

to infer that his authority derived from his ancestors' restoration of Christendom on the island¹⁴², while Hugo Falcandus also stressed Roger's connection to this aspect of the region's past: "Since he [Roger II] descended from Norman origin, and having knowledge of how the Frankish people excelled all others in the glory of war, he loved those from north of the Alps and was inclined to honour them"¹⁴³.

However, even accepting such evidence, as with the vast majority of Rogerian-era texts, there is no evidence to suggest that the king or his administration were involved in the *Cronica's* composition, approved of its content, or even knew of its existence. Rather, the *Cronica* is significant as it fits within a broader body of evidence which suggests that scholarship should reconsider key narratives which have been formative for Sicilianist scholarly discourse; the idea of a trilingual and interwoven society that – even at court – appears to have been divided on a linguistic basis – and that the central administration closely controlled textual production as part of this cultural programme. As such,

The Later Crusades 1189–1311, ed. by Robert Lee Wolff / Harry W. Hazard (1962) p. 3–42; Luigi Russo, Bad Crusaders? The Normans of Southern Italy and the Crusading Movement in the Twelfth Century, in: *Anglo-Norman Studies* 38. Proceedings of the Battle Conference 2015, ed. by Elizabeth van Houts (2016) p. 169–180; Joanna DRELL, Norman Italy and the Crusades. Thoughts on the 'Homefront', in: *Crusading and Pilgrimage in the Norman World*, ed. by Kathryn Hurlock / Paul Oldfield (2015) p. 51–63; Paula Z. HAILSTONE, Recalcitrant Crusaders? The Relationship Between Southern Italy and Sicily, Crusading and the Crusader States, c. 1060–1198 (*Advances in Crusades Research*, 2020). Relating to the kingdom's connections to the crusading movement it can also be noted that the *Cronica* draws a number of thematic comparisons with the *Quantum praedecessores* which had been issued by Pope Eugenius III (sed. 1145–1153) in December 1145. This would seem to support, or at least not contradict, a mid-twelfth century dating argument. Indeed, the *Cronica* claims that the miraculous knight who aided the Normans at the battle of Cerami in 1063 carried a banner adorned with a red cross. William of Tyre reports that the Templars began to use this symbol during Eugenius' pontificate, cf. *Willelmi Tyrensis archiepiscopi Chronicon*, ed. by R. B. C. HUYGENS (CC Cont. Med. 63–63A, 1986) XXII,7, p. 554.

142) For example, see Annick Peters-Custot's study of how such ideas informed the editing of conquest-era charters during the twelfth century: Annick PETERS-CUSTOT, *L'historiographie des actes de la pratique: l'écriture de la conquête normande dans les actes de Sicile et de Calabre du milieu du XI^e siècle au début du XIII^e siècle*, *Tabularia* 15 (2015) p. 17–37.

143) Pseudo Ugo Falcando, *De rebus circa regni Siciliae curiam gestis* (as n. 53) p. 56: *Transalpinos maxime, cum ab Normannis originem duceret, sciretque Francorum gentem belli gloria ceteris omnibus anteferri, plurimum diligendos elegerat et propensius honorandos*. A similar claim was made in Odo of Deuil, *De profectione Ludovici VII in orientem* (as n. 141) p. 11.