

the Litlington Missal of 1383/4 (Westminster Abbey, MS 37) are crucial in defining this development, as are the Wycliffite Bible in two volumes, BL, MS Egerton 617/618, commissioned by Thomas of Woodstock, sometime before 1397, and the Wycliffite Bible, now in the Herzog-August Bibliothek, Wolfenbüttel, Guelf. Aug. A. 2, datable to the late 1390s. Despite its importance, the Wolfenbüttel Bible has received only a brief mention and the location of production of the Egerton Bible has been misinterpreted, its having no connection as Kennedy asserts with the group of manuscripts documented as carried out under the leadership of John de Tye at the Bohun's castle at Pleshey, Essex, but a London product made after the demise of this earlier in-house workshop which occurred in the mid-1380s. Furthermore, recognition of precisely the same border motifs from one manuscript to another is not a guaranteed presence of the same artist as is often implied in chapters v and vi (it is rather methods of technical execution and idiosyncratic features that are crucial in identifying the hand of an individual), nor is it possible to speak of a 'Scheerre team', a term which implies a group of artists working under his direction for which no certain evidence exists. Likewise, although the bibliography concerning fifteenth-century material is comprehensive, insufficient attention has been given to published works which would have offered a clearer understanding of late fourteenth-century developments crucial to the formation of Wycliffite Bible decoration. Kennedy rightly concedes that the only means of dating these poorly documented volumes is by their style and manner of execution although for the most part no closer dating than the first or second quarter of the fifteenth century, as detailed in the captions, is postulated within the chronology which she proposes.

The final chapter constitutes an interesting coverage of the reuse of the Wycliffite Bible text in Books of Hours in English, the majority datable to the closing years of the fourteenth century, and the addition in the later fifteenth century of devotional images, not related to the text, but in which Kennedy makes the novel suggestion that the English translation of the Bible was used as a vehicle for this devotion, by royal patrons as well as those of the minor gentry.

Despite the criticisms levelled in this review Kennedy has gone beyond merely producing the first guidebook to Wycliffite Bibles and their digitized surrogates: she makes an important contribution to the field of manuscript studies by contextualising the decoration in this large body of material hitherto greatly neglected by art historians.

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Feeling like saints. Lollard writings after Wyclif. By Fiona Somerset. Pp. xv + 315.

Ithaca-London: Cornell University Press, 2014. \$65. 978 0 8014 5281 9

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This is a deeply learned and sensitive examination of Lollard writings that not only redefines what we understand as Lollardy but also how we think about the religiously orthodox mainstream in late fourteenth- and fifteenth-century England. Through close readings of a wide range of Lollard texts that are supported by extensive knowledge of the wider culture of religious writing, Fiona Somerset has helped to liberate Lollardy from the preconceptions of both late medieval

English bishops and sixteenth-century Protestants. This is in no small measure due to her decision to focus on pastoral as opposed to overtly polemical Lollard and anti-Lollard writings. She is not the first to do so, but *Feeling like saints* is the first major study of a very large body of literature which remains under-researched and, to a large extent, unpublished. As such it is part of a larger collective endeavour to open up previously unread Lollard texts to a wide readership signalled by the publication in 2013 of the reader *Wycliffite spirituality* which Somerset co-edited with Patrick Hornbeck and Stephen Lahey. What emerges throughout the seven chapters of *Feeling like saints* is a much more positive Lollardy than we have become used to. Somerset's very considerable endeavour to uncover what Lollards believed rather than what they did not believe, how they thought about themselves rather than what they thought about others, and what they felt or at least thought they should feel, particularly about suffering under persecution, provides a much better sense of the richness and variety of Lollard pastoral concerns and spirituality. It also allows for a more precise understanding of how Lollard writers positioned themselves and their real or imagined audiences in relation to established pastoral and doctrinal traditions. On topics such as images, confession and penance, predestination and biblical hermeneutics Somerset persuasively argues that Lollard writers were more closely aligned to the religious mainstream, less marginal and more expansive, and in many ways more 'orthodox' than we might expect; and yet they were also distinct. This distinctiveness included an emphasis on the creation of Christian community as opposed to inward cultivation of the self, on social and moral responsibility and action, on right intention and conduct as opposed to outward ritual practice, and guidance on how to engage the emotions, imagination and will in a re-envisioning of society. One of the most exciting and important contributions of this indispensable book is that, as well as providing a corrective to some long-standing misconceptions of Lollardy's doctrinal preoccupations, *Feeling like saints* shifts Lollard writing socially and politically; whereas Lollardy's well-known polemical statements largely appealed to the political elite, Lollard *pastoralia* provided ordinary people with the means to envision their part in social and religious reform from below.

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ROB LUTTON

Regesta Pontificum Romanorum. Iberia pontificia sive Repertorium Privilegiorum et Litterarum a Romanis Pontificibus ante annum MCLXXXVIII Hispaniae et Portugalliae ecclesiis monasteriis civitatibus singulisque personis concessorum, I: Dioeceses exemptae. Dioecesis Burgensis. Edited by Daniel Berger. Pp. xxvi + 214. Göttingen: Vandenhoeck & Ruprecht, 2012. €74.99. 978 3 525 31000 7

Regesta Pontificum Romanorum. Iberia pontificia sive Repertorium Privilegiorum et Litterarum a Romanis Pontificibus ante annum MCLXXXVIII Hispaniae et Portugalliae ecclesiis monasteriis civitatibus singulisque personis concessorum, II: Dioeceses exemptae. Dioecesis Legionensis. Edited by Santiago Domínguez Sánchez. Pp. xxx + 167 + 1 map. Göttingen: Vandenhoeck & Ruprecht, 2012. €74.99. 978 3 525 31001 4

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Here we have the long-awaited successors in title to the work published between 1926 and 1928 by Paul Kehrer and Carl Erdmann on pre-1198 papal