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UCLA Historical Journal

Title

In Contempt of All Authority: Rural Artisans and Riot in the West of England, 2588-1660. By BUCHANAN SHARP. Berkeley: University of California Press, 1980. Pp. xi + 292. Maps, notes, bibliography, index. \$17.50.

Permalink

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Journal

UCLA Historical Journal, 2(0)

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Publication Date

1981

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thesis, and certainly one yet to have stood the test of scholarly criticism.

The one major drawback in the work is that the text spans only three hundred pages, and therefore neglects many topics deserving Glick's characteristically sure-handed scholarship. The Visigoths and the Jews, though frequently mentioned, do not receive the full treatment called for. In his section on the patterns of cultural diffusion, Glick neglects art, architecture, literature, and, more importantly, warfare. The methods and mechanisms of transmission in these areas certainly need to be established for a complete picture. Also missing, as indicated by the title, is any discussion of the high and later Middle Ages. Even if one accepts Glick's thesis that the formative periods in both Islamic and Christian Spain were the early centuries of the Middle Ages, the so-called *convivencia* of the twelfth and thirteenth centuries still play a key role. Perhaps Glick's next book will center here.

Islamic and Christian Spain in the Early Middle Ages is a magnificent work. Despite technical language and the imposing quality of frequent analysis of Castilian, Latin, and Arabic terms, it is straightforward and clear enough to be used in an upper-division undergraduate class. The fifty-seven pages of notes and bibliography, as well as suggestions for avenues of future research, suit it ideally for the graduate seminar. The book's legacy will not be pedagogical, however, but rather, the significant role it will most likely play in advancing Spanish historiography beyond the stagnating polemic of Claudio Sanchez-Albornoz and Americo Castro. In this alone, scholars of medieval Spain will remain enormously in debt to Professor Glick.

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In Contempt of All Authority: Rural Artisans and Riot in the West of England, 1586-1660. By BUCHANAN SHARP. Berkeley: University of California Press, 1980. Pp. xi + 292. Maps, notes, bibliography, index. \$17.50.

This is the first book-length study of rioting in seventeenth-century England. Its findings are of major significance for our understanding of both the history of popular disorder and the social structure of pre-industrial England. The most important characteristic of the rural disorders Sharp studies is that the participants were predominantly skilled artisans employed in the mining, ironmaking, and textile industries. In contrast to historians who assert that industrial labor in this period was commonly a "by-employment" of agrarian laborers or husbandmen farmers, Sharp argues that these artisans were in fact propertyless wage earners who together constituted a large proletariat almost entirely dependent on industrial prosperity for their income.

The book focuses on two types of disturbances, food riots and enclosure riots, which resulted from the marginal existence these workers experienced as an industrial labor force in a primarily agricultural society. Unlike previous work on the subject, Sharp emphasizes the role of industrial unemployment, as opposed to harvest failures and high grain prices, as the cause of the approximately forty food riots which occurred in East Anglia and the West between 1586 and 1631. He attributes the anti-enclosure riots, on

the other hand, to the fact that the artisans relied on the royal forests as a vital source of raw materials for their crafts. As propertyless cottagers, they were legally powerless, despite customary practice, to oppose the attempts made by James I and, more vigorously, Charles I to enclose the forests and exploit them as a source of non-Parliamentary Crown income. Faced with the loss of a substantial source of income, artisans rioted and tore down enclosures almost immediately after their erection. The most serious of these riots comprised the "Western Rising" of 1626-1632, and a smaller set of risings in the 1640s and 1650s.

This research demonstrates the importance of the study of popular disturbances to our understanding of the political and social structure of early modern England. The inability of the Crown to effectively enclose its royal forests exemplifies the limits of Charles I's "personal rule." The considerable success of the rioters as well as their common membership in a large class of artisans provide dramatic evidence of social groups unaffected by traditional bonds of deference, and of serious social tensions directed against men of property. These findings cast doubt on any characterization of early modern England as a "one class society."

Nevertheless, Sharp's analysis of the combination of social and economic grievances which precipitated the riots is incomplete. Although he is successful at demonstrating the importance of the threats to the artisans' livelihood imposed by depressions in the cloth trade and deprivations of rights to the forest common, he leaves the reader with an old-fashioned picture of popular unrest as an automatic "gut" reaction to economic distress. What Sharp omits from his analysis is the role of intervening variables in determining the frequency, timing, location, and nature of artisan protest. Without this information, Sharp is unable to explain why there were so few food riots in the seventeenth century, considering both the extreme economic distress in this period and the much greater frequency of riots in eighteenth-century England.

In particular, Sharp fails to convince the reader that the artisans constituted a single social group of wage laborers. As the case of the miners in Dean Forest suggests (p. 207), some of Sharp's "proletariat" were in fact independent entrepreneurs. A more complete examination of the forest communities' social structure, including possible divisions within the artisan class, must also take into account the fact that non-artisans occasionally, but not consistently, defended artisanal resistance to the Crown's attempts at enclosure.

Furthermore, Sharp ignores the role of specific cultural norms in defining the legitimacy of popular disorder. He dismisses the relevance of E.P. Thompson's model of the "moral economy of the crowd" to the seventeenth-century food riots as an "overly sentimental view of the life and behavior of the poor" (p. 33). Yet several elements of the "moral economy" were present in the riots Sharp studies, such as his assertion that the food riots can be considered as "extreme forms of petitioning" to alleviate distress (p. 42), and the fact that the miners' assertions of traditional rights to the forest common were based on custom and long usage (p. 176). In addition, the wrath of the artisans in the food riots was directed against the purveyors of grain, who were frequent enemies of the "moral economy." Nevertheless, Sharp paradoxically argues that the real cause of the artisans' misery was a collapse of the cloth trade. Further consideration is clearly necessary of the role of the "moral economy" as it affected the behavior of both the authorities and the poor.

In all fairness, many of these questions may be unanswerable

due to the limitations of sources. Few local documents have survived, and Sharp is forced to rely primarily on the records of judicial authorities based in London such as the Courts of the Exchequer and Star Chamber. Nevertheless, Sharp fails to discuss how these limitations affect the reliability of his conclusions regarding the social and cultural precipitants of the riots, and his research in the local records outside the clothmaking areas is not comprehensive. Yet his basic findings regarding the social composition of the riots and their economic and political context are solid. They are an important contribution to our knowledge of the Crown's attempts to exploit the resources of the royal forests as a source of non-Parliamentary income, the role of industrial employment in rural England, and the English tradition of artisan radicalism.

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The Politics of Rural Russia 1905-1914. Edited by LEOPOLD H. HAIMSON. Bloomington: Indiana University Press, 1979. Pp. x + 309. Notes, tables, index. \$19.50.

The Politics of Rural Russia 1905-1914 is a collection of individual papers which examine gentry politics during the period of Russia's so-called "constitutional experiment" between the Revolution of 1905 and World War I. The book grew out of a 1968 graduate seminar at Columbia University. Two issues common to most of the original projects unite the papers in this anthology: the influence of the provincial nobility over Russian society and politics during the constitutional period, and the growing isolation of rural politics from the emerging political culture of commercial, industrial Russia.

The 1905 Revolution resulted not only from worker and peasant dissatisfaction and the loss of the Russo-Japanese War, but also from the development of middle class and gentry liberalism during the last decades of the nineteenth century. Russia's gentry faced great difficulties after the abolition of serfdom and the loss of a large part of their lands in 1861. Many were not able to adapt to the growing commercialization of agriculture and the long-term decline in grain prices on the world market. This, combined with the gradual but steady replacement of nobles in the state machinery by professional bureaucrats, led to economic malaise and political estrangement, contributing heavily to the gentry's adoption of western liberal and constitutionalist ideas. When revolution forced Nicholas II to establish representative institutions, to allow the formation of political parties, and to grant civil rights, many of the politically articulate members of the gentry were already conscious liberals. They supported either the new Constitutional Democrats, who favored a liberal parliamentary monarchy along the lines of England's, or the more conservative Octobrists (named after Nicholas's October Manifesto), favoring a parliamentary system more like Germany's, i.e., with a stronger monarchy than the Constitutional Democrats desired.

With the outbreak of the most widespread peasant disorders since the Pugachev rebellion of the eighteenth century, however, a new Great Fear swept the nobility and resulted in a remarkable political backlash. This reaction led the nobility to reject overwhelmingly its earlier liberalism and to seek new ways to protect