

Raymond J. Jirran

A. Introduction

The previous Topic 16—The Making of Modern Europe was about establishing the tensions of civilization to be resolved by either truth or politics. Nationality is one important way scholars resolved those tensions. What does it really mean to be an American, a German, a Russian, or anything else? As important as that meaning is for the quality of life, thinkers remain dissatisfied. There is no scholarly consensus about what nationality means. By studying the Introduction, Medieval Politics, and Ethnicity, the student will be able **to evaluate nationality not only in its medieval origins but also in its contemporary development** according to a criteria of the people, places, and times involved and the degree of certitude warranted. This is not simply a matter of learning a standard answer to a standard question.

B. Medieval Politics

They wanted to write history from the bottom up, from the masses to the elite. Chambers is an example of a textbook reflecting contemporary thinking.¹ Even more recent writers are returning to politics. The professor remains unaware of any college textbook, nevertheless, as scholarly as Chambers. Chambers does, systematically, address the following.

The new political history considers the role of the family in the development of the nation state. Economic realities are more important than political rhetoric. Popular culture has a place alongside intellectual pursuits.²

For example, historians have demonstrated in England how the frame of government came to channel and limit the arbitrary desires of the kings. Finances and parliament were seen as crucial elements in the need of English kings to obtain consent from parliament (not the French parlement) for taxes. This need for consent resulted in the participation of greater and greater strands of the population, eventually resulting in democracy. In the earlier history, royal families were studied in order to understand nation states. More recently those families are being studied in order to understand more about family life itself.³

Limiting the formal lecture to two pages causes the professor to move development of France to “Medieval Politics (continued)” in the Supplement. The professor regards English history as more important for Thomas Nelson Community College students in Hampton, Virginia, than French history. Students of the professor have agreed that Chambers, in an unstated way, favors the French. While the professor relishes such French favoritism, his students rarely have. The professor regards the disagreement as healthy and useful for overcoming English ethnocentrism.

C. Ethnicity⁴

Ethnocentrism is an attitude whereby a group regards itself as better than others, whether or not it is. Ethnicity is an attitude whereby one group excludes another. Ethnicity is a symbolic consciousness of solidarity against outside forces. Ethnic consciousness arises out of nomadic and sedentary experiences, urban organization, imperial polities, elites and bureaucracies,

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churches, and languages. This course develops basic ethnic differences between Eastern and Western European civilizations, as well as Islamic civilization.

Differences between Eastern and Western Europe and Islam lie in different nostalgia for the past. With the Europeans, territory was crucial; with Islam, kinship. The roots for this disparity were to be found in ancient Mesopotamia.

In ancient Mesopotamia, the earthly kingdom was considered a reflection of heavenly rule. In the resulting politics, Islam sought a universal earthly rule which the Christians did not deem necessary. Since Western Europeans could accept the notion of a division of authority between popes and emperors, Western Europeans were also able to legitimate the multiplicity of small territorial regimes and truth in the midst of politics.

Language was important for ethnic identity. Both Islam and the European West, on the one hand, lacked a universal bureaucratic language. The Byzantines, on the other hand, were committed to Greek. The Byzantines developed a single ethnic national identity, whereas neither the Muslims nor the Western Europeans did. In Western Europe the universal language of Latin gave way to the vernaculars of the modern states.

Once the above has been presented, historians still cannot claim to understand why any particular country has the identity it does. Just what is it that is required for national identity? Space, yet the Jews have had no space to call their own; language, yet the U. S. is a polyglot of language; religion, yet the U. S. prides herself on the separation of Church and State; common history, yet enough time eventually separates all peoples from one another. The definition of ethnic and national identity offers one of the most challenging contemporary intellectual puzzles. This lecture treats ethnic and national identity as a political resolution of the tensions caused by facing up to truth.

D. Conclusion

By studying the Introduction, Politics, and Ethnicity, the student is better able to evaluate nationality not only in its medieval origins but also in its contemporary development. This evaluation is to take place according to a criteria of the people, places, and times involved and the degree of certitude warranted. The student is reminded to read, study, and think. The next topic is directly about Byzantium.

Supplement

E. Medieval Politics (continued)

The emergence of the nation states offers an inviting theme around which to work the Middle Ages. This means that the Germans, who pursued a different vision of expanding into Italy, are

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downgraded. In that way, World Wars I and II are simple extensions of Germanic Medieval meddling. The emergence of the nation states offers an elitist view of history.⁵

The best Twentieth Century Medieval History depicts the decision of Louis IX (1214-70), the Saint, to go on a crusade as an attempt to free himself from the domination of his mother, Blanch of Castile. In this way, Louis became a crusader not as a matter of state policy, but because of a need to express his independence and religious conviction. When Louis lost his crusades he responded not by better war planning, but by better living in the sight of God. Louis reshaped his field administration, issuing ordinances designed to improve the quality of justice and government in his towns primarily to please God, and only then to win the crusade. Today only Ruhollah Khomeini would have taken such an approach and that in an Islamic republic.⁶

Twentieth Century scholars have an easier time integrating the history of medieval political thought with political and social history than with the history of theological and philosophical thought. The above approach toward Louis IX illustrates the point. Twentieth Century scholars like to pass over the notion, dating from the Fourth Century in Western civilization, that the ruler presents the image of God. The Augustinian idea that Christians were more concerned with the city of God than with the city of man receives relatively little sophistication. Twentieth Century scholars readily dismiss the notion that the king was a sacred person because he was king. A more detailed treatment of Medieval Politics continues in the supplement.⁷

Aristotle, by way of Saint Thomas Aquinas, had the most influence on medieval political thought. Aristotle presented "a ready-made theory of politics and the state as existing within a purely natural and this-worldly dimension."⁸ When Saint Jerome translated the Bible into Latin, known as the Vulgate Bible, Jerome also passed along Roman political notions. The Vulgate influenced canon, or church, law. This meant that medieval political theory came from both the practical but, locally focused, Germans and the equally practical, but internationally focused, Romans.⁹

In his index, the seventh edition of Chambers does some interesting things with Jerome and Aquinas. On page I-35 Chambers indexes Jerome twice: (1) as "(Church Father)" 163, 190, 226 and (2) as "Saint" 455. The problem with Jerome is that the *Tenth Collegiate Dictionary* uses 347-419 or 420, but Chambers, on page 163 uses 340?-420. The professor is very uncomfortable about where to search for the reasons for the difference.

Aquinas is indexed under "T" Thomas Aquinas on page I-64 as 1225--1274, whereas the *Tenth Collegiate Dictionary* uses 1224 (or 1225)—1274. Again, the professor is mystified. Generally, the *Tenth Collegiate Dictionary* has been very accurate.

Where the Christians of Western Europe tended toward Aristotle, the Islamics of Eastern Europe tended toward Plato. Saint Augustine, unlike Saint Thomas, preferred Plato to Aristotle. Thomas dominated Western medieval thought. Whereas the Timaeus, Republic, and Laws of Plato had all been translated into Arabic by the Tenth Century, the Republic, and the Laws were not translated

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into Latin until the Fifteenth Century. The Politics of Aristotle may never have been translated into Arabic at all.

Dr. Jirran proposes that Plato, by saying that certain men were meant to lead and others to follow, meant that politics was to determine truth. Aristotle, to the contrary, insisted that truth was to determine politics, and that no one had a monopoly on the truth. That dedication to the truth is what has enabled Western institutions to overcome adversities and prosper on a global basis.

Saint Thomas was a mendicant monk, meaning that he was not confined to a single monastery and that he was physically powerful enough to walk wherever he went, for example from Paris to Lyons. Lyons appears on the inside front cover map, "Physiography of Europe" at the juncture of the Rhone and Saone Rivers. Saint Thomas never used a carriage.¹⁰ This means St. Thomas was down-to-earth, practical, and intimately involved with his environment.

The first monks tried to understand the rights of subjects, whereas the mendicants tried to understand the rights of rulers. See "Map 9.1 Great Monastic Centers of Learning" in the seventh edition of Chambers on page 280.¹¹ The first monks lived in the countryside, whereas the later monks lived in the cities. The later monks were better known as friars or brothers. Thomas was such a friar. Thomas cleared the way for an emphasis of the rights of rulers. Just as the papacy had a Roman reason to like Jerome, so the papacy had a Roman reason to like Thomas. The papacy had reason to like such a Thomistic approach because the papacy was a kingdom unto itself.¹²

Jean Dunbabin tentatively maintains that "while many [medieval] intellectuals believed popular consent strengthened government, only a minority thought it fundamental in that it conferred legitimacy."¹³ Twentieth Century scholars have joined that minority to insist that the consent of the governed is essential to legitimacy. Roman Catholic church scholars tend to avoid the argument.

The above paragraphs have outlined the directions current scholarship is taking. The effort is to lay bare the issues underlying what is presented in the survey. Dr. Jirran thinks that by explaining the real issues over which scholars struggle, students increase their ability to understand both what and why various facts are presented. Thinking with those facts is the real stuff out of which history is made. Out of the facts comes the meaning imposed upon the facts.

F. Ethnicity (continued)

The four following paragraphs on Western and southern Europe, the Balkan-Danube crescent, and religion were originally just before this paragraph. Those four paragraphs have been moved in order to keep the formal lecture to the self-imposed two-page limit. The paragraphs on southern and eastern Europe reflect standard academic priorities; the paragraph on religion reflects an attempt by the professor to keep his own special interests in reasonable check.

In Western Europe, ethnic and territorial consciousness developed out of shared habitat, unified communities, civic consciousness, and spatial symbolism. In contrast, Eastern European cities

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were often islands of foreigners, such as Germans or Jews. Such alienation from the surrounding law and culture of the gentry-controlled societies worked against ethnic cohesiveness. In the West, city and fatherland were equated. In the East, city and fatherland were two different things.

In southern Europe, around the Mediterranean, cities served to unify the countryside. In Northern Europe, the cities generated burgher communities which served as a model for the later politics of Early Modern Europe. In the East, ethnic divergences prevented political unification. This observation was made by the professor years before the 1991 breakup of the Soviet Union.

Islam and Christendom battled in the crescent extending from the Balkans, through the Danube, across the Black Sea and the Caucasus into Asia Minor. Ethnic identity also had to integrate the differences between the Eastern and Western Christian Churches. This Christian conflict extended beyond the crescent into North-central and Northeastern Europe.

While religion seems essential to ethnicity, language does not. Political and ecclesiastical developments come first. One must be careful not to exaggerate the political and ecclesiastical divisiveness between Christian and Islamic civilizations. On the one hand, the Islamics do have a divisive tribalism, religious universalism, segmented cities, and bureaucracy not found among the Christians. On the other hand, the Islamics also have Arab, Persian, and Turkish ethnicity as well as the national states of Morocco, Tunisia, Egypt, Turkey, and Iran.

In 1490 more than five hundred states existed in Islam and Christendom, including cities, city-states, networks, federations, leagues, and empires. By the Twentieth Century these five hundred had converged into some thirty national states. The process can be explained with world-systems theories, political modernization frameworks, and capitalistic development. Explanations using war and its financing work well.¹⁴ Without being overly specific, the professor feels he incorporates all of these methods into his presentation.

G. Nationalism

Nationalism is a mixture of medieval politics and ethnicity masquerading under the aegis of objectivity and truth. Contemporary scholars are unscrambling the mixture of truth and politics, without naming what they are doing. Contemporary scholars are trying to develop a universal history, by which they mean history freed from national politics. This freed history dates only from about 1970.¹⁵

The professor roots nationalism in the middle ages because “the emergence of nationalism predated the development of every significant component of modernization.”¹⁶ At first scholars began by regarding modernization as when nationalism began. The professor doubts any 1970 medievalist would have taken such a position. Recent scholar Liah Greenfeld, goes so far as to postulate that nationalism is “the constitutive principle of modernity.”¹⁷ The professor regards nationalism as a component but not as the constitutive principle of modernity.

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How Greenfeld “obviates the problems of definition that have ensnared many a scholar”¹⁸ escapes the professor. This problem is mentioned as a puzzle just before the Conclusion in the formal lecture. For Greenfeld English nationalism is rooted in the freedom of individuals, individualist, liberal, and civic. French nationalism is rooted in collective freedom of the populace, collectivist, potentially authoritarian, and ethnic. German nationalism is rooted in an authoritarian civic collectivism. Russian nationalism is rooted in spontaneity, faith, and the ineffability of life.¹⁹ The professor has a problem with such an analogy of groups of people with individual people and regards Greenfeld as an unconvincing recent attempt to solve the nationality puzzle.

Gale Stokes, who reviewed Greenfeld’s study, also has problems, but of a more sophisticated nature. Stokes points out that capitalism, industrial revolution, and parliamentary government, important elements of modernism, were present in England before Greenfeld posits nationalism. Stokes points out that centralized, secular state with rationalist, revolutionary ideology were also present before Greenfeld posits nationalism. Stokes points out that Greenfeld treats German and Russian nationality as a given, without human agency, at the same time Greenfeld asserts that human agency is at work there.²⁰

The reason for including this material about Greenfeld is to alert the student to the issues at hand. The professor regards the inability to deal convincingly with such issues as the fundamental reason why students are unable to either understand or remember history. The issue is truth and politics. Greenfeld is struggling with that issue without naming what is happening.

What is happening is most apparent in the Black dimension of United States history. No concept of United States national identity can be convincing without including Blacks in the United States. The way to do that is to recognize that Blacks have been excluded because politics has dominated truth in the development of United States identity. In his article “Revisiting Assimilation” Russell A. Kazal²¹ is willing to tolerate an American identity which does not extend to African-Americans, a toleration which the professor does not abide.

H. Introduction to the Remaining Supplement

Enslavement of Whites is a subject almost forbidden in the contemporary scholarly scene. Such enslavement, nonetheless, has existed right up to modern times. The first part of the remainder of this supplement is about euphemisms for slavery in Western Europe; the second part is about Islamic slavery in Eastern Europe. The course goal for this supplement remains the evaluation of nationality not only in its medieval origins but also in its contemporary development. The question is how do dispossessed inhabitants resolve their identity relative to the modern state? Before proceeding, the professor notes that slavery has already been mentioned on the following pages in the seventh edition of Chambers:

xxvii	19	55	82	118	145
xxxii	21	56	84	122	147
xxxviii	35	58	94	132	158
5	50	62	96	134	166

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6	51	64	106	137	170
9	52	67	114	138	171
17	53	81	115	144	175.

Note that, except for the first twenty-seven pages of the front material, fifteen pages never go by without a mention of slavery. This is no minor matter in Western civilization. Somehow Chambers does not identify with White slaves, though all the while writing about White slaves.

I. Peasantry

The Medieval White European was a peasant, rather than a slave. Up until about 1685, the difference was little worth noting. The term "slave" was interchangeable with other terms such as peasant, villein, and serf. "Slav," the generic term for Eastern Europeans was derived from the word for slave as seventh edition of Chambers indicates on page 188, column 1, paragraph 2, lines 9-10.

Less than a century after 1685, on the eve of the American Revolution or War for Independence, each of the colonies, except Rhode Island, had sanctioned racial slavery either by legislative act or judicial ruling.²² That was for Black folks mainly. For White folks, villenage²³ was the ancient English system of bondage. Villenage was the result either of an agreement or military conquest. The precedents for villenage went back at least as far as 1268 in England.

The feudal villenage labor system bound the worker to the land in a status comparable to that of a serf. The villein performed the base and servile work upon which the manor depended. The villein could own no property, for he himself was property. The serf could own property and was not himself property. The master held a limited physical dominion over the villein and direct descendants through the male.

A villein in gross, on the one hand, belonged to the lord personally. A villein regardant, on the other hand, belonged to the manor and was a serf. The villein did have some social and legal rights. Villenage had ended in England in the early Seventeenth Century. The burden of proof for the servitude of a villein belonged to the lord, whether the lord was the plaintiff or the defendant in court. Shifting the burden from the villein to the lord was advantageous for the villein.

If the lord won, the villein could try for his freedom again, but if the villein won, no one could try to reenslave him. The villein was further protected by the fact that the lord was forbidden from prosecuting any more than two villeins at a time. This measure increased the legal costs of the lord. In addition, more than two villeins could band together to make their case for freedom.

A variety of unintentional behaviors by the lord resulted in the automatic manumission of the villein. The villein was free if the lord permitted him to own land, vote, serve on a jury, join a religion, or even bring suit against the lord without a protestation of villenage by said lord. By the Seventeenth Century villenage originating in contract, war, or sale was not legal; only villenage that began

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before the "time of memory" and had continued by birth without interruption was sanctioned. Villenage is mainly English.

J. Medieval Slavery²⁴

Medieval slavery was most visible in Islam, where there is currently increased scholarly interest. In the first two centuries of Islam (622—822)²⁵, slaves served in the cavalry. While slavery is associated with Islam, slavery is not essential to Islam.

Slavery is compatible with Islam because each individual is responsible for his own salvation, regardless of his life circumstances. What is special about Islamic slavery is that slavery was used in ordinary circumstances, including the military. In other cultures slavery was only used as an extraordinary way of filling in the military.

Pre-Sixteenth-Century Muscovy used slaves in war, as did Seventeenth-Century Manchu China.²⁶ Toward the end of the Eighteenth Century, slaves were used in war in the British West Indies. Such was the case in the American Revolutionary War as well. A major change came with the Civil War, that lesson was domestic slaves cannot really be used for combatant purposes and retain their former docility.

In Islam, slaves were used in combat roles and did retain their docility. Turks, Circassians, Greeks, Armenians, and Negroes were all utilized. Circassians are Caucasians in what is today a Russian district bordering the Black Sea. Fighting skills were carefully developed as was loyalty to the ruler. A change in identity took place in the loyal slave which almost inevitably resulted in conversion to Islam.

The most noteworthy example of this process is among the Janissaries who were culled from the Christian peoples of the Balkans.²⁷ How this transformation took place is explained by the following hypothesis. The Muslim elite was disillusioned by the disparity between the ideals of Islamic government and the brutal reality of tyranny and internecine strife. As a result, that elite chose to exercise its leadership in non-military fields, leaving the military open for slaves recruited from outside the Arab-Persian heartland. As a result, the Muslim elite was able to wash its hands of the dirty business of warfare. Eventually this unwillingness to embrace an incompatible inseparable resulted in political sterility and decadence.

The reason for concern about soldier-slaves is the U. S. experience. In the U. S., citizenship parallels the ability to serve in the military. In other words, the same bias which prevents a citizen from becoming a general, also prevents him from exercising all of his civil rights. This parallel does not exist universally, as the professor once thought it may have.

K. Conclusion

By reading the supplementary section on Ethnicity, Introduction, Peasantry, and Medieval Slavery, and Chambers, the student has added to the background from which an evaluation of nationality

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can be made. The incompatible inseparables at work in this topic 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. Both church and state use truth to exercise political power. To be effective, however, that power must yield to truth when the two are not aligned.

Comments on the Seventh Edition of Chambers, pages 0179-0199

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
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0183	1	1	7-9 “Frankish custom dictated partible inheritance, that is, all surviving sons inherited the property equally.”
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This will cause trouble later on pages 373 in Topic 28—Medieval France in this course and on page 829 in HIS 102.

Page 373 states, “The Parlement of Paris—the supreme court of France—discovered that the laws of the Salian Franks precluded women from inheriting or transmitting a claim to the crown.”

Footnote 10 on page 829 states, “Don Carlos cited the Salic law, dating from Merovingian times, which prohibited women from acceding to royal thrones. Generally followed on the continent, the law meant that in 1837 England’s Queen Victoria could not also assume rule over Hanover as her father had. In Spain Ferdinand VII had abolished the Salic law in 1830 by what was known as a pragmatic sanction.” Ferdinand is also mentioned on page 746, 746, 750, and 771.

0183	1	1	3 rd last“...violence...”
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The Merovingians, by relying on violence, messed the notion of truth as the legitimating force to define power. Later, in contrast to using violence, as described on page 485, column 1, paragraph 3, Francis I (r. 1515-1547), “. . . invoked the *lit de justice*, a prerogative that allowed him to appear in person before an assembly that was delaying the

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registration of any of his edicts or ordinances and declare them registered and therefore law."

0184 1 3 2nd and 3rd last "...Frankish domination over the Germanic tribes..."

Since the professor is trying to keep track of the Celts this time through, he thinks clarity would call for "other" Germanic tribes.

0185 1 1 1 "...civilization..."

The professor thinks Chambers is giving a new meaning to "civilization" from what was used before. The professor suspects that Mortimer Chambers wrote the first part of the text on Ancient History and that the text is now entering into the era first written by David Herlihy and now taken over by Barbara Hanawalt.

In this reading civilization is also used at

Page	Column	Paragraph	Line
0187	2	1	1-2
0188	2		2 nd last
0190	2	2	2

The word "culture" is used at

0193	2	1	2 for Roman
0195	1	2	3 rd and 4 ^h last for Roman
0199	1	2	3 for Roman

0185 2 2 5 "... villas..."

Chambers indexes villa on page I-67 for page 139, though the professor finds no mention of villa there 147 where villas are defined as local estates. On page 149 Chambers indicates that villas developed into self-sufficient units without need for a centralized military system. That must be the difference between a villa and an estate. An estate is the generic term, a villa is the specific term.

0186 1 2 2 "...alluvial..."

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Alluvial refers to clay, silt, sand, gravel, or similar detrital material deposited by running water.

0188 1 1 4 "...`Dark Ages'..."

The professor does not like to see "Dark Ages" used at all because what made the Dark Ages dark in the understanding of that scholarship which gave the age that name was antipathy for the Church. Later scholarship continues to show that that antipathy is not justified by the facts.

0189 1 1 4-5 "...Christian Western Europe had abandoned Arianism..."

The professor is uncomfortable with the explanation offered by Chambers and wonders how the following explanation holds up to the facts. The reason Arianism did not survive was because Arianism resolved the tension between those facts indicating that Jesus was God and those other facts indicating that Jesus was human. In resolving that tension, Arianism rejected one set of facts. Truth, consequently, was not determining politics for the Arians. By accepting the tension between the different sets of facts, Christian Western Europe clung to the truth despite lacking a full understanding of how those facts might be reconciled. Accepting an inability to reconcile facts is extremely important for academia which is forever struggling to make such reconciliation.

The professor wonders whether history is difficult to learn for some students because the facts presented by historians do not jib with the facts known by the students in their own lives. In other words, racism, sexism, and atheism as academic biases form an academic obstacle for Black religious women and others who share in their values.

0191 1 2nd-4th last "...they administered the monastery's lands and resource in the interest of their lay relatives."

Because this implies Machiavellian abbots and abbesses, this is tricky. Some abbots and abbesses were and are Machiavellian. Chambers might do better, however, to assume that most abbots and abbesses were not Machiavellian.

The professor wants his students to think that historians best treat monasteries as groups of men running farms in the wilderness. By this the professor means (1) that historians should not be expected to

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understand the first thing about monasteries, namely that they are religious rather than economic institutions and (2) the economic approach can make sense.

0193 2 1 2nd last "...St. Patrick was a Briton..."

"Map 6.1 Invasions, Fourth through Sixth Centuries" in the seventh edition of Chambers on page 172 shows Britons invading the continent.

The HarperCollins Encyclopedia of Catholicism, Richard P. McBrien, General Editor (San Francisco: HarperCollins, 1995), page 966 indicates that Saint Patrick was born the son of a deacon and the grandson of a Priest in England. After being captured by border raiders, he spent some years in slavery in Ireland. When Chambers calls Patrick a Briton, evidently Chambers means that Patrick was born in England.

The professor wonders how sure one can be that Patrick was enslaved. The *Concise Columbia Encyclopedia* indicates "His life is largely obscured by legend. He is said to have been born in Roman Britain and enslaved by the Irish until he escaped to Gaul"²⁸

The web site first states, "he was captured by Irish raiders and taken as a slave to Ireland," but then observes, "Modern scholars dispute this traditional account of St. Patrick's life and argue that a number of missionaries converted the Irish to Christianity."²⁹

What Saint Patrick himself wrote, translated from the Latin, in his *Confessions*, was "I was taken captive. . . I was taken into captivity in Ireland . . ." without using the word slave.³⁰

Will Durant writes that "At sixteen he [Saint Patrick] was captured by `Scot' (Irish) raiders and taken to Ireland, where for six years he served as a herder of pigs. . . . At last he escaped, found his way to the sea, was picked up, desolate, by sailors, and was carried to Gaul . . ." ³¹ Durant avoids the word "slave."

The Catholic Encyclopedia writes that "he was seized by Irish raiders and sold as a slave in Ireland."³²

Sean Kelly and Rosemary Rogers³³ do not mention that he was captured.

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0199 1 5

"Straw, Carole. *Gregory the Great*

The professor has read this book and regards it highly. Straw's point is that Gregory established the standards of spirituality which remain to the present, standards which yearn for the former Pax Romana, standards which discourage risk-taking in the midst of a collapsing civilization. The professor thinks the time past for such fear of risk-taking.

St. Gregory also indicated how to pick bishops. Never pick as a bishop one who wants to be a bishop. While that makes sense to the professor, the professor notes that such an approach is rarely taken in actuality.

Endnotes

¹ Wood cites the fourth two volume 1987 edition of Chambers 1: viii-x, of the Introduction, on page 394, fn. 6.

² Charles T. Wood, "Review Article: The Return of Medieval Politics," The American Historical Review, Vol. 94, No. 2 (April 1989), pages 391-98.

³ Charles T. Wood, "Review Article: The Return of Medieval Politics," The American Historical Review, Vol. 94, No. 2 (April 1989), pages 391-98.

⁴ This section draws largely from Ira M. Lapidus, review of John A. Armstrong, Nations before Nationalism in The American Historical Review, Vol. 87, No. 3 (June 1983), pages 650-651.

⁵ This section on Medieval Politics, both in the first and continued parts, relies heavily upon Charles T. Wood, "Review Article: The Return of Medieval Politics," The American Historical Review, Vol. 94, No. 2 (April 1989), pages 391-98.

⁶ Charles T. Wood, "Review Article: The Return of Medieval Politics," The American Historical Review, Vol. 94, No. 2 (April 1989), pages 391-98. This footnote has been repeated paragraph by paragraph in an attempt not to lose the source over time, as the lecture is reedited.

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⁷ Francis Oakley, review of J. H. Burns, editor, The Cambridge History of Medieval Political Thought, c. 350-c. 1450 in The American Historical Review, Vol. 95, No. 5 (December 1990), page 1508.

⁸ J. P. Canning, in The Cambridge History of Medieval Political Thought, c. 350-c. 1450 ed. J. H. Burns, page 360 in The American Historical Review, Vol. 95, No. 5 (December 1990), page 1507-1508.

⁹ Francis Oakley, review of J. H. Burns, editor, The Cambridge History of Medieval Political Thought, c. 350-c. 1450 in The American Historical Review, Vol. 95, No. 5 (December 1990), page 1508.

¹⁰ Discussion with the librarian at the Dominican motherhouse in Washington, D.C., sometime between 1987 and 1992. There is a statue in the Catholic chapel at the Veterans's center that portrays Saint Thomas as relatively thin. In reality, he must have been built somewhat like a lineman of the National Football League.

¹¹ See "Map 8.5 Great Monastic Centers of Learning" in the fifth edition of Chambers on page 325; "Map 8.5 Great Monastic Centers of Learning" in the sixth edition of Chambers on page 237; "Map 9.1 Great Monastic Centers of Learning" in the seventh edition of Chambers on page 280.

¹² Francis Oakley, review of J. H. Burns, editor, The Cambridge History of Medieval Political Thought, c. 350-c. 1450 in The American Historical Review, Vol. 95, No. 5 (December 1990), page 1508.

¹³ Jean Dunbabin, in The Cambridge History of Medieval Political Thought, c. 350-c. 1450 ed. J. H. Burns, page 518 in The American Historical Review, Vol. 95, No. 5 (December 1990), page 1507 and 1509.

¹⁴ Peter Sahlins, review of Charles Tilly, Coercion, Capital, and European States, AD 990-1990. (Studies in Social Discontinuity.) in The American Historical Review, Vol. 96, No. 5 (December 1991), page 1504.

¹⁵ Gale Stokes, review of Liah Greenfeld, *Nationalism: Five Roads to Modernity*, in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 821.

¹⁶ Liah Greenfeld, *Nationalism: Five Roads to Modernity*, page 21 as cited by the review by Gale Stokes in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 821.

¹⁷ Liah Greenfeld, *Nationalism: Five Roads to Modernity*, page 491 as cited by the review by Gale Stokes in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 821.

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¹⁸ Gale Stokes, review of Liah Greenfeld, *Nationalism: Five Roads to Modernity*, in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 821.

¹⁹ Gale Stokes, review of Liah Greenfeld, *Nationalism: Five Roads to Modernity*, in *The American Historical Review*, Vol. 98, No. 3 (June 1993), pages 821-822.

²⁰ Gale Stokes, review of Liah Greenfeld, *Nationalism: Five Roads to Modernity*, in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 822.

²¹ Russell A. Kazal, "Review Article: Revisiting Assimilation: The Rise, Fall, and Reappraisal of a Concept in American Ethnic History," *The American Historical Review*, Vol. 100, No. 2 (April 1995), page 460.

²²This section on peasantry draws largely from A. Leon Higginbotham, Jr., *In the Matter of Color: Race and the American Legal Process: The Colonial Period* (New York: Oxford University Press, 1978), pages 313, 322-323, 338-341.

²³Webster's Ninth has "villenage;" the American Heritage spelling checker, however, has "villeinage," which does not appear in Webster's. The professor invites students to point out the spelling in the fourth edition of Chambers.

²⁴This section draws largely from C. E. Bosworth, review of Daniel Pipes, *Slave Soldiers and Islam: The Genesis of a Military System* in *The American Historical Review*, Vol. 87, No. 4 (October 1982), pages 508-509.

²⁵ *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 586.

²⁶Students are invited to help ensure that dated centuries, such as Seventeenth-Century, are hyphenated throughout when used as adjectives.

²⁷The Janisarries are treated in Chambers in the assignment for Topic 27 "The Middle Ages" on page 376 in the fourth edition; on pages 388-389 in the seventh edition, in the assignment for Topic 28 "Medieval France."

²⁸ *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 669.

²⁹ www.emerardgon.com/music/history/saints.htm, November 4, 1999, but this connection could not be reached November 10, 1999.

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³⁰ <http://www.saintpatrick.com/index1.htm> was on my computer, the printout showed http://www.saintpatrick.com/stpat/st_patrick.htm, November 10, 1999, at 1:04 p.m.

³¹ Will Durant, The Story of Civilization: Part I: Our Oriental Heritage: Being a history of civilization in Egypt and the Near East to the death of Alexander, and in India, China and Japan from the beginning to our own day; with an introduction on the nature and foundations of civilization 10 vols. (New York, Simon and Schuster, 1935 renewed in 1963); The Age of Faith Vol. IV, page 83.

³² L. Bieler, "Patrick, St.," *The Catholic Encyclopedia*, Volume 10 (1966), page 1099.

³³ , ??" (Bury St. Edmunds, Suffolk, Great Britain: Robson Books, 1993), page 220.