

had predicted that Frederick's mother Constance (r. as queen of Sicily 1194–1198) had been made pregnant by the devil – the continuer explaining that the events of history justified this assumption³⁶.

There are few clues as to who may have composed or compiled this continuation. The author supported the regnal claims of Charles of Anjou (r. as king of Sicily 1266–1282, thereafter contested until 1285) and frequently denounced rulers whom he perceived to have infringed on the rights of the South-Italian church – a point he emphasised by referring to them with the word *tyrannus*³⁷. If such clues point to an ecclesiastic, a faint hint of his monastic connections may be contained in his reference to the French monks that Charles established at the Cistercian abbey of Santa Maria della Vittoria in the Abruzzi near Scurcola Marsicana³⁸. If the author was indeed a Cistercian, this may explain his reference to the prophecies of Joachim of Fiore³⁹. More certainly, the continuation's last datable event is for August 1282, and it makes no mention of the death of either Charles of Anjou (d. 7 January 1285) or Peter of Aragon (d. 11 November 1285). This might imply that it was assembled at some point between August 1282 and January 1285. This decisive period marked the beginning of the Sicilian Vespers (1282–1302) and the collapse of political unity between the south Italian mainland and Sicily – an event which may have influenced its composition.

Authorship

The anonymous author who wrote the pre-continuatio section of the text left few biographical clues. He claimed that Count Roger I piously protected orphans, widows and the poor, while founding churches

36) V¹ fols. 25r–v, and N fol. 31r.

37) This reading is found in: P¹ fol. 42v.

38) The Cistercian abbey of Santa Maria della Vittoria and its contingent of French monks has been discussed in Caroline BRUZELIUS, *Trying to Forget: The Lost Angevin Past of Italy*, in: *Memory and Oblivion: Proceedings of the XXIXth International Congress of the History of Art held in Amsterdam, 1–7 September 1996*, ed. by Wessel Reinink / Jeroen Stumpel (1999) p. 735–743; Maria Letizia DE SANCTIS, *L'abbazia di Santa Maria di Realvalle: una fondazione cistercense di Carlo I d'Angiò*, *Arte medieval* 7,1 (1993) p. 153–196.

39) Fulvio Delle Donne has identified references to Joachim's prophecies from around the 1260s, cf. *Breve chronicon de rebus Siculis*, ed. Fulvio DELLE DONNE (Edizione Nazionale dei Testi Mediolatini d'Italia 42, 2017) p. 10–15.