

of Chertsey Abbey as a large, influential ecclesiastical institution. Richard A. Leson explains how Western crusading literary and visual culture idealized metaphorical and real conflicts. Cynthia Hahn examines the relics brought to England from the Holy Land to appropriate its sanctity. Elizabeth Dospěl Williams outlines the types of textiles circulating in the medieval eastern Mediterranean and their influence on the iconography of the tiles. Eva R. Hoffman reviews portable artworks from the Holy Land as evidence of a shared Mediterranean artistic vocabulary. Sarah M. Guérin focuses on sumptuous ivory goods that arrived at the London court from trade ships. Scott Redford explores how elite English audiences of the crusading period might copy or own luxury goods from the eastern Mediterranean. Paroma Chatterjee provides perspective on Byzantine sculptural riches that informed the tiles' decoration. Together these essays emphasize the common visual language of elite culture that would have informed the English through the movement of people and materials in the twelfth and thirteenth centuries. The authors' diverse perspectives as Byzantine, Islamic, and European scholars add valuable depth to this story of the English tiles.

The last section of the book, "Objects in Focus," offers brief entries about thirteen related objects in a variety of media. The authors (Andrea Myers Achi, Sean Gilsdorf, Nina Masin-Moyer, Alicia Walker, A. L. McClanan, Meredith Fluke, Grace P. Morrissey, Eurydice S. Georganteli, and students from Boston College) present details and analysis that place each object into the broader culture of the crusading era. The overall contribution of this volume is to reinforce the history of the courtly context of exchange—which has been discussed previously more in relation to Italy, France, and Spain—between the eastern Mediterranean and the English setting of the Chertsey tiles. The book successfully works to "see the visual world of medieval England in a different way . . . [and] bear witness to English fascination with the events and objects of lands far away in the eastern Mediterranean" (Luyster, 32).

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JOANNA MACGUGAN, *Social Memory, Reputation and the Politics of Death in the Medieval Irish Lordship*. Dublin: Four Courts Press, 2023. Pp. 192; black-and-white figures. €55. ISBN: 978-1-8015-1090-5. doi:10.1086/733735

Sources for the history of the English lordship in Ireland have been extensively used by historians of medieval Ireland. It is therefore pleasing to see an emerging scholar approaching such well-known sources in fresh ways. Joanna MacGugan has used the surviving legal texts of the English lordship to analyze interactions between the Irish and English, focusing on social memory, reputation or *fama*, and the use of both written and oral sources of authority. This approach allows her to focus not so much on the workings of English law in colonial Ireland but on connections between people in local communities. Her stated aim is to uncover "how the nuances of cultural integration and everyday local politics influenced how truth moved" (13). This attention to shifting "truth" is another key theme, and she analyzes what she terms the malleability of *fama* in cases decided by local juries.

The book is divided into two parts with a substantial epilogue, each looking at a different set of legal documents. The first part examines the workings of the office of the coroner, with chapters devoted to different functions of that office: inquisitions; disputes over its jurisdiction; and coroners' inquests into unexpected deaths. The second part of the book focuses on the main criminal court, that of the justiciar, where all felony cases were heard. This part has four chapters all broadly focused on *fama*: social networks and families; patterns of capital punishment; social dynamics of royal pardons; and proving ethnicity in the court. The epilogue examines wills as another form of legal document that relied as much on the written word as oral culture.

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Historians working on medieval Irish history, especially on the history of the medieval English colony and its legal structures, face considerable difficulties because relatively little of the archive of medieval central government survives. This is due to destructive events over the centuries, culminating in a catastrophic fire in the Public Records Office during the Irish Civil War in 1922. Although heroic efforts are underway through the Virtual Treasury project (<https://virtualtreasury.ie/>) to collate as much replacement material as possible, all scholars must deal with the enormous losses of original archival material. The losses for the medieval courts in the English areas of Ireland are partially ameliorated by calendars and finding aids which were completed in the decades prior to the fire of 1922. The coverage of these calendars and other documents is strongest for the period between 1257 and 1344, which is also the high point of English colonial government in Ireland. This chronological range dictates the parameters of MacGugan's analysis, although she does examine the extant wills from fifteenth-century Dublin in the epilogue.

MacGugan identifies how local jurors effectively used both oral testimony and collective memory in the administration of legal processes, including trials for felonies, pardons for outlawry, and coroners' inquisitions. This oral culture at times reinforced written documents while at other times it undermined or circumvented legal outcomes. Although the truncated nature of the surviving sources makes definitive conclusions elusive, MacGugan has assembled significant evidence that the *fama* or reputation of an accused person was an important, if not the most important, factor in whether they were found guilty of felonies. She argues that rather than determining the "truth" of a crime, legal processes were used by local jurors and coroners to shape their communities, through ensuring that those considered worthy were protected, while those who threatened stability were punished with the full harshness of medieval law.

MacGugan analyzes how networks of patronage and kinship were used by those convicted of felonies for support in avoiding the full penalties of the law through the extensive use of pardons. People convicted in the Irish justiciar's court who had access to money or connections were able to pay for a pardon, which often then meant that they had to serve in the king's armies either in Ireland or in other English territories. This provided a revenue stream and manpower for the cash-strapped king, while also removing potentially disruptive people from local communities in Ireland. Gender is an aspect of this system which has been underexplored, as acknowledged by MacGugan. A small number of women's names appear in lists of those outlawed and those pardoned for felonies. Usually, these groups of people were connected through family ties and had been engaged in conflict with the English forces or communities. There is no other evidence that women took up arms or served in any military capacity, so these pardons almost certainly were for other offenses, probably those of maintaining or supporting armed men. Women's *fama* was also important in whether they were pardoned or convicted of felonies associated with gangs engaged in armed conflict. As MacGugan acknowledges, there is much more to be done in teasing out the gendered implications surrounding the way that *fama* worked in and around the medieval English lordship in Ireland.

MacGugan builds on the work of recent scholars, such as Sparky Booker, by concentrating on the subelite strata of English and Irish communities in the lordship. One of the strengths of *Social Memory, Reputation and the Politics of Death* is that MacGugan clearly explains the workings of the legal processes in the lordship. She also underpins her analysis of the sources with wide reading in the historiography of literacy, social memory, and reputation in medieval England and Europe. This breadth allows her to move beyond a binary of English versus Irish access to English law and explore how both groups interacted and used the law in everyday life a century or more after initial colonization. MacGugan's book is an important reminder that even well-known sources benefit from fresh analysis.

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