

# Study and Teaching Guide

FOR

THE HISTORY OF THE MEDIEVAL WORLD

**By Julia Kaziewicz**

*A curriculum guide to accompany*

**Susan Wise Bauer's**

**The History of the Medieval World:**

From the Conversion of Constantine to the First Crusade



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This study and teaching guide is designed to be used in conjunction with Susan Wise Bauer's *The History of the Medieval World*, ISBN 978-0-393-05975-5.

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# How To Use This Study Guide

This Study Guide for *The History of the Medieval World: From the Conversion of Constantine to the First Crusade* is designed to be used by tutors, parents, or teachers working with both individual students and groups.

For each chapter of *The History of the Medieval World*, three sets of exercises are given. Some chapters also include a fourth set—map work.

## I. Who, What, Where

This section is designed to check your grasp of basic information presented in the chapter: prominent characters, important places, and foundational ideas. You should explain the significance of each person, place or idea in **one or two complete sentences**.

## II. Comprehension

This section requires you to express, in your own words, the central concepts in each chapter. You may use two to three complete sentences to answer each question.

## III. Critical Thinking

This section requires you to produce a brief written reflection on the ideas presented in the chapter. Some preliminary exercises are also provided.

## IV. Map Work [maps found on pages 781 & following]

This section uses a traditional method to improve the student's geography. In his *Complete Course in Geography* (1875), the geographer William Swinton observed:

“That form is easiest remembered which the hand is taught to trace. The exercise of the mind, needed to teach the hand to trace a form, impresses that form upon the mind. As the study of maps is a study of form, the manner of studying them should be by map-drawing.”

Section IV asks the student to go through a carefully structured set of steps with maps (provided on perforated pages in the back of this book): tracing repeatedly, then copying while looking at the original, and finally, where appropriate, reproducing from memory. He will be asked to use a black pencil (one that does not erase easily) as well as a regular pencil with an eraser, as well as colored pencils of various kinds. Large amounts of tracing paper are needed!



## Chapter One

# One Empire, Under God

*The student may use his text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Arius—Pg. 9, ¶ 1 & 2—Arius was a Christian priest who served in the Egyptian city of Alexandria, and believed that the Son of God was not divine himself; he was a created being. Arius was excommunicated from the Church by his bishop, and the door was shut on Arianism by the Nicene Creed.**

**Byzantium—Pg. 11, ¶ 3 & 7—Byzantium was rebuilt by Constantine as a Christian city, full of churches instead of Roman temples and filled with monuments from the great cities of the old empire. Byzantium became the new capital of Constantine’s empire, populated with “men of rank” and decorated with Christian imagery.**

**Constantia—Pg. 4, ¶ 2—Constantia, half-sister of Constantine, was married to Licinius at eighteen in order to cement the alliance between her half-brother and the eastern emperor.**

**Constantine—Pg. 4, ¶ 1, Pg. 11, ¶ 2 and Pg. 12, ¶ 1—Constantine became the single ruler of Rome after defeating Maximinus Daia and Licinius. Constantine moved the capital of the Roman empire to Byzantium, and by 330, he succeeded in establishing one empire with one royal family and one church: Christianity.**

**Diocletian—Pg. 4, ¶ 1 & 2—Diocletian, a former ruler of Rome, had appointed a system of co-rulers to share the job of running the vast Roman territories so that no one man had too much power.**

**Edict of Milan—Pg. 6, ¶ 2 & 3—The Edict of Milan was a proclamation made by Constantine that legalized Christianity in all parts of the Roman empire. The Edict declared that anyone could practice Christianity open and freely; it promised the return of property that had**

**been previously confiscated from Christians, and that all Christian churches be turned over to Christian control.**

**Incarnation—Pg. 8, ¶ 1 & note, and Pg. 10, ¶ 3—The Incarnation is the central doctrine of Christianity: that God came to earth in the person of Jesus Christ. The official argument Christian leaders had over the exact nature of the Incarnation was ended when the Nicene Creed was sanctioned by the leading bishops of Rome.**

**Licinius—Pg. 4, ¶ 1 & 2, Pg. 7, ¶ 4 and Pg. 11, ¶ 6—Licinius, emperor over the central part of Rome, east of the province of Pannonia and west of the Black Sea, married Constantia in order to form an alliance with Constantine. Licinius was exiled in Thessalonica after Constantine accused him of persecuting Christians, and in 325 Constantine had Licinius hanged.**

**Maxentius—Pg. 3, ¶ 2—Maxentius, the 29-year-old emperor of Rome, was drowned in a fight against Constantine on October 29, 312 during the Battle of the Milvian Bridge.**

**Maximinus Daia—Pg. 4, ¶ 1 & 4—Maximinus Daia ruled the eastern territories of the Roman empire, territories that were constantly threatened by the aggressive Persian empire. Maximinus Daia was attacked by Licinius, and when defeat was imminent, swallowed poison and suffered a slow death.**

**Nicene Creed—Pg. 10, ¶ 3—The Nicene Creed asserts the Christian belief in “one God, the Father almighty, maker of all things visible and invisible,” and is still used in Christian churches today. The Nicene Creed emphasizes the divinity of Christ.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. Why did Constantine send Maxentius’s head to North Africa?

**A1.—Pg. 3, ¶ 3—When Constantine took Rome’s throne, he had to send a message to the supporters of the usurped leader, Maxentius. Constantine packaged Maxentius’s head and shipped it to North Africa so that Maxentius’s southern supporters would understand that it was time to switch allegiances.**

2. What made the battle between Maximinus Daia and Licinius in 313 a holy war?

**A2.—Pg. 4, ¶ 3—When Licinius met Maximinus Daia in battle in 313, his army of thirty thousand men marched under the banner of the Christian God. Maximinus Daia and his army of seventy thousand men had vowed, in Jupiter’s name, to stamp out Christianity in the eastern Roman domains. The presence of the Christian banner pointed out that the battle for territory had become a holy war, and the defeat of Maximinus Daia’s large army by Licinius showed the grace of God was on Licinius’s side.**

3. How did Licinius guarantee Constantine's safety on the throne after defeating Maximinus Daia?

**A3.—Pg. 6, ¶ 1—Wanting to make sure that Maximinus Daia's lineage posed no threat to himself nor to Constantine, Licinius murdered Maximinus Daia's two young children, drowned their mother, and put to death three other possible blood claimants to the eastern throne, all children of dead emperors.**

4. How do we know Constantine was not a devout Christian?

**A4.—Pg. 7, ¶ 2—We know Constantine was not a devout Christian because he continued to emboss Sol Invictus, the sun god, on his coins; he remained *pontifex maximus*, chief priest of the Roman state cult, until his death; and he resisted baptism until he realized, in 336, that he was dying.**

5. What excuse did Constantine use to get rid of his co-emperor Licinius?

**A5.—Pg. 7, ¶ 4 & 5—In 324, Licinius accused the Christians in his court of spying for Constantine and threw them out. This act allowed Constantine to claim that Licinius was persecuting Christians, which was illegal according to the Edict of Milan. Licinius surrendered to Constantine's army and was exiled to the city of Thessalonica.**

6. What is the paradox of Christ's existence? How does Ignatius of Antioch describe this paradox?

*Note to parent—Ignatius of Antioch is quoted on page 8 of the text. The excerpt in full reads:*

*There is one Physician who is possessed both of flesh and spirit;  
both made and not made;  
God existing in flesh;  
true life in death;  
both of Mary and of God. . . .  
For "the Word was made flesh."  
Being incorporeal, He was in the body;  
being impassible, He was in a passible body;  
being immortal, He was in a mortal body;  
being life, He became subject to corruption.*

*The student may use any part of this excerpt in his answer.*

**A6.—Pg. 8, ¶ 7—The paradox of Christ's existence is that Jesus partook in both human and divine natures. Ignatius of Antioch described this paradox as a man "both made and not made; God existing in flesh; true life in death . . . being impassible, He was in a passible body; being immortal, He was in a mortal body."**

7. Describe the difference in Christian beliefs between the Ebionites, the Docetists, the Gnostics and the Arians as described in the chapter.

**A7.—Pg. 8, ¶ 3 to Pg. 9, ¶ 1—The Ebionites believed that Christ was essentially human, and divine only in the sense that he had been selected to reign as the Jewish Messiah. Docetists**

**insisted that Christ could not truly have taken part in the corruption of the body and so he was instead a spirit who appeared human. The Gnostics believed that the divine Christ and human Jesus had formed a brief partnership in order to rescue humankind from the corrupting grasp of the material world, and the Arians believed that God was One, and that the Son of God must have been a created being who did not share the essence of God.**

8. How did Constantine come to be anti-Arian?

**A8.—Pg. 10, ¶ 2 & 3—Constantine sided with the most influential leaders of the Christian church when Arius split from his bishop. Arianism created a hierarchy of divinities, with God the Father at the top and God the Son somewhere underneath. Because this was anathema to both the Jewish roots of Christianity and Greek Platonism, the leaders of the Church sided against Arianism and created the Nicene Creed, which Constantine supported.**

9. In his support of the religion, what did Constantine offer Christians who lived in the Roman empire?

**A9.—Pg. 11, ¶ 2—Constantine offered Christians the protection of his imperial power. He recognized Christian priests as equal to priests of the Roman religion, and exempted them from taxes and state responsibilities that might interfere with their religious duties. He also decreed that any man could leave his property to the church, and he created a new Christian city to be the capital of the Roman empire, Byzantium.**

10. What happened to Arius after his condemnation at the Council of Nicaea? Why might Constantia have supported Arius?

**A10.—Pg. 11, ¶ 5 & 6—After his condemnation at the Council of Nicaea, Arius hid in Palestine, but his theology did not disappear; it remained a strong and discontented underground current. Constantia might have championed Arian doctrines because Constantine had Constantia's husband Licinius and their ten-year-old son killed in order to ensure his throne.**

### **Section III: Critical Thinking**

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*The student may use his text to answer this question.*

The first thing we learned in Chapter One of *The History of the Medieval World* is that when Constantine's men marched into Rome after defeating seated ruler Maxentius, they did so with the sign of Christ marked on each shield. Christianity was not only credited with helping Constantine defeat Maxentius, but also for bringing Rome together into one united empire. Write a paragraph explaining what gave Christianity the special quality that allowed Constantine to use it to keep his Roman empire together. In your answer, make sure to explain why Constantine made the Nicene Creed law.



*Constantine saw Rome as an empire of different peoples, banded together under one rule but separated by their various cultures: “For centuries, it had been a political entity within which provinces and districts and cities still maintained their older, deeper identities. Tarsus was Roman, but it was also an Asian city where you were more likely to hear Greek than Latin in the streets. North Africa was Roman, but Carthage was an African city with an African population. Gaul was a Roman territory, but the Germanic tribes who populated it spoke their own languages and worshipped their own gods” (Pg. 6, ¶ 6 to Pg. 7, ¶ 1). Constantine saw that it was almost impossible for the people of the Roman empire to be loyal to two different cultural identities. How could one be both African and Roman, or Roman and Visigoth? However, one could have a cultural identity and a religious identity: anyone could be a practicing Christian no matter what their cultural identity, be it African, Visigoth, or Greek. Also, because Christianity had begun as a religion with no political homeland to claim as its own, it was more aligned with its practice and doctrine than with a place. This made it easily adaptable for use in Rome, an empire that was constantly taking in new lands and people within its boundaries.*

*While the belief in Christ could be held by any kind of person, it was no use to Constantine if people believed in different versions of Christ, or had different ways of practicing. If he was going to use Christianity to unify Rome, it had to be the same religion everywhere. Constantine made the Nicene Creed law in an effort to homogenize Christianity in Rome. If one believed in Christ, then he also believed in the government that deemed that belief right and lawful. Thus, in Constantine’s view, believing in Christ meant believing in Rome.*

**EXAMPLE ANSWER:**

**Constantine saw Rome as an empire of different peoples, banded together under one rule but separated by their various cultures. He saw the difficulty in converting someone loyal to the Visigoths, or Greeks for example, into someone loyal to Rome. However, anyone could believe in Christ without giving up all the parts of their own cultural identity. As a religion with no original homeland, Christianity was suitable for use in Rome, an empire that was constantly taking in new lands and people. While the belief in Christ could be held by any kind of person, it was no use to Constantine if people believed in different versions of Christ, or had different ways of practicing. If he was going to use Christianity to unify Rome, it had to be the same religion everywhere. Constantine made the Nicene Creed law in an effort to homogenize Christianity in Rome. If one believed in Christ, then he also believed in the government that deemed that belief right and lawful. Thus, in Constantine’s view, believing in Christ meant believing in Rome.**

## **Section IV: Map Exercise**

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1. Using a black pencil, trace the rectangular outline of the frame for Map 1.1: The Empires of the Romans and Persians.
2. Using a blue pencil, trace the coastline of the Mediterranean Sea. Then trace the coastline of the Black Sea. Then, using your black pencil, trace the external limits of the two empires, Roman and Persian. Trace the dotted line that separates the two empires. Repeat these until the contours are familiar.

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3. Using a new sheet of paper, trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Mediterranean Sea, the limits of the two empires, and the coastline of the Black Sea, while looking at Map 1.1. Use the distance between the map and the rectangular frame as a guide.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Look back at your map and study carefully the cities of Carthage, Rome, Athens, Alexandria, Ephesus, Nicea, Byzantium, and Antioch. When you are familiar with them, close the book. Use your regular pencil to locate and label these cities on your map. Check your map against the original. If you are more than  $\frac{1}{4}$  of an inch off, erase and remark the cities while looking at the original.

## Chapter Two

# Seeking the Mandate of Heaven

*The student may use her text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**280—Pg. 15, ¶ 5—280 is the year the Jin army defeated the emperor of the Dong Wu, ending the era of the Three Kingdoms. In 280, all of China was united under the Jin.**

**Amitabha—Pg. 19, ¶ 5—Amitabha was the “Buddha of Shining Light” who lived in the Western Paradise, the Pure Land, a place where all those who believed in Buddha were to be reborn. The teachings of the Amitabha were first spread by the Chinese monk Hui-yuan and the Indian monk Kumarajiva.**

**Battle of the Fei River—Pg. 18, ¶ 5 & 6—The Battle of the Fei River was fought between the northern barbarian leader Fu Jian and the Jin emperor Jin Xiaowudi. Though Jin Xiaowudi’s soldiers were outnumbered, the Jin triumphed over Fu Jian, and put an end to the northerner’s campaign.**

**Fu Jian—Pg. 18, ¶ 3 to Pg. 19, ¶ 1—Fu Jian, chief of the barbarian state Qianqin, wanted to reunite all of China because he desperately wanted to be Chinese. He conquered most of the Sixteen Kingdoms, but after failing to conquer the Jin, he was strangled by his subordinate Tuoba Gui.**

**Jin Huaidi—Pg. 16, ¶ 2 and Pg. 17, ¶ 3 & 4—Jin Huaidi was the third emperor of the Jin dynasty, following Jin Wudi and the idiot emperor. After being captured by the Hanzhao invaders, Jin Huaidi was enslaved and made to serve officials of the Hanzhao before he was put to death by Hanzhao leader Liu Cong.**

**Sima Rui/Jin Yuandi—Pg. 17, ¶ 3—Sima Rui, the commander of a sizable Jin force quartered at the city of Jianye, took the imperial name Jin Yuandi. Although he had a short reign, he was**

**succeeded by his son and grandsons in an unbroken imperial line that ruled from Jianye over a shrunken southeastern domain.**

**Sima Yan/Jin Wudi—Pg. 15, ¶ 2 & 5—Sima Yan took the royal name Jin Wudi when he became emperor of the Cao Wei. Jin Wudi conquered the Dong Wu and united the Chinese into a single empire under the Jin dynasty.**

**Sixteen Kingdoms—Pg. 16, ¶ 2 & 3—Sixteen Kingdoms was the name for the numerous tiny states ruled by war lords to the north of that aspired to conquer the greater Jin kingdom below them. The Chinese to the south gave these states the collective name “Sixteen Kingdoms” even though their number was fluid.**

**Sun En—Pg. 19, ¶ 3—Sun En was a pirate who, around 400, recruited a navy and sailed along the shore raiding, burning, and stealing, earning the name “armies of demons” from the Jin shore-dwellers. Sun En’s army was defeated by the Jin generals in 402.**

**Three Kingdoms (territory)—Pg. 13, ¶ 2—The Three Kingdoms were the pieces that resulted from the fracturing of the Han empire in 220 AD. The Cao Wei, the Shu Han and the Dong Wu made up the Three Kingdoms.**

*Three Kingdoms* (story)—Pg. 14, ¶ 3 & 4—*The Three Kingdoms* is the most famous account of the years after the fall of the Han. Though the *Three Kingdoms* is a fictionalized account, it reflects the actual events surrounding the rise of the Jin dynasty.

**Tuoba Gui—Pg. 19, ¶ 1 & 2—Tuoba Gui, Fu Jian’s murderer, a barbarian descended from the Xianbei tribe, native of the Dai state, wanted to unify and conquer the north. In an effort to create a Chinese identity he changed his state’s name from the Xianbei “Dai” to the Chinese “Bei Wei,” and he changed his own family name from the Xianbei “Tuoba” to the Chinese “Yuan.”**

**Wei Yuandi—Pg. 14, ¶ 3 & 4—Wei Yuandi was the seated emperor of the Cao Wei kingdom when Sima Yan demanded that he turn over the crown. Wei Yuandi handed over the seal of the state to Sima Yan and then returned to life an ordinary citizen.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. What was Sima Yan’s motivation to claim the Cao Wei crown for himself?

**A1.—Pg. 14, ¶ 1 & 2—For his entire life, Sima Yan watched army men like his father and grandfather control the king. The commanders of the Cao Wei army led in the conquest of the Shu Han, but received no credit and remained crownless. Sima Yan craved legitimacy and the right power to command, so he decided to take the title that accompanied the sword.**

2. How was the Cao Wei crown passed from Wei Yuandi to Sima Yan?

**A2.—Pg. 14, ¶ 3 & 4—Sima Yan confronted Wei Yuandi in front of an audience of the army man’s supporters, and asked the emperor “Whose efforts have preserved the Cao Wei empire?” to which the young emperor answered, “We owe everything to your father and grandfather.” Sima Yan responded that it was clear that since Wei Yuandi could not defend the kingdom for himself, he should appoint someone who could. Wei Yuandi agreed to Sima Yan’s plans; Sima Yan built an altar, and in an elaborate, formal ceremony, Wei Yuandi climbed to the top of the altar with the seal of state in his hands, gave it to his rival, and then descended to the ground a common citizen.**

3. When Jin Wudi’s armies arrived outside of Dong Wu territory and found the Jianye river blocked by barriers of iron chain, how did the Jin army break through? What happened after Jin Wudi’s army broke through?

**A3.—Pg. 15, ¶ 5—When the Jin armies found their passage through the Jianye river blocked by barriers of iron chain, they sent flaming rafts, piled high with pitch-covered logs, floating down into the barriers. As a result, the chains melted and snapped, the Jin flooded into Jianye and the tyrannical emperor of the Dong Wu surrendered.**

4. What was the Rebellion of the Eight Princes? What caused the rebellion?

**A4.—Pg. 15, ¶ 6 to Pg. 16, ¶ 1—The Rebellion of the Eight Princes was the chaos that swallowed up the Jin empire following Jin Wudi’s death in 290. The heir to the throne was “more than half an idiot,” and a fight to become regent for the idiot broke out between wife, father-in-law, step-grandfather, uncles, cousins, brothers and the twenty-four sons Jin Wudi left behind. Of the family members vying for control, eight royals managed to rise to the position of regent.**

5. How did the Hanzhao take down Luoyang and begin the destruction of the Jin empire?

**A5.—Pg. 16, ¶ 3 to Pg. 17, ¶ 1—The Hanzhao, one of the Sixteen Kingdoms, pushed constantly south, raiding Jin land and by 311, reaching the walls of the Jin capital Luoyang itself. While the Jin armies were fighting a dozen battles outside of Luoyang’s walls, inside of the city the people were starving. The gates were finally opened and emperor Jin Huaidi was taken by the Hanzhao as a prisoner of war.**

6. What happened to Jin Huaidi after he was taken prisoner by Liu Cong? What happened to the remaining Jin court?

**A6.—Pg. 17, ¶ 2—Jin Huaidi spent two years as a palace slave, but visitors to the court were shocked to see the man who held the Mandate of Heaven forced into servitude. When the feeling that Jin Huaidi should be freed spread through Liu Cong’s court, the Hanzhao ruler responded by killing the Jin emperor. Three years later, Liu Cong marched down to Chang’an, where the surviving Jin court had gathered, and conquered it.**

7. What actions did Fu Jian take to make his barbarian kingdom more Chinese?

**A7.—Pg. 18, ¶ 3–7—In order to make Qianqin more Chinese, Fu Jian founded Confucian academies in his state, reformed the government of his kingdom so that it was run along Chinese lines, his capital city was at the ancient Chinese capital of Chang’an and his chief minister was Chinese. Fu Jian also tried to reunite all of China, first by conquering most of the Sixteen Kingdoms and then by attempting to absorb the Jin.**

8. Though joining a monastic community meant renouncing the world and giving up all ownership of private property, what benefits did joining the monastery offer?

**A8.—Pg. 20, ¶ 1—Monasticism provided a refuge, which was particularly appealing in a world of the battling northern territories and the failing Jin. The followers of the Amitabha were exempt from the requirement of bowing to the emperor and from worrying about the battles in the north and south, because they existed in a different reality where they gained peace.**

### Section III: Critical Thinking

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*The student may not use her text to answer this question.*

When Jin Wudi set about trying to reunify China, he knew he needed greater justification than force to bring together his empire. As written in our chapter, “Emperors ruled by the will of Heaven, but if they grew tyrannical and corrupt, the will of Heaven would raise up another dynasty to supplant them.” Years after Jin Wudi’s shortly reunified China fell apart, the Jin name managed to live on. Explain why neither the Hanzhao, nor any of the other Sixteen Kingdoms, did not try to bring a final end to the Jin. Then explain how the Jin were able to justify to themselves that the Mandate of Heaven was still alive and well in the *real* China.

*The student needs to address two different questions in this answer: first, why didn’t any kingdoms from the north try to finish the Jin off, and second, how did the Jin keep their court together?*

*The text explains on page 17 that “Neither the Hanzhao nor any of the other Sixteen Kingdoms tried to bring a final end to the Jin, possibly because the land south of the Yangtze didn’t lend itself to fighting on horseback (the preferred method of northerners, inherited from their nomadic ancestors).” The Jin believed that the Yangtze marked the boundary between the real China and the northern realm of the barbarians. With a barrier firmly in place that demarcated the Chinese from the outside world, the Jin proved that the Mandate of Heaven still existed on their side of the Yangtze. By modeling itself on the old traditions of the Han, the torch of the ancient Chinese civilization was kept burning with the Jin. The Jin brought back rituals of ancestor worship and played host to Confucian scholars who taught, in the traditional manner, that the enlightened man was he who recognized his duties and carried them out faithfully. The Jin held on to the Confucian belief that a ruler will gain more and more authority over his people by ruling righteously. “Guide the people by virtue,” the Analects had promised, “keep them in line by rites, and they will . . . reform themselves.” The promise that virtuous government would always triumph held the Jin court together, and kept the belief in the Mandate of Heaven alive.*



**EXAMPLE ANSWER:**

**The Hanzhao, and the other barbarians in the Sixteen Kingdoms, left the Jin alone most likely because the land south of the Yangtze was difficult to traverse and fight in while riding a horse. This was how the northern barbarians preferred to fight. Since the barbarians left the Jin alone, the Jin were able to build up their morality by relying on ancient Chinese traditions. They believed the Mandate of Heaven lived on south of the Yangtze, in the “real” China. The Jin reinstated ancestor worship and the teachings of Confucius. Confucian scholars taught that the enlightened man recognized his duties and carried them out faithfully. The Jin held on to the belief that a ruler would gain more and more authority over his people by ruling righteously. A virtuous leader would be able to guide his people to reform themselves. The promise that a virtuous government would always triumph held the Jin court together, and kept the belief in the Mandate of Heaven alive.**

## **Section IV: Map Exercise**

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1. Using a black pencil, trace the rectangular outline of the frame for Map 2.1: The Three Kingdoms.
2. Using a blue pencil, trace the outline of the Yellow Sea. Using your blue pencil, trace the line of the Yellow River. Then trace the line of the Yangtze River up to the perimeter. Using your black pencil, trace the lines delineating the Three Kingdoms, Cao Wei, Shu Han, and Dong Wu. Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Yellow Sea and the lines of the Three Kingdoms, while looking at Map 2.1. Use the distance between the map and the rectangular frame as a guide. Label the Yellow and Yangtze Rivers.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Look back at your map and study carefully the cities of Jianye and Luoyang. When you are familiar with them, close the book. Use your regular pencil to locate and label these cities on your map. Check your map against the original. If you are more than  $\frac{1}{4}$  of an inch off, erase and remark the cities while looking at the original.

## Chapter Three

# An Empire of the Mind

*The student may use his text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Asoka the Great—Pg. 23, ¶ 1—Asoka the Great was the most powerful king of the Mauryan empire, four centuries before the Gupta rule. When he was king, the Mauryans had controlled almost the entire subcontinent.**

**Brahmans—Pg. 23, ¶ 5—The brahmins were the educated Hindu upper class of Gupta society, and the keepers of Sanskrit. Sanskrit’s dominance shows that the brahmins, and not the Buddhists, were firmly at the top of the Gupta world.**

**Chandragupta/ maharajadhiraja—Pg. 21, ¶ 4 to Pg. 22, ¶ 1—Chandragupta, who inherited his father’s throne and had the alliance of his wife’s family, conquered his way from Magadha through the ancient territories of Kosola and Vatsa, building himself a small empire centered on the Ganges. He gave himself the title *maharajadhiraja*, which meant “Great King of Kings.”**

**Chandragupta II/Vikramaditya—Pg. 25, ¶ 1 to Pg. 26, ¶ 1—Chandragupta II became king in 380 after he killed Prince Ramagupta. Through a marriage alliance between his daughter and the Vakataka dynasty, Chandragupta II grew his kingdom and gave himself the name Vikramaditya, or “Sun of Prowess.”**

**Ghatokacha—Pg. 21, ¶ 3 & 4—Ghatokacha was a minor king of a small Indian state who passed his throne to his son, Chandragupta, in 319. Ghatokacha’s most important accomplishment in life was making a match between Chandragupta and a royal princess from the Licchavi family.**



**Kalabhra—Pg. 21, ¶ 2—The Kalabhra were a line of kings that built a dynasty that lasted for over three hundred years and swallowed the entire southern tip of the Indian subcontinent. The Kalabhra kingdom left few inscriptions and no written history behind it, so we don't know much about it.**

**Pataliputra—Pg. 22, ¶ 3—Pataliputra was Samudragupta's capital city at the great fork in the Ganges river.**

**Pillar Edicts—Pg. 22, ¶ 3 and Pg. 24, ¶ 4—The Pillar Edicts were ancient stone pillars erected by Asoka the Great of the Mauryan empire, on which tales of Asoka's guilt were inscribed. He scattered these pillars around the empire in an act of penance for the death and destruction caused by his battles for territory.**

**Prabhavati—Pg. 25, ¶ 2—Prabhavati, daughter of Chandragupta II, married into the Vakataka dynasty of minor kings in the western Deccan. Her husband died not too long after their marriage and she became regent and queen, ruling the lands of the Vakataka under her father's direction.**

**Samudragupta—Pg. 22, ¶ 2 & 3—Samudragupta inherited the throne from his father Chandragupta in 335. He inscribed his victories on one of the ancient stone pillars erected by Asoka the Great.**

**Satavahana—Pg. 21, ¶ 2—The Satavahana were the last dynasty that managed to keep control over the Deccan, the desert south of the Narmada river. The Satavahana empire collapsed in the third century, giving way to a series of competing dynastic families.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. What lands did Samudragupta conquer during his forty-five year reign?

**A1.—Pg. 22, ¶ 2—During his forty-five year reign, Samudragupta conquered lands that encompassed almost all of the Ganges river. He also campaigned his way south, into the land of the Pallava on the southeastern coast, the Satavahana in the Deccan, and the Vakataka, just to the west, making each of these dynasties pay tribute to him.**

2. Samudragupta may have called himself “conqueror of the four quarters of the earth,” but he did not actually rule over all of India. How did Samudragupta justify this title?

**A2.—Pg. 22, ¶ 5 to Pg. 23, ¶ 2—Even though most of the “conquered” land to the north and west of Samudragupta was not folded into his empire, he was able to wring tribute money out of the “conquered kings.” If Samudragupta counted those who paid tribute to him with the lands that were actually conquered, his kingdom tripled in size, and so he justified**

**calling himself “conqueror of the four quarters of the earth” by ignoring the difference between empire and tributary land.**

3. Why did Samudragupta inscribe his victories on an ancient stone pillar?

**A3.—Pg. 22, ¶ 3 & 5 and Pg. 23, ¶ 3—Samudragupta inscribed his victories on an ancient stone pillar because it was erected by the powerful Mauryan king Asoka the Great. Samudragupta needed to connect himself with the past because he had to find a way to unite all the parts and people of his far-flung empire. By inscribing his victories on the ancient pillar, he used nostalgia to recreate the past core of Indian greatness to keep his empire together.**

4. Where did Sanskrit come from? How are the prakrits related to Sanskrit? Who used Sanskrit during Samudragupta’s time, and what important works were written in Sanskrit?

**A4.—Pg. 23, ¶ 4—Sanskrit had come down into India long ago, trickling across the mountains from the central Asian war tribes that had seeped into India. The prakrits, or “common tongues,” were mutations of Sanskrit that were used for the everyday, like Magadhi and Pali. During Samudragupta’s time, Sanskrit was the preferred speech of philosophers and scholars, and the Hindu scriptures known as the Puranas, the law codes, and the epic tales of the Ramayana and the Mahabharata were all written in Sanskrit.**

5. What is the general definition of a culture’s golden age, and classical period? What must a historian do in order to identify a culture’s golden age or classical period?

**A5.—Pg. 24, ¶ 1—A golden age is when virtually every manifestation of life reached a peak of excellence, and a classic period implies a certain height from which a culture declines. Historians must first define excellence and the height of a culture before they can go back and discover when a culture went through one of these periods.**

6. Describe both the Hindu and Buddhist elements of the Guptas.

**A6.—Pg. 24, ¶ 2 & 3—The Guptas built Hindu temples and wrote their inscriptions in Sanskrit, but they also erected Buddhist stupas and supported Buddhist monasteries. Official inscriptions of the Gupta court were Sanskrit, and Samudragupta used Hindu rituals in victory as tools of his royal power. Sanskrit may have been more prominent, but the Guptas embraced both systems for understanding the world.**

7. What do coins from the period after Samudragupta died tell us about the transfer of power that followed his rule?

**A7.—Pg. 24, ¶ 6—Coins from the period show another royal name, Prince Ramagupta. This means there was not an orderly progression from father to son, but a battle for the throne sometime between 375 and 380.**

8. Describe the plot of the play *Devi-Chandra-gupta*.

**A8.—Pg. 24, ¶ 6 to Pg. 25, ¶ 1—The *Devi-Chandra-gupta* suggested that Prince Ramagupta schemed to kill his younger brother Chandragupta II. Chandragupta II had carried out**

**a daring offensive against the Shaka enemies to the west, infiltrating the Shaka court in woman's dress and assassinating the Shaka king, an act that made Chandragupta II so popular that Ramagupta decided to kill him. Chandragupta II discovered the plot, confronted his brother, and killed him.**

### Section III: Critical Thinking

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*The student may use his text to answer this question.*

When Chandragupta began to grow his empire, he realized he could not actually conquer all of the far-flung Indian lands. Instead, he collected tribute from many smaller states and let the kings and tribal chiefs of these lands continue to rule per their own will. Chandragupta's son, Chandragupta II, followed in his father's footsteps and created an empire that was tied together through peace, an "empire of the mind." Using the Chinese monk Faxian's description of Indian lands, explain what life was like in Chandragupta II's empire. Then, describe how Chandragupta II's policies created an empire of the mind, and how that led to his remembrance as the wise king Vikramaditya.

*The Chinese monk Faxian traveled to Indian to collect Buddhist scriptures for his monastery sometime between 400 and 412. The chapter provides us with a long excerpt from Faxian's writing that describes the peace and prosperity that resulted from Chandragupta II's laissez-faire style of government:*

The people are numerous and happy; they have not to register their households, or attend to any magistrates and their rules; only those who cultivate the royal land have to pay (a portion of) the grain from it. If they want to go, they go; if they want to stay on, they stay. The king governs without decapitation or (other) corporal punishments. Criminals are simply fined, lightly or heavily, according to the circumstances (of each case). Even in cases of repeated attempts at wicked rebellion, they only have their right hands cut off. The king's body-guards and attendants all have salaries. Throughout the whole country the people do not kill any living creature, nor drink intoxicating liquor, nor eat onions or garlic.

*Faxian found that in Pataliputra, the Gupta capital, "The inhabitants are rich and prosperous . . . and vie with one another in the practice of benevolence and righteousness." Faxian also praised Chandragupta II for his acceptance of Buddhism: "The Law of Buddha was widely made known, and the followers of other doctrines did not find it in their power to persecute the body of monks in any way." Ruling from the same city where King Asoka ruled, Chandragupta II, like his father, aligned himself with the glorious past in order to have a cohesive empire in the present.*

*Faxian's description, onion and garlic distaste aside, shows us how Chandragupta II created an empire of the mind, rather than an empire based on force or coercion. Chandragupta II paid his staff rather than forcing them into servitude, he didn't expect ridiculously large payments from his tributes, and he let the people who worked royal land keep most of the crops they grew. He treated his subjects fairly, and as a result they believed in his kingdom by choice. Ruling this way for nearly four decades, Chandragupta II became a legend for his wise rule. He was remembered as Vikramaditya, Sun of Prowess, subject of heroic tales and mythical songs.*

**EXAMPLE ANSWER:**

When Chinese monk Faxian traveled through India, he was impressed by the peace and prosperity of the Indian people. He said “the people are numerous and happy.” He thought it was good that they didn’t have to register their households with the king, nor did they have to report to a magistrate. If you worked on royal farm land, you only had to give up a portion of the grain you grew, and if you were a criminal, your punishment was determined by the circumstances of the crime. Faxian saw happy government employees, and he saw that the inhabitants of the capital, Pataliputra, were rich, prosperous and treated each other with benevolence. Most importantly for the Buddhist monk, Faxian praised Chandragupta II for his acceptance of Buddhism; the Law of Buddha was widely known, and the followers of other religions did not persecute Buddhist monks. Ruling from the same city where King Asoka ruled, Chandragupta II, like his father, aligned himself with the glorious past in order to have a cohesive empire in the present. Chandragupta II treated his subjects fairly, and as a result they believed in his kingdom by choice, an empire of the mind. Ruling this way for nearly four decades, Chandragupta II became a legend for his wise rule. He was remembered as Vikramaditya, Sun of Prowess, subject of heroic tales and mythical songs.

## **Section IV: Map Exercise**

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1. Using a black pencil, trace the rectangular outline of the frame for Map 3.1: The Age of the Gupta.

2. Using a blue pencil, trace the coastline of the Arabian Sea and Bay of Bengal.

Use contrasting colors to designate the territories of Chandragupta, Samudragupta, Samudragupta’s tributaries, and the tributaries of Chandragupta II. Use peaks to represent the mountains. Repeat until the contours are familiar.

3. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Arabian Sea and Bay of Bengal and the separate territories of Chandragupta, Samudragupta, Samudragupta’s tributaries, and Chandragupta II, while looking at Map 3.1. Use the distance between the map and the rectangular frame as a guide. Label the Arabian Sea and Bay of Bengal.

4. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.

## Chapter Four

# The Persian Threat

*The student may use her text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Ammianus Marcellinus—Pg. 34, ¶ 4 and Pg. 35, ¶ 2—Ammianus Marcellinus, a Roman soldier that later wrote a history of the Roman wars with Persia, had been sent secretly into Persian-controlled Armenia by Constantius to spy on the Persian advance. Ammianus Marcellinus managed to survive several battles, and escaped from the ravaged city of Amida through a back gate, on a horse he found trapped in a thicket.**

**Constans—Pg. 32, ¶ 1 to Pg. 33, ¶ 1—Constans was Constantine’s fourteen-year old son and heir, who ruled over the Prefecture of Italy, which included Rome and North Africa. Though he showed force by killing his brother Constantine II, and staunchly supported the church, Constans was very unpopular and was killed at age twenty-seven by one of his own generals.**

**Constantine II—Pg. 32, ¶ 1–3—Constantine II was Constantine’s twenty-one-year old son and heir, who ruled over the Prefecture of Gaul. When he tried to take Italy away from his youngest brother, Constans, he was ambushed by Constans and killed.**

**Constantius—Pg. 33, ¶ 2, Pg. 34, ¶ 2 and Pg. 35, ¶ 4—Constantius, Constantine’s oldest son and heir, became the sole ruler of the Roman empire after the death of his two brothers and the officer Magnentius. After creating much opposition to his rule by supporting Arianism, Constantius was demoted to co-emperor, a title he died defending against the Persians and his co-ruler, Julian.**

**Ezana—Pg. 29, ¶ 4 & 5—Ezana, king of the African kingdom of Axum, converted to Christianity and became Constantine’s ally. This act was a threat against Shapur II’s Persia.**

**Hurmuz—Pg. 28, ¶ 2—Hurmuz was the king of Persia, father of Shapur II. Hurmuz died before Shapur II was born, meaning Shapur II was made king before he was even born.**

**Julian—Pg. 33, ¶ 4, Pg. 34, ¶ 2 and Pg. 35, ¶ 4—Julian, nephew of Constantine, raised in Asia Minor survived the purges after his uncle’s death and was later named heir to Constantius at twenty-three. Julian became co-emperor of the Roman empire after Constantius fell out of favor for making Arian Christology orthodox, and he became the sole emperor of Rome after Constantius’s death in 361.**

**Khosrov the Short—Pg. 30, ¶ 5, Pg. 31, ¶ 5, and Pg. 32, ¶ 2—Khosrov the Short succeeded his father as a Christian king of Armenia. Khosrov the Short fled from his throne after Constantine’s death, when Shapur II invaded Armenia, and was reinstated when Constantius took rule of the Roman Prefecture of the East.**

**Magnentius—Pg. 33, ¶ 2—Magnentius, an officer, was named co-emperor by the generals of Rome after Constans’ death. Constantius marched against the usurper, and after two years of fighting Magnentius killed himself rather than falling into Constantius’s hands.**

**Shapur II/Shapur the Great—Pg. 29, ¶ 2, Pg. 31, ¶ 1 & 5, and Pg. 35, ¶ 3—Shapur II, son of Shapur, made a name for himself early in his rule as being a shrewd and intelligent leader. Shapur II persecuted Christians in Persia, invaded Armenia after Constantine’s death and successfully fought Constantius for control of Amida, some fortified and fortified towns, and eastern land.**

**Tiridates—Pg. 30, ¶ 4 & 5—Tiridates, king of Armenia, baptized in 303, became an ally of the Romans when Constantine made Christianity the religion of his empire. Tiridates was poisoned in 330 because of Shapur II’s handiwork, and became a martyr, and eventually a saint.**

**Zoroastrianism—Pg. 28, ¶ 2—Zoroastrianism was the state religion of the Persians.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. Why didn’t the Persians attack Constantine during his rise to power?

**A1.—Pg. 28, ¶ 2—When Hurmuz died, his son and heir had not yet been born. The Persian noblemen and the priests of Zoroastrianism had crowned the queen’s pregnant belly. The regents who controlled Persia until Shapur II was sixteen cared more about their own power than the greater good of Persia, distracting them from taking care of Constantine and his growing empire.**



2. For what reason were the Arabs attacking Persia in the south? Why didn't Persia fight back?

**A2.—Pg. 28, ¶ 3—The tribes of kingless and nomadic Arabs from the Arabian peninsula were driven northward by a sinking water table. Because of the harshness of their own native land, they attacked the cultivated land and cattle of the people in southern Persia. The Persians weren't able to fight back because their king was a child, and the regents were fighting amongst themselves.**

3. When Shapur II was a boy, he could do nothing to help the Persians fight against the Arabs. How did he handle the problem when he attained his majority?

**A3.—Pg. 28, ¶ 4 to Pg. 29, ¶ 1—When Shapur II gained his majority, he selected a thousand horsemen to act as a strike force against the Arab invaders, under his personal command. He slaughtered the invaders, took some into captivity, and pursued those that fled by sending a fleet of ships across the Persian Gulf to Bahrain. The fleet landed in eastern Arabia, where Shapur II shed more blood and then continued to take captives as far as the city of Medina.**

4. What change did Shapur II make early in his career that showed he was intelligent, shrewd and a good administrator? Hint: think of the Tigris river.

**A4.—Pg. 29, ¶ 2—Shapur II watched his people crossing a bridge over the Tigris, pushing against each other on the crowded span. To increase the efficiency of traffic flow, he gave orders for another bridge to be built, so that one of the bridges could be used for people crossing in one direction and the other bridge for people crossing from the opposite direction. Inventing a new traffic pattern was an innovation, and showed that Shapur II was a good administrator, as well as an intelligent and shrewd king.**

5. Why did Constantine ask Shapur II to show mercy on the Christians living in Persia? How was this act contradicted by the conversion of the African king of Axum, Ezana, to Christianity?

*Note to the parent—On page 29, ¶ 3, the text states, “Constantine’s move to Byzantium was silent testimony that he intended to challenge Persia’s hold on the east.” Before attacking Persian land, Constantine first tried to make nice with Shapur II by asking that the Persian king refrain from persecuting Christians in Persia. However, when Ezana converted to Christianity, the act declared an alliance with the Roman empire, which was a threat against Persia.*

**A5.—Pg. 29, ¶ 3 & 4—Though Constantine’s move to Byzantium was silent testimony that he intended to challenge Persia’s hold on the east, he first approached his enemy politely. His request to Shapur II that he refrain from persecuting Christians was a sort-of act of diplomacy that did not reveal Constantine’s true intentions. However, shortly after Shapur II agreed to Constantine’s request, the African king of Axum, Ezana, converted to Christianity, which declared not only his religious faith but his political alliance to Constantine.**

6. What does “Dhu al-Aktaf” mean? Why was Shapur II called “Dhu al-Aktaf”?

**A6.—Pg. 30, ¶ 1 and note—“Dhu al-Aktaf” means “The Man of the Shoulders.” Shapur II was called “Dhu al-Aktaf” because, as he continued to pursue the invading Arabs into the Arabian interior, he would either kill or tear out the shoulder-blades of their leaders. The act of tearing out the shoulder did not necessarily kill the victim; instead it left the sword-arm, used to fight against the Persian king, useless and dangling.**

7. After the failed invasion of Armenia in 336, why did Shapur II crack down on Persian Christians?

**A7.—Pg. 30, ¶ 7—Armenia, a buffer state between the Persian and Roman empires, had sided with the Romans by embracing Christianity. In his own empire, Shapur II saw Christians as likely double agents working for Rome, and so the systematic persecution of Persian Christians, mostly on the western frontier, began early in 337.**

8. Why was Constantine buried in a mausoleum at the Church of the Holy Apostles?

**A8.—Pg. 31, ¶ 4—Like the apostles, Constantine was a founder of the Christian faith. He was the first Roman emperor to honor God and honored the church like no Roman leader before him. He married Christianity and state politics, and in doing so had changed both forever.**

9. How did Julian become co-emperor of the Roman empire?

**A9.—Pg. 33, ¶ 5, and Pg. 34, ¶ 1 & 2—Constantius’s declaration that Arian Christology was now orthodox made him very unpopular, while Julian was very popular because he was successful in his war campaigns and reduced taxes in the lands he governed. When Constantius fell into disfavor he demanded that Julian reduce his armed force by sending some of his troops eastward. Julian did no such thing and the army on the Rhine, backing him up, elevated him to the post of co-emperor.**

10. Why was Constantius’s displacement of Liberius, bishop of Rome, with a pro-Arian bishop, so offensive?

**A10.—Pg. 33, ¶ 6 & 7—Constantius’s displacement of the bishop of Rome, Liberius, with a pro-Arian bishop, was offensive for two reasons: first, Arianism was outlawed which made Constantius a heretic. Second, the bishops of Rome considered themselves the spiritual heirs of the apostle Peter, and they considered Peter to be the founder of the Christian church. The bishops believed they were the only ones who had the right to make decisions for the church, making Constantius’s declaration even more insulting.**

11. How did the Persians re-take control of Armenia? Describe how the Persians outsmarted the Romans who invaded Armenia at the Euphrates.

**A11.—Pg. 33, ¶ 3–5 and Pg. 34, 4 & 5—While Constantius was dealing with the fallout from displacing the Roman bishop, Shapur invaded Armenia, captured the king, put out his eyes, and allowed his son to ascend the throne only on the condition that he remain subject to Persian wishes. When the Roman army attacked Armenia, they burned the fields and houses in front of the approaching enemy to prevent them from finding food, and made a**



stand at the Euphrates river. The Persians, advised by a Roman traitor who had gone over to their side, made a detour north through untouched fields and orchards, outsmarting the Romans.

12. Describe the Roman defeat at the siege of Amida.

**Pg. 35 ¶ 1–3—When the two Romans and Persians met at the walled city of Amida, the Romans found themselves attacked from two sides, so they hid in the city. The Persians attacked the walls of the city with archers and war elephants, and eventually climbed over the walls via mounds of dirt they had heaped up. The inhabitants were slaughtered and Constantius was forced to surrender not only Amida but also at least two other fortresses, a handful of fortified towns, and eastern land to the Persians.**

### Section III: Critical Thinking

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*The student may not use her text to answer this question.*

Before he died, Constantine was preparing a crusade against Persia. This is not to be confused with the “Crusades” of the 11th, 12th and 13th centuries. Using a dictionary, look up the definition of crusade, and explain the difference between “crusade” and “Crusade.” Then, explain how Constantine’s planned attack on Persia was a “crusade.”

*The Merriam-Webster Online Dictionary defines lower-case “c” crusade as: “a remedial enterprise undertaken with zeal and enthusiasm.” Crusades, with a capital “C,” refers to any military expedition undertaken by the Christians of Europe in the 11th, 12th and 13th centuries for the recovery of the Holy Land from the Muslims. Today, we often use the word “crusade” to refer to a religious war, but this should not be confused with capital-C “Crusade.”*

*Constantine’s “enterprise” was giving aid to the Christian Persians who were under attack in Shapur II’s empire. The “zeal and enthusiasm” Constantine showed was apparent in the gear he planned to take with him in his fight against the Persians: a portable tabernacle, and a tent in which bishops who would accompany the army would lead regular worship. Constantine also planned to be baptized in the river Jordan as soon as he reached it. The details of Constantine’s preparation to fight the Persians show his dedication to the cause of helping Persian Christians.*

#### **EXAMPLE ANSWER:**

**The Merriam-Webster Online Dictionary defines “crusade” as “a remedial enterprise undertaken with zeal and enthusiasm.” “Crusades” refers to any military expedition undertaken by the Christians of Europe in the 11th, 12th and 13th centuries for the recovery of the Holy Land from the Muslims. Because the “Crusades” were wars based on religion, we often think of any holy war as a “crusade.”**

**Constantine believed whole-heartedly in his effort to rescue the Christian Persians from their attackers. His “enterprise” was giving them aid. As he prepared for war, Constantine planned to take with him a portable tabernacle, and a tent in which bishops who would accompany the army would lead regular worship. Constantine also planned to be baptized in the river Jordan as soon as he reached it. The details of Constantine’s preparation to fight the Persians show his dedication, or “zeal and enthusiasm,” to the cause of helping Persian Christians. That is what made his plan to invade Persia a “crusade.”**

## **Section IV: Map Exercise**

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1. Using a black pencil, trace the rectangular outline of the frame for Map 4.1: The Romans and Persians.
2. Using a blue pencil, trace the coastal outline of the Mediterranean. Then trace the outline of the Black Sea, the Caspian Sea, the Red Sea, and the Persian Gulf.
3. Using your black pencil, trace the outlines of the Prefecture of Gaul, the Prefecture of Italy, and the Prefecture of the East. Using a contrasting color, trace the outline of the Persian Empire, including Axum. Use your black pencil to trace the outline of Armenia over the contrasted color you used to show the Persian Empire. Repeat until the contours are familiar.
4. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser as you look at Map 4.1, first draw the coastlines of the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Then draw the outlines of the Persian Empire (again including Axum). Finally draw the outlines of the Prefecture of Gaul, the Prefecture of Italy, and the Prefecture of the East. Remember to use the distance between the map and the rectangular frame as a guide.
5. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
6. Looking at Map 4.1, study carefully the bodies of water (the Black Sea, the Caspian Sea, the Red Sea, and the Persian Gulf) and the locations of the Franks, North Africa, Italy, Rome, Asia Minor, Byzantium, Amida, Arabia, and Armenia. When you are familiar with them, close the book. Using your pencil, try to label each. Check your map against the original. If your labels are misplaced, erase and re-mark while looking at the original.

## Chapter Five

# The Apostate

*The student may use his text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Foederati—Pg. 37, ¶ 5—The *foederati* were Roman allies with many of the rights of Roman citizens.**

**Goths—Pg. 37, ¶ 6—Goths were Germanic tribes who served as Roman allies with many privileges of Roman citizenship (*foederati*) since the days of Constantine.**

**Jovian—Pg. 38, ¶ 5 and Pg. 40, ¶ 2—Jovian, named emperor after the death of Julian, was a Christian and from his appointment on, Christian emperors would rule the empire. Jovian attempted to remove religion from the center of Roman politics but failed.**

**Libanius—Pg. 36, ¶ 1—Libanius was a famous teacher of rhetoric who guided Julian in his study of Greek literature and philosophy.**

### Section II: Comprehension

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*Write a two or three-sentence answer to each of the following questions.*

1. Why did Julian declare that no Christian could teach literature?

**A1.—Pg. 36, ¶ 2—A literary education was required for all government officials. If he eliminated all Christians from education, then he guaranteed that all Roman officials had received a thoroughly Roman education.**

2. What was the effect on the Christian community of Julian's ban on Christians teaching literature?

**A2.—Pg. 36, ¶ 3 & 4—Julian's ban meant that the Christians in the empire were undereducated. Most Christians refused to send their children to schools where they would be indoctrinated in the ways of the old Roman religion. Instead, Christian writers began to try to create their own literature, to be used in their own schools, however most of this literature was so substandard that it disappeared almost at once.**

3. How did Julian update the old Roman religion in order to compete with the unifying power of the Christian church?

**A3.—Pg. 37, ¶ 2 & 3—Julian updated the Roman religion by reorganizing the Roman priesthood so it looked much like the hierarchy of the Christian church. He stole other Christian elements and added them to the Roman church as well, like adding sermons and singing into the old Roman rituals. Most importantly, he welcomed home all Christian churchmen banished by the Nicene-Arian debate, which meant chaos for the Christians, and stability for the Roman church.**

4. How did Julian deal with the northern threat posed by the Germanic tribes of the Franks?

**A4.—Pg. 37, ¶ 5—Julian wasn't able to fight the Persians and the Franks at the same time, so he made the Franks *foederati*. The Franks settled in northern Gaul and were treated as Roman allies with many of the rights of Roman citizens.**

5. Who was part of Julian's 363 campaign against Persia? Were all the groups who accompanied Julian helpful? Why or why not?

**A5.—Pg. 37, ¶ 6—In the campaign launched in 363 against Persia, Julian was backed by Romans, Goths, and Arabs. He also brought traditional soothsayers and Greek philosophers with him, who were less helpful than troublesome. The soothsayers insisted that the omens were bad and the army should withdraw, while the philosophers countered that such superstitions were illogical.**

6. How did Julian plan on attacking the Persian capital of Ctesiphon?

**A6.—Pg. 37, ¶ 6 to Pg. 38, ¶ 1—Julian gathered eighty-five thousand men, and at the Persian border, he divided his forces and sent thirty thousand of his men down the Tigris, himself leading the rest down the Euphrates by ship. The troops planned to reunite at the Persian capital of Ctesiphon and perform a pincer move on the Persians.**

7. What did Shapur do when he saw Roman troops approaching Ctesiphon? How did Shapur get the Romans to retreat?

**A7.—Pg. 38, ¶ 2—Shapur, alarmed by the size of the approaching army, left his capital city as a precaution, but the Romans laid siege to Ctesiphon anyway. Shapur rounded up additional men and allies from the far corners of his empire and returned to fight the besieging army.**

**Julian was forced to retreat back up the Tigris, fighting the whole way and struggling to keep his men alive because the Persians had burned all of the fields and storehouses in their path.**

8. Describe the two versions of Julian's death, one Roman and one Christian, given to us in the chapter.

**A8.—Pg. 38, ¶ 4—Ammianus Marcellinus described a beautiful, classic death, where Julian calmly discussed the nobility of the soul with two philosophers until he died. The Christian historian Theodoret insists that Julian died in agony, recognizing too late the power of Christ.**

9. What were the terms of the treaty Jovian made with Shapur? How did the Roman public react to the treaty?

**A9.—Pg. 38, ¶ 7 to Pg. 39, ¶ 2—The treaty Jovian made with Shapur allowed the Roman army to go home in peace. In exchange, Jovian agreed to hand over to the Persians all Roman land east of the Tigris, including the Roman fortress of Nisibis. Romans condemned the treaty as shameful, a disgrace to Rome, an unacceptable conclusion to Julian's bold and disastrous campaign.**

10. After making peace with the Persians, how did Jovian deal with religious tensions in Rome? Were his new policies successful?

**A10.—Pg. 39, ¶ 3 to Pg. 40, ¶ 2—On the way back to Rome, Jovian stopped at the city of Antioch where he revoked all of Julian's anti-Christian decrees, but rather than replacing them with equally restrictive decrees against the Roman religion, he declared religious toleration. Jovian's attempt to remove religion from the center of the empire's politics was unsuccessful. Jovian had no political authority after making an unpopular treaty with the Persians, and the only hope he had to have any control was through religion; his refusal to use religion to wield power meant he had no authority at all.**

### Section III: Critical Thinking

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*The student may use his text to answer this question.*

What is an "apostate"? In this chapter, we learn that Julian earned the nickname "Julian the Apostate," for his renunciation of Christianity, and his renewed dedication to the old Roman religion. Write a paragraph that explains the meaning of "apostate," and then explain how Julian both was and was not an "apostate."

*The student should start by looking up the definition of "apostate." An "apostate" is one who abandon's one's religious faith, political party, one's principles, or a cause. Julian was given the nickname "Julian the Apostate" because he turned his back on Christianity. However, while Julian may have abandoned the official religion of Rome, he did so in an effort to revive the old Roman religion he believed in. Julian believed in the glorious Roman past, and that past relied on Roman identity being tied to the Roman religion. Julian may have declared that no*

## STUDY AND TEACHING GUIDE FOR THE HISTORY OF THE MEDIEVAL WORLD

*Christian could teach literature, and allowed the return of Arian Christians into the empire, but he also reopened old Roman temples and updated the Roman church so it was more appealing to the contemporary Roman people. Julian may have been an apostate of the Christian church, but he was not an “apostate” of the old Roman faith—he was a champion of the old Roman religion.*

### **EXAMPLE ANSWER:**

**An “apostate” is one who abandon’s one’s religious faith, political party, one’s principles, or a cause. Julian was given the nickname “Julian the Apostate” because he turned his back on Christianity. However, while Julian may have abandoned the official religion of Rome, he did so because he believed in the glorious Roman past, and that past relied on Roman identity being tied to the Roman religion. Julian may have declared that no Christian could teach literature, and allowed the return of Arian Christians into the empire, but he also reopened old Roman temples and updated the Roman church so it was more appealing to the Roman people. Julian was an “apostate” of the Christian church, but he was not an “apostate” of the old Roman faith—he was a champion of the old Roman religion.**

## Chapter Six

# Earthquake and Invasion

*The student may use her text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**July 21, 365—Pg. 42, ¶ 6 & 7—On July 21, 365, a massive earthquake hit Crete, Cyrenaica, Corinth, Italy, Sicily, Egypt and Syria. Shortly after the earthquake struck, a tsunami hit Alexandria.**

**Alemanni—Pg. 43, ¶ 4, Pg. 44, ¶ 4 and Pg. 46, ¶ 3—The Alemanni were a Germanic tribal federation that Valentinian fought in Gaul. Late in 367, the Alemanni attacked Valentinian, losing the battle but not retreating from Roman territory and in 375 the Alemanni king Macrianus made peace with Valentinian.**

***Barbarica Conspirato*—Pg. 45, ¶ 4—The *Barbarica Conspirato*, or “Barbarian Conspiracy,” was a coordinated attack on Roman Britain. Roman garrisons stationed at Hadrian’s Wall allowed Pictish soldiers to cross over, while pirates from the western island landed on the coast, and Saxons invaded both southeast Britannia and northern Gaul, overwhelming the Dux Britanniarum and the Comes Litori.**

**Britannia—Pg. 44, ¶ 6—Britannia was the Roman province in Britain that existed south of the wall Hadrian built that divided civilization and wilderness. The largest of the cities to have been given the statutes of full Roman citizenship, Londinium, had twenty-five thousand inhabitants and shipping lines, baths and drainage, and military installations.**

**Comes Litori—Pg. 45, ¶ 3—The Comes Litori was a special commander that aided the Dux Britanniarum. His named meant “protector of the shore,” and it was his job in particular to keep the Saxons away from the southeastern coast of Britannia.**



**Dux Britanniarum—Pg. 45, ¶ 2 & 3—The Dux Britanniarum was the Roman official who was in charge of defending Britannia from land invasions by the Picts, piratical raids launched by tribes on the western island, and sea attacks from the Saxons.**

**Flavius Theodosius—Pg. 47 ¶ 1 & 3—Flavius Theodosius, Theodosius the Elder’s son, was exiled to Hispania after Valentinian put his father to death. Flavius Theodosius was recalled by Gratian to defend the Roman empire’s northern frontier, and by 376, he was the highest ranking general in the entire central province.**

**Gratian—Pg. 47, ¶ 2—Gratian, Valentinian’s son, was made co-emperor along with his little four-year-old brother Valentinian II, when his father died.**

**The Huns—Pg. 47, ¶ 4 to Pg. 49, ¶ 2—The Huns were nomads from the east who were fearless fighters that slaughtered and destroyed anything in their path, who were said to have no religion, no knowledge of right and wrong, not even a proper language. Roman historian Procopius insisted that they were the product of demons and witches mating, and church fathers believed they were the product of fallen angels (demons) and human women.**

**Procopius—Pg. 43, ¶ 4 & 5—Procopius, cousin to the dead emperor Julian, managed to convince the Gothic soldiers in Valens’s army to support his claim to the eastern crown. Valens bribed Procopius’s two chief generals and part of his army to turn against him, which led to his defeat by Valens in battle at the city of Thyatira.**

**Quadi—Pg. 46, ¶ 4 & 5—The Quadis, a Germanic tribe, asked that the Romans to stop building new forts north of the Danube, on Quadi land. When the Quadi king was killed by a Roman who did not know how to handle the constant requests to stop building the forts, the Quadis attacked the Romans on the other side of the Danube.**

**Theodosius the Elder—Pg. 45, ¶ 5 to Pg. 46, ¶ 1—Theodosius the Elder was sent over to Britain to try to retake the Roman provinces in 368. He waged a year-long war that finally restored Roman control of Britannia , and built new forts along the southeastern coast, with towers where guards could keep an eye out for the approach of Saxon ships.**

**Valens—Pg. 41, ¶ 5 to Pg. 42, ¶ 1—Valens, Valentinian’s younger brother, was appointed co-emperor by his brother and took over rule of the eastern empire as far as the province of Thracia.**

**Valentinian—Pg. 41, ¶ 3—Valentinian, a lifelong soldier and zealous Christian, was named leader of the Roman empire after Jovian’s death.**

**Valentinian II—Pg. 47, ¶ 2—Valentinian II was just four years old when his father died and he was made co-emperor along with his brother Gratian.**



## Section II: Comprehension

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*Write a two or three-sentence answer to each of the following questions.*

1. What military problems did the Roman empire face at the beginning of the co-rule of Valentinian and Valens?

**A1.—Pg. 42, ¶ 2—The Roman empire faced a myriad of military problems after Jovian’s death—Germanic tribes were invading Gaul and pushing across the Danube; the Roman holdings in Britannia were under attack by the natives; the North African territories were suffering from the hostility of the tribes to the south; and Shapur, claiming that his truce with Rome was null now that Jovian was dead, was ready to attack the east.**

2. What was Valentinian’s religious policy? Why did Valentinian reverse his law against sacrificing to the Roman gods?

**A2.—Pg. 42, ¶ 3—Valentinian held to Nicene Christianity but was tolerant both of Arian Christians and of adherents to the traditional state religion. Valentinian reversed his law against sacrificing to the Roman gods because one of his proconsuls pointed out that many of his subjects held to these ancient customs as a way to define themselves as part of Roman society. Realizing that this new law did not support tolerance, Valentinian reversed it.**

3. What was Valens’s religious policy?

**A3.—Pg. 42, ¶ 4—Valens belonged to the Arian branch of Christianity, and he was intolerant of any other form of doctrine. He began a war of extermination against the Nicene Christians in Antioch. He exiled their leader, drove out the followers, and drowned some of them in the Orontes.**

4. How did the Goths and the Romans coexist before Valens declared war on the Goths?

**A4.—Pg. 44, ¶ 3—Before Valens declared war on the Goths, the Goths provided soldiers for the Roman army, and in return were allowed to settle in Roman land with some of the privileges of Roman citizens. The Goths had become increasingly Christian, and their native bishop Ulfilas had invented an alphabet and had used it to translate the Bible into the Goths’ own language.**

5. Who were the tribes north of Hadrian’s Wall and on the small island west of Britannia? How long had they been in Britannia, what were their names, and where did they live, respectively?

**A5.—Pg. 44, ¶ 8 to Pg. 45, ¶ 1—The tribes who lived north of Hadrian’s Wall, as well as on the island west of Britannia, had arrived on British shores around 500 BC. In the north, the strongest tribes were the Picts and Caledones. On the western island, the Venii dominated the south from their capital city of Tara, while the Uluti controlled much of the north.**

6. Describe the state of Britannia after Theodosius the Elder squashed the participants of the Barbarian Conspiracy.

**A6.—Pg. 46, ¶ 2—The barbarian invasion and the subsequent war led by Theodosius the Elder that followed had ravaged cities and burned settlements, wiped out entire garrisons, and destroyed the trade that had once existed between Britannia and the northern tribes. The Pictish villages near the Wall were burned, their people slaughtered, and along the border the Roman garrisons had shut themselves into crude and isolated fortresses. Things were not well in Britannia.**

7. Meaning to censure the Roman commander that killed the Quadi king, what did Valentinian actually do when he got to the spot where Romans were attacked by the Quadis?

**A7.—Pg. 46, ¶ 6—Valentinian had meant to punish the official that murdered the Quadi king, but when he saw the devastation of his frontier with his own eyes, he was horrified. Instead of punishing his general, Valentinian launched an invasion against the Quadi.**

8. Why did the Goths ask Valens for permission to settle in Roman land? Why did he grant them permission?

**A8.—Pg. 49, ¶ 2—The Goths asked Valens if they could settle in Roman land on the other side of the Danube because they were displaced from their own land by the ruthless Huns. Valens granted them permission to immigrate because he saw the opportunity for the Goths to farm the uncultivated land in Thracia and provide additional soldiers for the Roman army.**

9. Why, even though Valens granted the Goths asylum in Roman territory, did another war between the Romans and the barbarians manage to break out?

**A9.—Pg. 49, ¶ 3—Once Valens allowed Goths to move into Roman territory, he could not regulate the influx of Goths into the Roman empire. Roman officials in charge of the new settlers were quickly overwhelmed by the paperwork, taxes were mishandled, money was misappropriated, food supplies were wiped out and the newcomers began to go hungry. This led to angry Goths storming through Thracia in an act of war.**

10. What were the circumstances of Valens' death?

**A10.—Pg. 49, ¶ 4 & 5—Valens set out from Antioch to fight the Goths. He met them in battle at the city of Hadrianople where he plunged into battle and was killed. Valens was not wearing the imperial purple, and his body was so badly disfigured that it was never identified.**

11. Why did the Goths withdraw from Hadrianople? From Constantinople? Though they withdrew, why were these Gothic battles so important to the fabric of Roman culture?

**A11.—Pg. 49, ¶ 6—The Goths withdrew from Hadrianople because, though they tried to lay siege to the city, they had little experience with breaking down walls. The same happened at Constantinople, so they were forced to retreat. Though they withdrew, the invasion of the**

**Goths proved that the Roman empire was far from all-conquering, and that the emperor could be brought down by a band of refugees.**

### Section III: Critical Thinking

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*The student may use her text to answer this question.*

Since the ancient world, different cultures have had different ways of remembering the same events. Often a lost war is glossed over by the wounded nation, or a small battle is made into an epic fight by a king looking to boost his reputation. In the past few chapters, we have seen several events interpreted differently by Roman and Christian historians. One of the most important events to affect the Roman empire was an unbiased act of nature, an earthquake followed by a tsunami. However, the event was interpreted differently by the Romans and Christians. Write a paragraph giving a brief overview of the damage done by earthquake and tsunami, and then explain how the event was rationalized differently by the Romans and the Christians. Despite the different explanations from two factions, what was the common link between their explanations?

*The student can find the description of the earthquake that hit part of the Roman empire, and the tsunami that followed, from page 42, ¶ 6 to page 43 ¶ 3.*

*After the natural disasters, Roman chroniclers, like Ammianus, saw the attempt by Procopius to take Valens' throne as an explanation for the wave. However, Procopius's attempt to take the throne came after the tsunami. Roman historians simply changed around the timing of events and suggested that rebellion and Procopius's challenge to Valens caused an upheaval in the natural order of things. Libanius, dead emperor Julian's philosophy teacher, suggested that the earth was mourning Julian's death. Both Roman explanations suggest that changes in the governing bodies of the empire upset the gods, which was reflected by the earthquake and tsunami. On the other side of things, the Christians were still smarting over Julian's offense to their religion. They believed the earthquake and tsunami were punishment for Julian's misdeeds, and his disavowal of Christianity. Despite their differences, both the Christians and the Romans needed an explanation for the natural disasters. As written in the chapter, "There was no place in either the Roman or the Christian world for an event that was not a direct response to human action—no place in either world for random evil."*

#### **EXAMPLE ANSWER:**

**On July 21, 365, a massive earthquake hit the Roman territories of Crete, Cyrenaica, Corinth, Italy, Sicily, Egypt and Syria. In Crete buildings collapsed on top of their occupants, and in Cyrenaica, the cities crumbled. Then, in Alexandria, the water on the southern coast at the Nile Delta got sucked away from the shore. As people stared at the marvels of the ocean floor, a huge wave of water came in to land, crushing buildings and people alike. Roman chroniclers, like Ammianus, saw the attempt by Procopius to take Valens's throne as an explanation for the wave, changing the timeline of political events to fit with the natural disasters. Libanius, Julian's philosophy teacher, suggested that the earth was mourning Julian's death. Both Roman explanations suggest that changes in the governing bodies**

**of the empire upset the gods, which was reflected by the earthquake and tsunami. On the other side of things, Christians believed the earthquake and tsunami were punishment for Julian's misdeeds, and his disavowal of Christianity. Despite their differences, both the Christians and the Romans needed an explanation for the natural disasters because they both believed evil could be explained. Evil had to be a direct response to human action. If humans could act appropriately, then evil could be managed.**

## Section IV: Map Exercise

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1. Using a black pencil, trace the rectangular outline of the frame for Map 6.2: The Barbarian Approach.
2. Using a blue pencil, trace the coastal outlines: the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Repeat until the contours are familiar. Then, using your black pencil, trace the (bold) outline of the Roman Empire. Include the line separating east and west. Using a contrasting color, trace the outline of the Persian Empire. Repeat again until the contours are familiar.
3. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, first draw the coastlines of the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Now draw the outline of the Roman and Persian Empires, including the line separating east and west. Remember to use the distance between the map and the rectangular frame as a guide.
4. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Using your regular pencil while looking at Map 6.2, label all the territories: Hispania, Gaul, Italy, Sicily, Crete, Dacia, Macedonia, Thracia, Asia, Syria, Egypt, North Africa, Armenia.
6. Now outside the perimeter of the Roman Empire, find different colors to denote the Saxons, Franks, Vandals, Bergundians, Alemanni, Quadi, Goths, and Huns. Use the color for the Huns to draw the big arrow associated with their movement.
7. Now study the cities: Rome, Milan, Corinth, Nicaea, Constantinople, Hadrianople, Thyatira, Antioch, and Alexandria. When you are familiar with them, close the book. Using your regular pencil while looking at Map 6.2, label all the cities. Check your map against the original. Erase and re-mark any misplaced labels.

## Chapter Seven

# Refounding the Kingdom

*The student may use his text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Chimnyu—Pg. 54, ¶ 1 & 2—Chimnyu inherited the Baekje crown from his father, who inherited it from King Geunchogo. In 384, Chimnyu accepted the teachings of Buddhism spread by the Indian monk Malananda.**

**Geunchogo—Pg. 53, ¶ 6 to Pg. 54, ¶ 1—Geunchogo, king of the Baekje, attacked the Goguryeo kingdom and took Wanggomsong for Baekje. Geunchogo was the first Baekje king to establish a line of succession that passed from father to son, and when he died the crown went to his son and then to his grandson.**

**Gogugwon—Pg. 52, ¶ 3 & 4—Gogugwon, son of Micheon, inherited his father’s powerful kingdom only to go into a period of inaction for thirty years. Gogugwon came out of hiding when the crown prince of Baekje attacked Wanggomsong, and subsequently died in battle.**

**Goguryeo—Pg. 51, ¶ 3—The kingdom of Goguryeo lay on the peninsula east of the Yellow Sea, and the ancestors of its people had probably come from the Yellow river valley long before. According to their own myths, the first kingdom in their land was Choson, created by the god Tan’gun in 2333 BC, which was the era of the oldest Chinese kingdoms.**

**Guanggaeto—Pg. 54, ¶ 4 & 7—Guanggaeto, Sosorim’s nephew that came to the throne in 391, could attack neighboring kingdoms because Goguryeo was strong and ready for war. Guanggaeto’s rule was spent in conquests so extensive that Guanggaeto earned himself the nickname “The Great Expander.”**

**Guanggaeto Stele—Pg. 54, ¶ 7—The Guanggaeto Stele, the stone stele that stands at the tomb of Guanggaeto, was the first historical document of Korean history. The stele tells the story of Guanggaeto’s successful leadership of Goguryeo.**

**Malananda—Pg. 54, ¶ 2—Malananda was an Indian monk who came to Baekje spreading the teachings of Buddha.**

**Micheon—Pg. 52, ¶ 2—Micheon, a past ruler of Goguryeo, captured the Chinese Lelang and added it to his own territory in 313. When King Micheon captured Lelang, he made Goguryeo the largest, most powerful and most dominant of the Three Kingdoms of Korea.**

**Naemul—Pg. 54, ¶ 5—Naemul, king of Silla, made an alliance with Guanggaeto against the powerful Baekje.**

**Samskrita—Pg. 53, ¶ 2—Samskrita was the philosophical idea that the conditions of the mind are non-existent. The enlightened student recognized that there was no discontent, no unhappiness, no fear; Sun-do taught Sosurim his court that unhappiness, ambition and fear were samskrita.**

**Sosurim—Pg. 51, ¶ 1, Pg. 52, ¶ 4 and Pg. 53, ¶ 5—Sosurim, son of Gogugwon, grandson of Micheon, inherited the crown of the fractured Goguryeo kingdom in 371. Sosurim adopted the policies of Buddhism and Confucianism to rebuild Goguryeo.**

**Sun-do—Pg. 52, ¶ 5—Sun-do, a Buddhist monk, brought gifts and Buddhist scriptures to Sosurim’s court, and promised the king that the practice of Buddhism would help protect Goguryeo from its enemies.**

**T’aehak—Pg. 53, ¶ 1 & 2—T’aehak was formal name of the National Confucian Academy founded by Sosurim with the help of Sun-do in 372. T’aehak was patterned on Chinese principles of both Buddhism and Confucianism.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. Who populated the north and south part of the Korean peninsula at the time when the Chinese dynasty of the Han was still in power?

**A1.—Pg. 51, ¶ 4—When the Han were still in power, they captured the land in the north of the Korean peninsula and settled Chinese officials and their families there. In the south, three independent kingdoms formed: Silla, Goguryeo, and Baekje. The very southern tip of the peninsula was populated by the Gaya confederacy.**

2. What were the Chinese holdings in Korea when the Han fell?

**A2.—Pg. 52, ¶ 1—When the Han fell, its control over lands in the old Choson had shrunk to one district called Lelang, which was centered around the city of Wanggomsong.**



3. What military disasters occurred while Gogugwon hid in his royal palace for thirty years?

**A3.—Pg. 52, ¶ 3 & 4—During Gogugwon’s time of inaction, Goguryeo was sacked twice. In 342, armies from the Sixteen Kingdoms took thousands of prisoners and broke down the walls of its capital city, Guknaesong. Later, in 371, the crown prince of Baekje led an invading army all the way up to Wanggomsong and then claimed much of Goguryeo’s territory as his own.**

4. Why did both the Goguryeo and the Baekje kings accept Buddhism into their kingdoms?

**A4.—Pg. 54, ¶ 3—Both Goguryeo and Baekje were relatively new kingdoms. Buddhism had the weight of tradition behind it, a flavor of the ancient Chinese tradition, and in the new kingdoms all things Chinese were more desirable. Buddhism carried with it the resonance of centuries of inherited authority, and for both young kingdoms, a feeling of legitimacy.**

5. How did the king of Baekje come to pay homage to King Guanggaeto of Goguryeo?

**A5.—Pg. 54, ¶ 6—The armies of Goguryeo and Silla joined together and stormed through Baekje. Overwhelmed, Baekje could not resist for long and in 396, the king of Baekje handed over a thousand hostages to guarantee his good behavior. Giving up his own power, he agreed to pay homage to King Guanggaeto.**

6. How did Guanggaeto earn himself the nickname “The Great Expander”?

**A6.—Pg. 54, ¶ 7—Guanggaeto earned himself the nickname “The Great Expander” by conquering sixty-five walled cities and fourteen hundred villages for Goguryeo, recovering the northern land that had been taken away decades before, and making Baekje retreat to the south, all between 391 and 412.**

## Section III: Critical Thinking

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*The student may use his text to answer this question.*

When King Sosurim came to Goguryeo’s throne, his kingdom was a mess. The Buddhist and Confucian teachings of the monk Sun-do helped Sosurim shape the kingdom that would later become very powerful under the leadership of Sosurim’s nephew, Guanggaeto. Write a paragraph explaining the Buddhist and Confucian teachings that fortified the weak Goguryeo, and how these ideas could exist together. Explain how these teachings promised future success for the kingdom while leaning on the past for support.

*The main tenet of the Buddhism that Sosurim adopted was the idea of samskrita. On page 53, the text reads: “Sun-do taught Sosurim and his court that discontent, unhappiness, ambition, and fear were samskrita, conditions of the mind that were nonexistent: the enlightened student recognized that in fact there was no discontent, no unhappiness, no ambition, no fear. The kingdom of Goguryeo was itself samskrita, a conception that had no ultimate reality.” Truly understanding the philosophy of samskrita meant letting go of earthly*

*desire, which, in politics, often translated into jockeying for control and power. Adopting this Buddhist philosophy quelled the greed and malice that was tearing apart Goguryeo.*

*On the other hand, Confucianism taught its followers how to live properly. Confucianism stressed virtue and responsibility. The principles of Confucianism gave King Sosurim a tested framework for training new army officers, secretaries, accountants, and bureaucrats—everything a state needed to prosper. Since Buddhism did not demand its followers to relinquish opposing beliefs, King Sosurim could adopt Buddhism as his own faith without making it an official state religion. This allowed both Buddhist and Confucian ideals to exist together in Goguryeo.*

*For the third part of this answer, the student will want to think about how the blending of these two philosophies was innovative, and what it meant for the future of Goguryeo. The student should also consider how Buddhism and Confucianism tied Goguryeo to the past, and what that meant for the morale of Goguryeo's people. The combination of Buddhism and Confucianism was innovative because it relied on the right amount of each philosophy to create a formula that worked for ruling Goguryeo in particular. Taking a little from Buddhism and a little from Confucianism to make a peaceful and prosperous way of life for the people of Goguryeo was new. However, both Buddhism and Confucianism came from ancient Chinese ways, and for a young kingdom, each philosophy added an air of legitimacy to how the kingdom ran. In particular, Buddhism tied Goguryeo to a distant and glorious Chinese past, a past that the young kingdom hoped to recreate for itself.*

#### **EXAMPLE ANSWER:**

**The main tenet of the Buddhism that Sosurim adopted was the idea of *samskrita*. *Samskrita* were the conditions of the mind such as desire, fear, and ambition, which seemed real but actually did not exist. Truly understanding the philosophy of *samskrita* meant letting go of earthly desire, which, in politics, often translated into jockeying for control and power. Adopting this Buddhist philosophy quelled the greed and malice that was tearing Goguryeo apart. Applying Confucian beliefs to Goguryeo's management was more practical. Confucianism taught its followers how to live properly, and how to be virtuous and responsible. Confucianism gave King Sosurim a tested framework for training new army officers, secretaries, accountants, and bureaucrats—everything a state needed to prosper. Since Buddhism did not demand its followers to relinquish opposing beliefs, King Sosurim could adopt Buddhism as his own faith without making it an official state religion. This allowed both Buddhist and Confucian ideals to exist together in Goguryeo.**

**The combination of Buddhism and Confucianism was innovative because it relied on the right amount of each philosophy to create a formula that worked for ruling Goguryeo in particular. Taking a little from Buddhism and a little from Confucianism to make a peaceful and prosperous way of life for the people of Goguryeo was new. However, both Buddhism and Confucianism came from ancient Chinese ways, and for a young kingdom, each philosophy added an air of legitimacy to how the kingdom ran. In particular, Buddhism tied Goguryeo to a distant and glorious Chinese past, a past that the young kingdom hoped to recreate for itself.**



## Chapter Eight

# The Catholic Church

*The student may use her text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Ardashir II—Pg. 56, ¶ 2—Ardashir II succeeded Shapur the Great of Persia in 379. As the elderly brother of the great king, he was more concerned with holding on to his crown than invading foreign parts, diminishing the Persian threat to Rome.**

**Emperor Theodosius I—Pg. 56, ¶ 1—Emperor Theodosius I was the royal name for Flavius Theodosius, who was appointed co-emperor, ruler of the east, by Gratian after the death of Valens.**

**Jerome—Pg. 59, ¶ 5—Jerome, secretary of the bishop of Rome, recorded the bishop's 382 decision that he was to be the leader of all other bishops. Jerome was also called upon by the Roman council to work on a new Latin translation of the Scriptures—an act that declared that Latin, not Greek, was the proper language for the Scriptures.**

### Section II: Comprehension

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*Write a two or three-sentence answer to each of the following questions.*

1. What did Gratian, a devout Christian, do to show the Senate that he would not allow the Roman gods to undermine the empire's Christian faith?

**A1.—Pg. 56, ¶ 3—In order to show the Senate that the Roman Gods would not undermine the Christian faith, Gratian removed the Altar of Victory from the Senate building in Rome in 382. He also removed the title pontifex maximus, high priest of the Roman state religion, from his list of titles and he refused to wear the sacred traditional robes of the emperor.**

2. By rejecting the Roman gods and traditions, what else was Gratian rejecting?

**A2.—Pg. 56, ¶ 3—When Gratian removed the Altar of Victory from the Senate building, an altar that had stood there since Augustus’s defeat of Anthony and Cleopatra four hundred years before, he was not just rejecting the Roman gods but also the entire Roman past. Refusing to wear the imperial robes and doing away with the title pontifex maximus was like turning his back on over a thousand years of Roman history.**

3. How did Theodosius deal with the destructive power of Christian division that had spread to even the lowest levels of Roman society?

**A3.—Pg. 57, ¶ 3 & 4—Theodosius dealt with Christian divisions in Roman society by turning to the law. In 380, he declared that Nicene Christianity was the one true faith, and threatened dissenters with legal penalties.**

4. What does “catholic” mean? What was the main tenet of the catholic Christian Church?

**A4.—Pg. 57, ¶ 4—“Catholic” means universal, applying to all mankind. The main tenet of the catholic Christian Church was the Nicene Creed, the belief in the Holy Trinity.**

5. After Theodosius’s law declaring that Nicene Christianity was the one true faith of the Roman empire, what legally defined heresy? According to the law, how would heretics be punished?

**A5.—Pg. 57 ¶ 5—Once Theodosius declared Nicene Christianity as the one true Roman faith, the legal definition of heretic meant someone who did not hold to the Nicene Creed. According to the law, anyone who practiced outside of the bounds of the catholic Christianity would “be subject to both divine and earthly retribution.”**

6. What actions did Theodosius take to enforce religious uniformity?

**A6.—Pg. 58, ¶ 3—To enforce religious uniformity, Theodosius took all of the meeting places and churches of the non-Nicene Christians and handed them over to the Nicene bishops. Theodosius also threatened to expel heretics who insisted on preaching from the city of Constantinople and to confiscate their land.**

7. Why did Gratian hand over part of his western empire to Theodosius?

**A7.—Pg. 58, ¶ 5—Gratian gave up part of his western empire because it was flooded with Goths. By turning over the most Goth-infested part of his western empire—three dioceses in the central province of Pannonia—to Theodosius, Gratian was no longer responsible for driving the Goths out.**

8. How did Theodosius beef up his army to fight against the Goths?

**A8.—Pg. 59, ¶ 1—Theodosius used an innovative strategy to fight the Goths: he recruited barbarians from some regions to fight against barbarians in other regions. For example, he hired Goth mercenaries from Pannonia and then moved them over to Egypt where they were switched out for Roman soldiers. The Roman soldiers from Egypt would then fight the Goths in Pannonia, while the hired Goths did the work of the Roman soldiers in Egypt.**

9. What were the terms of the treaty Theodosius made with the Goths in 382?

**A9.—Pg. 59, ¶ 2—The treaty that Theodosius made with the Goths in 382 stated that the Goths could exist within the borders of the Roman empire, under their own king. The Gothic king would be subject to Theodosius as emperor, but the Goths themselves would not have to answer to any Roman official. Finally, the treaty stated that when the Goths fought for Rome, they would do so as allies, rather than as Roman soldiers.**

10. Why was Theodosius's 381 declaration that the bishop of Constantinople would be equal to the bishop of Rome met with an uproar? How did the bishop of Rome react to this new law?

*Note to the parent—The student learned in her previous reading that the bishop of Rome was the most powerful of all the bishops, and he led the decisions of the church.*

**A10.—Pg. 59, ¶ 4 & 5—Giving the bishop of Constantinople the same power as the bishop of Rome angered the clergy because traditionally the bishop of Rome was the highest of the bishops and gave the other bishops in the empire orders. The bishops of older cities that were the traditional centers of Christianity objected to the raising up of the bishop in Constantinople. In 382, the bishop of Rome called his own council and announced that the bishop of Rome was the leader of all other bishops, including the bishop at Constantinople, and the churchmen in Rome agreed.**

### Section III: Critical Thinking

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*The student may not use her text to answer this question.*

While Constantine realized that Christianity could be the rope that tied his empire together, he did not do away with Roman custom. Rather, he added Christianity into the mix while continuing to honor Roman traditions. Both Gratian and Emperor Theodosius I followed in Constantine's footsteps, attempting to unify their kingdoms with Christianity. Explain how these two leaders attempted to make Christianity the highest belief in the Roman empire. Then explain how Theodosius I's laws backfired, and actually caused division instead of unity within his kingdom.

*The student needs to address three different questions in this critical thinking prompt. First, how did Gratian attempt to raise up Christianity; second, how did Theodosius I attempt to raise up Christianity; third, how did Theodosius I's plans backfire?*

*Gratian—Gratian, in an attempt to show the Senate that he would not allow the Roman gods to undermine the empire's Christian faith, removed the Altar of Victory from the Senate building in Rome. He also removed the title *pontifex maximus*, high priest of the Roman state religion, from his list of titles and he refused to don the sacred robes of the Roman emperor. Gratian rejected both the Roman religion and the Roman past in an effort to raise up Christianity.*

*Theodosius I—Theodosius I used the law to raise up Christianity in the Roman empire. Theodosius declared that Nicene Christianity was the one true faith, the universal religion of the Roman empire. He also made heresy*

*illegal, and declared that anyone who did not believe in the Nicene Creed would be punished. He threatened to expel heretics who insisted on preaching from the city of Constantinople and to confiscate their land. He then took all of the meeting places and churches of the non-Nicene Christians and handed them over to the Nicene bishops. While he made strict sanctions, Theodosius I didn't always go through with his punishments; he wasn't interested in hurting his people, he only wanted everyone to believe in the same God. In an attempt to revamp Christianity further, Theodosius I declared the bishop of Constantinople equal to the bishop of Rome in authority. This is where Theodosius went too far—the bishop of Rome called his own council and announced that the bishop of Rome was the leader for all other bishops, including Constantinople. While Theodosius I's laws were meant to make all Christians one, he could not force it to happen. This was most clear in his inability to take power away from the bishop of Rome. Theodosius I would not unite Rome under his idea of Christianity.*

**EXAMPLE ANSWER:**

**Both co-emperors of the Roman empire, Gratian and Theodosius I, wanted to raise Christianity up to the highest belief in Rome. Gratian attempted to do this by turning his back on the old Roman religion, and on Roman tradition. He removed the Altar of Victory from the Senate building in Rome, he removed the title pontifex maximus, high priest of the Roman state religion, from his list of titles and he refused to don the sacred robes of the Roman emperor. Gratian might have taken a stand, but he did not unify his people under one God.**

**Theodosius I was slightly more successful in his use of the law to raise up Christianity. Theodosius declared that Nicene Christianity was the one true faith, the universal religion of the Roman empire. He also made heresy illegal, and declared that anyone who did not believe in the Nicene Creed would be punished. He threatened to expel heretics who insisted on preaching from the city of Constantinople and to confiscate their land. He then took all of the meeting places and churches of the non-Nicene Christians and handed them over to the Nicene bishops. It was clear that Theodosius did not want to harm his constituents, he only wanted them to believe in the same God; though he threatened to punish those that violated his sanctions, he didn't always follow through with his threats. Nevertheless, Theodosius took his cause to the top and declared the bishop of Constantinople equal to the bishop of Rome in authority. This is where Theodosius went too far—the bishop of Rome called his own council and announced that the bishop of Rome was the leader for all other bishops, including Constantinople. While Theodosius I's laws were meant to make all Christians one, he could not force it to happen. This was most clear in his inability to take power away from the bishop of Rome. Theodosius I would not unite Rome under his idea of Christianity.**

## Chapter Nine

# Excommunicated

*The student may use his text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Ambrose—Pg. 66, ¶ 4–6 and Pg. 69, ¶ 2—Ambrose, the bishop of Milan, refused to acknowledge Justina’s request to turn over the New Basilica for Arian worship, which led to a massive protest, a show of power which threatened Valentinian II. Later, when Quintus Aurelius Symmachus suggested returning the Altar of Victory to the Senate, Ambrose made it clear that the Roman emperor was Christian, he worshipped Christ alone, and that any other practice went against the belief in God and the belief of the state.**

*Note to the parent—The student might also include that Ambrose excommunicated the Roman emperor Theodosius from the church after the emperor put to death innocent bystanders involved in a riot in Pannonia (pg. 70, ¶ 2). This will be addressed in question 11 of Section II, so it is not necessary for the student to include it here.*

**Arbogast—Pg. 67, ¶ 5—Arbogast, Theodosius’s trusted general, murdered Magnus Maximus’s son and heir to ensure no more trouble with the Britons, and then was appointed by Theodosius to be Valentinian II’s right-hand man.**

**Galla—Pg. 67, ¶ 4—Galla, Valentinian II’s sister, was offered to Theodosius by Justina in exchange for Theodosius driving Magnus Maximus out of Italy. A marriage to Galla meant an extra protection for Theodosius because he would now become part of the Valentinian dynasty.**

**Justina—Pg. 66, ¶ 4—Justina, Valentinian II’s mother, caused a rift between her son, the emperor, and Ambrose, the bishop of Milan in 386 when she demanded first a church in Milan and then the New Basilica be made available to the Arians for worship.**

**Macsen Wledgi—Pg. 63, ¶ 2—Macsen Wledgi, the name for Magnus Maximus in Welsh legend, stars in the epic *Breuddwyd Macsen*, which is the tale of a Roman emperor that dreams of a beautiful maiden who must become his wife. After finding her in Britain, he marries her and then spends seven years building castles and roads in Britain—so long that a usurper back in Rome takes his throne from him.**

**Magnus Maximus—Pg. 63, ¶ 1–4, Pg. 65, ¶ 2 and Pg. 67, ¶ 5—Magnus Maximus, a Roman citizen and Spaniard by birth, was proclaimed the new emperor of Britain by the Roman army in 383. After Magnus Maximus conquered Gaul, he set his sights on conquering even more of the Roman empire, which led to his being put to death in Milan by Theodosius.**

**Quintus Aurelius Symmachus—Pg. 68, ¶ 3 to Pg. 69, ¶ 1—Quintus Aurelius Symmachus, the prefect, or chief administrative officer, of the city of Rome, made clear the three appeals of the senators to the imperial court in Milan to reinstall the traditional Altar of Victory in the Senate. He said it shouldn't matter what religion each man worshipped to seek the truth, and in the Roman empire, "Great is the love of custom."**

*Note to the parent—The text gives us two different quotes from the appeal made by Quintus Aurelius Symmachus. The quotes are listed below. The student might use any part of either quote in defining Quintus Aurelius Symmachus's appeal to the imperial court.*

*Quote 1 (Pg. 68, ¶ 3): "We ask the restoration of that state of religion under which the Republic has so long prospered . . . Permit us, I beseech you, to transmit in our old age to our posterity what we ourselves received when boys. Great is the love of custom."*

*Quote 2 (Pg. 68 ¶ 4 to Pg. 69, ¶ 1): "Where shall we swear to observe your laws and statutes? by what sanction shall the deceitful mind be deterred from bearing false witness? All places indeed are full of God, nor is there any spot where the perjured can be safe, but it is of great efficacy in restraining crime to feel that we are in the presence of sacred things. That altar binds together the concord of all, that altar appeals to the faith of each man, nor does any thing give more weight to our decrees than that all our decisions are sanctioned, so to speak, by an oath . . . We look on the same stars, the heaven is common to us all, the same world surrounds us. What matters it by what arts each of us seeks for truth?"*

**Shapur III—Pg. 65, ¶ 5 and Pg. 66, ¶ 2—Shapur III, son of the great Shapur, took the Persian throne after the elderly Ardashir II was deposed by the Persian noblemen. Shapur III agreed to a treaty that split Armenia between the Persia and Rome, which kept the peace between the two empires.**

**Stilicho—Pg. 65, ¶ 6 to Pg. 66, ¶ 2—Stilicho, a Roman soldier of part-Vandal heritage, was sent as an ambassador of the Roman empire to negotiate a treaty with Shapur III about Armenia. His impressive negotiation between the Roman and Persian empires about Armenia lead Theodosius to appoint him to general and married him to the fourteen-year-old princess Serena, Theodosius's own niece and adopted daughter.**



Theodosian Decrees—Pg. 68, ¶ 2—**The Theodosian Decrees were a set of laws designed to bring the whole Roman realm into line with the orthodox Christian practice. The first decree was made in 389, and it stated that old Roman feast days, which had always been state holidays, would now be workdays instead.**

Vandal—Pg. 65, ¶ 6—**Vandals were barbarians, natives of the Germanic peoples who lived just north of the Carpathian Mountains. Unlike the Goths, the Vandals were not a present trouble to the Roman empire.**

## Section II: Comprehension

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Write a two or three-sentence answer to each of the following questions.

1. What hint of historical truth about Magnus Maximus’s reign can we find in the epic *Breuddwyd Macsen*? Why would he appear in Welsh legend?

**A1.—Pg. 63, ¶ 3—As in the tale *Breuddwyd Macsen*, Magnus Maximus did claim the title “Emperor of Rome” while still in Britain, and he did spend his time as a Roman commander building roads and developing the Roman infrastructure on the island. Magnus Maximus most likely appears in Welsh legend because he probably allowed tribes from the island west of Britain to settle on the western coast of Britain.**

2. Geoffrey of Monmouth’s *History of the Kings of Britain* includes a story inspired by Magnus Maximus’s attack on Gaul, about King Arthur sailing into Gaul, laying waste to the countryside and setting up a royal court at the old Roman fortress town Lutetia Parisiorum, on the Seine. What is the real story of Magnus Maximus’s attack on Gaul?

**A2.—Pg. 65, ¶ 2—Unlike the Arthurian tale given to us by Geoffrey of Monmouth, Magnus Maximus marched into Gaul and arrived at Lutetia Parisiorum, where Gratian met him in battle. Gratian’s army was divided, and part of the army wanted an emperor who, unlike the Christian Gratian, worshipped Jupiter and the Roman religion—this part of the army joined Magnus Maximus. The rest of Gratian’s army was defeated and Gratian was killed either by Magnus Maximus’s soldiers or by one of his own officers.**

3. When Magnus Maximus took control of Gaul, how was the whole of the Roman empire divided?

**A3.—Pg. 65, ¶ 3—When Magnus Maximus took control of Gaul, he became emperor of Gaul, Hispania, and Britannia, or, the far west of the Roman empire. Theodosius remained in control of the east, and in Gratian’s younger brother and former co-emperor Valentinian II was in power in Italy and North Africa.**

4. What were the circumstances of the alliance made between Magnus Maximus and Theodosius?

**A4.—Pg. 65, ¶ 4—Magnus Maximus sent Theodosius an official message suggesting that they be allies and friends. Because the invasion had happened too quickly for Theodosius to block it, and now that it was done he could do nothing about it, he decided to accept**



**Maximus's offer. Maximus and Theodosius were old acquaintances that fought together in Britannia as young men and Theodosius agreed to recognize Magnus Maximus as a legitimate emperor, though Theodosius was secretly preparing for battle against his old war buddy.**

5. What were the terms of the Armenian treaty made between Shapur III and Stilicho in 384?

**A5.—Pg. 66, ¶ 2—The terms of the Armenian treaty made between Shapur III and Stilicho in 384 were that the western half of Armenia would be ruled by a Roman-supported king, and the eastern half by a king loyal to Persia.**

6. What happened when Justina sent officials to the Basilica in Milan on the Friday before Palm Sunday to change the hanging in the church?

**A6.—Pg. 66, ¶ 5 & 6—When the officials sent by Justina started to change the hangings in the Basilica while Ambrose was teaching, he ignored them. The invasion of the church by imperial officials infuriated the Nicene Christians in Milan; they gathered at the church to protest, the demonstrations spread, and with that came an influx of imperial soldiers to deal with the protesters. Ambrose could not leave the church because it was surrounded by soldiers, so he staged an involuntary sit-in with his congregants.**

7. What did Ambrose preach while he was staging his sit-in at the Basilica? Why was this offensive to Justina, and the Arians?

**A7.—Pg. 66, ¶ 6—During his sit-in, Ambrose preached that the church could never be controlled by the emperor because the church was in the image of God. The church was part of the body of Christ, and since Christ was fully God, the church was itself one with the Father. This was offensive to Justina, and the Arians, because they believed that God the Father was above Jesus Christ, that Christ was made from God but he was not God.**

8. Even though Magnus Maximus had originally fought wars for territory in the name of the Roman god Jupiter, why did he decide to attack Valentinian II as a defender of the Nicene faith?

**A8.—Pg. 67, ¶ 3—Though Magnus Maximus held Roman beliefs, he decided to call his attack on Valentinian in defense of Nicene Christianity because this gave him a sense of legitimacy. In order to be a real and lawful emperor of the Roman empire, he had to align himself with the Christian church.**

9. Why did Theodosius surround himself with men like Arbogast?

**A9.—Pg. 68, ¶ 1—Arbogast was of barbarian descent. His father was a Frank, which meant he could have a great military career, but he could never take the imperial throne. Theodosius's most trusted aides were men like Arbogast, half or more barbarian, because they could not challenge him for the crown.**

10. What was the theoretical imperial answer to Quintus Aurelius Symmachus's question, "Why did all Romans have to practice the same faith?"

**A10.—Pg. 69, ¶ 1 & 2—All Romans, the emperor believed, had to practice the same faith because without a common faith, they would have no single loyalty to hold them together. The Roman empire was already divided into three parts, so being a Roman citizen was not enough to create a single Roman identity. Christianity had to be the glue that held the Roman empire together.**

11. Why was Theodosius excommunicated from the Christian church by Ambrose in 390?

**A11.—Pg. 69, ¶ 3 to Pg. 70, ¶ 2—Theodosius was excommunicated from the Christian church because he ordered everyone involved in a riot caused by a drunken Pannonian governor to be put to death. Some of the people who were killed were innocent bystanders, and Ambrose was appalled by the injustice of Theodosius's punishment. Ambrose refused to allow him to enter the church either for prayer or for the celebration of the Eucharist for eight months.**

12. After accepting several months of penance and being readmitted into the church, what did Theodosius do to assert his imperial power?

**A12.—Pg. 70, ¶ 6 & 7—When his penance was over and Theodosius was readmitted to the church, he showed his imperial power by ordering all Roman temples closed and abandoned so that Christians could knock them down and build Christian churches instead. Then he put out the fire that was once guarded by the Vestal Virgins in the Roman Forum and he announced that the Olympic Games would be held one final time before their permanent cancellation. Finally he announced that any act of worship made in honor of the old Roman gods would be an act of treachery against the emperor himself, a declaration that showed Theodosius could still wield the power of the law.**

### Section III: Critical Thinking

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*The student may use his text to answer this question.*

In order to use the Christian faith to unify the Roman empire, the church leaders had to be given significant power. Yet, how much was too much? If the church could make rules that trumped the law, who was really in control—the emperor, or the church? First, explain how Theodosius and Ambrose were able to work together to squelch Quintus Aurelius Symmachus and the senators of the imperial court's requests to reinstate the old Roman religion. Then explain how Theodosius's excommunication from the church showed that a bishop like Ambrose might have more power than the emperor of Rome.

*In the first part of this question, the student needs to address how the Roman Senate, represented by Quintus Aurelius Symmachus, challenged the official faith of Rome by asking that the Altar of Victory be reinstated in the Senate. Theodosius had just begun to issue the Theodosian Decrees, a set of laws designed to continue the*

*unification of Romans under the Christian faith. Theodosius's insistence that everyone participate in the Christian church was supported by Ambrose, the bishop of Milan. On pages 68 and 69, we can read about Ambrose's official church response to Symmachus's request. Ambrose echoed Theodosius, "You ask the Emperors to grant peace to your gods, we pray for peace for the Emperors themselves from Christ. You worship the works of your own hands, we think it sacrilege that any thing which can be made should be called God. . . . A Christian Emperor has learned to honour the altar of Christ alone. . . . Let the voice of our Emperor speak of Christ alone, let him declare Him only Whom in heart he believes, for the king's heart is in the Hand of God." Ambrose reinforced the point that Romans only worship one God, and with that, they answer to only one emperor.*

*In the second part of the question, the student must explain how the power Ambrose was given as bishop challenged Theodosius's power as emperor. The governor of Pannonia was murdered by a mob after he jailed a popular charioteer. Theodosius put to death everyone involved in the riot, including those who were simply standing around and watching. Ambrose, appalled by Theodosius's handling of the matter, refused to allow Theodosius to enter the church when he was next in Milan. For the eight months that followed, Theodosius was not allowed to enter the church for either prayer or the celebration of the Eucharist. All Theodosius had to do was confess his sin, do his penance and then he could return to the church. However, Theodosius realized that in his excommunication, Ambrose and the church had more power than the emperor. If Theodosius refused Ambrose's punishment, he would be turning his back on the Eucharist, which would send him to hell. If Theodosius denied Ambrose's authority, he would have weakened the church and ruined the work of unification; if Theodosius didn't have to listen to the bishop, why would the people? Finally, recognizing that both his soul and the future of the Christian church in Rome relied on his confession, Theodosius went back to Milan, did his penance and was readmitted to the fellowship of the church.*

#### **EXAMPLE ANSWER:**

**A representative of the Senate, Quintus Aurelius Symmachus challenged the official faith of Rome by asking that the Altar of Victory be reinstated in the Senate. Theodosius had just begun to issue the Theodosian Decrees, a set of laws designed to continue the unification of Romans under the Christian faith. Theodosius's insistence that everyone participate in the Christian church was supported by Ambrose, the bishop of Milan. Ambrose replied to Symmachus's request with a resounding "no." Ambrose stressed that Romans only worship one God, and with that, they answer to only one emperor. Together, Theodosius and Ambrose handled the unruly Senate.**

**It was Ambrose, however, that handled Theodosius after the emperor put to death anyone involved in the riot that caused the murder of the Pannonian governor. Ambrose, appalled that Theodosius included innocent bystanders in the Pannonian sweep, refused to allow Theodosius to enter the church when he was next in Milan. For the eight months that followed, Theodosius was not allowed to enter the church for either prayer or the celebration of the Eucharist. All Theodosius had to do was confess his sin, do his penance and then he could return to the church. However, Theodosius realized that in his excommunication, Ambrose and the church had more power than the emperor. If Theodosius didn't listen to Ambrose, why would the people of Rome listen to the bishop? Recognizing that both his**

**soul and the future of the Christian church in Rome relied on his confession, Theodosius went back to Milan, did his penance and was readmitted to the fellowship of the church.**

## Section IV: Map Exercise

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1. Using a black pencil, trace the rectangular outline of the frame for Map 9.1: The Empire in Thirds.
2. Using a blue pencil, trace the outline of the Mediterranean while looking at Map 9.1. Using a black pencil, label the territories of Britannia, Hispania, Gaul, Italy, North Africa, Pannonia, Thracia, Egypt, and Syria. Then, using a contrasting color, trace the outline of the Persian Empire (including Armenia). Finally, using your black pencil, trace the territories of Magnus Maximus, Valentinian II, and Theodosius. Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser as you look at Map 9.1, draw the outline of the Mediterranean and the outlines of the territories of Magnus Maximus, Valentinian II, and Theodosius. Draw the outline of the Persian Empire as well. Erase and redraw as necessary as you look at the map.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Using a blue pencil, trace the outlines of the Black Sea, the Red Sea, the Persian Gulf and the Caspian Sea.
6. Study the regions of Britannia, Hispania, Gaul, Italy, North Africa, Pannonia, Thracia, Egypt, and Syria. When you are familiar with them, close the book. Using your regular pencil, label all nine. Check your map against the original. Correct and replace any misplaced labels.

## Chapter Ten

# Cracked in Two

*The student may use her text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

**Alaric—Pg. 72, ¶ 3; Pg. 74, ¶ 2 and 4—Alaric, leader of the Gothic foederati, fought with Theodosius and Stilicho against Eugenius, Arbogast and the Roman senators at the Battle of the Frigidus. He took control of the Gothic army and created a new kingdom (the Visigoths) with himself as their king.**

**Arcadius—Pg. 73, ¶ 3—Arcadius was eighteen when he became co-ruler of the Roman empire, taking the throne of Constantinople.**

**Battle of the Frigidus—Pg. 72, ¶ 3 to Pg. 73, ¶ 2—The Battle of the Frigidus was fought on September 5, 394 with Theodosius, his general and son-in-law Stilicho and Alaric, leading the foederati, triumphing over Eugenius, Arbogast and the Roman Senate. Stories of divine winds and demons that appeared during battle reflect the importance of the fight; it was the fight for how to understand the world.**

**Ethnogenesis—Pg. 74, ¶ 5—Ethnogenesis is when a confederacy, united together by necessity or geography, makes itself into a nation by giving itself a name, a history, and/or a royal lineage. The formation of the Visigoth nation by Alaric is an example of ethnogenesis.**

**Eugenius—Pg. 72, ¶ 2 to Pg. 73, ¶ 1—Eugenius, a Christian who was also supportive of the old Roman religion, was chosen by the senators and Arbogast to take Valentinian II's place as emperor of the western Roman empire. Eugenius was killed at the Battle of the Frigidus.**

**Eutropius—Pg. 75, ¶ 4—Eutropius, a eunuch, took the role of Arcadius's personal guard after Rufinus's death. Eutropius convinced Arcadius to call together the Senate and declare Stilicho an enemy of the state.**

**Honorius—Pg. 72, ¶ 3 and Pg. 73, ¶ 2 & 3—Honorius, son of Theodosius, was just eight years old when he was named by his father as Valentinian II’s successor. When Theodosius died in 395, his two sons from his first marriage divided the rule as co-Augusti and Honorius, under the watch of Stilicho, inherited the west.**

**Magister militum—Pg. 74, ¶ 2—Magister militum is the title given to a regular Roman commander. The Gothic Alaric had hoped to become magister militum after Theodosius’s death, but he was not offered the honor.**

**Placida—Pg. 73, ¶ 3—Placida, the daughter of Theodosius and Galla, was left in the care of Stilicho and his Roman wife Serena after Theodosius died.**

**Rufinus—Pg. 73, ¶ 4 and Pg. 75, ¶ 3—Rufinus, a Roman, was the head of Arcadius’s personal guard, the highest military official in the east and the final decision-maker in the empire. Rufinus was murdered by a Gothic soldier in the name of Stilicho.**

**Visigoth—Pg. 74, ¶ 3–5—Visigoth was the nation formed by Alaric, made of the Gothic army, which existed in the middle of Roman land. The Visigoths took their name from the land where many of the Goths had once lived—the western Gothic land—but they included west Goths and Goths from farther east, as well as members from other tribes farther north.**

## **Section II: Comprehension**

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*Write a two or three-sentence answer to each of the following questions.*

1. Why did Arbogast side with the Roman senate after Valentinian II’s suicide?

**A1.—Pg. 72, ¶ 2—Theodosius was prompted by his wife Galla to investigate Valentinian II’s suicide, and Arbogast, Valentinian II’s right hand man, realized that Theodosius’s first action would most likely be to remove him from power. Acting on the offensive, Arbogast went to the Roman Senate and promised that he would help the senators restore the Altar of Victory and protect the Roman religion from extinction. Siding with the Roman Senate meant that Arbogast would have a defense against Theodosius.**

2. What mystical things happened during the Battle of the Frigidus that predicted the defeat of Eugenius and Arbogast by Theodosius, Stilicho, and Alaric?

**A2.—Pg. 72, ¶ 4 to Pg. 73, ¶ 1—During the Battle of the Frigidus, a diving wind supposedly blew up and rammed the arrows of the western army back into their own bodies. Also, Sozoman claimed that a demon appeared at the church where Theodosius prayed just before the battle, taunting the Christian cause and then fading away as Theodosius’s army began to win the victory.**



3. What might have caused the “divine wind” that blew up during the Battle of the Frigidus?

**A3.—Pg. 72, ¶ 4 and note—The divine wind that blew up during the Battle of the Frigidus might actually have been a wind known as the “bora.” The bora is formed when cold air is sucked into a low-pressure area over the Adriatic. The bora can gust up to 100 mph and can cause a rapid temperature drop of 40 degrees Fahrenheit.**

4. Why did the Christian historian Orosius call the Battle of the Frigidus a battle of “pious necessity”?

**A4.—Pg. 73, ¶ 1 & 2—Orosius called the Battle of the Frigidus a battle of “pious necessity” because the east and west parts of the Roman empire had two different ways of understanding the world. The fight was about the Christian faith versus the old Roman religion, and one had to win out over the other before both sides of the empire destroyed each other.**

5. What were the signs that the great warrior Alaric was treated poorly by the Romans because of his barbarian blood?

**A5.—Pg. 74, ¶ 2—Alaric hoped to become magister militum after Theodosius’s death, in particular because the eastern victory at the Battle of the Frigidus was in large part due to his leadership. He was not offered the honor, and he believed this was because of his Gothic blood. Also, over ten thousand Goths, a disproportionate number of men, had fallen at the Battle of the Frigidus; being Goths, they were most likely used as human shields by the Romans, another sign of the Goths’ mistreatment.**

6. How did the historians of the late Roman empire, in particular Jordanes and Cassiodorus, define the Goths? Before Alaric, were the Goths a real nation?

**A6.—Pg. 74, ¶ 4—The historians Jordanes and Cassiodorus divided the Goths into two separate groups: the Ostrogoths, who lived to the east, and the Visigoths, farther west. The names represented not nations but geographic locations, the Ostrogoths lived closer to the Black Sea and the Visigoths lived farther away. The Goths were not a nation before Alaric, they were a shifting collection of Germanic tribes that were sometimes allies and sometimes enemies.**

7. How did Arcadius and Rufinus handle the Visigoth threat?

**A7.—Pg. 75, ¶ 1—Arcadius and Rufinus did not have an army that could resist Alaric, so they asked Stilicho for help. Stilicho sent soldiers to the east to head off Alaric, and either because of the threat of Stilicho’s army or because of some private negotiations made with the military leader of the west, Alaric left the eastern Roman empire alone.**

8. What were the circumstances of Rufinus’s death?

**A8.—Pg. 75, ¶ 2—The Roman soldiers that were sent to help Arcadius and Rufinus out against Alaric were ordered by Stilicho to join the eastern army as a favor to the emperor of the east. When the troops arrived at Constantinople and were greeted by Arcadius and**



**Rufinius, they slowly encircled Rufinius and brutally stabbed him to death and tore his body apart.**

9. Why was Rufinius murdered, and not Arcadius?

*Note to the parent—To answer this question, it is important that the student remember Rufinius was a Roman, and so he could eventually become emperor. Stilicho, a barbarian, could never have that opportunity, so he had to get rid of this threat.*

**A9.—Pg. 75, ¶ 3 & 4—Rufinius, a Roman, could have become a powerful emperor. Arcadius was a weakling, and was given direction by his personal guard. Stilicho, who directed Honorius, needed to get rid of the threat Rufinius posed to his own ambitions.**

10. Why did Eutropius have Stilicho declared an enemy to the empire?

**A10.—Pg. 76, ¶ 1 & 2—Eutropius was pretty sure Stilicho was behind Rufinus’s murder. If that was true, it meant that Stilicho had designs on ruling, in one way or another, the whole of the Roman empire. As the puppet-master for emperor Arcadius, Eutropius wanted to hold onto his own power in the east, so he used the law to attack Stilicho, declaring him via the Senate an enemy to the empire.**

## **Section III: Critical Thinking**

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*The student may not use her text to answer this question.*

The trouble Theodosius faced trying to unite the Roman empire under Christianity could make it seem like bringing people together under one idea would be impossible. However, in the midst of Rome’s turmoil, Alaric managed to create a new nation out of a motley group of people because of the very fact that they all did believe in the same thing. Write a paragraph explaining how Alaric was able to create a Visigoth nation. In your answer, make sure to explain how he was able to do this even though the Visigoths did not have a homeland.

*As we know from past chapters, the Goths often allied themselves with the Romans, often times even receiving the same rights as Roman citizens (you can find a detailed explanation of the rights of the foederati on page 37, ¶ 5). However, the Goths were never seen as Roman. Alaric, seeing that his people deserved to be considered more than barbarians, decided to give up the struggle for Roman acknowledgement and make his own nation. He took control of his army, became supreme commander and leader, and in doing so created the Visigoth nation.*

*The Goths were made of a collection of tribes that moved and shifted, sometimes fighting together and sometimes fighting against one another. Historians divided the Goths into two main groups, the Ostrogoths, who lived to the east, and the Visigoths, farther west. Alaric brought together Goths from both sides, and from various tribes. Drawn together into a cohesive military unit, they fought for their pride together. Alaric was able to take this unit and turn it into a nation, bound together not by a single tribal heritage, but by a single purpose. When the Visigoth nation was formed, it did not have a homeland. So strong was the tie that bound these people together*

*that they didn't even need a place to call their own. They were united by a single idea, something Constantine and Theodosius wanted so badly for Rome, but the Visigoths actually managed.*

**EXAMPLE ANSWER:**

*The Goths, while often allied with the Romans and given rights of citizenship at times, would always been seen by the Romans as barbarians. Alaric knew this, decided to give up the struggle for Roman acknowledgement and make his own nation. He took control of his army, became supreme commander and leader, and in doing so created the Visigoth nation. The people of his nation were Ostrogoths, Visigoths and people from other wandering tribes. Drawn together into a cohesive military unit, they fought for their pride together. Alaric was able to take this unit and turn it into a nation, bound together not by a single tribal heritage, but by a single purpose. When the Visigoth nation was formed, it did not have a homeland. So strong was the tie that bound these people together that they didn't even need a place to call their own. They were united by a single idea, something Constantine and Theodosius wanted so badly for Rome, but the Visigoths actually managed.*

# **Student Pages**

FOR

**THE HISTORY OF THE MEDIEVAL WORLD**



# How To Use This Study Guide

This Study Guide for *The History of the Medieval World: From the Conversion of Constantine to the First Crusade* is designed to be used by tutors, parents, or teachers working with both individual students and groups.

For each chapter of *The History of the Medieval World*, four sets of exercises are given.

## I. Who, What, Where

This section is designed to check your grasp of basic information presented in the chapter: prominent characters, important places, and foundational ideas. You should explain the significance of each person, place or idea in **one or two complete sentences**.

## II. Comprehension

This section requires you to express, in your own words, the central concepts in each chapter. You may use **two to three complete sentences** to answer each question.

## III. Critical Thinking

This section requires you to produce a brief written reflection on the ideas presented in the chapter.

## IV. Map Work [maps found on pages 781 & following]

This section uses a traditional method to improve your geography. In his *Complete Course in Geography* (1875), the geographer William Swinton observed:

“That form is easiest remembered which the hand is taught to trace. The exercise of the mind, needed to teach the hand to trace a form, impresses that form upon the mind. As the study of maps is a study of form, the manner of studying them should be by map-drawing.”

Section IV asks you to go through a carefully structured set of steps with maps (provided on perforated pages in the back of this book): tracing repeatedly, then copying while looking at the original, and finally, where appropriate, reproducing from memory. You will be asked to use a black pencil (one that does not erase easily) as well as a regular pencil with an eraser, as well as colored pencils of various kinds. Large amounts of tracing paper are needed!



## Chapter One

# One Empire, Under God

*You may use your text when answering the questions in sections I and II.*

### **Section I: Who, What, Where**

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Arius

Byzantium

Constantia

Constantine

Diocletian

Edict of Milan

Incarnation

Licinius

Maxentius

Maximinus Daia

Nicene Creed



## Section II: Comprehension

---

Write a two or three-sentence answer to each of the following questions.

1. Why did Constantine send Maxentius's head to North Africa?
2. What made the battle between Maximinus Daia and Licinius in 313 a holy war?
3. How did Licinius guarantee Constantine's safety on the throne after defeating Maximinus Daia?
4. How do we know Constantine was not a devout Christian?
5. What excuse did Constantine use to get rid of his co-emperor Licinius?
6. What is the paradox of Christ's existence? How does Ignatius of Antioch describe this paradox?
7. Describe the difference in Christian beliefs between the Ebionites, the Docetists, the Gnostics and the Arians as described in the chapter.
8. How did Constantine come to be anti-Arian?
9. In his support of the religion, what did Constantine offer Christians who lived in the Roman empire?
10. What happened to Arius after his condemnation at the Council of Nicaea? Why might Constantia have supported Arius?

## Section III: Critical Thinking

---

You may use your text to answer this question.

The first thing we learned in Chapter One of *The History of the Medieval World* is that when Constantine's men marched into Rome after defeating seated ruler Maxentius, they did so with the sign of Christ marked on each shield. Christianity was not only credited with helping Constantine defeat Maxentius, but also for bringing Rome together into one united empire. Write a paragraph explaining what gave Christianity the special quality that allowed Constantine to use it to keep his Roman empire together. In your answer, make sure to explain why Constantine made the Nicene Creed law.

## Section IV: Map Exercise

---

1. Using a black pencil, trace the rectangular outline of the frame for Map 1.1: The Empires of the Romans and Persians.
2. Using a blue pencil, trace the coastline of the Mediterranean Sea. Then trace the coastline of the Black Sea. Then, using your black pencil, trace the external limits of the two empires, Roman and Persian. Trace the dotted line that separates the two empires. Repeat these until the contours are familiar.
3. Using a new sheet of paper, trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Mediterranean Sea, the limits of the two empires, and the coastline of the Black Sea, while looking at Map 1.1. Use the distance between the map and the rectangular frame as a guide.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Look back at your map and study carefully the cities of Carthage, Rome, Athens, Alexandria, Ephesus, Nicea, Byzantium, and Antioch. When you are familiar with them, close the book. Use your regular pencil to locate and label these cities on your map. Check your map against the original. If you are more than  $\frac{1}{4}$  of an inch off, erase and remark the cities while looking at the original.



## Chapter Two

# Seeking the Mandate of Heaven

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

280

Battle of the Fei River

Fu Jian

Jin Huaidi

Sima Rui/Jin Yuandi

Sima Yan/Jin Wudi

Sixteen Kingdoms

Sun En

Three Kingdoms (territory)

*Three Kingdoms* (story)

Tuoba Gui

Wei Yuandi

## Section II: Comprehension

---

Write a two or three-sentence answer to each of the following questions.

1. What was Sima Yan's motivation to claim the Cao Wei crown for himself?
2. How was the Cao Wei crown passed from Wei Yuandi to Sima Yan?
3. When Jin Wudi's armies arrived outside of Dong Wu territory and found the Jianye river blocked by barriers of iron chain, how did the Jin army break through? What happened after Jin Wudi's army broke through?
4. What was the Rebellion of the Eight Princes? What caused the rebellion?
5. How did the Hanzhao take down Luoyang and begin the destruction of the Jin empire?
6. What happened to Jin Huaidi after he was taken prisoner by Liu Cong? What happened to the remaining Jin court?
7. What actions did Fu Jian take to make his barbarian kingdom more Chinese?
8. Though joining a monastic community meant renouncing the world and giving up all ownership of private property, what benefits did joining the monastery offer?

## Section III: Critical Thinking

---

You may not use your text to answer this question.

When Jin Wudi set about trying to reunify China, he knew he needed greater justification than force to bring together his empire. As written in our chapter, "Emperors ruled by the will of Heaven, but if they grew tyrannical and corrupt, the will of Heaven would raise up another dynasty to supplant them." Years after Jin Wudi's shortly reunified China fell apart, the Jin name managed to live on. Explain why neither the Hanzhao, nor any of the other Sixteen Kingdoms, did not try to bring a final end to the Jin. Then explain how the Jin were able to justify to themselves that the Mandate of Heaven was still alive and well in the *real* China.

## Section IV: Map Exercise

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1. Using a black pencil, trace the rectangular outline of the frame for Map 2.1: The Three Kingdoms.
2. Using a blue pencil, trace the outline of the Yellow Sea. Using your blue pencil, trace the line of the Yellow River. Then trace the line of the Yangtze River up to the perimeter. Using your black

## CHAPTER TWO: SEEKING THE MANDATE OF HEAVEN

pencil, trace the lines delineating the Three Kingdoms, Cao Wei, Shu Han, and Dong Wu. Repeat until the contours are familiar.

3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Yellow Sea and the lines of the Three Kingdoms, while looking at Map 2.1. Use the distance between the map and the rectangular frame as a guide. Label the Yellow and Yangtze Rivers.

4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.

5. Look back at your map and study carefully the cities of Jianye and Luoyang. When you are familiar with them, close the book. Use your regular pencil to locate and label these cities on your map. Check your map against the original. If you are more than  $\frac{1}{4}$  of an inch off, erase and remark the cities while looking at the original.





## Chapter Three

# An Empire of the Mind

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Asoka the Great

Brahmans

Chandragupta/*maharajadhiraja*

Chandragupta II/Vikramaditya

Ghatokacha

Kalabhra

Pataliputra

Pillar Edicts

Prabhavati

Samudragupta

Satavahana

### Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. What lands did Samudragupta conquer during his forty-five year reign?
2. Samudragupta may have called himself “conqueror of the four quarters of the earth,” but he did not actually rule over all of India. How did Samudragupta justify this title?

3. Why did Samudragupta inscribe his victories on an ancient stone pillar?
4. Where did Sanskrit come from? How are the prakrits related to Sanskrit? Who used Sanskrit during Samudragupta's time, and what important works were written in Sanskrit?
5. What is the general definition of a culture's golden age, and classical period? What must a historian do in order to identify a culture's golden age or classical period?
6. Describe both the Hindu and Buddhist elements of the Guptas.
7. What do coins from the period after Samudragupta died tell us about the transfer of power that followed his rule?
8. Describe the plot of the play *Devi-Chandra-gupta*.

### Section III: Critical Thinking

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You may use your text to answer this question.

When Chandragupta began to grow his empire, he realized he could not actually conquer all of the far-flung Indian lands. Instead, he collected tribute from many smaller states and let the kings and tribal chiefs of these lands continue to rule per their own will. Chandragupta's son, Chandragupta II, followed in his father's footsteps and created an empire that was tied together through peace, an "empire of the mind." Using the Chinese monk Faxian's description of Indian lands, explain what life was like in Chandragupta II's empire. Then, describe how Chandragupta II's policies created an empire of the mind, and how that led to his remembrance as the wise king Vikramaditya.

### Section IV: Map Exercise

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1. Using a black pencil, trace the rectangular outline of the frame for Map 3.1: The Age of the Gupta.
2. Using a blue pencil, trace the coastline of the Arabian Sea and Bay of Bengal.

Use contrasting colors to designate the territories of Chandragupta, Samudragupta, Samudragupta's tributaries, and the tributaries of Chandragupta II. Use peaks to represent the mountains. Repeat until the contours are familiar.

3. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of the Arabian Sea and Bay of Bengal and the separate territories of Chandragupta, Samudragupta, Samudragupta's tributaries, and Chandragupta II, while looking at Map 3.1. Use the distance between the map and the rectangular frame as a guide. Label the Arabian Sea and Bay of Bengal.
4. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.

## Chapter Four

# The Persian Threat

*You may use your text when answering the questions in sections I and II.*

### **Section I: Who, What, Where**

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Ammianus Marcellinus

Constans

Constantine II

Constantius

Ezana

Hurmuz

Julian

Khosrov the Short

Magnentius

Shapur II/Shapur the Great

Tiridates

Zoroastrianism

## Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. Why didn't the Persians attack Constantine during his rise to power?
2. For what reason were the Arabs attacking Persia in the south? Why didn't Persia fight back?
3. When Shapur II was a boy, he could do nothing to help the Persians fight against the Arabs. How did he handle the problem when he attained his majority?
4. What change did Shapur II make early in his career that showed he was intelligent, shrewd and a good administrator? Hint: think of the Tigris river.
5. Why did Constantine ask Shapur II to show mercy on the Christians living in Persia? How was this act contradicted by the conversion of the African king of Axum, Ezana, to Christianity?
6. What does "Dhu al-Aktaf" mean? Why was Shapur II called "Dhu al-Aktaf"?
7. After the failed invasion of Armenia in 336, why did Shapur II crack down on Persian Christians?
8. Why was Constantine buried in a mausoleum at the Church of the Holy Apostles?
9. How did Julian become co-emperor of the Roman empire?
10. Why was Constantius's displacement of Liberius, bishop of Rome, with a pro-Arian bishop, so offensive?
11. How did the Persians re-take control of Armenia? Describe how the Persians outsmarted the Romans who invaded Armenia at the Euphrates.
12. Describe the Roman defeat at the siege of Amida.

## Section III: Critical Thinking

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*You may not use your text to answer this question.*

Before he died, Constantine was preparing a crusade against Persia. This is not to be confused with the "Crusades" of the 11th, 12th and 13th centuries. Using a dictionary, look up the definition of crusade, and explain the difference between "crusade" and "Crusade." Then, explain how Constantine's planned attack on Persia was a "crusade."

## Section IV: Map Exercise:

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1. Using a black pencil, trace the rectangular outline of the frame for Map 4.1: The Romans and Persians.
2. Using a blue pencil, trace the coastal outline of the Mediterranean. Then trace the outline of the Black Sea, the Caspian Sea, the Red Sea, and the Persian Gulf.
3. Using your black pencil, trace the outlines of the Prefecture of Gaul, the Prefecture of Italy, and the Prefecture of the East. Using a contrasting color, trace the outline of the Persian Empire, including Axum. Use your black pencil to trace the outline of Armenia over the contrasted color you used to show the Persian Empire. Repeat until the contours are familiar.
4. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser as you look at Map 4.1, first draw the coastlines of the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Then draw the outlines of the Persian Empire (again including Axum). Finally draw the outlines of the Prefecture of Gaul, the Prefecture of Italy, and the Prefecture of the East. Remember to use the distance between the map and the rectangular frame as a guide.
5. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
6. Looking at Map 4.1, study carefully the bodies of water (the Black Sea, the Caspian Sea, the Red Sea, and the Persian Gulf) and the locations of the Franks, North Africa, Italy, Rome, Asia Minor, Byzantium, Arabia, and Armenia. When you are familiar with them, close the book. Using your pencil, try to label each. Check your map against the original. If your labels are misplaced, erase and re-mark while looking at the original.



## Chapter Five

# The Apostate

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Foederati

Goths

Jovian

Libanius

### Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. Why did Julian declare that no Christian could teach literature?
2. What was the effect on the Christian community of Julian's ban on Christians teaching literature?
3. How did Julian update the old Roman religion in order to compete with the unifying power of the Christian church?
4. How did Julian deal with the northern threat posed by the Germanic tribes of the Franks?
5. Who was part of Julian's 363 campaign against Persia? Were all the groups who accompanied Julian helpful? Why or why not?
6. How did Julian plan on attacking the Persian capital of Ctesiphon?



7. What did Shapur do when he saw Roman troops approaching Ctesiphon? How did Shapur get the Romans to retreat?
8. Describe the two versions of Julian's death, one Roman and one Christian, given to us in the chapter.
9. What were the terms of the treaty Jovian made with Shapur? How did the Roman public react to the treaty?
10. After making peace with the Persians, how did Jovian deal with religious tensions in Rome? Were his new policies successful?

### **Section III: Critical Thinking**

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*You may use your text to answer this question.*

What is an "apostate"? In this chapter, we learn that Julian earned the nickname "Julian the Apostate," for his renunciation of Christianity, and his renewed dedication to the old Roman religion. Write a paragraph that explains the meaning of "apostate," and then explain how Julian both was and was not an "apostate."

## Chapter Six

# Earthquake and Invasion

*You may use your text when answering the questions in sections I and II.*

### **Section I: Who, What, Where**

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

July 21, 365

Alemanni

*Barbarica Conspiratio*

Britannia

Comes Litoris

Dux Britanniarum

Flavius Theodosius

Gratian

The Huns

Procopius

Quadi

Theodosius the Elder

Valens

Valentinian

Valentinian II

## Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. What military problems did the Roman empire face at the beginning of the co-rule of Valentinian and Valens?
2. What was Valentinian's religious policy? Why did Valentinian reverse his law against sacrificing to the Roman gods?
3. What was Valens's religious policy?
4. How did the Goths and the Romans coexist before Valens declared war on the Goths?
5. Who were the tribes north of Hadrian's Wall and on the small island west of Britannia? How long had they been in Britannia, what were their names, and where did they live, respectively?
6. Describe the state of Britannia after Theodosius the Elder squashed the participants of the Barbarian Conspiracy.
7. Meaning to censure the Roman commander that killed the Quadi king, what did Valentinian actually do when he got to the spot where Romans were attacked by the Quadis?
8. Why did the Goths ask Valens for permission to settle in Roman land? Why did he grant them permission?
9. Why, even though Valens granted the Goths asylum in Roman territory, did another war between the Romans and the barbarians manage to break out?
10. What were the circumstances of Valens' death?
11. Why did the Goths withdraw from Hadrianople? From Constantinople? Though they withdrew, why were these Gothic battles so important to the fabric of Roman culture?

## Section III: Critical Thinking

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*You may use your text to answer this question.*

Since the ancient world, different cultures have had different ways of remembering the same events. Often a lost war is glossed over by the wounded nation, or a small battle is made into an epic fight by a king looking to boost his reputation. In the past few chapters, we have seen several events interpreted differently by Roman and Christian historians. One of the most important events to affect the Roman empire was an unbiased act of nature, an earthquake followed by a tsunami. However, the event was interpreted differently by the Romans and Christians. Write a paragraph giving a brief overview of the damage done by earthquake and tsunami, and then explain how

the event was rationalized differently by the Romans and the Christians. Despite the different explanations from two factions, what was the common link between their explanations?

## Section IV: Map Exercise

---

1. Using a black pencil, trace the rectangular outline of the frame for Map 6.2: The Barbarian Approach.
2. Using a blue pencil, trace the coastal outlines: the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Repeat until the contours are familiar. Then, using your black pencil, trace the (bold) outline of the Roman Empire. Include the line separating east and west. Using a contrasting color, trace the outline of the Persian Empire. Repeat again until the contours are familiar.
3. Using a new sheet of paper, trace the black rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, first draw the coastlines of the Mediterranean, the Black Sea, the Caspian Sea, the Persian Gulf, and the Red Sea. Now draw the outline of the Roman and Persian Empires, including the line separating east and west. Remember to use the distance between the map and the rectangular frame as a guide.
4. When you are pleased with your map, place it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Using your regular pencil while looking at Map 6.2, label all the territories: Hispania, Gaul, Italy, Sicily, Crete, Dacia, Macedonia, Thracia, Asia, Syria, Egypt, North Africa, Armenia.
6. Now outside the perimeter of the Roman Empire, find different colors to denote the Saxons, Franks, Vandals, Bergundians, Alemanni, Quadi, Goths, and Huns. Use the color for the Huns to draw the big arrow associated with their movement.
7. Now study the cities: Rome, Milan, Corinth, Nicaea, Constantinople, Hadrianople, Thyatira, Antioch, and Alexandria. When you are familiar with them, close the book. Using your regular pencil while looking at Map 6.2, label all the cities. Check your map against the original. Erase and re-mark any misplaced labels.



## Chapter Seven

# Refounding the Kingdom

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Chimnyu

Geunchogo

Gogugwon

Goguryeo

Guanggaeto

Guanggaeto Stele

Malananda

Micheon

Naemul

Sanskrita

Sosurim

Sun-do

T'aehak

## Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. Who populated the north and south part of the Korean peninsula at the time when the Chinese dynasty of the Han was still in power?
2. What were the Chinese holdings in Korea when the Han fell?
3. What military disasters occurred while Gogugwon hid in his royal palace for thirty years?
4. Why did both the Goguryeo and the Baekje kings accept Buddhism into their kingdoms?
5. How did the king of Baekje come to pay homage to King Guanggaeto of Goguryeo?
6. How did Guanggaeto earn himself the nickname “The Great Expander”?

## Section III: Critical Thinking

---

*You may use your text to answer this question.*

When King Sosurim came to Goguryeo’s throne, his kingdom was a mess. The Buddhist and Confucian teachings of the monk Sun-do helped Sosurim shape the kingdom that would later become very powerful under the leadership of Sosurim’s nephew, Guanggaeto. Write a paragraph explaining the Buddhist and Confucian teachings that fortified the weak Goguryeo, and how these ideas could exist together. Explain how these teachings promised future success for the kingdom while leaning on the past for support.



## Chapter Eight

# The Catholic Church

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Ardashir II

Emperor Theodosius I

Jerome

### Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. What did Gratian, a devout Christian, do to show the Senate that he would not allow the Roman gods to undermine the empire's Christian faith?
2. By rejecting the Roman gods and traditions, what else was Gratian rejecting?
3. How did Theodosius deal with the destructive power of Christian division that had spread to even the lowest levels of Roman society?
4. What does "catholic" mean? What was the main tenet of the catholic Christian Church?
5. After Theodosius's law declaring that Nicene Christianity was the one true faith of the Roman empire, what legally defined heresy? According to the law, how would heretics be punished?
6. What actions did Theodosius take to enforce religious uniformity?
7. Why did Gratian hand over part of his western empire to Theodosius?

8. How did Theodosius beef up his army to fight against the Goths?
9. What were the terms of the treaty Theodosius made with the Goths in 382?
10. Why was Theodosius's 381 declaration that the bishop of Constantinople would be equal to the bishop of Rome met with an uproar? How did the bishop of Rome react to this new law?

### **Section III: Critical Thinking**

---

*You may not use your text to answer this question.*

While Constantine realized that Christianity could be the rope that tied his empire together, he did not do away with Roman custom. Rather, he added Christianity into the mix while continuing to honor Roman traditions. Both Gratian and Emperor Theodosius I followed in Constantine's footsteps, attempting to unify their kingdoms with Christianity. Explain how these two leaders attempted to make Christianity the highest belief in the Roman empire. Then explain how Theodosius I's laws backfired, and actually caused division instead of unity within his kingdom.

## Chapter Nine

# Excommunicated

*You may use your text when answering the questions in sections I and II.*

### **Section I: Who, What, Where**

---

*Write a one or two-sentence answer explaining the significance of each item listed below.*

Ambrose

Arbogast

Galla

Justina

Macsen Wledgi

Magnus Maximus

Quintus Aurelius Symmachus

Shapur III

Stilicho

Theodosian Decrees

Vandal

## Section II: Comprehension

---

Write a two or three-sentence answer to each of the following questions.

1. What hint of historical truth about Magnus Maximus's reign can we find in the epic *Breuddwyd Macsen*? Why would he appear in Welsh legend?
2. Geoffrey of Monmouth's *History of the Kings of Britain* includes a story inspired by Magnus Maximus's attack on Gaul, about King Arthur sailing into Gaul, laying waste to the countryside and setting up a royal court at the old Roman fortress town Lutetia Parisiorum, on the Seine. What is the real story of Magnus Maximus's attack on Gaul?
3. When Magnus Maximus took control of Gaul, how was the whole of the Roman empire divided?
4. What were the circumstances of the alliance made between Magnus Maximus and Theodosius?
5. What were the terms of the Armenian treaty made between Shapur III and Stilicho in 384?
6. What happened when Justina sent officials to the Basilica in Milan on the Friday before Palm Sunday to change the hanging in the church?
7. What did Ambrose preach while he was staging his sit-in at the Basilica? Why was this offensive to Justina, and the Arians?
8. Even though Magnus Maximus had originally fought wars for territory in the name of the Roman god Jupiter, why did he decide to attack Valentinian II as a defender of the Nicene faith?
9. Why did Theodosius surround himself with men like Arbogast?
10. What was the theoretical imperial answer to Quintus Aurelius Symmachus's question, "Why did all Romans have to practice the same faith?"
11. Why was Theodosius excommunicated from the Christian church by Ambrose in 390?
12. After accepting several months of penance and being readmitted into the church, what did Theodosius do to assert his imperial power?

## Section III: Critical Thinking

---

You may use your text to answer this question.

In order to use the Christian faith to unify the Roman empire, the church leaders had to be given significant power. Yet, how much was too much? If the church could make rules that trumped the law, who was really in control—the emperor, or the church? First, explain how Theodosius and Ambrose were able to work together to squelch Quintus Aurelius Symmachus and the senators of the imperial court's requests to reinstate the old Roman religion. Then explain how Theodosius's

excommunication from the church showed that a bishop like Ambrose might have more power than the emperor of Rome.

## Section IV: Map Exercise

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1. Using a black pencil, trace the rectangular outline of the frame for Map 9.1: The Empire in Thirds.
2. Using a blue pencil, trace the outline of the Mediterranean while looking at Map 9.1. Using a black pencil, label the territories of Britannia, Hispania, Gaul, Italy, North Africa, Pannonia, Thracia, Egypt, and Syria. Then, using a contrasting color, trace the outline of the Persian Empire (including Armenia). Finally, using your black pencil, trace the territories of Magnus Maximus, Valentinian II, and Theodosius. Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser as you look at Map 9.1, draw the outline of the Mediterranean and the outlines of the territories of Magnus Maximus, Valentinian II, and Theodosius. Draw the outline of the Persian Empire as well. Erase and redraw as necessary as you look at the map.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than  $\frac{1}{4}$  inch off of the original.
5. Using a blue pencil, trace the outlines of the Black Sea, the Red Sea, the Persian Gulf and the Caspian Sea.
6. Study the regions of Britannia, Hispania, Gaul, Italy, North Africa, Pannonia, Thracia, Egypt, and Syria. When you are familiar with them, close the book. Using your regular pencil, label all nine. Check your map against the original. Correct and replace any misplaced labels.



## Chapter Ten

# Cracked in Two

*You may use your text when answering the questions in sections I and II.*

### Section I: Who, What, Where

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*Write a one or two-sentence answer explaining the significance of each item listed below.*

Alaric

Arcadius

Battle of the Frigidus

Ethnogenesis

Eugenius

Honorius

Magister militum

Placida

Rufinus

Visigoth

### Section II: Comprehension

---

*Write a two or three-sentence answer to each of the following questions.*

1. Why did Arbogast side with the Roman senate after Valentinian II's suicide?



2. What mystical things happened during the Battle of the Frigidus that predicted the defeat of Eugenius and Arbogast by Theodosius, Stilicho, and Alaric?
3. What might have caused the “divine wind” that blew up during the Battle of the Frigidus?
4. Why did the Christian historian Orosius call the Battle of the Frigidus a battle of “pious necessity”?
5. What were the signs that the great warrior Alaric was treated poorly by the Romans because of his barbarian blood?
6. How did the historians of the late Roman empire, in particular Jordanes and Cassiodorus, define the Goths? Before Alaric, were the Goths a real nation?
7. How did Arcadius and Rufinus handle the Visigoth threat?
8. What were the circumstances of Rufinus’s death?
9. Why was Rufinus murdered, and not Arcadius?
10. Why did Eutropius have Stilicho declared an enemy to the empire?

### **Section III: Critical Thinking**

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*You may not use your text to answer this question.*

The trouble Theodosius faced trying to unite the Roman empire under Christianity could make it seem like bringing people together under one idea would be impossible. However, in the midst of Rome’s turmoil, Alaric managed to create a new nation out of a motley group of people because of the very fact that they all did believe in the same thing. Write a paragraph explaining how Alaric was able to create a Visigoth nation. In your answer, make sure to explain how he was able to do this even though the Visigoths did not have a homeland.

**Maps to Accompany  
The Study and Teaching Guide  
for  
the History of the Medieval World**

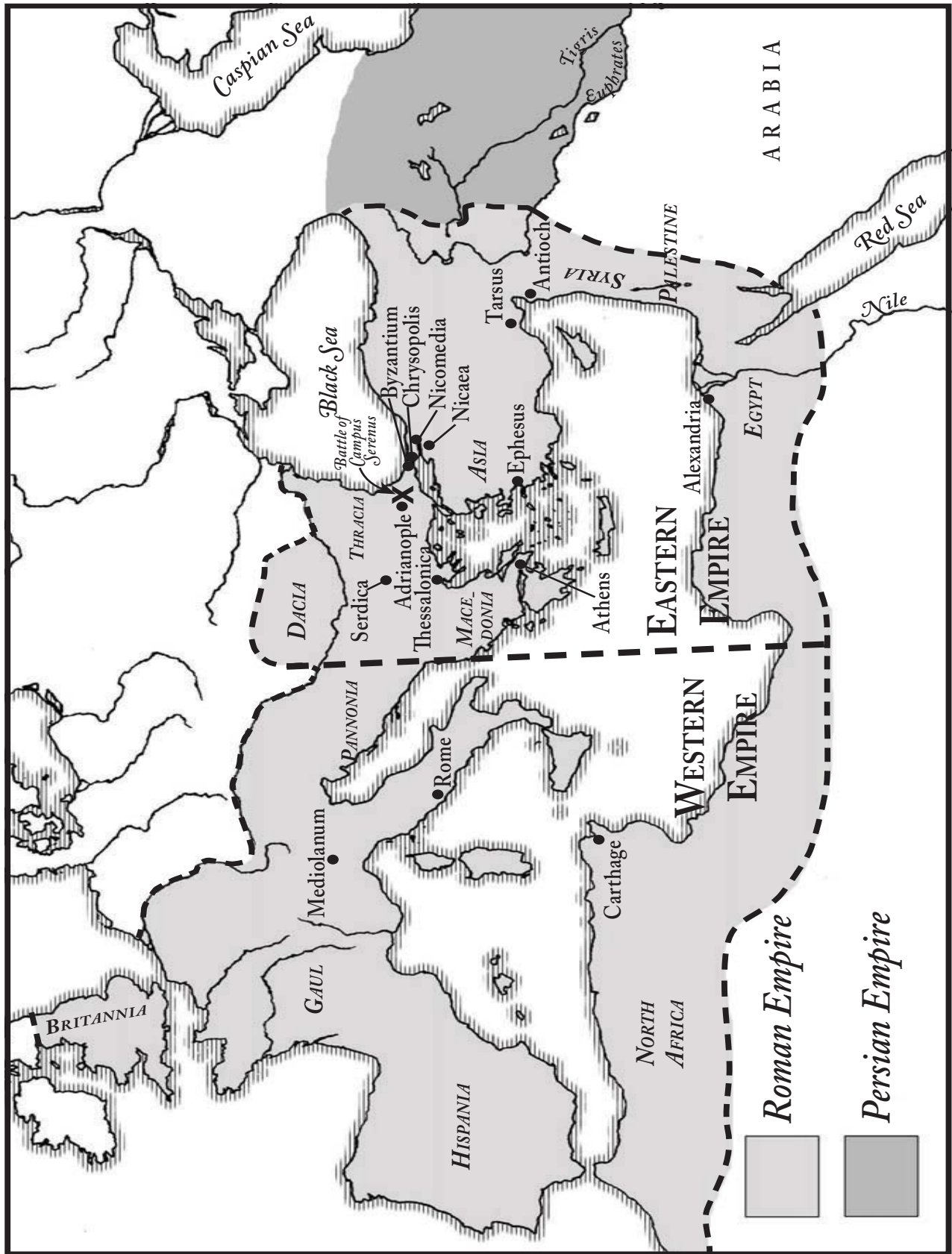
*ALL MAPS DESIGNED BY SUSAN WISE BAUER AND SARAH PARK*

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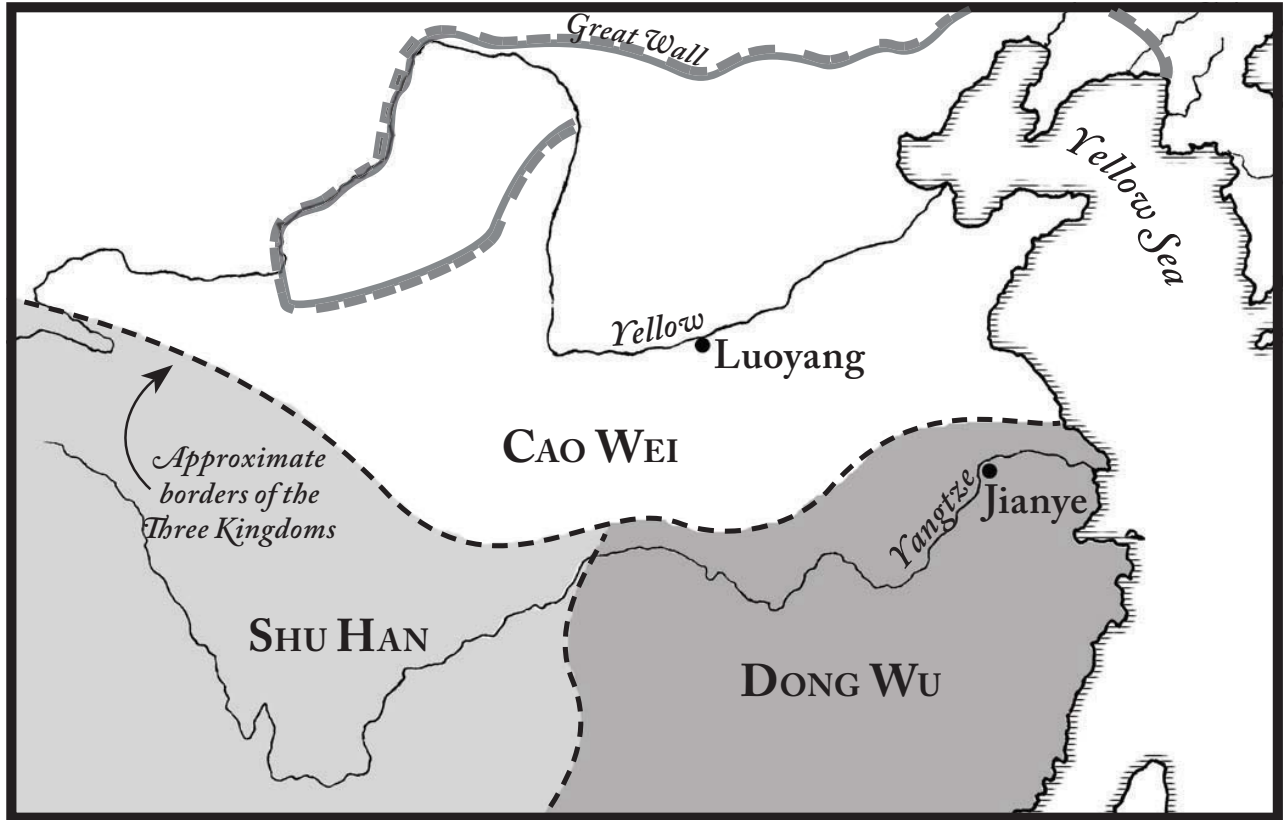




**Map 1.1: The Empires of the Romans and Persians**

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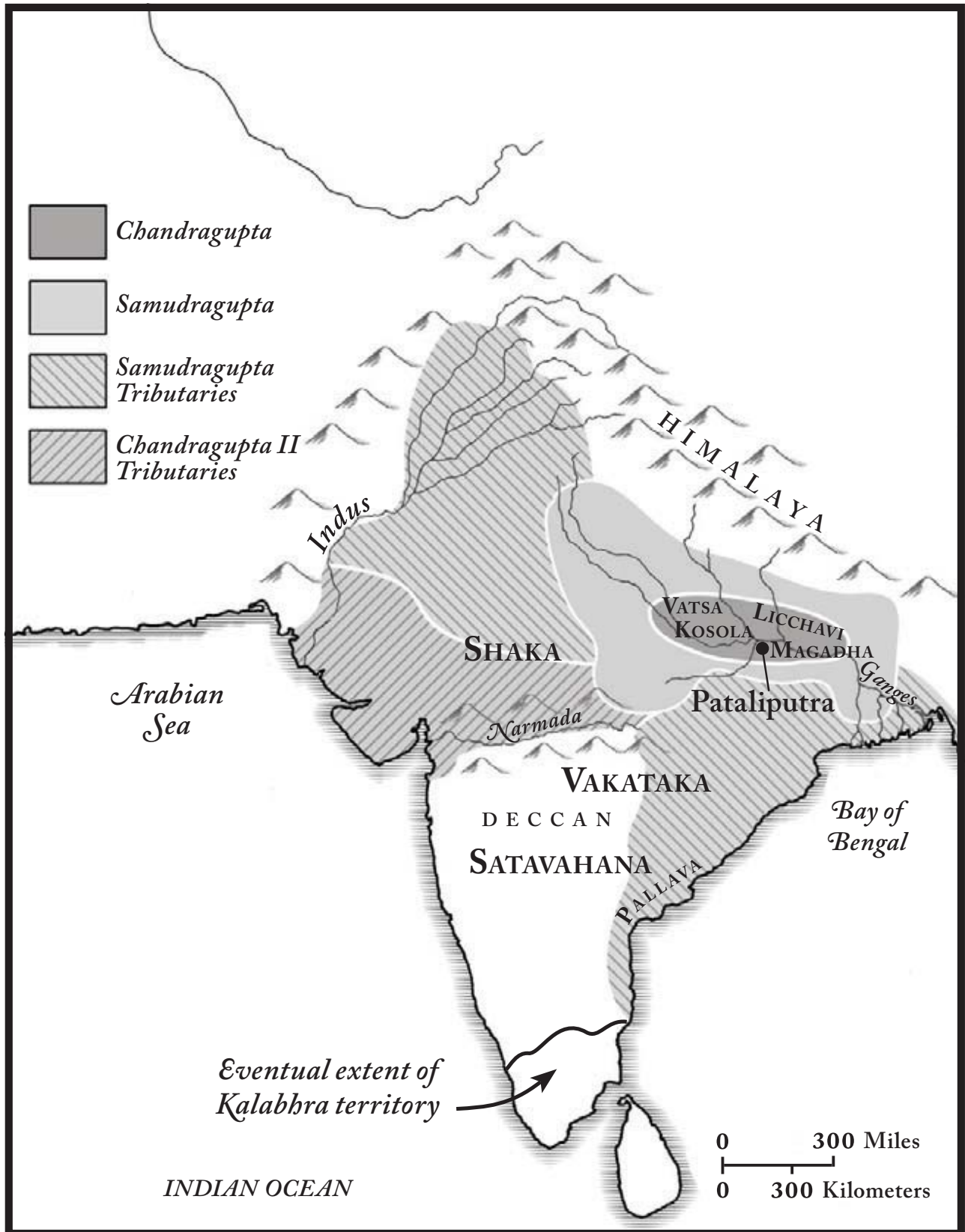




**Map 2.1: The Three Kingdoms**

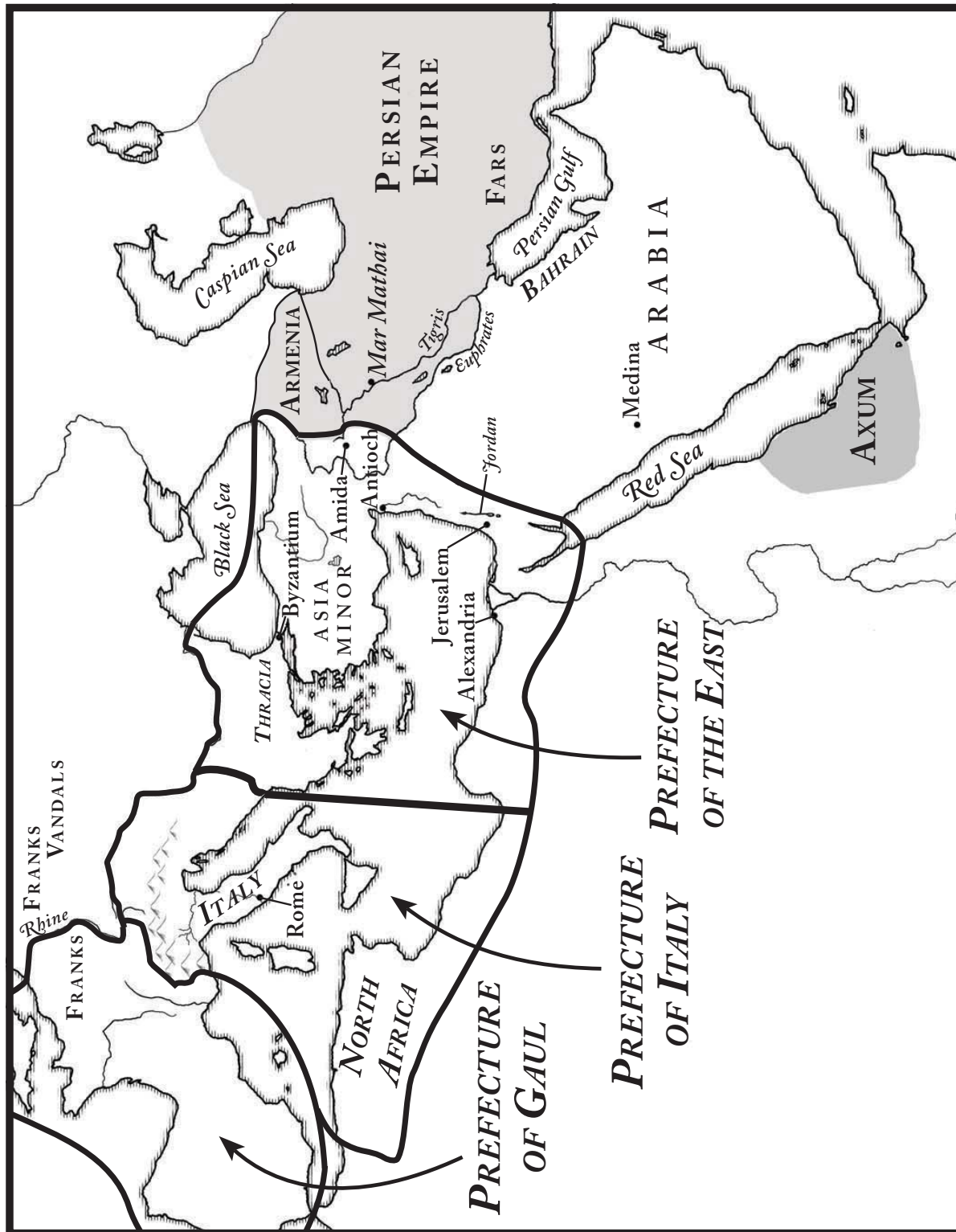






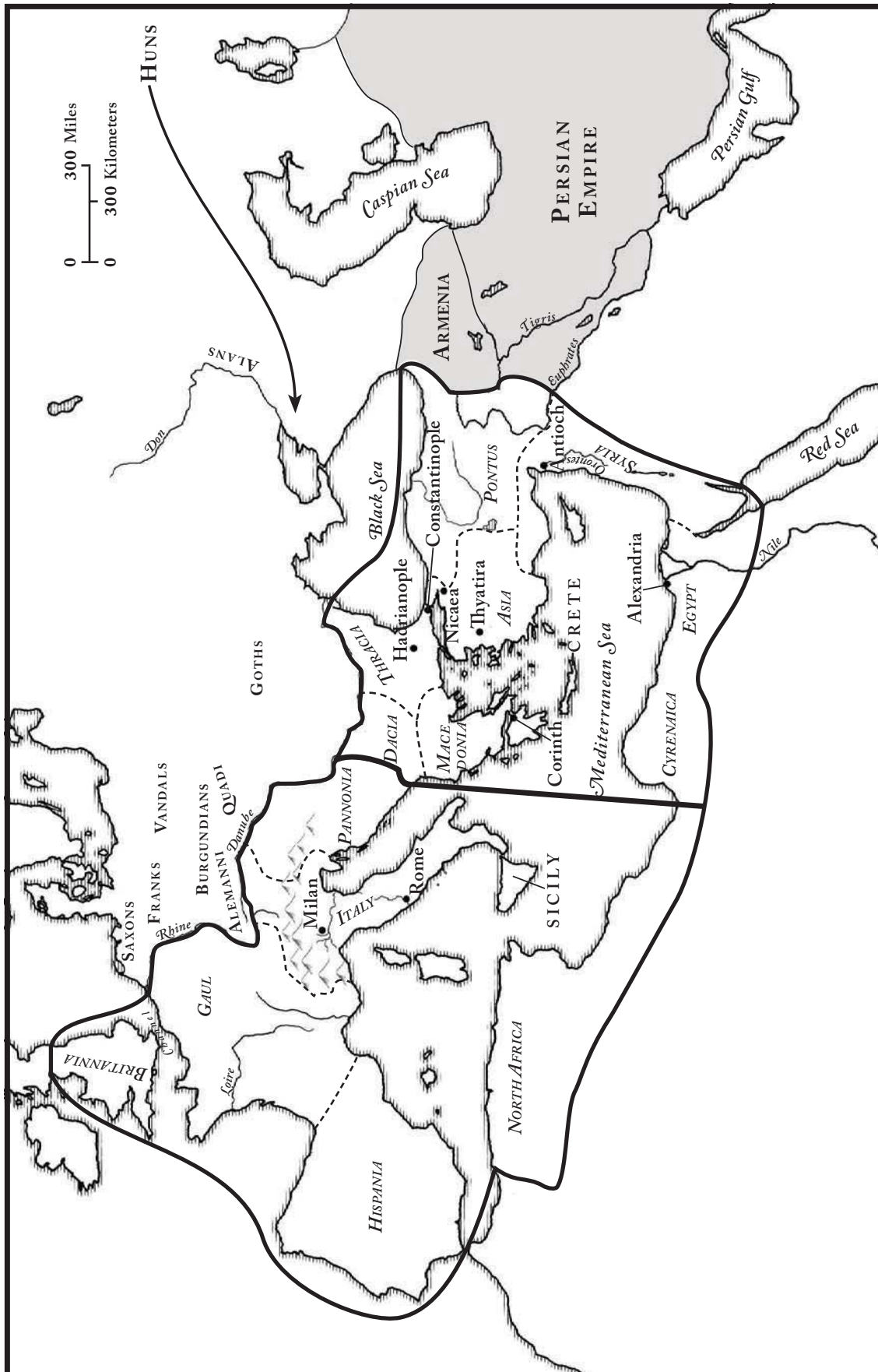
**Map 3.1: The Age of the Gupta**





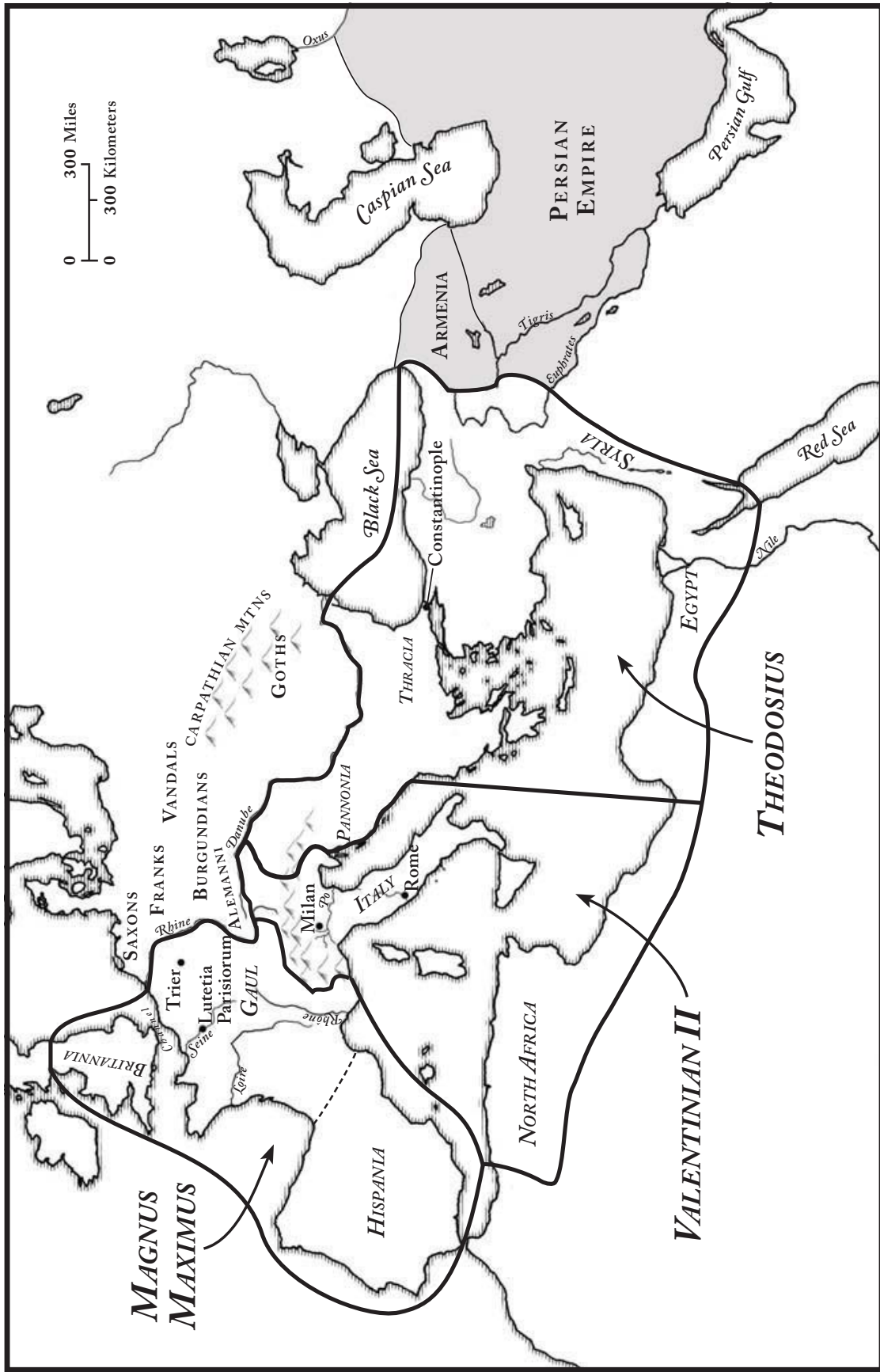
Map 4.1: The Romans and Persians





Map 6.2: The Barbarian Approach





**Map 9.1: The Empire in Thirds**

