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## Abstract

**The War of Troy in Encyclopedic Literature: the Case of Lambert’s *Liber floridus*.**

 The presentation aims to analyze how the Trojan literary cycle is inserted in the encyclopedic genre in the 12th century. Specifically, it addresses the presence of this cycle in the great encyclopedia of Lambert of Saint-Omer entitled *Liber floridus*. Within the enormous amount of material contained in this work, we find a specific chapter dedicated to the Trojan War (‘*De excidio Troię*’; Ghent, University Library MS 92, f. 271v-278r). In it, Lambert delivers a summarized version of the work of Dares Phrygian in which he narrates the conflict between Greeks and Trojans, structured in 23 wars held between them, until the fall of the city and the dispersion of the survivors. At the end, the author traces a general account of the war as well as a description of the main protagonists of the confrontation: princes, warriors and relevant women of both sides.

The great literary cycles of the moment are not alien to the *Liber floridus*. In fact, in it we also see sections dedicated to Alexander the Great, King Arthur and King Apollonius of Tyre. And so it is legitimate to ask what is the role of the history of Troy in Lambert’s composition. In view of the general character of the work as a ‘metaphysical encyclopedia’, according to the interpretation of the specialist Albert Derolez, the Trojan War must be understood as an element of pagan origin integrated into the discourse of the History of Salvation (*Historia salutis*). The fall of Troy, famous city in the ancient world, was assumed by the Christian culture as a milestone in history of mankind, one more in the course towards the consummation of the world. Jay Rubenstein has shown how cities, in particular Jerusalem and Babylon, play a key role in Lambert’s eschatological (not apocalyptic) message in the context of the important events of his time: the victory of the first crusade. In this logic, Troy-city and Troy-historical landmark, is seen as one of the central facts of that same process.

In addition to the specific chapter on the war, the *Liber* is peppered with references to the city of Troy. In the first place, in the numerous universal chronologies of the work, where the fall of the city functions as a milestone for the account of time, and also becomes a central fact in the drama of human history, a sign of the instability of the world (*mutabilitas rerum*). In this way, Trojan history is put in relation to biblical and pagan events. In the chapter entitled ‘*De quinque famosis civitatibus*’ (absent in Ghent’s autograph manuscript but present, for example, in Paris, Bib. Nat. de France MS lat. 8865, f. 47r-v; and in Wolfenbüttel, Herzog-August-Bibliothek MS Gud. Lat. 1, f. 32v) Troy does not deserve an entry of its own, like Babylon of Mesopotamia, Babylon of Egypt, Ectabatana, Nineveh and Rome, but it is expressly mentioned as a forerunner of Rome, the most important city of the Western Christian world. Finally, Troy appears as a relevant place name in the great world map ‘*Hormista regnorum mundi*’ in the Paris manuscript (f. 62v). Since the original world map in the autograph manuscript of Ghent is lost, we can only speculate that Lambert has pointed out the location of Troy.

The Trojan cycle, thus, receives a particular treatment in Lambert of Saint-Omer’s encyclopedia, integrating this ancient heroic cycle of pagan origin into the History of Salvation. Lambert is quite open in this sense, since we don’t see in his work the censorship and hard reproaches that another contemporary encyclopedic writer, Honorius Augustodunensis, launched against Homer, whom he qualified as a necromancer and considered his works a collection of lies (*mendacia*). Therefore, it is necessary to go deeper into this opposition assumed by Christianity, according to Jean-Claude Schmitt, between Christianity-paganism / fable-history.