

Raymond J. Jirran

A. Introduction

If the origins of the student are Black or Asiatic or Latin American or Eastern European or just about anything except a heterosexual Protestant male of English descent, this whole course may be one great exercise in recognizing and appreciating ethnocentrism--not in himself but in those about him.¹ Take this as a sign that ethnocentrism affects mainstream history as presently taught. Take this as a further sign that history may not always be interpreted as it is now. The course goal is **to evaluate ethnocentrism in the light of Byzantine history** according to a criteria of the people, places, and times involved and the degree of certitude warranted.

B. The Age of Justinian

Christianity has offered the religious framework for Western civilization. At the time of the Fathers of the Church, before the advent of the Muslim movement, North Africa was one of the most flourishing areas of Christian life. Some of the beginnings of monasticism were found in North Africa. Saint Augustine of Hippo, by his very name, amply attests to the early success of Christianity in North Africa. This is the same Augustine already mentioned in Topic 12, Roman Withering.

At the time of Saint Augustine, the barbarians from the north were overrunning North Africa. For a time, in the Sixth Century, Justinian put an end to that by reconquering North Africa. See "Map 7.1 Byzantine Empire Under Justinian" on page 181 in the seventh edition of Chambers.² Note the Visigoths, Lombards, Avars, and Ostrogoths. Justinian was the embodiment of two great realities: the imperial majesty of Byzantium, over which he ruled, joined together with Christianity. Under Justinian, the Mediterranean was a Byzantine Sea. Justinian thought he could give back to the inhabitants of his realm a replica of the Roman Empire they had known in the past.

The price for this success was paid in the East. Brilliant victories over Vandals and Ostrogoths were offset by Persian, Slav, and Hunland invasions and by frightful devastation and depopulation of the Balkan Peninsula. Finally there came the Muslims.

C. The Age of Muhammad

According to the Muslim religion, daily, in the Seventh Century, God spoke with moral authority to Muhammad. Muhammad died in 632. By 711, Muhammadans were speaking with political authority to peoples all across North Africa and even into Spain. This land success completed, from the Tenth Century onwards there grew up a series of Muslim states starting directly across from Yemen on "Map 11.7 The Ottoman Empire 1300-1566" on page 387 in the seventh edition. Ethiopia can be found on "Map 25.1 Africa, ca. 1885" on page 901 in the seventh edition.³ The states continued into the interior of the land for several hundred miles to Addis Ababa. These inland Muslim states were clearly commercial in purpose. For this reason, they did not threaten Christian Ethiopia.

Only in the late Thirteenth Century did the Ethiopians attack the Muslims. While the Ethiopians won out, this war was only in Ethiopia and the struggle elsewhere continued. In the early Sixteenth

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Century, the Ottoman Turks took over Egypt and brought the use of firearms and artillery down to the Red Sea ports. But for the last minute intervention of the Portuguese on the Indian Ocean in 1542, these weapons would have been brought to bear against the Ethiopians. As it was, a sort of stalemate ensued.

D. *The Age of the West*

Earlier Ancient and Medieval Ages had been heralded by land invasions by nomads who utilized superior mobility to break into centers of civilization. By contrast, the Modern Age was heralded by sea invasions by the Westerners, who functioned with equal mobility on the oceans of the world and were thus free to operate on a new global scale. In the early Sixteenth Century, the Muslims suffered three Western blows from which they never recovered.

First, the Iberian crusade against Islam on the Mediterranean Sea and Atlantic Ocean as well as the Indian Ocean got under way. Second, the Russians put a northern lid on Muslim expansion by moving across the Ural Mountains, all the way to the Pacific coast by 1638. The Muslim Turks, who were the natural enemies of Russia, were too busy fighting among themselves to be bothered.

Third, while there had always been disagreements among the Muslims, a new upheaval, eventually involving the Persians and the Ottomans, gave the Europeans new freedom. From 1606 until 1639, the Ottomans relaxed their pressure against Christian Europe, because they were fighting the Persians. This, in effect, permitted the Thirty Years War (1618-1648) and enabled Europe to go her own way.

E. *Conclusion*

This topic on Byzantium has shown the initial advantages of land strength over naval strength and the initial victories of the Muslim religion over the Christian. With but a little change in the fortunes of history, Europeans might be Muslims today. This realization helps students to evaluate ethnocentrism.

Supplement

F. *The Age of the West (continued)*

The title for these second series of lectures is Politicization. While the first series, Antecedents, is about developing a sense of truth, these lectures are about joining that sense of truth with politics. This sense of the development of Western civilization is peculiar to the Professor.

The Renaissance brought the West civic humanism, Machiavellianism, and Tacitism. Civic humanism is devotion of individuals to the development of truth in politics; Machiavellianism is about politics dominating truth; Tacitism is about finding the truth in Republican forms of government. This development can be traced from 1572 to 1651. Henry Navarre's marriage in 1572 set off the St. Bartholomew's Day Massacre, 1651 marked the first Navigation Act.⁴

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By forbidding the importation of goods into England except in English vessels or in vessels of the country producing the goods, gave the British merchant marine a boost over the Dutch.⁵ The Dutch onslaught on Portuguese shipping made the Thirty Years War "the first world war Europe was to inflict on the globe," as Richard Tuck put it.⁶

G. Introduction

The Muslims had an impact on Europe which is difficult to access. Because St. Raymond of Penafort was a college professor, something about him may help contemporary students of Raymond Jirran. Just as Penafort was concerned with Arabic studies, so is Jirran concerned with Black Studies. Just as Penafort dealt with feminine identity in his work for confessors, so does Jirran deal with feminine identity in these lectures. The course goal in reading this supplement remains to evaluate ethnocentrism.

H. St. Raymond of Penafort

St. Raymond of Penafort lived for between ninety-five and one hundred years, from 1175 until 1275.⁷ From 1238 to 1240 he was the Master General of the Dominican Order and as such, would not have been the superior for Saint Thomas Aquinas (1225-1274). Saint Thomas joined the Order of Preachers in 1244. Raymond, that notwithstanding, later did influence Saint Thomas to write *Summa Contra Gentiles*, a major work confronting secularism.

Raymond was from Barcelona, about which little is only recently attracting attention of scholars.⁸ Raymond put together developments in Church law between 1150 and 1234. Raymond also got Thomas to write his Summa Contra Gentiles. Contra Gentiles is an adaptation of the truths of faith to pagan mentality. Raymond also used his influence to inaugurate a school of Arabic studies. Raymond organized church law, more commonly known as Canon Law. These Decretales of Raymond remained in effect until first revised in 1917. Raymond, therefore, is responsible for ensuring that the Jews had a right to exist in Medieval Europe.⁹ The Muslims, that notwithstanding, remained more tolerant of differences than did the Christians.

As time went on during the Middle Ages, the Jewish situation grew worse. The worsening began during "the thirteenth century explosion of ecclesiastical intervention in secular affairs."¹⁰ Gradually canonist doctrine shifted from a prohibition against Jews owning Christian slaves to a situation in which the Jews became the slaves of the Christians. Jews had procedural disabilities in court as accusers and as witnesses. Jews were excluded from holding public office. The offspring of Christian-Jewish marriages were obliged to be baptized.

The pattern moves from relative tolerance in the Twelfth Century to greater stringency from the time of Innocent III (1198-1216). There is a problem, however, in that the canonists who strove to control the Jews were also the ones most dedicated to preserving Jewish rights. Harsh and humiliating treatment of Jews was outside the spirit of the law.

Jews lived under three systems of law: the secular state, rabbinical law, and Christian Jewry law. In 1988 Walter Pakter wrote *Medieval Canon Law and the Jews*.¹¹ Pakter identified several

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patterns. Over the course of the middle ages Jewish rights to own Christian slaves and tolerance of the Talmud declined. The Talmud is described on page 154 of the seventh edition of Chambers as an authoritative commentary on Jewish thought. Other Jewish rights, such as the right to hold office and not wear the infamous Jewish badge, increased.

Attitudes also varied from place to place. Canonists in Italy regarded Judaism as a theoretical challenge. Canonists to the north regarded Judaism more as a cultural anomaly than as a challenge. There was relatively intense interest in the capacity of Jews to own Christian slaves; but less interest in forcing Jews to be Baptized. The strength of interest was in inverse proportion to what was happening, less Jews were owning Christian slaves, and more Jews were being forced into Baptism.¹²

While the intellectual pattern was tolerant, the political pattern of a persecuting society arose in Europe during the Eleventh and Twelfth Centuries. Deliberate and socially sanctioned violence began to be directed, through established governmental, judicial and social institutions, against groups of people defined by general characteristics such as race, religion, or way of life; and that membership of such groups in itself came to be regarded as justifying these attacks.¹³

We in the Twentieth Century ought not be too self-righteous about bygone violence. As John H. Coatsworth put it in his 1995 Presidential Address to the American Historical Association, "More people have lost their lives in episodes of collective violence in this century than in any other epoch in human history."¹⁴ Heretics, Jews, lepers, homosexuals, and prostitutes were singled out, but by the leaders, rather than by the people. The rise of a money economy led to a growing gap between rich and poor which required such classification. Paradoxically, persecution both suppressed resistance to and legitimated medieval authority. The paradox is that the Church, which institutionalized truth determining politics, benefited from abusing politics to determine truth.

I. Feminism

Raymond revised the popular Summa de matrimonio. This revision was used by priest confessors well into the Eighteenth Century. Recent scholarship has not berated medieval spirituality for its male chauvinism. Dr. Jirran does not know why. What follows, perhaps, offers some partial explanation.

The theme of torturing the body to punish it is virtually absent from the writings of religious women. These women did fast, but in a way and for a purpose which seems acceptable to the contemporary mind. For example, through fasting, religious women could set fierce examples for the well-fed clergy of an increasingly comfortable Church.¹⁵

On a spiritual level, food was the only absolutely controlled resource women utilized. The Mass was considered as a sort of role reversal, in which the first were last and the last first; in which male priests prepared food for Christ who fed others with his own flesh in the Eucharist. Eucharist is a Catholic term for Communion. While the roles of medieval religious women did change from

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the late Twelfth through the early Fourteenth Centuries that change was in the direction of a deepened femininity.

There was a convincing difference between male and female religious experiences during that time. For women, spirituality awakened and deepened femininity, whereas for men spirituality involved dichotomies and abrupt conversion experiences. Anorexia, incidentally, is a modern phenomena, which seems to have nothing to do with medieval women.

A word on the condition of Arab women is in order. Muslims inherited patriarchal conditions. The Arab people are predominantly Muslim and the Muslims are predominantly Arab. In this sense, the Arab peoples cover a range from Morocco in the west to India in the east. This range includes more degrees of latitude than does Europe.¹⁶

Arab culture is best understood as rural and urban. The harem was a rural phenomenon, designed to protect Arab women from the outside world. The harem and the veil were perpetuated from generation to generation not because they excluded women from the outside world, although that was the effect of the harem.¹⁷

Life was different in the cities, where Arab women were protected by the shari'a. The shari'a was a system of law and ideal social morality whereby women had the right and obligation to be protected by a male guardian. The marriage contract was made between that guardian and the husband, not between the wife and the husband. The contract could include a provision prohibiting the husband from marrying the as many as four wives permitted in the Koran. The contract could also prohibit the unlimited concubines also permitted men. Divorce was also much easier for men than for women. Women were also limited in what they might inherit. Their testimony in a court of law, by law, had half the value of a man.¹⁸

Urban life flourished much earlier among the Arabs than among the Europeans. At the beginning of the Fourteenth Century, Cairo had about 250,000 people. Baghdad must have been of comparable size at the height of Abbasid power under the rule of Harun al Rashid, who died at 809. At that time Rome probably only had a fifth as many people, 50,000.¹⁹

By 1300, Cordoba in Muslim Spain may also have reached a 250,000 population. Aleppo, Damascus, and Tunis probably had between 50,000 and 100,000 inhabitants by 1400. Aleppo may be found on the eastern Mediterranean Sea, north of Jerusalem, in northwestern Syria on "Map 11.7 The Ottoman Empire 1300-1566" on page 387 in the seventh edition of Chambers. Aleppo appears on no map earlier than the fifth edition.²⁰

Between 1300 and 1400 there was no city in Western Europe the size of Cairo. Florence, Venice, Milan, and Paris may have been less than half that size, with 100,000 people. The cities of England, the Low Countries, the Germanies, and Central Europe were even smaller. For a comparison, the seventh edition of Chambers offers "Map 16.3 The Growth of Cities, 1500--1800 "

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on page 572.²¹ Even then, a hundred years later, the largest cities are only noted for being over 150,000.²²

A shift in scholarly interest took place between the 1991 fifth and 1995 sixth editions of Chambers. "Map 13.2 The Growth of Cities in the 16th Century" on page 506 in the fifth edition of Chambers shows the cities, but not the total "City Population" as appears in the sixth and seventh editions on page 525 and 572 respectively. Even in 1800 less than a million people lived in cities.

Slaves were brought to the Arab cities from the Sudan and Ethiopia as well as from the lands of Slavs.²³ This means that there was an urban based dimension to Muslim slavery, generally unknown in the Americas. Attention will shortly turn to African soldiers.

The Koran did influence the sense of morals for the Arab peoples. The difference between the Koran and the Bible was the relationship between politics and truth. The Koran did not emphasize the importance of discovering and sticking to the truth in the way the Bible did.

The first book printed in the West occurred in 1455 with the Gutenberg Bible. See page 365 in the seventh edition of Chambers for a picture of a page from the Gutenberg Bible.²⁴ As is generally well-known, paper was probably invented about 150 AD in China. The technique of making paper entered the Arab world in the later part of the Eighth Century.²⁵

Before that, papyrus and parchment had been used. Paper invented by the Chinese was used to help spread the Koran and other literary works in the Ninth Century.²⁶ In order to increase the value of papyrus, the Ptolomies, in the Third Century B.C., forbade the export of papyrus. As a result, parchment was invented from cured animal skins.²⁷

The most famous book at the library at Alexandria was the *Septuagint*. The *Septuagint* was named after the "seventy-odd scholars"²⁸ invited to Alexandria by Ptolemy II (Philadelphos, 283-246 B.C.) to translate the first five books of the First Testament into Greek. The professor likes First Testament rather than Old Testament, because Old Testament more readily carries an implication of irrelevant. The *Septuagint* was only one of many works of literature translated into Greek at Egypt.

The Arab Moors brought paper into Spain about 1150. By the time Gutenberg invented the printing press, papermaking was spread throughout Europe.²⁹ The point is that Western civilization trailed behind others for a long time.

J. African Soldiers

1. Introduction

This section on African Soldiers has extended the lecture beyond the six page limit utilized before the 1990 rendition. Because this section seems so important, the professor let this section stand in 1990 until he had an opportunity to discuss what should be cut with his students. By 1992, Dr.

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Jirran was under the impression that he need not worry about how long his lectures were. Students were willing and able to read what he wrote. Dr. Jirran does not take this as a license to be wordy, but rather as an appreciation that what he thinks is important enough to write about, his students think is important enough to read about.

2. Africa

Muslim armies had a use for African soldiers, as the readings in the sixth edition of Chambers will imply on pages 202-203.³⁰ After Muhammad died in 632, the Amide caliphs held sway until 750, when a descendant of Muhammad's uncle Abbas revolted and founded the Abbasid Empire. Whereas the Omayyads had moved the capital of Islam from Mecca to Damascus, the Abbasids moved it to Baghdad. Once the Abbasids successfully revolted, so did other Africans in Morocco, Tunisia, and Egypt. The ousted Omayyads re-established themselves in Spain. There was a further split in eastern Persia. The comments which follow have as their focus the forces in eastern Persia, or Iraq, which began in 820, and in Egypt, which began in 868.

Before moving on, a word about Mecca is in order. The sources for developing what happened are both limited and difficult, consisting of the Koran and of what later redactors wrote about the Koran. The impression is that Mecca was a center for international trade. Recent scholarship questions the economic reality of Mecca as a center for international trade in the Sixth and Seventh Centuries.³¹

In the half century preceding Muhammad, Meccan trade was neither international in scope nor luxurious in content. Local leather and cloth were traded, rather than the more exotic aromatics, spices, precious metals, slaves, and silk. Such an interpretation fits the wool and skins mentioned by the seventh edition of Chambers on page 211, the first column, the third paragraph, the sixth last line.³²

What Chambers calls "ferment" others have called malaise. Recent scholarship suggests understanding Muhammad as an aspect of tribal development rather than as an aspect of a broader view. Recent scholarship would rather consider the pre-eminence of Mecca as emanating from Abrahamic and Islamic traditions, rather than from pagan traditions, as Chambers states.

Furthermore, "tribal gods were ultimate sources of phenomena observable in the world, not ultimate truths regarding the nature and meaning of life."³³ Or were they? Other scholarship wonders whether Arabians have seen the gods as ultimate truths regarding the nature and meaning of life, once such was suggested to them. Such a suggestion might be expected from Africa. If the Muhammadans did not inherit African gods, Muhammadans may not have inherited slave-trading from Africa, either. The point of it all, for the professor, is that slave trading may have been introduced, rather than inherited, by the Muhammadans.

The Omayyads included non-Arabs in their infantry. This inclusion continued for about five hundred years, from 632, the death of Muhammad, until 1169, the ascension of Saladin. In the meantime, the Muhammadans lost the Battle of Tours in 732. The professor is unsure about non-

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Arabs in the Arab cavalry, though he is inclined to think non-Arabs were not in the Arab cavalry. After Saladin the cavalry came to dominate as they has before Saladin. In Europe, the cavalry is generally given credit for ascendancy after the time of Charles Martel and the 732 Battle of Tours. Charles Martel is indexed in the seventh edition of Chambers on pages 184, 214, and 222 and Tours on pages 184, 203, 214, 222.³⁴

Historians generally focus on the Turks when writing about Islamic military slavery. "Mamluk"³⁵ is the term used for such Turkish cavalry. Most Muslim armies were composed of cavalry and infantry organized into units based on racial identity. Central Asia was considered superior to Africa, Turk to African, cavalry to infantry. Africans were considered more loyal to their political masters than were the Turks.³⁶

Such assumptions are being challenged. Once the Muslim armies left the Arabian Peninsula, there was less of a need for infantry. A shift from an all cavalry to a cavalry and infantry organization took place, like the organizations of Byzantines and Persians before and during the Arab conquests. The speculation is that the Mamluk cavalry and African infantry developed simultaneously, but without records for the development of the African infantry. The likely reason for the lack of records was the relative distance of the African homeland from the action in Iraq.

The Mamluks were recruited from the Caucasus region. The Mamluks brought a variety of diseases against which they had developed immunities but which those among whom they moved did not have. One scholar thinks that Fifteenth Century Egyptian plagues can be traced to diseases carried by the Mamluks. Skipping ahead, after Napoleon overthrew Mamluk rule in 1798, outbreaks of the plague diminished and even disappeared for a number of decades after 1844.³⁷ This is consistent with the idea that the Mamluks were spreading diseases to which they themselves were not directly susceptible.

The Muslim response to the plague was governed by key sentences in the Koran. "When you learn that epidemic disease exists in a country, do not go there; but if it breaks out in the country where you are, do not leave." In another place: "He who dies of epidemic disease is a martyr." Again: "It is a punishment that God inflicts on whom he [sic] wills, but He [sic] has granted a modicum of clemency with respect to Believers."³⁸

The net effect of these sentences and the traditions which they supported was to inhibit organized efforts to cope with plague. By the Sixteenth Century, when Christians had taken such organized measures against the plague as the quarantine, the Muslims hardened their views against efforts to escape the will of Allah. In the Balkans and in nearly all of India, where Muslims ruled from urban areas, public health suffered.

An example of what had caused the Christians to change their ways can be exemplified from the history of the Carmelite Order. The professor belongs to Our Lady of Mount Carmel parish in Newport News which was being run by the same Carmelite order at the time this part of the lecture was first rendered. Carmelites are like Franciscans, a group of religious men. When the Black

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Death began, the Carmelites had already called a general chapter at Metz, in the Germanies. Two hundred friars perished either in transit or there, at the chapter. The papacy itself became involved, trying to take effective organized action against the plague. Effective measures did not actually occur until the Twentieth Century.³⁹

The professor does not expect that humans should be the only ones in creation suffering from plagues. How does the history of plant life parallel the history of human life? One way of understanding the political and social crises is by understanding what was happening to plants. Food poisoning, particularly ergotism from improperly harvested and stored rye may help explain the decline in births during the late Middle Ages.⁴⁰

Hallucinations, convulsions, paralysis, lowered fertility, and even death are all potential symptoms of food poisoning. The later significance of the potato, which was less susceptible to plant diseases, increases in significance. Scholarship trying to parallel the health of plants and humans so far has been unconvincing, but Dr. Jirran thinks that such scholarship holds much future promise for understanding history.⁴¹

3. Iraq

The African presence in Iraq is almost taken for granted in the original sources. An unnumbered group of African slaves revolted in 695, with no mention of what they were doing in Iraq in the first place. Four thousand African military slaves were simply mentioned as being present in 751. The presence of African infantry in the central Abbasid government in Iraq was still taken for granted in 930. The Mamluks massacred the Africans, but not as a test of racial strength as has been claimed.⁴² It was more a matter of troops of various races trying to get a pay raise and, after a revolt, getting massacred instead. Actually, in 936, 3,000 African infantry fought on the side of the Iraqi government against another revolt, this time by the Mamluks. The Mamluks won and by 944 were in control. The lack of records of what happened to the African troops is a sign that the origins of the Africans were not considered important. After 936 African troops were rarely used in Iraq. The reason seems to be more political and economic than social. This is not to deny that there was racial prejudice among the Muslims, but only that other factors were more important.

4. Egypt

Harun al Rashid ruled the Arab world from 786 to 809. He was a contemporary of Charlemagne. He was the most famous Abbasid caliph, with an empire which included all of southwest Asia and the northern part of Africa.⁴³

The Abbasids came into power through the soldiers of Khuzistan, a region in southwestern Iran, bordering the Persian Gulf.⁴⁴ These soldiers were divided into separate groups with separate rulers. The caliphs had a difficulty retaining the loyalty of the Khuzistan soldiers. In the early Ninth Century the need for loyal soldiers was met through the purchase of slaves and by recruiting soldiers from the Turkish-speaking pastoral tribes on or across the frontier in central Asia. The new people stood in a relationship of personal clienthood to the caliph.

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Chroniclers first note African military slaves who threatened the power of the caliph in 868.⁴⁵ The revolt of the Zanj lasted from 868 to 883. The Zanj were Black slaves working the sugar plantations and salt-marshes of southern Iraq.

Al-Jahiz (776/7-868-9) was a famous Black writer incorporating his African slave background into Arab and Islamic culture. Al-Jahiz wrote:

A man who is noble does not pretend to be noble, any more than an eloquent man feigns eloquence. When a man exaggerates his qualities it is because of something lacking in himself; the bully gives himself airs because he is conscious of his weakness. Pride is ugly in all men . . . it is worse than cruelty, which is the worst of sins, and humility is better than clemency, which is the best of good deeds.⁴⁶

The move from Baghdad to Egypt with the Fatimids certainly put Africans into closer proximity to the seat of power. The Fatimids are mentioned in the sixth edition of Chambers on page 270.⁴⁷ The Fatimids are in Egypt in 1095, at the beginning of the Crusades. Also note Topic 22-- Crusades. Fatima, in Portugal, is named after these Fatimids. Portuguese Fatima is where Mary appeared as Our Lady of the Rosary to three peasant children from May 13 to October 13, 1917. Our Lady of the Rosary asked people to amend their lives..⁴⁸

Muslims generally were uninterested in seeking truths from those outside their own faith. The History of India by Al-Biruni (973-c. 1050) survives as "the greatest sustained attempt by a Muslim writer to go beyond the world of Islam and appropriate what was of value in another cultural tradition."⁴⁹ In the Ninth Century, Al-Jahiz was reaching from Africa into the Arab world, much like Saint Thomas was to do in the Thirteenth Century. Al-Biruni was different from both men in trying to reach out from the Arab world to the Indian world from Europe. Al-Biruni wrote:

The Indians in our time make numerous distinctions among human beings. We differ from them in this, for we regard all men as equal except in piety. This is the greatest barrier between them and Islam.⁵⁰

To return to the sub-Saharan dimension of Egypt, medieval numbers are difficult to verify and range between 12,000 to 45,000 African troops enrolled in Egypt. A contemporary wrote of the 1,000 African guards:

wearing black cloaks and black turbans, so that a watcher could fancy them to be a black sea spreading over the face of the earth, because of the blackness of their color and of their garments. With the glitter of their shields, of the chasing on their swords, and of the helmets under their turbans, they made a really splendid sight.⁵¹

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A chasing is metal ornamented by indenting with a hammer and tools without a cutting edge. Chasing can also mean to set with gems or to groove or indent.

When the Sunni Arab Abbasids arrived, they defeated the Sunni Turkish Tulunids and, in the process, massacred the African soldiers. Why? Racism? No, more probably because of African loyalty to the Turks. According to one account, the Africans were kept out of the conquering Arab army. According to another account African troops, taken prisoner, were still being used in 930 in Baghdad, Iraq. Perhaps some were massacred and others taken prisoner.

Every medieval and modern account notes that in 946 the African eunuch Kafur ruled Egypt and southern Syria. After taking over from the Turkish ruler, Muhammad Tughj al-Ikhshid,⁵² Kafur died in 968. The Iraqi probably prevented Turks from passing through Iraq in order to be used in Egypt. This meant that either Rumi or Africans had to be used.

Jalal ed-Din Rumi was a Persian Sufi poet who lived from 1207-73.⁵³ On page 269 in the seventh edition, Chambers calls attention to the Seljuk Sultanate of Rum. The professor, therefore, surmises that Rumi were Persians. The focus, however, remains the Africans.

While the African troops did resist the Fatimids from the West, African troops were again found with the Fatimids as the Fatimids campaigned in Syria. Other members of the Fatimid army included Turks, Persians, Dailimis, and former Ikhshidid troops. With the Fatimids, greater documentation for African participation exists.

From 969 to 1035 African military slave units appeared and developed a growing political role. Under the great Fatimid ruler, Ibin Killis (d. 990), there may have been 4,000 African military troops. From 1035 to 1095 (the first Crusade began in 1095), the Africans reached the height of their power. Their main rival was the Mamluks. From 1095 to 1169 the African military slaves participated in the court intrigues of the Fatimids, eventually losing out to Saladin.

Saladin is mentioned in the seventh edition of Chambers on page 271-273 as a Muslim chief granting Christians concessions in the Holy Land.⁵⁴ Saladin is mentioned on pages 271-272 in the seventh edition⁵⁵ as instigating the Third Crusade (1189-1192) by taking Jerusalem. On pages 211-222 in the seventh edition Chambers seems to avoid the notion that Jerusalem is counted by Muslims as equal in sanctity with Mecca and Medina, rather than as "Islam's third most holy place," as so many Western scholars wrongly assume.⁵⁶ Arabs are the only people to refer to Jerusalem as the "holy city" in everyday speech.

On page 275⁵⁷ Chambers notes that in 1188 the pope authorized and the princes collected the Saladin tithe. This was a direct ten percent tax on all clerical and lay revenues for the purpose of financing the Third Crusade. That Crusade ended in a stalemate by permitting both the Kingdom of Jerusalem to continue, although limiting access to Jerusalem itself to unarmed Christian pilgrims.

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The Fatimids, like the present day Iranians, were Shiites rather than Sunni. The Fatimids recruited slaves of European origin. All of the North African troops were known as Westerners, in distinction from the Easterners who were to join the Fatimid armies later. Sometime between later 1062 and early 1063 the Mamluks defeated and slew some 40,000 Africans, who had come to dominate both the infantry and the cavalry. The Mamluks bonded with Arabs and Berbers and at first took a beating, but then set a trap into which the Africans fell and panicked. The Turks were fighting for their military, political, and economic lives, rather than for any racist causes.

In 967, the African survivors regrouped and 15,000 assembled at Giza across the Nile from Cairo. Once again the Africans were defeated by the Mamluks. The possibility of desertion, because of racial identifications, did not exist. That lack of potential intensified the fighting and functioned temporarily to eliminate native African development.

Saladin finally clashed with the African remnant in 1168. By that time the Africans were again the main infantry force, numbering some 50,000. No systematic study of Islamic racial attitudes exists for the medieval period. There is inadequate evidence to claim that the African fighters were regarded differently from the Armenians with whom they fought for the Fatimids against the superior Turks or Mamluks.

Only Muhammad himself has been the subject of more Muslim studies than Saladin who ruled Egypt from 1169 to 1193. A rival invited the Crusaders to help gang up on Saladin. A chronicler notes what happened after Saladin found out:

Then the Africans . . . became furious on account of the killing of . . . their protector, because he had been close to them. They mobilized and gathered until their numbers increased to over 50,000. They tended to Saladin's army. He also gathered an army and they fought one another between the two palaces. Many were killed on both sides.

Saladin sent troops to the Africans' lodgings . . . and set fire to their possessions, (killing) children and women. When the news reached the Africans (in the city), they fled. Saladin attacked them with swords and closed their escape routes. After many of them had been killed, the Africans asked for peace. They were given a positive answer and many of them left. . . . There remained among them only a few fugitives.⁵⁸

There was no religious or racial reason why Africans and Armenians should have been more loyal to Fatimids than Arabs or any other group. There was, however, a military reason. Saladin only used cavalry, which would have put the Africans and Armenians out of work. A standing, salaried infantry returned to Egypt only with the Ottomans in 1517. Once again, desertion was impossible because of the bias against infantry.

K. Current Historiography

Conflicting economic and political acts involving Turkish, Arab, and Persian nationalism, dating from the Nineteenth Century, have loosened the Islamic moorings of the Middle Eastern world.

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The new views which have recently come to the fore tend not to focus so much on poetry as they have in the past, but more on the study of why capitalism did not appear in the Middle East. As these studies take hold, a better grasp of the total history of world culture and civilization is developing.⁵⁹

Scholars now think that too much emphasis has been placed on political and cultural considerations for the cause of conflict between the Byzantine, Islamic, and Western maritime powers from the Seventh through the Sixteenth Centuries. The "nexus between technology and geography" was far more important.⁶⁰ Geography, meteorology, ship design, and navigational factors limited everyone plying the Mediterranean from antiquity to the early modern period. For example, the twenty day water supply for galleys limited the cruising range to but 960 nautical miles, averaging two knots per hour.

The argument that Islamic technology and strength were inferior to the Byzantines and Western Europeans is now giving way to the argument that prevailing weather patterns and growing distances made the difference. First the Muslims, then the Byzantines, then the Western Christians, were followed by the Turks and Barbary corsairs during the Thirteenth through the Sixteenth Centuries. The balance shifted back to the Christians not so much because of famous battles, such as Lepanto (1571), which the fourth edition of Chambers did not index, but which the fifth edition did index for page 574; the sixth edition for page 462; the seventh edition for page 506. The balance shifted because of a persistent wearing down of the "tenacious resistance of Venice and the Hospitallers of Rhodes."⁶¹

Before cavalry lessened the importance of infantry, governments were located in cities on a plane level with other buildings. Urban areas were simply places of housing or refuge in a sort of mosque, palace, barracks complex. There was no need for a citadel. The citadel only came with the renewed place of the cavalry. Because the number of troops was smaller, both soldiers and government could be housed in the same elevated place.⁶²

The Hospitallers of Rhodes are also known as the Knights of Saint John, of which the professor's father was a member. Part of the reason the Knights of Saint John survived is because they never neglected their charitable work.⁶³ Long before it was politically correct, the Knights of Saint John had both Black and White chapters.

At the time of the Crusades, Jerusalem was the center of Christendom, not only of the Latins, but of the Greeks and Orthodox as well. In 1180 the Frankish population of each of the Kingdoms of Jerusalem, Tripoli, and Antioch is reliably estimated at 140,000. The Western Christian presence was clear. Most of the pilgrims returned to the West.⁶⁴

Pilgrims arriving in Jerusalem were not always in the best of health. The elderly sometimes made the journey intentionally as their last act of life. Lack of immunities also caused disease. Even before the First Crusade there was a small hospital in Jerusalem to care for western pilgrims. The

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group running that hospital became an independent religious order in 1113, Hospitallers of Saint John of Jerusalem.⁶⁵

Like the Knights Templar, the Knights of Saint John developed a military wing, which played an important role defending Jerusalem. Pilgrims were not simply tourists. The chief concern of the pilgrims was to worship God in Jerusalem. The liturgies were spectacular.⁶⁶

L. Conclusion

By reading this supplement and the assignment in Chambers, the student has added to the background useful for evaluating ethnocentrism. The ethnocentrism being evaluated first of all belongs to the historical figures involved in these lessons. Such an evaluation is expected to reflect on students themselves. The incompatible inseparables at work here are those between the supremacy of the territorial state as the "natural" unit of human society and the claim of the church to govern human souls. Western civilization unraveled the tension using a criteria of truth, the better the claim was backed by truth, whether by church or state, the greater the supremacy granted to the one or the other.

Comments on the Seventh Edition of Chambers, pages 0200-0229

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page Column
Paragraph
Line

0200 caption "... the ideal Christian emperor. . ."

Charlemagne? From the Ninth through the Sixteenth Centuries, the last medieval century? What about St. Louis, Louis IX? Or is Louis only a king and not an emperor? Or is the ideal not very idealistic? During the 1940s Christopher Dawson said that the problem was not that Christianity was tried and found wanting, but that Christianity was never tried. When Dawson said that, the professor thought he referred to the notion of canonizing Charlemagne and the like. The professor is not prepared to say that he disagrees about Charlemagne being remembered and viewed as the ideal Christian emperor from the time of his death through all the subsequent medieval centuries. The professor is prepared to say he does not like that if it is true and that, if it is true, he find Chambers's arguments unconvincing.

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0201 1 “...most ...”

Here is a turn-around. The period of the Seventh through the early Eleventh Century is the time as close as any to the Dark Ages. What about the time from the Sixteenth through the Twentieth Centuries? Chambers seems to be exercising a bit of hyperbole.

0202 1 2 9 and last “. . . cross . . . Holy Cross . . .”

Whether the Holy Cross was the cross on which Jesus was crucified is an open question in the mind of the professor. The professor hopes Chambers is not implying that Chambers gives a similar credibility to the existence of both Jesus and the Holy Cross.

0202 2 2 7 and 8th last “. . . thus making the Arab conquest easier. “

Since the bitterest fights have been caused by the slightest of disagreements, the professor does not understand why, “Their (Arian) religious beliefs were closer to Islam, thus making the Arab conquest easier.” The Wars of Religion, prior to the Treaty of Westphalia were among people with close religious beliefs, as was the recent Unpleasantness in the South of the United States.

0202 2 2 last “(See maps 6.2 and 7.1)

Map 6.2 is on page 181; Map 7.1 is on the immediately facing page.

0203 2 2 4th last “. . . worship of images . . .”

The professor denies that “the monasteries . . . strongly advocated the worship of images . . .” and asserts that veneration is the better term. The monasteries were accused of advocating worshipping but that accusation did not convince the professor’s professors nor the professor either.

0204 1 2 5th last “. . . veneration . . . “

Why Chambers uses “veneration” here and not above mystifies the professor. Chambers also uses veneration on page 208, column 2, paragraph 1, line 3.

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0204-0205

“ . . . Christian morality.”

Since “Thomas Aquinas held that the law of Christ of itself adds no new particular moral prescriptions to what can be perceived by human reason alone”⁶⁷ the professor is not sure what Chambers may mean.

0206 2 2 6

“ . . . Trebizond . . . “

The *Tenth Collegiate Dictionary* describes Trebizond as an empire rather than as a place, like Constantinople or Beirut. “A Greek empire 1204-1461, an offshoot of Byzantine Empire; at greatest extent included Georgia, Crimea, and southern coast of Black Sea east the Sakarya.” Trebizond is not indexed in Chambers. *Webster’s New Geographical Dictionary*⁶⁸ identifies Trebizond as a Greek empire, 1204-1491, founded by Alexius I (Comnenus) as an offshoot of the Byzantine Empire, including, at its greatest extent, Georgia, Crimea, and the entire southern shore of the Black Sea east of the Sakarya River. The Sakarya River is unnamed river located on the *Physiography of Europe* map, on the inside front cover of Chambers between Bosphorus and Ankara in Asia Minor (Anatolian Peninsula). Trebizond was the last Greek state conquered by the Ottoman Turks, in 1461. It is the modern Trabzon, a province in northeastern Turkey. Trebizond is not indexed in the *Rand McNally World Atlas*,⁶⁹ but Trabzon is at 44.59N 39.43E. The *Oxford Atlas of the World*⁷⁰ locates Trabzon, Turkey at 41.0N 39.45E and Trabzon, a governmental center, Turkey at 41.10N 39.45E. Trebizond is shown in the seventh edition of Chambers on “Map 8.3 Medieval Trade Routes” on page 253.

0206 2 3 3

“ . . . estates.”

The professor recalls “Map 5.4 The Rhone Frontier of the Roman Empire” with many green dots indicating Villas. The professor then supposes that the difference between a villa and an estate is that a villa is a subdivision of estate.

0212 1 1 3-4

“ . . . political leader and governor . . . “

Describes Muhammad but not Jesus and marks the difference between politics and truth and between Islam and Judeo-Christianity.

0212 1 4 2

“ . . . submission . . . “

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Submission of any sort, even to the will of Allah, is a political act. Islam is not making a distinction between interior and exterior submission. Christianity, especially, recognizes a difference between individual conscience seeking truth and group power structures dictating conformity.

0212 1 4 last "... jurisprudence . . . "

Like submission, jurisprudence is a political act. See above.

0212 2 2 4th last "... perhaps . . . "

The professor is more comfortable thinking that Christianity took the notion of Satan from Zoroastrianism, because that is where the term originated as a name for tax collector. The professor mentions Satan in Topic 6—Palestine on the first page and in comments on page 0031.

0216 1 3 5 "... 70 libraries . . . "

The second richest library in the East is mentioned at Caesarea in Topic 11—The Roman Empire, in Section I Privacy.

0216 2 2 last "... according to the law of the Koran. . . "

This is a matter of politics taking precedence over truth

0218 Historical Issues Box
1 3 3rd last

"Religious sources . . . seek to organize society . . . "

This, too, is a political act, today being undone by way of truth determining politics, rather than politics truth.

0220 2 2 2-4 "By the thirteenth century, maritime and commercial supremacy on the Mediterranean Sea passed to Italians and other westerners."

The professor wishes the scholar writing this sentence had indicated why this change happened.

0222 1 1 1-2 "... an aristocracy of . . . warriors"

This is a political aristocracy, unchecked by an aristocracy of truth.

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0222 1 2 3rd last "... intellectual daring . . ."

The professor wonders what researchers would find were they to examine the proposition that the reason intellectual daring declined was lack of academic freedom.

0222 2 2 3 "... chief concern . . ."

The purpose of Charlemagne's chief concern was political rather than truth. The professor likes to think that the Church placing truth above politics at least in theory, survived anyway.

0222 "Map 7.2" is on page 224.

0222 2 3 3-4 "... Pope Leo III crowned him . . ."

In a similar ceremony, Napoleon crowned himself. There has been some debate about whether the Pope actually crowned Charlemagne. The professor words whatever happened as a joining of the Germanic peoples, the Church, and Rome, without specificity about who crowned whom.

0225 1 2 5 "... *denarius* . . ."

The denarius is treated in Topic 8—The Polis in I. The Drachma.

0225 1 4 4th last "... were thought to depend . . ."

This is not as irreligious as might seem at first. Even liturgists would say that God's blessings are not limited to the exercise of human formulas, though exercising those formulas can bring down Divine blessings.

0225 2 2 10 "... vulgar, or Romance, Latin . . ."

is properly juxtaposed with

0226 2 2 6th last "... Jerome's Vulgate translation of the Bible."

0226 2 3 4-5 "... ordered all bishops and monasteries to establish schools . . ."

Here Charlemagne is giving truth the edge it needed to be able to determine politics.

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Endnotes

¹ Since at least 1984 this unisex pronoun has been utilized for this lecture.

² See "Map 7.1 Byzantine Empire Under Justinian" on page 258 in the fifth edition of Chambers. See "Map 7.1 Byzantine Empire Under Justinian" on page 184 in the sixth edition of Chambers; page 181 in the seventh edition

³ "Map 10.3 The Ottoman Empire 1300-1566" on page 398 in the fifth edition of Chambers does not show Ethiopia; "Map 14.5 The Growth of the Ottoman Empire under Suleiman the Great, 1520—1566" on page 454 in the sixth edition does not show Ethiopia either; "Map 11.7 The Ottoman Empire, 1300—1566" is on page 387 in the seventh edition. Ethiopia can be found on "Map 25.1 Africa, ca. 1885" on page 901 in the seventh edition.

⁴ J. G. A. Pocock, review of Richard Tuck, *Philosophy and Government 1572-1651* in *The American Historical Review*, Vol. 99, No. 5 (December 1994), page 1638-1639.

⁵ *An Encyclopedia of World History: Ancient, Medieval, and Modern: Chronologically Arranged* compiled and edited by William L. Langer, fifth edition (Boston: Houghton Mifflin Company, 1940, 1948, 1952, 1968, 1972), page 459.

⁶ Richard Tuck, *Philosophy and Government 1572-1651*, page 143 as cited in the review by J. G. A. Pocock in *The American Historical Review*, Vol. 99, No. 5 (December 1994), page 1639.

⁷ P. Stenger, "Raymond of Penafort, St.," in The Catholic Encyclopedia, Vol. 12, page 105 gives 1175-1180 as the year of birth. The Catholic Encyclopedia is in the Thomas Nelson Community College library. *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 1080 gives 1180.

⁸ Lawrence J. McCrank, review of Nikolas Jaspert, *Stift und Stadt. Das Heiliggrabpriorat von Santa Anna und das Regularkanonikerstift Santa Eulalia del Camp im mittelalterlichen Barcelona (1145-1423)* in *The Catholic Historical Review*, Vol. 84, No. 4 (January 1994), page 746.

⁹ P. Stenger, "Raymond of Penafort, St.," in The Catholic Encyclopedia, Vol. 12, page 105. The Catholic Encyclopedia is in the Thomas Nelson Community College library.

¹⁰ Walter Pakter, Medieval Canon Law and the Jews, page 66 as cited in the review by Brian Tierney in The Catholic Historical Review, Vol. 76, No. 2 (April 1990), page 344.

¹¹ Jeremy Cohen, review of Walter Pakter, *Medieval Canon Law and the Jews* in *The American Historical Review*, Vol. 97, No. 5 (December 1992), pages 1500-1501.

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¹² Jeremy Cohen, review of Walter Pakter, *Medieval Canon Law and the Jews* in *The American Historical Review*, Vol. 97, No. 5 (December 1992), pages 1500-1501.

¹³ R. I. Moore, [The Formation of a Persecuting Society: Power and Deviance in Western Europe, 950-1250](#), page 5, as cited by James Given in the review in [The American Historical Review](#), Vol. 94, No. 4 (October 1989), pages 1071.

¹⁴ John H. Coatsworth, "Presidential Address: Welfare," *The American Historical Review*, Vol. 101, No. 1 (February 1996), page 11.

¹⁵ John Howe, review of Caroline Walker Bynum, [Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women](#) in [The Catholic Historical Review](#), Vol. 74, No. 3 (July 1988), pages 456-457.

¹⁶ Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 26.

¹⁷ Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 120.

¹⁸ Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 120-122. Also see the fifth edition of Chambers, page 283. Also see the sixth edition of Chambers, page 205-206.

¹⁹ Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 110-111. Also see the fifth edition of Chambers, page 282; sixth edition page 205 and [The Concise Columbia Encyclopedia](#) (New York: Columbia University Press, 1983), pages 1 and 366.

²⁰ Aleppo may be found on the eastern Mediterranean Sea, north of Jerusalem, in northwestern Syria on "Map 10.3 The Ottoman Empire 1300-1566" on page 398 in the fifth edition of Chambers. Aleppo appears on no earlier map. Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 110-111. "Map 10.3 The Ottoman Empire 1300-1566" on page 299 in the sixth edition of Chambers; "Map 11.7 The Ottoman Empire 1300-1566" on page 387 in the seventh edition

²¹ For a comparison, the fifth edition of Chambers offers "Map 13.2 The Growth of Cities in the 16th Century" on page 506. "Map 16.3 The Growth of Cities in the 16th Century" on page 525 in the sixth edition; "Map 16.3 The Growth of Cities, 1500-1800" on page 572 in the seventh edition.

²² Albert Hourani, [A History of the Arab Peoples](#), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 110-111.

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²³ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 111.

²⁴ See pages 427 and 428 in the fifth edition of Chambers for a picture of page from the Gutenberg Bible as well as a section on printing itself. See page 322 in the sixth edition of Chambers for a picture of page from the Gutenberg Bible as part of a section on printing itself. See page 365 in the seventh edition of Chambers for a picture of page from the Gutenberg Bible.

²⁵ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 49-50.

²⁶ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 49-50.

²⁷ Diana Delia, "From Romance to Rhetoric: The Alexandrian Library in Classical and Islamic Traditions," *The American Historical Review*, Vol. 97, No. 5 (December 1992), page 1456-1457.

²⁸ Diana Delia, "From Romance to Rhetoric: The Alexandrian Library in Classical and Islamic Traditions," *The American Historical Review*, Vol. 97, No. 5 (December 1992), page 1457.

²⁹ The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 641.

³⁰ Muslim armies had a use for African soldiers, as the readings in the fifth edition of Chambers will show on pages 259-260; in the sixth edition, pages 185-186; in the seventh edition, pages 202-203.

³¹ Carl F. Petry, review of Patricia Crone, Meccan Trade and the Rise of Islam in The American Historical Review, Vol. 94, No. 1 (February 1989), pages 188-189.

³² Such an interpretation fits the "wool and skins" mentioned by the fifth edition of Chambers on page 278, the first column; the sixth edition on page 198, the first column; the seventh edition on page 211, column 1, paragraph 3, 6th last line.

³³ Patricia Crone, Meccan Trade and the Rise of Islam, page 237 as cited in the review by Patricia Crone, in The American Historical Review, Vol. 94, No. 1 (February 1989), page 189.

³⁴ While Charles Martel is mentioned on the fifth edition of Chambers on page 236 and the Battle of Tours on page 280; in the sixth edition on pages 167 and 201, respectively; in the seventh edition Charles Martel on pages 184, 214, and 222 and Tours on 184, 203, 214, and 222.

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³⁵ Webster's Ninth offers both "Mamluk" and "Mameluke." The professor invites students to point out the spelling used in the fourth edition of Chambers.

³⁶ This section is drawn from Jere Bacharach, "African Military Slaves in the Medieval Middle East: The Cases of Iraq (869-955) and Egypt (868-1171)" in *International Journal of Middle East Studies*, Vol. XIII (1981), pages 471-491. The professor incorporated this material from a copy held by a rusty paper clip, August 18, 1990. The article contains a reference to Bernard Lewis, Race and Color in Islam, published by Cambridge University Press in 1981.

³⁷ William H. McNeill, Plagues and Peoples (New York: Anchor Books, 1976), page 166.

³⁸ Quotation from William H. McNeill, Plagues and Peoples (New York: Anchor Books, 1976), page 167. Documented in footnote 71 as follows: "My rendition of the French translation of Muhammad ibn Isma'il al-Bukhari Sahih, available as El Bokhari, *Les Traditions Islamiques*, O. Houdas, trans. [Publications de l'école des langues orientales vivantes], 4th series, VI (Paris, 1914), Titre lxxxvi, "De La Medicine," chs. 30, 31.

³⁹ Joachim Smet, O.Carm., The Carmelites: A History of the Brothers of Our Lady of Mount Carmel: Ca. 1200 AD until the Council of Trent, (Rome: Carmelite Institute (Private Printing), 1975), page 51.

⁴⁰ Naomi Rogers, review of Mary Kilbourne Matossian, Poisons of the Past: Molds, Epidemics, and History, in The Journal of American History, Vol. 77, No. 3 (December 1990), page 984.

⁴¹ Naomi Rogers, review of Mary Kilbourne Matossian, Poisons of the Past: Molds, Epidemics, and History, in The Journal of American History, Vol. 77, No. 3 (December 1990), page 984.

⁴² Bernard Lewis, Race and Color in Islam, as cited in Jere Bacharach, "African Military Slaves in the Medieval Middle East: The Cases of Iraq (869-955) and Egypt (868-1171)," *International Journal of Middle East Studies*, Vol. XIII (1981), page 474.

⁴³ The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 366.

⁴⁴ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 35 uses Khurasan. Since Hourani uses special spellings throughout his book, Dr. Jirran supposes that Khurasan is the same as Khuzistan.

⁴⁵ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), pages 35-36. For bibliography, see Nigel D. Furlonge, "Revisiting the Zanj and Re-Visioning Revolt: Complexities of the Zanj Conflict (868-883 AD)," *Negro History Bulletin*, Vol. 62, NO. 4 (December 1999), pages 7-14.

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⁴⁶ `Amr ibn Bahth al-Jahiz, 'al-nubl wa'l-tannabul wa dhamm al-kibr' in C. Pellat, 'Une risala de Gahiz sur le "snobisme" et l'orgueil', Arabica, Vol. 14 (1967), pp. 259-83; English trans. in C. Pellat, The Life and Works of Jahiz, trans. D. Hawke (London, 1969), p. 233, as cited in footnote 4 in Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 52. Dr. Jirran did not have access to his copy of Hourani because of renovations taking place in Hastings Hall where his office was located when this lecture had to go to print June 2, 1992.

⁴⁷ The Fatimids are mentioned in the fifth edition of Chambers on page 385; in the sixth edition, page 288; in the seventh edition, page 270.

⁴⁸ New Catholic Encyclopedia (Washington, D.C.: The Catholic University of America, 1967), Vol. 5, page 855-856. The three children were Lucia dos Santos (1907-) and her cousins Francisco (1908-1919) and Jacinta (1910-1920). The children were praying for peace, that World War I would not reach Portugal and that the war would end.

⁴⁹ Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 54.

⁵⁰ Muhammad Abu Rayhan al-Biruni, Tahqiq ma li'l-Hind (Hyderabad, 1958), p. 5; English trans. E. Sachau, Alberuni's (London, 1888), Vol. I, p. 7, as cited in footnote 5 in Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991), page 54. Dr. Jirran did not have access to his copy of Hourani because of renovations taking place in Hastings Hall where his office was located when this lecture had to go to print June 2, 1992.

⁵¹ Footnote 28 cited in Jere Bacharach, "African Military Slaves in the Medieval Middle East: The Cases of Iraq (869-955) and Egypt (868-1171)," *International Journal of Middle East Studies*, Vol. XIII (1981), page 478.

⁵² The August 17, 1990 rendition had "Muhammad b. Tughj al-Ikhshid." Why the "b."? ??

⁵³ The Concise Columbia Encyclopedia: Third Edition (New York: Columbia University Press, 1994), page 759.

⁵⁴ Saladin is mentioned in the fifth edition of Chambers on page 345 as a Muslim chief granting Christians concessions in the Holy Land; in the sixth edition on page 289 and 291; in the seventh edition on pages 274-273.

⁵⁵ Page 387 in the fifth edition; 289 in the sixth; 271-272 in the seventh.

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⁵⁶ On pages 282-288 the fifth edition of Chambers seems to avoid the notion that Jerusalem is counted by Muslims as equal in sanctity with Mecca and Medina, rather than as "Islam's third most holy place," as so many Western scholars wrongly assume; pages 203-206 in the sixth; 211-222 in the seventh. John Rogerson, Atlas of the Bible, page 174, as cited by Denis Baly in his review in The Catholic Biblical Quarterly, Vol. 50, No. 2 (April 1988), page 310.

⁵⁷ 392 in the fifth edition; 291 in the sixth; 275 in the seventh.

⁵⁸ Footnote 81 cited in Jere Bacharach, "African Military Slaves in the Medieval Middle East: The Cases of Iraq (869-955) and Egypt (868-1171)," *International Journal of Middle East Studies*, Vol. XIII (1981), page 488.

⁵⁹ Andres C. Hell, "Consensus or Conflict: The Dilemma of Islamic Historians," The American Historical Review, Vol. 91, No. 4 (October 1976), pages 788-789. Dr. Jirran did not find this important study in Albert Hourani, A History of the Arab Peoples, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1991).

⁶⁰ John H. Pryor, Geography, Technology, and War: Studies in the Maritime History of the Mediterranean, 649-1571 (Past and Present Publications) page 9 as cited in the review by Sherill L. Spaar in The American Historical Review, Vol. 95, No. 2 (April 1990), pages 457-458.

⁶¹ John H. Pryor, Geography, Technology, and War: Studies in the Maritime History of the Mediterranean, 649-1571 (Past and Present Publications) page 181 as cited in the review by Sherill L. Spaar in The American Historical Review, Vol. 95, No. 2 (April 1990), pages 457-458.

⁶² John H. Pryor, Geography, Technology, and War: Studies in the Maritime History of the Mediterranean, 649-1571 (Past and Present Publications) page 9 as cited in the review by Sherill L. Spaar in The American Historical Review, Vol. 95, No. 2 (April 1990), pages 457-458.

⁶³ Bernard Hamilton, "The Impact of Crusader Jerusalem on Western Christendom," *The Catholic Historical Review*, Vol. 80, No. 4 (October 1994), page 705.

⁶⁴ Bernard Hamilton, "The Impact of Crusader Jerusalem on Western Christendom," *The Catholic Historical Review*, Vol. 80, No. 4 (October 1994), page 705-707.

⁶⁵ Bernard Hamilton, "The Impact of Crusader Jerusalem on Western Christendom," *The Catholic Historical Review*, Vol. 80, No. 4 (October 1994), page 704-705.

⁶⁶ Bernard Hamilton, "The Impact of Crusader Jerusalem on Western Christendom," *The Catholic Historical Review*, Vol. 80, No. 4 (October 1994), page 707.

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⁶⁷ Sean Fagan, S.M., *Does Morality Change?* (Collegeville, Minnesota: A Michael Glazier Book: The Liturgical Press, 1997), page 61.

⁶⁸ *Webster's New Geographical Dictionary* (Springfield, Massachusetts: G. & C. Merriam Company, 1972), pages 1219 and 1221.

⁶⁹ *The New Rand McNally College World Atlas: The Indispensable Pocket World Atlas* (Chicago: Rand McNally & Comp-any, 1984), page 123X.

⁷⁰ *Oxford Atlas of the World* (London: George Philip Limited, 1992), page 275.