

survived for some 1,600 different cases, only a very small proportion of the cases which reached the court, but nevertheless highly valuable since they provide, often in great abundance, information on cases not usually given in the more formal court Act Books and Abstract Books. The greatest number of cause papers relate to defamation, followed closely by tithe, testamentary and matrimonial cases, with a smaller but still considerable number concerning immorality, perjury, non-payment of dues and (a fairly restricted category) neglect of duty by both clerics and churchwardens. Ecclesiastical historians interested in the functioning of church courts over the centuries and in the economic position of the clergy have recently made good use of this type of evidence, but social historians are only just beginning to exploit the wealth of material contained in defamation, immorality, testamentary and matrimonial cases. In this calendar Miss Longley has made available for the first time the cause papers of one particular northern ecclesiastical court. She has written a helpful introduction on the history of the Dean and Chapter's jurisdiction, briefly described each cause and supplied a subject index of causes in addition to an index of persons and places.

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CLAIRE CROSS

Heresy Trials in the Diocese of Norwich, 1428-31, edited . . . from Westminster Diocesan Archives MS. B.2. Edited by Norman P. Tanner. (Camden Fourth Ser. vol. 20.) Pp. vi + 233. London: Royal Historical Society, 1977. £8.

The Norwich trials of 1428-31 are probably better recorded than any others of comparable bulk in the history of Lollardy, thanks to the MS here edited. The editor calls it a court-book, and from its rough shape believes it was a collection of copies and drafts preserved for the personal use of the inspirer of the prosecutions, Bishop Alnwick, and not, *pace* J. A. F. Thomson, the response to a request for information from the archbishop. The East Anglian Lollards were of humble social class (only four out of sixty defendants do not fall into the category of artisans, servants and their dependants) and belonged to the most radical element in the movement. Many were illiterate. But they knew their own minds, and the vivid detail of interrogation, a welcome contrast to the usual dour references in episcopal registers, enables us to reconstruct Lollardy's emotional appeal to this class. We see John Burell striking at a crucifix to show it would not bleed; Margery Baxter's thrifty arguments for not eating fish on Fridays, or her conversion technique, sewing with Johanna Clyfland, first interrogating her, then putting her right on religion. Yet mysteries remain, and the editor cannot wholly dissipate them. What acts of worship, if any, took place in Lollard schools? William White's inciting of a layman to celebrate the Eucharist looks like a rare defiant demonstration. Did Alnwick uproot the group, or did it survive to emerge, as Dr Tanner suggests, in later puritanism? There is a very long silence after 1431. Why was Norwich hardly touched? (Dr Tanner suggests elsewhere a reason: the vivid lay religion in the city.) This able edition serves us well. There is a map, a table of doctrinal comparisons with Wyclif's *Trialogus*, a logical correction of the disorderly foliation and fresh evidence, a Norwich gaol delivery, showing the interest of the secular power. One would only add John Fines's 1964 doctoral thesis from Sheffield to the bibliography, still valuable for its wide ranging comparisons of doctrinal positions of popular Lollards.

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M. D. LAMBERT

Norwich Heresy Trials 142831 Camden Fourth Ser Vol 20

David Aers



Norwich Heresy Trials 142831 Camden Fourth Ser Vol 20:

Reading Families Rebecca L. Krug, 2018-09-05 Rebecca Krug argues that in the later Middle Ages people defined themselves in terms of family relationships but increasingly saw their social circumstances as being connected to the written word. Complex family dynamics and social configurations motivated women to engage in text-based activities. Although not all or even the majority of women could read and write, it became natural for women to think of writing as a part of everyday life. *Reading Families* looks at the literate practice of two individual women, Margaret Paston and Margaret Beaufort, and of two communities in which women were central: the Norwich Lollards and the Bridgettines at Syon Abbey. The book begins with Paston's letters, which were written at her husband's request, and ends with devotional texts that describe the spiritual daughterhood of the Bridgettine readers. Scholars often assume that medieval women's participation in literate culture constituted a rejection of patriarchal authority. Krug maintains, however, that for most women, learning to engage with the written word served as a practical response to social changes and was not necessarily a revolutionary act. **The Cambridge Companion to Medieval English Literature 1100-1500** Larry Scanlon, 2009-06-18 A wide-ranging survey of the most important medieval authors and genres designed for students of English. **Gender and Heresy** Shannon McSheffrey, 2010-11-24 Shannon McSheffrey studies the communities of the late medieval English heretics, the Lollards, and presents unexpected conclusions about the precise ways in which gender shaped participation and interaction within the movement. **Indulgences in Late Medieval England** R. N. Swanson, 2007-12-13 This book presents a history of indulgences or pardons in late medieval England. *The Politics of Pearl* John M. Bowers, 2001 Close analysis of the poem reveals extensive allusion to contemporary social, religious, and political events. *The Growth of English Schooling, 1340-1548* Jo Ann Hoepfner Moran, 2014-07-14 In contrast to the prevailing view, this book reveals the educational revolution of the 1500s to have grown from an earlier expansion of elementary and grammar education in the fourteenth, fifteenth, and early sixteenth centuries. Originally published in 1985, The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. Mary Magdalene and the Drama of Saints Theresa Coletti, 2013-11-15 A sinner saint who embraced then renounced sexual and worldly pleasures, a woman who through her attachment to Jesus embodied both erotic and sacred power, a symbol of penance and an exemplar of contemplative and passionate devotion: perhaps no figure stood closer to the center of late medieval debates about the sources of spiritual authority and women's contribution to salvation history than did Mary Magdalene. And perhaps nowhere in later medieval England was cultural preoccupation with the Magdalene stronger than in fifteenth-century East Anglia.

Looking to East Anglian texts including the N Town Plays The Book of Margery Kempe The Revelations of Julian of Norwich and Bokenham's Legend of Holy Women Theresa Coletti explores how the gendered symbol of Mary Magdalene mediates tensions between masculine and feminine spiritual power institutional and individual modes of religious expression and authorized and unauthorized forms of revelation and sacred speech Using the Digby play Mary Magdalene as her touchstone Coletti engages a wide variety of textual and visual resources to make evident the discursive and material ties of East Anglian dramatic texts and feminine religion to broader traditions of cultural commentary and representation In bringing the disciplinary perspectives of literary history and criticism gender studies and social and religious history to bear on specific local instances of dramatic practice Mary Magdalene and the Drama of Saints highlights the relevance of Middle English dramatic discourse to the dynamic religious climate of late medieval England In doing so the book decisively challenges the marginalization of drama within medieval English studies elucidates vernacular theater's kinship with influential late medieval religious texts and institutions and articulates the changing possibilities for sacred representation in the decades before the Reformation

Performances of the Sacred in Late Medieval and Early Modern England Susanne Rupp, Tobias Döring, 2005 Communities have often shaped themselves around cultural spaces set apart and declared sacred For this purpose churches priests or scholars no less than writers frequently participate in giving sacred figures a local habitation and sometimes voice or name But whatever sites rites images or narratives have thus been constructed they also raise some complex questions how can the sacred be presented and yet guarded claimed yet concealed staged in public and at the same time kept exclusive Such questions are pursued here in a variety of English texts historically employed to manifest and manage versions of the sacred But since their performances inhabit social space this often functions as a theatrical arena which is also used to stage modes of dissent difference sacrifice and sacrilege In this way all aspects of social life the family the nation the idea of kingship gender identities courtly ideals love making or smoking may become sacralized and buttress claims for power by recourse to a repertoire of religious symbolic forms Through critical readings of central texts and authors such as Sir Gawain Foxe Sidney Shakespeare Donne or Vaughan as well as less canonical examples the Croxton play Buchanan Lanyer Wroth or the tobacco pamphlets the twelve contributions all engage with the crucial question how and to what end performances of the sacred affect or effect cultural transformation

Broken Idols of the English Reformation, *Religion and Devotion in Europe, C.1215- C.1515* Robert Norman Swanson, 1995-06-29

Underlying the discussion are basic questions about the format of medieval religious experience ranging from the nature of authority to the relationship between priests and laity and how far it is actually possible to talk of a monolithic catholicism

Kingdom of Snow Raymond Van Dam, 2002-09-27 Kingdom of Snow investigates the impact of Roman rule in Cappadocia and the fate of classical Greek culture in an increasingly Christian society

The Unorthodox Imagination in Late Medieval Britain Sophie Page, 2010 The unorthodox imagination in late medieval Britain explores how medieval people responded to

images stories beliefs and practices which were at odds with the normative world view from the heretical and subversive to the marvellous and exotic The Neale lecture by Jean Claude Schmitt examines why some unorthodox images were viewed as provocative and threatening and explores how successfully ecclesiastical authorities contained their impact The power of unorthodoxy to provoke wonder skepticism or disapproval provides an opportunity to view medieval culture from fresh perspectives The essays in this volume show that unorthodoxy was embedded in mainstream medieval culture from stories of fairies and witches which promoted orthodox moral values to the social conformity of practitioners of ritual magic This book provides a guide to understanding medieval unorthodoxy and the roles played by experience and imagination in medieval encounters with the unorthodox It will be essential reading for anyone interested in the exotic provocative and deviant in medieval culture

Affections of the Mind Emma Lipton,2011-08-15 *Affections of the Mind* argues that a politicized negotiation of issues of authority in the institution of marriage can be found in late medieval England where an emergent middle class of society used a sacramental model of marriage to exploit contradictions within medieval theology and social hierarchy Emma Lipton traces the unprecedented popularity of marriage as a literary topic and the tensions between different models of marriage in the literature of the later fourteenth and fifteenth centuries by analyzing such texts as Chaucer's *Franklin's Tale* The *Book of Margery Kempe* and the *N Town* plays *Affections of the Mind* focuses on marriage as a fluid and contested category rather than one with a fixed meaning and argues that the late medieval literature of sacramental marriage subverted aristocratic and clerical traditions of love and marriage in order to promote the values of the lay middle strata of society This book will be of value to a broad range of scholars in medieval studies

Medieval Sign Theory and Sir Gawain and the Green Knight Ross Gilbert Arthur,1987 The formal theory of signs taught in fourteenth century schools and its analytic techniques were familiar to all educated Englishmen of the period whether directly from the standard texts or indirectly through their manifestations in sermons popularizing poetry and discussions of heraldic practice In this book Ross Arthur seeks to understand *Sir Gawain and the Green Knight* in terms of the poet's creative use of that theory

Bowker's Law Books and Serials in Print ,1984 **Law in Common** Tom Johnson,2020 *Law in Common* draws on a large body of unpublished archival material from local archives and libraries across the country to show how ordinary people in the later Middle Ages such as peasants craftsmen and townspeople used law in their everyday lives developing our understanding of the operation of late medieval society and politics

Sanctifying Signs David Aers,2004 *Sanctifying Signs* presents a critical study of Christian literature theology and culture in late medieval England

The Publishers' Trade List Annual ,1985

Religious Books and Serials in Print ,1982 Through A Classical Eye Andrew Galloway,R.F. Yeager,2009-04-15 Contains first rate essays that demonstrate a range of strategies for undertaking transcultural and transhistorical studies of the late medieval period and examines medieval literature and culture where English Italian and Latin materials overlap

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