

**Patterns and Outliers:  
Late Antique Trojan Narratives in Medieval Manuscript Compilations**

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This paper investigates manuscripts that contain three late antique accounts of the Trojan War: the *De excidio Troiae historia* [The History of the Destruction of Troy] attributed to Dares of Phrygia, the *Ephemeridos belli Troiani* [The Diary of the Trojan War] attributed to Dictys of Crete and the anonymous *Excidium Troie* [The Destruction of Troy]. Little is known with any certainty about these three works; they were composed in unknown locations by unknown authors at some point between the fourth and sixth centuries CE. Found at the intersection of literature and history, narratives associated with Troy are usually studied in isolation or by means of textual comparison to similar narratives. But what if we take each manuscript compilation as a text in its own right, what does the materiality of the works tell us then? Are there any patterns of dissemination that are not discernible by looking at only one text? Is there more to discover with regard to interrelationships among texts when looking at collections of works instead of multiple copies of an individual work?

When the corpus of around three hundred manuscripts is examined, in some cases, it might look like the late antique accounts are bound with the rest of the works in a manuscript for practical purposes, such as the preservation of part of an earlier compilation. For example, Bamberg, Staatsbibliothek, Class. 31 is a composite manuscript of three different codicological units. The first unit contains Dares's *Historia*, the second Festus's *Breviarium rerum gestarum populi Romani* and the third Florus's *Epitome de Tito Livio*. Even though each part was produced on a separate occasion, it was clearly put together, possibly as early as the eleventh century, as an extended history of the Romans, who were linked to the Trojans.

Another interesting case is compilations that contain both Dares's *Historia* and Geoffrey of Monmouth's *Historia regum Britanniae*, which traces the origins of the British back to the Trojans. There are thirty surviving manuscripts that contain both texts, which make Geoffrey's *Historia* possibly the most associated text with Dares's *Historia*. However, neither Dictys's *Ephemeridos* nor the anonymous *Excidium Troie* appear together with Geoffrey's *Historia* in surviving witnesses.

By showcasing which texts are connected to the late antique Trojan narratives in medieval manuscript compilations, the paper argues that complete manuscript contents reveal that texts that circulate together display how narratives are transmitted and received.