

dition. In the early modern manuscripts, V¹, P¹, P², and R, the text is seamlessly attached to the preceding part of the *Cronica*³¹. However, that the two texts are unconnected (or were not thought by medieval and early modern copyists and editors to be linked), is indicated by the fact that in N and N¹ the text comes after a line-break in the Latin³². Moreover, a colophon in V¹ implies that questions concerning the connection between the texts had also been specifically reflected on by a later commentator³³.

While not part of the *Cronica*'s narrative, the continuation is nonetheless notable for its report on the governance of George of Antioch (d. 1151/52) who is said to have instructed Roger II and governed the "realm of Italy" (*regnum Italiae*) from Palermo³⁴, and includes an early reference to King William I (r. 1154–1166) as 'the bad' because of "his tyranny over the entire church that destroyed the people of God", and to King William II (r. 1166–1189) as "the good, who reverently built many churches for God and the honour of saints such as Santa Maria at Monreale"³⁵. The text is also significant for its focus on Frederick II (r. as king of Sicily 1198–1250, and Holy Roman Emperor 1220–1250), and notably claims that Joachim of Fiore (d. 1202)

31) V¹ fols. 24v–27v; P¹ fols. 41r–45v; P² fols. 71r–76r.

32) N fol. 29r; N¹ fol. 31v.

33) V¹ fol. iiiir: *Questo autore cita le croniche del Conte Ruggiero al fol. 24 e di Guglielmo il buono fol. 25 onde si vede che non è coetaneo.*

34) The complete passage reads: *Post mortem comitis Rogerii, comitis Mileti ... successit Rogerius sibi filius suus sub gubernatione Georgii Admirati existentis in civitate Panormi et dominabatur per totum regnum Italiae* (N fol. 29v and V¹ fol. 24v). For George of Antioch, see Léon-Robert MÉNAGER, *Amiratus – Ἀμυράτς. L'Émirat et les Origines de l'Amirauté (XI^e–XII^e siècles)* (1960) p. 44–54; Fulvio DELLE DONNE, *Giorgio d'Antiochia*, in: DBI 55 (2001) p. 347–350.

35) The author writes that Roger II died *relinquens in successorem suum legitimum Guilielmum malum qui sua tyrannide totam ecclesiam et Dei populum destruebat. De quo Guilielmo pessimo natus est Guilielmus bonus, qui multas ecclesias ad Dei et sanctorum reverenter honorem construxit, videlicet ecclesiam Sanctae Mariae de Monriale et quamplures alias* (N fol. 30r and V¹ fol. 25r). For the classic articles on these cognomens, albeit without the evidence from the continuation, see Horst ENZENSBERGER, *Der "böse" und der "gute" Wilhelm. Zur Kirchenpolitik der normannischen Könige von Sizilien nach dem Vertrag von Benevent (1156)*, DA 36 (1980) p. 385–432, in particular p. 386–396; Graham A. LOUD, *William the Bad or William the Unlucky? Kingship in Sicily 1154–1166*, *Haskins Society Journal* 8 (1996) p. 99–113. More recently, Pietro COLLETTA, *Genesi e tradizione del mito di Guglielmo II "re buono" (secc. XII–XIV)*, in: *Il Regno di Sicilia in età normanna e sveva: Forme e organizzazioni della cultura e della politica*, a cura di Pietro Colletta / Teofilo De Angelis / Fulvio Delle Donne (*Mondi Mediterranei* 6, 2021) p. 49–107.