



**Megan Cassidy-Welch, ed., *Remembering the Crusades and Crusading* (Abingdon: Routledge, 2016). Print, 252 pp., £33.99, ISBN: 9781138811157.**

*R e v i e w*

In the introduction and first part to this volume, the editor, Megan Cassidy-Welch, clearly states the intent of the work: to discuss the construction and transmission of the memory of the Crusades, in its forms of communicative memory (a term introduced by Jan and Aleida Assman meaning the recollection of an event still within living remembrance) and cultural memory, that is remembrance after the fact. In order to do this the body of the work is articulated in three parts: analysis of bodies of textual, material, and artistic sources for the Crusades; analysis of bodies of people who remembered the Crusades; and analysis of crusader cultural memories. While the book, as observed by the editor, principally focuses on the heyday of the Crusades in the twelfth and thirteenth centuries, examples in the discussion range as far as the twentieth century, connecting the methodologies examined across periods.

In the second part, 'Sources of Memory', we encounter therefore the discussion of a variety of contemporary sources for the Crusades. In 'Preaching and Crusading Memory' Jessalyn Bird discusses the complex network of biblical references, political interest and geographical influence which shape the preacher's attitudes to reworking and universalising the crusader experience. In 'The Liturgical Memory of July 15, 1099', M. Cecilia Gaposhkin describes how the capture of Jerusalem was worked into Christian liturgy as both earthly and heavenly city, both fulfilment of prophecy and prefiguration of salvation to come in the apocalypse. From ecclesiastical texts the discussion moves on to artistic artefacts: in 'Crusades, Memory and Visual Culture' Elizabeth Lapina takes as a case study depictions of saintly interventions in battle to discuss the iconographical impact of the Crusades,

while Anne E. Lester in 'Representations of Things Past' discusses how objects, 'conduits of memory' (p. 74) both function as remembrance and signifiers of the Crusades, but can also metamorphosise and acquire new meaning with the passing of time. The second part concludes with a discussion of narrative sources: in 'Historical Writing (or the Manufacture of Memory)', Darius von Güttner Sporzyński analyses the main eyewitness accounts of the First Crusade, the histories written afterwards, and takes the *Gesta Principum Polonorum* as an example of narrative influenced by crusader chronicles. Lee Manion concludes the section in 'Perpetual Memorye' with a discussion of crusader romances, in particular the *Chanson d'Antioche*, *Willehalm*, and Caxton's Renaissance romances.

The third part, 'Communities of Memory', opens with an examination of the complex politics of patronage, devotion and conversion in monasteries that dealt with crusader memories, through the case study of Adjutor of Tiron, in Katherine Allen Smith's 'Monastic Memories of the Early Crusading Movement'. James Naus and Vincent Ryan discuss memories of royal crusading in 'High Stakes and High Rewards', focusing on Richard I of England as an example of an influential crusader king, while Rebecca Rist analyses Jewish attitudes to Christian violence and ecclesiastical protection in chronicles of the Crusades. Nicholas L. Paul and Jochen G. Schenk close this section with their survey of 'Family Memory and the Crusades', which deals with crusader dynasties and the transmission of crusader legacies within family networks and geographical regions.

Part IV, 'Cultural Memory', deals with the remembrance of crusades after the fact, often reaching out with its analysis to the present day. This is the case in Jonathan Harris' 'A Blow Sent By God', which analyses how Byzantine chronicles of the First Crusade written in Nicaea came to dominate the dialogue and shape the discourse about the schism of Orthodox and Roman Catholic churches into the 21st

century; Ana Rodríguez' analysis of 'Remembering the Crusades While Living the Reconquest' is more limited in time, but it ranges across the centuries of the Iberian fight against the Muslim polities in the peninsula to highlight the complex and often contradictory relationship between the papacy and the kings of Spain. In 'The Muslim Memory of the Crusades' Alex Mallet underlines how Muslim chroniclers often focus on the failings of Muslim rulers rather than Christian aggression in their discussion of the crusades. Finally, in 'Appropriating History' Carsten Selch Jensen charts how memory of the Baltic Crusades has figured in the national narratives of Latvia and Estonia up to time of the Soviet Union.

The volume is remarkably coherent in its choice of pieces: all essays focused on the importance of overlapping networks of reference and meaning in the construction and transmission of memory. Even those who focused on the Middle Ages sought to connect their theme to a more contemporary equivalent, as Elizabeth Lapina did, for example, by opening her discussion of propaganda images with a reference to Lord Kitchener's WWI posters (pp. 49–50).

While the chapters are brief, they read as both restrained but appropriate discussions of specific case studies and an introduction to complex methodologies of work, as Lester's sophisticated discussion of the use and abuse of jewellery and relics did with material culture as a source for memory studies. Taken as a whole, the work successfully achieves a survey of small but well-balanced case studies, the examination of different kinds of source materials and methodologies, and gives ample scope to a diverse range of starting points for examining crusader memory in its many forms.

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