

Multilingual Dynamics of Medieval Literature in Western Europe
Utrecht University
21–23 September 2022

All sessions take place in the Sweelinckzaal (Drift 21, 3512 BR Utrecht; entrance via Drift 27)

Day 1 (21st September)

13.15 *Arrival and coffee*

13.45 *Welcome*

Els Rose, Director of Utrecht Institute for Cultural Inquiry

14.00 *Multilingualism and Manuscripts I*

Chair: Bart Besamusca

Gwendolyne Knight (Stockholm University)

'Multilingual Magic in Medieval Europe'

Cécile de Morée (Radboud Universiteit, Nijmegen) & Timothée Prémat (Paris VIII)

'Franco-Dutch Multilingualism in the polyphonic Codex Reina (Italy, c.1400)'

Lisa Demets (Universiteit Gent)

'Gender and multilingual readership in late medieval Flanders'

15.30 *Coffee break*

16.00 *Multilingualism and Manuscripts II*

Chair: Natalia Petrovskaia

J.R. Mattison (RU Groningen)

'Making the Poet Multilingual: Alain Chartier's English Manuscripts'

Michael Lysander Angerer (University of Oxford)

'The Multilingual Dynamics of History in the Margins of MS Laud Misc. 636'

Dinner: Own arrangements (see 'Practical Information' sheet for restaurant suggestions)

Day 2 (22nd September)

9.15 *Arrival*

9.30 *Multilingual Literary Contexts I*

Chair: David Murray

Dirk Schoenaers (Universiteit Leiden)

'The View Upstream. The Latin and French Translations of Jan van Boendale's *Brabantsche Yeester*'

Rozanne Versendaal (Utrecht University)

'Linguistic Diversity in 16th Century Antwerp: An Exploratory Study of Multilingual Pirate Editions of the *Historia de Grisel y Mirabella*'

Janet van der Meulen (Vrije Universiteit Amsterdam)
'Dante Haunting France and the Low Countries: The *Commedia's*
Immediate Resonance in a French Dream Allegory (1319) and a Latin
Report (c. 1322) of Philip the Fair's Return from Hell'

11.00 *Coffee break*

11.30 *Multilingual Literary Contexts II*
Chair: Cécile de Morée

Natalia Petrovskaia (Utrecht University)
'Looking for Lost Stories in a Multilingual Context'
Jelmar Huguen (Utrecht University)
'Together Yet Apart: Missing Multilingualism in the Middle Dutch
Arthurian Tradition'

12.30 *Lunch*

14.00 *Multilingual Literary Contexts III*
Chair: Nike Stam

Érin Nic Coinnigh (NUI Galway)
'Code-switching in *Bethu Brigitte*: Preliminary Findings'
Dorota Mastěj, (Adam Mickiewicz University, Poznań)
'Polish-Latin Bilingualism in Religious Texts. Relationships between
Languages in Old Polish Preaching Texts'

15.00 *Coffee break*

15.30 *Historical Contexts of Multilingualism I*
Chair: Frank Brandsma

Teresa Barucci (Gonville and Caius College, Cambridge)
'Multilingualism and Vernacular Intrusions at the late medieval
University of Paris'
Jenneka Janzen (Utrecht University)
'Multilingual Monasteries: Vernacular Written Culture in the Cloisters of
Medieval Flanders'
Bart Besamusca (Utrecht University)
'Who Read What in Which Language(s) in Late-Medieval Ghent? The
Evidence of Book Ownership'

Time TBD *Conference Dinner*

Le Bibelot, Oudegracht 181, 3511 NE Utrecht

Day 3 (23rd September)

9.45 Arrival

10.00 *Historical Contexts of Multilingualism II*

Chair: Jelmar Hugén

Silvio Ruberto (Utrecht University) & Raniero Pirlo (Università di Bologna)

'Two Languages, One Janus-faced Discourse on Legitimation: Sicily's

Val Demone as Greek-Latin Contact Zone during the Norman Conquest'

David Murray (Utrecht University)

'The Crusades and Flemish Multilingualism: Home and Away?'

Giuseppe Perta (Università degli Studi Suor Orsola Benincasa di Napoli) &

Stefano Rapisarda (Università degli Studi di Catania)

'Multilingualism and Cross-cultural Encounters in the Order of St John'

11.30 Closing Discussion

Chair: Bart Besamusca

12.00 Lunch and departures

ABSTRACTS

Day 1: 21st September

Multilingualism and Manuscripts I

Gwendolyne Knight (Stockholm University)

'Multilingual Magic in Medieval Europe'

Scholarship on magic in the European Middle Ages has never lacked for interest in the language of magic. These studies, however, generally focus on magic terms within a given language – or, at most, equivalences between Latin and other European languages. This presentation, in contrast, will present a survey of multilingual magic, specifically discussing (1) in what ways we can talk about 'multilingual' magic (e.g. code-switching, multilingual manuscripts); (2) trends in the languages involved (is it always Latin or Greek and another European language?); and (3) nonsense words (should we still count this as 'multilingualism?'). This presentation will focus primarily on charms from early medieval England (where the matrix language is Old English); however, it will also consider the possibility of comparison between the English charm material with the slightly later medieval Irish charm corpus.

Cécile de Morée (Radboud Universiteit, Nijmegen) & Timothée Prémat (Paris VIII)

'Franco-Dutch Multilingualism in the polyphonic Codex Reina (Italy, c.1400)'

Research of music manuscripts has traditionally centered on important composers and skillful compositions. As a result, research has been dominated by certain periods and styles, including mainly French and Italian songs. The circulation of Dutch-texted pieces in manuscripts outside the Low Countries is usually left out of scope, partly because of their anonymity or lack of musical sophistication. We aim to fill this void by analyzing the position of Dutch in the multilingual (French, Italian, Dutch, Latin) polyphonic codex Reina (Italy, c.1400) from an interdisciplinary perspective, combining methods from codicology, linguistics, musicology, and cultural history.

We focus on two aspects: Dutch texts in polyphonic music culture outside the Low Countries, and the formally differing interactions of Germanic and Romance languages with music. We contend that the Dutch songs' innovative qualities lie not in their music, but in their use of language. This becomes particularly clear from the trilingual song 'En Ties, en Latim, en Romans', in which the combining of multiple languages with music results in a highly complex composition, requiring the highest literary and musical expertise.

Placing this repertoire in its cultural context, we hypothesize that it represents the work of a pioneering Franco-Flemish author-composer. The relevant manuscript layer was probably copied by a Franco-Flemish scribe in northern Italy – an important contact zone for both music and multilingualism. In the codex's courtly reception milieu, the Dutch-texted repertoire may have functioned as an artistic *literary* novelty, in agreement with the fashionable *musical* style of the collection's French and Italian songs.

Lisa Demets (Universiteit Gent)

'Gender and multilingual readership in late medieval Flanders'

The relationship between the literary patronage of women and the increasing popularity of vernacular literature has been well-studied in historical and literary research since the nineties. Of course, this image is more nuanced. It would be too simplistic to suggest that men were the only beneficiaries of Latin texts and that women were only interested in the vernacular. The language of literary patronage was not only influenced by gender, but also by the intersectionality of social status. Nevertheless, women's literary interests are often interpreted in a monolingual (either vernacular or Latin) way. In the last few decades, the in-depth analysis of book collections and libraries of individual women as well as female communities addressed the complex factors influencing women's individual and collective reading practices and literary patronage. This paper offers an in-depth quantitative and qualitative analysis of female book ownership from a multilingual perspective, not based on book lists, but on the extant manuscripts owned by female residents in the late medieval county of Flanders. It shows how a sufficient number of multilingual manuscripts can be attributed to female owner- and readership and tackles the multilingual reading practices of women both in religious as well as lay contexts. For instance, women destined from important burgher families in Bruges or Ghent frequently combined both vernaculars, Dutch and French often accompanied by Latin, in one manuscript, in particular in their highly personalized Books of Hours. Other multilingual utterances are often the result of cross-generational reading and rewriting practices within these female lay textual communities.

Multilingualism and Manuscripts II

J.R. Mattison (RU Groningen)

'Making the Poet Multilingual: Alain Chartier's English Manuscripts'

This paper examines how late medieval English readers adapted manuscripts to create new multilingual contexts. Focusing on manuscripts of Alain Chartier (c.1385–1430), I demonstrate the relationship between literature, geography, and multilingualism. Chartier was popular in his native France, but his works spread in England, both in the original French and Latin and in Middle English translations. Through a study of some extant manuscripts, I demonstrate that his Insular readers cultivated a multilingual, English understanding of the author. For instance, in one French manuscript, one later reader added three new English stanzas to Chartier's Belle dame sans mercy, extending the poem's moral lesson (BL, Royal MS 19 A III). In a manuscript of the English translation of the same poem, another reader paired the Belle dame with other Middle English poems translated from French (CUL, MS Ff.1.6). Here, the manuscript gestures at France and French through Middle English. Finally, new light on the owners of an English translation of Chartier's Quadrilogue invectif (University College, MS 85) situates the manuscript in a multilingual household. These adaptations reframe Chartier in terms of his later readers across the Channel; his English reception differs from his Continental one. Chartier's Frenchness can become English. These readers not only set Chartier within a specifically English context, but also argue for England's connections to a wider literary culture. This

examination of Chartier in England demonstrates a new understanding medieval multilingual literature: particular geographic contexts and particular readers condition perceptions and interpretations of an author's multilingualism. Attending to the reception milieu of manuscripts reveals how their changing contexts produce ideas about the relationship between language and literature.

Michael Lysander Angerer (University of Oxford)

'The Multilingual Dynamics of History in the Margins of MS Laud Misc. 636'

Medieval manuscripts offer a material space for what Orietta Da Rold and Mary Swan call 'linguistic contiguities'. As linguistic and historical contact zones, they reveal complex multilingual dynamics spanning centuries. A case in point is Oxford, Bodleian Library, MS Laud Misc. 636. It contains the Old English Peterborough Chronicle, with several Latin entries, continued in early Middle English to 1154. Then, in the late thirteenth century, the Anglo-Norman *Livre de Reis de Britannie* was added in the margins at the end. The *LRB* is marginalized in more than one sense: scholars of Old English seldom study Anglo-Norman and vice versa. This paper, however, argues that the *LRB* was deliberately placed next to the English chronicle, directly interacted with it, and came to assume its historical authority.

Within the multilingual culture of historiography at Peterborough Abbey, the *LRB* fulfilled a complementary function: localized English annals were supplemented by an Anglo-Norman history of the kings of Britain. These texts were read together, and in one instance the *LRB* was even corrected against the Old English text. But in a way, the manuscript became more symbolic than practical, itself emblematic of England's multilingual and multifaceted history. The *LRB*'s layout thus allowed it to appropriate the historical authority of the older text, and it subsequently served as exemplar and inspiration for two fourteenth-century Peterborough manuscripts. Attesting a resolutely multilingual understanding of history and culture, MS Laud Misc. 636 suggests a new way to chart the transfer of historical authority between prestige vernaculars across time.

Day 2: 22nd September

Multilingual Literary Contexts I

Dirk Schoenaers (Universiteit Leiden)

'The View Upstream. The Latin and French Translations of Jan van Boendale's *Brabantsche Yeester*'

When we think of translation in the Medieval Low Countries, the first examples that come to mind are the famous Middle Dutch adaptations of French epic literature: tales about Charlemagne, *Ferguut*, *Van den vos Reynaerde*... Other well-known examples include translations from Latin: the Liege Diatessaron, Jacob van Maerlant's Dutch rewritings of the *Speculum historiale*, Cantimpré's *De natura rerum* and Comestor's *Historia scolastica*. However, it is far less known that in the Low Countries, (literary) translation was also a two-way street: Maerlant's Middle Dutch *Martijn* poems were translated in Latin and French, a Latin version of Willem's dystopic animal tale was dedicated to a younger son of Count Guy of Dampierre, and several Latin versions were made of the mystical treatises of Jan van Ruusbroec. In this paper, I will direct my attention to the French and Latin

adaptations of Jan van Boendale's *Brabantsche yeesten* and its 15th-c. continuation. Even if it was uncommon for Dutch literary texts to be translated into French, Boendale's chronicle of the dukes of Brabant was the subject of several translations: at least two in French, and at least two in Latin. Each of these projects was the product of a very specific set of circumstances and holds valuable information about the transmission and reception of the Middle Dutch chronicle and Dutch literature in general. While we have long focused on translation into Dutch, I can confidently state that the view upstream is most certainly also worth our while.

Rozanne Versendaal (Utrecht University)

'Linguistic Diversity in 16th Century Antwerp: An Exploratory Study of Multilingual Pirate Editions of the *Historia de Grisel y Mirabella*'

In sixteenth-century Europe, many multilingual editions of originally Spanish picaresque novels were published to encourage second-language learning, especially French (for instance: *Lazarillo de Tormes*, *Cárcel de amor* and *Grisel y Mirabella*). Hence, these editions are all considered as 'didactic' works by current scholarship. However, several multilingual editions were printed and sold as 'pirate editions', without mentioning the publisher, author, intended reading public, date and place of publication. This questions the audiences, the functions and the role of these books in the context of a multilingual Europe. This paper will analyse one specific multilingual, pirate edition, the *Historia de Grisel y Mirabella* published simultaneously in French, Italian, Spanish and English (USTC 440473). This literary text was written by the Spanish author Juan de Flores in 1495 and clandestinely printed in Antwerp by Juan Latio around the year 1556. A bibliographical analysis of this book, which will include a search for hand-written annotations and user's traces that can highlight the functions of this multilingual edition, will not only serve as a starting point for further research into these hitherto neglected category of multilingual books, but will also provide insight into commercial strategies of printers and publishers, reception milieux and the dynamics of linguistic frontiers.

Janet van der Meulen (Vrije Universiteit Amsterdam)

'Dante Haunting France and the Low Countries: The *Commedia*'s Immediate Resonance in a French Dream Allegory (1319) and a Latin Report (c. 1322) of Philip the Fair's Return from Hell'

This paper will challenge the *communis opinio* that Dante's choice to write his *Commedia* in his mother tongue was an obstacle to its diffusion outside Italy, and that his Italian satire needed Chaucer and De Pizan to cross the Alps, two generations after its completion (before 1321). I will first briefly introduce a neglected Old French dream allegory, written in 1319. This poem (discussed elsewhere in more detail) is a political pamphlet contrasting the rebellious Count of Flanders with, among others, the exemplary French king's brother Charles de Valois and the latter's son-in-law, Count William I of Hainaut and Holland. I will argue that this French *dit* offers an anti-imperial alternative to Dante's highest heaven, where an empty throne is waiting for emperor Henry VII of Luxemburg, and provides unmistakable evidence of how the *Commedia* – probably released as a sequel – immediately struck home at the courts of the prime targets of Dante's satire. The main

focus in this paper will be on a Latin source, written in Holland (c. 1322). It recalls a necromancy session at the royal court in Paris, hitherto overlooked by specialists in medieval magic: King Philip V hopes to find out whether his late father Philip IV (†1314) had indeed ended up in hell. Philip V's biographer vaguely referred to such an event but lost the trace of the source. This account, with intriguing reminiscences of lines in Dante's *Inferno*, is another demonstration of how much the Italian's terrifying prophecies impacted his enemies in both France and the Low Countries.

Multilingual Literary Contexts II

Natalia Petrovskaia (Utrecht University)

'Looking for Lost Stories in a Multilingual Context'

Medieval narratives sometimes include tantalising references to characters, episodes, and works that do not appear to have survived to the present day. Tempting though it is to speculate on the possible nature of such works the references are usually dismissed with, at most, a note, since they appear impossible to reconstruct. In the case of literatures where the surviving corpus appears to be but a small fraction of what once existed, such as medieval Welsh, this is a particularly poignant problem. The present paper will suggest that in some cases at least we might be able to glean some insights into such possible lost tales by casting our net broader and cross-referencing the sparse information provided in our Welsh sources within a broader Western European context. This avenue is particularly promising in a multilingual and multicultural tradition of the Arthurian legend, where lines of transmission are sometimes traceable with a degree of certainty. As a case study, the paper will explore a reference to what appears to be a lost Arthurian episode made in the medieval Welsh Arthurian narrative *Peredur vab Efracw* 'Peredur son of Efracw' (perhaps 12th- or 13th-century in date), bringing in evidence from Geoffrey's *Vita Merlini* as well as later Anglophone and Francophone narratives to suggest some ways in which the lost story might be reconstructed.

Jelmar Hugon (Utrecht University)

'Together Yet Apart: Missing Multilingualism in the Middle Dutch Arthurian Tradition'

The earliest studies outlying the influence and importance of the French literary tradition on the literature of the medieval Low Countries placed particular emphasis on the Arthurian genre. A substantial part of the Middle Dutch Arthurian texts are translations of well-known French romances and an even greater amount of texts contains intertextual allusions to French works. Conversely, one of the most prominent French Arthurian romances, Chrétien's *Perceval*, was written in Flanders at the court of Philip I. But as more research was done on the relations between French and Dutch literature, a somewhat different side of the Middle Dutch Arthurian corpus became apparent, since despite these French influences and contacts the Dutch texts themselves contained hardly any multilingual elements and were only transmitted in monolingual manuscripts. How can this dichotomy be explained? Is it simply the case that bilingual authors would write Dutch texts for a monolingual audience without access to French works, or is there a different, more favorable explanation imaginable?

In my paper I will tackle this issue, suggesting that the answer to this question lies in the open shared cultural space that occupied the border regions of the southern Low Countries and northern France, in which both French and Dutch literature were produced and enjoyed by a varied group of people, both monolingual and bilingual. To support this claim, I will look closer at the French dimensions of the Dutch Arthurian tradition and the multilingual literary circuit of medieval Flanders during the 13th century, whilst also taking valuable insights from a comparative analysis of the multilingual context of German and English Arthuriana.

Multilingual Literary Contexts III

Érin Nic Coinnigh (NUI Galway)

'Code-switching in *Bethu Brigte*: Preliminary Findings'

My research aims to establish the functional and syntactic reasons underlying code-switching between Latin and Old Irish in *Bethu Brigte* (hereafter *BB*), the ninth-century Old Irish Life of St. Brigit. Barbara Bullock and Almeida Jacqueline Toribio in *The Cambridge Handbook of Linguistic Code-Switching* define "code-switching" as "the alternating use of two languages in the same stretch of discourse by a bilingual speaker." Code-switching has recently become a sustained focus in modern language study, yet much remains to be done on multilingualism in medieval texts. Recent research on medieval code-switching has primarily explored glosses and commentaries, such as the works of Nike Stam, Tom ter Horst, and my supervisor, Jacopo Bisagni. The types of code-switching occurring in short, condensed texts such as glosses differ substantially from those found in long-form narrative, on which no extensive work has been done in Old Irish. My work addresses challenges and offers initial strategies for applying code-switching analysis to medieval narratives. I use *BB* as a 'test case' to assess the strengths and weaknesses of applying existing code-switching frameworks, in particular Pieter Muysken's typology of code-mixing (2000) and the Matrix Language Frame model of Carol Myers-Scotton (1993), to Old Irish-Latin narratives like *BB*. My proposed paper will discuss preliminary findings of my PhD on code-switching in *BB*, with examples of particularly striking multilingual grammatical constructions that highlight the complexity of its language. These examples serve to illustrate that code-switching in *BB* can offer insights into the broader multilingual culture of the Irish medieval ecclesiastical milieu.

Dorota Mastej, (Adam Mickiewicz University, Poznań)

'Polish-Latin Bilingualism in Religious Texts. Relationships between Languages in Old Polish Preaching Texts'

Latin-vernacular bilingualism in the Polish Middle Ages has only recently attracted the attention of historical linguists. One of the reasons why little progress has been made in this area is the fact that very few Polish-Latin medieval texts have been preserved, thus offering little material for analyses. Most of the available literature is based on the oldest collection of Polish-Latin sermons, *The Holy Cross Sermons*, and the so-called *Augustinians' sermons*. Both manuscripts represent different types of bilingualism and until recently have been considered as unique, isolated examples of a deep relationship between Polish and Latin.

However, recent research shows that some examples of diverse relationships between the two languages – precious traces of multilingual practices in the Polish Middle Ages – are preserved in numerous sparse manuscripts containing Latin sermons or (broader) religious texts.

The aim of the paper is to present the panorama of Polish-Latin multilingualism in medieval preaching texts, covering such issues as code-switching, and other relations between languages on the example of a few sermon collections, and ultimately to offer an insight into the fundamentally bilingual nature of medieval preaching and the literary artefacts of that time in medieval Poland, as well as to ask the question about the role of bilingualism in the process of creating medieval texts.

Historical Contexts of Multilingualism I

Teresa Barucci (Gonville and Caius College, Cambridge)

‘Multilingualism and Vernacular Intrusions at the late medieval University of Paris’

The medieval University of Paris was a distinctive linguistic space where Latin, the *lingua franca* of academic instruction, coexisted with an array of vernacular languages and dialectal variants from all over Europe. However, the multilingual character of the university has been overall disregarded in the scholarship. My paper will analyse a particular expression of the multilingual character of the university – the vernacular ‘intrusions’ (in German, French, Italian, and other languages) which can be found in the extant fifteenth-century books of the proctors of the Parisian *nationes*. The intrusions are very diverse, including comments on contemporary political events, remarks in praise of the country of origin of the different scholars, and moral or satirical poems. The interaction of the intrusions with one another as well as with the rest of the books, which are formal and otherwise entirely in Latin administrative documents, is especially interesting to observe. My paper claims that the multilingual vernacular intrusions in the books were the result of a deliberate communicative choice on the part of the scholars. More specifically, the paper will argue that the intrusions (i) conveyed a particular aspect of the social identity of the given scholar, articulating ideas about geographical origin, linguistic identity, and group identification; (ii) reinforced sentiments of belonging among the scholars who shared the same geographical origin; and (iii) conveyed messages pertaining to a variety of questions of public interest to the rest of the readers.

Jenneka Janzen (Utrecht University)

‘Multilingual Monasteries: Vernacular Written Culture in the Cloisters of Medieval Flanders’

As elsewhere in medieval Europe, Latin overwhelmingly dominated the libraries of Flemish monasteries. There is, however, some evidence of vernacular (Middle Dutch and French) written culture in the late-medieval literary collections of the traditional Orders. Using data collected for the Multilingual Literary Dynamics of Medieval Flanders project concerning the milieu, genre and provenance of surviving medieval manuscripts, this paper sketches a broad profile of vernacular literature in Flemish monasteries. It further explores the regional, gendered and (potentially) Order-related dynamics of reading in the vernacular. Finally, examining specific monastic manuscripts in Flemish collections, it addresses when,

and for what purposes, choir monks and nuns chose to write and read in their own native tongues over the omnipresent Latin of the Church to which they were dedicated.

Bart Besamusca (Utrecht University)

'Who Read What in Which Language(s) in Late-Medieval Ghent? The Evidence of Book Ownership'

In this paper, I focus on the individuals and communities involved in collecting manuscripts in Ghent, which was one of the most important cities of medieval Flanders. My research makes use of a large database which stores data on Ghent manuscripts and Albert Derolez' *Corpus Catalogorum Belgii*. The codices, which contain Latin, French and Dutch texts, were owned by members of the Flemish court, patrician households, the city administration, convents, fraternities and individuals. My analysis will shed light on the highly dynamic manuscript culture of Ghent.

Day 3: 23rd September

Historical Contexts of Multilingualism II

Silvio Ruberto (Utrecht University) & Raniero Pirlo (Università di Bologna)

'Two Languages, One Janus-faced Discourse on Legitimation: Sicily's Val Demone as Greek-Latin Contact Zone during the Norman Conquest'

Historians have long deemed Norman Sicily as the example par excellence of medieval multilingualism. The axiomatic implication being that multilingualism in Norman Sicily corresponded to an ante litteram multicultural and 'tolerant' society, especially under King Roger II (r. 1130 – d. 1154) and Emperor Frederick II (r. 1198 – d. 1250). However, the use in court and administration of Greek and Arabic, next to Latin and Old French, does not just account for the coexistence of conquerors and conquered. It could also point to the calculated use of multilingualism to inform different discursive systems of political legitimation: one for the incoming Norman and Lombard elite, and many more aimed at the Muslim and Jewish commercial elite literate in Arabic and the local monastic elite literate in Greek, respectively. To this end, the best coordinates to study multilingual dynamics in Norman Sicily are far off from the lavish court of twelfth and early thirteenth century Palermo, where processes of acculturation and state-building were mostly downhill for the Hauteville and Hohenstaufen dynasties. We argue that the scrutiny of monastic privileges from the last decade of the eleventh century, which marked the shift from thirty years of military conquest to the comital period – significantly written both in Greek and Latin in the northeastern Val Demone region – can better our understanding of the interplay between multilingual dynamics and strategies of legitimation in Norman Sicily.

David Murray (Utrecht University)

'The Crusades and Flemish Multilingualism: Home and Away?'

The pivotal role played by the Flemish counts and nobility in the Crusades is well known, as is countesses Joanna and Marguerite's pride in being the daughters of the Latin Emperor Baldwin. How this identification with the act and ideology of Crusade translates into literary activity in Flanders is not always evident, and scholarship is yet to do justice to the complicated linguistic and geo-political geographies that form the background to this entanglement. This paper therefore argues for a reappraisal of Crusading literature and Flanders through the prism of two multilingual literary constellations. In the first, I consider three Flemish authors among the leaders of the infamous Fourth Crusade of 1204. Conon de Béthune, seneschal to the Latin emperor and poet, wrote two hugely influential Crusade songs, one of them transmitted in Occitan in Italy. Conon figures prominently in Henri de Valenciennes' vernacular history of 1204, composed at the behest of the Fleming Pierre de Douai. So too does Hugues de St-Pol, brother-in-law to Baldwin VIII of Flanders, who also wrote a Latin account of the capture of Constantinople. In the second, I turn to Crusade epics in both French and Middle Dutch written and/or circulating in Flanders itself later in the thirteenth century, and the quite different cultural networks these illumine. Together, these two literary moments offer a rich window into consequential multilingual scenes in Flemish literary history. Considering how different milieux responded to and engaged with Crusade and its legacy, I propose a new, dynamic and integrated vision of this key element of the literary heritage of Flanders.

Giuseppe Perta (Università degli Studi Suor Orsola Benincasa di Napoli) & Stefano Rapisarda (Università degli Studi di Catania)

'Multilingualism and Cross-cultural Encounters in the Order of St John'

The codices containing the Rule and the Statutes of the Order of St. John of Jerusalem were originally conceived in Latin or in French. These were "living texts", periodically updated. From the point of view of content, they were accompanied by non-legal texts. From a linguistic point of view, they were translated into the vernacular languages: German, Catalan, Castellan, and Italian. The multilingual production of the Hospitallers reflects their path and their evolution in the Euro-Mediterranean context. Born as a military order in the Frankish Outremer, the Order will establish its headquarters in Rhodes (1307-1522) where a number of *fratres* lived, maintaining some contacts with the domus of Western Europe. The Order of St. John was administratively divided into *langues* ('languages' /'tongues'), whose number, during the late Middle Ages, varied from six to eight: Provence (the Languedoc), Auvergne (central-eastern France), France, Italy, England, Germany (disappeared from the 1330s to 1422), and Spain (the whole Iberian peninsula, later divided in two entities: Aragon and Portugal-Castile). The distribution of the manuscripts carrying the Rule took place in an uneven manner, due to the different prestige and political weight of each language. Most of the manuscripts are in French, from which many manuscripts were translated to be understood by all knights. The multilingual reality of the Order can also be observed within the single manuscripts, where the linguistic intercultural influences that reflect the varied picture of the Mediterranean are evident. The paper proposal aims to show both historical causes and practical consequences (Perta) in the linguistic background of the Medieval and Early Modern Mediterranean (Rapisarda) of the Hospitallers; multilingual approach through a number of examples deriving from above all (but not limited to) Italian versions.