achieves the comprehensive vision it promises, each stage of the road reveals new sites of beauty and wonder.

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D. D. R. OWEN, *William the Lion, 1143–1214: Kingship and Culture.* East Linton, Scot.: Tuckwell Press, 1997. Paper. Pp. xiv, 218 plus black-and-white plates; 2 maps and 1 table. £14.99.

There was a duality to the kingdom of the Scots in the Middle Ages. While literature presented it as a land of magic, marvels, and monsters, the Scots had a thriving and militarily powerful kingdom, which could thwart its southern neighbor's efforts to annex it and, at the same time, produce a rich literary culture. Important for any understanding of the medieval, and later, kingdom is the reign of William the Lion, whose kingship of almost fifty years was a time of both political uneasiness and economic expansion. In *William the Lion, 1143–1214: Kingship and Culture* D. D. R. Owen mines historical records and literary texts in an examination of this period.

There are two complementary parts to this book, which show how politically and culturally the Scots were becoming ever more involved with the world outside Britain, leading to changes within the kingdom itself. The first part of the book is a biography of William the Lion, and it presents what is known of his life together with speculation on motives for his actions. The narrative follows previous scholarly studies in its presentation of well-known materials. William's career is divided into three periods: the young king, the mature king, and the later years.

The second part of the book is an examination of literature as a witness to this era. Much of the discussion is concerned with the *Romance of Fergus*. *Fergus* is the story of a youth from Galloway who seeks his fortune at the court of King Arthur and subsequently has adventures that take him from the Borders to the edge of the Highlands. In the process he meets, falls in love with, loses, and eventually weds the beautiful princess Galiene. This study of an oft-neglected work is all the more useful because Owen has edited the text and, in various papers, commented on aspects of it. He reaffirms the customary dating of the poem to the early thirteenth century and argues that its author, identified in the text only as Guillaume le Clerc, was William Malveisin, the bishop of, first, Glasgow and, later, St. Andrews. Owen demonstrates how the story reveals much about the physical and political geography of the Scottish kingdom in addition to the concerns of the nobles and the royal court. The discussion of the influence of *Fergus* on works such as *Huon de Bordeaux* and *Aucassin et Nicolette,* though brief, shows how influential was the story beyond the Scots kingdom. The final chapter is a study of the changing role of the Scottish kingdom in literature during this time. An appendix on the Perth mirror case, a chronology of King William's reign, and a selected bibliography conclude the book.

Owen's observations and speculations on the relationship between history and literature at the time of William the Lion's reign are important. *William the Lion* provides a long-needed continuation to the studies of Dominica Legge and Graeme Ritchie on the francophone culture in the Scots kingdom.

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ROBERTO PACIOCCO, *"Sublimia negotia": Le canonizzazioni dei santi nella curia papale e il nuovo ordine dei frati minori.* Preface by André Vauchez. (Collana "Centro Studi Antoniani," 22.) Padua: Centro Studi Antoniani, 1996. Paper. Pp. 220 plus color figures. L 33,000.

The recent English translation of André Vauchez's *Sainthood in the Later Middle Ages* points to the current wave of scholarly interest in canonization. In his magisterial study,

however, Vauchez made a noteworthy omission: he did not examine the canonization of Francis of Assisi. Roberto Paciocco's carefully researched volume attempts to fill that lacuna, setting the canonization of Francis in 1228, and of the Franciscan Anthony of Padua in 1231, firmly within the context of the developing procedure of papal canonization.

Vauchez had excluded Francis because his canonization was in many ways irregular. As Paciocco demonstrates through a dutiful review of canonizations from 1198 to 1235, the process had become fairly standardized by the time of Francis's canonization. Francis's canonization process—carefully reconstructed by Paciocco in the absence of the survival of a true dossier—deviated from that standard in three key ways. First, the very speed of the process (less than two months) was noteworthy. Second, the canonization inquest held in Assisi solicited testimony only on Francis's miracles, and not on his *vita* and *conversatio*. On the latter Gregory IX declared himself sufficiently informed by his own acquaintance with Francis (although the same personal knowledge did not prevent him from holding inquests into the *vita* and *conversatio* of Dominic some five years later). Third, this testimony was gathered directly by Gregory and his cardinals, thereby integrating two distinct phases of fact-finding and judgment on the testimony. Anthony of Padua's canonization similarly stood out for its haste and for the lack of testimony on his *vita* and *conversatio* (again, vouchsafed by Gregory's own personal knowledge, however scant).

In both cases Paciocco explains the irregularities of the procedure by linking canonization to broader papal concerns. For Francis, Gregory IX was attempting rapidly to mold and appropriate the image of the charismatic saint into that of an obedient son of the church and its head, the pope. The two letters announcing Francis's canonization focus on Francis's work in combating heresy. Significantly, Gregory was silent on the matter of his stigmata until 1237, on the reasons for which Paciocco only begins to speculate. Paciocco also ties the irregularities in the proceedings to tensions within the Franciscan order itself. Seeking to preserve a more charismatic vision of Francis and his wishes, those brothers closest to Francis, Paciocco hypothesizes, refused to swear oaths or to gain glory for themselves by their association with Francis. Thus their memories were not part of the sworn testimony gathered in Assisi, forcing Gregory to rely on his own knowledge of the saint's virtues. One wonders, however, if Paciocco is perhaps overly keen to read even at this juncture signs of the tensions that later would split the order. In the case of Anthony, Paciocco argues, Gregory acted in haste to reward (or consecrate) a city that had been a strong ally both politically and in the papal cause of reform.

In sum, this is a study that will interest any scholar working on the history of canonization, St. Francis, or the mendicant orders. In reconstructing the process that led to Francis's canonization, Paciocco raises broader issues about the construction of sanctity and the institutional history of the thirteenth-century church.

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Agostino Paravicini Bagliani, *Il trono di Pietro: L'universalità del papato da Alessandro III a Bonifacio VIII*. (Studi Superiori, 299; Argomenti di Storia Medievale.) Rome: Nuova Italia Scientifica, 1996. Paper. Pp. 301; tables. L 35,000.

Agostino Paravicini Bagliani has been one of the most sophisticated and cosmopolitan interpreters of the papacy and the Roman church during the twelfth and thirteenth centuries. His scholarship has not been limited by confessional myopia or by national prejudices. Most importantly, he is at home in the historical literatures of a half a dozen languages, a strength that gives his work a breadth and depth not commonly encountered. The titles of many books reflect the wishes of publishers rather than their contents, but Paravicini's book delivers much more than one might expect from a title that seems to