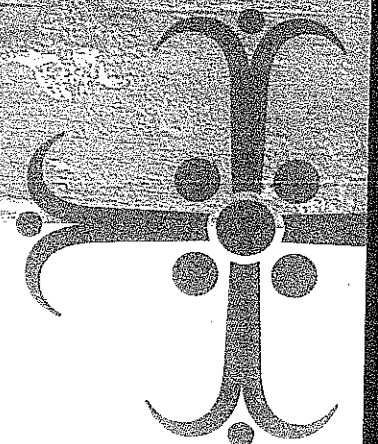


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absolutions of the dead Prayers for escape from judgment, remission of sins, and reception into paradise, after the conclusion of the *Requiem Mass and before the recessional and the *burial rites in medieval western funeral *liturgy. DJKe

G. Rowell, *The Liturgy of Christian Burial* (1977).

R. Rutherford, *The Death of a Christian: The Rite of Funerals* (1980).

Abu al-Hasan al-Shushtari (1212–69) Muslim mystical poet of Hispano-Arabic song forms (*muwashshah* and *zajal*), often in the Andalusian-Arabic vernacular, and combining calls to ecstatic spirituality with *tropes of drinking and love. He also composed odes in classical Arabic. LMA

L. Alvarez, 'The Mystical Language of Daily Life: Vernacular Sufi Poetry and the Songs of Abū al-Hasan al-Shushtari', *Exemplaria*, 17 (2005), 1–32.

Shushtari, *Poesia estrófica: céjeles y/o muwaššahāt*, tr. F. Corriente (Arabic ed., 1960) (1988).

Abu Bakr (c.572–634; r. 632–634) First caliph; early Muslim convert and confidant of *Muhammad. Shortly after the Muslim community's emigration (*Hijra*) to *Medina in 622, Muhammad married Abu Bakr's daughter Aisha. Upon Muhammad's death Abu Bakr was selected as his successor. His *caliphate was characterized principally by armed struggle with apostate tribes. He is buried in Medina beside Muhammad. SMT

H. Kennedy, *The Prophet and the Age of the Caliphates* (2004).

W. Madelung, *The Succession to Muhammad: A Study of the Early Caliphate* (1997).

A. I. Tayob, 'Political Theory in al-Tabari and his Contemporaries: Deliberations on the First Caliph in Islam', *Journal for Islamic Studies*, 18–19 (1998–99), 24–50.

Abu Hanifa (al-Numan ibn Thabit) (d. 767) Iraqi Sunni Muslim jurist, founder of the Hanafi school of *sharia; a pupil of the jurist Hammad. Abu Hanifa collaborated with his students in evaluating contemporary doctrines, discussing issues to create new formulations so as to shape a law system capable of dealing with new problems as society changed. His jurisprudence was probably the most flexible and adaptable of the four Sunni law schools. He probably never composed any writings; his teachings were collected by his disciples. Being opposed to the contemporary regime, he also never accepted a judgeship, for which he died in prison. ANK

C. Melchert, *The Formation of the Sunni Schools of Law* (1997).

Abulafia, Meir (Ramah) (c.1165–1244) Born in *Burgos into an aristocratic Jewish family, he married the daughter of Joseph ibn Shoshan, the treasurer of Alfonso VIII of *Castile. Settling in *Toledo in 1194, he became a scholar and communal leader, composing influential commentaries on

*Talmudic tractates. Conversant in Arabic, he was the first known translator of Hispano-Arabic poetry into Hebrew. Becoming concerned that *Maimonides' rationalism challenged traditional Jewish understanding of the afterlife, in 1202 he responded to the correspondence between Maimonides and the Jewish scholars of Lunel by writing to Jonathan ha-Kohen of Lunel. Ramah's letter generated controversy and provoked rebuttals. The debate ended in 1204 after Maimonides' *Treatise on Resurrection* became available in the Hebrew translation by *Samuel ibn Tibbon, making it clear that both sides had misinterpreted Maimonides. However, the deeper issues concerning the place of rationalism in Jewish society continued to simmer and erupted in the 1230s in a more acrimonious controversy. At that stage, Ramah became marginally involved by writing to *Moses ben Nahman, but his cause was taken up and radicalized by Jewish scholars in *France.

HTS

B. Septimus, *Hispano-Jewish Culture in Transition: The Career and Controversies of Ramah* (1982).

H. Tirosh-Samuels, *Happiness in Premodern Judaism: Virtue, Knowledge and Well-Being* (2003).

Abul-Barakat al-Baghdadi (c.1080–c.1165) Jewish *physician and philosopher, who converted to Islam. Born in northern Iraq, he was educated in *Baghdad, where he was a court physician. His criticism of *Avicenna was influential in the Muslim east. He wrote on a variety of philosophical and scientific topics, including the intellect and soul (between which he made no distinction), God, space (infinite and empty), time, and *motion. See also COSMOLOGY. FG, DCL

H. A. Davidson, *Alfarabi, Avicenna, and Averroes on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect* (1992).

W. Madelung, 'Abū'l-Barakāt al-Baghdādī', *Encyclopaedia Iranica*, vol. 1, 266–8.

S. Pines, 'Abū'l-Barakāt al-Baghdādī', *DSB*, vol. 1, 26–9.

— *Studies in Abū'l-Barakāt al-Baghdādī* (1979).

Abu Mashar al-Balkhi (787–886) Islamic astrologer, who justified *astrology by appealing to both Aristotle and pre-Islamic Iranian thought, asserting astrology's divine origin by positing a Hermes-like universal teacher. The celestial orbs helped reunite human souls with the divine. His two major astrological works were his *Great Introduction* and *Grand Conjunctions*. In *astronomy, his *Zij al-Hazarat* (*Ephemeris of the Thousands*) combined Indian parameters with Ptolemaic planetary theory. RGM

Abu Mashar al-Balkhi, *Kitāb al-Madkhal al-kabīr ilā 'ilm al-nujūm: Liber introductorii maioris ad scientiam judiciorum astrorum*, ed. and tr. R. Lemay (1995–6).

C. Burnett et al., eds and trs, *On Historical Astrology* (2000).

however, was taken either by the popes or by the great 15th-century *councils, despite the acute diagnosis of the astronomical issues by John of Gmunden and *Regiomontanus. See also ASTRONOMY; CLOCKS, SUNDIALS, AND TIME-KEEPING; LITURGICAL YEAR; LITURGY; MARTYROLOGY. FW Bede, *De temporum ratione*, ed. C. W. Jones, CCCM 123b (1977).

— *The Reckoning of Time*, tr. F. Wallis (1999).

A. Borst, *The Ordering of Time: From the Ancient Computus to the Modern Computer*, tr. A. Winnard (German original, 1990) (1999).

A. Capelli, *Cronologia, cronografia e calendario perpetuo dal principio dell'era cristiana ai giorni nostri: Tavole cronologico-sincrone e quadri sinottici per verificare le date storiche* (1930).

C. R. Cheney, *Handbook of Dates for Students of English History* (1995).

A. Cordoliani, 'Comput, chronologie, calendriers', in *L'Histoire et ses méthodes*, ed. C. Samaran (1961), 37–51.

C. V. Coyne, M. A. Hoskin, and O. Pedersen, eds, *The Gregorian Reform of the Calendar* (1983).

G. Declercq, *Anno Domini: The Origins of the Christian Era* (2000).

H. Grottefend, *Taschenbuch der Zeitrechnung des deutschen Mittelalters und der Neuzeit* (1960).

C. W. Jones, *Beda's opera de temporibus* (1943).

— *Bede, the Schools, and the Computus* (1994).

B. Krusch, *Studien zur christlich-mittelalterliche Chronologie: Der 84-jährige Osterzyklus* (1880).

— *Studien zur christlich-mittelalterlichen Chronologie: Die Entstehung unserer heutigen Zeitrechnung* (1938).

D. McCarthy and A. Breen, *The Ante-Nicene Christian Pasch: 'De ratione paschali', the Paschal Tract of Anatolius, Bishop of Laodicea* (2003).

J. Moreton, 'John of Sacrobosco and the Calendar', *Viator*, 25 (1994), 229–44.

— 'Robert Grosseteste and the Calendar', in *Robert Grosseteste: New Perspectives on his Thought and Scholarship*, ed. J. McEvoy (1997), 77–88.

D. Ó Cróinín, *Early Irish History and Chronology* (2003).

W. Stevens, *Cycles of Time and Scientific Learning in Medieval Europe* (1995).

A. Strobel, *Ursprung und Geschichte des frühchristlichen Osterkalenders* (1977).

R. D. Ware, 'Medieval Chronology: Theory and Practice', in *Medieval Studies: An Introduction*, ed. J. M. Powell (1992), 252–77.

Calila e Dimna (*Kalila wa Dimna*) An extremely popular collection of animal stories tracing back to a 4th-century Sanskrit text, the *Panchatantra*. Translated into practically every language of the medieval Islamic and Christian worlds, this mirror for princes is centred around a pair of chatty, fable-spinning jackals—the scheming Dimna, who thirsts for recognition at the lion's court, and his more prudent brother Calila. The 6th-century Pehlevi translation by the Sassanian court physician Burzoe added more tales and an autobiographical preface. This version, now lost, was translated into Syriac, and most famously into Arabic by Abdullah Ibn al-Muqaffa, who added his own preface. This Arabic version gave rise to further translations into Persian, Turkish, and Greek and was versified in Arabic,

Persian, and Turkish. In Europe, Ibn al-Muqaffa's Arabic text was translated twice into Hebrew and old Spanish. A Latin translation from the Hebrew, *Directorium vitae humanae* by John of Capua, became the source for subsequent translations into western European languages. Stories from the collection are found in many medieval works including *Petrus Alfonsi's *Disciplina Clericalis*, *Llull's *Llibre des Besties*, Lafontaine's *Fables*, and the Roman *de Renard*. See also ANIMALS, DOMESTIC, DRAFT, AND WILD; BEAST FABLE AND EPIC.

LMA J. M. C. Blecua and M. J. Lacarra, eds, *Calila e Dimna* (1985).

Calimala Outstanding *guild of medieval *Florence. Its members were merchants who engaged in foreign *trade and imported *wool cloth from *Flanders and northern *France for finishing. Among the seven *arti maggiori* of Florence, the Calimala played a vital role in the city's economic, political, and social life. It also maintained the *baptistery of S. Giovanni and the church of S. Miniato al Monte. FB R. A. Goldthwaite et al., *Due libri mastri degli Alberti: una grande compagnia di Calimala, 1348–1358*, 2 vols (1995).

J. M. Najemy, *Corporatism and Consensus in Florentine Politics, 1280–1400* (1982).

A. Saporì, *Una compagnia di Calimala ai primi del Trecento* (1932).

caliphate Office and jurisdiction of the caliph (*khalifa*), successor of *Muhammad. The first four *Medina-based caliphs (*Abu Bakr, *Umar, *Uthman, *Ali), the so-called 'rightly guided', were followed by dynastic caliphates, for example the Umayyads (661–750) and the Abbasids (750–1258).

— SMT A. Asfaruddin, *Excellence and Precedence: Medieval Islamic Discourse on Legitimate Leadership* (2002).

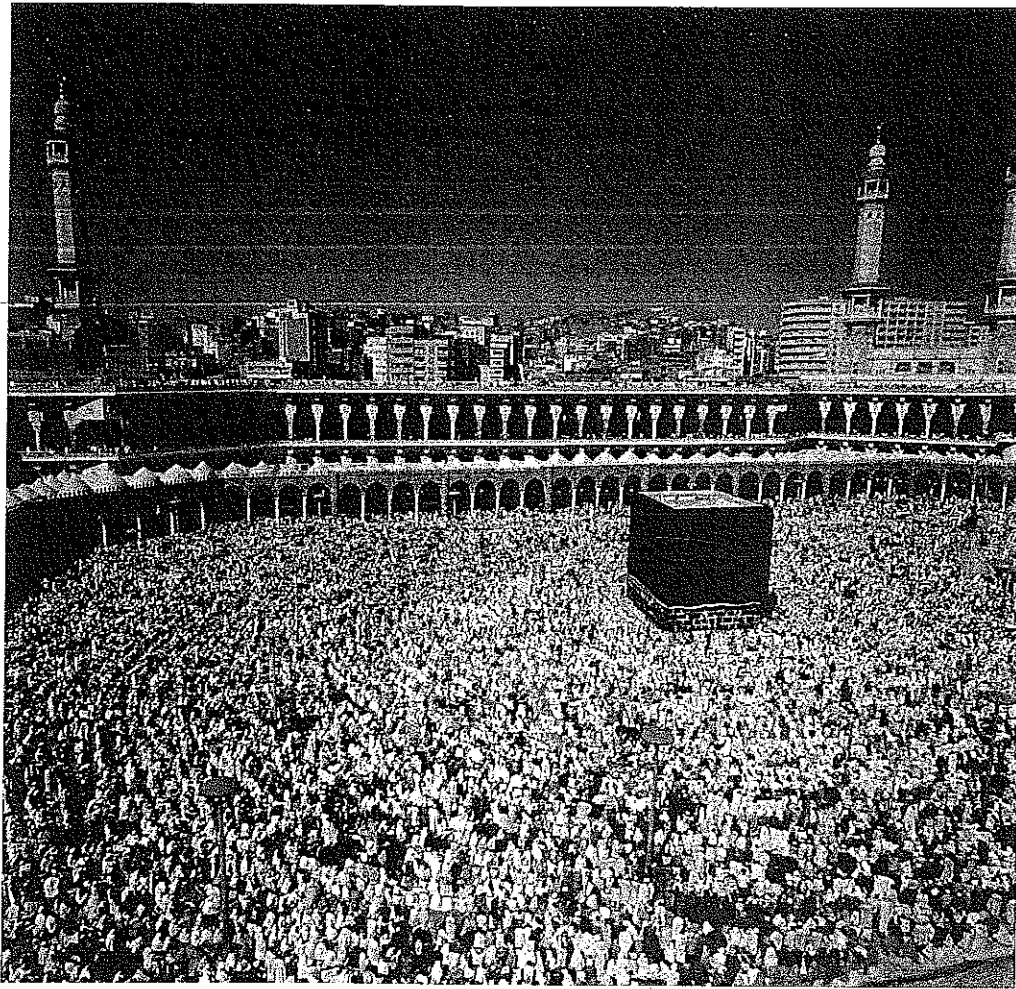
P. Crone and M. Hinds, *God's Caliph: Religious Authority in the First Centuries of Islam* (1986).

H. Kennedy, *The Prophet and the Age of the Caliphates* (2004).

W. Madelung, *The Succession to Muhammad: A Study of the Early Caliphate* (1997).

caliphate, Abbasid (749/50–1258) Founded by Abu al-Abbas al-Saffah; second *Sunni dynasty of the *Islamic empire, ruling for over five hundred years, with *Baghdad, founded by the second Abbasid caliph, al-*Mansur, as their seat of power.

The Abbasid caliphs claimed descent from Abbas ibn Abd al-Muttalib, *Muhammad's uncle, and fought the Umayyads believing themselves Muhammad's rightful heirs. The Abbasids based their claim to power on their religious righteousness as opposed to what they held to be the Umayyads' secularism and degeneration. Furthermore, unlike the desert-based Umayyads, the Abbasids envisioned a supranational order for the Muslim world. They gained the support of non-Arab Muslims (*mawali*), who under the Umayyads had remained outside the kinship-based society of Arab



The Kaaba, surrounded by the Masjid al-Haram mosque, Mecca.

with a small amount of yeast and some spice or other flavouring added. *See also* FOOD, DRINK, AND DIET. TPS
 H. T. Bell, *A Short Introduction to the History of Mead and Mead Making* (1962).
 C. B. Heatt and S. Butler, *Curye on Inglysch* (1985), 150.

Meath (Midhe) [Old Irish, 'middle'] Originally the seat of Clann Cholmáin, who with the Síl nÁedo Sláine, kings of Brega, constituted the southern *Uí Néill. Hugh de *Lacy, whose descendants dominated the area through the 14th century, received Meath from *Henry II of England. *See also* HIGH KINGSHIP IN IRELAND. JBTE
 F. Byrne, *Irish Kings and High Kings* (2001).
 S. Duffy, *Ireland in the Middle Ages* (1997).

Meaux Town in the *Champagne region of *France; site of many Norman and English battles. The Treaty of Meaux, signed by the king of France and the count of *Toulouse, ended the Albigensian Crusade. Marital site of Jean de

*Navarre; home to Philippe de *Vitry. Lost to England (1420), regained by the French (1439). LMP
 B. Chevalier, *Les Bonnes Villes de France du XIV^e au XVI^e siècle* (1982).

Mecca Birthplace of *Muhammad, *Islam's holiest city; prosperous because of its strategic position on caravan trade routes and *pilgrimage to the Kaaba, an ancient shrine, the custodians of which were Muhammad's tribe, the Quraysh. The *Quran enjoins Muslims to face Mecca during ritual prayers and to travel there for the annual Hajj pilgrimage. SMT

P. Crone, *Meccan Trade and the Rise of Islam* (1987).
 E. Esin, *Mecca the Blessed, Medina the Radiant* (1963).
 F. E. Peters, *A Literary History of the Muslim Holy Land* (1994).
 W. M. Watt, *Muhammad at Mecca* (1953).

mechanical arts (*artes mechanicae*) The term used during the MA and into the modern period for that human knowledge which we today call *technology. Although the

in the kingdoms of Spain were forced to convert to Christianity. Finally, between 1609 and 1614 the remaining *mudéjares*, now called *Moriscos, were expelled from Spain.

MPi

R. I. Burns, SJ, *Islam under the Crusaders: Colonial Survival in the Thirteenth-Century Kingdom of Valencia* (1973).

— 'Mudéjars', *MedIb*, 591–3.

P. Fernández, *Mudéjares: repertorio bibliográfico* (1989).

M. T. Ferrer i Mallol, *Els sarraïns de la corona catalano-aragonesa en el segle XIV: segregació i discriminació* (1987).

muezzin (*muadhāhin*) The person appointed to recite the *adhan* (call to prayer) from a *mosque, summoning Muslims for the daily prayers. Such a person should be a pious male, sane, above the age of maturity, be able to call out the prescribed Arabic formula clearly, and be in a state of purity. The first muezzin of Islam was reputed to have been an Ethiopian named Bilal.

MD

Muhammad (Mahomet, Mohammed) (c.570–632) Prophet, founder of *Islam. Muhammad was born in *Mecca, into the Quraysh tribe, custodians of the Kaaba, Mecca's principal shrine and a major Arabian pilgrimage destination. Muhammad was raised by relatives, including his uncle Abu Talib. He accompanied the Quraysh caravans trading with Byzantine Syria, and became known as an honest man, gaining the epithet 'the Trustworthy' ('al-Amin') and the attention of a wealthy, older merchant widow, Khadija. In 595 they married, taking Abu Talib's son *Ali into their care, and had four children of their own, the youngest of whom, *Fatima, married Ali (624).

In 610, on a contemplative retreat to a Meccan cave, Muhammad heard the archangel Gabriel asking him to repeat God's words. He continued to receive revelations, and repeated these words (which became the *Quran)—about worship of the one God, about preceding prophets (Adam, Abraham, Moses, Jesus), about resurrection and Judgement Day, about right action—to his intimates. Khadija became the first convert to Islam (lit. 'submission'), Ali the second.

Muhammad's private teaching turned public in 613. His egalitarian message—the only measure of a person was piety, not clan, status, wealth, or race—irked Mecca's merchants, who called for him to cease preaching. Muhammad refused, and the Meccans retaliated with boycott, embargo, and persecution. The deaths of Khadija and Abu Talib in 619, the loss of tribal protection, and the murder of some Muslims forced Muhammad and his followers to flee to Yathrib (renamed *Medina, 'City' [of the Prophet]) in 622. That *Hijra*, or emigration, was a turning point for Islam. In Medina, with the help of his uncle Hamza, Muhammad organized the community (*umma*)—by building *mosques, and also treaty and marriage alliances—and also opposition to the hostile Meccans. Victory at Badr in 624, then defeat at

Uhud in 625, were followed by triumph during the siege of Medina in 627, and culminated in the Hudaibiyah Treaty of 628 and the bloodless 'conquest' (*fath*) of Mecca in 630. Though Muhammad travelled to Mecca on pilgrimage in 631, he returned to Medina, and died there in 632. He was succeeded by *Abu Bakr. The Quran and reports of Muhammad's words and deeds were transmitted orally; the former was canonized into a written recension in the 650s; the latter form the basis of *hadith collections.

SM'

ibn Ishaq [d. 768], *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*, tr. A. Guillaume (1955; repr. 2003).

H. Kennedy, *The Prophet and the Age of the Caliphates* (2004).

M. Lings, *Muhammad: His Life Based on the Earliest Sources* (1983).

R. Paret, *Der Koran* (1996).

F. E. Peters, 'The Quest for the Historical Muhammad', *International Journal of Middle East Studies*, 23 (1991), 291–315.

U. Rubin, ed., *The Life of Muhammad* (1998).

A. Schimmel, *And Muhammad is His Messenger: The Veneration of the Prophet in Islamic Piety* (1985).

al-Tabari, *Muhammad at Mecca*, tr. W. M. Watt and M. V. McDonald (1988).

W. M. Watt, *Muhammad at Medina* (1956).

— *Muhammad at Mecca* (1960).

A. Yusuf Ali, *The Holy Quran: An Interpretation in English* (1999).

Muhi, battle of (11 April 1241) Muhi is a settlement in Borsod county, along the river Sajó. The Hungarian army led by Béla IV was defeated there by the *Mongols under Batu. Three descriptions of the battle exist: Master Rogerius' *Carmen Miserabile*, the relevant parts of *Thomas of Split's historical work, and Szübeteej's biography. A significant part of the Hungarian political elite perished: two archbishops, three bishops, and the vice-chancellor; the palatine, the seneschal, and the lord chief treasurer; Kálmán, the king's brother, was fatally wounded. Despite their victory, the Mongols could not subjugate the country. First, Béla IV was successfully extricated from the battle; thus the continuance of the central power survived. Second, owing to mismanaged mobilization, some troops arrived at the battle late, thereby avoiding the massacre. Third, the Hungarians retained the Danube bank against the Mongols for half a year. As a result, most territories east of the *river Danube, the Great Plain, and *Transylvania fell victim to the Tatars. Upon returning from Dalmatia the king tried to mitigate the losses by inviting the *Cumans, building fortresses, and granting estates; however, harmful internal political processes had begun that the last kings of the *Árpád dynasty could no longer surmount.

LSz

H. Göckenjan and J. R. Sweeney, *Der Mongolensturm: Berichte von Augenzeugen und Zeitgenossen 1235–1250* (1985).

B. Nagy, ed., *Tatárjárás* (2003).

Mühldorf, battle of (1322) Following the close election of Ludwig IV as king of *Germany in 1314, war broke out with Frederick I, the Habsburg duke of Austria. Eight

Saisset, Bernard (1232–1314) First bishop of Pamiers. For criticizing King *Philip IV's violation of ecclesiastical rights and use of ecclesiastical revenues, Bernard was imprisoned on the charge of high treason. *Pope Boniface VIII vehemently protested this disregard of the *privilegium fori* and wrote a letter titled *Ausculta fili* encouraging Philip to repent. Unheeded, Boniface then invited the French clergy to a synod at Rome, where the *bull *Unam sanctam* was promulgated on 18 December 1302. After Boniface's death, Bernard's case was settled tacitly.

KFJ

R.-H. Bautier, 'Le jubilé romain de 1300 et l'alliance franco-pontificale au temps de Philippe le Bel et de Boniface VIII', in *Moyen Age*, 86 (1980), 189–216.

J. Miethke, *De potestate pape* (2000), 81–3.

sake and soke Literally 'cause and suit', a formula found in later AS legal documents denoting jurisdiction over a court or property. Holding these rights was often taken as synonymous with landownership. See also LAND TENURE; SOKE; SOKEMAN; TOLL AND TEAM.

ASR

H. R. Loyn, *The Governance of Anglo-Saxon England, 500–1087* (1984).

F. Stenton, *Anglo-Saxon England* (1971).

Saladin (Salah al-Din) (1138–93) Kurdish soldier famous for his defeat of *crusader forces and for his chivalry. Saladin (his westernized name) first served *Nur al-Din Zangi in Syria. During campaigns in *Egypt, Saladin became vizier to the Shi'ite *Fatimids, and subsequently claimed rule for Nur al-Din. In 1174 he repudiated Nur al-Din and was installed as sultan by the *Abbasids, creating the *Ayyubid dynasty. In 1187 crusader forces surrendered *Jerusalem to Saladin after their defeat at *Hattin. *Richard I's victories resulted in a truce in 1192, a year before Saladin's death.

SMT

A. S. Ehrenkreutz, *Saladin* (1972).

H. A. R. Gibb, *The Life of Saladin* (1973).

M. C. Lyons and D. E. P. Jackson, *Saladin: The Politics of Holy War* (1982).

al-Maqrizi, *History of the Ayyubid Sultans of Egypt*, tr. R. J. C. Broadhurst (1980).

Ibn Shaddad, *The Rare and Excellent History of Saladin*, tr. D. S. Richards (2001).

Saladin tithe A general church tax for the liberation of *Jerusalem after *Saladin captured it in 1187. Annual rents and movable goods, excepting church goods, were *tithed. *Crusaders were exempt.

WJD

F. Cazel, 'The Tax of 1185 in Aid of the Holy Land', *Speculum*, 30 (1955), 385–92.

D. Douglas, ed., 'Ordinance of the Saladin Tithe (1188)', *English Historical Documents, 1042–1189* (1966), 420–21.

Salado, battle of (30 October 1340) Lifted the Muslim siege of Tarifa in southern Spain. Alfonso XI of *Castile-

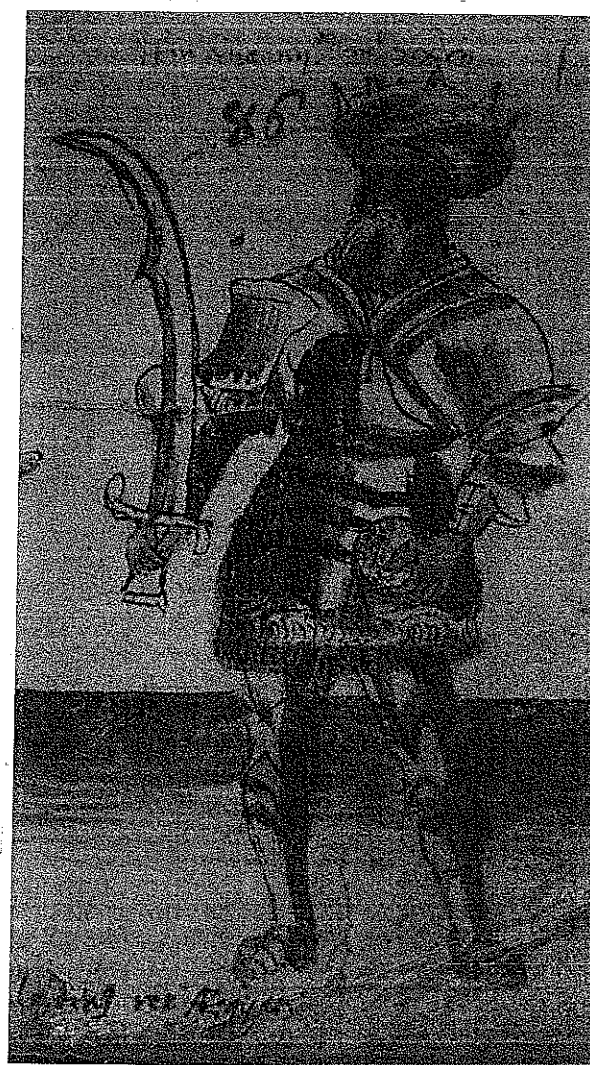


Illustration of Saladin holding a scimitar. From the Sixth Age no. 86, of the Six Ages of the World.

León (1312–50) and Alfonso IV of Portugal (1325–57), leading an army of Castilian, Portuguese, Aragonese, and French troops, defeated the combined forces of Abu al-Hasan (1333–5), Benimerine sultan of Morocco, and Yusuf I of *Granada (1333–5). *Pope Benedict XII authorized crusading *tithes to finance the campaign.

A. H. Miranda, *Las grandes batallas de la Reconquista durante las invasiones africanas* (1956).

Salamanca (city, university) Spanish town. Founded by the Romans and an episcopal see since the 6th century, Salamanca was conquered by the Moors c.712 and remained mostly depopulated until the end of the 11th century. 1102, Infanta *Urraca and her husband, Count Raymond

sumptuary laws See LUXURY, CONSUMPTION, AND SUMPTUARY LAWS.

sun See ASTRONOMY; COSMOLOGY.

Sunday [OE, *sunnandæg*; ME, *sunnenday* 'day of the sun'; a calque of Latin *dies solis*] Declared as the day of rest by Constantine in 321. In the Latin MA *dies dominicus*, or the 'day of the Lord', refers to the 'Sun of Righteousness' from Malachi 4:2, and was recognized as the day of Christ's Resurrection as well as the day of his Second Coming for the Last Judgement. JK

B. Blackburn and L. Holford-Strevens, eds, *The Oxford Companion to the Year* (1999), 566–8, 571–4.

sundials See CLOCKS, SUNDIALS, AND TIMEKEEPING.

sunna Authenticated practice of *Muhammad, embodied in short narratives called **hadith*, and accorded legislative status second only to the *Quran. The designation 'people of the sunna and consensus' gives 'Sunni', describing Muslims who give primacy to prophetic *sunna* and jurisprudential agreement. SMT

H. Motzki, ed., *Hadith: Origins and Developments* (2004).

J. Schacht, *The Origins of Muhammadan Jurisprudence* (1959).

M. Z. Siddiqui, *Hadith Literature: Its Origin, Development and Special Features* (1993).

supernatural beliefs in Scandinavia

1. Mythology
2. Supernatural nature beings
3. Monsters
4. Shape-changing
5. Ghosts
6. Dreams

1. Mythology

Later written sources, primarily from 13th-century *Iceland, corroborated by earlier writings, archaeology, and onomastics, describe a mythology with numerous gods as well as other supernatural beings. Aligned with the gods were beings such as elves and dwarfs; we know little about belief in them. The gods were also supported by semi-divine figures such as the *einherjar* (dead warriors who live with *Odin in Valhalla and await *Ragnarok) and *Valkyries, also associated with Valhalla and the battlefield. Opposed to the gods are the *jotnar*, commonly referred to as the giants, although they seem to have been about the same size. Whether they were the same as supernatural beings called by other words, such as trolls, is unknown, but conceptually the entire group are forces of chaos, opposed to the forces of order represented by the gods. In addition to these groups were female groups associated with fate. The *norns* were associated with fate at birth; **fylgjur* (fetches) protected people; *disir* could

be protective or threatening; and, to judge by the etymology, Valkyries originally chose the slain in battle.

2. Supernatural nature beings

The *conversion to Christianity involved primarily a change of cult, and belief in the pagan gods quite possibly lived on for awhile. By the 12th and 13th centuries, however, learned men were Euhemerizing the gods, and the church was aligning them with *Satan and his demons. On the other hand, belief in the chaos beings, the supernatural nature beings, remained strong, although now the ordering forces were not the gods and their cult but rather the church. Trolls and giants inhabited the forests, mountains, and mounds, and creatures lived in rivers and lakes as well. We know these creatures best from post-medieval folklore (in Scandinavia from as early as the 17th century), but most are attested in medieval sources as well. Humans sometimes encountered these creatures, which was usually dangerous, but the narratives (usually termed 'legends' by folklorists) relate that the human escaped the danger, sometimes with the help of advice from a wise person or clergyman, sometimes through his or her own wits. Often such legends of supernatural beings explore issues of relationships between different peoples or social groups; helping the supernatural beings is rewarded, and they punish inappropriate behaviour.

Other supernatural beings inhabited farms, churches, mines, fishing boats, and other workplaces. Ordinarily these beings were invisible, but they might appear either to ensure that work was done right or to rescue the humans from some emergency; for example, a ship-spirit might be seen holding up a broken mast during a storm at sea.

3. Monsters

Besides this group of supernatural beings with human forms were monsters. In the mythology, the *Midgard Serpent lay coiled in the sea, a threat to anyone who ventured upon it. Some monsters lived in lakes, such as Lake Mjøsen in Norway, or fjords, such as the Issefjord in Denmark. According to *Eiriks saga rauða*, when the Scandinavian settlers in *Greenland went to North America, they encountered a monopod. This encounter highlights the typical medieval conception of monstrous beings and races found at great geographical distances from human habitation, often at the periphery of the inhabited world. Temporal distance also increased the chance of encounters with monsters. *Sigurd the famous dragon-slayer lived far from Iceland, where his story was often recorded, and long before these recordings were undertaken. The so-called *fornaldarsögur* (sagas of the ancient age) are full of *dragons, giants, trolls, and other monsters. Even the saints who overcame dragons lived long ago and far away.

The conversion to Christianity did not just demonize the pagan gods and introduce the miracles of the saints and

Illustration for Psalm 111 from the Utrecht Psalter.



O. Langholm, *The Aristotelian Analysis of Usury* (1984).

— *Economics in the Medieval Schools* (1992).

T. P. McLaughlin, "The Teaching of the Canonists on Usury", *Medieval Studies*, 1 (1939), 81–147.

J. T. Noonan, *The Scholastic Analysis of Usury* (1957).

Uthman ibn Affan (c.574–656) Fourth caliph (r. 644–56); a wealthy Meccan merchant, early supporter of Muhammad and also his son-in-law. He was named caliph by a council established by his predecessor Umar. Uthman's apparent nepotism contributed to civil war, calls for abdication, and his assassination in 656, but also set the stage for the establishment of the Umayyads. Uthman's standardization of the Quran also made him unpopular.

SMT

M. Hinds, "The Murder of the Caliph "Uthman"", *International Journal of Middle East Studies*, 3 (1972), 450–69.

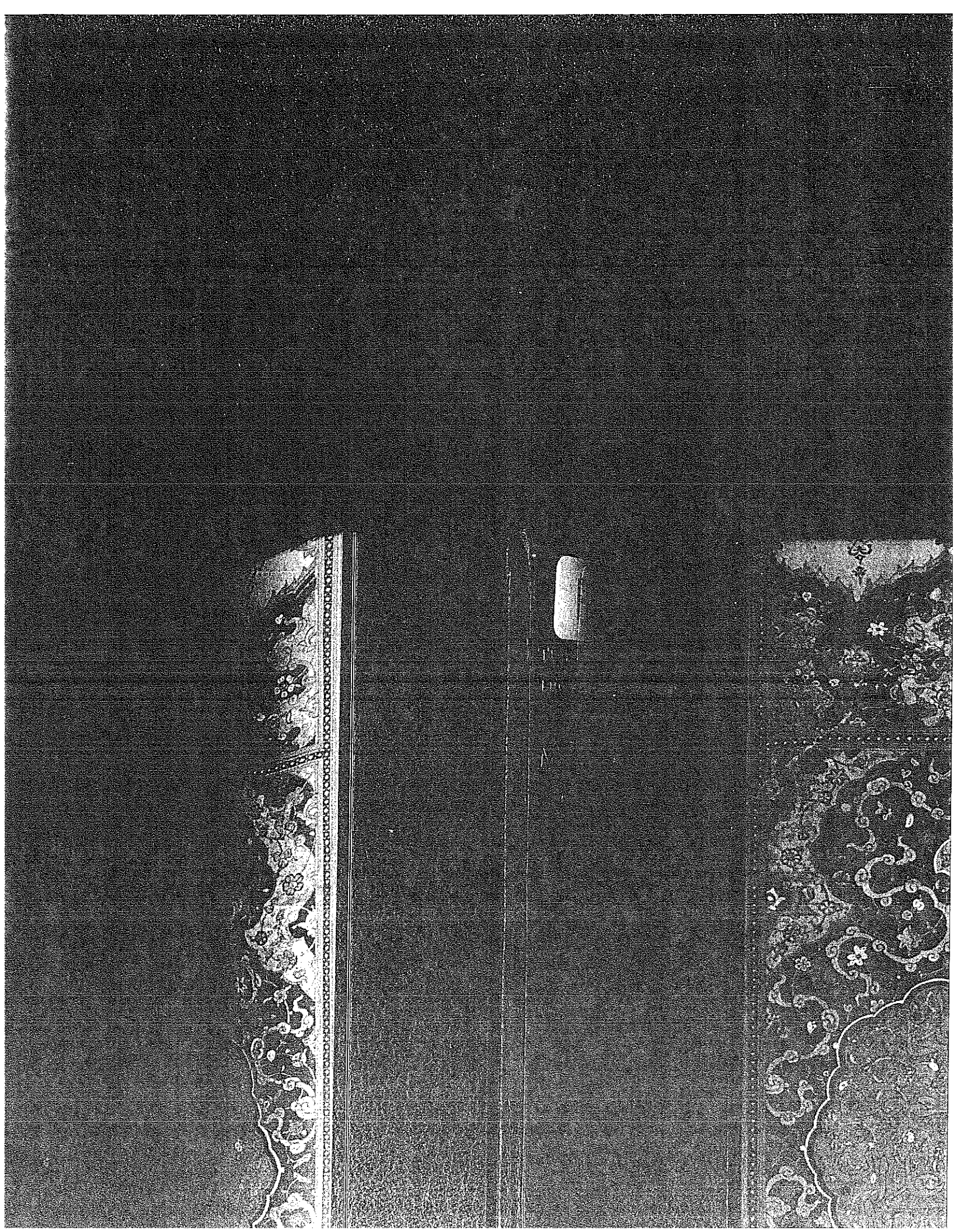
H. Kennedy, *The Prophet and the Age of the Caliphates* (2004).

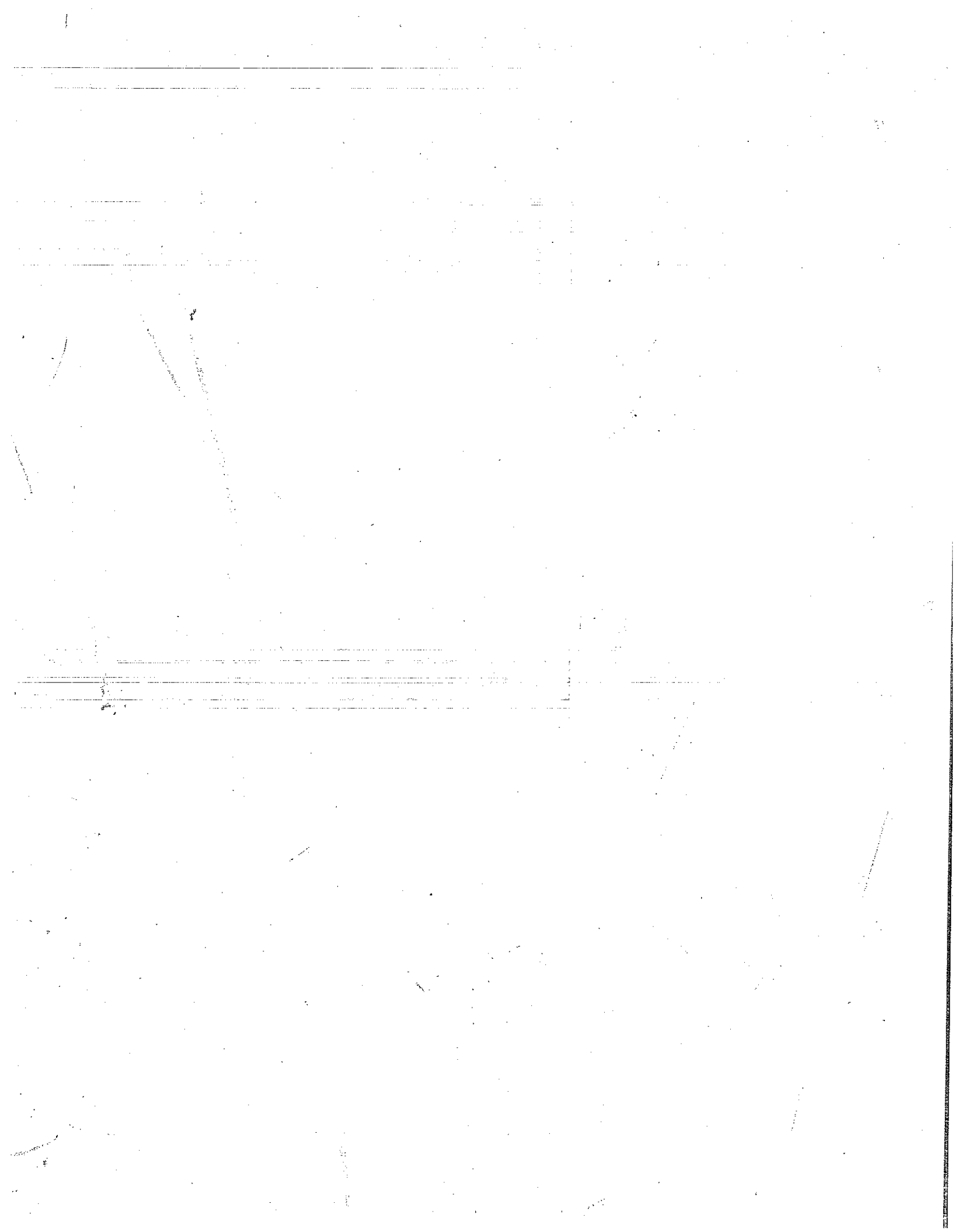
W. Madelung, *The Succession to Muhammad: A Study of the Early Caliphate* (1997).

Utraquists Bohemian and Moravian adherents of the Hussite movement who received communion in both bread and wine (*sub utraque specie*). Frequent reception of the Eucharist was advocated by the Czech reform movement from its beginning. The first distribution of communion in both kinds to Prague laypeople occurred in 1414. Though the Council of Constance had forbidden the chalice to the laity in 1415, the University of Prague decreed in 1417 that it was

necessary for salvation. Pressured by military defeats and Hussite warriors, the Council of Basel was obliged in 1436 to concede the chalice to the laity in Czech lands. The Utraquists created a separate church organization, electing John of Rokycan their archbishop. Though in 1462 Pope Pius II cancelled the Basel agreements, this was not enough to eradicate Utraquism. A new crusading army led by Matthias Corvinus, king of Hungary, clashed with the troops of the Czech king George of Poděbrady. The lords belonging to both confessions came to realize that a balance of power existed, and agreed upon a religious truce in 1485. FŠm F. G. Heymann, *Georg of Bohemia, King of Heretics* (1965). H. Kaminsky, *A History of the Hussite Revolution* (1967). F. Šmahel, *Die Hussitische Revolution*, 3 vols (2002).

Utrecht Capital of the prince-bishopric of Utrecht. A Roman castellum, *Traiectum*, is mentioned in the middle of the 1st century AD, and Utrecht was continuously occupied during the early MA, when it served as a centre for the Frisian expansion of the Franconian empire. King Dagobert gave the castle to the first-mentioned bishop of Utrecht, Kunibert, around 630. In 695, the AS missionary Willibrord took residence in Utrecht. In the 9th century, a vicus next to the castle developed as a commercial centre, while at the same time Dorestad, only 20 km further inland, flourished as one of the main ports of its time in northern Europe. With the 9th-century system of the Reichskirche, the emperor of the (Holy) Roman Empire





Medina (Medinat al-Nabi) Western Arabian oasis town; Islam's second holiest city. Originally Yathrib, it became Madina, short for *Madinat al-Nabi*, 'city of the Prophet', when Muhammad fled Mecca and was welcomed there in 622. He is buried in its mosque.
 B. Esin, *Mecca the Blessed, Medina the Radiant* (1963).
 M. Lecker, *Muslims, Jews and Pagans: Studies on Early Islamic Medina* (1995).
 W. M. Watt, *Muhammad at Medina* (1956).

Medinaceli, dukes of Important duchy in the Spanish province of Sorra, originating in 1368. Throughout the 15th century the counts of Medinaceli, descendants of King Alfonso X, contested the Castilian throne, claiming themselves as the rightful inheritors. To end the dispute, the Catholic Monarchs converted the county of Medinaceli to a duchy. See also CASTILE; DUKES, DUCHY.
 J. H. Elliott, *Imperial Spain, 1469-1716* (1963).
 T. Miller, *The Castles and the Crown* (1963).

Medina Sidonia, dukes of Grandees of the oldest duchy of the kingdom of Spain, conferred by King Juan II in the 15th century. It is believed that this branch of the family was founded by Alonso Pérez de Guzmán (1256-1309), Christian defender of the town of Tarifa. See also DUKES, DUCHY.
 F. Martínez y Delgado, *Historia de la Ciudad de Medina Sidonia* (1992).
 P. Pierson, *Commander of the Armada: The Seventh Duke of Medina Sidonia* (1989).

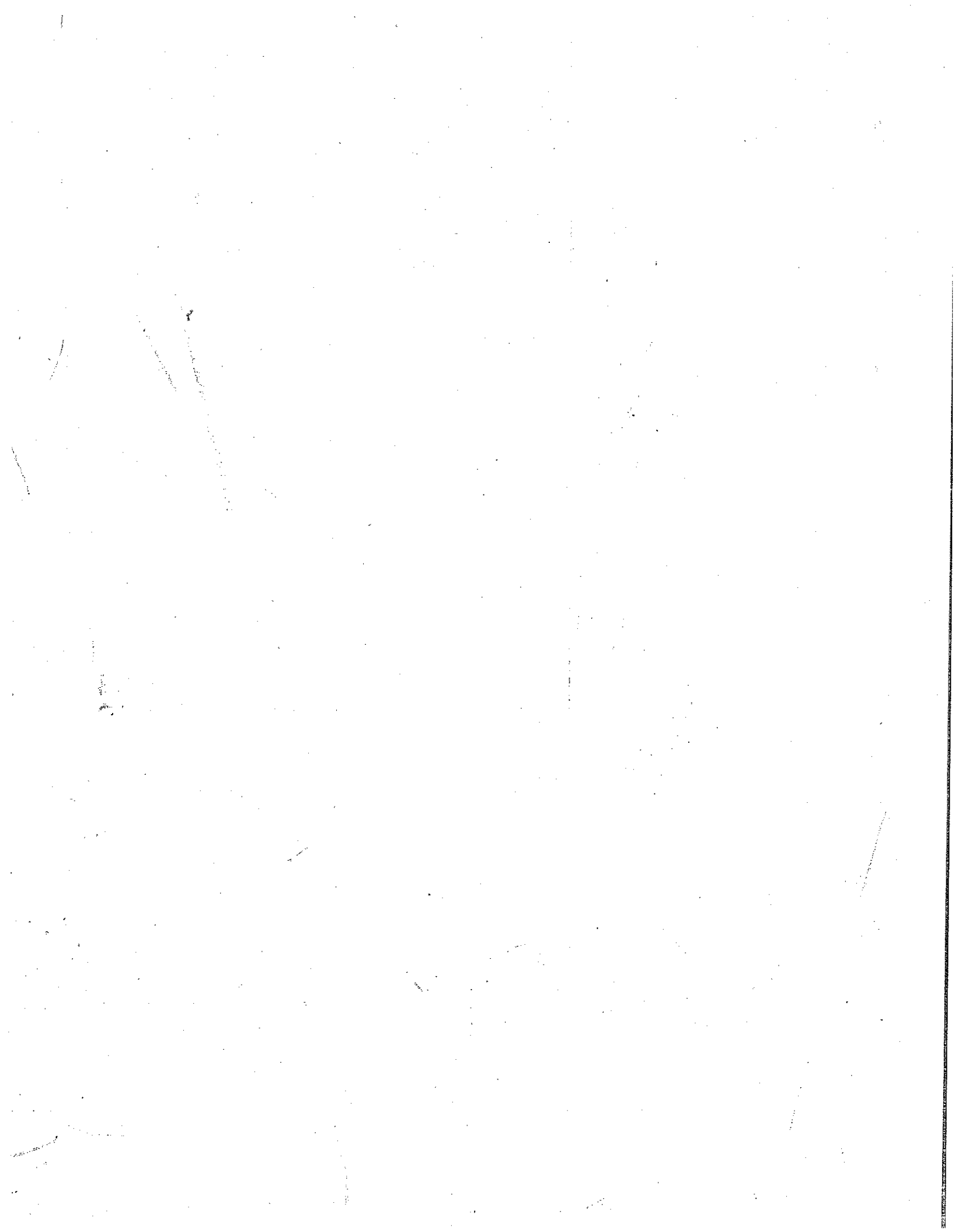
Meerssen, Treaty of (870) Power-sharing among the descendants of Charlemagne was rarely peaceful. Treaties were signed and quickly forgotten. In 870 a treaty was signed at Meerssen among Louis I, Louis the German, and Charles the Bald which divided the lands among them. However, Louis II, despite the support of Pope Hadrian II, was excluded from this settlement, thus assuring war would continue in the Carolingian realm.
 J. J. Nelson, *Charles the Bald* (1992).

Meinhard of Bamberg, a landed nobleman and classically learned *magister scholarum* of Bamberg cathedral from c.1058 to c.1077, received his education in *Speyer and Rheims. Under his leadership, the cathedral school of Bamberg maintained its status as one of the most important in the German Empire. Meinhard was a loyal supporter of the king (Henry IV) in the Investiture Controversy. The king appointed him bishop of Würzburg in 1085. His death in 1088 ended a short and turbulent administration of that diocese. Meinhard's letters (66 genuine, (1994), 1-40.

distinguishing scholarly efforts to research medieval culture from the abounding popular enthusiasm about medievalism as a mere Romantic or Victorian whim, and celebrated medieval history, philology, and (in the 20th century) 'medieval studies' as the scientific subject areas revealing reliable information about the 'real' MA. It appears that other linguistic traditions found this originally English conceptualization convincing, and adopted the term as loan translations (*Medievalismus*; *medievalismo*).

Since the 1970s, the institutionalization of 'medievalism' as an academic subject has resulted in another semantic shift. Leslie J. Workman (1927-2001), who founded the book series *Studies in Medievalism* and the companion journal, *The Year's Work in Medievalism*, and initiated an annual international conference on the topic, helped define medievalism as the ever-developing idea of the MA, analogous in function to other cultural phenomena such as 'classicism' or 'Romanticism'. Focusing on the national, cultural, linguistic, and period- and class-specific constructedness of all forms of medieval reception, he positioned medievalism as an umbrella term that could subsume not only the various reinventions of the MA in art, architecture, literature, religion, economics, politics, and popular culture, but also the scholarly reconceptualizations of the medieval period. The advent of postmodernist thought, which further deconstructed the boundaries between the truth value of academic and non-academic discourses, bolstered Workman's claims for the universal use of medievalism as comprising the entire process of creating diverse images of the MA.

Responses to the MA range from fundamentally 'pastist' approaches, stressing the complete otherness or alterity of the period and its culture (for example, Renaissance humanism, the Protestant Reformation, the Enlightenment, modern science) to unequivocally 'presentist' ones, which highlight the modernity of the MA and its essential similarity to their own identity (for example, Romanticism, Victorianism, Catholicism, New Age, postmodernism). Thus medievalism comprises the potential for conservative and radical revisions of the past as well as projections into the present and future.
 R. J. U. Eco, 'Dreaming of the Middle Ages', in *Travels in Hyperreality*, tr. W. Weaver (Italian original, 1983) (1986), 61-72.
 J. Ganim, *Medievalism and Orientalism* (2004).
 R. Utz, 'Resistance to the (New) Medievalism? Comparative Deliberations on (National) Philology, *Medievalismus*, and *Mittelalter-Rezeption* in Germany and North America', in *The Future of the Middle Ages and the Renaissance*, ed. R. Dahood (1998), 151-70.
 — and T. Shippey, eds, *Medievalism in the Modern World* (1998).
 — and J. Swan, eds, *Postmodern Medievalisms* (2005).
 K. Verdum, 'Medievalism', *DMA*, Suppl. 1 (2004), 389-97.
 L. J. Workman, 'Medievalism and Romanticism', *Poetica* 39/40



The Latin translation of his main work, *Kitab al-Mandhir*, greatly influenced western scientists, for example Roger Bacon and Kepler, and brought about great progress in experimental methods. His research in catoptrics centred on spherical and parabolic mirrors and spherical aberration. He made the important observation that the ratio between the angle of incidence and refraction does not remain constant, and investigated the magnifying power of lenses. His catoptrics contain the important problem known as Alhazen's problem. It comprises drawing lines from two points in the plane of a circle meeting at a point on the circumference and making equal angles with the normal at that point. This leads to an equation of the fourth degree.

3. Other scientific contributions

In his book *Mizan al-Hikmah*, Ibn al-Haytham discussed the density of the atmosphere and related it to its height. He also studied atmospheric refraction. He discovered that twilight ceases or begins only when the sun is nineteen degrees below the horizon, and he attempted to measure the height of the atmosphere on that basis. He also discussed theories of attraction between masses, and it seems he was aware of the magnitude of acceleration due to gravity.

His contribution to mathematics and physics was extensive. In mathematics, he developed analytical geometry by establishing linkages between algebra and geometry. He studied the mechanics of motion of a body and was the first to maintain that a body moves perpetually unless an external force stops it or changes its direction of motion, seemingly anticipating Newton's first law of motion.

4. Influence

Few of his two hundred works have survived, even his optics treatise survived only through its Latin translation. During the MA his books on cosmology were translated into Latin, Hebrew, and other languages. He also wrote on evolution. In his writing, one can see a clear development of the scientific method as developed and applied by the Muslims, comprising the systematic observation of physical phenomena and their linking together into a scientific theory. This was a major breakthrough in scientific methodology and placed scientific pursuits on a sound foundation comprising a systematic relationship amongst observation, hypothesis-making, and verification. His influence on the physical sciences in general, and optics in particular, ushered in a new era in optical research, in theory and practice. His optics treatise was translated into Latin by Witelo (1270), making the west aware of his theories on refraction and vision and of the importance of empirical experimentation. See also PHILOSOPHY, NATURAL.

A. M. Smith, *Alhacen's Theory of Visual Perception* (2001).
 B. Steffens, *Ibn al-Haytham: First Scientist* (2005).

Ali (Abi Ibn Abi Talib) (c.599–661) Cousin and son-in-law of Muhammad; fourth caliph (656–61); first Shiite Imam of early Quranic scribe. Hasan and Husayn, his sons and Muhammad's daughter Fatima, are the second and third Shiite Imams. Ali's caliphate was characterized by accusations of failure to prosecute his predecessor Uthman assassins, civil war, and the secession of hardline partisans, one of whom assassinated him for his capitulations to the Umayyad Muawiya, his eventual successor. Wisdom and oratory are collected in the 11th-century *Book of Eloquence*.

Ali Ibn Abi Talib, *Nahjul Balagha: Peak of Eloquence*, tr. S. A. R. 3 vols (1973; 1984).
 H. Kennedy, *The Prophet and the Age of the Caliphates* (2004).
 W. Madelung, *The Succession to Muhammad: A Study of the Caliphate* (1997).
 E. L. Petersen, *Ali and Mu'awiya in Early Arabic Tradition*, tr. I. Christensen (1964).
 al-Tabari, *The First Civil War*, tr. G. R. Hawting (1996).

Alia musica (early 10th century) Compendium of theoretical treatments applying Greek concepts of octave species and modes (from Boethius) to Carolingian church music albeit with misinterpretations that would profoundly affect later music theory.

D. E. Cohen, 'Notes, Scales, and Modes in the Earlier Middle Ages', *Cambridge History of Western Music Theory*, ed. T. Cl. Jensen (2002), 331–38.

Alids Descendants of Ali Ibn Abi Talib, son-in-law and second cousin of Muhammad. Alids and their supporters (shia) have always claimed that the Sunni Umayyad (675) and Abbasid (750–1258) dynasties had usurped legitimate rule of Ali and his sons. Competing genealogical claims have resulted in a number of Alid groups (Imami, Zaidi, Ismaili) from North Africa to Afghanistan establishing themselves as Shiite dynasties during the Middle Ages.

S. H. Jafar, *The Origins and Early Development of Shi'a Islam* (2000).
 W. Madelung, *The Succession to Muhammad: A Study of the Caliphate* (1997).

Alimpii See DORMITION, CATHEDRAL OF THE.

Aliscans See GUILLAUME D'ORANGE CYCLE.

Aljama Derived from the Arabic *al-jamaa*, meaning 'gathering' or 'the assembly', the term *aljama* denotes a governing Jewish or Muslim community in the medieval Iberian Peninsula (*al-Andalus). It has also been used to refer to the physical area inhabited by this community. The term became common in Iberia in the 13th century and spread to Sicily and southern Italy.

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