

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

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 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

Write a two/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 the 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 thrown.

Section III: Critical Thinking

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, the religion 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.

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

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

Write a two/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 a 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

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 Confucius 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.

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

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 Kosala 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 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

Write a two/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 land 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

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 India 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.

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

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

Write a two/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 persecute 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

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.”

Chapter Five: The Apostate

The student may use his 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 – 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

Write a two/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 beautifully, 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

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 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.