

modelled on those of France⁴⁰. The text's Middle-French translator recalled that Roger organised the church according to the customs of the religious orders of France⁴¹. Such allusions may refer to the establishment of the Cistercian order in the kingdom during the reign of King Roger II and offer a veiled hint as to the anonymous author's own monastic origins⁴². It can also be noted that the anonymous author's present-tense claim that Normandy memorialises Tancred de Hauteville's piety may indicate that he could claim a connection to the region⁴³. This may also be inferred through his use of possessive determiners when talking about the *Normanni* which he does forty-five times in total⁴⁴. He did not use possessive determiners when describing the *Latini* and, in three instances he attempted to differentiate between the *Normanni* and the *Latini*⁴⁵.

40) *Iuxta gallientum religiose atque decenter ordinando* (V fol. 298v col. I). Jakub Kujawiński has proposed that this reading should be amended to *juxta Gallie ritum*, see Jakub KUJAWIŃSKI, *Saved in Translation. Vernacular translations from Paris, BNF, fr. 688, as witnesses of lost texts, manuscripts and readings*, in: *Transmission of Knowledge in the Late Middle Ages and the Renaissance*, ed. by Outi Merisalo / Miika Kuha / Susanna Niiranen (Bibliologia 53, 2019) p. 115–129, at p. 121, n. 15.

41) *Et secont l'usage de France les ordena religioisement* (P fol. 212r col. II).

42) There is a large body of secondary literature on the establishment of the order in the kingdom. For example, Giovanni FIORE, *Della Calabria illustrata* 1 (1691) p. 139; G. OCCHIATO, *La SS. Trinità di Mileto e l'architettura normanna meridionale* (1977); Pietro DE LEO, *L'insediamento dei cistercensi nel „Regnum Siciliae“: i primi monasteri cistercensi calabresi*, in: *I cistercensi nel mezzogiorno medioevale. Atti del Convegno internazionale di studio in occasione del IX centenario della nascita di Bernardo di Clairvaux* (Martano – Latiano – Lecce, 25–27 febbraio 1991), a cura di Houbert Houben / Benedetto Vetere (Pubblicazioni del Dipartimento di Studi Storici dal Medioevo all'Età contemporanea 28, 1994), p. 317–352, at p. 320–328; Graham A. LOUD, *The Latin Church in Norman Italy* (2007) p. 486f.

43) *Quod tota Normandie cui maxime credendum est de hoc generaliter et sine aliqua contradictione et refertur et testatur* (V fol. 290r col. I).

44) V fol. 292v col. II; fol. 294r cols. I–II; fol. 294v cols. I–II; fol. 295r cols. I–II; fol. 296v cols. I–II; fol. 297r col. I; fol. 297v col. II; fol. 298r cols. I–II. Possessive determiners are used nine times in the Middle-French translation. *Chronique de Robert Viscart* (as n. 18) p. 279–281, 288–291.

45) In the first example, *Anonymus* explains how the Byzantines distrusted both the *Normannigenae* and the *tota Latina gens* (V fol. 296r col. II). On the same folio, he also speaks of the *Normanni* in contrast to *omne alii Latini*. In the third instance, *Anonymus* notes that Bari had never experienced Latin rule, while the name of the Normans was despised above all (*ante illa tempora Latine subiectionis ignaram super omnia Normanni nominis invidam*) (V fol. 294v col. II).