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**Review of: Sacha Stern, ed., *Calendars in the Making: The Origins of Calendars from the Roman Empire to the Later Middle Ages. (Time, Astronomy, and Calendars 10.)* Leiden: Brill, 2021.**

Remijsen, S.M.J.

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narrowly as members of the magnate class who often chose arms as a profession and were largely disenfranchised by the Ordinances of Justice (1293). He establishes a binary between these “strenuous” (militarily active) knights and the “mercantile and banking elites” who opted for commerce over warfare. Similarly, “chivalric ideology” is set up in stark opposition to the “civic ideology” of the leading members of the *popolo grasso*. Sposato does acknowledge the complexity of the situation and the flexibility of chivalric identity—for example, noting that members of the *popolo grasso* could on occasion embrace chivalric violence. Nevertheless, his model remains problematically tidy, especially the black-and-white distinction he draws between the “chivalric” and “civic” cultural communities. One wonders, for example, how Sposato’s model might account for a wealthy banker who enjoyed reading violent chivalric literature, or a magnate who simultaneously embraced honor violence and civic ideology. Unfortunately, the binary Sposato constructs between chivalric and civic spheres limits the kinds of questions he is able to ask about how these worlds intersected.

The book would also have benefited from greater engagement with gender studies and art history. Masculinity, as a theoretical concept, is left curiously underexamined, and deserves much more attention in a study of how men fashioned their identities as chivalric elites. As to visual culture: Sposato makes regular note of the paucity of “traditional” textual sources for his topic, making extensive use of imaginative literature in light of this dearth. And yet he does not do much with visual evidence, which seems like a missed opportunity. When images do make an appearance in the text, they are not interrogated critically as sources. More engagement with the art historical literature would also have enabled Sposato to further nuance the relationship between the chivalric and civic cultural communities—specifically, the ways they might have overlapped in practice. For example, Bronwen Wilson’s work on the *Dama del Vergiù* frescoes in Florence’s Palazzo Davizzi-Davanzati, a cycle focused on bloody chivalric violence and commissioned by a non-magnate family, would seem most germane to Sposato’s inquiry.

These issues aside, Sposato’s book makes a valuable contribution to the subjects of two important historiographical debates: the relationship between chivalry and violence and the protean nature of the magnate class in late medieval Florence. It should be of great interest to late medieval historians and literary scholars alike, especially those engaged in research on politics, class, violence, and self-fashioning. I would also like to commend Cornell University Press for its continued (and lonely) embrace of footnotes over endnotes, a choice that greatly increases the usability of the book as a scholarly resource.

DIANA BULLEN PRESCIUTTI, University of Essex

SACHA STERN, ed., *Calendars in the Making: The Origins of Calendars from the Roman Empire to the Later Middle Ages*. (Time, Astronomy, and Calendars 10.) Leiden: Brill, 2021. Pp. xv, 296; color and black-and-white figures. \$161. ISBN: 978-9-0044-5963-2. Table of contents available online at <https://brill.com/edcollbook/title/57576>. doi:10.1086/728176

The carefully edited volume *Calendars in the Making* results from Sacha Stern’s European Research Council project “Calendars in Late Antiquity and the Middle Ages: Standardization and Fixation.” Four essays were written by members of his team and present results of the project. Two additional contributions were written by participants in the project’s workshops and final conference. The volume has a wide scope. The titular “calendars” are to be understood in a broad sense: the book discusses different types of time reckoning schemes (including the seven-day week) and is as much concerned with new ways of representing calendars as with the origin of the schemes themselves. The volume covers, moreover, about 1,500 years and a variety of Eurasian cultural traditions. By bringing together studies on such

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different calendrical traditions, the book attempts, as Stern explains in the introduction, to make a statement about the often politically inspired creation of schemes to order time, emphasizing their man-made nature and demystifying the origin stories legitimizing them.

Every single chapter is an impressive piece of scholarship based on a detailed study of difficult primary sources. Three contributions (by Ilaria Bultrighini, Johannes Thomann, and Nadia Vidro) even contain an extensive source appendix. The careful manuscript analyses and the painstaking compilation process of source corpora for calendrical practices that are not always easy to identify suggest that enormous time was spent on the research for this book. The essays most relevant to a broad group of scholars are those by Bultrighini and Stern on the introduction of the seven-day week and by François de Blois on the origin of the Islamic calendar, as both schemes became important across territorial and cultural borders (and still are today). The former I will discuss below; the latter piece struck me (not an Arabist) as particularly lucid. De Blois examines the relation between the Syro-Babylonian calendar and the ancient luni-solar calendar of Mecca and argues that one can calculate the end of intercalation, i.e., the start of the strictly lunar Islamic calendar, on the basis of the equivalence between Syro-Babylonian and Arabic months. His calculated date for the beginning of the Islamic calendar, interestingly, coincides with the beginning of the Hijra Era, which would imply that the strictly lunar calendar and the new era were created together. The essay, therefore, has implications for the discussion on the start of this era, which was only named after the Hijra centuries later.

The other contributions are primarily of interest to specialists from within the authors' own fields. Bultrighini's essay on the *hemerologia* tables, which compare multiple calendars in use in the Roman Empire, and Immo Warntjes's essay on early medieval calendars, and in particular on the role of Irish scholarship before Bede, raise interesting questions on administrative practices and on knowledge exchange. Thomann's contribution on the Persian Jalali calendar and Vidro's discussion of the Jewish 247-year scheme for determining the type of year both give critical attention to the contexts in which these systems were actually used (only in astronomical and astrological contexts in the former case, whereas, in the latter case, non-specialists were more likely to use it).

The sixty-nine-pages-long opening essay by Bultrighini and Stern on the seven-day week is an outlier in a book about calendars (which the week arguably isn't). It carefully reviews large amounts of evidence for the Jewish, planetary, and Christian week from the Hebrew Bible until the sixth century CE in order to reevaluate the introduction of the seven-day week as a structure governing human activity. The authors' approach is very systematic: after reviewing a group of sources, they identify the century in which the features or the role of the week seem to change and discuss the significance of this century. This is very important research, as no one has looked at this systematically since F. H. Colson's *The Week* (1926), and so much more evidence has come to light since then. The authors' combined expertise in Jewish studies and ancient history, moreover, allows them to integrate the Hebrew, Greek, and Latin sources into one narrative.

Bultrighini and Stern convincingly argue that the planetary week was developed in Rome in the age of Augustus, inspired by the Jewish Sabbath. They are cautious not to assume, as the reviewer once did, that the Jewish seven-day cycle was continuous from the time of the diaspora but explore the possibility that the seven-day rhythm was originally counted differently in different communities. This is an interesting possibility, especially for the pre-Hellenistic Sabbath and the early phases of the planetary week. Both options (the continuous count as well as regional deviations) are difficult to prove, however, given the dearth of evidence for weekdays in combination with dates convertible to the Julian calendar before the first century BCE. The authors emphasize the absence of weekdays in dates as an indication that the week was not yet an important social reality. The day of the week is, however, superfluous in any dating formula, and therefore absent in many dating formulas even when it had become a

social reality. What one would like is a better picture of which specific activities were governed by a seven-day cycle, and whether these required communal synchronization. So clearly, there is scope for further elaboration of this topic. Also, chronologically the research could be extended, as Bultrighini and Stern's reconstruction of the development of the week ends fairly abruptly in the time of Constantine, despite their many references to later sources. As it stands, the study is a good opening essay for the book, but a short monograph would perhaps have done more justice to this important part of the ERC project. This, of course, only confirms how rich the material discussed in this book is. All authors and editors should be recommended for making this difficult material accessible to, and for illuminating the impact of various changes to calendrical systems for, a wider group of scholars.

SOFIE REMIJSEN, Universiteit van Amsterdam

JAROSLAV SVÁTEK, *Prier, combattre et voir le monde: Discours et récits de nobles voyageurs à la fin du Moyen Âge*. Rennes: Presses Universitaires de Rennes, 2021. Pp. 336. €25. ISBN: 978-2-7535-8258-3. doi:10.1086/728063

There are a handful of late medieval travelers that are as close as one can come to being household names from the Middle Ages, such as Marco Polo and Christopher Columbus. One can readily identify famous Jerusalem pilgrims from the fourteenth and fifteenth centuries as well, including Birgitta of Sweden, Margery Kempe, and Felix Fabri. And these are just European voyagers. The fourteenth-century Muslim globe-trotter Ibn Battuta is rightly celebrated for his journeys from Spain to Africa, India, and beyond. One might also add Zheng He to the mix, the Ming dynasty courtier whose unrivaled fleet of treasure ships sailed around southeast Asia and the Indian Ocean in the fifteenth century. But what about the names of Ogier d'Anglure, Nompars de Caumont, Guillebert de Lannoy, and Bertrandon de la Broquière?

In *Prier, combattre et voir le monde: Discours et récits de nobles voyageurs à la fin du Moyen Âge*, Jaroslav Svátek calls attention to these four fascinating but little known aristocratic French travelers from the late fourteenth and fifteenth centuries. He carefully contextualizes and analyzes d'Anglure's *Le Saint Voyage de Jherusalem* (which took place in 1395–96), de Caumont's *Les Voyages d'outremer* (from 1419–20), de Lannoy's *Les Voyages et ambassades* (mainly from 1421–23), and de la Broquière's *Le Voyage d'outremer* (from 1432–33). Through his insightful investigation of these genre-defying works of literature, Svátek opens the door to a wider discussion of the social dynamics and forms of discourse that shaped how these four French nobles went forth to “see the world” and left their accounts of those experiences.

As the title of the book suggests, “praying” and “fighting” formed key components of d'Anglure, de Caumont, de Lannoy, and de la Broquière's collective travels. After a thorough explication of his sources' provenance (the background of the authors, the manuscript traditions, and printed editions), Svátek first examines the forms of Christian piety and devotional practice that shaped their travels. To a greater or lesser extent, depending on the individual traveler, these French voyagers regarded themselves first and foremost as pilgrims. They visited Jerusalem but also other high-profile destinations like Constantinople and Compostela along with local shrines in cities such as Prague, where they venerated and collected holy relics, recounted miracle stories, and took the required steps to earn the indulgences associated with such sacred locales. The “discourse of pilgrimage,” as Svátek calls it, formed a unifying element in all four travel accounts.

The contours of these literary works, however, were not just delineated by pilgrimage in the traditional sense of travel for devotional purposes. Beyond their individual motives for traveling, Svátek also identifies a discourse of chivalry that served to structure the way these four