

reference to Thomas of Tolentino and the three brothers who were martyred with him at Tana in India in 1321.

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E. RANDOLPH DANIEL

Paulus de Praga

1413–71. Bohemia. Paulus de Praga was a Jewish scholar and encyclopaedist. He was the author of a number of texts including a didactic tract with a historical section. He was born in Prague, brought up in a Hussite family, and later converted to Catholicism. He studied in Prague, Vienna, Padua, and Bologna, where he received his doctorate in medicine. He lectured at universities in Prague and Kraków, from 1466 he was active at the court of the Czech king Georges of Poděbrady. There he was asked to write a guide on how to rule and learn from the past and from nature, written in Czech prose, which he named *Jiří Spravovna* (Rule book for George). He made the third book a universal chronicle (written in 1470, published on 1 January 1471). In its introduction the author characterizes the types of chronicles, tasks and sources of the chroniclers. History is divided into six ages; it begins with the Holy Trinity and the time before Creation and finishes with the events under Friedrich III. The work has survived in one 15th-century manuscript, Prague, Archiv Pražského hradu, Knihovna pražské metropolitní

kapituly, G 8, and in its copy of 1658 in Prague, Národní knihovna, XVII D 11).

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MARIE BLÁHOVÁ

Paumgartner, Peter

d. 1525. Germany. Son of a wealthy citizen of Wasserburg am Inn. Studied in Vienna and Italy, became professor of canon law in Ingolstadt in 1479 and rector of the university from 1490 (or possibly 1503). Ducal councillor and chancellor in Landshut from 1514.

Paumgartner is thought to be the author of a continuation of the *Bayerische Chronik* of Ulrich → Fuetrer covering the years till 1511, and written in German ca 1511–14. The continuation is quite different in tone from the original chronicle. For example, Paumgartner eschews the mixture of folk-tale and history which is so characteristic of Fuetrer, and which the 16th-century chronicler Johannes Aventin (1477–1534) criticised in his notes in the margins of the manuscript. Paumgartner's style is, rather, that of a sober report, based on his own observations and eyewitness accounts, official documents, and in two places legal deeds which he copies in whole. His main theme is the regency of Albrecht IV of Bavaria (1486–1506), with a cursory glance forwards to his successor Wilhelm IV. Close attention is also paid to the figure of the Landshut Duke Georg der Reiche and the events immediately following his death: the Landshut war of succession (1503–5), the subsequent reunion of the two halves of the duchy (Upper and Lower Bavaria) and the introduction of the principle of primogeniture by Albrecht IV in 1506. Paumgartner's decidedly critical view of

the person and politics of Georg is clearly recognisable, as is his support for Albrecht in the struggle for succession.

The principle witness is the late-15th or 16th-century codex Munich, BSB, cgm 565, from which other surviving manuscripts are copies.

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BARBARA SASSE

P'awstos Buzand

[Faustus of Byzantium]

ca 470. Armenia. Author of the *Buzandaran Patmut'iwnc'* (Epic Histories), which relates the history of Arsacid Armenia from ca 330 (the death of Trdat III) to the Roman/Persian partition of Armenia in 387. The identity of P'awstos is a mystery—the name Buzand, also given in places as Biwandac'i ("of Byzantium"), was taken by many medieval and modern scholars to indicate that P'awstos was a Greek, or an Armenian of Greece, who may have originally composed the history in Greek or Syriac in the 4th century, well before the Armenian script was invented. More recently, GARSOÏAN has argued convincingly in her own translation of the text that "Buzand" derives from the Parthian word *bozand*, a bard, or reciter of epic tales.

The *Buzandaran* is indeed strongly influenced by the epic oral traditions of Armenia, which were subsequently almost wiped out in favour of the Christian historiographical tradition. Despite the epic influence, the *Buzandaran* is a polemically Christian text, devoted to the struggles over the course of the 4th century to establish Christianity in Armenia. It serves as a counterbalance to the rapid conversion described by → Agat'angelos in his own *History*. Despite its lack of chronological clarity, and its confusion over the identity of the Roman emperor throughout the period, the text is an extremely important source for the history of the personalities, institutions, and geography of 4th-century Armenia.

The earliest complete manuscript of the *Buzandaran* is in Jerusalem, Ναός του αγίου Ιακώβου, ms. 341, dated to 1599. A fragment also survives in Venice, Biblioteca Mechitarista di San Lazzaro, ms. 673, dated to 1224.

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TARA L. ANDREWS

Pedro Afonso

[Pedro de Barcelos]

d.1354. Portugal. The Count of Barcelos in northern Portugal, he was an illegitimate son of King Dinis of Portugal, and a great grandson of → Alfonso X of Castile and León. He dedicated his mature years to intellectual work, composing the two most valued historical works of the time.

The *Livro de Linhagens do Conde D. Pedro* (Lineage Book of Count Pedro) is a compilation of lineage data from the previous → *Livros de Linhagens*, and a revised version of the Navarrese → *Liber regum* and the lost → *Crónica Portuguesa de Espanha e Portugal*. These sources are a mixture of family memories and fiction (mythical, legendary, traditional and epic materials). The text begins with a survey of the major lineages of the world, from Adam on, where the allusions to Arthurian legends (via → Geoffrey of Monmouth) are particularly noteworthy. The main Portuguese families are set in their Iberian context and the narrative is enriched by several appealing family myths, such as the origin narratives of *Dama Pé de Cabra* (the Goat Foot Lady) and *Dona Marinha* (the Sea Lady), as well as examples of shrewdness (adventures of King Ramiro while trying to rescue his wife from Muslim captivity) and heroic exploits, such as the feats of Rodrigo Forjaz, vassal of King Garcia of Galicia, against the Cid. This Lineage Book also conveys the epic deeds of the first Portuguese king, Afonso Henriques and of his preceptor, here named Soeiro Mendes, as well as other local heroes such as Gonçalo Mendes da Maia and battles such as Salado. The book exists only in a version of 228 fols. which incorporates two revisions. It was first compiled in 1340–4 and reworked in 1360–5 and 1380–3, this last time to praise the Pereira family. This work was very

that were not professed members of the monastic community. Yet it should be understood that, as at Montecassino and Mont St. Michel, much of the energy of these centres, and certainly the greatest examples of their skill, was concentrated on codices containing sacred texts. There are indications that there were in this period craftsmen (scribes, artists) engaged in the making of chronicles outside a monastic context, but there is very little evidence either of them as individuals or of the environment in which they worked. It cannot be assumed that a manuscript such as the so-called "Madrid Skylites" was completed in a monastic workshop, and indeed the scheme of illumination may serve as proof that it passed through the hands of secular professionals.

The monastic *scriptoria* continued to form a focus for the production of European chronicles between 1200 and 1400. A number of the early centres remained pre-eminent. Under its royal patrons, the abbey of St. Denis was recast as the custodian of the national historical record: it was not only the workshop of French historiography but its very voice, and the locus of a formal office of "Royal Historiographer". Within Britain, the abbey of St Albans was also regarded as a national source of authority: the chronicles compiled in its *scriptoria* were consulted by the crown and circulated throughout the monastic network. The scale of its output in the thirteenth century has no comparison: the work of → Roger Wendover, → John of Wallingford, → Matthew Paris and other unnamed compilers, must constitute the richest period of production for any clerical or secular centre (VAUGHAN; LEWIS). At the same time, "workshops" were now to be found beyond this hierarchy of abbeys: the compilation (and continuation) of a chronicle narrative, became the object of a wide variety of monastic and mendicant foundations in northern, central and southern Europe and each of them were engaged, albeit modestly, both in the intellectual and practical work of compilation.

Yet it was also in this period, in particular in the century after 1250, that the making of chronicles (or more particularly chronicle manuscripts) passed also into the growing number of secular workshops. Even the great monastic centres appear now to have interacted with secular professionals in the production of their manuscripts. The reproduction of the histories of Matthew Paris at St. Albans in the decades after his

death appears to have been a collaboration with a secular workshop within the vicinity of London; chronicle manuscripts bearing a Westminster provenance appear to have been completed in this period in the same workshop context (MORGAN & SANDLER; MORGAN). The growing interest in, and demand for, chronicles among secular clerical and lay patrons from the turn of the thirteenth century, made them an important, indeed, an essential element of workload of the secular workshop.

Of course, the connection between surviving manuscripts and specific workshops is rarely secure, but it possible to pinpoint a number of *ateliers* prominent in the production, or at least the completion of chronicles, particularly in the fourteenth and fifteenth centuries. The finest scribal and artistic work is associated with the workshops of Paris and, particularly in the fifteenth century, of Flanders. The Bruges workshop of Loyset Liédet (d. 1479) was responsible for many of the manuscripts of historical works which found the attention of Burgundian, and also, increasingly, English patrons (Legaré). There were many professional workshops in Paris and those connected with such illuminators as Jean Pucelle (d. 1351), the Master of Boucicault, the Master of Rohan and the Virgil Master all witnessed the production of chronicle manuscripts. Of particular importance was the workshop of Jean Fouquet (d. 1481) and, it would appear, his sons, from which emerged perhaps the finest redactions of the → *Grandes chroniques de France* (Paris, BnF, fr. 6465; INGLIS). Professional workshops in the cities of the Rhineland, and in the Swiss cities of Berne and Lucerne, also contributed to a tradition of illustrated chronicle that burgeoned in the second half of the fifteenth century.

The role of secular workshops appears less significant in late medieval England. A number of monastic *scriptoria* remained active, at least before 1450, although here, at Durham, St. Albans and Westminster, there is evidence that professional craftsmen were engaged both for scribal and artistic work (CLARK; MYNORS; PARKES; PIPER). Secular workshops certainly contributed to the wide transmission of the vernacular *Brut*, which may account for the greater frequency of fully developed illustrative schemes, as in, British Library, Royal 14 B V and VI (fourteenth century), Harley 1568 (fifteenth century).

See also. → Illuminators, → Illustration cycles.

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JAMES CLARK

World chronicles

1. Universal history; 2. Universal history in antiquity; 3. The Church Fathers; 4. Western Christian (a. Key works of the Latin tradition; b. Typology of Latin world chronicles; c. Vernacular world chronicles); 5. Byzantine and Eastern Christian world chronicles; 6. Jewish world chronicles; 7. Islamic world chronicles

1. Universal history

A World Chronicle or Universal Chronicle is an attempt to write a history of the world which is both chronologically and geographically as universal as the resources available to the chronicler allow. For medieval Christian, Jewish and Islamic chronicles, this generally means that they begin with the creation, cover ancient history in the forms in which it is received from the Old Testament and the epitomes of standard Greek and Roman historians, and then continue to the time of the author, often with a general focus on the author's own nation, town or community, but also with at least some awareness of broader contexts in world history. The principle of universality does not, however, mean that no process of selection of material occurs: the chronicler is usually working with a variety of sources and rarely includes all the information available from these. Indeed in some cases the point of a chronicle is precisely to reduce the vastness of world history to a skeleton which can be comprehended at a glance. Nor does universality necessarily mean that the chronicler is concerned to treat all periods of history with equal depth. A world chronicle can be a vast text which includes other text forms within it, or it can be a brief outline of history which may sometimes be included within a larger work. Some chronicles which are not really universal in their intention may be prefaced by such a brief sketch of world history, making the work into a pro-forma world chronicle. The form is therefore rather versatile.

The world chronicle represents a large group of chronicles with many hundreds of examples, and because of the dimensions which they can reach, world chronicles often rank among the best known works of medieval historical writing. As a result, there is sometimes a tendency for scholars to divide chronicles into universal and non-universal chronicles. However the

non-universal chronicles—they have been called “thematic chronicles” since they select those parts of history which fit some thematic focus—are such a diverse group that the category may not be terribly meaningful.

It is sometimes said that the world chronicle is the ideal or perfect form of the chronicle, the full form of the chronicle genre, with the implication that all other types of chronicles are curtailed variants of it. → Sicard of Cremona has often been cited in this context: *Cronicam, id est temporalem narrationem ab exordio mundi de temporibus et personis et gestis earum, non omnibus, sed que nobis et nunc ad exempli et cautele memoriam scripturarumque noticiam expedire videntur, in unum corpus coaugmentare satago, decerpta in serti fasciculum redigendo* (I have endeavoured to compile a chronicle, i.e. a chronological narration from the beginning of the world about the ages and the people and their deeds; not about all of them, but those which seem useful to us now as a cautionary reminder and as a written record, assembling it in one corpus by arranging the pieces concatenated in a bundle.) However in this passage Sicard is describing his own chronicle rather than defining the word “chronicle”, and there is no evidence that medieval writers generally felt non-universal chronicles to be incomplete. What is true is that the earliest Christian chronicles (→ Eusebius, → Jerome, Paulus → Orosius) were world chronicles, and that they had an immense influence on all medieval historical writing. On the other hand, the diversity of Christian historiography stands in continuity with the diversity of classical historiography, which speaks strongly against the theory that all chronicle forms are derived generically from the universal.

2. Universal history in antiquity

The roots of universal history are to be found in antiquity. The → Parian Marble, a Greek chronicle inscribed on a stone stele in the mid-third century BC, covers a period of some thirteen centuries, beginning with what at the time must have seemed the dimmest and most distant past. Historians in the classical period did not begin their histories with a creation myth, but by starting with legendary stories of the earliest heroes and pursuing political, military, religious, and literary history in an unbroken line from them to the author's own time, the marble falls clearly in

the category of a world history. Only a little later, → Eratosthenes (ca 285–ca 194 BC) became the first to compose a carefully researched chronology of Greek history from the Trojan war to Alexander—universal, again, in the sense that it runs from mythical beginnings to the present. The idea of a historian trying to deal with more than just one block of history, but to give the whole panorama of history in a single narrative, was therefore well established in the classical world.

3. The Church Fathers

The first Christian chroniclers clearly stood in this tradition. At the same time, they also drew on the Jewish tradition. In a sense, the historical books of the Hebrew Bible, if taken together, are a world chronicle: unlike the Classical Greek and Roman chronicles, the Bible offers a Creation story, and from there it traces an unbroken line from the earliest legendary history to recent and contemporary accounts. The desire for at least chronological if not geographical universality can be observed, not perhaps in the writers of the individual books and sections of the Old Testament, but certainly in the compilatory work of those who assembled the texts into a canon.

The pioneering Christian chroniclers of late antiquity therefore had several models before them. Their task was two-fold. First to reconcile the classical and Jewish traditions into a single narrative, and secondly to give this narrative a theoretical framework. It is sometimes said that world chronicles simply tell history, but do not interpret it. This is clearly not true for any Christian chronicle. The purpose of universal history is to show the shape of salvation history, the pattern of fall and redemption running through all the centuries of human life. It is this rather than any formal or generic discontinuity which distinguishes the histories of the Church Fathers from their precursors: a Christian chronicle is a kerygmatic statement.

The first Christian chronicles were written in Greek. The undisputed father of the tradition is → Julius Africanus, who composed his chronicle around AD 221. By combining the traditional Hellenistic approach to history, complete with the olympiad system of chronology, with Biblical history, for which he devised a new *Anno mundi* chronology (see → Chronology and chronometry), he produced the prototype of the Chris-

tian chronicle, with its linear succession from Creation to the Incarnation and beyond. The chronicle of → Hippolytus of Rome (ca AD 235) is only poorly transmitted, but it follows Julius Africanus closely, and introduces the rudiments of some of idea of structuring post-exilic history as a sequence of empires. In many ways the most innovative early Greek Christian chronicle was that of → Eusebius of Caesarea (ca AD 311). With its tabular use of parallel columns to show the relationships between events and thus interpret the patterns of history, it represented a giant leap forward in the presentation of history. This was translated into Latin and continued by → Jerome (ca AD 380), was continued by → Prosper (AD 433 and later), and became the single most profound influence on the development of the genre in the Early Middle Ages. Among the first to use it were → Sulpicius Severus (404 AD) and Paulus → Orosius, whose *History against the Pagans* (ca AD 415) is a world chronicle which in its very title expresses the idea that Christian world history is inherently proclamatory.

The key features of the Christian world chronicle, which would be valid throughout the Middle Ages, had therefore become firmly established by late antiquity. The chronicle begins with a divine act of creation and reflects a providential view of history throughout: history is the story of an active God. History is linear and the chronicle is arranged strictly chronologically. There is a sense of decline and decay as the world becomes older, but also a belief in redemption. Though individual events are not always evaluated, there is an underlying assumption that historical facts teach spiritual truths. The patterns of four empires and six ages can be used—but rarely both together—to divide history up into manageable section (see → Six Ages of the World and → Daniel's dream).

4. Western Christian

a. Key works of the Latin tradition

In the Latin West, the world chronicle tradition grew in popularity throughout the early Middle Ages, ultimately embracing several hundred works. It is certain that the examples of → Isidore of Seville (6th–7th century) and → Bede (7th–8th century) were decisive here: the sheer numbers of manuscripts of their chronicles attest their

influence, and closer study shows the specific dependency of later chroniclers on these masters running right through to the Humanist period. The following is a list of some of the more important works in this genre.

- 6th century:** → Cassiodorus, → Fulgentius, → Gregory of Tours, → John of Biclar, → Jordanes
- 7th century:** → Fredegar, → Isidore
- 8th century:** → Bede, → *Chronicon universale usque ad annum 741*, → *Historia Brittonum*
- 9th century:** → Ado of Vienne, → Claudius of Turin, → Frechulf of Lisieux
- 10th century:** → Benedict of St. Andrea
- 11th century:** → Bernold of St. Blasien, → *Chronicon Suevicum universale*, → *Chronicon Vedastinum*, → *Chronicon Wirzburgense*, → Lambert of Hersfeld, → Marianus Scotus
- 12th century:** → *Chronicon anonymi ab orbe condito usque ad annum 1161*, → *Cronica imperfecta*, → *Chronicon S. Maxentii*, → *Covenstry Chronicle*, → Frutolf von Michelsberg, → Florenz von Wevelinghoven, → Gottfried of Viterbo, Ps-Guillaume → Godel, → Guido de Bazochis, → Heimo von Bamberg, → Honorius Augustodunensis, → Hugh of St. Victor, → Lambert of St. Omer, → Nicolaus of Amiens, → Otto of Freising, → Ralph Niger, → Romuald of Salerno, → Sigebert of Gembloux
- 13th century:** → Adam of Clermont, → Alberich of Troisfontaines, → Baudouin of Ninove, → Albert of Stade, → *Chronicon universale anonymi Laudunensis*, → *Chronicon Turonense magnum*, → *Chronica universalis Turicensis*, → *Flores temporum*, → Gerald Frachet, → Gervase of Tilbury, → Girardus de Arvernia, → Guillaume de Nangis, → Hélinand of Froidmont, Rodrigo → Jiménez de Rada, → John of Wallingford, → Johannes of Thilrode, → Königsberg World Chronicle, → Lucas of Tuy, → Matthew Paris, → Robert of St. Marianus in Auxerre, → Roger of Wendover, Thomas → Sprott, → Vincent of Beauvais
- 14th century:** → *Chronicon Cadomensis anonymi*, → *Chronicon Kemperlegiensis abbatiae S. Crucis*, Giovanni → Colonna, Landolfo → Colonna, → Henry of Herford, Ranulf → Higden, Gonzalode → Hinojosa, → Iohannes Elemosina, → Iohannes de Utino, → James of Acqui, → Johannes von Winterthur, → John of Mailly, → John of St. Victor, Fritsche → Klosener, → Levold of Northof, → Paulinus

of Venice, → Peter of Herentals, → Radulphus de Marham, → Siegfried of Ballhausen

15th century: → Antoninus of Florence, Johannes → Brando, → *Chronicon mundi Salisburgense*, → Chronicon Tielense, → *Chronicon universale in Utrecht, UB, 737*, Dietrich → Engelhus, → *Eulogium historiarum sive temporis*, Giacomo Filippo → Foresti, → Giles de Roye, Person → Gobelin, → *Kölner Weltchronik*, Leonhard → Heff, Hermann → Korner, Johannes → Naclerus, Matteo → Palmieri, Theodericus Franconi → Pauli, Pietro → Ransanus, Werner → Rolevinck, Johannes → Rothe, Marcantonio Coccio → Sabellico, Hartmann → Schedel, → Sozomeno of Pistoia

This list contains only a selection of the most important items and could easily be extended. Completely omitted from the list are on the one hand works which are only universal in a pro-forma way, such as monastic annals or town chronicles which are prefaced with the briefest sketch of history from creation, but do not really have the ethos of a universal history; and on the other hand works which feel like world chronicles in their style and ambitiousness, but do not cover the whole span of history. Examples of the latter phenomenon might be the *Historia scholastica* of → Peter Comestor or Nicholas → Trevet's *Historia ab origine mundi ad Christum natum*, which cover Old Testament history, or the many chronicles which start from the incarnation and work forwards, like → Benedict of St. Andrea, → Regino of Prüm or → Hugh of Flavigny. Chronicles of Popes and Emperors are often very like partial world chronicles. Indeed, → Martin of Opava is believed to have understood his *Chronicon pontificum et imperatorum* as a continuation of Peter Comestor, and taken together they form a world chronicle in the fullest sense.

b. Typology of Latin world chronicles

Even without considering borderline and hybrid forms, the world chronicles are a most diverse group of texts. The most productive categories for ordering them by form are probably those worked out by ANNA-DOROTHEE VON DEN BRINCKEN, who identified the characteristics of three types of world chronicle, to which most of the texts in the tradition can at least tendentially

be assigned: the *series temporum*, the *mare historiarum* and the *imago mundi*. These categories were developed specifically with the Latin tradition in mind, but often they are transferable to other cultural settings.

Type 1: *series temporum* (sequence of dates). The term is drawn from Isidore's definition: *Chronica Graece dicitur quae Latine temporum series appellatur*. Modelled by Eusebius-Jerome, Isidore and Bede, these were the dominant type in the 4th to 11th centuries. These works are focussed strongly on chronology, are generally annalistic in style, and tend simply to note facts without evaluating them. Marianus Scotus has been cited as a good example of this kind of chronicle.

Type 2: *mare historiarum* (sea of histories). The tag is taken from the title of the work by Giovanni Colonna, where the metaphor of the sea expresses the vast expanse of historical lore. In keeping with the classical sense of *historia*, these works are much more strongly narrative than the *series temporum* type, and far more likely to draw moral lessons from the stories they tell. Early examples might be Orosius, Fulgentius and Gregory of Tours, but it is only in the 9th century with Ado and Frechulf that a stronger tradition begins to emerge.

Type 3: *imago mundi* (mirror of the world). Named after the *Imago mundi* of Honorius Augustodunensis, this group is encyclopaedic, and seeks to amass all available historical knowledge, often integrating this with other types of knowledge: Honorius' work is in three books dealing with geography, chronology and history respectively, and it is this combination which makes his work encyclopaedic. The chronicle section of Isidore's *Origines* would be a good example of this, as are the chronological lists in Hugh of St. Victor or Lambert of St. Omer.

VON DEN BRINCKEN is careful to note that her categories are not to be understood as strictly segregated groups of texts, since many of the most important medieval world chronicles show elements of more than one of these approaches.

c. Vernacular world chronicles

Vernacular world chronicles begin to appear very tentatively from the 11th century (the Middle Irish → *Sex Aetates Mundi*, the German → *Anno-lied*), and are observable in significant numbers from the 13th.

German has a particularly strong tradition, beginning with the great verse *Weltchroniken* of

the 13th century (→ Rudolf von Ems, → *Christherre-Chronik*, → Jans der Enikel) but also prose works like the → *Sächsische Weltchronik*, then in the 14th century → Heinrich von München, → Detmar von Lübeck and the → *Konstanzer Weltchronik*, and continuing through to a new flourishing especially in Switzerland in the 15th century: Hermen → Bote, the → *Königshofen-Justinger-Chronik*, the → *Rapperswiler Chronik*, the → *St. Galler Weltchronik*, → Wilhelm von Velde, and the German version of Hartmann → Schedel. Important works in Dutch are those by → Jacob van Maerlant (13th century) and the → Heraut Beyeren (15th century).

In English the important world chronicles all belong to the 15th century: the *Abbreuiacion of Cronicles* by John → Capgrave, the → *Fructus temporum*, → *A Tretis Compiled out of Diverse Cronicles*, the Scots → *Sex Werkdays and Agis* and the chronicle of → Andrew of Wyntoun. There are also genealogical chronicles like *Pickering's Chronicle* which have a universal element (see → Genealogical Chronicles in English and Latin), and there are a number of English translations of Latin world chronicles, most notably John → Trevisa's translation of Higden (fourteenth century), and versions of Trevet and Peter of Poitier. The 14th-century Middle English → *Cursor mundi* is in essence a world chronicle, as its title suggests, but it stops at the Incarnation.

In French the first world chronicles appear in the 14th century with → Jean de Noyal, → Jean d'Outremeuse and → Gilles le Bel, and in the 15th century Jean → Mansel, Jean → Castel, the → *Chronique anonyme universelle à la mort de Charles VII* and the → *Chronique universelle jusqu'en 1461*. The first in the Iberian languages is the Castilian → *General estoria* (13th century). The Catalan → *Flos mundi* and other → Catalan universal chronicles were written in the 15th. Universal chronicles in Czech include works by → Beneš of Hořovice and → Paulus de Praga, both 15th century.

5. Byzantine and Eastern Christian world chronicles

Eusebius was not popular in the Greek world, perhaps because his work was too complicated to copy accurately, but also because the Eastern Church disliked his rejection of chiliasm. As a result, the Greek world chronicles of the sub-

sequent centuries showed little influence from Eusebius' advances, and instead stood in a stronger continuity with the pre-Christian tradition. These works, which are often transmitted only in fragments, include Publius Herennius → Dexippus (third century, Greece); → Anianus of Alexandria and → Panodorus (5th century) and → Hesychius of Miletus and → Hippolytus of Thebes (6th century or later). From the 7th century onwards, more substantial texts survive.

7th century: → Ioannes of Nikiu, → *Chronicon Paschale*

9th century: → *Ekloge historion*, → Georgios synkellos

10th century: → *Chronographicon syntomon*, *Megas chronographos* (see → Brachéa Chroniká), → Pseudo-Symeon, → Peter of Alexandria, → Symeon magistros & logothete

12th century: Michael → Glykas, Konstantinos → Manasses, Ioannes → Zonaras

13th century: Theodorus → Skoutariotes

14th century: → Joel historicus

15th century: → Doukas

In the context of the Byzantine tradition, key works of the Slavia Orthodoxa should be mentioned, such as the → *Bulgarian chronograph* and → Konstantin of Preslav.

World chronicles from other parts of the Eastern Christian world, include the → *Zuqnin Chronicle* (8th century, Syriac); → Agapius of Manbij (10th century, Arab Christian); → Michael the Great (12th century, Syriac); → Samuel Anec'i (12th century, Armenian), and → Gregory Bar 'Ebröyö and the → *Chronicle of 1234* (both 13th century, Syriac).

See also → Byzantine historiography and → Historiography of the Christian East.

6. Jewish world chronicles

As we have seen, the Hebrew Bible already contains the model for world history, and thus the prototype of a world chronicle which the earliest Christian chroniclers assiduously imitated was a Jewish text. It is therefore not surprising to find universal history also among medieval Jewish writers, and generally it is structured in the same way. However, there were relatively few Jewish chroniclers who attempted to cover the whole span of history in a single chronological narration. This

is no doubt partly because universal history did not have quite the same kerygmatic and apologetic importance for Jews that it had for Christians. In part it may also be explained by the fact that the Jewish community worked much more intensively with the Hebrew scriptures themselves, and had less need to have them paraphrased or translated. However, three quite different Jewish universal historians can be cited to show some of the possibilities.

The 14th-century Jewish scholar → Eleazar ben Asher ha-Levi of Germany was one who attempted a large-scale compilatory chronicle. Drawing on different sources it links Biblical history with the history of the Jewish diaspora. This is a providential history of the world and of the Jewish people, framed with the creation at the beginning and the coming of the Messiah at the end, showing history as a rounded whole.

In 15th-century Castile, → Yoseph ben Tzaddiq of Arevalo finished his book on the memory of the righteous with a final chapter tracing the history of the Jewish experience from Adam to 1487. Its focus is on the continuity of the tradition of Jewish scholarship, with the succession of teachers and students down through the centuries giving the history its meaning.

→ Abraham bar Hiyya of Barcelona, writing in Aragon in the 12th century, produced a world chronicle which was propagandistic in tone. Uniquely among Jewish writers he adopts the Christian patterns of six ages and four empires, but turning them against the Christian tradition to show the Jewish eschaton of Messianic bliss as the inevitable end of the historical process.

See also → Jewish historiography.

7. Islamic world chronicles

Like Christianity and Judaism, Islam has a view of history which is linear and providential, with a creative act of God at the beginning and end. Much of the material of early history is also shared, since the historical narratives of the Hebrew Bible are esteemed highly in Islam. Islamic world chronicles therefore have some similarities in structure to those of the other cultural groups discussed here. The following (ordered according to centuries AD—but see → Chronology and chronometry for Islamic dating) are some of the most interesting texts.

8th century: → Ibn Ishaq (Arabia), → Wahb ibn Munabbih (Yemen)

9th century: al- → Azraqī (Arabia), al- → Dinawari (Persia), al- → Tabarī (Persia), al- → Ya'qūbī (Mesopotamia)

10th century: → Firdawsī (Persia)

12th century: → Ibn al-'Athīr (Mesopotamia), → Ibn al-Jawzi (Mesopotamia), → Sibṭ ibn al-Jawzi (Mesopotamia, Syria)

13th century: al- → Baydawi (Persia), → Ibn al-Dawādārī (Syria)

15th century: → Hafiz-i Abru (Persia), → Mirkhwand (Persia)

See also → Islamic historiography.

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GRAEME DUNPHY

Wusterwitz, Engelbert

ca 1385–1433. Germany. Probably born in Brandenburg, he studied in Erfurt and Prague and worked for the bishop of Brandenburg before he became town scribe and syndic of Magdeburg (ca 1416) and later of Neustadt Brandenburg (ca 1425). During his time in Magdeburg he wrote a continuation of the → *Magdeburger Schöpenchronik*. His contribution covers the years 1411–21, is written in Low German and deals mainly with conflicts in the Mark of Brandenburg and their effects on Magdeburg. (For manuscripts cf. *Magdeburger Schöpenchronik*.)

He also wrote another chronicle, usually called *Märkische Chronik* or *Memoriale* or simply referred to as his notes (*Aufzeichnungen*). This chronicle is only extant in fragments quoted by 16th-century chroniclers (mainly Andreas Angelus and Peter Hafftiz). The surviving fragments cover the years 1391–1423. Here, he praises Frederick VI of Nuremberg as a saviour on his installment as Frederick I of Brandenburg in 1411, and criticizes the earlier margraves of mismanagement.

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CHRISTINE WATSON

Wykes, Thomas

1222–ca 1291. England. Augustinian canon at Osney Abbey, near Oxford, from 1282, previously rector of Caister St Edmunds, Norfolk. Author of a prose Latin chronicle of England from 1066–1289, notable for its independent section from 1258–78, which includes detailed coverage of the Barons' Wars from a royalist perspective, unusual for a monastic chronicler. Earlier sections appear to have shared a common source with the → *Osney*

Chronicle, although the precise relationship between these two chronicles is unclear. From 1278, Wykes abridges the Osney annals more directly, but may well have written this section of the Osney annals himself. He has a less institutional and local focus than many monastic chroniclers, reflecting his experience of life outside the cloister. This possibly included time in the service of Richard of Cornwall, in whose career Wykes shows a close interest. Nonetheless, he often employs biblical imagery: Edward I's coronation draws comparisons with King David, and the barons in 1258 are described from Psalm 2 as those who gathered *adversus dominum et regem suum christum* (against the Lord and his anointed king). However, Wykes does not see royalty as beyond criticism; he notes Henry III's extravagance with disapproval, and attacks Edward I's war in Gascony in 1273 as a waste of money. The chronicle survives in one manuscript (London, BL, Cotton Titus ms. A.xiv), copied ca 1300.

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ANDREA RUDDICK