

## **Persecution in medieval Europe: A brief annotated bibliography**

Prepared by Brian W. Ogilvie for History 492H, February 4, 2003

### **Reviews of R. I. Moore, *The Formation of a Persecuting Society***

- Clanchy, M. T. Review of *The formation of a persecuting society*, by R. I. Moore. *Times Literary Supplement*, Sept. 11, 1987, 990. [Found in Book Review Digest online.] Notes that aspects of Moore's argument are debatable but that the book makes a significant contribution to understanding the Middle Ages.
- Given, James. Review of *The formation of a persecuting society*, by R. I. Moore. *American Historical Review* 94 (1989): 1071. [Found in Book Review Digest online.] Claims that the book raises important issues but that Moore's explanations are largely unconvincing.
- Lerner, Robert E. Review of *The formation of a persecuting society*, by R. I. Moore. *Journal of Interdisciplinary History* 19 (1989): 659-660. [Found in Humanities Index online.]
- Murray, Alexander. Review of *The formation of a persecuting society*, by R. I. Moore. *English Historical Review* 105 (1990): 715-717. [Found in Humanities Index online.]
- Peters, Edward. Review of *The formation of a persecuting society*, by R. I. Moore. *Catholic Historical Review* 75 (1989): 479-481. [Found in Humanities Index online.]
- Rubin, Miri. Review of *The formation of a persecuting society*, by R. I. Moore. *Speculum* 65 (1990): 1025-1027. [Found in Humanities Index online; consulted in JSTOR.] Highly positive, though notes that Moore is more successful in his account of heretics than in his treatment of lepers and Jews; notes too that he treats the Church too monolithically.

### **Related scholarly books**

- Brody, Saul Nathaniel. *The disease of the soul: Leprosy in medieval literature*. Ithaca, N.Y.: Cornell University Press, 1974. [Found by subject search in UMass library catalogue on "Leprosy – History?"]
- Cohen, Mark R. *Under crescent and cross: The Jews in the Middle Ages*. Princeton, N.J.: Princeton University Press, 1994. [A book I already knew.] Survey of Jewish history in Christian and Muslim lands, going beyond the platitude that life was better for Jews under Muslim rulers than under Christians.
- Le Roy Ladurie, Emmanuel. *Montaillou: The promised land of error*. Translated by Barbara Bray. New York: George Braziller, 1978. [A book I already knew.] A shortened version of *Montaillou: Village occitan, de 1294 à 1324* (Paris: Gallimard, 1975), this is one of the modern classics on the European Middle Ages. Le Roy Ladurie uses the records of the inquisitor Jacques Fournier (who became the antipope Benedict XII) to reconstruct daily life and "heretical" beliefs in the village of Montaillou in the French Pyrenées.
- Nirenberg, David. *Communities of violence: Persecution of minorities in the Middle Ages*. Princeton, N.J.: Princeton University Press, 1996. [Found by searching for Moore in the UMass library catalogue, then searching for subject heading "Persecution – Europe – History?"] Argues that much violence against minorities in medieval Europe was intended not to destroy the minority groups but to maintain boundaries between them and the majority.

Peters, Edward. *Inquisition*. New York: Free Press; London: Collier Macmillan, 1988. [A book I already knew.] Standard history of the medieval Inquisition; short and to the point.

Stow, Kenneth R. *Alienated minority: The Jews of medieval Latin Europe*. Cambridge, Mass.: Harvard University Press, 1992. [Referred to by John M. McCulloh (see below).] Interpretation of medieval Jewish history; stronger on European Jews than on medieval Christians and Jews in Islamic lands. Some factual errors noted in *AHR* review by Gavin Langmuir (*AHR* 99 [1994]: 210-211).

## Related journal articles

[These articles were located by doing a citation search in Web of Science for articles that cite both Moore and Nirenberg. You could find many more by looking at the works they cite.]

Biddick, Kathleen “Coming out of exile: Dante on the Orient(alism) express.” *American Historical Review* 105 (2000): 1234-1249. Review essay examining the influence of Edward Said’s *Orientalism* on recent studies of the Middle Ages.

Freedman, Paul, and Gabrielle M. Spiegel. “Medievalisms old and new: The rediscovery of alterity in North American medieval studies.” *American Historical Review* 103 (1998): 677-704. Examines the trend in recent medieval studies to emphasize the differences between the Middle Ages and the present, as opposed to the earlier view that the Middle Ages were “the very seed-bed and parent civilization of the modern West” (677).

Malkiel, D. “The underclass in the First Crusade: A historiographical trend.” *Journal of Medieval History* 28 (2002): 169-197. Examines and supports recent historians’ claims (including Moore’s) that political leaders, not the “underclass,” were responsible for instigating the anti-Jewish pogroms in the Rhineland at the beginning of the First Crusade.

McCulloh, John M. “Jewish ritual murder: William of Norwich, Thomas of Monmouth, and the early dissemination of the myth.” *Speculum* 72 (1997): 698-740. Examines recent controversy over whether the myth of ritual murder was invented in England by Thomas of Monmouth or in Germany at the time of the second Crusade; concludes that Thomas reflected contemporary anti-Jewish views but that he did not invent the myth and that his life of William of Norwich played little role in disseminating it.

Miller, Maureen C. “Religion makes a difference: Clerical and lay cultures in the courts of northern Italy, 1000-1300.” *American Historical Review* 105 (2000): 1095-1130. Argues that clerics in medieval northern Italy saw themselves as socially distinct from the laity and that this “clerical culture” should not simply be treated as a shorthand for clerical oppression of the underprivileged.

Stow, Kenneth. “Conversion, apostasy, and apprehensiveness: Emicho of Flonheim and the fear of Jews in the twelfth century.” *Speculum* 76 (2001): 911-933. Examines how medieval chroniclers and modern historians have mythologized Emicho, granting him a far larger role in the anti-Jewish pogroms of the First Crusade than he actually played; analyzes what this myth reveals about the attitudes of twelfth-century chroniclers (Christians and Jews) toward members of the other religious group and toward conversion and apostasy.

Van Engen, John. "The future of medieval church history." *Church History* 71 (2002): 492-522. Notes the influence of Moore's book and the approaches it pioneered, but argues that contemporary Church history must focus on the variety of beliefs and practices in the medieval Church and approach "the Church" as a historical object by emphasizing the contested nature of authority and the place of ritual in medieval Christianity.

### **Related primary sources in the Five-College area**

Chazan, Robert. *God, humanity, and history: The Hebrew First Crusade narratives*. Berkeley: University of California Press, 2000.

Eidelberg, Shlomo, ed. and trans. *The Jews and the Crusaders: The Hebrew chronicles of the First and Second Crusades*. Madison: University of Wisconsin Press, 1977.

Peter of les Vaux-de-Cernay [Petrus Sarnensis]. *The history of the Albigensian Crusade*. Translated by W. A. Sibly and M. D. Sibly. Woodbridge, Suffolk, and Rochester, N.Y.: Boydell Press, 1998.

Rigaldus, Odo, Archbishop of Rouen. *The register of Eudes of Rouen*. Translated by Sydney M. Brown. Edited by Jeremiah F. O'Sullivan. (Records of civilization: sources and studies, 72.) New York: Columbia University Press, 1964.