

## Review

Migecianos, casianistas y la definición de una herejía (fín del siglo VIII – principio del IX), *Studia Historica. Historia medieval*

The article's revisionist purpose is to develop a historical and theological justification of the official "adoptionist" doctrine of the eighth-century Church of Toledo under Muslim dominion against the positions of Migetius, both often qualified as "heretical". This more inner-Iberian perspective is indeed a somewhat neglected point of view in the rich research literature on "Adoptionism" which in general was and still is more focussed on Toledo's and Urgell's international conflict with the Frankish Church of Charlemagne and his theologians. Nevertheless the "national" conflict lines, addressed in the article, have already been discussed in more recent international research which is widely missing in this article, whose pertaining parts are bibliographically outdated, save for Cavadini's well-known and internationally received monograph from 1993. The reviewer is missing here e.g. the more recent observations published by Theresia Hainthaler, Dominique Urvoy and Peter Bruns on the intrinsic relationship between Migetius's positions and Elipandus's and Felix of Urgell's "Adoptionism", who have reflected this conflict in terms of defining a Christian position towards what was becoming "Islam" (or its doctrine) in late eighth-century Iberia (Hainthaler 1997; Urvoy 1997; Bruns 2014). While the efforts to identify Migetius's theological positions and their social implementation through their qualification as "heretical" are laudable, it is curious to see that the article does not problematize in detail the Muslim presence in al-Andalus as *the* central socio-religious problem for the Hispanic Christian Church to find a theologically and religiously convincing *and* unitary response to it, since we know at least some details of Migetius's doctrine, e.g. that he was strictly against mixed couples of Christians and Muslims and even against table fellowship with Muslims, contents already discussed in previous research, but not quoted by the author (Urvoy 1983, pp. 426–428; Millet-Gérard 1984, p. 193; Cavadini 1993, pp. 10–23). The paper's focus on the period's perception of "heresies" is certainly correct and deserves praise, but it should not drop the growing presence of a new religious movement as the very reason for the imminent danger of disunity or even disintegration of the Hispanic Christian Church,

which became apparent in the conflict between Elipandus and Beatus of Liébana (and the Asturian Church) too.

A further significant weakness of the article is the non-consideration of already existing more recent publications on specific aspects mentioned – whether this happened for linguistic reasons remains unclear. At least some additions should be given here: For a better understanding of the role of Wilchar of Sens's ecclesiastical politics and Egila's role as a wandering and preaching bishop in the Iberian Peninsula, one has to quote, beside the old, but still useful special contribution by Donald A. Bullough, also Stephan Vanderputten's more recent article who presents a wider, since comparative panorama (Vanderputten 2001). On the qualification of the pertaining letters in the *Codex Carolinus*, Achim Thomas Hack has published a monumental monograph on this famous papal letter collection which should always be consulted when dealing with the relationship between the popes and the Carolingians (Hack 2006–2007). Finally, for the *Acts of Nicaea II* the author should quote the new critical edition by Erich Lamberz (Lamberz 2008–2016) and likewise for the *Collection of Capitularies* by Ansegis (not: Ansegisis) of St Wandrille the new one by Gerhard Schmitz (Schmitz 1996).

Bruns 2014

Peter Bruns: 'Verbum assumens et homo assumptus'. Ein antiochenisches Axiom im spanischen Adoptianismus?, in *Von Mozarabern zu Mozarabismen. Zur Vielfalt kultureller Ordnungen auf der mittelalterlichen Iberischen Halbinsel*, ed. by Matthias Maser e.a. (Spanische Forschungen der Görresgesellschaft 41), Münster/W. 2014, 41–55.

Cavadini 1993

John C. Cavadini: *The last Christology of the West. Adoptionism in Spain and Gaul, 785–820* (Middle Ages Series), Philadelphia (Pa.) 1993.

Hack 2006–2007

Achim Thomas Hack: *Codex Carolinus. Päpstliche Epistolographie im 8. Jahrhundert 1–2* (Päpste und Papsttum 35, 1–2), Stuttgart 2006–2007.

Hainthaler 1997

Theresia Hainthaler: Von Toledo nach Frankfurt. Dogmengeschichtliche Untersuchungen zur adoptianistischen Kontroverse, in *Das Frankfurter Konzil von 794. Kristallisationspunkt karolingischer Kultur 2*, ed. by Rainer Berndt (Quellen und Abhandlungen zur mittelhessischen Kirchengeschichte 80, 2), Mainz 1997, 809–860.

Lamberz 2008–2016

Erich Lamberz (ed.): *Concilium universale Nicaenum secundum ...* (Acta Conciliorum Oecumenicorum II, 3, 1–3), Berlin/New York 2008, Berlin/Boston 2012, and Berlin/Boston 2016.

Millet-Gérard 1984

Dominique Millet-Gérard: *Chrétiens mozarabes et culture islamique dans l'Espagne des VIII<sup>e</sup>–IX<sup>e</sup> siècles* (Études augustinienes), Paris 1984.

Schmitz 1996

Gerhard Schmitz (ed.): *Die Kapitulariensammlung des Ansegis* (MGH Capitularia N. S. 1), Hanover 1996.

Urvoy 1983

Dominique Urvoy: La pensée religieuse des mozarabes face à l'Islam, in *Traditio* 39 (1983) 419–432.

Urvoy 1997

Dominique Urvoy: Les conséquences christologiques de la confrontation islamo-chrétienne en Espagne au VIII<sup>e</sup> siècle, in *Das Frankfurter Konzil von 794. Kristallisationspunkt karolingischer Kultur 2*, ed. by Rainer Berndt (Quellen und Abhandlungen zur mittelhheinischen Kirchengeschichte 80, 2), Mainz 1997, 981–992 [English version: The christological consequences of Muslim-Christian confrontation in eighth-century Spain, in *The formation of al-Andalus 2: Language, religion, culture and the sciences*, ed. by Maribel Fierro/Julio Samsó (The Formation of the Classical Islamic World 47), Aldershot e.a. 1998, 37–48].

Vanderputten 2001

Steven Vanderputten: Faith and politics in early medieval society. Charlemagne and the frustrating failure of an ecclesiological project, in *Revue d'histoire ecclésiastique* 96 (2001) 311–332.