

By considering these works together, there has been a tendency to assume that they are representative of a wider cultural and intellectual break with the Norman past on the island of Sicily. It has been held that they imply that textual production after 1101 was confined to Greek and Arabic works, and that the political imperatives of the newly-founded kingdom meant that scholars or patrons were reluctant to confront the thorny issues of the conquest period. Thus, it has been concluded that there is no evidence for an interaction with the Norman past in twelfth-century Sicily¹²⁰.

Now, to return to the *Cronica*, it seems to allude to a somewhat different picture. Namely, it constitutes a Latin source which was produced in Sicily during the reign of King Roger II. Moreover, it chronicles the Norman conquests, by presenting the divinely-inspired nature of their mission¹²¹. As has previously been noted, Amari believed that the *Cronica* may have even been commissioned or patronised by Roger himself. This conclusion may well have been grounded in the *Cronica*'s references to courtly apparatus and traditions. For example, the text uses the verb *laudare* to describe the act of praising Roger II¹²²; it refers to Count Roger I's *legati*¹²³ and a

the anonymous writer was exiled on Malta, not Gozo. Marc D. LAUXTERMANN, Tomi, Mljet, Malta: Critical Notes on a Twelfth-Century Southern Italian Poem of Exile, *Jb. der österreichischen Byzantinistik* 64 (2014) p. 155–176. For the editors' response, see Stanley FIORINI / Horatio VELLA, Reaction to *Tristia ex Melitogaudo*: A Response, *Literatūra* 58,3 (2016) p. 75–87. See also Bruno LAVAGNINI, Versi dal carcere di un anonimo poeta italo-bizantino di età normanna (1135–1151), *Rivista di Studi bizantini e slavi* 2 (1982) p. 323–331; Marcello PUCCIA, L'anonimo *Carme di supplica a Giorgio di Antiochia* e l'elaborazione dell'idea imperiale alla corte di Ruggero II, in: *Byzantino-Sicula V: Giorgio di Antiochia. L'arte della politica in Sicilia nel XII secolo tra Bisanzio e l'Islam. Atti del Convegno Internazionale* (Palermo, 19–20 Aprile 2007), a cura di Mario Re / Cristina Rognoni (Istituto Siciliano di Studi Bizantini e Neellenici "Bruno Lavagnini", Quaderni 17, 2009) p. 231–262.

120) This question has been notably explored in: Thomas S. BROWN, The Political Use of the Past in Norman Sicily, in: *The Perception of the Past in Twelfth-Century Europe*, ed. by Paul Magdalino (1992) p. 191–210. See also Graham LOUD, History Writing in the Twelfth-Century Kingdom of Sicily, in: *Chronicling History: Chroniclers and Historians in Medieval and Renaissance Italy*, ed. by Sharon Dale / Alison Williams Lewin / Duane J. Osheim (2007) p. 29–54.

121) For example, see n. 23.

122) V fol. 298v col. II (as p. 590f.). For an investigation of royal praises in Sicily, see Ernst H. KANTOROWICZ, *Laudes regiae: A Study in Liturgical Acclamations and Mediaeval Ruler Worship* (University of California publications in history 33, 1946, repr. 1958) p. 157–168.

123) V fol. 293r col. I: *audito, quoniam legati sui de Normannia quesitam sibi uxorem adduxerant*.