr. 12)

Registration: For security reasons, advance registration is required. Please register by Monday, July 27, 20:00, providing the names of all participants, by email to eva.haverkamp@lmu.de.

Floor Plan Schellingstr. 3



Sessions & Keynotes

1.1 Editing and Manuscripts I (R 051)

Graeme Dunphy

The Chronographia Universalis of Lupponax Heliandrus Ubbinga Wenerensis

The manuscript BPL 39 in Leiden University library is a slightly idiosyncratic 16th century experiment with universal chronology. In 632 large folios, it lays out conversion tables of dates using eleven different chronological systems, not only covering past history but also reaching hundreds of years into the author's future. Inserted between the columns are notes on major historical events, but these are added in a manner that suggests they are an afterthought, with the layout of the chronological tables as the main project. To this extent the historical notes are reminiscent of annals in the margins of early medieval easter tables. Although the Chronographia manuscript has been in the University Library's collection since the mid-17th century, it appears that so far nobody has attempted to describe or evaluate it. The current paper will attempt to rectify this.

Pierre Levron

Le Livre de Jérusalem est-il un Roman de Godefroi de Bouillon en prose?

Le Roman de Godefroy de Bouillon ? Tel est le titre que deux des manuscrits du Livre de Jérusalem-Paris, BN.fr 22495 et Paris, BN.fr 22496/22497 – donnent à cette compilation comprenant un Guide du Pèlerin en Terre Sainte, un Sermon sur la Nativité, un sur l'Épiphanie, un sur la Chandeleur, un Évangile de Nicodème et la rédaction dite Compilation-Rothelin du Livre d'Éracles. La popularité des grands systèmes romanesques en prose (ensemble de la Vulgate et ensemble de la Post-Vulgate) copiés en même temps invite à se demander si le Livre de Jérusalem, ouvrage d'appel à la croisade, ne vise pas aussi à concurrencer des ensembles romanesques en prose appréciés du public. L'enquête visera en particulier les énoncés religieux présents dans l'Estoire del Saint Graal, la Queste del Saint Graal, et portera sur les contenus théologiques, la question de la conversion et celle de la tension entre aventure et action spirituelle.

Catherine Blunk

Women of the Pas in the Rediscovered Chapters of the *Histoire de Gaston IV, Comte de Foix*

Women of the Pas in the Rediscovered Chapters of the Histoire de Gaston IV, Comte de Foix
The sole "outdated" edition of the Histoire de Gaston IV, Comte de Foix by Guillaume Leseur was published in the late nineteenth century by Henri Courteault based on an incomplete seventeenth-century manuscript copied from a medieval manuscript which was later lost. The omitted chapters contained jousting scenes considered "ennuyeux" and "peu nécessaires". Courteault was able to find notes on these chapters and published them, mixed with his own insights, in an article in 1906. For one hundred and seventeen years, this article constituted the sole primary source material for the Pas du Géant à la Blanche Dame du Pavillon and the Pas du Chevalier Aventureux. Courteault's article also offered striking (yet incomplete) source material for the Pas de Saumur and the Pas de la Gueule du Dragon known to scholars from another source. In the autumn of 2023, a digital copy of a fifteenth-century manuscript of the Histoire de Gaston IV went live on the Staatsbibliothek zu Berlin's digital collections website. My paper seeks to present a full appreciation of the remarkable roles women played at the above stated pas d'armes, an appreciation made possible by the happy rediscovery of this manuscript.

1.2 Methodological Challenges in Studying Medieval Chronicles (S 004)

Godfried Croenen

Autograph chronicles in the medieval West: challenges and possibilities for researchers

Autographs of medieval historiographical works present important methodological challenges in terms of understanding authorship, textual transmission, and the process of rewriting. A relatively large number of autographs survive in the field of historiography - more so than for other narrative genres such as romance - partly due to the institutional contexts that shaped their production and preservation. Also, it is likely that more autographs have been preserved but have not yet been recognised as such. The very concept of the autograph in the context of medieval works remains ambiguous: what qualifies as an autograph in a context where writing was inherently iterative and often collective? Middle Dutch examples such as the autograph copy of Book VI of the *Brabantsche yeesten* and the autographs of *Bavaria Herald* show history writers engaging in continuous revision, while copies of the *Excellente cronike van Vlaendren* illustrate how existing chronicle texts were often (heavily) reworked and expanded, thereby blurring the boundaries between the processes of copying, rewriting, and 'original' composition. Autographs take on many different forms: from historiographical notes in the margins of other texts or compilations of source materials, to working drafts of full texts, or even presentation copies containing occasional authorial interventions, each representing a different stage in the textual evolution of a chronicle. Examining such manuscripts across Middle Dutch, French, and Latin traditions, including Parisian and Burgundian contexts, allows us to rethink what it means for a manuscript to constitute an autograph copy and to unravel the layered, collective, and iterative processes that shaped medieval historiographical writing.

Antoine Brix

Intermediaries and the Cumulative Fabric of Medieval Historiography

Although it is straightforward and commonplace to demonstrate that medieval historiography is inherently cumulative, ascertaining precisely what historiographers accumulated proves far more challenging in most instances. The identification of sources in historiographical texts nevertheless constitutes a central responsibility for editors, who grapple with the perennial issue of intermediaries. Guillaume Cretin, whose death in 1525 left his 25,000-verse *Chronique française* unfinished, appears to have drawn upon an extensive range of well-established sources - contemporary or near-contemporary with the events narrated - including Gregory of Tours, Fredegar, Einhard, Aimoin of Fleury, and others. Evidence suggests, however, that Cretin did not consult these renowned Latin historians directly but rather encountered them through compilations, reworkings, and translations temporally proximate to his era, and in some cases contemporaneous with his compositional process. How might scholarly editions prioritize the recovery of sources actually consulted over putative influences, and what methodological tools enable the differentiation between originality and undetected intermediaries? To what extent does our interpretation and comprehension of a historiographer's oeuvre hinge upon the identification - or absence - of such intermediaries? This paper, emerging from the ongoing digital edition of Cretin's *Chronique* (CreNum), confronts these methodological quandaries and attempts to delineate practicable resolutions.

Dirk Schoenaers

'Maditte dame Jacques'. An Alternative Biography of Jacqueline de Bavière in the Antwerp Manuscript of Les croniques des pays de Hollande, Zelande et aussy em partie de Haynnau

This paper examines layered authorship in medieval chronicle writing through *Les croniques des pays de Hollande, Zelande et aussy em partie de Haynnau*, a French translation of a Middle Dutch prose chronicle completed in 1456 by the herald Heinric van Heessel. Van Heessel continued an older chronicle composed at the end of the fourteenth century and subsequently expanded by several authors. His version survives only in a manuscript now kept at the Hendrik Conscience Library in Antwerp, where the end of the transcription appears to have lost one or more leaves. The French translation is preserved in two manuscripts, held at KBR in Brussels and the Plantin-Moretus Museum in Antwerp. Both French copies end in 1455 with the contested election of Gijsbrecht of Brederode as bishop of Utrecht, presented as a threat to the peace established after Philip the Good's accession in Holland and Hainaut. Yet the preceding account of Jacqueline of Bavaria survives in two divergent versions. The Antwerp version appears especially close to Jacqueline and her mother, Margaret of Burgundy. By disentangling these layers, this paper reconstructs the chronicle's competing political affiliations and composite authorial structure.

1.3 Narratives of Crisis: Gregory of Tours' Histories (S 006)

Anne Sieberichs

Constructing and Narrating Crisis: The Reuse of Letters in Gregory of Tours' Histories

In Gregory of Tours' *Libri Historiarum*, the concept of crisis, its creation, concealment, and manipulation, plays a central narrative role. Gregory skilfully constructs a historiographical framework that elevates both his own episcopal lineage and the city of Tours, shaping historical events to serve particular ecclesiastical and political ends. This paper examines one specific narrative strategy through which Gregory achieves this: his use of letters. Far from being mere insertions of his sources, letters in Gregory's narrative function also as deliberate instruments of historical construction. They bridge the temporal gap between past and present, lending authority and immediacy to his account while simultaneously directing interpretation toward his intended conclusions. I argue that Gregory's strategic deployment and reuse of letters within the *Libri Historiarum* enables him to both construct and obscure crises, transforming potential threats to episcopal or civic authority into demonstrations of divine justice or moral failure in others. Through selective citation, omission, and contextual framing, Gregory manipulates correspondence to reinforce continuity and assign blame to those he chooses.

Ophelia Norris

Conversion, the Antichrist, and Jews as the Other in Gregory of Tours' Histories

Crisis abounds in Gregory of Tours' *Histories*. In the narrative, crisis is both a lived reality – through the succession of events – and also anticipated through eschatological time. This paper reflects on the historical and anticipated elements of crisis through considering Gregory's depiction of Jews. Rather than recording the living Jewish community in Gaul, Gregory's Jews are rather hermeneutical or imagined. They are referenced through the Patristics-derived trope of the circumcising Antichrist that forms part of Gregory's credo. In the narrative, the Jews undergo forced baptism under Avitus of Vienne and King Chilperic; they provide debate for Gregory himself; and they praise King Guntram in their own language. The proposed paper draws on developments in the study of hermeneutical Jews in

the post Roman world to consider the narrative role that this group of the 'Other' plays in Gregory's communication of crisis. Ultimately, this paper argues that certain innovations in the presentation of Jews in Gregory's Histories contribute to the early medieval othering of narrative Jews, particularly in historical and eschatological times of crisis.

Eduard Visintini

The Other and the Mirror: Portrayals of Unfreedom in Gregory of Tours' Libri Historiarum Decem

Gregory of Tours' Libri historiarum decem are filled with narratives of crisis arising from adversarial and often violent interaction between competing interest groups, social classes, and individual actors. Within this landscape, slaves and other persons of unfree status appear in several episodes, as both subjects and objects in events, offering a window into the author's (and Merovingian) conceptions of social and moral order. As in the broader literary and intellectual milieu surrounding him, Gregory's representations of the unfree are shaped by discourses of structural othering. Yet these depictions do not conform to a single pattern. On one level, the presence and actions of the unfree allow Gregory to articulate parenetic and moral concerns, presenting them as figures capable of agency which may veer either towards moral exemplarity or wickedness. On the other, slaves frequently serve as virtually agencyless mirrors, reflecting the character of their masters rather than occupying narrative autonomy. This paper examines this double function of unfree characters, especially in episodes of crisis and conflict. It aims to explain the apparent inconsistency in Gregory's depiction of unfreedom and to situate it within the cultural, legal, and social context of the late sixth century.

1.4 Travel and Mobility (S 007)

Karsten Schuil

The Pilgrim Account in the Chronicle: Gert van Schüren's *Klevische Chronik* and Johann I. von Kleve's Pilgrimage to the Holy Land (1450–1451)

Determining what qualifies as a chronicle is not straightforward. Even a broad definition, namely, "[...] a piece of historical writing which is arranged chronologically [...]" a pilgrim account does not meet the criteria. Its status as historical writing and its chronological structure can both be questioned. But what if a pilgrim account is incorporated into a chronicle? This is the case with the account of Duke Johann I. von Kleve's pilgrimage to the Holy Land in 1450–1451 by Gert van Schüren. Here, the pilgrim account is not presented as an appendix but is fully integrated as a legitimate chronicle entry. This paper examines the implications of integrating a pilgrim account into a chronicle. It considers both the impact on the account, highlighting how it differs from other ducal pilgrimage narratives, and on the chronicle's manuscript space, how does it accommodate a shift in temporal structure, increased narrativization, and a more engaged religious tone. Based on these considerations, the paper argues that the self-fashioning function of a pilgrim account was strategically employed to enhance the image of the duke, while the chronicle, in turn, offered a stable medium for preserving the pilgrim account.

Nicholas Coureas

Ships and Medieval Chronicles from Cyprus

In this paper, I will describe and analyze the information Cypriot medieval chronicles and those relating to Cyprus provide regarding types of ships, points of departure and destinations, the ethnicity of their crews and passengers, their functions, whether in military

campaigns, piracy, trade or pilgrimage, and where possible the kinds of goods transported. The above information will be placed in a broader regional context. The chronicles examined include the 'Templar of Tyre' and the chronicle of Philip of Novara written in Old French, the chronicles of Leontios Makhairas and George Boustronios written in Cypriot Greek, an anonymous French fifteenth-century chronicle surviving in Italian translation and the chronicle of 'Amadi' written in Italian. Their chronological range extends from the thirteenth to the late fifteenth century. The limitations concerning the information the various chronicles impart on ships when juxtaposed with information on ships deriving from extant notarial deeds in the late thirteenth, the fourteenth and the fifteenth centuries drawn up in Cyprus, or found in published papal correspondence concerning Cyprus, and possible reasons for these limitations, will also be examined.

Cristian Bratu

The Chronicle–Travelogue–Autobiography Nexus

In medieval literature, the chronicle, travelogue, and autobiography frequently intersect, forming a narrative nexus where movement through time and space becomes an act of self-construction. This paper explores how medieval Arabic travel writing—emerging within diplomatic, religious, and intellectual contexts—transcends mere documentation to produce itinerant autobiographies. Figures such as Ibn Fadlan, Ibn Jubayr, Abū Hāmid al-Gharnatī, and Ibn Battuta exemplify this intergeneric fluidity, transforming accounts of embassies and pilgrimages into chronicles of identity. Abū Hāmid al-Gharnatī (c.1080–1170), an Andalusian traveler, exemplifies this blend. His *Exposition of Some of the Wonders of the West* and *The Gift of the Heart and Bouquet of Wonders* combine the chronicle's documentation with the traveling autobiographer's voice. He writes: "I set sail on the Caspian Sea and reached a mighty river like a sea... larger than the Tigris" (p.63), and later, "[among the Saqsin] I keep those of my concubines who have borne children" (p. 64). His writings reveal a deep interlacing of chronicle, travelogue, and autobiography. In my paper, I will therefore focus on a select number of Arab itinerant writers whose works I believe are essential for what I call the chronicle-travelogue-autobiography nexus.

2.1 Editing and Manuscripts II (R 051)

Alexander Selimov

The Chronicle Subdued: Translational Ideology and the Distortion of Eighth-Century Hispano-Latin Historiography

This paper examines how the earliest Visigothic chronicles have been subjected to progressive ideological manipulation from the medieval period to the present day. It analyses the semantic register of the original Latin texts, the early Spanish translation, and more recent twentieth-century renderings. The comparison is revealing. The original Latin register of the eighth-century accounts was progressively displaced in the later versions by the ideological vocabulary of the Reconquista paradigm. The discrepancy between the Latin originals and the published vernacular translations is as subtle as it is significant. It fundamentally alters the chronicle's representation of the Umayyad conquest of the Visigothic kingdom. The paper develops this finding into a sustained philological argument, positioning it as evidence that the Reconquista discourse continues to shape the transmission of primary sources in contemporary scholarship. Broader questions follow. How do inherited ideological frameworks silently overwrite the lexical evidence of the Latin originals? What are the risks of editorial mediation in bilingual editions? These concerns speak directly to the conference's focus on the use and abuse of the chronicle and the challenges of editing chronicles in the twenty-first century.

Guillermo Fernández Ortiz

Le plus ancien manuscrit de la « Deuxième chronique anonyme de Sahagún » (ca. XVe siècle). Étude paléographique

La « deuxième chronique anonyme de Sahagún » est connue depuis longtemps. Publiée dès le début de l'époque moderne, elle a fait l'objet de deux nouvelles éditions au cours du XXe siècle, celle de Julio Puyol (1915) et celle d'Ubieta Arteta (1987), qui a déjà presque un demi-siècle. Ces dernières années, les chercheurs se sont intéressés aux circonstances qui ont motivé sa rédaction et, surtout, à partir de l'examen du texte et des différents manuscrits (Agúndez, 2019), ils se sont penchés sur sa genèse (Reglero, 2020). L'objectif de cette proposition est, à travers l'analyse paléographique du plus ancien manuscrit connu, de déterminer l'âge de ce témoignage et, ainsi, d'approfondir la genèse d'une chronique que, comme l'a écrit Reglero de la Fuente, semble être le résultat de la réunion de différents récits indépendants (2020). L'objectif sera une nouvelle édition. Nous tenterons ainsi de situer cette étude dans le cadre des thèmes « Matérialité de la chronique et perspectives d'avenir en matière de conservation et de numérisation » et « Les défis des éditions « obsolètes » et de l'édition des chroniques au XXIe siècle ».

Roberto Pesce

Retaking the Holy Land: Marino Sanudo Torsello's *Secreta Fidelium Crucis* and its Manuscript Tradition

After the fall of Acre in 1291 and the end of the Crusader states in the Holy Land, between the end of the 13th century and the first half of the 14th century many authors proposed different projects de recuperanda Terra Sancta. Among them, the *Secreta Fidelium Crucis* of the Venetian Marino Sanudo Torsello (ca. 1270-1343) deserves specific attention because he proposes a naval blockade against Egypt, the strongest Muslim state in the Mediterranean, as the key to retake the region of Palestine. Divided into three books, the author examines the reasons for an economic embargo of the Mamluk power; discusses the plans for the military campaign; and describes the history and traditions of Islam. Sanudo also includes maps and portolan charts in his manuscripts as military instruments to accomplish this task. His plan goes beyond spreading religious beliefs and aims to advance Western commercial and political interests. As of today, there is only one edition of Sanudo's *Secreta*, published by Jacques Bongars in 1611. My paper will present the preliminary study of the manuscript tradition of the text in preparation of a modern critical edition of the *Secreta Fidelium Crucis*. My work will redefine and clarify some of the doubts regarding Sanudo's manuscript tradition and will propose the first stemma codicum of this important text.

2.2 Rediscovering Chronicles (S 004)

Hanna Schäfer

In Danger of Neglect: The *Chronique* by Jacomin Husson, merchant of Metz

Among the numerous francophone chronicles that were created in the late medieval Free City of Metz, the *Chronique* (1113–1518) by the merchant Jacomin Husson (d. 1518) might be the least noticed. For a period of three decades, it is based on the heavily abridged records of the municipal official Jean Aubrion (d. 1501) and at the same time competes with the extensive chronicle of the merchant Philippe de Vigneulles (d. 1528). This has led to a disdain of Husson's historiographical work, without any significant scholarly examination of the author and his manuscript ever having taken place. This paper aims to provide a reassessment in terms of Husson's individual editorial achievement: In his autograph (KB Copenhagen, Ms. Thott 469 folio), he arranged several texts in a previously unseen constellation (*Chroniques*

abrégées dite de Philippe VI de Valois, Chronique dite des Célestins, Chronique du curé de Saint-Eucaire, Journal de Jean Aubrion, and his own observations as a contemporary witness). On this basis, we can explore the question of what criteria Jacomin Husson used to select the subjects of his records and what purpose his historiographical composition may have served.

Zhihang Zhou

The Chronicle of Abbot Alfonso of Sahagún and Mozarab Identity in Twelfth-Century Northern Iberia

This paper reassesses the Chronicle of Abbot Alfonso of Sahagún, a chronicle that augmented the *Crónica Albeldense* through interpolations and had long been dismissed as an early modern fabrication until its recent re-edition. By categorising and examining these interpolations and identifying their probable sources and intended effects, this paper argues that the chronicle may have been compiled by a Mozarab or pro-Mozarab monk at the Monastery of Sahagún and re-dates its composition to the reign of Alfonso VII. It also examines how this chronicle fictionalised the memory of the first Mozarab abbot of Sahagún, Alfonso, and amplified the Mozarabs' role in the history of the Kingdom of Asturias. This paper further suggests that this memory and the chronicle itself were produced not only to consolidate Sahagún's authority but also to bolster local cohesion and identity amid a twofold crisis, namely, the shift of the ecclesiastical centre and increasing trans-Pyrenean cultural pressure in twelfth-century northern Iberia. Despite the neglect this chronicle has suffered, this invented Mozarab foundation narrative has often been abused by modern historians, becoming one of the standard templates for narrating the relationship between the early medieval Astur-Leonese kingdom and the Mozarabs.

Angela Sperduto

Frederick II and the Capitanata: a new perspective from the Itinerarium by the Anonymous Apulian

Emperor Frederick II was one of the most influential and controversial figures of the Middle Ages. Through the study of chronicles, this research aims to reconstruct the connection between the Puer Apuliae and the Capitanata, the region where he spent significant periods of his life, helped to shape it, and where, in Fiorentino, he met his death. His life was recounted in widely varying chronicles, contributing to the creation of a mythical aura around him. A new interpretation of his figure is offered by the *Itinerarium dell'Anonimo Pugliese* (Anonymous Apulian), a long-forgotten chronicle with a complex philological history, anonymous and rediscovered only in the 1990s at the National Library of Naples. It recounts the fierce reconquest of the Apulian cities following the rebellion that erupted after the emperor's departure for the Sixth Crusade, an event otherwise unattested in written sources. This paper analyzes the role of the *Itinerarium* in shaping Frederick's image in the Capitanata, demonstrating how the chronicle alternates a sacralized and profane portrait with that of a ferocious executioner. The study highlights how the *Itinerarium* constitutes a significant example of the rediscovery and study of "chronicle in danger", due to its history of oblivion, rediscovery and interpretation.

2.3 Chronicles, Crisis and Conflict I (S 006)

Jörg Schwarz

***Furor insanus est.* The 'Crisis' of the English Monarchy and the 'Crisis' of the Holy Roman Empire (Interregnum) in the Midst of the 13th Century in the Chronicle of Thomas Wykes.**

My lecture focuses on the historiographical treatment of two well-known crises of governance in the 13th century, although in at least one case it is disputed whether this constituted a crisis at all: the great rebellion led by Simon de Montfort and the so-called Interregnum (c. 1250–1273) as depicted in the historiography of the English monk Thomas Wykes, who produced a work that, whilst interwoven with the so-called Osney Annals, constitutes an independent work covering the years 1258–1278. In my view, an explicit discussion of the concept of 'crisis' in that period – even if only as literary fiction – is readily possible through Wykes's work. This approach opens up important fundamental perspectives on the nature and function of historiography in the Middle Ages more generally. The particular appeal of this approach certainly lies in the comparison of the two crises and their literary representation.

Julien Bellarbre

The Merovingian Succession Crisis in the *Chronicle* of Ademar of Chabannes

High Middle Ages Aquitaine has been described as a "kingless" region, notably by Amy Remensnyder, because the French Capetian sovereigns, who mainly ruled North of the Loire, rarely set foot in the South. Aquitanian historiographers would then have developed a Carolingian nostalgia, especially the most famous of them all, the monk and chronicler Ademar of Chabannes (989-1034); his *Chronicle* is the major source for the history of Aquitaine at the turn of the Millennium. But Ademar of Chabannes' *Chronicle* does not only deal with his own time; it goes back to the origins of the Franks and deals notably with the Merovingian succession crisis in the eighth century. The striking fact is that Ademar uses Carolingian sources to do so, and yet he manages to make them even more pro-Carolingian via additions and interpolations! For example, he insists on a supposed mental deficiency of the last Merovingian kings and extrapolates about their supposed familial link with the Carolingians. Of course, those historical manipulations are not innocent; for him, this crisis is the mirror of another one, when the Carolingians were in turn replaced by the Capetians. "The Carolingian succession crisis" is roughly contemporary with Ademar, and he consequently expresses a political opinion about his own time as well as a nostalgia typical of the "kingless" Aquitaine.

Robert Antonín

Bad times in High Medieval Czech chronicles

In my contribution, I will focus on: 1. a comparison of the means used to describe social collapse and social disruption, as used by High Medieval chroniclers working in the Czech lands (12th–first half of the 14th century); 2. analyzing and summarizing the role of these means of describing the crisis in relation to the narrative strategy and authorial intent of individual chroniclers in relation to their reflection on the present. The core of the comparison will be: Kosmas' *Chronicle* and "its Continuators" (12th and 13th centuries); the Vincentius' *Annals*, the Jarloch's *Annals*, the Old Czech *Chronicle* of so-called Dalimil, and the Zbraslav *Chronicle* (*Chronica aulae regiae*).

2.4 Facticity and Narrativity I (S 007)

Davide Politi

The Devil in the Medieval Chronicle (Twelfth and Thirteenth Centuries)

Medieval chronicles often include accounts of supernatural events, frequently framed as demonic encounters. Though modern readers may see these episodes as digressions from the historical narrative, they are in fact essential to it. Chroniclers such as the Franciscan Salimbene de Adam sought not merely to record events but to interpret them within a Christian framework, uncovering history's ultimate meaning. Miracle stories served this same purpose. They were presented not as fiction but as manifestations of divine will and as instruments of moral instruction. This paper examines the significance of demon stories in medieval chronicles. It draws on a selection of twelfth- and thirteenth-century authors chosen to represent different monastic traditions, including Alberic of Trois-Fontaines, Helinand of Froidmont, Salimbene de Adam, Vincent of Beauvais, William of Malmesbury, and the anonymous Colmar Dominican chronicler. Through these examples, the study shows how accounts of demonic encounters served to define orthodoxy and educate through exemplarity. Placed in the broader context of historical writing, these stories suggest how chronicles were often conceived: not as neutral records of events, but as means to discern and communicate the divine order believed to govern history.

Lisa Ruch

The Devil's Novice: Analysis of a Tale of Crisis in the Chronicle of John of Worcester

Embedded in its coverage of the events of 1138, the twelfth-century chronicle of John of Worcester includes a tale of the Devil infiltrating a monastery in the archdiocese of Trier, during which the abbot inadvertently traps the Devil by making him an unwilling novice. This tale, which the chronicler may have taken from a collection of miracle tales in circulation at the time, has received little scholarly attention. This paper seeks to highlight the narrative's role in the larger text to consider it as a folkloric memorate which depicts a local crisis—a demonic incursion into a Christian house—that can be seen as an example of the wider tradition of tales of the Devil challenging the Church. As such, it reinforces the benefits of casting a literary lens on narratives that might otherwise be glossed over in order to gain further insights into the crafting of chronicles.

Laetitia Xhrouet

Figures légendaires et historiographie médiévale: l'intégration du roi Arthur dans les Chroniques de Hainaut

La majeure partie du huitième livre des Chroniques de Hainaut, traduites par Jean Wauquelin entre 1446 et 1449, raconte l'histoire du roi Arthur, figure légendaire du cycle breton. A priori, ces chroniques, écrites à l'origine en latin par Jacques de Guise à la fin du XIV^e siècle, avaient pour but de retracer l'histoire du comté de Hainaut depuis les origines et à travers les âges jusqu'à la période de rédaction. Quel lien dès lors, entre le Hainaut et le roi breton ? Cette communication se propose d'examiner, d'une part, les motivations de Jacques de Guise qui l'ont poussé à inclure ce récit légendaire, et, d'autre part, le but poursuivi par Jean Wauquelin en la transcrivant quasi intégralement dans sa traduction de l'ouvrage destiné au duc Philippe le Bon. En effet, dans les autres livres des chroniques, le traducteur n'hésite pas à couper certains chapitres du texte original. Les raisons de ce choix éditorial de Jean Wauquelin restent encore à déterminer, mais elles semblent liées aux goûts et aux attentes de son commanditaire, Philippe le Bon, et, par extension, ceux de la cour de Bourgogne.

Keynote 1 in German (R 051)

Carla Meyer-Schlenkerich

Die Stadt als Geschichtsbuch: Sichtbare Vergangenheit in der Koelhoffschen Chronik (Köln 1499).

3.1 Editing and Manuscripts III (R 051)

Nicolae Alexandru Virastau

La Margarite de France (1509) de Jean Thenaud et le crépuscule des chroniques universelles

Cette communication portera sur *La Margarite de France* (1509), chronique universelle composée par Jean Thenaud pour Louise de Savoie à l'usage éducatif de son fils, le futur François I^{er}, et dont nous préparons l'édition critique. Son importance tient, d'une part, à la haute estime dans laquelle François I^{er} la tenait : l'ouvrage figurait dans sa bibliothèque mobile et l'accompagnait dans ses déplacements à travers le royaume. D'autre part, *La Margarite* anticipe les *Illustrations de Gaule et Singularitez de Troie* de Jean Lemaire de Belges et participe à la construction de la mythologie nationale française de la fin du Moyen Âge, qui faisait des Gaulois les descendants des Troyens. Thenaud conçoit la chronique universelle comme un miroir des Valois, en articulant divers récits de crise - destruction de l'ordre du Temple, rumeurs d'empoisonnement de 1321, débats pontificaux, loi salique - qui assurent la cohésion dynastique tout en désignant des boucs émissaires. À partir de 1518, au contact des controverses philologiques, il renie toutefois ses principales sources d'inspiration, notamment Jacopo Filippo Foresti da Bergamo et Giovanni Nanni, dit Annius de Viterbe. La communication mettra en lumière cette bascule : d'un côté, une élite politique qui continue d'investir la chronique universelle comme instrument de légitimation et de formation princière ; de l'autre, des humanistes qui s'en détournent au nom de nouveaux critères de vraisemblance et de critique des sources. *La Margarite de France* apparaît ainsi comme un véritable laboratoire de la thématique « Chronicle in Danger » : succès performatif au cœur du pouvoir, mais aussi symptôme d'une crise épistémique suscitée par l'humanisme.

Stanislav Mereminskii

William of Malmesbury on Loire: *Gesta regum Anglorum* and 12th-century Angevin historical writing

William of Malmesbury (c. 1090–c. 1142), though likely never visiting the Loire region, saw his most famous work, the *Gesta regum Anglorum* (GRA), circulate within the Angevin domains during his lifetime. A key witness to this early reception is the chronicle (from Creation to 1137) by Peter son of Bechin, canon of Tours cathedral. However, this chronicle remains critically understudied; it has never been fully published, and the most complete edition (by Salmon, 1854) lacks source analysis. This paper addresses this lacuna by first re-examining the textual tradition and dating of Peter son of Bechin's chronicle. Secondly, it analyzes Peter's specific use of the *Gesta regum Anglorum*, including a hypothesis regarding the provenance and the version of the text he accessed. Finally, the paper traces the subsequent influence of William's work, as mediated through Peter's chronicle, on later 12th-century Angevin historiography, including the *Book on the Construction of Amboise Castle* and the *Deeds of the Counts of Anjou*.

Catherine Emerson

Chronicle under Pressure: Factors Shaping Denis Sauvage's *Chronique de Flandres*

The *Chronique de Flandres* (1562) may be the only work of history written by Denis Sauvage, although he did not claim it as such. He said that it was a work that he had discovered in manuscript in the same house as the manuscript of the *Mémoires* of Olivier de La Marche, which he edited at the same time in a companion edition with the same Lyon publisher. This paper examines the commercial and aesthetic pressures on Sauvage to produce the chronicle in the form that he presents it. It examines the generic pressure exerted by the emergence of *Mémoires* and the possible social and religious reasons why Sauvage did not claim authorship of the work.

3.2 Fragility and Conservation (S 004)

Gaia Dolfi

When danger becomes opportunity: new acquisitions on the "*Villani illustrato*" (ms. Biblioteca Apostolica Vaticana, Chig.L.VIII.296)

Within the rich manuscript tradition of Giovanni Villani's *Nuova cronica*, the codex Chig.L.VIII.296 (C) stands out as the only witness preserving an extensive and complex decorative cycle: more than 250 illuminated scenes attributed to the workshop of Pacino di Buonaguida (1335-1340), key figure responsible for the first visual interpretation of Dante's *Commedia*. Despite its significance, this manuscript represents a case of "chronicle in danger" from a material and preservational perspective, as its precarious condition has excluded it from direct consultation, and from years it is accessible only through digital surrogates. Paradoxically, this fragile state of conservation motivated the acquisition of advanced digital images of the frontispiece (folio 16rv), in an attempt to recover information about two erased coats of arms, respectively on recto and verso. The results were unexpected: UV and multispectral analyses revealed a previously invisible drawing beneath the current miniature. This discovery not only sheds light on the codex's history, but also suggests that even renowned maestri engaged in processes of revision and rethinking. By presenting this case study, the paper aims to discuss the role of digital technologies in preserving endangered materials, and the interpretative potential unlocked when a chronicle's material fragility becomes an opportunity for new knowledge.

César Costa

Editing the Medieval Legacy: Jorge de São Paulo's *Epílogo e Compêndio* (1658)

This paper examines the *Epílogo e Compêndio*, composed and written in 1658 by Jorge de São Paulo, a manuscript that recounts the origins, privileges, and crises of the Portuguese Congregation of St John Evangelist (*Lóios*). Though dating from the seventeenth century, the work follows the structure and intent of a medieval chronicle, documenting the foundations of nine monasteries and their intertwined narratives of reform, sanctity, and conflict. Its moral tone, documentary precision, and rhetorical form echo the late-medieval tradition of institutional historiography, reaffirming a medieval sense of providence within a post-Tridentine context. The second part of the manuscript, which narrates the medieval foundations of the congregation's houses between the twelfth and fifteenth centuries, is currently being transcribed and critically edited by César Costa and Pedro Vilas Boas Tavares, to be published in December 2025. The remaining portion will appear in 2026. Through this case, the paper explores the continuity between medieval and early modern chronicle writing and the editorial challenges of preserving hybrid historiographical texts. In line with the conference theme "Chronicle in Danger", it underscores the fragility of such late survivals of medieval narrative forms and the need for scholarly editions to secure their permanence.

3.3 Chronicles, Crisis and Conflict II (S 006)

Lucie Korecka

Sturlunga saga: The Medieval Icelandic Crisis Narrative

Sturlunga saga is a medieval Icelandic compilation of historiographical sagas, an equivalent of continental vernacular chronicles. It recounts the most turbulent period of medieval Icelandic history: the time of power concentration, violent conflicts, and social transformation between ca. 1120 and 1264. Sturlunga saga was compiled shortly after 1300 and is extant in two fourteenth-century manuscript redactions. In this study I will show that Sturlunga saga can be viewed as a crisis narrative on two levels: not only in terms of its subject matter, but also as a text compiled and re-edited in manuscripts at a time of continuing social instability in fourteenth-century Iceland. I will argue that despite its brutally open depiction of the tumultuous recent past, the saga could also provide its audience with a sense of catharsis, and it was presumably intended to contribute to the renewal of social cohesion and resilience in the aftermath of the crisis.

Andris Levans

In lauter Klage um die Stadt in Flammen. Fingierte Öffentlichkeit und ihre erzählerischen Vorbilder in der Chronistik des 13. Jahrhunderts

Form und Funktion von Sprechakten, die häufig als öffentliche Rede in den mittelalterlichen Chroniken mit literarisch unterschiedlichen Techniken der Erzählung gestaltet werden, soll mit dem avisierten Thema untersucht. Die Sprechakte gehören zum rhetorischen Grundbestand der Komposition einer Chronik und tragen der dramatischen Steigerung einer szenischen Handlung bei. Es werden daher für die Untersuchung bestimmte Passagen und Episoden etwa aus dem „Chronicon Livoniae“ (nach 1227) gewählt, die z.B. die Verteidigung, Eroberung und Plünderung von einer durch die „Christen“ bewohnten „Stadt“ darstellen, dabei treten in die Szene diverse Redner ein. Wenn das Zähmen solcher „Stadt“ und die Zurechtweisung ihres Herrn von einem Bischof angeführt wurde, wobei mündete das Handeln in ungehemmte Plünderung und Raub von Kirchen und Liturgiegeräten, dann war solcher Sieg nach Rechtfertigung bedürftig. Der Besiegte flog vor dem Sieger und nur aus sicherer Entfernung beklagte öffentlich den Verlust „seiner“ Stadt und der Herrschaft. Solche Szenen unterliegen einer gewissen Typologie der Darstellung, die literarischen bzw. historiografischen Vorbildern wie z.B. den von der Eroberung Konstantinopels im Jahr 1204 folgen, und sind anhand vergleichender Analyse auch in dem „Chronicon Livoniae“ erkennbar. Eine Handlung, die als Sieg und Erfolg präsentiert werden, wie der Erzählstoff der Chronistik des 13. Jahrhunderts zeigt, legt ein Mangel an Legitimität offen. Es ist dabei erkennbar, dass der livländische Chronist einen Krisennarrativ von einer sich formenden und daher fragilen bischöflichen Landesherrschaft konzipierte. Daher wird es folgenden Fragen nachgegangen: Mit welcher Absicht konzipierte der Verfasser des „Chronicon Livoniae“ sein Narrativ als fingierte Öffentlichkeit und welcher erzählerischen Vorbilder bediente er sich dabei? Welche Funktion hatte die öffentliche Rede in der Erzähl- und Darstellungsstrategie des Chronisten? Wie und mit welchem Ziel wurde die Schuldzuschreibung konzipiert, um ambivalente Handlungen zu rechtfertigen?

3.4 Facticity and Narrativity II (S 007)

Pia Rudolph

Familiäre Konflikte und ihre Lösungen in Bild und Text. Beispiele aus den Weltchroniken von Rudolf von Ems und Jans von Wien

In den Weltchroniken von Rudolf von Ems und Jans von Wien werden wir von Konflikten unterrichtet, die beispielsweise zwischen Isaak und Ismael, Esau und Jakob oder den Kindern Davids ausbrechen. Diese werden nicht nur ausführlich berichtet, sondern auch illustriert, wie die physische Auseinandersetzung von Isaak und Ismael. Der Streit unter den Kindern bricht aus, als Isaak nicht die Götzen anbeten will, die Ismael geformt hat. Als Sara das Handgemenge bemerkt, fordert sie Abraham auf, Hagar und Ismael zu verstoßen. Trotz der angespannten Situationen unter den Geschwistern kommt es doch in der Regel zu Gesten der Versöhnung. Die positive Auflösung gerade der familiären Konflikte scheint ein wichtiger Aspekt der Erzählung zu sein, vielleicht weil sie unter anderem Vorbildcharakter für den Leser haben soll. Umso interessanter sind Situationen, die nicht zur Befriedung führen, wie die scheinbar ausweglosen Kämpfe der Kinder Davids, die in Tod und Selbstmorden enden, bis die Friedensfigur Salomo den Thron besteigt. Familiäre Konflikte sowie Figuren (Salomo, Christus) und Gesten (Begegnungen, gemeinsame Bestattungen) des Friedens, die in Weltchroniken dargestellt werden, werden im Vortrag vor Augen gestellt.

Stefano Benati

The Italian Reception of the “Crònica Universal de la Creació fins a Constantí”

The *Crònica Universal de la Creació fins a Constantí* is a thirteenth-century Catalan historiographical compilation intertwining Old Testament narratives with apocryphal material (Suchier, *Denkmäler*, 1883). The work, available in an outdated edition (Compendi historial, Amer, 1873), has attracted scholarly attention for its regional circulation, demonstrated not only by its substantial manuscript tradition (nine witnesses) but also by its three independent Occitan translations (Biu, *La Chronique universelle*, 2011). The identification of six fourteenth-century manuscripts preserving previously unknown Italian versions of the *Crònica*, in the Venetian, Genoese, and Bolognese dialects, prompts a renewed assessment of this complex textual tradition. This paper examines the relationship between the Italian branch and the Catalan archetype and outlines a research framework for mapping the cultural environments that facilitated the *Crònica*’s diffusion across the Mediterranean. Possible transmission routes include the Aragonese court of Naples, Llullist networks active in Venice and Genoa (Santi, *Osservazioni*, 1986), and the milieu of the University of Bologna. The *Crònica* reached the peak of its circulation in the late sixteenth century, when it was included among the forbidden books in the Clementine Index (1596) (Fragnito, *La Bibbia al rogo*, 1997, 309). In this sense, it may be regarded as a “chronicle in danger”.

Jakub Kujawinski

History beyond chronicles. Historical knowledge in non-historical writings of Nicholas Trevet OP (d. after 1334)

Nicholas Trevet, an English Dominican friar affiliated with the Dominican studium and the university in Oxford, is known as the author of three chronicles. The first recounts the history of the Angevin kings of England. The other two are universal chronicles: one written in Latin, concluding with Christ’s birth, and the vernacular chronicle, which extends until the author’s times. These works have secured Trevet a prominent place in the history of late medieval historiography. However, long before undertaking history writing towards the end of his life, Trevet was an attentive reader of historical works and addressed matters of history and chronology in his other scholarly works. In this paper I will explore select instances of

constructing historical knowledge in Trevet's commentaries, often unprinted, on the books of the Bible, Boethius's Consolation of Philosophy, Seneca's Tragedies, and St. Augustine's City of God. Through a comparison with parallel places in Trevet's universal chronicles, I aim to show that the friar's exegetical writings offer essential context for understanding of his subsequent historical endeavours.

3.5 Constructing Imagery I (R 055)

Shigeto Kikuchi

Sigebert of Gembloux and the Frankish past

This paper focuses on how Sigebert of Gembloux described the Frankish past in his *Chronica*, written at the beginning of the 12th century. The analysis addresses three main issues. First, it investigates the sources for Sigebert's information. While some passages are citations from earlier historiographical narratives (annals, chronicles, etc.), other sections offer no immediate indication of their sources. This paper aims to identify these unknown sources, exploring Sigebert's (presumed) reading history as a potential clue. Second, the paper will clarify the characteristics of the Frankish past Sigebert reconstructs by combining these diverse sources. To better understand his presentation of the Frankish past in his *Chronica*, a comparison will be made with his other works concerning the Frankish past, particularly his historical narratives locally focused on Austrasia. Third, the paper examines the meaning Sigebert ascribed to the Frankish past and how he incorporated it into his universal history. Sigebert wrote his *Chronica* during the ongoing conflict between imperial and papal authority. This study, therefore, explores the context of his "use" of the Frankish past. In other words, this study aims to clarify the contemporary functions that his specific portrayal of the Franks could serve in that early 12th-century context.

Jan Malý

„Since long they bear the title from the Star from Germany..." Emergence of Sternberg family genealogical fictions in the 1500s

The existence of multiple noble families using the name 'Sternberg' in medieval central Europe, including various regions of Germany, Austria and Bohemia, resulted in either deliberate or intentional confusion of these non-related families in various written sources of 16th century onward, and emergence of multiple fictional genealogical ties. Misinterpretations of various medieval chronicles and other narrative sources based on the resemblance of family predicate or coat-of-arms put together figures, who shared nothing but name. This paper will focus on two case studies – the personality of Conrad of Sternberg, archbishop of Magdeburg, who made his way to the family tree of Bohemian Sternberg family thanks to the misreading and misunderstanding of those who interpreted these sources in the 16th century, and completely misguided connection between Carinthian and Bohemian Sternberg families. Paper will assess both medieval source material mostly of German origin, and 16th century writings dealing with these cases.

Vytas Jankaukas

The Dukes of Alšėnai, an identity crisis, and the writing of a chronicle

In the Grand Duchy of Lithuania in the first half of the 15th century, the Dukes of Alšėnai was one of the most important family. They were directly related to the ruling dynasty. They enjoyed a special status in the Grand Duchy of Lithuania. However, in the second half of the 15th century, the situation changed. Their representatives initially disappeared from public life, no longer participating in the ruler's court, but later returned to the court in a different

form. In the last decades of the 15th century, they joined the institutional structures of the court and began to hold various court positions. This indicates that the family's strategy. Does this testify to a crisis of family identity? This situation forced them to seek their own uniqueness in order to justify their status. One such distinction was the ordering of a chronicle. This chronicle told the story of the Dukes of Alšėnai in parallel with the history of the state. Moreover, the Dukes of Alšėnai were presented as a family more important to the historical process than the ruling dynasty of Lithuania. In constructing their propaganda text, they presented alternatives that resolved the identity crisis of the Dukes of Alšėnai.

4.1 On (Non)Editing Rui de Pina: Challenges of Outdated Editions

(R 051)

Filipe Alves Moreira

On (Non)Editing Rui de Pina (15th c.): the chronicles of the first Portuguese Kings

Rui de Pina (c. 1440–1522) is one of the most famous early Portuguese chroniclers and a key source for historians and cultural historians. Despite this importance, his chronicles remain poorly edited. They stand as a clear example of historical works in danger of being misunderstood or undervalued. The Chronicles of the first Portuguese Kings illustrate this situation clearly, revealing how fragile the preservation of authoritative texts can be. These chronicles were edited in the 17th and 18th centuries. Since then, with only one exception, later editions have simply reprinted those earlier texts. However, those seventeenth- and eighteenth-century editions contain many flaws: omissions of varying length, inconsistent chapter numbering, and numerous transcription errors. These issues create significant challenges for readers, who must navigate textual gaps and unstable editorial decisions in order to approximate the original versions of the chronicles. The only chronicle to receive a modern scholarly edition is the Chronicle of King Dinis, edited paleographically in the mid-twentieth century. This talk will present the main characteristics and limitations of the available editions, comparing them with the manuscript tradition.

Elena Lombardo

On (Non)Editing Rui de Pina. The Chronicle of Dom Duarte

Rui de Pina (ca. 1440–1522) is one of the most renowned early Portuguese chroniclers and a fundamental source of information for historians and cultural scholars. Remarkably, his chronicles represent a paradigmatic case of chronicles in danger: texts of great historical, literary, and linguistic value that remain poorly edited and insufficiently studied in terms of textual transmission. The Chronicle of Dom Duarte, written around 1500, clearly illustrates this situation. Thirty-nine manuscript witnesses are currently known, most of them dating from the sixteenth and seventeenth centuries. The text was edited only once, in 1790, by Abade José Correia da Serra in the *Collecção de Livros Inéditos de História Portuguesa*, most likely based on the manuscript now identified as *Crónicas*, 16 in the Torre do Tombo Archive. Since then, only re-editions of that edition have been produced: in 1901, in the *Bibliotheca de Clássicos Portugueses*; in 1914, by Alfredo Coelho de Magalhães; and in 1977, by Lopes de Almeida. This paper analyses the main features and shortcomings of these editions, assessing their historical, philological, and linguistic implications, and emphasizing the urgent need for a new scholarly edition of the text.

Joana Matos Gomes

On (Non)Editing Rui de Pina (15th c.). The Chronicle of Dom João II

Rui de Pina (c. 1440–1522) is one of the most renowned early Portuguese chroniclers and a key source for historians and cultural scholars. His chronicles exemplify the danger faced by valuable historical texts that remain poorly edited and insufficiently studied in terms of textual transmission. The Chronicle of King João II (1480–1495), written around 1500, relies primarily on an eighteenth-century edition by Correia da Serra, which in turn became the basis for multiple twentieth-century re-editions (1950, 1977, and 1990). This eighteenth-century edition, produced from only two manuscripts—while over thirty are now known—contains numerous transcription errors, omissions, and inconsistencies, including incorrect chapter numbering. This paper will examine the eighteenth-century edition and its subsequent re-editions, highlighting their textual shortcomings and the implications of relying on flawed editions for the study of Portuguese historiography. It argues for the urgent need to produce a new, critically informed twenty-first-century edition of Rui de Pina's Chronicle of King João II, one that reflects the standards of modern textual scholarship and ensures a more accurate representation of this important chronicle in Portuguese cultural history.

4.2 Chronicles and Textual Tradition (S 004)

Léna Grosse-Gérard

Chasing down the Brut: An investigation into the relevance of a medieval chronicle in modern cultural productions

Since the 1990's, medieval stories and aesthetics have been increasingly present in popular media. One can only cite the popularity of the medieval fantasy Tv Show Game of Thrones to highlight this interest. But what parts of the Middle Ages interest the wider public? Written around 1272, the Brut is a historical text in prose that chronicles the history of the Kings of Britain. In its different versions, the text exists in around 240 manuscripts, an unusually high number. This number incites scholars to call the Brut a "best-seller". What about today? Is The Brut part of the medieval resurgence mentioned above? This study will attempt to answer those questions by surveying sources that can be linked to the Brut, notably through their thematics. Those sources will include cultural products created between the 1990's and today, from scholars and non-specialists alike. This will mainly focus on British cultural production, although some continental and American works might come to be relevant to this study. This study will thus try to argue that the Brut should still be relevant today, both in academic and non-academic spaces.

Madelaine Smart

All-or-nothing? Rethinking how we edit the Prose Brut

Since its publication in 1906, Friedrich Brie's edition of the The Brut; or, The chronicles of England remains the definitive edition of the Prose Brut in Middle English. Despite more recent editorial efforts (mostly in the form of unpublished theses), significant developments in Brut scholarship, and decades of criticism of Brie's work no revisions to Brie's Brut or new editions have yet been published. The question of how to edit a text whose manuscript tradition is 200 strong, and how best to represent the complexity of such a tradition has been central to discourse surrounding renewed editorial interest in the Brut, as have the logistical limitations of time, funding and worth, as ultimately Brie's edition – without an alternative – remains 'good enough'. However, in this paper I argue that the main barrier to editing the Brut has become the perceived need for a new or revised edition to right all editorial wrongs, to be all things to all scholars. I suggest that by asking 'why' we need to edit the Brut, rather

than 'how' we might overcome our collective decision paralysis and finally resume editorial efforts that better reflect current Brut scholarship and current editorial practice.

Bente Offereins-Gummelt

Reading *Castleford's Chronicle: The Marginal Annotations in Göttingen, Niedersächsische Staats- und Universitätsbibliothek 2° Cod. Ms. Hist. 740 Cim*

Castleford's Chronicle, a unique Middle English witness of the Brut tradition, survives in a single fifteenth-century manuscript preserved in Göttingen. The extant copy, its Yorkshire origins and provenance have been discussed before, notably by Caroline D. Eckhardt (2016), but the numerous marginal annotations to be found throughout the manuscript have received fairly little attention so far. More than ten different hands, medieval and early modern, left over 500 notes of various kinds, including simple nota signs, summaries and running titles as well as references to William Camden's Britannia. This paper aims to give an overview of the annotating hands and examines some selected examples in detail to trace how readers used and engaged with the chronicle in the fifteenth to seventeenth centuries. The annotations show that recipients took a particular interest in the succession of the early English and Norman kings, the chronicle's details on regional northern English history and its most recent accounts on the relationship between England, Scotland and France during the late thirteenth and early fourteenth centuries.

4.3 Chronicles, Crisis and Conflict III (S 006)

Elena Di Venosa

Schachpartien als gewaltlose Konflikte in den *Íslendingasögur*

Das Schachspiel ist für seine narrative Funktion in den Riddarasögur bekannt. Die Bedeutung des Spiels in den Íslendingasögur ist hingegen weniger eingehend untersucht worden. Der vorgeschlagene Beitrag hat zum Ziel, die Schachepisoden in den in Island entstandenen historischen Chroniken zu analysieren, in denen das Spiel erwähnt wird. Besonders interessant sind hierbei die Króka-Refs Saga (14. Jahrhundert), in der der norwegische König Haraldr Harðráði (11. Jahrhundert) eine Spieltafel geschenkt bekommt, und Snorri Sturlusons Ólafs Saga ins helga (13. Jahrhundert), in welcher der dänische König Knut der Große (11. Jahrhundert) eine Schachniederlage gegen seinen Schwager Úlfr erleidet. Die Grundlage dieser Untersuchung bilden Robert Nedomas Beiträge zur Mágus saga jarls (1992), zur Víglundar saga (2003) und zur Schachterminologie (2014) sowie Willard Fiskes Werk Chess in Iceland and in Icelandic Literature: With Historical Notes on other Table Games (Florence, 1905).

Kim Bergqvist

Rebel, Traitor, Unruly Magnate: Conflicting Images of Don Juan Manuel in the Chronicles of the Reign of Alfonso XI of Castile-Léon (r. 1312–50)

The relationship between Don Juan Manuel and King Alfonso XI (r. 1312–50), grandson of the magnate's cousin Sancho IV, was fraught with tension. Formerly one of the king's tutors, after Alfonso XI reached his age of majority, the magnate repeatedly came into conflict with his sovereign, eventually breaking his bond of vassalage in response to several perceived slights to his honour. In this conflictual relationship, opposing ideological positions faced off. The view of Don Juan Manuel's position and actions by the monarchy is visible in the depiction of the magnate in the royal historiography commissioned by Alfonso XI. The chronicles offer different versions of the conflict between king and magnate, and differ strongly from what can be gleaned from the epistolary sources (such as Don Juan Manuel's

letters detailing the reasons for his so-called desnaturalización). In that sense, we could view the royal historiography – primarily the Crónica de Alfonso XI of the royal chronicler Fernán Sánchez de Valladolid – as an expression of monarchical ideology. This ideology was neither monolithic nor lacking in complexity, and by comparing the historiographical material with other sources, the intersections, intricacies, and transformations of legal and political principles in fourteenth century Castilian history writing are demonstrated.

Lara Jäger

Framing Times of Crisis and Legitimizing Succession. The Creation of Narratives in Late Medieval Breton Historiography

Numerous historiographical works were produced in the duchy of Brittany in the 14th and 15th centuries, focusing on the history of Brittany and its dukes. An example of this historiographical output is the scribe Guillaume de Saint-André and his work *Le Livre du bon Jehan*, written around 1385, in which he focuses on the relationship between the duke of Brittany and the French king and envisions a quasi-sovereign duchy. His narratives are embedded in the events of the Breton War of Succession (1341-1364), a time of crisis in Brittany, in which the future duke John IV and Charles of Blois, a nephew of the French king, fought over the succession to the duchy. The paper will ask how Guillaume de Saint-André attempts to develop arguments to resolve this conflict. How does he justify John's claim to the duchy in his chronicle and in what way does he portray Charles of Blois as an unsuitable candidate? How are their actions described and interpreted? What virtues and vices are cited? And how does Guillaume de Saint-André evaluate the outcome of the war?

4.4 Othering in Chronicles (S 007)

Gábor Bradács

Der barbarische Nachbar: Konstruktionen des „Ungarischen“ als kulturelles und religiöses Gegenbild in der mittelalterlichen österreichischen Chronistik

In der österreichischen Historiographie des Mittelalters begegnen die Ungarn über weite Strecken als das kulturell, religiös und politisch „Andere“ – als Heiden, Barbaren, Grenzüberschreiter und Bedrohung für die christliche Ordnung Europas. Der vorliegende Beitrag widmet sich der Analyse dieses Ungarnbildes in zentralen Texten vom 12. bis zum ausgehenden 15. Jahrhundert. Im Zentrum stehen dabei neben den lateinischen Annalen (von Melk, Klosterneuburg und Zwettl, unter anderen), auch volkssprachliche Werke wie Ottachers *Steirische Reimchronik*, Jans Enikels *Weltchronik* sowie die Schriften von Bernardus Noricus, Johann von Viktring, Thomas Ebendorfer und Jakob Unrest. Untersucht werden narrative Strategien der Differenzmachung, insbesondere die semantische Aufladung des „Ungarischen“ mit Attributen wie Grausamkeit, Fremdheit, Irrationalität oder Gottlosigkeit. Die Analyse fragt zugleich nach diachronen Wandlungsprozessen: Lässt sich im Laufe der Jahrhunderte eine semantische Verschiebung beobachten – etwa im Spannungsfeld zwischen fortdauerndem Feindbild und punktueller Annäherung im Zeichen dynastischer, politischer oder kultureller Verflechtungen? Ziel des Beitrags ist es, die Darstellung der Ungarn nicht nur als Ausdruck polemischer Feindbilder zu deuten, sondern als ein diskursives Instrument zur Festigung österreichischer Identitätsmuster im christlich-lateinischen Europa.

Tomás Ekrť

The Others in the Chronicle of Greater Poland

The Chronicle of Greater Poland represents a highly intriguing work of medieval Polish historiography. Written at the turn of the 13th and 14th centuries, it is valuable not only because it recounts Polish history from legendary beginnings up to the year 1273 – and provides the most detailed description among contemporary chronicles of the period of dynastic conflicts known as the *rozbiecie dzielnicowe* – but also because it offers a narrative from the perspective of one of Poland’s key regions, Greater Poland. This specific narrative will be the focus of this paper. Its aim is to explore how the anonymous author depicted “the Others” in his chronicle. What attention did he devote to them? Are foreigners portrayed in a positive or negative light? What factors influenced this characterization? These are the questions the study seeks to answer. In addition, attention will be paid to how the anonymous author portrayed the Poles themselves, and whether the dynastic struggles of the 13th century brought any animosity toward the inhabitants of other regions of Poland, which were not under the rule of the princes of Greater Poland, such as Silesia or Mazovia.

Álvaro Solano Fernández-Sordo

Writing about the Other: The 'Ordo Sarracenorum' between Albeldensia (893) and Walabonso (12th c.)

In the recent issue of *The Medieval Chronicle*, I have published the study and edition of a second manuscript of the Chronicle of Abbot Walabonso of Sahagún, which I presented at the last meeting in Nancy in 2023. This chronicle is a twelfth-century forgery based on the *Chronica Albeldensia*, an original text of the Asturian Monarchy written around the year 893. This second manuscript adds to Walabonso’s text an ‘Islamic chapter’ which may draw on new sections of the *Chronica Albeldensis*, but also includes certain variations. With this paper proposal, I aim to undertake a study of this text, comparing it with the original *Albeldensia* and assessing its possible variants and intertextuality sources. We believe that this will allow not only a textual analysis, but also an exploration of how these texts approached not just the construction of their own identity, but also that of “the Other,” and how this representation may have evolved between the ninth and the twelfth centuries.

4.5 Constructing Imagery II (R 055)

Ismérie Triquet

La *Grande Chronique de Normandie*: la chronique mal aimée?

Notre communication propose de revenir sur le corpus des manuscrits enluminés de la *Grande Chronique de Normandie* produits aux XIVe et XVe siècles. Parfois confondue avec d’autres textes historiographiques de la même époque, des fois boudée par les chercheurs car considérée comme dénuée d’intérêt cette chronique semble n’avoir intéressé que quelques chercheurs et avoir été marquée durablement par l’avis de quelques-uns au XIXe siècle. Il s’agit d’un récit historique régionaliste qui relate, après la Guerre de Cent Ans, la gloire du duché de Normandie et de sa dynastie. La motivation à écrire une histoire du duché à une période où il n’existait plus pose question, de même que ses inspirations. Les manuscrits occupent une place d’intérêt au sein de plusieurs milieux nobles tant en Normandie qu’en région parisienne et jusqu’en Bourgogne. Il s’agit là de la seule source historiographique normande à avoir été mise en image ce qui fait en soit de ce corpus une exception dans l’histoire des chroniques normandes. Les choix iconographiques, souvent ramenés à leur semblant de simplicité, ont souvent été survolés et rarement mis en perspective les uns avec les autres afin d’en avoir une vision d’ensemble.

Marie Bláhová

Topos situs terrarum in böhmischen mittelalterlichen Chroniken

Topos situs terrarum, d. h. die Identifizierung und Beschreibung des Ortes, auf den sich die Erzählung bezieht, war ein häufiger Bestandteil historischer Erzählungen. Geografische Informationen stellten den Schauplatz historischer Ereignisse dar. Der erste Historiker im mittelalterlichen Böhmen, der diesen Topos verwendete, war der älteste böhmische Chronist, der Dekan des Prager Bischofskapitels Cosmas († 1125). Spätere Autoren der „Staatsvolksgeschichten“, sei es der anonyme Autor der Alttschechischen Chronik, der sein Werk zu Beginn des zweiten Jahrzehnts des 14. Jahrhunderts verfasste, der sogenannte Dalimil, oder der offizielle Historiker des römischen Kaisers und böhmischen Königs Karl IV., Přibík Pulkava von Radenín († ca. 1380), modifizierten die Lage und die Beschreibung Böhmens im Vergleich zu Cosmas. Eine eigene Version von Beschreibung Europas und des Landes, in dem sich die Böhmen schließlich niederließen, lieferte der Italiener Aeneas Silvius Piccolomini (1405 1464) in seiner *Historia Bohemica*.

Aleuna Macarenko

Zur Materialität der Bildzyklen in vier Weltchronikhandschriften aus der frühen Inkunabelzeit

Im Gegensatz zu den im 14. Jahrhundert auf Pergament geschriebenen und mit Deckfarbeminaturen ausgestatteten Weltchronikhandschriften fanden die mit Federzeichnungen versehenen Papierexemplare des 15. Jahrhunderts bislang nur geringe kunsthistorische Beachtung. Ihre nähere Untersuchung ist jedoch aufschlussreich, da Federzeichnungen zu den bedeutendsten Formen der Buchausstattung im deutschsprachigen Raum des 15. Jahrhunderts zählen. Der Beitrag befasst sich mit vier Handschriften der Österreichischen Nationalbibliothek aus dem dritten Viertel des 15. Jahrhunderts: Es handelt sich um ein lateinisches Exemplar des *Chronicon mundi germanicum* (ÖNB, Cod. 2823), eine deutschsprachige Weltchronik Heinrichs von München (ÖNB, Cod. 13704), eine im Querformat geschriebene Chronik, die laut Inschrift in Graz entstanden ist (ÖNB, Ser. n. 12333), und eine in Rollenform erhaltene Weltchronik (Cod. Ser. n. 2653). Anhand dieser Werke sollen unter anderem die materiellen Aspekte der Farbe (etwa der Umfang der Farbpalette und die Dichte des Farbauftrags), im Verhältnis zu Routine der zeichnerischen Ausführung, Erfindungsreichtum der Darstellungen und Länge der Bildzyklen diskutiert werden. Die Rollenform bzw. ihre Übertragung in die Codexform unter Beibehaltung der ursprünglichen Textausrichtung werden als Zeugen für die Suche nach neuen Konzepten für die Erscheinungsform des illustrierten Buches in der Übergangszeit von der Handschrift zum Buchdruck behandelt.

5.1 Chronicles and Crusades (R 051)

Sophia Menache

Papal Crusade Declarations and Their Reception: Endorsement, Ambiguity, and Contradiction in Contemporary Chronicles and other Literary Sources

Public support is a crucial factor in the successful initiation of warfare, particularly for military campaigns conducted over great distances. The necessity for broad consensus was especially pertinent concerning the medieval papacy, whose authority and influence within Christendom were largely contingent upon the degree of societal legitimacy it could garner. The Christian enterprise *Outremer* can thus be considered a significant reflection of apostolic legitimacy and its societal influence during the medieval period. Furthermore, Pope Urban II and his successors framed the Crusades as an authentic expression of divine will, as

articulated by the heir of St. Peter—that is, as the outward expression of God's mandate through the pope, the Vicar of Christ on earth. My paper conducts a critical examination of the role of apostolic propaganda, specifically the papal call for the Crusade as a faithful representation of divine will, analysing its strategic advantages and limitations in both the short and long term, as evidenced in contemporary medieval chronicles.

Antoine Ghislain

L'Arménie en danger : dialogue entre historiographie et projet de croisade dans la *Fleur des histoires de la terre d'Orient*

Au début du XIV^e, l'Arménie cilicienne, un des derniers royaumes chrétiens d'Orient après la chute d'Acre en 1291, est la proie du sultanat mamelouk. C'est dans ce contexte qu'en 1307 le baron arménien Hayton de Korykos s'est rendu à la cour pontificale de Clément V, en France, et a composé la *Fleur des histoires de la terre d'Orient*. Il s'agit d'un ouvrage adoptant les codes de la compilation historique, divisé en quatre parties : 1° description de l'Asie, 2° histoire des dynasties islamiques en Perse, 3° histoire des Mongols, 4° projet de croisade. Le volet final, véritable clé de lecture, crée un lien entre historiographie et discours de mobilisation que nous souhaitons interroger. Afin de comprendre comment le projet de croisade s'articule avec l'ensemble de l'œuvre, nous analyserons les choix de l'auteur dans l'organisation des matières géographiques, historiques et narratives. À travers cette lecture, il s'agit d'exposer que le récit historique, composé en temps de danger, n'est pas uniquement le témoin d'un monde menacé, dont la fonction est mémorielle et identitaire, mais qu'il sert aussi, et surtout, à donner une réponse à une situation de crise, en cherchant à orienter l'action présente.

Kasser Helou

L'Estoire d'Outremer entre Saint-Jean d'Acre et Venise, échanges culturels et interférences linguistiques : le cas du manuscrit Firenze, BML, pluteus LXI.10

L'Estoire d'Outremer, principale chronique franque des Croisades, retrace la vie des États latins d'Orient depuis leur origine jusqu'en 1277. Cependant, seul un témoin, parmi la cinquantaine de manuscrits médiévaux encore existants, contient le récit des deux dernières années. Il s'agit du manuscrit Firenze, BML, pluteus LXI.10 a été copié à Saint-Jean d'Acre à la fin des années 1290 (ff. 1-336), puis achevé en Vénétie au XIV^e siècle (ff. 336-349). C'est donc par un scribe italien, copiant un modèle français, que les dernières pages de cette chronique sont parvenues jusqu'à nous, formant un unicum indispensable aux éditeurs pour cette partie du texte. Cette étude se propose, selon une perspective stratigraphique, de déterminer, au delà des interférences linguistiques, le rôle joué par ce copiste. Elle espère également apporter un éclairage sur l'origine géographique de son modèle et sur les chemins pris par cette chronique au sein de l'espace méditerranéen.

5.2 Transfers of Information in Central European Medieval Narratives (S 004)

Adrien Quéret-Podesta

Überlieferung und Verwendung der Chronik Reginos von Prüm und ihre Fortsetzung im Ostmitteleuropa

Die um 907 in Trier verfasste Chronik Reginos von Prüm, ist von allen Geschichtswissenschaftlern als eine Grundquelle für die spätkarolingische Zeit betrachtet. Um 967 hat Adalbert, der ehemalige Mönch der Abtei Sankt Maximin von Trier, eine Fortsetzung der Chronik Reginos, die eine wichtige Quelle für Regierungszeit Heinrichs des

Vöglers und Ottos des Großen ist, geschrieben. Die Einwirkungen dieser beiden Quellen sind aber nicht nur zum Heiligen Kaisertum gelangt: man kann sie auch nämlich in der böhmischen hochmittelalterlichen Geschichtsschreibung und in den ältesten ungarischen Chroniken beobachten. Die Gegenwart der Chronik Reginos von Prüm und seine Fortsetzung im Ostmitteleuropa lässt vor dem Historiker die Frage nach ihrer Überlieferung und Verwendung stellen. Von Regensburg könnte der so genannte böhmische Mönch Christian die Chronik Reginos von Prüm und seine Fortsetzung schon vor 1000 im Prag mitgebracht haben. Die Überlieferung von beiden Chroniken in Ungarn fand wahrscheinlich in der ersten Hälfte des 11. Jahrhunderts statt, vielleicht durch die Mönche aus Sankt Emmeram. Die Analyse der Verwendung der Chronik Reginos von Prüm und seiner Fortsetzung in der böhmischen und ungarischen Geschichtsschreibung zeigt, dass die Chronisten und Annalisten dieser Ländern vor allem diese Texte als Informationsquellen über die älteste Vergangenheit ihrer Ländern benutzt haben.

Ryszard Grzesik

Two Polish Annalistic Notes about Hungary

The aim of my paper is to discuss in which manner the annals could be considered as a subgenre of chronistics. The annals can be seen as narrative sources gathering condensed information which reflected the knowledge and interests of the milieu of their origin. I would like to show two entries of the *Annales Capituli Cracoviensis* which concern deeds of Hungarian monarchs, i.e. the death of king Peter (i.e. Orseolo) in 1060 and the entering of an "emperor" into Hungary in 1172. The first event was not mentioned by Hungarian historiography, which accepts the opinion that Peter has died shortly after his blinding in 1046. The corresponding Polish annalistic entry, together with Cosmas' chronicle's information about the marriage of Judith, the widow of Břetislav I, with a Hungarian king named Peter, suggests that Peter Orseolo lived several years after losing the Hungarian throne and his eyes. The second annalistic entry refers to the entering of kaiser Béla III from Byzantium. They both showed that the Hungarian events were seen by Polish elites as worth remembering.

Maciej Stachowicz

Women and calamity. A new perspective on the royal power crisis in the Hungarian-Polish Chronicle

The paper examines the narrative of the Hungarian-Polish Chronicle, which was written in Hungary in the 13th century. The source is known for its peculiar way of describing history, especially blending historical events and figures, and the anti-German tone. During my presentation, I will focus on the role played by women, principally two German queens, during the political crises that occurred after the death of Saint Stephen of Hungary. The first one is the widow of Stephen, who provoked her brother to usurp the Hungarian royal title, expel the legitimate heirs and start a German rule in Hungary. This is an example of a well known motif of a woman instigating a crisis. A theme overlooked in existing discourse is a role played by another German princess, the wife of king Béla, one of the above-mentioned heirs. In my opinion, she symbolically made amends for the wrongs done by her predecessor-Stephen's widow. Her marriage ended the period of turmoil and anarchy in Hungary, and was an element of German-Hungarian reconciliation, a topic that has not been explored in the existing literature.

5.3 Chronicles and Communities (S 006)

Jan Škvrňák

The nobility in Kosmas' chronicle

Kosmas' Chronicle, a key work for Czech history in the 11th and early 12th centuries, is often understood as evidence of the rulers' efforts to achieve absolute power and subjugate the nobility. The reality is actually much richer—on the one hand, the nobility is supposed to be the guarantor of the order of succession—seniority. Cosmas also describes the nobility in various ways – sometimes they suffer from the whims of the monarch, other times they themselves determine who will be the czech ruler and how they will rule, but they are always at the center of the political life of the bohemian principality. For the sake of simplicity, in the following lecture I will illustrate several "social roles" of Cosmas' contemporaries. An equally important question will be the kinship of the nobility of the 11th and early 12th centuries with the nobility documented in charters (from the 1140s).

Bretton Rodriguez

Letters and Rhetoric in Fernando de Pulgar's *Crónica de los Reyes Católicos*

In 1485, Fernando de Pulgar printed and widely disseminated a collection of letters, which have come to be known as the Letras. Amongst the more than 30 letters, three are particularly important for my talk. In these letters—addressed to Isabel of Castile, Alfonso V of Portugal, and an unnamed friend in Toledo—Pulgar engages with contemporary conceptions of power, legitimacy, and identity. Moreover, a few years after their initial publication, Pulgar embedded these letters—attributing them to different characters within the chronicle—into his official history of the Catholic Monarchs. In this talk, I argue that these letters are crucial for understanding Pulgar's larger rhetorical goals for the *Crónica de los Reyes Católicos*. In particular, Pulgar uses these letters to legitimize the queen's right to rule and to defend his own conversos community within the chronicle. By examining these letters and the way that they are embedded into the larger historical narrative, I believe that we can better understand both Pulgar's rhetorical goals and how he shaped his narrative to achieve these goals.

5.4 Chronicles and the Religious Other (S 007)

Jonas Araujo

The Interconnected Mediterranean: Similarities, Differences, and Moral Economy

My paper seeks to discuss the Mediterranean, seen as a zone of integration between different cultures, imbued with a notion of parity and diversity, and the concept of moral economy, through the meeting between King Louis IX of France and the Syrian Ismaelites in Accra between 1250 and 1254. This meeting is important because it reveals an interconnected, fluid Mediterranean society, one marked by similarities yet shaped by enduring differences and conflicts. The encounter also highlights that economic aspects were inseparable from other social spheres, especially the religious phenomenon, which permeated various sectors of medieval society and circulated between economic, cultural, and social relations. Therefore, the Ismaili-French meeting exposes essential information to discuss the interconnectivity, similarities, and cultural differences of the Mediterranean and the fluidity of political, economic, and mainly religious concepts, in the negotiations and agreements forged among Mediterranean powers as they sought to consolidate and promote the prosperity of their respective polities.

Erdoğan Ofli

The Influence of the *Annales Regni Francorum* on Frankish Perceptions of Muslim Communities

The Muslim conquest of the Iberian Peninsula ensured that Muslims occupied a significant place in medieval European literature. Consequently, Frankish historiography naturally contains substantial references to this 'enemy' in the south. The ethnonyms employed - Saraceni, Agareni, Ismaelitae, Arabes, and Mauri - are particularly noteworthy in this regard. For example, while Iberian sources, naturally, frequently highlight the Berbers (usually referred to as Mauri) for their crucial role in the conquest, early Frankish historiography contains only a few such references; this situation changes notably with the *Annales Regni Francorum* (ARF) and its revised version. The ARF proved influential through the information it transmitted to later works, and this influence is equally evident in its portrayal of Muslims. This paper will examine how Muslims are represented in the ARF and consider the impact of this representation on later Frankish sources. The ARF's terminological and perceptual influence, which extends beyond historiography to literary works such as poetry, will be assessed in terms of its impact on the Frankish understanding of Muslim communities, with particular emphasis on terminology and the broader role of historiography.

6.1 Constructing Crusade Sources (R 051)

Susan Edgington

Fulcher of Chartres' *Historia Hierosolymitana*: the argument for a new edition

The value of Fulcher's *Historia* for the early years of the Kingdom of Jerusalem (1100–1127), when Fulcher was resident in Jerusalem, is indisputable. Heinrich Hagenmeyer's 1913 edition is the most recent, but it is not unproblematical. Hagenmeyer produced a text that represents the final version of the *Historia*. However, Fulcher began writing a history of the First Crusade in 1100 and added information through to 1106 when a version was despatched to Europe. This does not survive but there is a closely allied text, the *Gesta Francorum Iherusalem expugnantium* [GFIE], that in turn resembles a manuscript, Hagenmeyer's Codex L, that he dismissed as plagiarized. Hagenmeyer's explanation for the overlap was that the two other writers worked alongside Fulcher in Jerusalem. A new edition of the GFIE demonstrates that it was compiled in Flanders, and examination of Codex L strongly suggests that it is a copy of Fulcher's work in progress before his major revision of 1124. A third witness to the content of Fulcher's 1106 version, also known to but disregarded by Hagenmeyer, supports this hypothesis and provides important evidence for the cumulative process by which the *Historia* evolved that should be reflected in a new edition.

Carol Sweetenham

The Road to Jerusalem: a study in the ways of inventio in the Old French Crusade Cycle

In 1927 John Livingston Lowes published a celebrated analysis of the source material which shaped the poems of Coleridge, *The Road to Xanadu*. This paper takes a similar critique de genèse as a starting point for analysis of the source material of the three central texts of the Old French Crusade Cycle: the *Chanson d'Antioche*, the *Chanson des Chétifs* and the *Chanson de Jérusalem*, looking through the lens of medieval inventio. Whilst these texts have a historical foundation (to a greater or lesser extent) they draw on a wide literary and cultural hinterland of chansons de geste, hagiography, classical literature and other allusions. The paper argues that the author is familiar with a large range of material, albeit sometimes in a vague or confused form. He shows significant skill in the marshalling and deployment of this material to support the central message of the Cycle, the achievement of Divine salvation

through crusade. Whilst the Crusade cycle takes the form of the *chanson de geste*, the frame of reference is much wider than the epic universe. This suggests an author of considerably more sophistication than the traditional view of a jongleur.

Alan Murray

Biblical quotations and formulaic language in the Chronicle of Henry of Livonia

Since the introduction of modern principles of philology one of the main tasks for editors of medieval historical texts has been to identify quotations and allusions referring to the Bible. However, many biblical allusions differ in their wording from the Vulgate text, raising the question to what extent that such references were meaningfully intended by their authors and understood by their readers. This paper investigates the use of biblical language by the priest and missionary Henry of Livonia, who described the early Christian mission and crusades in Livonia and Estonia between 1185 and 1226. The language of the Vulgate permeates Henry's chronicle, but in a variegated manner. Quotations important to the immediate discourse are often given in a full and accurate form, and their biblical origin highlighted. Others are simply summarised or garbled, or even used in a sense which is at variance with their contextual meaning in the Bible. It is argued that in many cases biblical phrases are not necessarily employed as a vehicle for conveying divine truth and wisdom, but form a basic source of formulaic language.

6.2 Memory and Record in Iberian Short Historiographical Discourse (S 004)

Isabel Barros Dias

Brevity and Evocation. The Logic of Micro-Narratives in Iberian Medieval Historiography

This paper will explore the compositional logic underlying extensive historiographical texts assembled from collections of episodes characterized by brevity. It will focus on extremely concise narratives, often only lightly developed and frequently interwoven with cross-references to other texts, whether historiographical or otherwise. Particular attention will be given to the evocative role of these passages within medieval conceptions of memory. In addition, the iconographic dimension will be considered, insofar as manuscript illustrations may operate according to a similar logic of suggestion and recall.

Rodrigo Furtado & José Doutor

Collecting the Past. The Transmission of Iberian Medieval Brief Historiographical Texts

This paper will explore the material transmission of Iberian medieval short historiographical texts, with particular attention to compilations in which several brief works were gathered. It will consider how annals, epitomes, and short chronicles circulated together in composite manuscripts that redefined their meaning through proximity and sequence. By examining codicological evidence and textual relationships, the paper will show how these compilations reveal active processes of selection, rearrangement, and adaptation. It will also discuss the role of scribes and compilers as mediators who transformed fragmentary records into coherent historical narratives. Ultimately, the paper will argue that the survival and reinterpretation of short historiography depended less on individual authorship than on the cumulative logic of compilation, which functioned as a central mode of historical transmission in medieval Iberia.

Covadonga Valdaliso-Casanova & Francisco Raimundo

The Logic of Briefness. Composition of Iberian Medieval Brief Historiographical Texts

This paper will examine the compositional logic of Iberian medieval short historiography, including annals, brief chronicles, and summaries. It will analyse how these texts were conceived and structured, focusing on their formal parts, typological diversity, and the mechanisms that governed copying and reworking. Special attention will be given to how compilers selected, condensed, and reorganised earlier materials to create new versions, often preserving authority while renewing meaning. By comparing related texts that share common entries or narrative patterns, the paper will seek to identify models of textual dependence and to describe how brevity functioned as both a mnemonic and historiographical device. Ultimately, it will argue that these concise forms of writing reveal a collective process of composition that blurred the boundaries between author, scribe, and compiler, shaping the transmission of history in medieval Iberia.

6.3 Chronicles and Kingship (S 006)

Alexandru Anca

Writing Out the Danger: Royal Captivity and the Defence of Kingship in Aragonese Historiography

This paper examines how royal captivity and internal rebellion are narrated as crises of legitimacy in the “Llibre dels fets” of James I and the “Crònica” of Peter IV of Aragon. Both chronicles, written in Catalan and remarkable for being composed in the first person by ruling monarchs, transform moments of constraint, when the king is seized or limited by his own subjects, into narratives of moral and political restoration. While authorship in the medieval period remains complex, both rulers demonstrably shaped their chronicles as deliberate acts of writing and self-fashioning. Confronted with episodes too well known to suppress, James and Peter reframe their temporary loss of liberty through rhetorical strategies of justification, blame, and reconciliation. These moments of crisis thus become opportunities to reaffirm authority, reshape memory, and redefine the boundaries of royal agency. By integrating textual analysis with historical context, this paper explores the two monarchs negotiated the interplay between vulnerability and power, revealing how narrative served both to justify the past and to secure the ideological foundations of kingship within the medieval historiographical tradition.

Isabelle Guyot-Bachy

« Je, frere Guillaume de Nangis » : L’amplificateur de la *chronique abrégée des rois de France*, un usurpateur d’identité?

Entre 1298 et 1300, Guillaume de Nangis, chef du scriptorium de Saint-Denis, composa en latin un arbre généalogique des rois de France qu’il traduisit ensuite en langue vernaculaire. Une dizaine d’années plus tard, un autre moine de Saint-Denis, qui avait sans doute travaillé sous la direction du maître de l’atelier, reprit et amplifia cette chronique abrégée. La nouvelle œuvre fut plusieurs fois continuée jusqu’à la fin du XIV^e siècle. Parce qu’elle offrait une alternative aux *Grandes chroniques de France* dans un format plus court et moins coûteux, elle rencontra un succès réel auprès d’un public qui dépassa largement les cercles princiers et aristocratique. La présente communication voudrait revenir sur les objectifs et les sources de l’amplification : s’agissait-il pour son auteur d’améliorer le texte initialement produit en recourant à d’autres sources d’information ou a-t-il voulu plus fondamentalement remettre en cause le projet conçu par Guillaume de Nangis ? Mais dans ce cas, pourquoi avoir conservé

le prologue que Guillaume avait composé et dans lequel il se présentait nommément comme l'auteur ? Une « usurpation » d'identité qu'il faut sans doute replacer dans un contexte de prise de conscience que l'anonymat ou un déficit d'auctorialité peut désormais compromettre la diffusion d'une chronique.

Márta Font

Is a King who mentioned as King?

In the paper will be given many examples from different narrative sources of East Central Europe in 11th–13th centuries, where the chronicler mention the rulers as king (rex), or are telling the stories about coronations. The first question is possible to find the aim of chroniclers: telling a story or support the policy of ruler or virtual communication with the society. The second question is the story about coronation adequate with the juridical regulation of coronation. The third question: how these stories interpreted in the modern historiography.

6.4 Constructing Sanctity and Authority in Rus (S 007)

Victoria Legkikh

Holy ruler of Rus' Chronicles, vita, hymnography

The holy princes have always played an important role in Old Rus', serving as its defenders and patrons. It is not by chance that St. Nicholas of Myra, another patron saint of Russia, appears together with the first Russian holy princes, Boris and Gleb, in one of his Russian miracles. It is also significant that Russian princes were the first officially canonized national saints of Rus'. Although only a few princes were canonized before the sixteenth century, after the canonizations of 1547 and 1549 a whole host of holy princes—martyrs, defenders, and pious rulers—were added to the ranks of saints. The rank of "holy prince" was never officially declared. The General Menaion, which contains common services to the saints, provides the following classifications: holy father, prophet, apostle, hierarch, monk (reverend), martyr, hieromartyr, monk-martyr, hiero-confessor or monk-confessor, unmercenary and wonderworker, and holy fool. Although this category never became official, the princely origin of a saint was consistently emphasized in menaia and typika. Rus' has the large number of canonized princes, and the repeated mention of their princely status demonstrates its special importance. Since holy rulers were primarily historical figures, it is revealing to examine what specific characteristics defined their sanctity—especially when chronicles sometimes contradict the vitae and hymnographic sources. In certain cases, the tension between these traditions even gave rise to the creation of legend, as in the examples of St. Vladimir of Kyiv and St. Demetrios of Uglich. The paper will explore the principal characteristics of the holy rulers of Rus', drawing on both historical and literary sources.

Maria Novak

"Chinese Whispers": Olga of Kiev story in Baronius' "Annales Ecclesiastici" and its Slavic versions

The conference talk is supposed to discuss the reception of Princess Olga of Kyiv's baptism story in Caesar Baronius Latin chronicle "Annales Ecclesiastici" (1588–1607) and its Slavic versions: Piotr Skarga's Polish abridged version "Roczne dzieje kościelne" (1607) and two Church Slavonic translations: in manuscript no. 16 of the Russian State Library, f. 256, 17th century, and a printed edition from 1719. Baronius mentions Olga's christening under the year 958, among other numerous events, as part of his account of the adoption of Christianity by the Magyar leaders Bulcsu and Gyula in the mid-10th century; citing the 11th-century

Byzantine chronicler John Skylitzes, he refers to them as Turks. Skarga includes only two unrelated reports under the same year: about King Otto's victory over the Slavs (and their "king" execution) and about Olga's baptism in Constantinople, which indicates the Polish author's focus on Slavdom. Church Slavonic versions generally follow Skarga's narrative but differ in several factual and linguistic nuances which will be analyzed. The author also intends to pay some attention to references to Baronius's sources.

Alexander Grishchenko

The Chronicle Accounts of the Russian "Judaizers" from the Late 15th – Early 16th Centuries

The concise accounts in Russian chronicles, mainly of Novgorod origin, concerning the condemnation of the so-called "Judaizers" at the church councils of 1490 and 1504 are considered a secondary source on the history of this mysterious movement, which researchers can mainly assess based on the statements of its opponents and persecutors. The presentation aims, firstly, to find out whether these chronicle accounts contained information that was not directly dependent on the accusatory writings of Joseph Volotsky and Gennadius of Novgorod. Secondly, I attempt to identify in them traces of real, rather than bookish, familiarity with Judaism of both the "heretics" themselves and their accusers, since the issue of direct Jewish influence on them remains unresolved.

Keynote 2 in English (R 051)

Shmuel Shepkaru

The Book of Yosippon: Mythology, History, and Reality in Time of Crisis.

A comparison of the Book of Yosippon with Josephus Flavius's work reveals numerous subtle and not-so-subtle differences. I argue that these differences do not result from the author's errors. Rather, the changes I discuss are deliberate in many cases and reflect the author's view and knowledge of current events. Although the author's target audience is the Jewish community and his goal is to familiarize Jews with a lost history of his people, Yosippon is also interested in "world" affairs. More specifically, I will show how the changes hint at the conflict between Islam and Christendom. Yosippon recognized the holy nature of the war between the two empires. In his own way, Yosippon tells us how the Jewish community was affected by this conflict and what he thought was the Jewish contribution to the concepts that the two empires admired. The book's perspective attests to its contribution beyond mere translation of Josephus's work.

7.1 Researching Chronicles (R 051)

Vedran Sulovsky

The *Annales Seligenstadenses* or the *Annales Sancti Bartholomaei*: When Old Editions Are Absolutely Wrong

Of the many editions that appear in the early volumes of the Monumenta Germaniae Historica, there are few that are as thoroughly bad as Ludwig Bethmann's edition of the *Annales Seligenstadenses*. The edition is printed – with commentary – on only two pages, whereas the bare transcription of the text would take about 50 pages. Bethmann also omits information on scribal hands, chronology and even marginalia, thus mangling a crucial text beyond recognition. In my paper I will show on the basis of scanned pages of the manuscript that the text is not even just one set of annals, but three separate sets of annals, of which the first

corresponds to Hugh of Saint Victor's *Chronica*, whereas the second – which was edited by Bethmann – is the lost 1183 redaction of the *Roman Chronica Sancti Bartholomaei*, whose 1256 redaction was edited by Oswald Holder-Egger in 1903. This discovery is a major success for scholarship, and I would like to present the case in its intricacy, and show how the various redactions of Roman chronicle relate to the *Annales Herbipolenses*, a set of annals from Würzburg, which contain several lines overlapping with the Roman chronicle. The third text will remain undiscussed.

Elisa Lonati

Sigebert of Gembloux, the Cistercian way and the roots of French historiography

In his 1844 edition of Sigebert's *Chronicon*, L. Bethmann reconstructed the original text, offering only a selective transcription of the additions, omissions, rewritings, and reorganizations through which each abbey adapted its copy of the *Chronicon* to reflect its own history and worldview. Among these copies, those produced in the Cistercian abbeys of Mortemer and Ourscamp not only reworked the original text extensively but also served as the basis for several major Latin chronicles of the 13th and 14th centuries, including those by Robert of Auxerre, Helinand of Froidmont, Vincent of Beauvais, and William of Nangis. By examining the manuscripts of these still poorly edited works and comparing their treatment of certain significant historical events, we will trace how the *Chronicon* was first reshaped within its manuscript tradition and later adapted by each historian to articulate distinct visions of universal and local history. This will also provide an opportunity to outline the theoretical and technical foundations of a broader project aimed at a comprehensive reassessment of each author's historiographical practice, the historical conceptions they sought to express, and their influence on subsequent French historiography, both in Latin and in the vernacular.

Antonin Charrié-Benoist

Die Gefahren einer Hypothese: die sogenannten Ravennater Annalen

Seit den Werken Antonio Zirardinis (1761) haben Historiker*innen und Philolog*innen die Hypothese der sogenannten Ravennater Annalen entwickelt. Diese Hypothese nahm in verschiedenen Beiträgen – etwa im Rahmen der *Monumenta Germaniae Historica* (G. Waitz, O. Holder-Egger) – eine bedeutende Stellung ein. Infolgedessen wurde die Abfassung mehrerer spätantiker und frühmittelalterlicher historiographischer Texte (Chroniken, Annalen usw.) in Ravenna verortet. Theodor Mommsen indes wandte sich gegen diese Lokalisierung und bevorzugte stattdessen die Bezeichnung *Consularia Italica*. In einem jüngeren Aufsatz habe ich gezeigt, dass die Einbeziehung der *Chronica* des Bischofs Maximianus von Ravenna (547–557) ins *Corpus* der Ravennater Annalen auf fehlerhaften Grundlagen beruht (*Studi Medievali* 2024/2). Ich möchte nun darlegen, dass diese Hypothese, die noch allzu oft als zuverlässig gilt, erhebliche Folgen für die Kartographie der historiographischen Produktion in Oberitalien hatte, insofern als sie dazu führte, Texte allzu unsicherer Herkunft der Stadt Ravenna zuzuschreiben. Die von Theodor Mommsen empfohlene Zurückhaltung sollte vielmehr beachtet werden, um vorschnellen Zuschreibungen vorzubeugen. Um die Gefahren einer Rekonstruktion „phantomhafter“ Annalen präziser zu umreißen, möchte ich auf die verschiedenen grundlegenden Etappen dieser irreführenden Hypothese (A. Zirardini, G. Pallmann, G. Waitz, A. Testi Rasponi, B. Bischoff / W. Koehler...) zurückkommen.

7.2 Endangered Chronicles? Keeping the Story Alive with Continuations in Francophone Historiography, I (S 004)

Pierre Courroux

Continuing Froissart? Reconsidering the Relationship Between Froissart and Monstrelet

Monstrelet's Chronicles, completed in 1447, have long been regarded as a continuation of Froissart's. Indeed, Monstrelet himself states in his prologue that he began his chronicle in 1400 in order to take up the narrative where his illustrious predecessor had left off. However, this paper seeks to question that assumption, asking whether Enguerrand de Monstrelet claimed this connection more as a symbolic affiliation than as a genuine continuation, and to assess whether the two works were commonly associated in the eyes of contemporary readers. To do so, I will compare the methods of the two historians and their respective relationships to their sources; I will examine the narrative of the junction of the two works; and I will show that the manuscript tradition rarely brings them together — perhaps because of their size, or because the absence of copies of Froissart's final book until the 1460s created a rupture that prevented the formation of a continuous whole. This proposal fits within the conference's special focus "Chronicle in Danger", and more specifically the theme "Use and Abuse of the Chronicle, Both in the Middle Ages and Thereafter."

Adeline Desbois-lentile

The Death of the Chronicler: Lemaire's Chronique de 1507 (ms. BnF, Dupuy 503)

In 1455 the establishment of the office of indiciaire—that is, official historian—at the court of Burgundy initiated the writing of a monumental chronicle first composed by George Chastelain and later continued by Jean Molinet. Before Molinet's death in 1507, Lemaire de Belges had negotiated to succeed him as indiciaire. Appointed by Margaret of Austria on behalf of her brother Philip the Handsome, Lemaire proved to be a prolific author who sought to disseminate his works through manuscript copies and printed editions. Yet, surprisingly, all that remains of his chronicle is an uncompleted draft covering only a brief period of five months, from April to August 1507. The chronicle significantly ends with Molinet's death, as if this event were meant to put an end to the Burgundian chronicling tradition itself. Edited in 2000 by Anne Schoysman, Lemaire's Chronique de 1507 survives in a single autograph manuscript preserved at the French National Library (BnF, Dupuy 503), where it appears alongside other contemporary chronicles that Lemaire copied or rewrote. Long neglected by scholars, the manuscript grants us access to Lemaire's workshop, allowing us to observe him collecting material and composing his own text, and to reflect on the reasons for his failure. With Molinet's death, the tradition of the Burgundian chroniclers also died out—even if Lemaire was not the last indiciaire, as Remi Dupuis was appointed after him.

7.3 Chronicles and the City (S 006)

Aviya Doron

Narrating Authority in an Urban Crisis: The Execution of Simon and David of Sieburg

The execution of Simon of Sieburg and his brother-in-law David, two wealthy Jews active in Cologne's urban economy, played a significant role in the escalation of long-standing tensions between the city council and the Archbishop of Cologne, tensions that culminated in the Schöffenkrieg of the 1370s. Their deaths marked a moment in which jurisdictional

conflict, civic violence, and competing economic interests intersected with the position of Jews within the city.

This paper brings together several late fourteenth-century sources, the Cologne city chronicle *Das Nuwe Boych*, a Jewish autobiographical narrative, and municipal records, to examine how the execution of Simon and David was recorded, contextualized, and remembered. Placing these sources in dialogue makes it possible to consider what this episode reveals about the exercise of urban authority at a moment of political instability, and about the ways in which violence against Jews became entangled with struggles over economic control, jurisdiction, and legitimacy within a late medieval city.

Julia Bruch

Chronicles and Censorship: Struggles over Interpretive Authority in Late Medieval and Early Modern Cities

This paper explores the phenomenon of censorship in urban chronicles between the late Middle Ages and the early modern period. Chronicles, as central instruments of self-representation and memory for urban social groups, were often shaped by struggles over interpretive authority. This study approaches the topic through three interrelated dimensions.: 1. Censorship by Urban Authorities: How city councils and urban elites intervened in the writing or dissemination of chronicles to control historical narratives. 2. Self-Censorship by Scribes and Copyists: How chroniclers or later scribes omitted, altered, or softened politically and social sensitive content, either consciously or under implicit pressure. 3. Censorship through Editing and Scholarship: How modern editors and researchers have, sometimes inadvertently, shaped the reception of chronicles by excluding or downplaying controversial passages. By tracing these layers of censorship, the paper seeks to highlight the political and historiographical dynamics embedded in urban historiography. It argues that chronicles are not only historical sources but also contested texts whose form and content reflect broader struggles over power, identity, and memory in the pre-modern city.

Christoph Pretzer

The Styrian Rhyming Chronicle and the loss of Acre – Alpine Perspectives of a Mediterranean Crisis

The Styrian Rhyming Chronicle, written by Ottokar aus der Gaal in the 1310s, is of course and firstly a monumental account of the various conflicts which afflicted the Austrian lands in the second half of the thirteenth century. But it also contains one of the most accomplished, ambitious, and wide-ranging narrative renditions of the loss of Acre. The city had been captured by Egyptian Mamluks in 1291 and, as news of its loss rippled through the Latin West, the event had deeply affected and agitated chroniclers from Sicily to England. Among the many texts covering the event, Ottokar's so-called Book of Acre, is not just remarkable in the context of Middle High German historiography and literature of the time, but also when compared to the Latin and Old French sources much closer in time and space to the events of 1291. Scholarship has long asked, why in particular this unlikely text engendered such a powerful response to a seemingly remote event. In my paper I will show why it was particularly this chronicle's alpine perspective on a Mediterranean crisis that turned it into such an extraordinary response to historical occurrence when providence had been expected, but contingency had been experienced.

7.4 Depiction of Princes in Crisis Situations in Late Medieval Chronicles (S 007)

Marie-Kristin Reischl

Zwischen Loyalität und Realität: Die Inszenierung des spätmittelalterlichen Fürsten als Krieger, Heerführer und Kriegsherr sowie dessen Kritik in der zeitgenössischen Historiographie

Im spätmittelalterlichen römisch-deutschen Reich musste der Fürst die Legitimation seiner Herrschaft immer wieder militärisch unter Beweis stellen. Folglich wurden Kriegseignisse zu einem wesentlichen Bestandteil der Historiographie. Es lag in der Verantwortung von Chronisten, an die Verdienste ihrer Fürsten für die Ewigkeit zu erinnern: Bedeutende Konfliktsituationen und Siege wurden symbolisch überhöht und sollten als gottgewollt erscheinen. Umgekehrt mussten Niederlagen – als Zeichen göttlicher Abgewandtheit – teils durch Verschweigen, Verformung oder Schuldzuweisung bewältigt werden. Vordergründig bestimmte die Intention des Autors sowie gegebenenfalls seiner Auftraggeber den Inhalt des Werkes, doch konnte der Verfasser – bewusst oder unbewusst – Teile seiner Erzählung anhand eigener Vorstellungen prägen. Als ‚individueller‘ Zeitzeuge seiner Epoche urteilte er auf Grundlage des in seiner Gesellschaft existierenden Ideals von ‚guter Herrschaft‘. Hierdurch fand punktuelle Kritik Eingang in die Geschichtsschreibung. Anhand ausgewählter zeitgenössischer bayerischer, österreichischer und böhmischer Kriegsschilderungen wird gefragt: Von welcher Präsentation machte der Historiograph Gebrauch? Entschied er sich für uneingeschränkte Loyalität gegenüber seinem Herrscher und suchte Sündenböcke für dessen Misserfolge, oder wagte er es, die Realität abzubilden? Welche Art von Kritik war hier erlaubt, und konnte diese gefahrlos geäußert werden? Welche narrativen bzw. darstellerischen Methoden verwendete der Kritiker? Welches Ziel wurde damit verfolgt? Dies verspricht Einblicke in die Erwartungshaltungen des Autors sowie der damaligen Gesellschaft an den Fürsten als Gewaltakteur.

Grischa Vercamer

The portrayal of princely religiosity in late medieval chronicles in the Bavarian-Bohemian Austrian region in times of crisis – what criticism was permitted?

The Habsburg, Luxembourg and Wittelsbacher dynasties competed with each other in the late medieval Bavarian-Bohemian-Austrian regions. We dispose of around 50 key historiographical works, who witnessed that. Often written clearly in favor of the respective prince, representatives of the opposing dynasty were just as often portrayed in a negative light. The (private) piety and religiosity of a prince as an important virtue could be used to make him look good or bad. The density of chronicles allows comparisons between the individual chronicles regarding the religious activities of the princes: Does one chronicler tend to exaggerate, while another tends to omit princely religiosity? Are private prayers or individual religious objects emphasized? Are princely foundations or almsgiving highlighted? In contrast: Are e.g. looting of churches or disregard for church authorities mentioned? Do other blasphemous acts occur? For what purposes did chroniclers use that description and did they change them in crisis situations? How critical were they allowed to be towards their own princes (or their courts/dynasties)? Can we perceive that criticism was sanctioned by the princely court or even led to the end of a chronicler's career? These questions will be tried to address in the lecture.

Václav Žůrek

Brave chroniclers in action. How dangerous and sensible is it to criticize the king?

Chronicles served, among other purposes, to construct an image of the ideal ruler, and to criticise inappropriate behaviour and reprehensible personalities. This naturally also applies to late medieval Central Europe. In the context of growing political uncertainty, religious disputes and competing claims to legitimacy, the intensity of insulting and verbally aggressive political communication increased, especially among rival rulers. In my contribution, I will focus primarily on two figures on the Bohemian throne who were heavily criticised and hated in the 15th century: Sigismund of Luxembourg and George of Poděbrady. Numerous chronicles characterise them, describe their actions and strongly criticise them. I will focus on the means by which the rulers were criticised, taking into account the target audience, the formal aspects of the chronicles (e.g. choice of language), and the context that could have led to criticism of the reigning king becoming dangerous. I will also consider the intention behind such actions, namely whether the author assumes it will reform the 'bad king' or if it is an attempt to strengthen the identity of a group hostile to the king and stir up hatred towards him.

8.1 AI to Engage with the Venetian Diarists (R 051)

Andrea Nanetti

The Venetian Diaries (1400-1533) Between Traditional Scholarship and Computational Technologies

The Venetian Diaries (i.e., *Historia per forma di diaria*/History in the form of a diary) represent a historiographical genre begun by Antonio Morosini (ca 1365–1433/4). The Morosini Codex illustrates the gradual shift of a traditional Venetian chronicle into a journal of news/news. The focus was on recent events that could impact the Rialto market and inform the Venetian government's political decisions. At his death, Morosini left an open work (until 1433) that was continued throughout the fifteenth and sixteenth centuries, starting with Giorgio Dolfin (until 1458) and his son Piero Dolfin (until 1505), through Domenico Malipiero (covering the period 1457-1500), up to Girolamo Priuli (1494-1512), and Marino Sanudo the Younger (1496–1533), with whom this genre reached its peak and ended. Geographically, the Venetian Diaries span from the Atlantic coasts to the steppes of Central Asia, from Africa to South-East Asia and the China Sea. Quantitatively, they comprise approximately 31.5 million words, of which around 18 million were published in print editions and only about 1 million were translated into English. This paper introduces a panel session that discusses how the international initiative Engineering Historical Memory uses computational technologies to help users explore this extensive historical information.

Tommaso Benenti

Designing and Developing a Chatbot to Converse with the Author of the Morosini Codex

This paper introduces a chatbot designed to engage with the author of the Morosini Codex, the founder of the Venetian Diaries genre. Combining scholarly research with conversational technology, the project aims to provide access to the 31.5 million words in the Diaries. Using the digital Morosini Codex on the Engineering Historical Memory platform, the project employs Generative Pre-trained Transformers (GPTs) to analyse, index, and recreate the text. An interactive online interface enables users to converse with the author's avatar, which responds within the linguistic and cultural context of its time. The chatbot offers subtitles in various languages, thereby broadening accessibility for audiences worldwide and allowing users to explore the content in their native language, making the Diaries more accessible to

historiographical dialogues in all the regions from which its news originates. The project has three main goals: firstly, to serve as an interdisciplinary laboratory that explores the intersections of computational linguistics and history; secondly, to act as a model for unlocking and making more accessible the full depth of the Venetian Diaries. Ultimately, this innovative approach aims to open new ways of engaging with historical texts and democratise historical scholarship using artificial intelligence.

Liya Zeng

Designing and Developing a Virtual Avatar of the Author of the Morosini Codex

This paper describes the design and development process of a virtual avatar that acts as a human-computer interface between users of the Engineering Historical Memory platform and the chatbot for conversing with the author of the Morosini Codex. The design draws on visual materials from fifteenth-century Venetian paintings. Its development combines Artificial Intelligence Generated Content (AIGC) technology with both quantitative and qualitative coding methods. This virtual avatar aims to foster engaging and vivid user interactions with the contents of the Morosini Codex. It guides users in establishing responsive resonance and can evoke lasting images, memories, and emotions while deepening their understanding of the historical content. Consequently, this project transforms the Morosini Codex into an interactive digital environment. The design of Antonio Morosini's virtual avatar can serve as a model for creating the avatars of the following Venetian diarists: Giorgio Dolfin and his son Piero Dolfin, Domenico Malipiero, Girolamo Priuli, and Marino Sanudo the Younger. Ultimately, avatars can help to overcome the limitations of one-way information transmission inherent in traditional document reading, opening a new immersive path for historical academic research and public historical communication.

8.2 Endangered Chronicles? Keeping the Story Alive with Continuations in Francophone Historiography, II (S 004)

Alessio Marziali Peretti

Small Texts, Long Lives: How Short French Chronicles Made It Through the Centuries

Medieval manuscripts abound in short chronicles intended for consultation, condensing centuries of history into succinct, formulaic entries. These texts were inherently endangered: they quickly became obsolete if they were not kept up to date, and, occupying a few folios, they could only survive when copied alongside other works, appended to extended narratives, or clustered with other short texts. This paper examines how 13th-century short French chronicles transmitted in such clusters were modified in later manuscript traditions. To what extent could updating or the addition of a continuation ensure their preservation? How decisive was the narrative continuity created by their association with adjacent texts? And how much the continuations and changes in manuscript context alter the original function of the short chronicle? As a case study, I consider a cluster that, in the 13th century, brought together the long prose compilation on Julius Caesar known as the *Faits des Romains* with two short chronicles, the *Chronique des empereurs d'Octavien à Frédéric II* and the *Annales bénédictines mineures en français*. I examine how a compiler reconfigured this cluster in the 15th century, when the *Annales* were suppressed and the *Chronique* underwent two substantial reworkings and received an original continuation.

Ellen Delvallée

Keeping on Adapting to the Audience: Guillaume Cretin's formal considerations in the Chronique française

In the prologue of his Chronique française, Guillaume Cretin explains that the use of verse in his historiographical work takes on an added value to the text and functions as an aid to memorization. Yet, throughout a Chronique that, at first glance, appears as rigorous in its decasyllabic rhythm as it is consistent in form (pairs of rhyming decasyllables), his attention to versification seems to increase, as is demonstrated by the introduction of alternation of feminine and masculine rhymes, quintets for chapter summaries instead of quatrains, and even poetic quotes or short poetic forms. What insights does this increasingly sophisticated, yet homogenous, versification offer, regarding the reception of his chronicle as it is progressively read to the king and his court?

Nathalie Dauvois

From Chronicles to "Annales": Jean Bouchet and the Awareness of the Instability of Historical Work

Jean Bouchet, whose entire œuvre – both historical and poetic – is deeply informed by his reading of the histories and chronicles that preceded him, notably those of Gaguin, deliberately chose to renew them, composing "Annals" rather than "Chronicles". As he was acutely conscious of the effects of time, not only upon historical material but upon historiography itself, he never stopped revising, expanding, and modifying his Annales d'Aquitaine until his death, providing a dozen of revised editions. In this paper, we shall examine the successive editions of the Annales in order to demonstrate to what extent they reflect this awareness of the dangers that threaten the very writing of history.

8.3 Multilayered Cities: Urban Narratives (S 006)

Alejandro García Gómez

'The most famous work in Rome'. Descriptions of the Papal City in Spanish Golden Age writings

This presentation will examine Spanish city perspectives and representations of Rome, one printed and one handwritten, between the 16th and 17th centuries. My analysis will focus on the perspective of urban description and history and the use of this narrative as a propaganda tool and source of controversy by the Spanish monarchy. To this end, two descriptions of the Eternal City written in different periods will be taken as a starting point: the printed book Las cosas maravillosas de la ciudad de Roma (Rome, 1579, and its expanded edition of 1677), and the manuscript codex Panegírico en epitome apologético de España (1632-1634). I will observe their differences, their intentions, their sources, their dedicatees. I'm particularly interested in the second one, a defence of Spain's reputation against the defamations of Italian authors, especially those linked to Venice. This anonymous work was written in Rome, so its author drew on his own experience to compile a list of chapels and churches financed by Iberian figures. Moreover, the communication will be expanded with a specialised bibliography on urban history, cultural history and the history of books, always taking into account the relations between the Spanish Monarchy and the Papal States during these years, which were particularly complicated during the years when the Panegírico was written.

Andrea Lecha González

Tracing the city. The case of Cathalina del Spíritu Sancto and the Convento da Quietação (XVI-XVII)

The 13th and 14th centuries saw an increase in discourses related to the origin and development of cities, produced and published in multiple formats. However, the arrival of movable type printing in the 16th century accelerated the development of this “urban literature” and also led to a proliferation of authors. The aim of this presentation is to highlight the multiplicity of agents who shaped the description of cities in very different ways, and not always following a traditional model of description. This is the case of the work published by sor Cathalina del Spíritu Sancto in 1627, titled: *Relacion de como se ha fvndado en Alcantara de Portvgal [...] el muy deuoto Monasterio de Nuestra Señora de la Quietacion*. Throughout the narration, Cathalina del Spíritu Sancto, a Flemish Poor Clare nun, recounts in detail the persecutions suffered by the Franciscan order at the hands of the protestants during the Thirty Years War. This account will lead us to the creation of an itinerary of religious foundations that took her into exile to Portugal. Specifically, to the monastery of la Quietacion; which was built by Philip I of Portugal (Philip II of Spain). In short, through the use of chronicles combined with other primary sources and bibliography, we will see how la Quietacion nuns collaborated in the creation of a rhetoric of triumph that conferred on the Catholic world a power that was transferred from the “printed” and the “urban”. And, specifically, how Cathalina del Spíritu Sancto used this discourse to proclaim herself, together with her family, as a defender of the Catholic monarch in a mobile and cross border political stage.

Rebeca González Muñoz

Writing the city. The cosmopolitan expansion of the Discalced Carmelites of Lisbon

This presentation aims to study the *Chronica de Carmelitas descalços, particular do Reyno de Portugal, e Provincia de sam Felipe* written in 1657 by Friar Father Belchior de Santa Anna, chronist of the Carmelites and theology reader at Coimbra College. I will analyze this source with two approaches; firstly, I will focus on the agency of different actors involved in the functioning of the province and the founding of various institutions, such as the Carmelite nuns’ convent of San Alberto of Lisbon. Secondly, I will analyze the chronicle with a Cultural History perspective, particularly from the History of Books, also using the Sociology of texts methodical approach to understand the author’s intention, his sources, the paratexts of this edition, and the use of the concept of chronicle in the Early modern age. This dual purpose will help me to understand the circulation of people, objects, relics, and texts within the framework of the global mobility of nobles and religious groups who promoted a cosmopolitan way of life. In the same sense, I will trace the trajectory of the actors to delve into their mediation in various enterprises that ultimately affected urban development. The religious identity will be an important point of attention in the analysis of their sociability. Specifically, this case study will show the configuration of Lisbon at the “Unión de Coronas”, initiated during the reign of Philip I of Portugal (Philip II of Spain), and the significance of a religious province as a distinct political space and territory.

8.4 Crisis and its Narratives in 15th Century Spanish Historiography (S 007)

Israel Sanmartín Barros

The "polycrisis" in the historiography of the reign of Juan II (1406-1454)

The reign of Juan II of Castile marks the beginning of the period of transition from the medieval era to the modern world. This historical moment is characterized by the development of various crises. One of these is related to the struggle between the nobility and the monarchy. Concurrently, we have the context of the Christian Schism, exemplified by the presence of Benedict XIII, as well as the inherent weakness of Juan II's reign. This crisis environment led to the circulation of various apocalyptic texts in the Castilian public sphere, such as Roquetaillade's *Vade Mecum in Tribulatione* and the so-called *Libro de Conoscimiento del fin del mundo* (Book of Knowledge of the End of the World). Furthermore, we also see the reflection of this crisis in the *Crónica de Juan II* (Chronicle of Juan II). The objective of this paper will be to recognize how the crisis is written from the official perspective and how this crisis is used to stimulate the circulation of specific texts. Based on this, we will study: a) The contextualization of the texts within the crisis; b) The usefulness and utilization of the texts in contexts of crisis; c) The audiences for which the different texts were intended; d) The writing of the crisis and its relationship with reality.

Pablo Fernández-Pérez

The apocalyptic writing of the crisis in Alonso de Jaén's *Espejo del mundo* (1468-1490)

Having begun our discussion with the reign of John II, this second paper will delve into the reigns of Henry IV and the Catholic Monarchs. To do so, we will examine the *Espejo del mundo* (1468-1490), written by the royal chronicler Alonso de Jaén. In the turbulent context of the war of succession between the supporters of Isabella I and Joanna of Castile, the text constructs an allegorical narrative in which lived events take on an apocalyptic dimension. We will thus see how the idea of crisis becomes, for the author, a way of understanding his present, as well as an ideological and historiographical tool.

Azucena Donkervoort

The utilization of medieval chronicles from the 15th century in the historical novel (1830-1840)

In this paper, we analyse how the medieval chronicles and their narratives of crisis, as seen in the two previous presentations, functioned in the fabrication of a "collective past" during the crisis that occurred in Spain with the construction of its Liberal State. To carry out this task, we will focus on two historical novels: *Los Bandos de Castilla* (1830) by Ramón López Soler and *Juana y Enrique, reyes de Castilla* (1835) by Estanislao de Kostka Vayo. With this, this paper analyses: a) the recreation of the Middle Ages as a time full of crisis in the nineteenth century; b) how the 19th century revives the medieval crises that had been documented in 15th century chronicles; and c) study how this was used for the 19th century present. The methodology for this work is based on Bourdieu's theory of cultural and political fields, Jauss's theory of reception; and LaCapra's *Intellectual History* to study the texts within their contexts.

Thomas Wetzstein

Medieval Chronicles – Mirrors of the Past?

In prominent passages of their chronicles, many authors declare themselves committed to absolute truth. This has led historians to regard chroniclers as reporters who provide us with first-hand accounts of the past. There are countless examples of historical disputes that arose from a combination of the chroniclers' optimistically interpreted commitment to truth, axiomatic anachronisms and a fear of narrative gaps so characteristic of our discipline. In fact, those controversial concepts were often based on a single source, occasionally even on a single word from a source quotation. In quite a few cases like an alleged germanic "Sakralkönigtum", these exaggerated hypotheses have only in recent years been revealed as the mirage of a narrative-loving yet truth-bound scientific discipline, and now live on as fossils of bygone debates from another era. Given a considerable number of parallel cases, can medieval chroniclers be accused of lying – of a deliberate deviation from the truth, which they explicitly condemn? Or did a strictly salvific view of history combined with literary ambitions allow for a freer approach to empirical reality because the truth of faith and divine action - despite all references to eyewitness accounts, documents and reliable sources - determined historiographical practice more than we would assume after reading the prologues?

Conference organizers: Prof. Julia Burkhardt, Florian Datz M.A., Prof. Eva Haverkamp-Rott, Dr. Paul Schweitzer-Martin, and the Medieval Chronicle Society.

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