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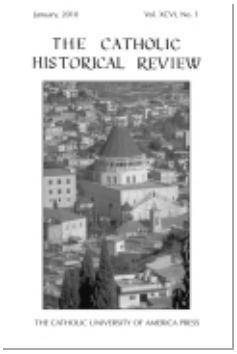
Saints in English Kalendars before A.D. 1100 (review)

E. Gordon Whatley



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Just as the PBW was finishing up with its Greek sources, it began to suspect that they were only the beginning. This expanded Byzantium would naturally require the expertise of more than just Byzantinists. Responding to that need, the British Academy hosted a colloquium in 2002 at which scholars from a variety of fields were asked to consider the limits of Byzantium as well as to identify non-Greek sources that could be used with the PBW database. This book is the result.

One thing is clear: the organizers of the colloquium (Judith Herrin and Michael Jeffreys) certainly knew how to pick their experts. It is difficult to imagine someone better to survey the western Latin sources for pilgrims and crusaders than Jonathan Riley-Smith. The same can be said for Peter Edbury with Near Eastern crusader sources, Michel Balard with Genoese sources, or Carole Hillenbrand with Arabic sources. Michael Angold's chapter on Venice is especially good, evaluating not only primary sources but also surveying major historiographical questions in Veneto-Byzantine relations such as the vexing chrysobull of 1182 (or was it 1184 or 1192?).

While different contributors approach their task differently, all of the chapters have certain elements in common. Each provides a brief historical background to the interface between Byzantium and its subject culture. Aside from those already mentioned, there are chapters on sources from south Italy and northwestern Europe, as well as Slavonic, Georgian, Armenian, and Syriac sources. There is also an excellent section on Jewish sources by Nicholas de Lange. After a description of the relevant primary sources and major secondary literature, each contributor then provides a handy and sometimes extensive bibliography of editions, manuscripts, and scholarship on the sources.

Whatever the original purpose of the colloquium, the resulting collection is an extremely handy resource for anyone interested in the medieval Mediterranean world. New students and seasoned researchers will find it equally useful.

Saint Louis University THOMAS F. MADDEN

Saints in English Kalendars before A.D. 1100. By Rebecca Rushforth. [Henry Bradshaw Society for the Editing of Rare Liturgical Texts, Vol. 117.] (Rochester, NY: Boydell & Brewer for the Henry Bradshaw Society. 2008. Pp. ix, 79. $70.00. ISBN 978-1-870-25223-2.)

Medievalists expect volumes in the Bradshaw Society series (now published by Boydell & Brewer) to contain newly edited medieval liturgical texts, such as missals, breviaries, litanies, and so on. The work reviewed here, however, is somewhat unusual in its purpose as a supplement and companion to an existing HBS edition, Francis Wormald's *English kalendars before A.D. 1100* (HBS 72, London, 1934). Wormald had promised an introduction, notes, and indices to follow in a subsequent volume, which never appeared. Rebecca

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Rushforth's welcome publication compensates in several ways. The core of the book is a set of twelve "synoptic tables," each table displaying in spreadsheet format the essential contents (not the precise wording) of all the entries for feast days in a given month from twenty-seven surviving calendars and calendar fragments of Anglo-Saxon provenance (Wormald printed only nineteen calendars). The twelve tables are preceded by a valuable introduction to Anglo-Saxon manuscript calendars in general; the Easter tables that often accompany them in the manuscripts; and the criteria for, and pitfalls of, dating and localizing manuscripts by means of saints' feasts and *computus* chronologies. Rushforth prefaces the tables with descriptions of individual calendars in their manuscript contexts and with up-to-date bibliographies of published scholarship, supplemented by her fresh inspections of many of the manuscripts.

The volume's considerable usefulness as a research tool is further enhanced by its large print format on A4 paper (210 mm × 297 mm) and by the addition of thirteen foldout sheets of A3 paper, containing the synoptic tables proper (between pp. 58 and 59, but not reflected in the LOC catalog citation). The two adjacent A3 sheets devoted to each month can be unfolded side by side to allow uninterrupted perusal of all the entries for the month as found in all twenty-seven manuscripts, arranged in columns across an expanse of 297 × 840 mm (approx. $11^1/_2$" × 30"). Anyone who has tried to research the observance of one or more saints' feast days in Anglo-Saxon England by thumbing laboriously through Wormald's nineteen separate calendars will appreciate the marvelous convenience of Rushforth's tables, with all their data on the feast days in Wormald's texts (plus those of eight additional calendars he omitted) and also her exhaustive "Index nominum," which greatly facilitates the tracking of individual saints among the calendars. The eight calendars omitted by or unknown to Wormald, but incorporated in Rushforth's tables, are from the following manuscripts: London, B.L. Egerton 3314; Munich, Hauptstaatsarchiv Raritäten-Selekt 108; Oxford, Bodleian Library Junius 27 (*S.C.* 5139); Paris, B.N. lat. 7299, 10062, and 10837; Regensburg-Hauzenstein, Gräflich Walderdorffsche Bibliothek (no number); and Rouen, Bibliothèque Municipale Y.6 (274).

Inevitably in a complex production of this sort there are slips and inconsistencies: for example, p. 2, "something of which a sense is necessary" must mean "some sense of which is necessary," and the reference in note 10 to "the table on p. 00" should refer to p. 17. Some readers will also find it peculiar that many saints' names in the tables are partially anglicized, preserving the Insular Latin spellings of the originals, but omitting their Latin genitive suffixes: for example, *Audomari* is rendered "Audomar" (not Omer), *Berhtini/Bertini* becomes "Berhtin" or "Bertin," and *Cuthberhti* becomes "Cuthberht." Some other saints' names, however, are completely anglicized in modern spelling: for example, *Mauricii/Mauritii* becomes "Maurice"; and we also encounter "Andrew," "Gregory," "Luke," "Mary," and "Matthew." However, the Archangel Michael (September 29) is rendered variously as "Michahel," "Micahel," and "Michael" (but "Michael" in column 7 of table IX

should be "Michahel"). A serious proofreading problem affects the entries for the Cross feast on September 14, which Rushforth renders in all twenty-seven calendars as "Exultation," rather than the expected "Exaltation." But of the calendars checked in Wormald's edition, only three actually have *Exultatio*; the rest have, more correctly, *Exaltatio*.

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Matilde e il tesoro dei Canossa: Tra castelli, monasteri e città. Edited by Arturo Calzona. (Cinisello Balsamo, Milan: Silvana Editoriale. 2008. Pp. 607. €35,00 paperback. ISBN 978-8-836-61168-3.)

Three exhibitions on Matilda of Canossa were held in 2008 in Mantua, in Reggio Emilia, and at the monastery of San Benedetto Polirone. The volume under review is the catalog for the Reggio Emilia show, and it exemplifies both the strengths and weaknesses of the current culture of exhibiting in Italy. The opportunity to engage a broad public audience in an exploration of the medieval past is salutary, of course, and one must applaud the public entities and corporate sponsors that make such encounters possible. It seems, however, that one model of engagement has overcome all others: the big, blockbuster exhibition. Some topics and themes are well adapted to this model, but others are merely smothered by it.

The Reggio Emilia show is a case in point. At the core of this exhibition was an interesting collection of sculptural fragments, mosaics, and liturgical objects from the cathedral of Reggio Emilia and parish churches in the region. Other pieces were sensibly added—chiefly manuscripts, tomb reliefs, and inscriptions—to illustrate the patronage of the countess Matilda. This relatively modest assemblage offered an opportunity to reflect upon local ecclesiastical cultures and assess the impact of a figure such as Matilda whose cultural horizons and contacts were so much broader. An important interpretive question surfaces in several of the contributions to this volume that could have given it real coherence: Was there a distinctive culture of "reform"? The mini-monograph (more than 150 pages) by Massimo Mussini on ecclesiastical architecture in the countryside argues that Matilda's support for the adoption of the common life as a tool of reform is evident in the forms of rural churches. The evidence here is too tenuous to sustain the claim, but the systematic overview of surviving structures is valuable. Giacomo Baroffio's contribution on medieval musical notation and the diffusion of a Roman style in the eleventh and twelfth centuries is also tantalizing, even if the connection to reform is more suggestive than solid. Three more methodologically acute essays on this issue are Giuseppa Z. Zanichelli's intelligent analysis of Matilda's manuscript patronage as supporting reform but also memorializing her lineage, Dorothy Glass's nuanced reading of the Genesis frieze on the façade of the cathedral of Modena as a local articulation of reform concerns, and Peter Cornelius Claussen's incisive survey of the very different architectural and sculptural