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Heresy and Authority in Medieval Europe: Documents in Translation.
Edited by EDWARD PETERS. Philadelphia: University of Pennsylvania Press, 1980. Pp. viii + 312. Introduction, commentaries, sources, bibliography. \$25.00.

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survey of women in Islam, edited by Lois Beck and Nikki Keddie (*Women in the Muslim World*), spends considerable space discussing the status of Muslim women in China. Yet Nigeria, with approximately 50 million Muslims, does not even appear in the index! The struggle for women's suffrage in northern Nigeria, as well as the legacy of the teachings of Usuman dan Fodio, have raised major questions about the nature of women's rights under Islam, and have contributed to the stirring of Islamic feminism.

Although not the subject of any specific study, Lewis considers the relation of women to Islam in tropical Africa. He shows how matrilineality in a society may actually help to spread Islam, though Islamic influence often results in a shift from matrilineal to patrilineal inheritance (p. 48). He even shows an instance where women convert to Islam to preserve their economic independence (p. 50). This is not to say that African Islam is not sexist, but if more Islamicists were to read Lewis's book, our understanding of the potentialities of Islam would be increased, and facile generalizations could be avoided.

The criticisms made here of Orientalist scholarship should not be seen as personal attacks, but rather as illustrating a point about the discipline and its traditions. Modern scholars are victims of the prejudice of their predecessors. Without a conscious effort to overcome the white racist bias of the discipline, scholars will continue to make the same mistakes.

This bias was not, of course, part of the heritage of classical Islam itself. The respect given black African intellectuals by their Muslim contemporaries is a matter of English language record since at least the publication of Edward Wilmot Blyden's *Christianity, Islam and the Negro Race* (1888). Even the non-specialist can see, for example in Joel Rogers's *World's Great Men of Color* (1947), that many famous Muslims in all periods have either been from Africa and black themselves, or of black African descent, including some of the greatest classical Arab thinkers and writers. One of the most famous, known in the West as al-Jahiz, wrote a work in the ninth century entitled "On the Superiority of the Black Race over the White."

Although it was not the purpose of the seminar that gave rise to this book to examine the influence of Africa in the wider Islamic community, the editor recognized the importance of tropical Africa as "one of the major Islamic areas of the world" (p. 1). Islamicists can no longer ignore Africa. African Islam is both long-established and rapidly spreading. Islamicists must become familiar with African Islam, and this book is a good place to start.

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Heresy and Authority in Medieval Europe: Documents in Translation.
Edited by EDWARD PETERS. Philadelphia: University of Pennsylvania Press, 1980. Pp. viii + 312. Introduction, commentaries, sources, bibliography. \$25.00.

Edward Peters has edited a reader of sixty-four translations which document over a millenia of heresy. This is an immense span of time and Peters condenses a major portion of it, representing the third to ninth centuries with an introductory chapter of eight

documents. Together with a long introduction and copious intermediary commentaries (all with bibliographical references for supplementary reading), these eight translations address the origins of heresy (from the Greek word *hairesein*, "to choose") and reveal the archtypal qualities which Arianism, Manichaeism, and Gnosticism (among others) assumed for medieval churchmen in the eleventh and twelfth centuries. The old lines of defense for ecclesiastical unity forged in the final years of the Roman Empire later mingled with new tactics devised by medieval churchmen against opponents and dissenters. This is the subject of the remaining fifty-six documents covering the eleventh through fifteenth centuries.

The book is a valuable pedagogical tool, not just for teaching the history of religion, but also for providing a historical background to modern political studies. The definition of heresy and its elaborate articulation during the Middle Ages sharpen discussion of the often obscure issue of dissent in modern society. Who were these individuals who seem to exist only in the vilification and condemnation of their enemies? What is the connection between these religious deviants and the popular movements of their time? For consideration of such questions, this reader provides a minimum prerequisite.

Peters considers the battle against the residual paganism of the Celtic, Germanic, and Slavic peoples to have been more important for the Western Latin Church than the problem of heresy between the sixth to the eleventh centuries. Schism with the Eastern Church rather than internal heresies occasioned the principal doctrinal challenge to ecclesiastical authority. Peters begins the main body of his documents only with the eleventh century. He asserts that Catharism and Waldensianism represent the first of the new medieval heresies alerting churchmen to the possibilities of dissent and that this spurred them to institutionalize the means of detecting and dealing with heresy.

The gradual and haphazard quality of the response to heresy in the Middle Ages cannot be emphasized enough. We who already know the end of the story are only too eager to get on with the inquisition and the stake. But up to the twelfth century the Church experimented with many non-violent means of ecclesiastical discipline (the way of *caritas*). Violence, especially mob action, was usually the response of the laity. The Albigensian Crusade under the papacy of Innocent III seems to mark a turning point, however, to the way of *potestas*: Roman law was revived to prosecute heretics. And in addition to the episcopal inquisition, the 1231 papal bull was added which led to centralization of the assault on heresies.

The history of heresy has been mainly a history of intellectuals, with only occasional reference to the masses. Peters furthers the intellectual approach with documents on theological positions condemned in the thirteenth and fourteenth centuries, especially at the University of Paris in the 1270s. For those interested in social history he includes documents on the Spiritual Franciscans and voluntary poverty movements as well as the peasant Cathars. But as the final chapter of documents on the heresies of John Wyclif and Jan Hus attest, Peters intends to show the salience of intellectuals in the history of heresy.

The student is left the main task of establishing medieval heresy's significance and of continuing the story into the modern era. As Peters puts it, by the fourteenth and fifteenth centuries the literature becomes overwhelming. What Peters's book provides is a compact guide through the "middle period" between ancient arguments over religion and modern mass movements led by the religious. The great disproportion in the quantity of documents, how-

ever, has forced Peters to edit to the point of discontinuity. The book runs the danger of falling between two extremes: either too short for research or too much for teaching. The fact that the book has no index hampers cross-sectional research so important to social history. It is difficult to find women or laborers, for example. Yet despite these limitations, Peters has assembled a good running bibliography, placed in historical context and studded with intriguing tidbits from the sources.

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Islamic and Christian Spain in the Early Middle Ages: Comparative Perspectives on Social and Cultural Formation. By THOMAS F. GLICK. Princeton, N.J.: Princeton University Press, 1979. Pp. xi + 376. Illustrations, notes, bibliographic essay, index. \$22.50.

In this work Glick applies a comparative method intended "to blur the profile projected by political peaks and valleys, and to stress phenomena which bespeak continuity between periods, and among different societies or cultures to identify and compare their basic components" (p. 194). After introductory remarks and a skeletal chapter devoted largely to the development of Islamic Spain from 711 to 1000, Glick systematically and brilliantly examines the growth of Christian and Islamic cultures, and their points of interaction. Successive sections treat agriculture and the "moving frontier," urbanization and trade and investment patterns, social structure, relations between ethnic groups, and structural stability. A somewhat truncated Part Two devotes itself to diffusion of technological discovery and scientific knowledge, concluding with a more general chapter on cultural change and exchange. Glick is not as concerned with documenting the fact of cultural borrowing as with the manner in which this borrowing qualitatively alters the recipient culture and also the ways in which specific elements are qualitatively altered by the very act of diffusion. The result is a masterful work of scholarship, one which might well justify what many have viewed as the overly optimistic future Marc Bloch projected for the comparative method in history in his well-known 1928 article, "Pour une Histoire Comparée des Sociétés Européennes" (presented at the Sixth International Congress of Historical Sciences held in Oslo in 1928).

Some of Glick's more striking theses include a social model of Islamic Spain comprising the dominant Arabs, Berbers, and a great mass of Neo-Muslims (Hispano-Roman converts) who occupied the lowest echelons of society, as well as a predominantly Islamic model for the establishment of Christian towns and villages. He also argues that medieval people perceived ethnicity largely in terms of religious affiliation, and that the tribal nature of Islamic Spain (described so well by Pierre Guichard) is not necessarily indicative of the political instability so often noted. Glick also draws numerous arguments from Richard W. Bulliet's hypothesis on the conversion process to Islam. Bulliet sees the rate as slow until the tenth century (only one-fourth of the eventual total having been converted), with the explosive period coinciding with the reign of 'Abd al-Rahman III (912-961), and the process being completed (eighty percent converted) by the year 1100. Although I have no basis upon which to quarrel with Bulliet, it seems noteworthy that Glick so readily accepts what was then an unpublished