

of the low status weaponry. Homophobic historians are, thus, presented the dilemma that the sultan who tried to modernize the army—in precisely the way they recognize was necessary for continued military success—was a youth of “unstable character” much given to “debauchery” and that his “debauchery” was inextricably tied together with his motivation for the modernization that might have maintained Mamluk military superiority.

When the (white) Mamluks revolted and slew Farājallah, they told the Sultan, “We disapprove of these acts [of favor for the black firearm users]. If you wish to persist in these tastes, you had better ride by night and go away with your black slaves to faroff places!” (Lewis, p. 75–76). The sultan agreed to desist.

When the Mamluks began the sixteenth century with one of their traditional thirteenth century cavalry charges against the Ottoman infantry of Selim I, they met their first defeat. Several centuries later, Ottoman control began to slip, the Mamluk aristocracy regained dominance, and the venerable cavalry charge that was their only tactic—whether against Mongols, Ottomans or French armies of Louis IX or Napoleon—was mowed down by a fusillade from Napoleon’s army. Rifles of 1798 proved even more deadly than the 1517 models that had first revealed the obsolescence of the Mamluk cavalry.

The Mamluks exemplify a social system not built on family aggrandizement and patrimony. Without inheritance, with a very slim likelihood of living to a peaceful old age, and with wives paid directly by the state, the usual motivation for building families was lacking. The Mamluk case shows that both a military tradition and an advanced artistic culture can be transmitted with no bonds of blood. The guardians of high Arabic civilization from barbarians (whether Mongols or Crusaders), each new unrelated generation of recruits to the elite was noted for appreciation for and patronage of the arts. The Mamluks built the mosques, palaces,

and tombs that are the glory of Cairo, and “delighted in the delicate refinement which art could afford their home life, were lavish in their endowment of pious foundations, magnificent in their mosques and palaces and fastidious in the smallest details of dress, furniture and court etiquette” (Lane-Poole, p. 97), though they were recruited from their rude surroundings not for their aestheticism or refined tastes but for their horsemanship and prowess with sword and bow.

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MANICHAEANISM

Manichaeism was a religion based on the teachings of the visionary prophet Mani (ca. 216–ca. 277 A. D.), who lived and was crucified in southern Babylonia. His doctrine incorporated various aspects of the **Gnostic**, **Christian**, and **Zoroastrian** belief systems, to which he fused a neo-Platonic and Stoic ethical strain.

Essentially Manichaeism was a dualistic religion in which the universe was divided into kingdoms of light and darkness which were in juxtaposition, each reaching out into infinity. Heading one force was the Prince of Darkness while the other was directed by the God of Light. Human beings were called to choose which of the forces they would follow while they were on earth, where their material body acted as a prison for the spiritual light. To gain the Kingdom of Light it was necessary to free the spirit from the material: this separation could be accomplished by avoiding sexual activities and refusing to eat foods resulting from sexual union. Light was released and grew stronger by eating

bread, vegetables, or fruit, and was kept imprisoned by eating flesh, drinking wine, or having sexual intercourse—all of which reinforced the material (and evil) aspects of being human. Intercourse leading to procreation was particularly offensive because it caused other souls to be imprisoned in spiritual bodies, thus continuing the cycle of good versus evil. Such an austere religion was difficult to practice, but the Manichaeans effected a compromise for their believers by dividing all humanity into three principal groups: (1) the Elect, those believers who had renounced private property, practiced sexual abstinence, observed strict vegetarianism, and never engaged in trade; (2) the Auditors, those who believed in the teachings of Mani and who were striving to become Elect, but could not as yet adhere to all the requirements; and (3) all the rest of humanity who did not know or accept Mani's teachings and were lost in wickedness.

St. Augustine of Hippo, who died in 430, was a Manichaean for some eleven years. Undoubtedly the system's austerity in sexual matters left an enduring impress in his later Christian writings, and these in turn were enormously influential in imposing a standard of sex only within marriage and solely for procreation for over a thousand years in the West.

Apart from some eastern offshoots, Manichaeism proper died out in the early Middle Ages. Yet a related dualistic sect called the Paulicians appeared in the Byzantine Empire, and this trend in turn contributed to the Bogomil heresy, documented in the Balkans by the tenth century. In its turn Bogomilism spread to the West, where it became known as Albigensianism or Catharism. The Albigensians were popularly known as *bougres*, from their Bulgarian origin. (This term eventually gave rise to the English word **bugger**.) Although the highest rank of Albigensians, the *perfecti*, were supposed to abstain from sex, in keeping with the Manichaean precept that procreation was

evil, this principle was apparently interpreted by some as allowing same-sex activity which could not lead to impregnation. One must allow, of course, for some exaggeration on the part of Catholic opponents, whose zeal to stamp out Catharism knew no bounds. Yet a detailed trial record (1323) of one Arnold of Verniolle, residing in Pamiers in the south of France, seems to provide an authentic record of the combination of sodomy and heresy.

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MANN, KLAUS (1906-1949)

German author and critic (prose, lyric, drama, and nonfiction). The themes of his literary works, to a greater extent than is the case with other authors, rose out of his own life: loneliness, suffering, outsider status, decadence, opposition to fascism, and homosexuality. This oldest son of Thomas Mann's six children, Klaus played an important role in German letters as an author, as a critic of the younger generation of authors, as the editor of a literary/political journal, and as a forceful voice against the Third Reich while in American exile.

Mann lived an openly homosexual life and included homosexual characters or portrayals of homosexuality in many of his works. In his first collection of stories, *Vor dem Leben* (Before Life, 1925), he describes a vision of homosexuality which would change little over the years: homosexuality is normal and natural, but the status of the homosexual as outsider makes integration into any larger social unit impossible. While this stance affords a critical view, it dooms the homosexual continually to attempt to open a door forever closed to him.