

## ***The Medieval Chronicle 9 (2014) – Abstracts***

### ***Marie Bláhová – The Genealogy of the Czech Luxembourgs in Contemporary Historiography and Political Propaganda***

The study discusses the emergence and development of medieval Western European sovereign genealogical speculations, usually leading through Carolingians and Merovingians back to the Trojans, pagan gods and biblical patriarchs, and which was used also in the Czech lands under the rule of Charles IV. As the grandson of Henry VII of Luxembourg and Margaret of Brabant, Charles IV continued the genealogical traditions in his family tree. As the grandson of Bohemian kings, he also emphasised Přemyslid ancestral traditions, with Přemysl the Ploughman as the forefather of the family and Saint Wenceslas as his predecessor on the Bohemian throne.

The genealogy of Charles IV corresponded to his position as the Roman Emperor and King of Bohemia and tallied with his political ambitions. Even Charles's eldest son Wenceslas, the Roman King and King of Bohemia, identified with it, while Charles's French, and possibly also his Moravian nephews, accepted the legend of Melusine as family founding myth of the House of Luxembourg. In negotiations with the Czechs, Charles's younger son Sigismond emphasized the Přemyslide tradition. (*MedChron 9 (2014)*: 1-32)

### ***Maurizio Campanelli – The Anonimo Romano at his Desk: Recounting the Battle of Crécy in Fourteenth-Century Italy***

The *Cronica* of the Anonimo Romano, written between late 1357 and the first months of 1358, is the only extant fourteenth-century Roman chronicle. In his preface, its author states that he used exclusively oral sources for his history whenever it concerned events he did not himself witness; nevertheless, written sources are likely to have been used for portions of the work, particularly when dealing with matters from far afield. This paper focuses on the *Cronica*'s account of the battle of Crécy, where the Anonimo mentions no sources. This part of *the Cronica* offers a special perspective for the study of the Anonimo's way of writing foreign history, since it can be compared with a wide range of different accounts of the battle, ranging from a matter-of-fact letter of Edward III to the wide and colourful accounts by Jean Froissart. These different accounts allow us to understand and fully assess the quality of the Anonimo as historian providing an insight into the way in which he used his written and oral sources, and into the transmission and reception of information around Europe at the time. An English translation of the Anonimo's narrative of the battle is provided in the Appendix. (*MedChron 9 (2014)*: 33-77)

### ***Judith Collard – Art and Science in the Manuscripts of Matthew Paris***

The figure of Matthew Paris (c.1200–1259) dominates the study of thirteenth-century English chronicles. A monk from St Albans, he is celebrated for his lively illustrated chronicles and saints' lives. In this article I am interested in the ways he integrated science and history into all aspects of his work. Within these texts Paris included descriptions of natural phenomena, as well as drawings of animals and birds, together with maps, diagrams and tables. These reveal his knowledge of contemporary ideas about both natural philosophy and the role imagery played in exploring these ideas. Science played an integral part of his historical imagination. (*MedChron 9 (2014)*: 79-116)

### ***Irène Fabry-Tehranchi – La représentation du règne d'Arthur dans le manuscrit enluminé du Brut en prose, Londres, Lambeth Palace 6 (c.1480)***

The manuscript London, Lambeth Palace 6, contains the Middle English prose *Brut*, a text which benefited from a great popularity throughout the fifteenth century. It was copied by an English scribe and richly illuminated by the Master of Edward IV and his assistants at Bruges around 1480. This article studies the representation and integration of the reign of Arthur in the historical framework of the *Brut* or *Chronicles of England*, including its fictional aspects: Arthur emerges as a historical character but also as a chivalric and mythical figure. The analysis covers the miniatures ranging from the plot leading to the conception of Arthur to the end of his reign (fols. 36-66). The textual and iconographic choices of the prose *Bruts* are highlighted by comparisons with Geoffrey of Monmouth's *Historia Regum Britanniae*, Wace's *Brut*, and later prose rewritings in the *Lancelot-Grail* romance cycle, especially *Merlin* and its *Vulgate Sequel*. They show the continuous interest raised by Arthur in

the aristocratic and royal circles of late fifteenth century England and the relationship between continental and insular historiographical, literary and artistic traditions. (*MedChron* 9 (2014): 117-57)

***Per Förnegård – Analyse comparative de deux remodelages du Chronicon de Guillaume de Nangis (XIII<sup>e</sup>/XIV<sup>e</sup> s.): réécritures lexicosyntaxiques***

Guillaume de Nangis, archivist at the Abbey of Saint-Denis, completed his Latin world chronicle in 1297, shortly before his death. Only a few years later, an anonymous monk from the same abbey translated the *Chronicon* into French. However, by excluding numerous historical events not directly related to the history of France and its kings, the translator converted it at the same time to a dynastic chronicle, the *Chronique amplifiée des rois de France (CRF)*. In the 1380s, Jean de Noyal, abbot of Saint-Vincent de Laon in Picardy integrated the French translation of the *Chronicon* into his *Miroir historial*. The abbot combines the borrowings from the *CRF* with material from sources describing events which occurred abroad. Thus, he created a world-chronicle whose primary source is a dynastic chronicle.

At a first glance, the French translation and the *Miroir historial* seem very close to the Latin text. A comparative reading reveals however that both the translator and Jean de Noyal have made some recurrent lexical and syntactic changes that are not justified by mere linguistic differences between Latin and French. In this article I propose to investigate these lexical and syntactic rewritings. (*MedChron* 9 (2014): 159-85)

***Ryszard Grzesik – Some New Remarks on the Hungarian-Polish Chronicle***

In my paper I try to analyze the Polish elements of the Hungarian-Polish Chronicle, a narrative from the turn of 1220s and 1230s, which was preserved only in a few Polish manuscripts. After a short presentation of research on the topic of the Chronicle's origins, I analyze some motifs which could have Polish rather than Hungarian roots. The title of the Chronicle in the oldest manuscript demonstrates that this narrative is a mixture of St Stephen's Legend (composed by Hartvich) and two chronicles: a Hungarian and a Polish one. The *Cronica polonorum* was probably a written source, containing the basic facts from the history of the Polish-Hungarian contacts. It could contain the story of Adelaide, the wife of a Hungarian ruler and mother of a canonized king. It may further have included the story of the meeting of the Polish and Hungarian rulers, and the description of the common border. The interventions of Bolesław II the Bold in Hungary and his relations with his Hungarian relatives were probably also described. Chronologically the text reflects the events of the second half of the eleventh century. The oral tradition of the Polish principal court in Cracow was its basis. (*MedChron* 9 (2014): 187-201)

***Gergely Bálint Kiss – Contributions juridiques dans des sources narratives hongroises des XI<sup>e</sup>–XIII<sup>e</sup> siècles***

The present paper aims to show by interpreting some important narrative sources such as the St Stephen's legends (*Legenda maior*, *Legenda ab Hartuico conscripta*) and the *Chronici Hungarici compositio saeculi XIV* how useful they were for jurisdictional interpretation. The latter was created mainly during the first phase of the quarrel of investiture (last quarter of the eleventh century) and emphasized the king's rights in ecclesiastical affairs. He was considered both a layman (*rex*) and a churchman (*sacerdos*), and he was authorised to act in ecclesiastical affairs by 'two rights' (*utroque iure*). Similarly some narrative sources contain jurisdictional references, i. e. privileges of exemption, based on a generally known thesis of the so-called 'St Stephen's tradition'. The jurisdictional base which assured the special rights was created by using the first king of Hungary as common element, and that stratagem was also used reversely: special rights conceded by pope Clement III were forged into the third version of St Stephen's Legend (*Legenda ab Hartuico conscripta*) as a privilege given by the first king of Hungary. (*MedChron* 9 (2014): 203-16)

***Jitka Komendová – Der Metatext des Autors in den Chroniken der mittelalterlichen Rus' und in den sog. Continuationes Cosmae***

This study is dedicated to the problem of the author's metatext in the oldest chronicles of Medieval Russia and the so-called *Continuationes Cosmae*. The concept of the author's metatext is used to denote passages in which the authors depart from the level of explaining historical events and 1)

characterize themselves (metatext of the author's self-presentation), 2) speak of the aim and the proper way of reading/listening to the text (metatext of the work's reception), 3) enumerate oral and written sources they used for their work or even evaluate the quality and reliability of these sources of information (metatext of the information sources), or 4) comment on the structure of their work (structure-creating metatext). The author's metatext of Old Russian chronicles dating from the fourteenth century and earlier is compared to the metatext of Russian hagiographies and principally to the metatext of the Czech medieval historiography from the twelfth and thirteenth centuries which is traditionally referred to as the *Continuationes Cosmae*. Based on this comparison, some specific characteristics of Old Russian chronicles stand out in comparison to analogical genres of Latin medieval writing. In particular, based on the authors' reflections on their own works, it is possible to get a better impression of the character] of those Old Russian and Latin texts which straddle the fence between the genres of chronicle and annal. (*MedChron* 9 (2014): 217-30)

**Robert A. Maxwell – Visual Argument and the Interpretation of Dreams in the Chronicle John of Worcester**

The illuminations of the *Chronicle* of John of Worcester (c.1140) are among the most famous images of English medieval art and among the earliest images in the history of chronicle illumination. They showcase three frightful dreams suffered by King Henry I of England (interpreted with the aide of the court physician Grimbald) and his subsequent perilous Channel crossing. The images nonetheless remain poorly understood and often misinterpreted. The present study analyzes them closely by considering their relationship to the text, which previous studies have done in only selective ways. In addition to the word-image dynamics, the illuminations are shown here to play a role in the larger work of John's chronicle, including in relation to its other illuminations. Most importantly, however, the dream images shed light on John's working practices and his evolving conceptions of history and history-writing. The illuminations are post-factum reworkings of John's own earlier chronicle entries and the present paper underscores how in the intervening years he gained novel insights into the place of astrology and natural science in his understanding of history. Through his texts and images, John became a dream interpreter in his own right – supplanting Grimbald – and posited his own remarkable views on the meaning of King Henry's nightmares. (*MedChron* 9 (2014): 231-67)

**Eleanor Parker – Pilgrim and Patron: Cnut in Post-Conquest Historical Writing**

This article examines a number of short narratives from the late eleventh and early twelfth centuries which relate to the activities of Cnut as king of England. Preserved in chronicles and in hagiographical sources, within the context of accounts of royal patronage of religious houses and the cults of English saints, these narratives present Cnut as a generous patron and a king given to extravagant public gestures of piety. The most famous such narrative is the story of how Cnut demonstrated he had no control over the waves, an episode first recorded by Henry of Huntingdon in the twelfth century; taking this story as a starting-point, this article discusses the contexts in which the king's gifts to English houses are recorded, and argues that these narratives share certain concerns with the literature known to have been produced at Cnut's Anglo-Danish court, including a thematic connection between travel, royal patronage and the king's power over the sea. (*MedChron* 9 (2014): 269-93)

**Romedio Schmitz-Esser – The Bishop and the Emperor: Tracing Narrative Intent in Otto of Freising's *Gesta Frederici***

Scrutinising four crucial passages of Otto of Freising's *Gesta Frederici*, this article illustrates how this twelfth-century bishop tried to use his account of history in order to influence the perception of himself at the imperial court. This regards mainly his own role as actor on the political and religious stage of his day. It is shown that Otto (over-)stresses his own importance as a mediator in political matters, omits his own involvement in other cases that might doubt his orthodoxy, and deliberately distorts memory to fit in with later events. Otto was writing history not as a mere spectator, but reinterpreting earlier events for momentary aims. Therewith, the bishop wanted to achieve a more influential position at court than he actually had and tried to offer himself as political advisor. New perspectives on Frederick I Barbarossa's rule, his court and his family relations allow us to better understand the complex structure of Otto's *Gesta Frederici*, and ask for a reevaluation of Otto's text. (*MedChron* 9 (2014): 295-322)