

riod of fundamental change when the practice of charitable denunciation in chapter gave way to a new inquisitorial model, a shift Lusset explains in terms of the influence of broader jurisprudential currents upon religious life.

Chapters 3 and 4 reconstruct the circumstances and motivations of individual criminals, drawing upon an impressive 1,266 cases to present a “typology” of crimes committed by professed religious (helpfully summarized in appendix 1). We learn that insubordination and physical assault were the most common infractions, followed by theft, forgery, arson, and sorcery, while, unsurprisingly, superiors were particularly vulnerable to accusations of favoritism and abuse of power. Lusset shines when reading individual cases against normative sources to reveal how particular kinds of violence undercut the ideals of regular life, even as monastic culture encouraged anxieties about certain crimes, which entailed the rejection of the core values of obedience, charity, chastity, and poverty. At the same time, she convincingly demonstrates that the secular world and its values shaped the rhetoric and reality of religious criminality; for instance, she emphasizes “the porosity of the cloister to the code of honor of medieval [lay] society” (220), as reflected in religious men’s possession of elite weaponry and deployment of the same insults used by secular counterparts. If criminal behavior was construed as a rejection of religious life, Lusset argues, the process of seeking pardon rhetorically “transformed the supplicant into a conforming religious” (220) once again, preparing the way for reconciliation and redemption.

The fifth chapter reconstructs the later medieval revision of the Benedictine Rule’s penitential prescriptions, highlighting the increased use of excommunication, imprisonment, and *pro culpa* transfers to other communities by all the major orders after 1200. To justify these changes, which for Lusset amount to a new penal system, monastic writers combined traditional monastic ideals of charity and forgiveness with a logic of criminal deterrence borrowed from contemporary canonists. If the evolving rhetoric of monastic criminality supported harsher punishments for offenders, however, many of the accused defended themselves and appealed their sentences with great canniness and creativity. In chapter 6, Lusset demonstrates how malefactors employed the discourse of grace and reconciliation to obtain papal letters of absolution, with which they used to pressure their superiors (who sought, in turn, to restrict such appeals to Rome).

Lusset’s mastery of the relevant modern scholarship is evident throughout, and she handles her often-terse medieval sources with great skill, attending not only to what they say but *how* they say it. Specialists familiar with many of her sources will appreciate her thoughtful explication of individual Latin terms and her ability to draw many different genres of monastic texts into conversation. To be sure, those who work on religious life pre-1100 may find that Lusset paints early medieval monastic culture with too-broad brushstrokes, while readers with an interest in gender will note some missed opportunities to engage more deeply with monastic constructions of masculinity and femininity. But the book’s strengths far outweigh any weaknesses. As a major intervention that greatly adds to our knowledge of monastic culture, criminality, and medieval law, it deserves a wide readership.

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ANNA MARCINIAK-KAJZER, *Archaeology of Medieval Knights’ Manor Houses in Poland*, trans. Sabina Siemaszko. Łódź and Cracow: Łódź University Press and Jagiellonian University Press, 2016. Paper. Pp. 207; 8 color and 16 black-and-white figures. \$45. ISBN: 978-83-233-3921-2.
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This book represents the first comprehensive volume on the medieval manorial residences of the Polish knightly class that is accessible to an international readership. These fortified

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complexes, often constructed on artificial mounds or mottes, have traditionally been regarded as the result of Western influence, appearing in Poland only from the second half of the thirteenth century and falling out of fashion in the early sixteenth century. Unlike the castles and early modern manor houses that have become iconic of Poland's architectural heritage, knightly residences, which are only visible in the landscapes as small-scale earthworks, if at all, have attracted less scholarly attention. *Archaeology of Medieval Knights' Manor Houses in Poland* is an abbreviated translation of Anna Marciniak-Kajzer's own *Średniowieczny dwór rycerski w Polsce* (2011), with similar subdivisions consisting of a preface, an introduction, a main section on the earthworks, structural remains, and associated artifacts of manor houses which takes up nearly half of the volume, followed by a detailed, descriptive reconstruction of their appearance and the lifestyle of their households, a concluding chapter which includes a discussion of similar structures in neighboring regions, and finally a double bibliography. The translation is generally good with the tone coming across as a little informal at times, while some archaeological terms do not directly translate into English (such as building and settlement "relics"; see, for example, the title of chapter 3), and the regular use of short paragraphs results in a disjointed narrative, particularly in the more descriptive chapters. The first bibliography effectively provides a catalog of published sites, a reduced version of the comprehensive gazetteer in *Średniowieczny dwór*, which accounts for the main difference between the two books, in addition to the inclusion of some updated material in *Manor Houses*. The photos and illustrations of sites and artifacts have been reproduced relatively well at a reduced scale, but disappointingly the map of sites from *Średniowieczny dwór* (map 1) linked to the gazetteer has not been included. Despite this, *Manor Houses* is an important synthesis that raises far more questions than it answers.

The introduction surveys the existing scholarly literature, particularly the pioneering work of Janina Kamińska and Leszek Kajzer, who established the archaeological study of fortified knightly residences in Poland. Subsequently, researchers have focused on topographic aspects and multiple functions encompassing the military, residential and symbolic; familiar themes in the study of medieval high-status residences. While 190 sites have been included in the gazetteer, representing published research, around five hundred are estimated to have existed within the territory of medieval Poland, and Marciniak-Kajzer's book is the first attempt at encompassing the full range of scholarship on the topic. Since there are few associated written sources, the study of knightly residences in Poland has been primarily archaeological, although the number of excavations has significantly decreased in recent years as the emphasis has shifted to rescue archaeology, while interdisciplinary studies have become more prominent. The largest chapter in the volume is a rich compendium presenting all the key features of these sites, drawing on a diverse range of case studies. It considers location and associated topography, the types and numbers of buildings within these complexes, their furnishings, and the broader range of artifacts linked to associated industrial and agricultural activities, as well as discarded dress accessories, weapons, and equestrian equipment. This is followed by a descriptive chapter, which is analytical in parts, but essentially reiterates and expands the observations in the previous chapter. The material traces are broadly framed as aspects of daily life, although the brief inclusion of foundation deposits at the end touches on ritual practices that were more socially prevalent and linked to building biographies.

The final chapter, which may have been more usefully labeled as a discussion, begins by summarizing the state of research in neighboring regions, particularly other parts of modern Poland including Silesia and Pomerania, as well as Germany, the Czech Republic, and Slovakia. Although these provide important comparative case studies, Marciniak-Kajzer finds it difficult to draw direct comparisons due to divergent national taxonomies and research traditions. The discussion that follows on from this contains many interesting and useful observations, and raises several important questions, but it rambles from one point to the next and would have benefitted from a more focused synthesis concerning chronology, topo-

graphic contexts, structural morphology, and artifact assemblages. The importance of absolute dating methods is emphasized, along with the inadequacy of existing archaeological chronologies which are primarily based on the relative dating of artifacts. There is an interesting correlation between the periods of excavation and the dates assigned to these sites, although little is concluded from this.

This book's principal achievement is to have made the phenomenon of Polish knightly residences more accessible. It provides a comprehensive review of the scholarly literature, drawing attention to the richness of the artifactual data as well as the complexity of the debates regarding the definitions and variety of this type of site. Archaeologists have traditionally focused on the motte-type residence, but other categories of manorial sites have yet to be investigated in as much detail, and some have only left ephemeral physical traces. Although Marciniak-Kajzer does not propose a cohesive new research paradigm, she makes a compelling case for the importance of radiometric dating, alongside a more detailed consideration of the broader manorial landscape, particularly the roles of topography and environmental resources, which are emphasized throughout the book. Marciniak-Kajzer's book will certainly enable the discussion on interregional comparisons of high-status residences to move forward and will contribute to furthering our understanding of the commonalities and complexities of medieval European societies.

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LOUIS MENDOLA, trans., *Frederick, Conrad & Manfred of Hohenstaufen, Kings of Sicily: The Chronicle of "Nicholas of Jamsilla", 1210–1258*. New York: Trinacria Editions, 2016. Paper. Pp. xxvi, 375; 19 black-and-white plates, 6 black-and-white figures, 14 maps, and 7 genealogical tables. \$36. ISBN: 978-1-943-63906-9. doi:10.1086/702722

This book is the first modern English translation of the Pseudo-Jamsilla, a Latin chronicle with a distinctly Ghibelline flavor that covers the period from Otto IV's invasion of the southern Italian *regno* in 1210 up until Manfred of Hohenstaufen's coronation in 1258. The chronicler provides, as Louis Mendola puts it, "a very concise, superficial synopsis" (2) of Emperor Frederick II's reign (d. 1250). The focus is the four-year regency exercised by Manfred on behalf of his nephew Conradin from 1254. The account is "rather undistinguished in its format and style" (9), yet Mendola's assessment, that no chronicle is "more significant in the study of the Kingdom of Sicily during the years immediately following the death of Frederick" (1), is certainly valid.

University-trained academics are likely to be frustrated by this volume, produced by a self-styled "polymath . . . scholar and popularizer" (vii). Mendola's approach is, to say the least, idiosyncratic. Obvious examples of his tendency to whimsy include the prologue (ix–xiii), a fictional reconstruction of an event mentioned in the chronicle, and epilogue (245–46), which would certainly be at home in a travelogue but seems out of place in a translation. More perturbing than the occasional eccentricity, however, is what is missing. The most notable absence is systematic reference to existing scholarship where it might normally be expected. Mendola's introduction serves as a good example, although the issue is equally apparent in his notes. Mendola suggests that the chronicle was completed by the end of 1263 but fails to explain why he thinks this or to provide any references that would allow the reader to explore the problem further (2). The question of authorship—Mendola's preference is for Godfrey of Cosenza—is treated similarly, although the fact this is a matter of scholarly debate is at least acknowledged (3). Mendola's assessments are not necessarily wrong: Lorenzo Lozzi Gallo, writing in *The Encyclopedia of the Medieval Chronicle* (2010), agrees with Mendola's pick for author while suggesting the commonly accepted date of com-

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