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Raymond J. Jirran

A. Introduction

The last topic treated the glories and disasters of the Byzantine Empire. This topic concerns a people living in the forests at the time, who would rise to become the Russian peoples of today, one of the chief heirs of the Byzantine civilization. The course goal is **to evaluate the undemocratic way of life which developed in medieval Russia** according to a criteria of the people, places, and times involved and the degree of certitude warranted.

B. Germans

Russian governance begins with ethnic Germans. Among the Germans, there was no centralized state in the modern sense until 1871. As in the West, so in the East, the primitive Germans shattered the old regimes and brought new political alignments. The Goths, who were Germanic, and the Huns, who were not, invaded Russia at various times. In the Seventh and Eighth Centuries, the Norwegians and Swedes, who were Germanic, had settled along the great waterway of the Volga River and had begun trading with the Muslims. After the middle of the Ninth Century, Christianity moved northward as a result of the activities of Saints Cyril and Methodius. Known as the "Apostles of the Slavs," they were the first to devise an alphabet for the Slavic languages. That alphabet was called cyr. There will be more on the development of early Christianity in the supplement. Just as Germans were influential in the development of the Russian state, so was Christianity.

After Christianity took hold, cultural relations, particularly those with the Byzantines, supplemented commercial relations with the Scandinavians and the Muslims. On page 203 in the seventh edition of Chambers, see "Map 7.1 Expansion of Islam."¹ Note: Baghdad; Cordoba; Ctesiphon; Mecca; Tours; India; Byzantine Empire; Kingdoms of the Franks, Lombards, and Visigoths. When the Northmen, under Rurik, arrived in Novgorod about 862 and established their political control along the great trade route connecting the Baltic and the Black Seas by way of the Dnieper River, a Russian State, properly speaking, came into existence. Kiev became its capital. See "Map 7.6 Principality of Kiev" on page 233 in the seventh edition² Note: Constantinople, Moscow, Kiev, Sweden, Novgorod (both of them, though the professor thinks that Nizhni Novgorod might be omitted, especially since neither Novgorod nor Nizhni Novgorod is indexed), Poland; Baltic, and Caspian Seas; Dnieper and Volga Rivers. By 989, one of the Norse rulers, Vladimir I, became a Christian and made believers out of his Slavic subjects. He was a forerunner of Vlad IV (1525?-1575?), the Rumanian ruler, better known in history as Dracula. There will be more on Dracula in the supplement.

Yaroslav the Wise ruled the grand duchy of Kiev from 1019 to 1054. During the rule of Yaroslav, a code of laws was completed and Kiev became a prosperous center of lively commerce with Byzantium and the Orient. Owing to distance, differences in traditions, and Byzantine influences, close ties with central and western Europe were never developed. During the Twelfth Century, drastic changes occurred in medieval Russia. Civil war broke out among the Russians themselves as they competed for leadership. By the end of the Twelfth Century, Kiev had ceased to be the

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capital and the once prosperous region, now depopulated, fell into decay and was partly absorbed by Western neighbors.

C. *Mongols*

The Tartar Turks, under the leadership of Genghis Khan (jen'-gis-kan'), moved westward after conquering much of Siberia and China. There will be more on Genghis Khan in the supplement. In 1223, Genghis Kahn and his Tartar Turk hordes crossed into Europe and defeated the Russian forces. By 1240, Russia was at Tartar mercy. On the eve of the Renaissance, from about 1275 until 1350, the situation in Russia differed from that of her neighbors. Subject to Mongol rule and divided into numerous principalities, the Russias differed from Western development. The Russias resembled the West in that a nation of great significance did slowly begin to emerge. Gradually, the Slavic state of Muscovy came to assume the role of the leading principality. The Mongol political conquest did little to shape Muscovite society and culture.³

From 1300 to 1600, the Muscovites were in the Slavic backwater, on the periphery of economic activity in the Baltic, East-Central European, Balkan-Black Sea, Caspian Sea-Persian, and Inner Asian zones. Russian wax, furs, and hides infiltrated all of these areas. The economic impact was less important than the religious.

Russia played a vital role in Eastern Orthodox Christianity. By 1600, Russia controlled territory from the Gulf of Finland to Central Siberia and from the White to the Caspian Seas. Neither the Muscovite aristocracy nor the Russian religion dominated the state and society like their counterparts did in Western Europe.⁴ The Russian impact on Eastern Orthodox Christianity contributed to the separation of Eastern from Western Europe. Eastern Europe is considered part of Western civilization.

In most of the Russian country, towns and trade were not significant, though towns and trade were very significant to the west. What little trade there was in Russia consisted chiefly of local business in agricultural products, such as grain, wax, and honey. Inasmuch as trade was to a large extent controlled by the nobility and the monasteries, the basic condition for the development of either middle or burgher classes was lacking. Only the towns of western Russia had an active class of burghers, but the burghers were not significant enough to bring Russia into the West European mainstreams of life.

Russia, paradoxically, did not develop as did the West because her central administration never really broke down. This Russian initial success eventually turned into failures as it was the middle classes which eventually pushed Western Europe to the forefront of world affairs. The cultural unity of Russia provided no place for these middle classes.

By the end of the Fourteenth Century, northeastern Rus was controlled by one princely family. The new nation emerged gradually, always about two centuries behind the rest of Europe.⁵ Then, when the time came to catch up, there was insufficient time to inculcate the middle class.

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D. Conclusion

In this lesson on Medieval Russia, the student has an example of successful combating of cultural lag. But this success did not last into modern times, except for the comparatively recent era when Russia has significantly caught up. The professor finds the difference in the relationship between truth and politics.

Supplement

E. Introduction

In Russia the rulers were strong enough to dominate what was considered true, whereas in the west, the rulers lacked such strength. The Germans, who failed to establish central control, however, did enter the mainstream of Western technology and leadership much earlier than Russians and the Arabs. The professor thinks that the reason for this earlier entrance was the greater power of truth over politics in Germanic society. The professor wonders how specialists in German history view his thesis. By studying the Introduction to Medieval Russia, Germans, and Mongols, and by reading, and by thinking: the student is better able to evaluate the undemocratic way of life which developed in medieval Russia.

In the summer of 1990 students pointed out that the focus on Topic Sixteen with the incompatible inseparables was not systematically carried through the lectures. Starting in the fall of 1990, the professor began to test the incorporation. By the summer of 1992, Dr. Jirran concluded that resolving the incompatible inseparables with truth rather than politics was what made the West unique and worth studying. In the 1999 versions the professor intends to point out areas of tension as they are resolved with truth rather than politics.

In this particular topic the incompatible inseparables at work are those between the vernacular, or language as spoken by the people, and Latin, or language as spoken by the intellectual specialist. The Russians had to decide what to do with the Greek of the Byzantines, the Mongolian language, and, indeed the Latin of the West. At the time of the Russian Revolution in 1917, the nobility preferred French to Russian and in the Nineteenth Century, many of the Russian nobles did not even know Russian. Truth demanded a knowledge of Russian to understand the truth of politics as the common people understood that truth. Lack of that understanding resulted in the success of the Communist revolution in Russia.

Another incompatible inseparable 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. In the struggle between church and state, whichever bowed lowest before the truth in the face of difficult politics gained the upper hand in Western civilization. Up until modern times, the Church held its own against the state. Once modern times began, however "modern" may be defined, the church began to lose credibility and the state gain credibility. The professor recognizes this willingness to bow before the truth in the difference between church and state colleges and universities in the United States. Academic freedom is less grudgingly allowed in state than in church colleges and universities.

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Although not treated in these lectures, the iconoclast controversy is extremely important in its own right and also as an exemplification of the tension between naturalism and symbolism or empiricism and aesthetics. Truth is found in both naturalism and symbolism, though politics can intrude into either or both. Such politics are most evident in what to do with pornography, especially on the Internet.

F. Tourism

Who knows if any of the students will tour Novgorod, Pskov, or Suzdal? Novgorod is plain enough on "Map 10.2 The Rise of Moscow 1325-1533" on page 338 in the seventh edition.⁶ Suzdal is just north of Moscow and Pskov is just south of Novgorod. Buildings in those areas ought to reflect the economic conditions of the times, particularly the effects of plagues. The plague visited Novgorod and Pskov in 1352-1353 and again in 1360 from which it spread to Suzdal. After 1360 the plague was endemic, returning every ten years until 1448. This recurrent pattern happened throughout Europe.⁷

For an unknown reason, the plague did not cause a decline in monumental building in Fourteenth Century Russia as it did in Western and Central Europe. People are the main economic resource. When the people suffer, so does the economy. Monumental buildings were such structures as churches and castles. It may be that a decline in building does not show up because the upswing in construction originated from a low base. High death rates may have concentrated wealth in the hands of a few; or those dying may have had a greater tendency to will their legacy to the churches. The point is that students touring Europe should note what was built during the last half of the Fourteenth Century when the Black Death was at its height.

A History of Russian Architecture by William Craft Brumfield published in 1993 offers a scholarly survey of contemporary buildings. The area covered is medieval Kiev-Novgorod and Vladimir, Seventeenth-Century Volga River towns and the area about Moscow. The Ukraine, Caucasus, Siberia, and Central Asia are not covered. Brumfield is particularly good on the relationship between wooden Russian architecture and Muscovite masonry churches.⁸ Brumfield's strength is with the architecture. Architecture is placed in a broader context with Janet Martin's *Medieval Russia 980-1584*, published in 1995.⁹

Appendix II "Illustrated Architectural Elements" is most interesting in Brumfield, There he compares the Cathedral of Saint Sophia. Novgorod. 1045-52 with Church of Saint Theodore Stratilites [*sic*] on the Brook. Novgorod. 1361 with Cathedral of the Dormition. The Kremlin, Moscow. 1475-9 with Cathedral of the Intercession (Saint Basil's). Moscow 1555-61 with Church of the Presentation. Osinovo (Arkhangelsk region). 1684.¹⁰ Also of particular interest here is Figure 657. Church of the Resurrection of Lazarus and Figure 658 Church of the Deposition of the Robe . . . 1485,¹¹

The main body of the text has pertinent photographs at Figure 76. Church of the Transfiguration of the Savior at Kovalevo. Novgorod. 1345, Figure 77. Church of St. Theodore Stratilates on the Brook, [*sic*] Novgorod. 1360-1, Figure 86. Church of St. Dmitrii. Novgorod. 1381-3, Figure 98.

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Church of St. Nicholas on the Dry Spot. Pskov. 1371; rebuilt 1535-37, Plate 16. Church of the Transfiguration of the Savior on Elijah Street. Novgorod. 1374, Figure 100. Church of St. Nicholas. Kamenskoe. Late fourteenth century, Figure 101. Cathedral of the Dormition. Zvenigorod. 1399 (?) [drawing, rather than a photograph], Figure 102. Cathedral of the Dormition. Zvenigorod, Figure 118. Cathedral of the Dormition, Moscow Kremlin. South façade., and Figure 119. Cathedral of the Dormition, Moscow Kremlin. East façade.¹²

Brumfield also offers a map for locating some of the more difficult to find places.¹³ Osinovo (Arkhangelsk region) the Professor assumes is found on the Physiography of Europe frontispiece map at Archangel on the White Sea. Pskov is near Novgorod on "Map 10.2 The Rise of Moscow, 1325-1533" on page 338 in the seventh edition of Chambers. Kamenskoe may be Kamenskoje at 62.30 N 116.12 E¹⁴ which would be near the *p* in the words *British Empire*, west of Alaska on "Map 25.3 Imperialism in Asia, 1900" on page 905 in the seventh edition of Chambers. Zvenigorod is near the *o* in *Moskva R.* on "Map 10.2 The Rise of Moscow, 1325-1533" on page 338 in the seventh edition of Chambers. Brumfield refers to the Moskva River as the Moscow River.

G. *Dracula*¹⁵

Vlad belonged to the Order of the Dragon. The objective and duties were to protect the German King and the Empire. A small number, twenty-four in all, were first class members. Vlad was first class, because he came from the royalty of Europe.

A few symbolic measures were required in order to belong to the Order of the Dragon. One was the wearing of two capes. The first cape was the color of green, reminiscent of the hue of a dragon. It was worn over red garments which represented the blood of martyrs.

The second cape was black, worn only on Fridays or during the commemoration of the Passion of Christ. Each member of the Order of the Dragon also had to wear a special golden necklace or collar. The necklace held the insignia of a dragon, inscribed on a medallion designed by a master craftsman in Nuremberg.

The dragon was represented with two wings and four outstretched paws, half-open jaws, and a tail curled around its head. Its back was cleft in two, hanging on a double cross. The following mottoes appeared in Latin on the cross: "Oh how merciful God" and "Just and Faithful." The necklace and medallion represented the victory of Christ over the forces of darkness. These necklaces had to be worn at all times until the member died.

When, after receiving this honor, Vlad finally did return to his native country, the boyars, who were members of the privileged aristocracy of Rumania, started calling him "Dracul" because they knew of the honor. Others, unfamiliar with the details of the order, upon seeing a dragon on his shield and, later on the coins of the realm, started calling him "Dracul," this time with the meaning of the devil. In Orthodox iconography, some icons depicted St. George slaying a dragon, the dragon representing the devil.

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The word "drac" in the Rumanian language means devil. The -ul on the end simply means "the." The use of this particular nickname in no way implied that Dracul was an evil figure, in some way connected with the forces of darkness, as some have suggested.

The name Dracula, immortalized by Bram Stoker, was later adopted or rather inherited by the son of Dracul. The -a on the end is simply a diminutive, meaning "son of the dragon." Evil implications of the name were attached much by the political detractors of Dracula, who exploited the double meaning. Vlad Dracul was now tied to the Empire in a threefold bond: Draconist; vassal of Sigismond (a town in Rumania); and Catholic Crusader. Being a Catholic crusader is where he became known as the "impaler" for his methods of eliminating those he opposed.

H. Early Christianity

The treatment of women in the Byzantine Arab world makes a useful intellectual bridge into the Russias. The Orthodox Slave world from 900 to 1700 was more under the influence of the underlying paganism than was the Catholic West. The reason for the difference was that Christianity was older in the West.¹⁶

In the West, Christianity had been introduced into a sophisticated society, with sophisticated sexual practices. The Slavic world was cruder and earthier. The Orthodox Church both looked askance on all sexual activity and regarded its influence over sexual practices as the main cultural task of the church. Scholars are still studying three main Slavic societies: Serb, Bulgarian, and Russian, none of which yet had clear political delineation.¹⁷

There were subtle but strong differences between East and West. The Orthodox East paid little attention to the emotions of sexual activity. The romance of the West had no counterpart in the East. In the East sexual activity was only legitimated for the purpose of procreation.¹⁸ Recent scholarship in the United States indicates that wives may readily feel stronger ties to their wives than to their husbands.¹⁹

The medieval Slavs looked for emotional fulfillment in non-marital sexual relations. Ties to the family of origin were more binding than the exogamous ties between spouses. These ties seem related to the institution of the Slavic commune, which was more dependent on family and village relationships than was the Western manor.²⁰

I. Genghis Khan

1. Introduction

The more sophisticated spelling of Genghis Khan is Chinggis Khan. Since the title of the book reviewed with this bit of information uses Genghis Khan, so does Dr. Jirran.²¹ The fifth edition of Chambers also uses Genghis Khan on page 402; the sixth edition 303; the seventh edition 337.

Genghis Khan relied on horses for his conquests. Chambers implies this by referring to the Golden Horde of Genghis Khan as nomads. This section, therefore, will begin with some

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comments on horseback riding. A few comments on Genghis Khan himself will follow. The section concludes with some information on Tamerlane, who succeeded Genghis Khan.

2. Horseback Riding

These lectures have already brought up the matter of the history of plant life in Topic 18—Byzantium under I. African Soldiers, 2. Africa, just before 3. Iraq. A similar view of animal husbandry seems appropriate. Recent anthropological research has demonstrated that horses were mounted in the Ukraine for the first time about 4300 B.C. This was in an area one hundred fifty-five miles south of Kiev, on the Dnieper River. This means that five hundred years before the invention of the wheel, Europeans were riding horses. The evidence indicates that prior to that horses had been used for food. Between 3500 and 3000 B.C. harness straps were in evidence.²²

What may be assumed about the changes which took place between 4000 and 3000 B.C. because of the horse? There was a parallel development in the Americas between 1680 and 1750 when riding horses were introduced to the Indians. When horses were used as a new food source, grassland subsistence became more productive, predictable, and reliable. When horses were used to transport bulky items, patterns of trade and theft intensified in volume, range, and variety, producing new communal structures. Once some Indians learned to mount horses in war they had a decisive military advantage over their sedentary Indian neighbors.²³

Horseback riding helped to transform the vast Eurasian grasslands from a barrier to a conduit of communication and trade. This may well account for how the Indo-European languages spread throughout Europe. Horses finally appear in the written record between 2200 to 2000 B.C. as draft animals attached to battle carts. By 1800 B.C. the war chariot appeared. Cavalry only appeared in the armies of the Middle East around 1000 B.C. Scholars used to think that horseback riding only began about 1500 B.C.²⁴

3. Tamerlane

This section is titled Tamerlane in order to avoid two titles with Genghis Khan. Tamerlane is treated later in this section. The Golden Horde rode horseback in coordinated drives covering thousands of miles. How they communicated over such vast distances remains a mystery. The seventh edition of Chambers must be read carefully on page 337 because Genghis Khan did not lead the campaign against Russia; he died a decade earlier.²⁵ Genghis Khan died in 1227. As Chambers correctly indicates, it was only in 1237 that the invasion began in earnest under his grandson, Batu.

Genghis was a military genius and a great empire-builder. The Mongols whom he led, however, were filthy in their eating and personal hygiene habits. Mongol armies were known for massacring conquered populations, particularly those in cities. As one scholar put it: "(u)ndoubtedly the Mongols did not kill, ravage and plunder out of sadism: they did not know any better."²⁶ Once the campaign of conquest was over, Mongol destruction in Persian, Russian, and Chinese territories was geographically uneven and patchy in nature. This enabled some Russian cities to survive, if not flourish.

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Genghis Khan was eventually succeeded by Tamerlane, who is not indexed in the fifth, sixth, or seventh editions of Chambers. Tamerlane arose in the mid-Fourteenth Century. The capital Tamerlane used was Samarkand which would appear slightly to the north of the "7" in "1507," north of India on "Map 13.1 Exploration and Conquest in the Fifteenth and Sixteenth Centuries" in the sixth edition of Chambers, page 429.²⁷

From Samarkand, Tamerlane invaded Persia, southern Russia, India, and the Near East. Tamerlane defeated the Ottoman Turks in Asia Minor in 1402. He died planning an invasion of China.²⁸ How he managed to organize his people remains a scholarly mystery.²⁹ How the Golden Horde was eventually removed from Russia is less of a mystery.

There is a focal point for both time and place: November 11, 1480 at the Ugra River. The Ugra River is located 54.30N 36.07E. Moscow is 55.45N 37 35E; Hampton 34.02N 76.23W. On "Map 7.6 Principality of Kiev" on page 233, the Ugra River would be southwest of Moscow, near the "K" of Smolensk. While the scholarship for what follows is not convincing, the idea that an event November 11, 1480 at the Ugra River marks a turning point in Russian history helps fix when the Golden Horde left Russia.³⁰

A centralized Russian state began to emerge in the 1460s. Ivan III (r. 1462-1505) was the first Grand Prince to assume his position without the concurrence of the Horde ruler. Akhmat Kahn began his campaign against Moscow in 1472. The Horde had allied with Lithuania, Muscovy with the Crimea. The Horde had allied with Lithuania, Muscovy with the Crimea. That campaign was not successful and Akhmat withdrew. In 1480 Akhmat tried again. Again, Akhmat withdrew unable to restore the payment of tribute. Ivan was recognized as King of the Russias only in 1492.³¹

The traditions of the nationalist school of historiography of medieval Russia follow the explanation offered above. Other scholars see an epidemic outbreak as the cause of withdrawal in 1472. Other scholars regard improved artillery, rather than improved centralization, along with the onset of winter as the cause of the victory in 1480. At the time the victory at the Ugra River was not considered important, but only became important in later scholarship. The reason for the change remains for scholarly development.³² The term Czar came into existence in 1555.³³

J. Conclusion

By studying the formal lecture and reading these supplementary comments and the assignment in Chambers, the student is better able to evaluate the undemocratic way of life which developed in medieval Russia. The section on Tourism is about truth determining whatever politics may be involved in the telling of the history of the Cold War enemy of the United States. The sections on Dracula and Genghis Khan are both about politics determining truth.

Comments on the Seventh Edition of Chambers, pages 0229-0237

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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

0230 1 3 5th last “. . . Scandinavian culture . . .”

Scandinavians were Germanic.

0230 1 3rd and 4th last “. . . rowed toward the mouth of the river . . .”

Chambers does not indicate whether the Vikings pulled down the bridge or not and the professor does not know. Chambers does write that the Vikings plundered London on page 0236, column 1, paragraph 1, line 5.

0231 “Map 7.5 Invasions of Northern Europe, Eighth through Ninth Centuries” appears after “Map 7.4 Invasions of Southern Europe, Ninth through Tenth Centuries’ on page 229.

0232 2 3 last “. . . from the Danube to the Volga rivers.”

“Map 7.6 Principality of Kiev” on page 233 does not seem to agree that Kiev extended from the Danube. The Greek, keyed to Kiev in the 11th Century, does not reach the Danube. At page 0252, column 1, paragraph 1, line 1, Chambers refers to “the middle Danube valley” without showing where “middle” is on “Map 8.2 German Migration Eastward” on page 251. The professor is uncomfortable with the relationship between Kiev at the height of its power and the middle Danube Valley. The professor is inclined to think that Kiev did extend that far and thus that “Map 7.6” is at least misleading.

0233 1 1 2 “. . . Kiev . . . reached its height of power . . .”

Refers to “Map 7.6” which does not show Kiev reaching to the Danube.

0233 “Map 7.6 Principality of Kiev” causes trouble with Novgorod and Nizhni Novgorod because the inside front cover Physiography of Europe” map shows Nizhni Novgorod but not Novgorod.

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0234 2 1 3rd and 4th last “. . . Kiev must have included 20,000 to 30,000 people—more people than any contemporary Western city.”

On page 0253, column 2, paragraph 2, 3rd last line, Chambers indicates that “before 1200 probably no town in Western Europe included more than 30,000 inhabitants.” The Medievalist must have written this sentence because Rome in ancient times certainly had more than 30,000 inhabitants. In its most depopulated state, Rome probably never fell below 25,000 inhabitants. In the First Century A.D. scholars estimate about 50,000 Jews grouped in several Roman synagogues.³⁴

The professor thinks that the time of that lowest point in Roman population coincided with the depth of trade, about 800. Trade increased after 800, though slowly. Chambers probably means that Kiev had more people than Rome in the Eleventh Century. In the Eleventh Century, Rome would have had more people than Rome had in the Ninth Century. Demographics will be considered more carefully in Topic 25—Capitalism and Demography.

0236 2nd last paragraph 5th line “. . . too disorganized . . .”

The professor regards this disorganization as a carry-over from ancient times, a disorganization solved by prioritizing truth over politics. The title of this section of the course “Politicization” refers to developing the political side of Christian truth. During this section of the course, Europe is working out how to let truth determine politics in a practical way. This is not to assert that truth always wins out, but is to assert that the difference between truth and politics is at least implicitly recognized. There will be more on this in comments on Chapter 8 Restoration of an Ordered Society, the next chapter in the seventh edition of Chambers.

0237 2 last Walther, Wiebke. *Women in Islam*. 1993 is the only “Recommended Reading” not annotated. The professor does not know why.

Endnotes

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¹ On page 281 in the fifth edition of Chambers, see "Map 7.3 Expansion of Islam"; on page 202 in the sixth edition'; on page 203 in the seventh edition "Map 7.1 Expansion of Islam."

² See "Map 7.2 Principality of Kiev" on page 271 in the sixth edition of Chambers; "Map 7.6 Principality of Kiev" on page 233 in the seventh edition.

³ Daniel H. Kaiser, review of Charles J. Halperin, Russia and the Golden Horde: The Mongol Impact on Medieval Russian History, The American Historical Review, Vol. 91, No. 2 (April 1986), p. 380.

⁴ David Goldfrank, review of Robert O. Crummey, The Formation of Muscovy, 1304-1613 in The American Historical Review, Vol. 94, No. 4 (October 1989), pages 1136-1137.

⁵ Richard A. Pierce, review of V. A. Kuchkin, Formirovanie gosudarstvennoi territorii Severo-Vostochnoi Rusi v X-XIV vv [The Formation of the Governmental Territory of Northeastern Rus' from the Tenth to the Fourteenth Century], The American Historical Review, Vol. 91, No. 3 (June 1986), p. 703.

⁶ Chambers, The Western Experience, fourth edition, page 382; the fifth edition of Chambers, page 409; the sixth edition of Chambers, page 307; Map 10.2 on page 338 in the seventh edition.

⁷ David B. Miller, "Monumental Building as an Indicator of Economic Trends in Northern Rus' in the Late Kievan and Mongol Periods, 1138-1462," The American Historical Review, Vol. 94, No. 2 (April 1989), page 371. Miller uses a "Suzdalia," rather than the "Suzdal" spelling found in Chambers.

⁸ Linda Gerstein, review of William Craft Brumfield, A History of Russian Architecture, in The American Historical Review, Vol. 99, No. 4 (October 1994), page 1360-1361.

⁹ Nancy Shields Kollmann, review of Janet Martin, Medieval Russia 980-1584 in The American Historical Review, Vol. 102, No. 4 (October 1997), pages 1140-1141.

¹⁰ William Craft Brumfield, A History of Russian Architecture (Cambridge: Cambridge University Press, 1993), pages 521-525.

¹¹ William Craft Brumfield, A History of Russian Architecture (Cambridge: Cambridge University Press, 1993), page 502.

¹² William Craft Brumfield, A History of Russian Architecture (Cambridge: Cambridge University Press, 1993), pages 66, 67, 72, 78, the Plate has no page number, 85, 85, 86, 97, and 98.

¹³ William Craft Brumfield, A History of Russian Architecture (Cambridge: Cambridge University Press, 1993), unnumbered page facing page 1.

¹⁴ The New Rand McNally College World Atlas: The Indispensable Pocket World Atlas (Chicago: Rand McNally & Company, 1984), page A 75.

¹⁵ This is drawn from a paper, frequently word-for-word, written by Janice Spencer for this lecture. She relied on Radi R. Florescu and Raymond T. McNally, Dracula: Prince of Many Faces (Little, Brown and Company, 1989 ISBN 0-316-28656-7)

¹⁶ Jane Swan, review of Eve Levin, Sex and Society in the World of the Orthodox Slavs, 900-1700 in The American Historical Review, Vol. 96, No. 1 (February 1991), pages 204-205.

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¹⁷ Jane Swan, review of Eve Levin, Sex and Society in the World of the Orthodox Slavs, 900-1700 in The American Historical Review, Vol. 96, No. 1 (February 1991), pages 204-205.

¹⁸ Jane Swan, review of Eve Levin, Sex and Society in the World of the Orthodox Slavs, 900-1700 in The American Historical Review, Vol. 96, No. 1 (February 1991), pages 204-205.

¹⁹ This research was not documented when the professor first noticed it, probably sometime between when he taught his last class in July of 1998 and when this was first written in July of 1999.

²⁰ Jane Swan, review of Eve Levin, Sex and Society in the World of the Orthodox Slavs, 900-1700 in The American Historical Review, Vol. 96, No. 1 (February 1991), pages 204-205.

²¹ Elizabeth Endicott-West, review of Leo de Hartog, Genghis Khan: Conqueror of the World in The American Historical Review, Vol. 96, No. 1 (February 1991), page 227.

²² David Anthony, Dimitri Y. Telegrin, and Dorcas Brown, "The Origin of Horseback Riding: Analysis of horse teeth from the Ukraine proves that riding began 6,000 years ago, much earlier than had been supposed. The innovation affected the dispersion of culture and language," Scientific American (December 1991), pages 94-100.

²³ David Anthony, Dimitri Y. Telegrin, and Dorcas Brown, "The Origin of Horseback Riding: Analysis of horse teeth from the Ukraine proves that riding began 6,000 years ago, much earlier than had been supposed. The innovation affected the dispersion of culture and language," Scientific American (December 1991), pages 94-100.

²⁴ David Anthony, Dimitri Y. Telegrin, and Dorcas Brown, "The Origin of Horseback Riding: Analysis of horse teeth from the Ukraine proves that riding began 6,000 years ago, much earlier than had been supposed. The innovation affected the dispersion of culture and language," Scientific American (December 1991), pages 94-100.

²⁵ Eve Levin, review of Joanna Hubbs, Mother Russia: The Feminine Myth in Russian Culture, The American Historical Review, Vol. 95, No. 5(December 1990), page 1585-1583. Almost all of the books cited in these footnotes come highly recommended. This one does not.

²⁶ Leo de Hartog, Genghis Khan: Conqueror of the World, page 76, as cited in The American Historical Review, Vol. 96, No. 1 (February 1991), page 227 review by Elizabeth Endicott-West.

²⁷ The capital of Tamerlane was Samarkand which would appear slightly to the north of the "R" in "Indus R." on "Map 13.1 Exploration and Conquest in the 15th and 16th Centuries" in the fifth edition of Chambers, page 502. The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 829.

²⁸ The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 829.

²⁹ Uli Schamiloglu, review of Beatrice Forbes Manz, The Rise and Rule of Tamerlane (Cambridge Studies in Islamic Civilization) in The American Historical Review, Vol. 96, No. 2 (April 1991), page 577-578.

³⁰ Uli Schamiloglu, review of Ul. G. Leeks, Osvobozhdenie Rusi ot ordynskogo iga [The Liberation of Rus' from the Yoke of the Golden Horde] in The American Historical Review, Vol. 97, No. 1 (February 1993), page 181-182.

³¹ Uli Schamiloglu, review of Ul. G. Leeks, Osvobozhdenie Rusi ot ordynskogo iga [The Liberation of Rus' from the Yoke of the Golden Horde] in The American Historical Review, Vol. 97, No. 1 (February 1993), page 181-182.

³² Uli Schamiloglu, review of Ul. G. Leeks, Osvobozhdenie Rusi ot ordynskogo iga [The Liberation of Rus' from the Yoke of the Golden Horde] in The American Historical Review, Vol. 97, No. 1 (February 1993), page 182.

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³³ *Merriam-Webster's Collegiate © Dictionary Tenth Edition* (Springfield, Massachusetts: Merriam-Webster, Incorporated, 1993), page 290.

³⁴ Joseph A. Fitzmyer, S.J., *The Anchor Bible: Romans: A New Translation with Introduction and Commentary* (New York: Doubleday, 1993), page 27.

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