

M. CECILIA GAPOSCHKIN, SEAN L. FIELD, eds., and LARRY L. FIELD, trans., *The Sanctity of Louis IX: Early Lives of Saint Louis by Geoffrey of Beaulieu and William of Chartres*. Ithaca, NY: Cornell University Press, 2014. Paper. Pp. xviii, 197; 5 black-and-white figures and 3 maps. \$18.95. ISBN: 978-0-8014-5137-9.
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This slim volume contains the first English translation of the two earliest surviving lives of King Louis IX of France, written by the Dominican friars Geoffrey of Beaulieu and William of Chartres, as well as English versions of three letters dealing with the construction of Louis's sanctity in the early years after his death: the letter by his son Philip III in 1270 announcing his father's death to the French prelates, Pope Gregory X's letter to Geoffrey of Beaulieu asking for an account of the king's life (1272), and a letter by the provincial chapter of the French Dominicans to the college of cardinals in 1275, urging the canonization of Louis IX. As a coda, there is also the first English translation of Boniface VIII's canonization bull of 1297. Apart from Boniface's bull, all of the texts precede the start of formal canonization proceedings in 1282, and taken together they provide a fascinating insight into the construction of sanctity and the making of a royal saint in the thirteenth century, examining Louis's image as king and (prospective) saint up to and including the time of his canonization.

The translations are preceded by a detailed introduction, which summarizes the life of the king, the role of his two Dominican hagiographers, the canonization process itself, and the main themes and content of the texts. This is explicitly geared to a student readership and provides a useful and succinct introduction to the themes of the collection, especially the issues of lay and royal sanctity in the thirteenth century, the development of the canonization process for Louis, and the role of Dominican interest in the king. There is also a good deal of information on the careers of Geoffrey of Beaulieu and William of Chartres, who deserve more scholarly attention than they have received so far—it is not the least achievement of this volume to have brought their lives and work to the attention of a broader audience of students and scholars alike. On the other hand, the discussion of the life of the king seems a bit too abbreviated to work as an introduction to Louis IX himself, as only about a quarter of the introduction deals with the king as opposed to his afterlife. There are of course plenty of introductions to Louis, but undergraduate students will need additional material if the translations are to be used as a gateway to a discussion of Louis's kingship as well as his sanctity. The footnotes in this section are extensive, and they flesh out the select (but rather abbreviated) bibliography at the end of the volume considerably.

Aimed at a more academic and scholarly audience is the appendix on the manuscript tradition and printing history of the texts; this is much more technical than the introduction and will be valuable for anyone interested in their transmission and editorial history. The focus here is on Geoffrey of Beaulieu's life of Louis, largely because its manuscript tradition is more complicated than that of the other texts. Additionally, the editors' careful consideration of the textual history has allowed them to identify a hitherto-unedited short chapter in Geoffrey's vita (16bis); this additional text has also been included in the translation (87–88). Although this section is probably less interesting to the intended undergraduate audience of the introduction, and harder to incorporate into teaching, it is a very useful addition to the volume for more specialist readers.

The translations themselves are clear and readable, with helpful notes. The texts allow a glimpse into the elaboration of the construction of lay sanctity in the thirteenth century, both before and as part of the canonization proceedings. The chronicles and letters therefore permit insights into how the king was remembered immediately after his death and what qualities were thought to make him a saint. Their main concern is the nature of Louis's sanctity, and one of the interesting things to come out of the volume is the role of the king's

Speculum 91/1 (January 2016)

religiosity in constructions of this sanctity, especially in the case of Geoffrey of Beaulieu. The notes for the translation reflect the mix of intended audiences, including explanations of concepts and additional information on people and places mentioned, as well as the verification of biblical passages. While not adding up to a full critical apparatus, the notes also list Latin variants found in the manuscript sources (and in the standard edition of the *Recueil des historiens des Gaules et de la France*); this will be useful to scholars trying to trace particular translation choices, but on their own, these variants may be confusing to students, as they can only be used in conjunction with the Latin texts.

Despite these quibbles, this is a very interesting and valuable addition to the number of medieval sources now available in English, introducing a selection of underused texts to a new audience of both students and scholars, as well as shedding new light on the memory and afterlife of one of the most famous medieval rulers and best-known saints.

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EMMA GATLAND, *Women from the "Golden Legend": Female Authority in a Medieval Castilian Sanctoral*. (Monografias A 296.) Woodbridge, UK, and Rochester, NY: Tamesis, 2011. \$99. ISBN: 978-1-85566-229-2. doi:10.1086/684348

This book offers a perceptive study and useful edition of the lives of twenty-six female saints in an unedited late-medieval Castilian sanctoral that was based on Jacob of Voragine's *Legenda aurea*, Real Biblioteca Monasterio de El Escorial h-I-14. Of twelve similar Castilian sanctorals produced in the fourteenth and fifteenth centuries, Gatland focuses on Esc h-I-14 because it has the "most complete liturgical cycle as compared with Voragine's Latin" (13), contains more female saints than the others, and takes the most liberties with the *Legenda aurea*. Comparing Esc h-I-14's vernacular versions of Voragine's well-known stories about virgin martyrs and prostitute saints with the other late-medieval Castilian variants and with the Latin text of the *Legenda aurea*, Gatland argues that the manuscript's Castilian translators endowed female saints with both sacred and social authority. She sees hagiography itself as a genre mediating between the sacred and the social, a conclusion that accords with much recent scholarship on the subject.

Gatland focuses on three ways in which female saints were ascribed authority in Esc h-I-14 and its close relatives in the Castilian sanctoral tradition: through vision, language, and the performativity of naming. In what is perhaps her most successful and original chapter, she examines what she elegantly terms "ocular politics" (56). Gatland shows how, by managing "multiple layers of visibility" (37), female saints eluded the spatial control exercised over them by male authority figures. While female saints could not escape God's "panoptic gaze," they could become invisible to the male gaze or divert it by manipulating "different planes of vision" (47), especially exploiting the medieval perception of the gap between self and self-representation. Gatland opens this chapter with a detailed discussion of medieval theories of vision and joins scholars working on French and English literature in highlighting crucial differences between medieval and modern understandings of the gaze. In particular, Gatland underscores how, according to medieval ocular theory, the gazed upon affected the gazer; hence the female was not the passive object of the male scopical gaze, as modern critical theory posits, but could actively influence or even evade that gaze. Here Gatland adumbrates important ways in which an understanding of medieval theory can throw into question some received wisdom of modern critical theory. In her chapters dealing with language and the performativity of naming, she is more beholden to modern critical theory, invoking it in ways that don't always seem necessary (her

Speculum 91/1 (January 2016)