The People, Places, & Events of World History

This chapter requires a companion activity book in which students respond to questions on text content. A quiz follows every fifth lesson. Answers are found in the *Teacher's Resource Kit*



Chapter 3

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Chapter 3
Timeline 500 BC - 600 AD









Circa

BC 500	Gautama Buddha in India
400	
300	Alexander the Great Travels to India
200	Great Wall of China Began
100	Gallic Wars 58-51 BC
AD 0	Birth of Jesus
50	Jesus Crucified AD 33; Music Popular in Roman Society
60	Paul Wrote to Timothy in 64, Rome Burns in 64, Seneca the Philosopher died 65,
70	Nero died 68; Destruction of Jerusalem in 70; Fall of Masada in 73
80	Vesuvius Erupted 79
90	Flavius Josephus died 96; Trajan Emperor 98-117
100	Codex Invented
110	Pliny the Younger died 112-114
120	Caesar Hardrian (76-138) Began Wall Construction in 122
130	Bar Kokhba Revolt
140	
150	
160	Marcus Aurelius ruled 161-180
290	Caesar Constantine ruled 293-337
300	Constantius died 306
310	Maxentius and Constantine Fought at Milvian Bridge in 312; Edict of Milan, whereby Constantine legalized Christianity as a Roman Religion 313:
320	Constantinople Founded in 325
350	Ambrose the Father of Latin Church Music, Japan Unified
390	Theodocius the Great declared Christianity official Roman state religion in 394
400	Romans Evacuated British Isles; Atilla the Hun born 395
450	Saxons, Angles, and Jutes Invaded Britain; Anasazi Basketmaker Era 450-500
500	Patrick died 493; Justinian Rebuilt St. Sophia; Irish Culdees; Roman Empire Fell
550	Forunatus; Gregory the Great; Silkworms Smuggled to West; Brendan Sailed Seas
550	Caesar Justinian (527-565)
600	The Hegira: Muhammad fled Mecca 622

Note: Dates are estimates based on archaeological evidence and Literary records that are subject to debate among scholars.



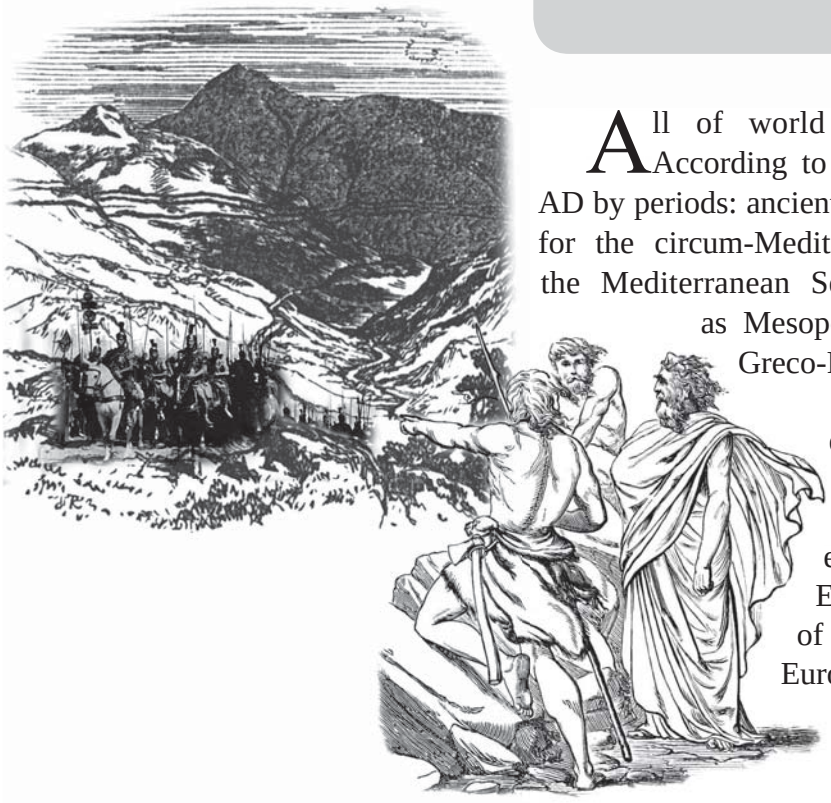
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Government & Economics

SLAVERY



All of world history is divided differently. According to dates, everything is either BC or AD by periods: ancient, medieval, or modern. Culturally, for the circum-Mediterranean area (lands surrounding the Mediterranean Sea), ancient history is classified as Mesopotamian, Egyptian, Palestinian, or Greco-Roman.

This chapter focuses on those events in the first few centuries AD and examines ***facets*** of Greco-Roman civilization and the other ethnic groups; the Celts of Central Europe, the Indians of India, the Jews of Palestine, the Germans of Northern Europe, the natives of the Americas, the Chinese of far Eastern Asia, and another pre-Columbian new world culture.

Many of the people who lived under Roman rule during the first few centuries AD greatly influenced their own and future generations by what they wrote. Letters were not the only form of notable writing of the era. Roman literature was particularly rich. Untold numbers of students and scholars continue to read and study every type of Roman writing.

One man forever changed the course of history, not by what he wrote, but by what he claimed that he read. Because of that, Caesar Constantine (he ruled from AD 293 to 337) is known to us as "The Great." There is no question that he was the dominant person of his time!

The narrative of world history is the on-going account of human beings. It tells of their triumphs and failures. The entire story of humanity is not universally positive. History is not the endless recital of glory and ***grandeur***. Some portions of the tale are negative and unpleasant. It is necessary to study history as it is, not as

VOCABULARY

Facets: parts, components of something
Grandeur: having spectacular, noble, elegant aspects
Aristocratic: possessing wealth and social or royal influence
Permeated: throughout, all inclusive
Culprit: lawbreaker, criminal, guilty person
Edict: rules, laws

we would like it to be, because we can learn from all events.

The numerous social conventions established or accommodated by a particular administration are all integral components of that governmental system. The institution of slavery was a part of the governing authority of Roman civilization.

The Roman community consisted of several social classes, one being slaves. A large percentage of the Roman people fell into the slave class. Originally slaves were those individuals who had been taken prisoner in foreign conquests. One single military campaign brought in captives which made up one fifth of the total population at the time. Later that body was increased by those Romans unable to pay their debts.

The average price of an individual slave was about the same as that of a horse. Therefore, nearly every merchant or farmer owned slaves. By the end of the Pax Romana period (180 AD), Roman culture included approximately three slaves for every freeman.

A single Roman ***aristocratic*** household had as many as 400 slaves. By the Fall of the Roman Empire, probably one half of its inhabitants, or 60 million people, were slaves. During the Jewish War alone, which resulted in the destruction of Jerusalem (AD 70), 100,000 Jewish captives were carried off and sold into Roman slavery.

The Roman masters exercised total control over the lives of their slaves. Those bondservants were all too frequently subjected to cruel and unjust treatment. They were often chained, branded, or confined overnight in underground cells. Roman law recognized no political or civil rights for slaves. Slaves could not inherit property, make a will, or contract a legal marriage. They were considered to be tangible property.

Roman slaves were things, not persons. They were their master's property and could be whipped, tortured, or crucified without legal protection. If a wealthy landowner died under suspicious circumstances, his slaves could be tortured in an attempt to determine the cause of death. Furthermore, if a free Roman of consular rank was murdered by a slave, all of his slaves were put to death.

Slavery absolutely ***permeated*** Greco-Roman society. Not only did slaves perform all physical labor, they also served as schoolteachers, secretaries, prostitutes, actors, musicians, and even medical doctors. In many cases, the Roman slaves were more intelligent and better educated than their owners.

Slaves were procured from all parts of the Roman Empire. They came from Greece, Asia Minor, Palestine, Gaul, the rain forests of sub-Saharan Africa, and within Rome itself. Therefore, they were white, black, and brown.



In time, the cost of slavery to both individual owners and the Roman State nearly bankrupted Rome. Slavery does not produce an efficient economic system. Roman slavery eventually proved to be a curse. The practice of slavery destroyed the basic integrity of bond and free alike. It produced among the Romans contempt for honest labor. The institution of slavery made men both cowardly and cruel at the same time. Slavery always degrades both the slave and the owner. Roman society degenerated into a community of people who were idle, impractical, weak, dependent, and

lacking in power. Slavery probably shortened the life of the Roman Empire by several centuries. Slavery in Rome became one of the most destructive and dangerous elements in Roman society.

In the early Republican era, the foundation of Roman society was the extended family or *familia*. Initially, the Roman concept of the familia included the servants and slaves of a household. However, by the latter days of the Empire the ever-increasing slave class was no longer considered part of the family but merely its property.

The Celts of central Europe (north of the Greek and Italian Peninsulas) also embraced the idea of an extended family system. One's family included everybody in his or her clan or tribe. Consequently, the kinship and residence patterns devised by the Celts were unique among the peoples of the ancient world.



Family

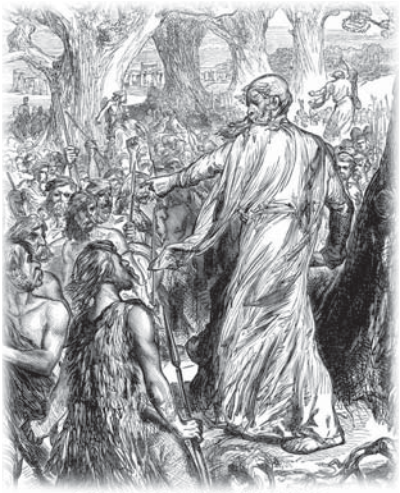
CELTIC FOSTERAGE

A growing concern exists that today's young people lack proper parental discipline. Therefore, in many Western Civilization countries there is a movement to require parents to be legally and financially answerable for the misconduct of their children. For example, when their offspring deliberately and repeatedly skips school, the father and mother are potentially subject to jail time. If a child commits an act of willful vandalism, the parents are made to pay for the damages. Such a concept is nothing new. The Celts of Ancient Europe maintained similar standards involving one's whole family.

Under Celtic law, if an individual was guilty of a wrongful deed, that person and all his or her relatives were held accountable. For instance, suppose a man's cattle wandered onto a neighbor's land and trampled his crops. In such a case, the animals' owner might be forced to allow the injured party to use his fields for a year, and the lawbreaker's family members were given the responsibility to make sure that the sentence was carried out.

Through forcing a person's family to share the responsibility for actions taken, a great deal of pressure was placed on the offender to comply with the judicial system's decision. Should the ***culprit*** fail to live up to the terms of the ***edict***, intense embarrassment was suffered by all his or her relations. Those included at least four generations of the transgressor's kinfolk: the individual at fault, plus one's parents, grandparents, and great grandparents.

The Celtic world functioned totally in relationship to one's place in the extended family, and several such extended families formed a clan. A number of clans composed a tribe. The various tribes made up Celtic society as a whole. Even today, in the Highlands of Scotland, those descendants of the ancient Celts see themselves foremost in terms of their clans. Therefore, to a Highlander, it is much more significant that he or she is a member of (for example) Clan Campbell, Clan Gordon, Clan MacDonald, Clan MacGregor, Clan MacIntosh, or Clan Stewart, than one's national identification as a Scot.



CELTIC CLAN GATHERING

The clan system was and is so important that everyone in the Scottish Highlands belongs to a clan. That membership could come about in one of two ways. A person physically descended from the clan's founder was a member of that

clan. There were also families that were not related by blood to any clan.

For the purpose of identification, a sense of belonging, or protection, smaller and weaker families joined with a major clan. Thus, people with the names Black, Clement, Lamb, MacGorrie, MacPatrick, and Whyte (among a host of others) are all officially members of Clan Lamont. This has been the same in Celtic society for untold generations.

Many of the family and clan names show a particular relationship in the very name itself. Those names which include the designation "mac" ("son of") indicate who one of their important ancestors was. For example, MacArthur means "son of Arthur," MacDonald means "son of Donald," MacGregor means "son of Gregor," and MacIntosh means "son of the chief."

Since extended family, clan, and tribal relationships were of primary importance, Celtic society developed a unique technique to ensure the individual's full integration into all aspects of Celtic private and public life. Consequently, the Celts devised the custom of *fosterage*. Most Celtic children before the age of seven were taken by their parents to another family to rear as their own. Those foster parents were usually relatives or friends. Thus the Celtic child was exposed to a broader experience than he or she would encounter at home. Foster parents were selected on the basis of their social status and wealth.

Sometimes no fee exchanged hands. Usually, however, the biological family paid to have their children fostered. The price of fosterage varied in regard to the birth parent's standing in Celtic society and on whether the foster child was male or female. Girls were considered more expensive to bring up than boys. It was thought that girls required more attention and a greater number of servants. Therefore, the fee for fostering a freeman's son was equal to the value of six heifers or one and a half milk cows. A daughter, on the other hand, cost eight heifers or two milk cows.

Each was trained in employment skills needed by adults. Girls stayed with their foster family until they were fourteen. Boys were kept for three additional years. A boy was also expected to contribute to the work and defense of his foster home.



Several foster children might be in a single household. All were treated the same as that family's natural offspring. Celtic children thus had two sets of parents and freely gave their loyalty and affection to both. The Celt's believed that their system of fosterage produced adults more capable of rendering service to their extended family, clans, tribes, and nation because of their childhood experiences.

Hebrew societies of the ancient world were also extended family, clan, and tribe oriented. The Hebrews of the Fertile Crescent perceived their tribal system as an integral part of their religion. In fact, family and religion were utterly inseparable in the minds of inhabitants of the land called Palestine. Let us now examine an aspect of that integration of family and religion among the Mediterranean cultures.

LIFE PRINCIPLE



"The six priorities of success are God, family, church, others, self, and a satisfying career."

—Dr. Neal Weaver



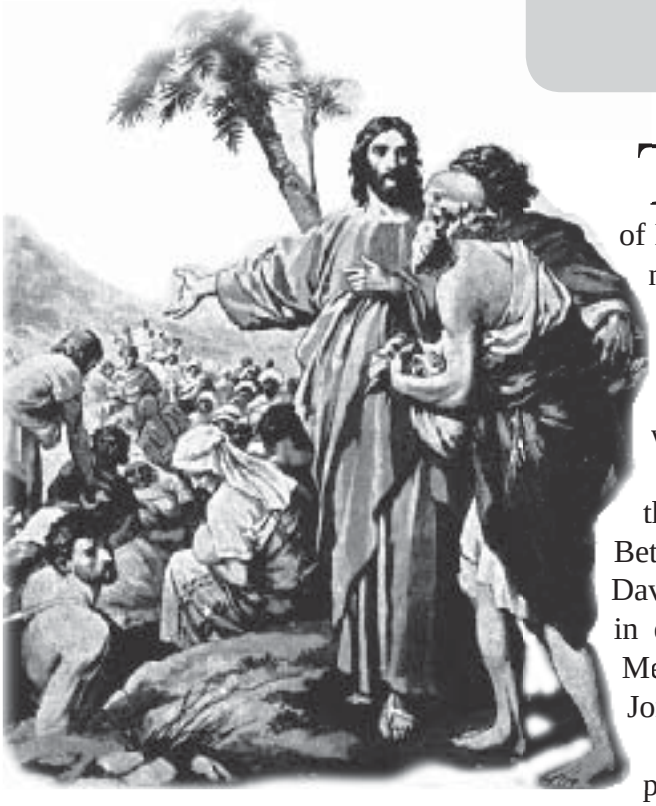
Religion

Lesson 2

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CHRISTIANITY



The study of world history would not be complete without a presentation of Jesus Christ of Israel. Jesus was born in a small dusty village named Bethlehem a few miles from Jerusalem. According to Biblical accounts and the records of Jewish historian Josephus, Jesus was born of Mary, a young Jewish maiden. Her husband was a carpenter named Joseph.

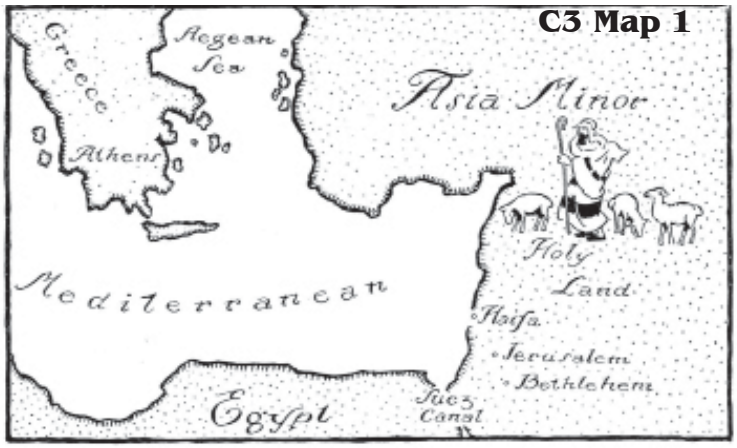
According to ancient Jewish prophecy, the *Messiah*, or Redeemer, would be born in Bethlehem, Israel, from the heritage of King David. David was a Jewish king who led the Hebrews in establishing a nation on the east shore of the Mediterranean Sea just north of Egypt, west of Jordan, and south of Lebanon.

According to Biblical history, the Hebrew people believed they were appointed of God to demonstrate His love to mankind. The Hebrew Old Testament includes a detailed history of the Jewish nation, beginning with a man named Abraham who fathered two sons: Isaac (with his wife, Sarah) and Ishmael (with Sarah's Egyptian servant, Hagar). The lineage of Ishmael produced the religion of Islam. Isaac had two sons: Jacob and Esau, out of which grew the Hebrew nation through which Jesus the Christ was born.

VOCABULARY

Canaan: land along the eastern shore of the Mediterranean Sea between Egypt and Lebanon
Bondage: in the grip of slavery to other humans or to addictions
Idolatry: worship of statues made of wood or stone
Astounding: breath-taking, remarkable, unique

C3 Map 1



Jacob's name was changed to Israel. Israel had twelve sons, of which one was Joseph. History records that Joseph was sold into slavery in Egypt but became the Prime Minister, second in authority after Pharaoh. During Joseph's rise to power, the Jewish people moved from ***Canaan*** to live in Egypt where they remained for 400 years, multiplying and prospering. But many decades after the death of Joseph, all the Israelites (Hebrews or Jews) were made slaves in Egypt.

Moses, a Hebrew boy, was adopted by Pharaoh's daughter who raised Moses as an Egyptian prince. Moses believed God wanted to liberate the Israelites from Egyptian bondage, thus Moses and his brother Aaron led the Israelite people out of Egypt in what is known as the *Exodus*. You have perhaps read the account in the Bible books of *Genesis* and *Exodus* or seen the award winning movie, *The Ten Commandments*, with film star Charlton Heston who portrayed Moses.

Once the Israelites arrived in Canaan, west of the Jordan River, they conquered local inhabitants and set up their tribes named after the twelve sons of Jacob (Israel). Through a series of military campaigns under the leadership of King David, Israel became the strongest nation in the Middle East. David's son Solomon became king and was known throughout the world as the wisest and wealthiest man in history. The Bible book of *Psalms* was written primarily by King David. Solomon wrote the books of *Proverbs* and *Ecclesiastes*. Both men wrote of a future date when a Jewish Messiah, or Christ, would be born to redeem mankind from the ***bondage*** of sin.

The Biblical account of the forthcoming Messiah described the consequences of violating God's laws and proclaimed that all mankind was guilty of transgressing or violating God's Divine laws (The Ten Commandments) and that such violation doomed mankind to live eternally in a position of bondage and separation from the love of God.

Jesus of Nazareth was born during the time when Rome controlled Israel. Life was hard for the Hebrews, who Romans considered to be superstitious, as their beliefs and practices were foreign. Roman King Herod was jealous of Jewish tradition that a "King of the Jews" would be born in Bethlehem. Thus when scholars, called wise men, from land east of Israel visited Bethlehem to see the infant Messiah who would free mankind from sin, King Herod sent out a decree to kill all Jewish boy babies under age two. Jesus' step-father, Joseph, was warned in a dream to take Jesus to Egypt, thus Jesus was not killed when Roman soldiers slaughtered the boy babies in Bethlehem.



Painting depicting Herod slaying youth

A few years later, Joseph, Mary, and Jesus moved back to Israel. They settled in the town of Nazareth where Jesus grew to manhood. When He was 30 years old, He began to proclaim a new form of man's relationship with God. Rather than focusing on the Ten Commandments as the way to God, Jesus said that He constituted the Way, and that men and women should forgive others for wrong deeds, should love one another, should help take care of one another, and should worship God in holy living—while refraining from sexual impurity, drunkenness, witchcraft, ***idolatry***, murder, stealing, and adultery.

After selecting 12 disciples, Jesus preached throughout the land of Israel for three years. The Bible records that Jesus healed blind people, lepers were cleansed, and crippled people were made whole. But Orthodox Jewish leaders became jealous of Jesus and persuaded Roman authorities to crucify the Christ on a wooden cross. According to Biblical accounts, Jesus died as a sacrifice on the cross to shed His blood in payment for man's sin, then He rose from His grave three days later and was seen by more than 500 people, including His disciples and mother. Jesus then ascended into Heaven after spending time teaching his disciples how to tell people of God's love and plan for redeeming mankind. The award winning film, *The Passion of the Christ,* vividly portrayed the crucifixion of Christ.

Over the next forty years the disciples and other followers, especially a Jew named Paul, traveled throughout the Roman Empire proclaiming the message of God's love as demonstrated through the birth, life, death, and resurrection of Jesus Christ. Christianity expanded throughout the known world and finally became the dominant religion of the Roman Empire and Western Civilization.

More books, plays, films, and songs have been written about Jesus than any other person in history. His influence impacted the entire world. The Bible remains the most popular book ever written and continues to be the inspiration for Western Civilization's laws and principles.



Architecture

ROMAN ARCHITECTURE

Architecture was the highest expression of Roman art. Other artistic works in Rome were borrowed from the earlier civilizations of the Mesopotamians, Palestinians, Egyptians, Etruscans, and, most especially, the Greeks. Those ancient influences did undergo a definite Roman transformation, but it was still obvious where they had originated. It was architecture, however, that clearly defined Roman culture. American historian, Will Durant, once made the observation that Rome's private and public buildings were "the Roman soul in stone."

In chapter two, we discussed the terrible fire which destroyed much of the city of Rome. After that fire, the once largely-wooden capital was rebuilt — primarily of stone and concrete. The architecture of the reconstructed city was uniquely Roman and spectacular. The statement concerning "the grandeur that was Rome" (quoted from Edgar Allen Poe) applies to this period of Roman history.



THE PANTHEON

Although many of the "Roman" artists were actually Greek, most of the Roman architects were truly ethnic Romans. Therefore those professional builders tried to do everything they could to make their country's architecture a declaration of "Roman-ness." For example, they blended Roman architecture with Roman philosophy and sought to make the former a statement of the latter. The Greeks had always utilized straight lines and square corners in city planning and building design. Roman architects frequently replaced rectangles with the circle to create the dome which identified most state capitol buildings.

Roman architects employed wood, brick, stucco, concrete, and stone as construction materials. Often they combined those substances in a single structure. Their ultimate goal was to make the result as architecturally different as was possible from anything that had been done before.

Bricks were used in the construction of walls, arches, and vaults and often served as an outside covering for concrete surfaces. Bricks were manufactured from native clay deposits, then shaped into oblong blocks, and baked in a special kiln (oven). The result was a hard, long-lasting building material.



Arch of Constantine

Stucco was also often used as an exterior surface over other surfaces. Stucco was the product of mixing sand, lime, marble dust, and water. Once applied, stucco could be highly polished. Usually, it was put on in several coats, and the thickness of those layers was as much as three inches. Once dried, stucco became extremely hard and has managed to survive in some places for over 1900 years.

The manufacture of concrete in ancient Rome was an art in itself. The Romans became the most expert makers and users of concrete throughout all of history. Roman concrete was a combination of volcanic ash, lime, ground up bricks, pottery, or stone, mixed with water. Such techniques fashioned a product as hard as any rock. Before hardening, however, it could be poured into almost any shape imaginable. The Romans were even able to construct concrete arched roofs and domes without the use of supporting columns.

Temples, public buildings, and the more elaborate upper-class homes and palaces were usually built of stone. The varieties available to the Romans were truly ***astounding***. Different kinds and colors of stone were gathered from all parts of the Roman Empire. Granite, marble, basalt, and alabaster were among the kinds of rock obtainable. The potential for architectural diversity had never been greater in all of ancient history.

The arch became the most important element of Roman architecture. In fact, the very word "architecture" derives from the term "arch." In ancient Rome, the huge sports arenas, public baths, and theaters were three of the greatest architectural uses of the arch.

The Romans built on a grand scale. What they constructed was massive, impressive, and spoke of strength. The Romans were world conquerors, and they built like conquerors.

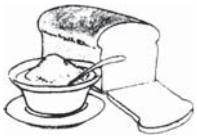
They gave to the world what has been acknowledged as the most influential and fascinating municipality in history. Rome and its architectural influence still exists today, nearly two thousand years after its birth.

As previously discussed, Roman society was founded on three basic principles: virtus, gravitas, and pietas. Unfortunately, however, that trio of ideas was not always achieved. All too frequently the attributes of virtue, gravity, and piety were accepted more in theory than in practice. The culture that gave us the magnificent architecture of the "Eternal City" failed to maintain the same standards of excellence in every facet of its existence. That lack of public and private morality appeared in most areas of life. Even Roman eating habits suffered from excessive and inappropriate behavior.

LIFE PRINCIPLE



—National Motto of USA



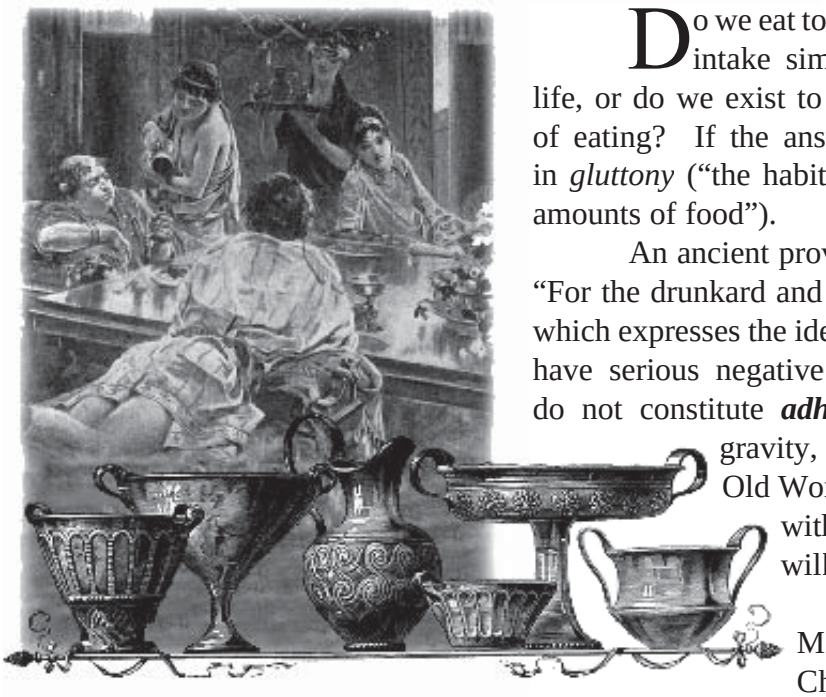
Lesson 3

Chapter 3

Section 1
Lessons 1-5

Food

GLUTTONY



Do we eat to live or do we live to eat? Is our food intake simply for the purpose of ***sustaining*** life, or do we exist to experience the unbridled pleasures of eating? If the answer is the latter, we are engaging in *gluttony* ("the habit or act of consuming unreasonable amounts of food").

An ancient proverb makes the following ***assertion***: "For the drunkard and the glutton shall come to poverty", which expresses the idea that excessive drinking and eating have serious negative results. Such activities certainly do not constitute ***adherence*** to the concepts of virtue, gravity, and piety. Writers from several Old World cultures of antiquity have agreed with that philosophical position. We will consider three of them.

Paul of Tarsus (a city in Asia Minor) was a Jewish convert to Christianity. The Judeo-Christian Bible informs us that Paul dedicated a significant portion of his adult life as a missionary to proclaim the virtues of Jesus. Between AD 64 and 68, Paul wrote two letters to a Christian co-worker named Timothy. He was a half-Greek and half-Jewish young man who had accepted Christianity as his world view of life. At that time Timothy was teaching in the city of Ephesus (on the western coast of Asia Minor). In the first of those two epistles, Paul is credited with making an interesting observation:

> *"For we brought nothing into this world,*
> *and it is certain we can carry nothing out.*
> *And having food and clothing,*
> *let us be therewith content."*
>
> I Timothy 6:7-8.

Epictetus was a Greek who was born at Hierapolis in Phrygia (Asia Minor) at approximately the same time that Paul wrote his letters to Timothy. Later Epictetus arrived in Rome as slave of Epaphrodites, an associate

VOCABULARY

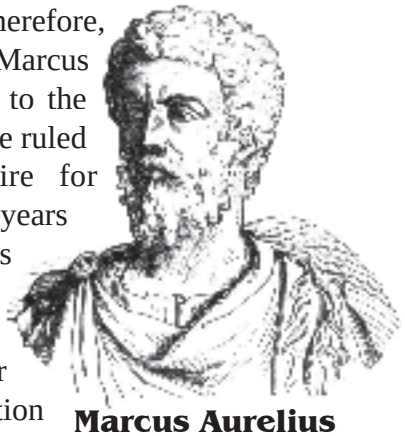
Sustaining: keeping alive
Assertion: claim, statement
Adherence: obedience to, acceptance of
Axioms: wise statements about life
r: ruled; reigned as king or emperor
Ascend: to rise to a higher position
Imperial: pertaining to an emperor or empire
Persecution: attack, torture, restriction against expressions of belief
Dabbled: experimented or toyed with, done without serious intent
Temperance: self-restraint, self-control

of Caesar Nero. History tells us that Epictetus was lame. That condition might have been the result of tortures inflicted on him by his Roman master. After a number of years (in AD 90) Epictetus was able to return to Greece.

Epictetus wrote about 200 proverbs (*The Golden Sayings of Epictetus*). Those ***axioms*** expressed a variety of simple truths. In one of them he gave his readers the following advice:

> *"At feasts, remember that you are entertaining two guests, body and soul. What you give to the body you presently lose; what you give to the soul you keep forever."(*Epictetus, *Sayings)*

Marcus Aurelius has been called the "Philosopher Emperor." He was the offspring of a noble Roman family. His birth took place at the city of Rome in AD 121. Subsequent to his father's death, young Marcus was adopted by Caesar Antoninus Pius (r. AD 138-161). Therefore, at the age of forty, Marcus Aurelius ***ascended*** to the ***imperial*** throne. He ruled the Roman Empire for the next nineteen years (AD 161-180). His reign was known (with a couple of exceptions) for justice and moderation at home.



Marcus Aurelius

However, he was forced to spend most of his time fighting barbarians on the frontiers. A terrible plague which killed thousands of people hit Italy and a majority of Romans were convinced that the pagan gods were offended by the growing influence of the Christians. Therefore, Caesar Marcus Aurelius ordered another ***persecution*** against the followers of Christ.

In addition to being Caesar, Marcus Aurelius ***dabbled*** in philosophy and writing. His ideas have survived until our present day. He penned the following thoughts in his *Meditations*:

> *"If thou findest in human life anything better than justice, truth, temperance, and fortitude...turn to it with all thy soul,*
> *And enjoy that which thou hast found to be best."*

The implications in each of the above passages are quite clear. If we are "content" with having enough to eat and wear, if we realize feeding the body is only a temporary achievement, and if we accept that ***temperance*** is one of the best attributes in life, then we will know that we must avoid the moral and physical excess of gluttony. Paul the Jew, Epictetus the Greek, and Marcus Aurelius the Roman, all advocated a return to virtue, gravity, and piety. Each was asserting the truth that drunkenness and gluttony lead to poverty and failure.

Unhappily, all Romans of the first few centuries AD did not live the kind of lives recommended by Paul, Epictetus, and Marcus Aurelius. In fact, the average guests at most Roman banquets gorged themselves until they literally could hold no more. The feasters then proceeded to vomit up what they had previously eaten. They then engaged in further gluttony.

After the death of Caesar Nero (AD 68), four men briefly ruled as Emperor. One of them was Aulus Vitellius Germanicus. His name stemmed from the fact that before becoming Caesar, he had served as governor of Lower Germany. Vitellius was known for his excessive drinking and eating habits. Upon his assumption of the throne, that behavior only grew worse. We have an account by a classical writer of Vitellius' gluttonous lifestyle:

> *"Vitellius always made three meals per day, sometimes four... For these several meals he would make different appointments at the houses of his friends on the same day. None ever entertained him at a less expense than 4,000 gold*

pieces (about $16,000). The most famous entertainment meal was given by his brother, at which were served no less than 2,000 fishes and 7,000 birds."

"Yet even this supper was exceeded by a feast which Vitellius made for him, and because of its extraordinary size, he called it "The Shield of Minerva" (the Roman goddess of wisdom and war). *In this dish were tossed together the livers of charfish, the brains of pheasants and peacocks, with the tongues of flamingoes and the entrails of lampreys* (eels), *which had been brought in ships of war from as far as the Carpathian Sea* (the half part of the Aegean Sea) *and the Spanish Straits of Gibraltar."*



The effort to arrive at a virtuous lifestyle is fundamental to most philosophies and religions. Paul (the Christian missionary), Epictetus (the Greek philosopher), and Marcus Aurelius (the Roman Emperor) were typical representatives of such belief systems. Another like frame of reference was Buddhism of India. The followers of the latter, however, did not limit themselves to striving for contentment, harmony, and moderation in the intellectual and spiritual realms alone, but the physical as well. The artistic remains they left behind also spoke of the same desire. Therefore, let us return to southern India in the early centuries AD in an attempt to gain an understanding of their contributions.



BUDDHIST TEMPLES OF INDIA

When the world entered the AD era of history, civilization had existed on the sub-continent of India for more than 2,000 years. Contemporary with the ancient cultures of Mesopotamia and Egypt were the Indian cities of Mohenjo-daro and Harappa. Those two population centers astounded archaeologists when they were first discovered. The mechanical ability exhibited by the ancient people of India's Indus Valley (modern day Pakistan) was truly amazing. Today, Mohenjo-daro and Harappa have crumbled into ruin. Their streets and buildings are buried beneath the accumulated debris of the past two thousand years.

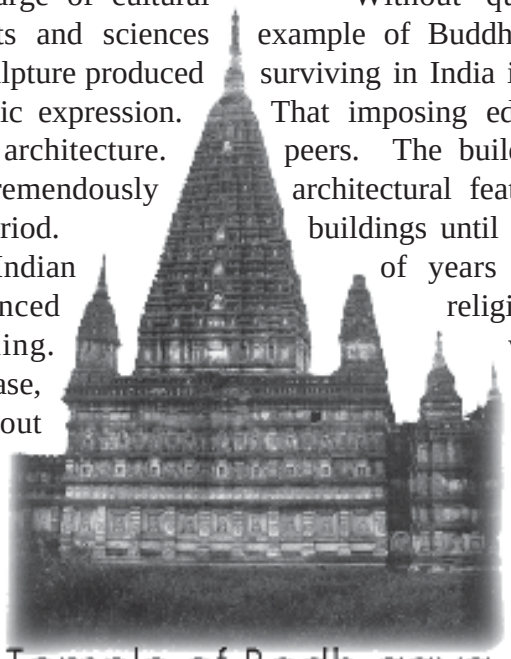
The engineering, architectural, and artistic attainments of India have continued to flourish, however. Throughout the sub-continent's subsequent history, different peoples and different cultures have risen to great heights and fallen into oblivion. For instance, in approximately 500 BC, the ethical teachings of Gautama Buddha and his disciples swept across India. The result was another period of cultural change and architectural achievement.

In the 300's BC, Alexander the Great added India to his growing list of territorial conquests. What followed was a coming together of two diverse cultures known as *Greco-Buddhism*. That cultural blend greatly influenced life in both the East and the West.

Further, various tribal groups invaded the Indian Peninsula, left their mark on its history, and disappeared forever. In the early years of our era, the Kushans marched onto the stage of India's history. Those Kushans were a central Asian tribe who were closely related to today's natives of the country of Turkey. They overran India in the first century AD. Shortly thereafter, the Kushans accepted Buddhism.

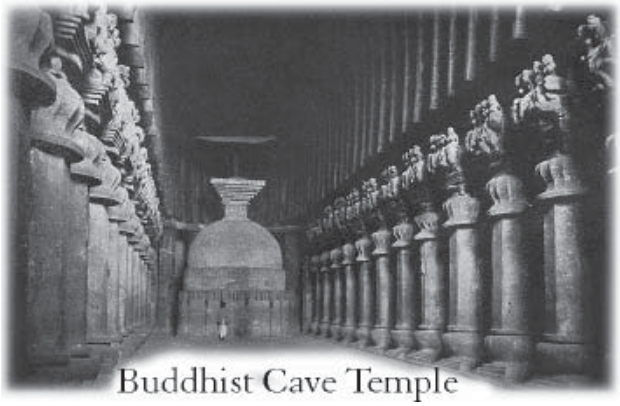
Thus began a great surge of cultural activity in India. Indian arts and sciences prospered. Greco-Buddhist sculpture produced unique examples of that artistic expression. The same was true of the architecture. Medicinal knowledge also tremendously increased during the Kushan period.

Along with general Indian culture, Buddhism experienced renewal and strengthening. Furthermore, from its Indian base, Buddhism expanded throughout the rest of Asia, especially into China and Japan. By this time in history, Buddhism was no longer merely a philosophy, but a religion. Buddha was no longer a mere philosopher but rather, a god.



Temple of Bodh-gaya

Indian Buddhist architecture particularly experienced a building explosion in the first few years of this era, but few of those temples exist today. Other religious groups (Hindus, Muslims, etc.) destroyed many of the Buddhist buildings when they assumed political control. A great many Buddhist temples from that era which did survive were constructed in remote caves. During periods of severe religious persecution, those religious structures housed vast amounts of Buddhist art for safekeeping. Of the thousands of cave-temples that were built, however, only a few hundred still exist.



Buddhist Cave Temple

Without question, the single finest example of Buddhist temple architecture yet surviving in India is the Tower of Bodh-gaya. That imposing edifice is unique among its peers. The building has gothic arches, an architectural feature not found in Western buildings until the Middle Ages, hundreds of years later. Usually, Buddhist religious structures of this period were very plain. The illustrations we have are also extremely rare. Most have not survived the ravages of the past 2,000 years.

Human beings reveal their beliefs and values in many ways—as expressed in each vignette so far in this course. The Buddhists of India, during those early years of this era spoke volumes about themselves in their religious architecture. The struggle for national and personal freedom is another means of disclosing what is of importance to a particular society of people.

In the period of Roman dominance, many ethnic groups within the Empire repeatedly sought to free themselves from Roman tyranny. One of those nationalities was the Jews of Palestine. In AD 70, the country of Israel had ceased to exist. Nevertheless, certain segments of the Jewish population continued to hope and fight for an end to Roman oppression.

LIFE PRINCIPLE

"What you give to the soul, you keep forever."

—Epictetus

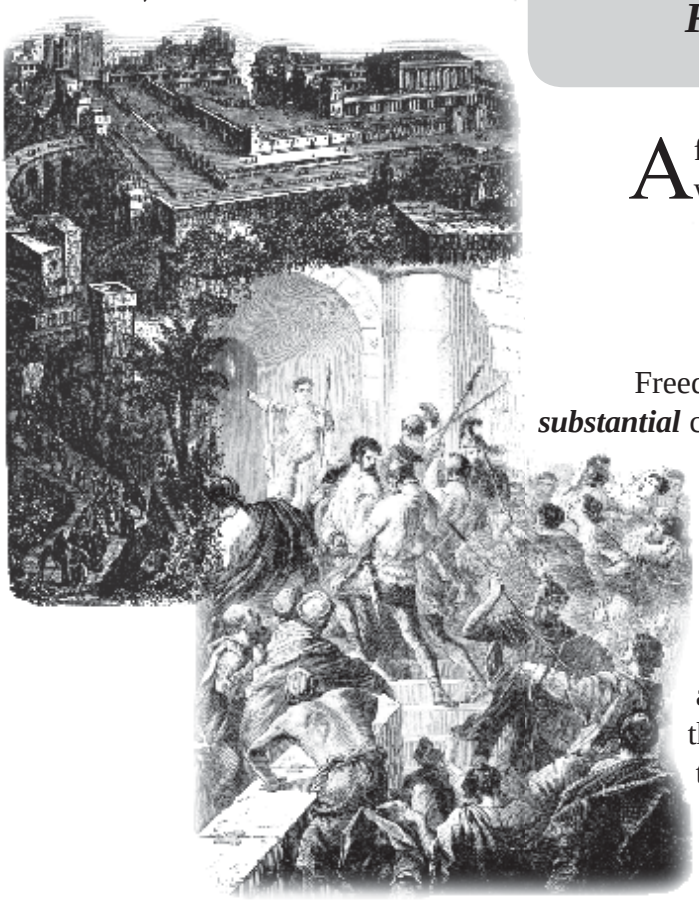


Lesson 4

Chapter 3

Section 1
Lessons 1-5

Military



FREEDOM FIGHTERS

A few years ago, a song with the following words became popular:

"Freedom isn't free.
You have to pay a price.
You have to sacrifice,
For your liberty."

Freedom can be obtained and maintained only at a ***substantial*** cost. It is never just there for the taking. The same idea was expressed by eighteenth and early nineteenth century Irish Judge John P. Curran. In 1808 Judge Curran said, "Eternal vigilance is the price of liberty." In other words, we must always be on the alert to safeguard our civil liberties, otherwise we are in danger of losing them. Not only do they have to be originally won, but often need to be repeatedly preserved through physical exertion.

In most of the so-called Western Democracies, political independence was achieved at the expense of considerable struggle. Perhaps no people in all of history have had to fight harder for freedom than the Hebrews. That has been true in their native land of Israel and in every country in which they were living.

In Palestine under Roman domination, the Jews again and again faced no other choice but to engage the Romans with force of arms in an attempt (often futile) to gain or maintain political and religious identity.

Only sixty-two years after the destruction of Jerusalem and the Jewish Temple (AD 70) and fifty-nine years after the fall of Masada (AD 73) the Jews were once again fighting Rome.

However, a people are never justified in lightly or quickly resorting to acts of armed rebellion against the duly authorized government. Caution, moderation, and reason

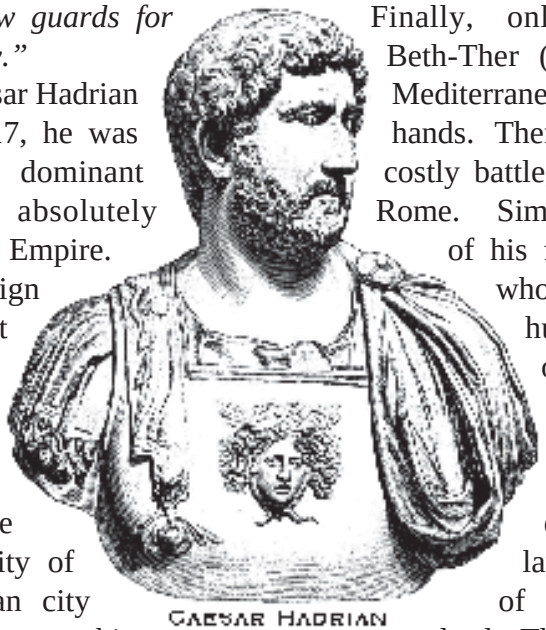
VOCABULARY

Substantial: above average, extensive, large quantity or amount
Usurpation: taken by force without permission; assumed against the will of the people
Evinces: requires, forces, causes, demands, establishes
Rite: a practice or tradition with religious significance
Insurrection: revolt, rebellion
Subjugated: controlled by, dominated
Arable: capable of producing crops

must prevail. Such was put into words by the American Founding Fathers in the Declaration of Independence penned in 1776:

> *"Prudence indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms of which they are accustomed. But when a long train of abuses and* ***usurpation****, pertaining invariably the same object,* ***evinces*** *a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such a government, and to provide new guards for their future security."*

In Rome when Caesar Hadrian came to power in AD 117, he was determined to make the dominant Greco-Roman culture absolutely universal throughout the Empire. He had no tolerance for foreign religions, and he did not intend to let them interfere with his plans. Therefore, he initiated a series of actions calculated to bring about the desired result. He transformed the Jewish city of Jerusalem into the Roman city of Aelia Capitolina (Aelius was his family name). He ordered the erection of pagan temples, shrines, and idols in the former Jewish capital. He outlawed certain Jewish practices, including the ***rite*** of circumcision and the following of the Law of Moses.



CAESAR HADRIAN

Consequently, in AD 132 another Jewish revolt broke out under the leadership of Simeon Bar Kokhba ("Son of a Star").

A large percentage of the population of Israel rallied behind Bar Kokhba. Among those was the Jewish scholar and leader, Rabbi Akiba Bar Joseph. The latter even went so far as to proclaim Bar Kokhba as the long promised Messiah. The Bar Kokhba Revolt spread throughout the country like wild fire. For a while, at least, the Jewish freedom fighters were successful. The Roman legions were forced to retreat from the southern part of Israel, and Jerusalem was retaken by the Jews. Efforts were made to restore the Temple. For three years, all went well for Simeon Bar Kokhba and his supporters.

However, fresh Roman troops were sent to Palestine. Roman general Julius Severus was put in command of the Imperial forces. Jerusalem was re-captured by the Romans. Gradually, the ***insurrection*** was crushed. Finally, only the mountain fortress Beth-Ther (between Jerusalem and the Mediterranean Sea) remained in Jewish hands. Then in AD 135, after a long and costly battle, Beth-Ther was captured by Rome. Simeon Bar Kokhba and many of his followers were killed. Those who escaped were methodically hunted down and executed, one being the Rabbi Akiba. Jerusalem was once again renamed Aelia Capitolina. No Jew was allowed to enter the city. The country lay in ruins, and a majority of the Jewish population was dead. The last Jewish revolt had been soundly defeated. Following the Bar Kokhba Revolt, the Jews suffered unbelievable persecution. Caesar Hadrian, for the rest of his reign, banned any practice of the Jewish religion. Hebrews were not free in the land of Palestine for more than 1800 years.

The Romans, like the Greeks before them, considered all other peoples to be barbarians and inferior. Therefore, the arrogant Romans felt free to conquer and oppress all

those who lived around them. Among those ***subjugated*** populations were the Jews, the Celts, the Etruscans, the Carthaginians, and even the Greeks and the Egyptians.

North of the Celts in far northern Europe were the German barbarians. Eventually those tribes would make their way south and engage the Romans, and the Germans would emerge the victors.



Agriculture

GERMAN TILLAGE

For centuries, the Germans and the Celts shared a continent-long frontier across the breadth of Europe. Therefore the two cultures shared much in common. Yet at the same time, they were very different from each other. It is interesting to note that both European tribal groups invaded the British Isles. Today, the Scots, the Irish, the Welsh, the Manx (the inhabitants of the Isle of Man), and the Cornish are descended from the Celts. On the other hand, the English derive from the Germans. In the future United States, the pre-Civil War southern people were largely the offspring of British Celts. Those residents north of the Mason-Dixon Line (the officially designated boundary between the North and the South) were mostly Anglo-Saxons (originally Germans).

In the process of conquering the Gauls (Celts), the Romans came in contact with German tribes. As a result of the Gallic War, however, the Celts no longer acted as a buffer between the Germans and the Romans. Consequently, increased military conflict erupted between the two ethnic groups. Eventually, the Germans would overrun and dominate the Romans. Interestingly, the Roman victory over the Celts brought about Rome's eventual defeat.

The Germans were a particularly warlike people. German men never appeared in public without their weapons. Young men



wore weapons only after the local community recognized their ability in the use of weapons. Each young man was tutored in all the military arts. When he was sufficiently trained, the chief of the tribe, his father, or another close relative, provided weapons. He was given a shield, a spear, and a sword. Before being so armed, a German boy was considered an integral part of his family's household. Once he had been properly trained and armed, he became a full member of society at large.

Every German warrior was expected to be at least as brave and aggressive in battle as his chief. Anything less was regarded as a disgrace. A man's highest duty was to defend his chief. The chief fought for victory. The followers fought for the chief. A warrior's status in German society was based on his birth, strength, fighting ability, and bravery.

Warfare was judged to be the most important function of German society. Bondage and slavery were to be avoided at all costs. Women among the German tribes were considered as critical components of the German war-culture. Roman historian Cornelius Tacitus made an interesting report:

> *"Their (the German's) marriage code is strict, and indeed no part of their manners is more praiseworthy. Almost alone among barbarians they are content with one wife...The wife does not bring a dowry to the husband,*

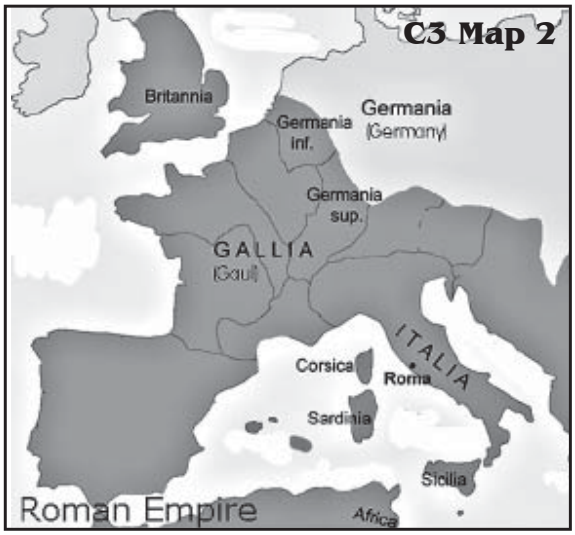
but the husband to the wife. The parents and relatives are present, and pass judgment on the marriage-gifts, gifts not meant to suit a woman's taste, nor such as a bride would deck herself with but oxen, a caparisoned (ornamented with a covering) steed, a shield, a lance, and a sword. With these presents the wife is espoused (engaged), and she herself brings her husband a gift of arms...Lest the woman should think herself to stand apart from aspirations after noble deeds and from the perils of war, she is reminded by the ceremony which inaugurates marriage that she is her husband's partner in toil and danger, destined to suffer and dare with him alike both in peace and in war." (Tacitus, *Histories*, "Germania," 18).


Saxon Pottery

German food was particularly simple. Wild fruit, fresh game, curdled milk (cottage cheese), and grain served as the usual staples in the German diet. Although they preferred to be warriors rather than farmers, German men recognized that agriculture was necessary to sustain life.

The ***arable*** land available to a particular German village was held by the entire community. Individual lots were parceled out on the basis of one's social standing. Those of higher rank received larger portions of land. Therefore, it could be said that those who needed it the most (the poorest) got the least.

Every field was not under cultivation annually. Fields were periodically given at least a year of rest. German farmers who had rich farmland available to them maintained orchards, enclosed meadows (for the growing of fodder and the grazing of cattle), and had well watered gardens. Grain was the primary crop produced because it was the basis for bread and feed for livestock.



German farmers recognized only three seasons, not four. Winter, spring, and summer had names and a meaning, but not autumn. The concept of a fall season was totally unknown to German farmers.

The Germans were a nation of warriors. Faced with the necessity of feeding themselves, they were also farmers. The Romans too, were a nation of warriors. Within their society, non-warriors did the farming. In opposition to their military conquests, political oppression, and slavery, the Romans created impressive art, drama, literature, and music.

LIFE PRINCIPLE



"Eternal vigilance is the price of liberty."

—Judge John P. Curran



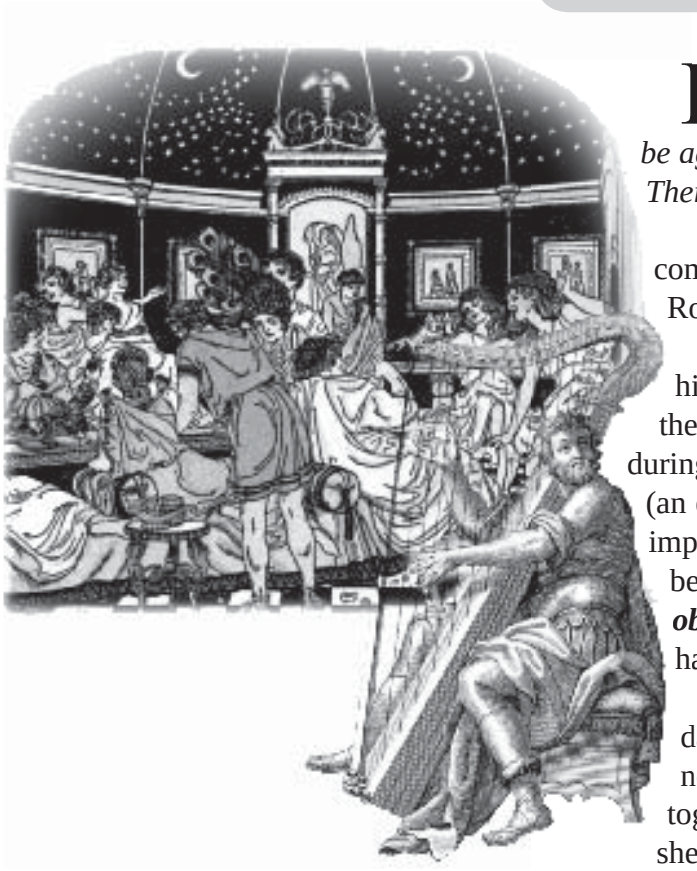
Lesson 5

Chapter 3

Section 1
Lessons 1-5

Literature, Music, & Educaton

NOTHING NEW UNDER THE SUN



From the wisdom of antiquity comes the following observation: *"What has been will be again, What has been done will be done again; There is nothing new under the sun."*

That principle can be clearly seen as we compare the story of music among the ancient Romans with that of today.

As we travel along the time-line of history, we discern that the basic attitude of the Roman people underwent a transformation during the Republican Era. For instance, dancing (an expression of music) was regarded as socially improper. As the years passed, dancing began to be quite acceptable. Finally, dancing became an ***obsession***. Nearly every well-to-do household had its own dance instructor.

It should be understood that Roman dancing was not the ballroom variety. It was not a social activity, nor did couples dance together. Each individual danced alone. He or she "interpreted" the accompanying music by body movements.

The form of dance which developed in Rome involved the rhythmical movement of the hands and upper body rather than the legs and feet. Roman women indulged in the practice, not due to its ***intrinsic*** beauty but because the repetitive motions gave their bodies added flexibility and grace. Exercising to music is one of those things which is not "new under the sun."

Like other social issues in Roman culture, music and dance came from Greece. That was the reason for the original reaction against both. They were initially considered to have a ***demoralizing*** effect on the rugged, masculine Roman collective personality. In time, music became an integral part of Roman existence. By the middle of the first century AD, music (in all its forms) had

VOCABULARY

Obsession: dependence, focus, habit, desire
Intrinsic: built-in, essential part
Demoralizing: damaging to moral character
Succumbed: gave in, failed to resist

crept into every corner of Roman society.

All social classes, both genders, and every age group were listening to, composing, or singing songs. Even emperors ***succumbed*** to music's influences. Two such Caesars were Nero (AD 37-68) and Hadrian (AD 117-138). Each was especially proud of his skill with the lyre (a stringed instrument which was plucked).



Lyre

The lyre was but one of several instruments available to Roman musicians. A typical Roman musical ensemble might consist of quite a variety of instruments. Included among them were flutes, lyres, cymbals, pipes, trumpets, and scabella (boards fastened to the players' feet to produce a loud rhythm.) Most ensembles were not much different from modern orchestras.

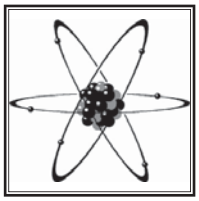
The Romans grew to love music probably more than any other people in the ancient world. They surrounded themselves with music virtually everywhere they went. Plays were accompanied by the songs of the flute. Roman poetry was written to be recited to music. Formal concerts were frequently performed. Choral groups were particularly popular at public ceremonies and funerals. Even the public games included music. A pantomime (a drama performed by actions and gestures without spoken words) could be accompanied by up to 3,000 singers and 3,000 dancers.

In private homes music was always present. The most modest of dinner parties was not complete without a musical background. Household slaves were trained to sing, dance, and play instruments.

Today is much the same. Pep bands and organs are common at sporting events. Plays, movies, and television shows have musical accompaniments. Most communities host concerts. Music is an essential part of public worship, marriages, baptisms, and funerals. Contemporary culture is surrounded with music. Our preoccupation with music is "nothing new under the sun." The ancient Romans had the same obsession.

As the history of Rome continued, the older segment of the population began to disapprove of the "modern" music of the early AD era. After all, it was different from the music of their generation. They thought it was too loud. It had degenerated. In fact, the new music was, according to Rome's "senior citizens," actually harmful to society. Nearly 1800 years later, the same things are being said about today's music as compared with the music of a generation or two ago.

The Emperor Hadrian fancied himself a better-than-average musician. He probably hoped he would be remembered for his contribution to music. Indeed, he has not been forgotten, but he is not known as a lyre player, a composer of love songs, or a talented singer. Caesar Hadrian is probably best recalled as the man who inspired a particular expenditure of energy in a land far from Rome.



Energy

HADRIAN'S WALL

In the first few centuries AD, Rome was busy subduing the then-known world. The only problem was that the peoples being conquered were not thrilled with the prospect of becoming Roman slaves, and they fought back. Usually, they lost. Consequently, they often rebelled against their Roman overlords.

One of the areas the Romans tried to subjugate was located in far northern Britain. It was then known as Caledonia and was the land of the Celts. Overall, the Romans probably

experienced more difficulties conquering and policing the Jews and the Celts than any other ethnic groups they encountered (Hadrian was Caesar during the Jewish Bar Kokhba Revolt).

Scotland's nineteenth century poet, Sir Walter Scott, in the prologue to his narrative poem, "The Lay ("song") of the Last Minstrel," expressed the intense patriotic affection felt by the Scottish people for the country of their ancestors:

"One Caledonia! Stern and wild,
***Meet** nurse for a poetic child!*
*Land of brown **heath** and shaggy wood,*
Land of the mountains and the flood,
*Land of my **sires**! What mortal hand*
*Can e'er untie the **filial** band,*
*That knits me to thy rugged **strand**!"*

From at least the time of Julius Caesar (near the end of the BC era), the Roman presence in Britain was established. By the second century AD, however, portions of the British Isles were still not under direct Roman control. One such region was the future Scotland.

Numerous attempts had been made to extend the Roman frontier in Great Britain further and further northward into Caledonia. The Legions were repeatedly being attacked by wild Celtic and Pictish tribesmen. Little, if any, progress was being made. Then, in AD 117, Caesar Hadrian came to the Imperial throne.

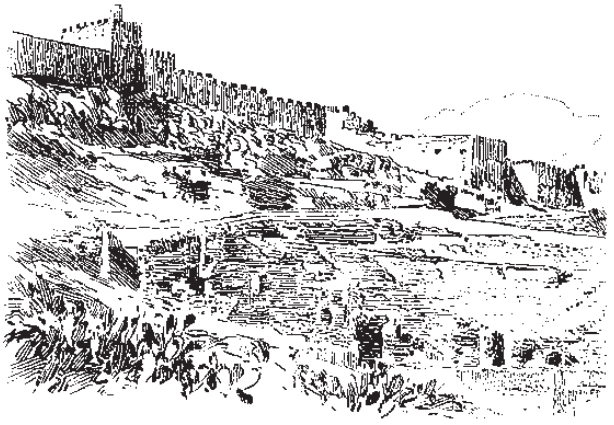
He decided that the empire was too large for efficient administration. Therefore, he pulled back in some localities and erected walls at the borders of others. Such barricades were constructed in Germany, Numidia (on the northern coast of Africa), and Britain. Only the one in Britain still exists today.

Publius Aelius Hadrianus (AD 76-138) became emperor when he was 41 years old (AD 117). Hadrian (as he is better known) ruled Rome for 21 years. His reign was known for wisdom, justice, and peace. Hadrian was probably the most capable leader the Roman Empire ever had. Nevertheless, he had the misfortune of never being fully accepted by the Roman people.

Caesar Hadrian wanted to learn all he could about each of the ethnic groups he ruled. In the year AD 121, the Emperor decided to visit every part of his empire. He traveled through Gaul, Germany, Britain, the Iberian Peninsula (Spain and Portugal), North Africa, and Asia Minor.

When he was in Britain (AD 122), the Roman Caesar ordered the construction of that edifice which still bears his name—"Hadrian's Wall." The building of that structure represented a colossal expenditure of energy. The wall stretched completely across the width of Caledonia. It was nearly 80 miles in length and connected Solway Firth (a narrow inlet or arm of the sea), on the West Coast, to the mouth of the River Tyne, on the East Coast.

Sixteen large fortresses were spaced out evenly along the total length of the barrier. Each of them was manned by 500 to 1,000 soldiers. The 15,000 personnel assigned to



VOCABULARY

Meet: appropriate, precisely adapted to a particular need
Heath: heather-covered land
Sires: fathers
Filial: of a son or daughter
Strand: land along the shore

defend Hadrian's wall were British auxiliaries (non-Roman soldiers recruited from the local population).

At every Roman mile (1500 meters or 5,000 feet) was located one of 79 towers. Those spires were known as "mile castles." Every one of the mile castles was capable of housing a few troops. Between each of the mile castles were placed a pair of turrets (small towers). Those structures were positioned approximately 500 meters or 1600 feet from each other. The turrets functioned as lookouts from which smoke-and-fire signals could be sent.



Hadrian's Wall rose some 4-1/2 meters, or 15 feet, in height. Its average width was 3 meters, or 10 feet. A parapet on top of the barrier served to protect troops as they patrolled. North of the wall was a trench dug to prevent attackers from reaching the wall.

On the south side were two additional features. A road connected the sixteen garrisons with one another. Also, a second ditch contributed to the overall defense.

While conquering the then-known world, the Roman military could not subdue the future state of Scotland. They had to be satisfied with building a wall across it and hope its natives would not cross over the line. For the next 200 years, it seemed to work. The wall allowed Caledonian tribes to be content to stay on their side of the wall as long as the Romans remained on their side of the wall.

The collective energy of approximately 15,000 men (three Roman Legions) was required to construct Hadrian's Wall. Many more were required to build the Pyramids of ancient Egypt. An even larger body of Chinese peasants toiled on the Great Wall of China. That latter kingdom throughout its history could always count on an unlimited workforce. The matter of transportation was no exception. Let us travel to China of the first few centuries AD and examine the Chinese solution to the transportation problem.

LIFE PRINCIPLE



"What has been will be again."

—Ancient Axiom



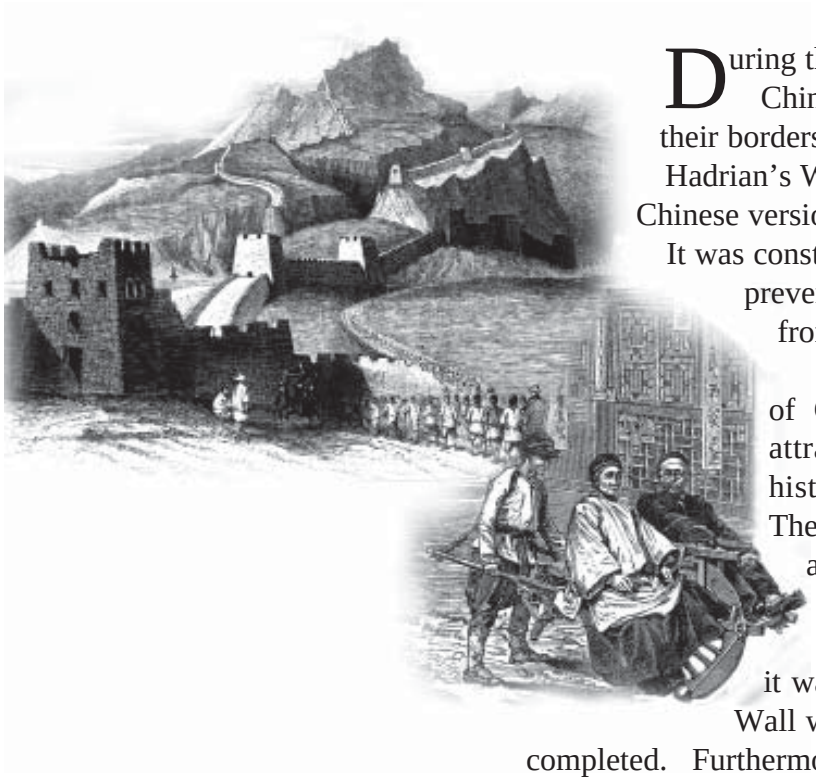
Lesson 6

Transportation

Chapter 3

Section 2
Lessons 6-10

MANPOWER



During the third century BC, the ancient Chinese also built a wall along one of their borders. The Great Wall of China made Hadrian's Wall look like a ***picket fence***. The Chinese version was 1500 miles of stone and dirt. It was constructed with the hope that it would prevent some of Asia's barbarian tribes from invading and conquering China.

Although the Great Wall of China remains as a major tourist attraction, its benefit to China's history was virtually non-existent. The expense of building the structure almost destroyed China's economy, ultimately causing more damage to China than the barbarian onslaught it was designed to exclude. In fact, the Wall was obsolete long before it was ever completed. Furthermore, the Great Wall of China never actually prevented any barbarian ***hordes*** from invading or conquering China. China's Wall was a vast waste of time and resources pertaining to national security.

For us, what the Great Wall did accomplish was add another piece of evidence to support the thesis that China had an ample labor force. The Chinese could build great structures as long as they depended solely on the hands and energy of human labor.

A popular bit of humor appeared in the era of the Cold War (AD 1945-1990). During that recent period of history, the Western nations were in constant fear that the Soviet Union or Communist China would launch a missile or bomb attack against the U.S.A. Some humorists noted that even if China did have weapons of mass destruction at their disposal, they had no means of delivering them. The joke concluded that, to the contrary, all China had to do was order thousands of Chinese slaves to pick up the

VOCABULARY

Picket fence: a fence or fortification made of pointed, upright, closely-joined boards or poles.
Hordes: masses, large groups, crowds
Essentially: basically, primarily, self-evident
Peasants: poor people in agricultural areas

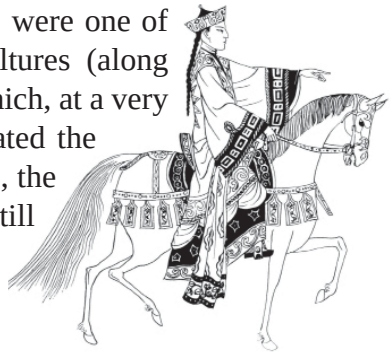
warhead and carry it to the target! The point was that China had an unlimited labor force that could accomplish anything if done by hand.

Half way between the time of the building of the Great Wall and the era of the Cold War, we find ourselves in the first few centuries AD. Life in China at that time was basically the same as it had been during other periods of Chinese history.

Conditions among the Eastern Woodland tribes of North America illustrated how isolated cultures depended on what has been called "primary forest efficiency." The environment supplied everything needed for survival, and the primitive people had no stimulus to reach for higher cultural attainment.

The same was ***essentially*** true for the ancient Chinese. Manpower provided everything required to maintain society. Little incentive existed to develop other means of constructing walls, roads, dams, or buildings.

In regard to transportation, most ancient civilizations possessed two basic commodities—wheeled vehicles and beasts of burden. The Chinese had both. It was also true that the main beast of burden in Chinese society was the human being. In ancient Chinese culture, the best means of transporting goods was by "manpower."

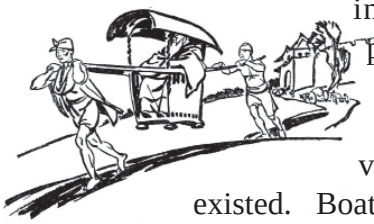


The Chinese were one of the two ancient cultures (along with the Hittites) which, at a very early era, domesticated the horse. Nevertheless, the foot soldier was still the primary weapon in the Chinese army. Interestingly, the Chinese Warlords developed the art of military strategy to win battles quickly and decisively by intelligent tactics rather than by mere force of weapons.

The Chinese had carts, wagons, and other forms of wheeled vehicles to transport goods. They used draft animals to pull heavy loads. The combination of rough terrain and lack of mechanical devices required human beings to pull, push, or drag means of conveyances to market or war.

People pushed carts and pulled wagons. They carried loads on their shoulders and transported goods by hand. The Chinese peasants hauled burdens on their backs. Heavy buckets were supported on long poles which were balanced on the shoulders of human beings.

The wealthy people rode in small vehicles called *litters* carried on the shoulders of men. Human muscle was so plentiful and inexpensive, there plainly was no need to employ animals or more elaborate vehicles. Roads rarely existed. Boats were usually small and also propelled by human-muscle power.



The ancient Chinese people believed in a particular harmony between themselves and the earth. To them, that balance might be damaged or destroyed if more complicated means of transportation were devised. On those rare occasions when more elaborate transportation devices were utilized, the ***peasants*** revolted. The roads and vehicles were attacked and destroyed. The Chinese constructed elaborate temples and the Great Wall of China, but they preferred to achieve those things by hand. Anything else was considered an offense to their gods and to them.

As important as it was to transport goods from one place to another, civilized societies also found it necessary to convey thoughts, ideas, and messages from person to person and place to place. Even without writing, cultures accomplished that end. But if they had a means of recording those concepts and physically carrying them to different locations, so much the better.

The world of the Mediterranean Greco-Romans was rich in means of communication. They possessed both spoken and written languages. They had paper and ink. An efficient mail system existed. The sending of letters was a primary means of communication in that era.



Communication

LETTERS

One of the first uses of writing was to convey messages. History has a wealth of such messages from the Roman era when written epistles conveyed words, thoughts, and feelings of real people communicating with their peers. Those ancient documents still communicate with us through more than 1900 years of time. Let us look at five examples of letter writing from those early periods. They reflect the growing, worldwide interest in Christianity as a lifestyle at variance with barbarianism.

Paul

The New Testament of the Bible contains several letters written by the Hebrew Christian missionary known as Paul of Tarsus around 60 AD. Tarsus was a town also known as *Cilicia* and was located in Asia Minor. Paul's epistle, "Titus," is a letter to one of Paul's co-workers. An excerpt from it follows:

> *"Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness - a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season He brought His word to light through the preaching entrusted to me by the command of God our savior,*
>
> *To Titus, my true son in our common faith:*
> *Grace and peace from God the Father and Christ Jesus our Savior.*
> *The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to much wine, not violent, not pursuing dishonest gain. Rather he must be hospitable, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."*



Ignatius

Ignatius was a first century AD minister of the Christian church in the city of Antioch in Syria. The following portion of a letter by Ignatius was written to Polycarp, his counterpart in Smyrna (Asia Minor).

"Ignatius, also called Theophorus, to Polycarp, bishop of the church of the Smyrnaeans (or rather, one who has God the Father and the Lord Jesus Christ as his bishop), abundant greetings.

Welcoming your godly mind which is fixed as on an immovable rock, I glory exceedingly that I was judged worthy of seeing your blameless face, by means of which I would have pleasure in God.

I exhort you, by the grace with which you are clothed, to press forward on your course and to exhort all men so that they may be saved. Vindicate your office with all care both fleshly and spiritually. Think upon unity, than which nothing is better. Lift up all men, as the Lord lifts you; put up with all in love, as you actually do. Be diligent in unceasing prayers; ask for more understanding than you have; watch with a sleepless spirit. Speak to each individual after the example of God; bear the sickness of all, as a perfect athlete. Where the labor is greatest, the gain is great."

Seneca

Seneca (c. 4 BC-AD 65) was a Roman philosopher. He wrote several letters to his friend and fellow philosopher, Lucilius. In the one quoted below, Seneca complains about the trials of living above a public bath establishment.

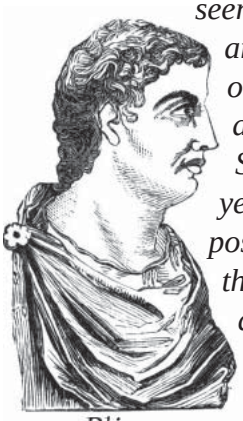
"Seneca to Lucilius, greeting. I cannot for the life of me see that absolute quiet is as necessary to the studious recluse as it seems. Here am I in the middle of a roaring babel. My lodgings are right over a bath. Now imagine every sort of outcry that can revolt the ear. When the more athletic bathers take their dumb-bell exercise, I hear grunts as they strain or effect to strain, hissing and raucous gasps as they expel their breath after holding it. Next add the quarrelsome rowdy, and the thief caught in the act, and the man who loves his own voice in a bath: after that, the people who jump into the plunge-bath with a mighty splash."

Pliny the Younger

Pliny the Younger (c. AD 61-114) was a Roman lawyer, orator, and government official. He had a great many friends and wrote letters to several of them.

Pliny the Younger to Julanus Marcellus:

"In deepest grief I write this to you: the younger daughter of our friend Fundanus has died! I have never seen a girl more polite, more amiable, or more deserving of a longer life, I might almost say, of immortality. She was not quite thirteen years of age, but already she possessed the prudence of age, the seriousness of a matron and also the charm of a girl and the modesty of a maiden. How she would cling to her father's neck! How affectionately and modestly she would embrace us, her father's friends! How appreciative she was of her nurses, her servants who took her to and from school and her teachers for their respective services! How sparing and modest was her play! With what moderation, patience, and even firmness she endured her last



Pliny

illness! She followed the orders of her doctors, encouraged her sister and father, and when her strength of body failed she supported herself by her strength of mind. This spirit remained to her very end and was not broken by the duration of her illness nor by fear of death, wherefore she has left us additional and weightier reasons for our longing and regret."

Pliny the Younger served for a while as governor of Bithynia (northern Asia Minor). In that capacity, he asked the Emperor Trajan (AD 98-117) how he should treat Christians in his district. What follows is Caesar Trajan's response.

Trajan to Pliny:

"You have pursued the right method, my dear Pliny, in examining the cases of those who have been reported to you as Christians. Christians should not be sought out, but if they are reported and proved to be such, they must be punished; yet, if anyone denies that he is a Christian and proves it in fact, by worshiping our gods, even though he has been suspected in the past, he shall obtain pardon because of his repentance. Lists drawn up without a signature ought not to receive consideration in any charge. Such procedure establishes a very bad precedent and is not in keeping with the spirit of our times."

These letters represent the values, thoughts, concerns, and feelings of citizens and public officials during Roman rule of the first century AD. Unfortunately, throughout history, tyrants have communicated with weapons rather than with words.

Our study has almost reached the end of an important era in Roman history. The great city eventually faced hordes of invading barbarians that resulted in the Fall of Rome. Before those devastating events took place, a Roman citizen's contributions forever changed the history of Rome and the world during the late third-and early-fourth centuries AD.





LIFE PRINCIPLE

"If I keep my good character, I shall be rich enough."

—Platonicus



Lesson 7

Chapter 3

Section 2
Lessons 6-10

Dominant Personalities



A CHRISTIAN EMPEROR

Near the beginning of the 300's AD, a succession of ***claimants*** fought each other for the throne of Rome. No emperor was universally recognized. Also, in some instances more than one man ruled at the same time. Meanwhile, outside the borders of the Roman Empire, German and Asian tribes threatened to invade Rome.

Flavius Valerius Constantinus (later known as Constantine the Great) was born c. AD 272. Constantine had both aristocratic and humble origins. He was the son of Constantius, one of the co-emperors of the ***Tetrarchy***. Reportedly, however, his mother, was a ***barmaid*** from Bithynia (a province in Asia Minor where Pliny the Younger had served as governor more than one hundred years earlier).

Constantine received only a meager education, as he became a soldier early in life. He won particular honors in the wars against Egypt and Persia, before he joined his father in Gaul and Britain.

Constantius died in the year AD 306. At that time, the Gallic Roman army proclaimed Constantine to be Caesar. Meanwhile, other military units throughout the Empire chose their own candidates as the "legitimate" ruler of Rome. In all, six different men were declared, not only "Caesar," but also Augustus (literally "the August or awe inspiring one"—in time, the term came to mean "emperor"). Consequently, what followed was a period of civil war and political instability.

Of those half dozen contenders, the two strangest were Marcus Aurelius Valerius Maxentius and Constantine. On October 27, AD 312, their two armies met about ten miles south of the city of Rome on the opposite sides of the Tiber River. Between them stretched the Milvian Bridge. Therefore, the conflict that followed has been designated as "The Battle of Milvian Bridge."

VOCABULARY

Claimants: people who claimed the right to be ruler
Tetrarchy: a government having four rulers with equal power
Barmaid: woman who served wine to patrons
Ultimate: highest, best, greatest, final
Undisputed: without rival, no argument
Embezzle: to appropriate funds or property entrusted to one's care for personal use; stealing
Wagering: gambling, betting

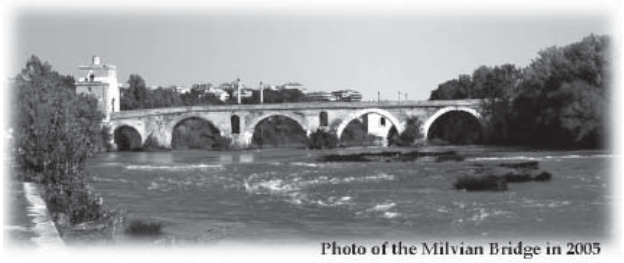
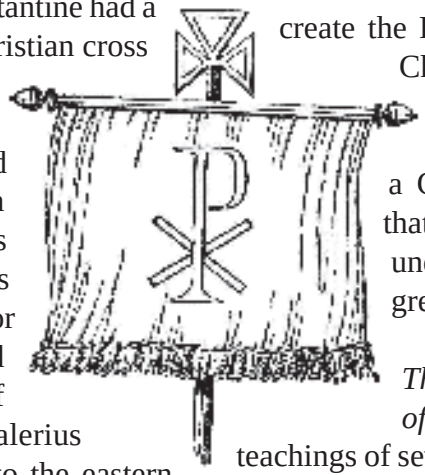


Photo of the Milvian Bridge in 2005

That pair of military commanders superbly represented the foremost spiritual positions in Rome at the time. Maxentius was committed to the old ways. He enthusiastically supported the ancient pagan religion of their ancestors. He was intensely anti-Christian and favored persecuting the followers of Jesus Christ. Constantine, on the other hand (although he was not yet a professed believer), was friendly toward, and tolerant of, Christianity. Therefore, one could legitimately characterize The Battle of Milvian Bridge as the ***ultimate*** struggle between paganism and Christianity for the soul of Rome.

Early in the morning before the Battle of Milvian Bridge, it is said that Constantine had a vision. He claimed he saw the Christian cross in the sky with the inscription, *In hoc signo vinces:* "with this sign you will conquer." He then ordered his men to place that emblem on all their shields. Constantine's forces won the battle; Maxentius drowned in the Tiber, and the victor entered Rome the ***undisputed*** head of state for the western half of the Empire. Caius Flavius Valerius Licinianus Licinius became heir to the eastern portion of the Roman empire.



Early in AD 313, Licinius and Constantine met at Milan. The two Caesars issued a joint proclamation known as "The Edict of Milan." That decree confirmed religious toleration for all faiths and ordered the restoration of certain Christian properties seized during recent persecutions. For the first time in more than 300 years, Christianity was a legal religion in Rome. The era of anti-Christian persecution was over.

Eventually Constantine defeated Licinius in battle to become the sole Emperor of the undivided Roman Empire. Once firmly in political power, Constantine proclaimed himself a Christian and urged his subjects to do likewise.

Rome had authorized the *legal* status of Christianity, but it did not become the *official* faith (or state religion) of the Roman Empire until 394 under Emperor Theodosius the Great. Consequently, many Romans professed to be Christians for social or political favor. When Christians were persecuted for their faith, people only embraced Christ's teachings if they were truly committed followers of Christ. But now, non-Christians joined the church, whether they possessed a sincere belief in its doctrines or not. The churches that accepted those who once denounced Christianity became the *Lapsi Churches*. Emperor Constantine organized them under his leadership in 325 A.D. to create the Roman Catholic Church. After Christianity's marriage to political Rome, however, it cost nothing in the way of sacrifice to be a Christian. So, it could be said that Christianity's greatest victory under Constantine was also its greatest defeat.

In previous chapters of *The People, Places, and Events of World History*, the lives and teachings of several religious leaders have been discussed. Those include Quetzalcoatl of North and Central America, and Buddha, Confucius, and Lao-tse in Asia. Their influences spread to other regions of the globe. Christianity, once it was proclaimed beyond Palestine, played a significant role in the history of Rome.

The Biblical account regarding Jesus of Nazareth's crucifixion states that the Roman soldiers gambled for Jesus' garments:

"And then they crucified him—and threw dice for his clothes" (*Gospel of Mark,* Chapter 15, Verse 24).

Such a statement is not inconsistent with what we know of Roman customs. Certainly, gambling has been a part of virtually every culture throughout world history and was popular among the Romans, the Celts, and the Germans of Europe.



Recreation

ROMAN, CELTIC, AND GERMAN GAMBLING

There is an ancient saying which expresses the following insight:*"By the sweat of your brow, you will eat your food."*

In other words, we should expect to work for what we get in this life. Indeed, many serious thinkers would maintain that it is just such an attitude which enables one country to compete successfully with another. The attempt to make a "fast buck" by gambling seems to be an obvious contradiction to that precept.

Nevertheless, gambling has been a part of human experience since the beginning of time. Today, in most nations, gambling (lotteries, casinos, slot machines, racetracks, internet) is considered a legitimate way to enjoy oneself and to raise private, corporate, or public funding. The "chance" of winning a game of dice among a few soldiers has not the same percentage among thousands of people who "play the lottery."

Those rare individuals who win multiple-millions of dollars receive newspaper headlines; however, the probability of selecting the correct series of numbers in a lottery is highly unlikely. For four specific numbers, the odds are 10,000 to 1. Six specific numbers makes the chances 3.5 million to 1.

Sadly, the percentage of the population with a gambling addiction has soared and, simultaneously, led to an increasing number of business people who ***embezzle*** funds from employers to support their addictions.

Gambling facilities consistently take more money away from the local economy than they contribute to it. Further studies have shown that very often those who can least afford it (the poor and elderly) are among the people who most frequently succumb to gambling excesses. Therefore, they are the very ones who lose the greatest amount of their already-meager incomes. The effects of compulsive gambling on individuals, families, and society have been absolutely devastating throughout history. Researchers have also noted that addiction to gambling can be every bit as serious as an addiction to alcohol or illegal drugs.

Gambling represents the "get something for nothing" and the "get rich quick" mind-set. It is a serious violation of what has been called the "work ethic" of Western Civilization. The free enterprise system of Europe and the Americas was built on the concept that success comes only through hard work. In the ancient world of the first few centuries AD, however, some ethnic groups largely ignored that concept. Such cultures included the Romans, Celts, and Germans, all of which seemed to have a particular obsession with gambling.

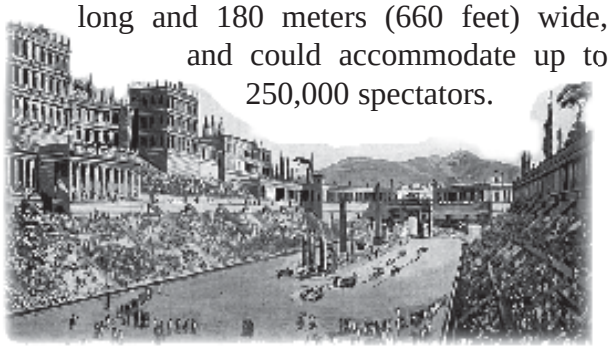
The majority of the Roman populace was addicted to gambling, as were some of the emperors. Some Caesars appropriated public funds to pay for their obsession. Certain Italian towns were totally given over to immorality



Roman Chariot Race

and gambling. For example, Pompeii (before the eruption of Vesuvius) was famous for its gambling establishments (essentially the same as modern casinos). Many of the wall paintings discovered in the excavations of that city depict scenes of public and private gambling.

Races involving jockey-ridden horses or horse-drawn chariots were especially popular in ancient Rome, and betting on those events became a public passion. During the weeks before a scheduled day of racing, little else was discussed. Such competitions were held at regional race courses called *circuses* or *hippodromes*. The oldest, largest, and most famous of those facilities (anywhere in the Empire) was the Circus Maximus, located within the city of Rome. The Circus Maximus was an oval track, 200 meters (over 1800 feet) long and 180 meters (660 feet) wide, and could accommodate up to 250,000 spectators.



The Circus Maximus

Chariots were generally pulled by teams of two, three, or four horses, harnessed abreast. Each race was usually seven laps in duration (about five miles). Four different teams competed in each individual contest. Those teams were identified by the color red, green, blue, or white. Huge amounts of money were won or lost on those chariot races. The classic movie *Ben Hur* grandly depicts the splendor, as well as the tyranny, of Rome and its chariot races.

North of the Greco-Romans lived the central European Celts. They loved to eat, fight, compete, and gamble. The Celts bet on most everything. They also engaged in chariot racing and participated in complicated sporting events. Each racer or each sports team was an excuse for heavy ***wagering***. All that one owned could change hands because of a single bet or a single roll of the dice.

North of the Celts lived the Germans. Next to fighting, the Germans' greatest obsession was gambling. The following are Roman historian Cornelius Tacitus' comments on German gambling habits:

> *"Sports, Passion for gambling... Strangely enough they make games of hazard a serious occupation even when sober, and so venturesome are they about gaining or losing, that when every other resource has failed, on the last and final throw* (of spears at each other) *they stake the freedom of their own persons. The loser goes into voluntary slavery; though the younger and stronger, he suffers himself to be bound and sold. Such is their stubborn persistency in a bad practice; they themselves call it honor."*

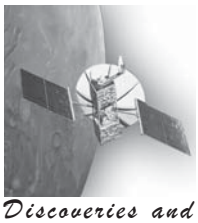
Not all gambling, however, involves gaming or wagering for money or property. Sometimes, people are faced with calamity in their comfort zones and forced to "gamble" or risk their lives and futures in order to survive at all. Such has been the predicament of countless refugees and ancient travelers.

LIFE PRINCIPLE



"By the sweat of your brow, you will eat your food."

—Puritan Principle



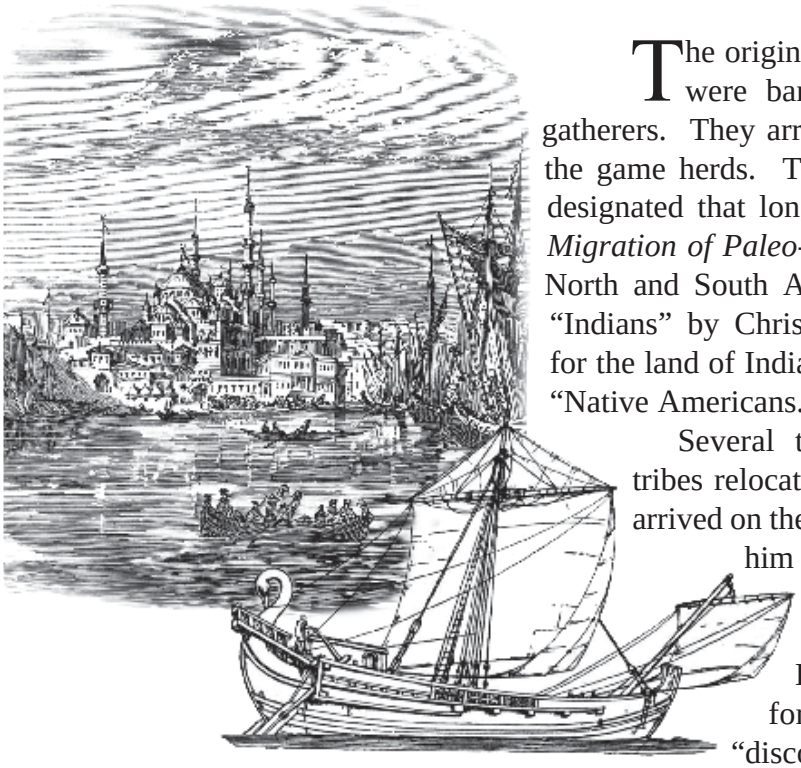
Lesson 8

Chapter 3

Section 2
Lessons 6-10

Discoveries and Explorations

ANCIENT TRAVELERS



The original human inhabitants of the Americas were bands of nomadic Asian hunters and gatherers. They arrived in the New World by following the game herds. The modern scientific community has designated that long ago journey as the *Trans-Siberian Migration of Paleo-Indians.* Those early pilgrims to the North and South American continents were first called "Indians" by Christopher Columbus, who was looking for the land of India. Today, they are properly known as "Native Americans."

Several thousand years after those oriental tribes relocated in their new homeland, Columbus arrived on the scene. The Old World acknowledged him as the first European to do so.

Throughout history, however, many nationalities were resident in Europe, Asia, and Africa, and put forth their own candidates for the "discovery" of America. The Phoenicians, Egyptians, Chinese, Norse, Irish, Welsh, Scots, Portuguese, and Italians are among those who were alleged to have made voyages across the Atlantic. Perhaps the Romans of the first century AD should be added to that list.

While much of the academic and scientific worlds challenge such claims, each explorer has his passionate supporters. In the case of the Norsemen, archaeology has proved that they did land on American shores nearly 500 years before the arrival of Columbus.

At this time, let us tie in a ***plausible*** scenario related to the great Fire of Rome in AD 64. In order to divert suspicion from himself, Caesar Nero accused the Christians of deliberately torching the city. Subsequently, Nero announced that he would make those "religious subversives" pay for their "crime." Thus Roman Christians were forced to flee for their lives or go into hiding.

VOCABULARY

Plausible: reasonable, credible, possible
Excavation: pit dug by man to discover ancient artifacts
Menacing: damaging, harming
Sacked: looted, plundered, robbed of valuables, destroyed (as pertaining to towns)
Autonomous: independent, self-directing

Some historians speculate that some of those unjustly harassed believers had heard that land existed far to the west. Greek historian Diodorus Siculus, in the first century BC, had alluded to western regions beyond the sea.

Perhaps a body of Jewish, Roman, Greek, and even Phoenician converts to Christianity, managed to secure a ship (or ships) with the intention of immigrating to safety. That era actually produced ocean going vessels capable of making such trips.

Jewish historian Flavius Josephus (AD 37-c.96) records that he sailed from Alexandria, Egypt, to Rome in a ship carrying 600 passengers. The Syrian Greek writer Lucian (c. AD 120-200) describes a Roman grain ship which was forced to dock at Athens because of a storm. He wrote that the craft was 180 feet long, 45 feet wide, and 44 feet in depth. According to the book of *Acts* in the Bible, the Apostle Paul voyaged from Palestine to Rome also on an Alexandrian ship. The text reports 276 passengers on board.



If we compare the size of those vessels with ones which we know did cross the Atlantic Ocean, the Roman ones seem perfectly capable of making the trip. Columbus' three ships, for instance, were tiny in contrast. The Nina was 67 feet long. The Pinta totaled 70 feet. The Santa Maria was almost 75 feet in length. The Pilgrims' Mayflower measured approximately 100 feet long and carried 102 passengers. It was terribly overcrowded. All four of those Atlantic-crossing craft were considerably smaller than the ships of ancient Rome.

In the year AD 1943, on a large farm along the banks of the Roanoke River near the town of Jeffress, Virginia, an interesting discovery was made. The landowner found pieces of iron obviously worked by human hands. They were apparently not of colonial origin, nor the work of Native Americans.



Christian Symbols (Chrismons) engraved on Roman Artifacts

A careful ***excavation*** of the site unearthed a bronze cup, closely resembling some found in ancient, Roman Pompeii. Furthermore, in several other locations in the general area, more metal objects were unearthed. Those included threaded-metal nuts, nails, and what appeared to be a short sword. All of those metal items seemed to be remarkably similar to Roman artifacts found in Europe.

Two nearby rocks had rough inscriptions which were identified by certain investigators as typical *Chrismons* (monograms of Christ). *Monograms* are characters or figures made up of a name, combined in a simple design. The Virginia "Chrismons" possibly have these Greco-Roman equivalents:

a. An "Octogram"—an ancient pagan symbol appropriated by Christians to represent four X's (the Greek letter chi or the Christian cross.)

b. The Christian cross (+) and the Greek letter chi (X) representing Christ
c. And the *Ichthus* ("fish"), a symbol for Christianity

All the above cited evidence presents us with more questions than answers. Did a group of first century AD Roman Christians, fleeing Nero's persecution, sail west across the Atlantic Ocean to North America? Once there, did they leave artifacts and inscriptions as testimonies of their presence? It is conceivable, but we may never know.



Government

CONSTANTINOPLE'S CHRISTIAN EMPIRE

Every event that occurs in the world today has its roots in the past. We are who we are today because of who our ancestors were. Yet it is also true that we have the ability to shape the direction of our own lives.

Today is the first day of the rest of our lives. Each tomorrow is a clean sheet of paper upon which to write our personal story. What we are to be, we are now becoming. What people learn from history prepares them for the future.

During the closing days of the Roman Empire, less than three centuries after the rebuilding of Rome, the "Eternal City" could no longer effectively rule the entire Roman world. The Empire had simply grown too large. Furthermore, the 300 (plus) year old empire was confronted with two critical problems. One was external and the other internal. From the outside, ever growing numbers of barbarian tribes were threatening to invade. Inside Rome itself, moral corruption was seriously ***menacing*** Roman society.

Roman culture had also experienced a major and shocking transformation. After centuries of entrenched paganism, in AD 313 Christianity was declared a legal religion of the Roman state. That religious change was met with mixed reactions. The worshippers of the ancient pagan gods and goddesses of Egypt, Greece, and Rome did not readily abandon their beliefs for a new deity.

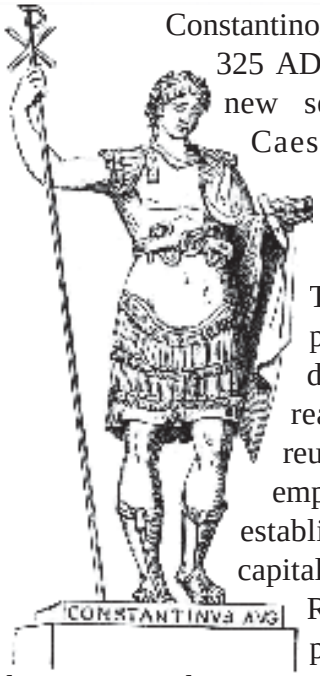
Caesar Constantine recognized, for several reasons, that Rome was no longer the best place from which to govern his kingdom. Once he had accepted Christianity and recommended his subjects do the same, the city increasingly became less hospitable to Caesar's new faith. Rome was morally tied to pagan worship, evidenced by the city literally being filled with temples, statues, and shrines dedicated to pagan deities which the masses worshipped.

Furthermore, in the face of potential foreign invasion, Rome's physical location was far from defensible. In fact, the Imperial city had been attacked and defeated many times in the past. For instance, 700 years before Constantine's reign, the Celts of Central Europe had ***sacked*** Rome. That was an event which was never forgotten by the Romans. Finally, in the opinion of the authoritarian Caesar, the Roman Senate had become dangerously powerful.



C3 Map 4

Therefore, the Emperor Constantine decided to build a new capital. The site he chose was at the former Greek colony of Byzantium. The latter was situated at the entrance to the Black Sea. That was precisely where the Continents of Europe and Asia met. Constantine renamed his city "Constantinople," after himself. Today, it is named Istanbul, Turkey.



Constantinople was founded in 325 AD. After building his new seat of government, Caesar Constantine appointed an associate emperor to govern in Rome. The Empire had previously been divided into separate realms. Constantine reunited them into one empire. Because of the establishment of his new capital city, however, the Roman Empire was partitioned into two administrative districts. Nevertheless, it would later split into two independent kingdoms—the Western Roman Empire and the Eastern Roman Empire. From AD 325 on, the western half continued to decline while the eastern part flourished.

Constantinople was everything that Rome was not. It was in a place almost unconquerable by the invading hordes of European barbarian tribesmen. Instead of pagan temples, the city abounded with Christian churches. For a time, the West remained pagan, while the East was a major center of Christianity. However, in time two separate divisions of the Christian Church came into being.

In the West, the Roman Catholic Church developed. In Constantinople and the surrounding areas, the Eastern Orthodox Church prevailed. Both continue to function today. The Roman Catholic Church was presided over by the bishop of Rome. He would later become known as *the Pope*. The Eastern Orthodox Church was led by the Patriarch of Constantinople. In the West, Latin was spoken. In the East, Greek was the common language of commerce, politics, and the church.

Politically, Constantinople grew more and more ***autonomous***. The Eastern capital even had its own Senate that was dominated by the emperor in residence. Constantinople emerged as first the rival and later, the successor of Rome. The eastern half of the Roman Empire survived almost a thousand years beyond the collapse of the western half.

In summary, with the ascension of Constantine to the Imperial throne, the government of Rome underwent a drastic change. A new capital was built at the eastern end of the empire. The western portion slowly went into decline economically, spiritually, and politically. However, Christianity gained in influence. The bishops of both Constantinople and Rome achieved an ever-growing political role. Republican Rome, Imperial Rome, and Christian Rome were three very different periods of Roman history. The Emperor Constantine effected great change in the world of his day.

On the British Isles a hundred years later, another man also brought tremendous change to his culture. He, too, confessed a belief in the new Christian faith. He focused his life on benefitting others, and his motivations were founded on a strong sense of family.

LIFE PRINCIPLE



Today is the first day of the rest of your life.

—Anonymous



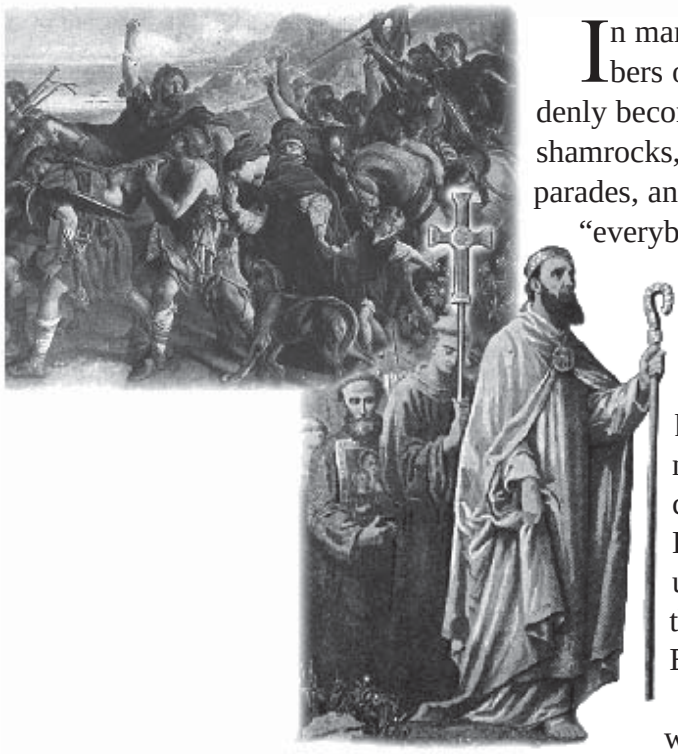
Lesson 9

Family & Home

Chapter 3

Section 2
Lessons 6-10

ST. PATRICK'S DAY



In many Western nations on March 17th, vast numbers of people from every ethnic background suddenly become obsessed with wearing green, displaying shamrocks, eating corned beef and cabbage, marching in parades, and singing Irish songs. On St. Patrick's Day "everybody is Irish."

However, St. Patrick wasn't even Irish. He was a Romano-Celt (a person of Celtic nationality whose culture had come under the influence of the Romans). In the language of his people, he was called *Succat*. His Latin name was Patricius. Patrick/Succat probably came into this world about the year AD 418. Exactly where Patrick was born remains an unsolved mystery. Some evidence proposes that his birth occurred in present day Scotland, England, Wales, or Brittany (France).

As with all Celts, Patrick's family bonds were especially powerful. He had a rather large extended family. It consisted of (at least) a father and mother, two sisters, a set of ***maternal*** grandparents, a ***paternal*** grandfather, and a maternal great uncle. We know the names of his father (Calpurnius), mother (Conchessa), paternal grandfather (Photius), his mother's uncle (Martin), and his sisters (Darerca and Lupida).

The family had strong ties to the Christian Church. At least three of Patrick's relatives were active officials within the local church. His father was a ***deacon***. His grandfather was a ***presbyter***. His mother's uncle was the Bishop of Tours (Gaul). Patrick rebelled against his family's religious devotion. Nevertheless, their beliefs were not totally forgotten during a later time of crisis.

At the age of 16 (C. AD 434) Patrick and his sisters were captured by Irish raiders. All three were sold into slavery in Ireland. Once there, however, the three were separated. The girls were sent to a different part of the

VOCABULARY

Maternal: mother's side
Paternal: father's side
Deacon: a church member elected to help govern affairs of a local church
Presbyter: a minister or official of a church
Subsequently: after the fact, following an event
Deprivation: absence of food and shelter
Steeped: influenced by, dedicated to
Tenet: opinion, doctrine, or belief

country than their brother, Patrick. For the next six years Patrick tended the herds of his master in the wilderness of northern Ireland. There, completely on his own, the boy had much time to think about his family and the values they had tried to teach him. ***Subsequently***, he made a special commitment to God.



After many years of ***deprivation*** and suffering, Patrick was able to escape. He boarded a ship and left Ireland. Eventually he returned to his home and family in Britain.

More years passed. One night Patrick had a dream. He believed he was seeing a vision from God directing him to return to Ireland as a missionary of the Christian Gospel. Patrick formed a new allegiance by embracing the nation of Ireland as part of his family.

The next several years were ones of preparation. He probably traveled throughout the continent of Europe, where he visited monasteries, hermitages, shrines, churches, clergymen, and scholars. Patrick had much to learn before he returned to his adopted family. He had much to learn before he was capable of taking the teaching of Christ to pagan Ireland.

Eventually, he sailed back to the land of his slavery. This time, he was Ireland's servant. Patrick spent the rest of his life ministering to the Irish people, as he traveled the length and breadth of Ireland. He established churches and schools. Because of Patrick's ministry, nearly the entire island was converted from paganism to Christianity. Before his ministry in Ireland, the people were ***steeped*** in superstition and ignorance. After Patrick, Ireland became "the land of saints and scholars." Ireland began to be a bright spot in a world of pagan darkness.

On March 17, AD 493, Patrick died. He had served his foster family for more than 50 years. In that time, he, "became Irish." To the people of Ireland, St. Patrick will always be a part of their family.

We really don't know where Patrick is buried. Several Irish communities claim that honor. Somewhere in the soil of Ireland lies the mortal remains of the man who was to the Irish people a foreigner, a slave, a servant, a friend, a saint, and finally one of their own.

Patrick's Celtic sense of family maintained him in his days of suffering. What his biological family had passed on to him became the basis for his mission. His sense of the Irish as his family compelled him to spend his life in their behalf.

St. Patrick desired to lead the people of Ireland out of the darkness of paganism to what he perceived as the light of Christianity. Probably for vastly different reasons, the Emperor Constantine had attempted the same with the conviction that Christianity was a superior belief system.

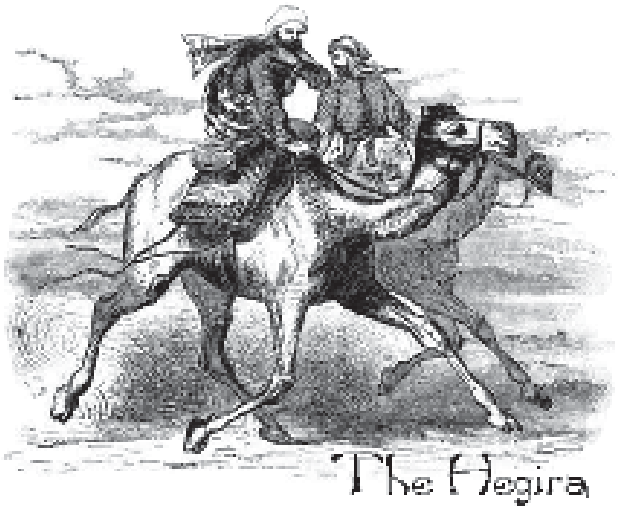
A couple of hundred years after St. Patrick's era, another man, in the midst of the deserts of Arabia, came to the conclusion that the heathen ideas of his people did not represent the path to truth. Not only did he reject paganism, however, he also dismissed Christianity. He decided it was necessary to give the world a new religion and a new holy book. That was precisely what he succeeded in doing. Let us now proceed to the Arabian Peninsula in the five and six hundreds AD to study the foundation of a new religious faith called Islam.



Dominant Personalities

MUHAMMAD'S REIGN

Muhammad was allegedly born in the city of Mecca in AD 570. His biography was not written until around 720 AD. According to tradition, Muhammad never learned to write. He ostensibly had numerous wives, of which some were pre-teens. One was a widow, some 15 years older than Muhammad. Using her wealth, Muhammad reportedly became a successful merchant. After a few years, he grew dissatisfied with the world of business. He began spending time in religious meditation. He believed that he had received a vision from Allah who commanded Muhammad to compel all people to accept the vision willingly or by persuasion.



In AD 610 at the age of 40, Muhammad apparently began to preach his new doctrine. At first, converts were few and far between. As his religion grew in popularity, there also grew a reaction to his military tactics, and he came under attack. Therefore, in AD 622, Muhammad was forced to flee Mecca. That flight, known as the *Hegira*, is considered event number one on the Islamic calendar.

After a while, Muhammad made disciples of displaced Arabian desert tribes. He eventually returned with an army and conquered Mecca. By the time of his death in AD 632, Muhammad had become the primary religious prophet and political leader throughout Arabia.

Muhammad called his new religion "Islam," which literally means "submission." (The term is indicative of the fact that the primary duty of human kind is unquestioning obedience to the will of Allah.) The followers of Islam are known as "Muslims." (It is incorrect to use the words "Muhammadans" and "Muhammadism" because Muslims did not believe that Muhammad was God. "Christians" and "Christianity," on the other hand, allude to the fact that to them, Christ and God are one and the same.)

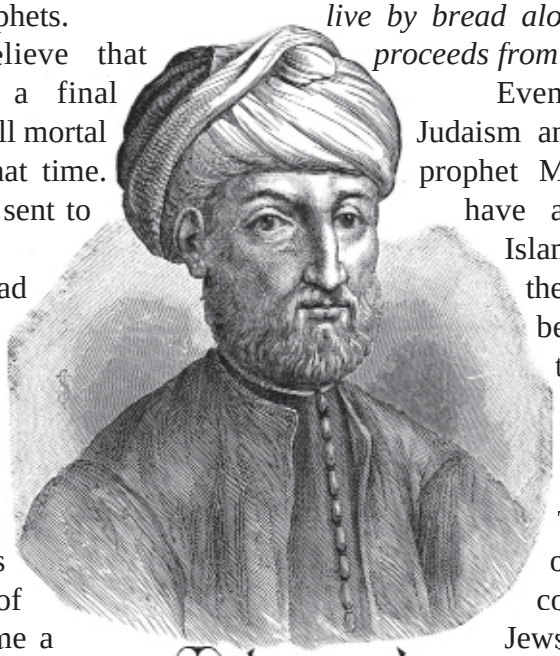
The basic beliefs of Islam are really quite simple: there is only one god. His name is "Allah." Muhammad is Allah's prophet. All events in history have been predestined by Allah. Therefore, everything that happens is Allah's will.

The followers of Islam believe that the earth is filled with angels, both good and evil. Those angelic beings constantly involve themselves with the affairs of human beings. Muslims believe that Allah instructed the Angel Gabriel to reveal certain truths in a book called the *Qu'ran*. However, the divine messages of the Qu'ran were not written down until a century after Muhammad's death. (The term "Allah" is related to the Hebrew word "Elohim." The latter is found in the Judeo-Christian Bible; it means "God.")

Islamic doctrine maintains that Allah has no son, but that Allah sent a series of prophets into human history. The four greatest of those prophets were Adam, Moses, Jesus, and Muhammad. The prophets of the Jewish Old Testament, the Christian apostles of the New Testament, and all the saints who lived before Muhammad were considered inspired

messengers from God. Jesus, however, is denounced by Islam as the Son of God. Muhammad is, according to Muslim belief, the last and greatest of the prophets.

Muslims also believe that history will end with a final resurrection of the dead. All mortal souls will be judged at that time. Every person will then be sent to heaven or hell for eternity.



At first, Muhammad relied on preaching and persuasion to win converts. After a while, however, he became convinced that in order to preserve and spread the "true faith" (Islam) the sword was necessary. The doctrine of "Holy War" (*Jihad*) became a new ***tenet*** of Islam. Converts would be won by military conquest or be put to death. He informed his faithful followers that to die in battle fighting for Allah would ensure one's immediate entrance into paradise.

Muhammad became the head of a persistent army of religious fanatics. As that army conquered the land, captives were given three alternatives: 1. Convert to Islam, 2. Pay tribute to the conquerors, or 3. Die! Given those options, thousands sided with the Muslim cause. Islam became a power with which to be reckoned and one of the world's major religions.

Both the Jewish Old Testament and the Christian New Testament of the Judeo-Christian Bible accept the belief that *"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."*

Even though he rejected both Judaism and Christianity, the Muslim prophet Muhammad would certainly have agreed with that concept. Islam is driven by the belief that the spiritual needs of human beings are more important than their physical condition, therefore death of the body is preferable over rejection of the teachings of Islam. Tragically, some adherents of Islam believe they are commanded to eradicate all Jews and Christians who reject Islam. The world remembers the awful consequences that Islamic Jihad perpetrated on Americans on September 11, 2001, at the Twin Towers, the Pentagon, and in Pennsylvania, as well as on Europeans in Indonesia, Spain, Scotland, and Germany at various times. Adherents to Islam claimed that victims of those hideous acts were "infidels" who were expendable in the cause of Islam.

Not all human conflict is related to religion. Strife has occurred over land, titles, politics, philosophy, and materialism.

LIFE PRINCIPLE

"The best portion of a good man's life is his little, nameless, unremembered acts of kindness and love."

—William Wordsworth





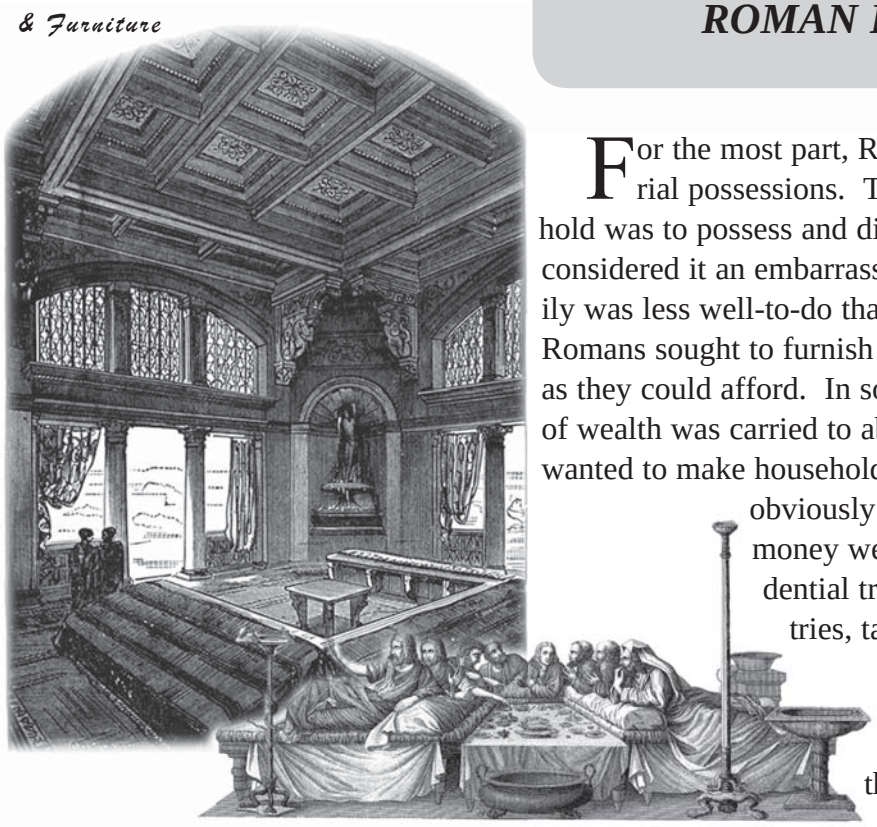
Lesson 10

Chapter 3

Section 2
Lessons 6-10

Architecture, Art, Fashion, & Furniture

ROMAN FURNITURE



For the most part, Roman culture focused on material possessions. The goal of each Roman household was to possess and display wealth. Every Roman considered it an embarrassment to admit his or her family was less well-to-do than their neighbors. Therefore, Romans sought to furnish their homes as ***extravagantly*** as they could afford. In some incidences, the display of wealth was carried to absurd extremes. The Romans wanted to make household furnishings ***conspicuous*** and obviously expensive. Huge amounts of money were spent on furniture and residential trappings (such as carpets, tapestries, tablecloths, or bed coverings).

In the latter days of the Empire, as political power became increasingly concentrated in the hands of Caesar, the Roman upper class ***compensated*** for the loss of public influence by pursuing pleasure and excessiveness. Some of the later emperors grew concerned and even issued decrees against undue luxury. Such edicts soon proved to be unenforceable and were ignored. It was eventually acknowledged that extravagance did produce jobs. A later Caesar said, "after all, without luxury, how could Rome, how could the provinces, live?"

Roman obsession for the beautiful and the artistic was satisfied by importing numerous items and ideas:

1. Huge numbers of goods were brought back to Rome as a result of the conquest of other lands.
2. Non-Roman items were imported from every part of the Empire.
3. Foreign pieces of art, especially Greek, were conveyed to Italy.
4. Greek, Egyptian, and other foreign art pieces were copied by Roman artisans.

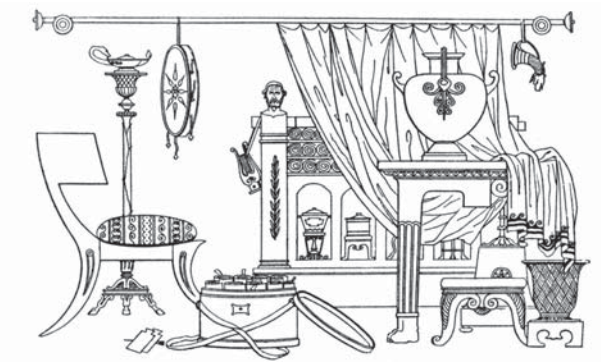
VOCABULARY

Extravagantly: lavish, opulent
Conspicuous: obvious, easily noticed
Compensated: made up for, in place of
Fetched: brought, earned
Depiction: symbols, patterns
Litigation: court cases, lawsuits
Coolie: a lower-class, unskilled laborer who performed heavy labor; an Asian peasant

Foreign furniture, notably Greek and Egyptian, was very popular in Rome. What the Romans could not acquire first hand, they reproduced for themselves. No really fashionable Roman home would be without examples of exquisite furniture.

Great fortunes were spent in Republican and Imperial Rome to furnish homes. Particularly was that true for such items as rugs and wall coverings from Babylon. Likewise couches, divans, chairs, and tables inlaid with ivory, tortoise shell, silver, gold, precious stones, or baser metals commanded great prices.

In the closing days of the Republic, Marcus Tullius Cicero (the great Roman republican) paid 500,000 Sesterces (one sestercium is equal to between 50 and 100 dollars) for a table made from citrus wood. One of cypress wood cost a million sesterces! Often those tables, which also might be made of marble or bronze, stood on ivory legs.

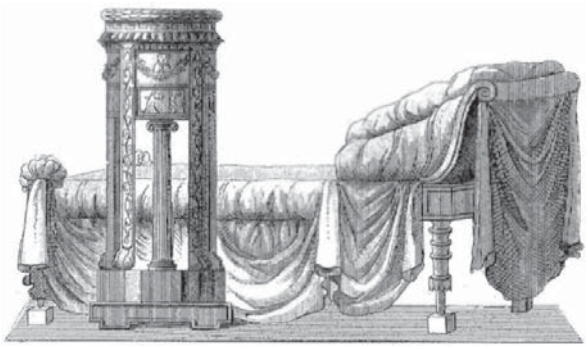


The price for tablecloths from Babylonia could be as much as 800,000 sesterces each. Brocades (rich cloths with raised designs woven into them) from Alexandria, Egypt, also ***fetched*** tremendously high prices. One palace displayed 500 tables of cedar and ivory. Their combined cost must have been absolutely staggering! The chairs were of every sort, ranging from folding stools to thrones.

Highly polished plates of bronze served as mirrors. The frames of those mirrors were of embossed (covered with raised designs), engraved, and/or chased (grooved) metal. Flowers or scenes from Greco-Roman mythology provided the decoration.

Some of the reflective surfaces were deliberately curved in such a way as to distort the image seen. Thus the people reflected appeared to be either thinner or fatter than normal.

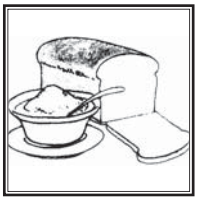
Beds were constructed of wood or metal. They were supported by slim, but sturdy, legs which often ended with ***depictions*** of animal heads or paws. Roman beds had no springs. Instead, a fine bronze web supported a mattress filled with wool or straw. In addition, Roman beds were frequently fitted with mosquito netting.



Other furnishings included tables supported by bronze tripods of elegant form. Wooden cabinets with numerous compartments stored scrolls. Bronze braziers (metal containers to hold burning coals or charcoal) warmed the rooms. Bronze lamps and elaborate candlesticks of bronze, marble, or glass provided light.

The Romans loved that which was showy, expensive, and complex. They collected examples of artistic expression from every part of their vast empire.

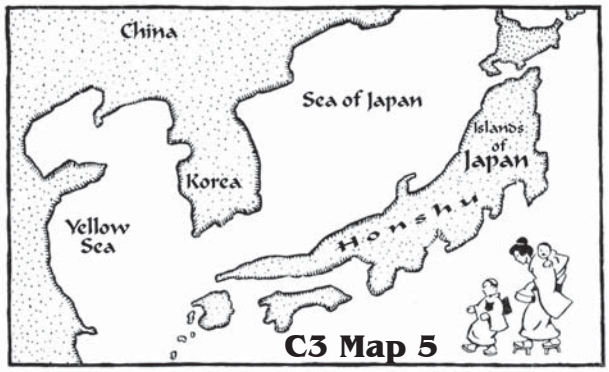
On the other side of the world in the Japan of the warlords, Japanese furniture was quite the opposite. Most aspects of Japanese material culture were simplicity in the extreme. That was also true for their eating habits and frugal diet.



Food

JAPANESE FOOD

The era presently under our consideration marks the emergence of the island nation of Japan onto the stage of world history. Japan is really a series of 4,223 separate islands. Six hundred of them are inhabited. Only five are of any appreciable size. The largest is called Hondo or Honshu.



That island is 1,130 miles long and roughly 73 miles wide. It consists of 81,000 square miles. That is one half of the total area of the Japanese islands. Those islands provide Japan with 13,000 miles of sea coast.

Throughout Japan's history, the ocean has always protected the country from foreign conquest. Because they live on islands, the Japanese have always been a seafaring people. The warm winds and ocean currents from the south combined with cool air from the mountains give Japan a mild climate. The islands experience a great deal of rainfall which produces abundant vegetation.

The Japanese islands were formed as the result of intense volcanic and earthquake activity. Likewise, all through its history, Japan has been subject to repeated earthquakes, many of them utterly devastating, such as the earthquake that produced the catastrophic Japanese tsunami of March, 2011.

The name *Japan* most likely derives from the Malay word for the islands—*Japong* or *Japun.* The Malays probably got their terms from the Japanese name *Hippon* which, in turn, may have originated from the Chinese word—*Jih-pen*, meaning the place from where the son comes. The Japanese themselves attach the prefix Dai which means "great." Therefore, the native term for their country is *Dai-Nippon.*

The actual origins of Japan as a nation have been lost in the mists of time. The Japanese have an elaborate set of myths explaining their beginnings. Three ethnic strains are evident among the Japanese people:

1. The Caucasian Ainus who came from the area of eastern Asia where the Amur River flows between Manchuria and Russia
2. A people of Mongol ancestry coming from or through Korea
3. A brown skinned Malay and Indonesian stock which came to Japan from the islands of the Pacific Ocean

The result of that blending has produced two distinct types of Japanese people. The upper class tends to be tall, slim, and long-skulled. The common people are usually short, stout, and broad-skulled.

In the 4th century AD, a Chinese written account described the Japanese as "dwarfs." That record stated:

> *"They have neither oxen or wild beasts; they tattoo their faces in patterns varying with their rank; they wear garments woven in one piece; they have bows and arrows tipped with stone or iron. They wear no shoes, are law abiding and polygamous addicted to strong drink and (are) long lived...Persons who have reached one hundred years are very common...The women smear their bodies with pink and scarlet paint. There is no theft and* ***litigation*** *is infrequent."*

For many years, the Japanese diet was especially simple and healthy. The primary

edible item in the Japanese diet was rice. They also ate fish, vegetables, sea-weed, and fruit. Meat was consumed only if it could be afforded. Generally, red meat was rarely eaten except by the upper class and soldiers.



On a routine diet of rice, fish, and no red meat, the common laborer developed strong lungs and muscles. Reportedly, a typical ***coolie*** could run 50 to 80 miles in a 24 hour period without undue distress. It is also true that when red meat became a regular part of the Japanese food intake, individuals lost much of their stamina.

After a while in Japanese history, the very act of eating, which had once been simplicity itself, became controlled by popular usage. How a person ate his or her food was as important as religious practices. Tradition governed the order in which different foods were eaten. It dictated how many bites were taken. Each portion of a meal required a specific posture of the body. Women were expected to remain completely silent throughout the entire meal. Men were supposed to demonstrate their appreciation to the host by appropriate belching. The diners sat on little mats before tables raised only a few inches above the floor. In every aspect of Japanese life, including eating, custom ruled the day.

The process of eating, to the Japanese, became an art form—though a basically simple one. Virtually every aspect of Japanese culture was an artistic expression, some more complex than others. Artistic endeavors were an integral part of all societies, regardless of where, or when, they existed. Some artistic expressions, because of the grandeur of their scope, were exercises of industrial and mechanical accomplishment. A major project was the architectural reconstruction of Constantinople over 200 years after the time of Constantine. Let us travel to the opposite end of the Continent of Asia to visit the capital of the Eastern Roman Empire in the 6th century AD.

LIFE PRINCIPLE



"Do good and you will dwell peacefully and with contentment."

—Puritan Axiom



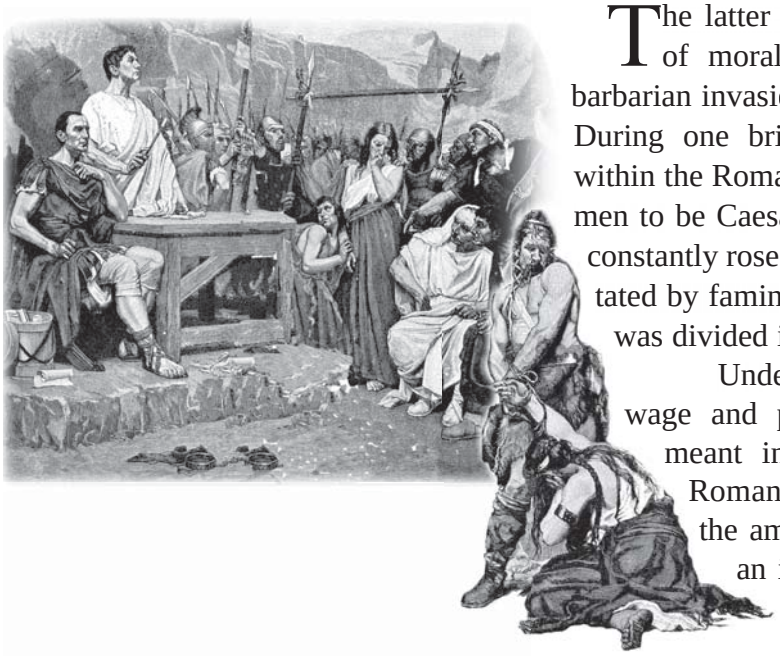
Lesson 11

Industry

Chapter 3

Section 3
Lessons 11-15

A BYZANTINE CHURCH DOME



The latter days of the Roman Empire were ones of moral corruption and recurring civil war, barbarian invasions, and frequent changes of emperors. During one brief period, separate political ***factions*** within the Roman army selected more than 50 different men to be Caesar. At the same time, taxes and prices constantly rose. Huge areas of the Empire were devastated by famine, plagues, and invasions. The Empire was divided into two, self-governing political units.

Under Caesar Diocletian (c AD 284-305), wage and price controls were instituted. That meant in an attempt to regulate the chaotic Roman economy, the government decreed the amount a person could be paid and what an item would cost. Those "reforms" did not work. As a matter of fact, history has repeatedly demonstrated that wage and price controls never work! In Emperor Diocletian's era, both prices and government control kept climbing.

In the midst of that economic, social, and political turmoil, a new Caesar came to the throne: Emperor Constantine who reunited the Empire. He also built the new city of Constantinople and transferred the seat of Roman authority from Rome to Constantinople. However, Constantine's reign was but a brief interruption in the general downward direction of Roman culture.

In the period after Constantine, that steady march toward political disintegration resumed. Barbarian tribes continued to invade various portions of the Empire. Rome reeled under both external and internal pressures.

A series of weak emperors ruled for very short reigns. Caesar Theodosius "The Great" (r. AD 379-395) was the last political leader to govern both the eastern and western halves of the Roman Empire.

VOCABULARY

Factions: groups
Unabated: unrestrained, not opposed
Immense: huge, extensive
Greek cross: all arms are nearly equal in length
Reconciled: to make compatible
Buffer: something that serves as a protective barrier
Mercenaries: men hired to fight for a foreign ruler
Sustenance: survival, provision

Due to the ever-present danger of barbarian conquest, the western capital was moved from Rome to Ravenna in northern Italy in AD 401 by Honorius, son of Theodosius the Great. Nevertheless, barbarian attacks continued ***unabated***. Numerous Roman cities were sacked, including Rome itself, causing the Romans to begin to retreat from many areas of their empire (Britain, for example) as barbarian hordes swept across Europe. The Empire was constantly under attack. Then in AD 476, the Western Roman Empire collapsed. The eastern half, with Constantinople as its capital, became known as the *Byzantine Empire* (named for the original designation of the city).



Detail of a mosaic portrait of Justinian in the Basilica of San Vitale, Ravenna

Then, a particularly significant emperor appeared. Caesar Justinian (c AD 527-565) was perhaps the most important ruler of the Byzantine Empire and reconquered most of Rome's former territory in the west. He also reformed the Roman legal system and issued what has been called the *Justinian Law Code.*

Two hundred years prior, Constantine had erected a house of Christian worship, dedicated to Saint Sophia and considered the most beautiful Christian edifice in the Eastern Empire. Two centuries later, however, a riot known as the "Nika Revolt" took place in Constantinople in which fire was set to a portion of the city, destroying some of its buildings, including the cathedral of St. Sophia. Subsequently, Caesar Justinian decided to rebuild Constantine's city. When he reconstructed the Church of St. Sophia, he re-christened it *Hagia Sophia*, consecrated to the "Holy Wisdom of God."

Justinian's rebuilding of the St. Sophia cathedral necessitated solving innumerable mechanical problems, some of them were the most difficult ever attempted. Justinian engaged the services of Anthemius and Isidore, the two leading architects of the era, to plan and supervise the work on Hagia Sophia. They departed from all traditional forms of church design. In the building's center was a huge dome. That architectural feature did not rest on walls, as was usual. Instead, it was supported by enormous columns. The central dome was further reinforced by two half domes at either end of the structure.

About 10,000 workers labored on Hagia Sophia. Construction cost 320,000 pounds of gold. That ***immense*** sum virtually drained the national treasury. Over a dozen different kinds and colors of marble were imported from an equal number of geographical locations. Gold, silver, ivory, and precious stones were also gathered and shipped to Constantinople. In addition, the governors of the provinces were ordered to send to the capital city the finest relics from antiquity that they could find.

The Emperor Justinian played an active role in the planning and construction. He helped solve many difficult technical problems. Dressed like a common workman, Justinian showed up at the building site day after day.

Hagia Sophia's ground plan was in the form of a ***Greek cross***. The actual measurements were 250 by 225 feet. Each end was covered by a smaller dome. The central dome rose over 180 feet from the ground. Its diameter was 100 feet.

Unlike its predecessors, Hagia Sophia's dome was constructed of bricks. That technique

presented its own set of engineering difficulties. To make a dome of that size out of individual bricks is really an extraordinary accomplishment. Furthermore, the round dome was ***reconciled*** with the square base. That was considered a technical impossibility, the execution of which was nothing short of remarkable.

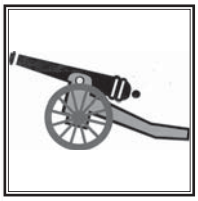


Hagia Sophia

The Roman historian, Procopius (born in Palestine, AD 490), described the dome as *"A work admirable and terrifying...seeming not to rest on the masonry below it, but to be suspended by a chain of gold from the height of the sky"* (Procopius, *Buildings*, I, 1).

The transferal of Empire power from Rome to Constantinople greatly affected future history. The building of Hagia Sophia ushered in a new political, social, and cultural tradition known as "Byzantine."

Meanwhile, at the western end of Europe, the absence of Roman restraint enabled certain barbarian tribes to conquer many of their neighbors. Those invaders then imposed their languages, cultures, and names on the native populations. Such was the situation in Britain during the fifth century AD.



Military

THE BRITISH TRIBES

In the final years of the Roman Republic, Julius Caesar militarily defeated the Celts of Gaul (modern France). However, by so doing, he destroyed the Celtic ***buffer*** between the German tribes to the north and the rest of Europe, including Rome itself. Less than 500 years later, the Germans had conquered much of what had been Roman territory and forced the Roman withdrawal from many locations along the European frontier.

Britain was one of those outposts abandoned by the Caesars. Roman troops were evacuated from the British Isles in the early 5th century AD. Within the next 50 years, German tribes replaced Roman soldiers. Angles, Saxons, Jutes, and Frisians began landing on British shores seeking plunder, slaves, and land. They crossed the English Channel from the northwest corner of mainland Europe (the Netherlands, Denmark, and Germany).

The local Romano-Celts (Celtic peoples highly influenced by Roman civilization) in the future England, were constantly being attacked by wild Pictish tribes from Caledonia (today's Scotland) and Irish raiders. Therefore, according to tradition, a British Celtic king hired a Teutonic band of ***mercenaries***. He wanted the Germans to fight the Picts and Irish. However, once established in Britain, those Teutonic (Germanic) tribesmen refused to leave and rebelled against their former employers. The Anglo-Saxon invasion had begun.



CELTIC WARRIORS

Two important written accounts of those events are in the possession of historians today. Both documents were produced some time after the incidents actually took place. Nevertheless, they each added significantly to our understanding of the period. Those historical records are as follows:

1. *The Anglo-Saxon Chronicle*
2. *Bede's Ecclesiastical History of the English People*

"This year (AD 449)*... Hengist and Horsa* (two brothers, who commanded a band of Jutes)*, invited by Vortigern King of the Britons, landed in Britain on the shore which is called Wippidsfleet; at first in aid of the Britons, but afterwards they fought against them. King Vorigern gave them land in the south-east of this country, on condition that they should fight against the Picts. Then they fought against the Picts, and had the victory wheresoever they came. They then sent to the Angles; desired a larger force to be sent, and caused them to be told the worthlessness of the Britons, and the excellencies of the land. Then they soon sent thither a larger force in aid of the others. At that time there came men from three tribes in Germany; from the Old-Saxons, from the Angles, from the Jutes."* (*The Anglo-Saxon Chronicle*, A. 449).

Bede gives further information about where those German invaders came from and where they settled in what is now England:

"From the Jutes are descended the people of Kent, and of the Isle of Wight, including those in the province of the West-Saxons who are to this day (AD 731) called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is the country which is now called Old Saxony, came the East-Saxons, the South-Saxons, and the West-Saxons. From the Angles, that is, the country which is called Angulus (Schleswig in Denmark)*, and which is said, from that time, to have remained desert to this day, between the provinces of the Jutes and the Saxons, are descended the East-Angles, the Midland-Angles, the Mercians, all the race of the Northumbrians, that is those nations that dwell on the north side of the river Humber, and the other nations of the Angles* (in England)." (Bede, *Ecclesiastical History*, Book I, Chapter XV).

Over the next few years, an ever increasing number of Teutonic invaders arrived in Britain. They fought many battles with the local Britons. Sometimes one side was victorious and sometimes the other. The Germans were especially fierce warriors. Warfare was their



number-one passion. They were, after all, kin to the Vikings! Eventually, the Anglo-Saxons overpowered the British Celts. The intruders were able to establish seven independent kingdoms on British soil.

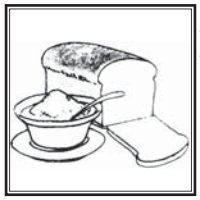
Furthermore, the different German tribes gave their names to those conquered areas. Today's designations for many regions in England reflect that situation. For example, the term "Wessex" is short for *West Saxons;* "Essex" identifies the *East Saxons*; "Sussex" means *South Saxons*; "Middlesex" indicated

the *Middle Saxons*, and East Anglia is where the East Angles settled. In time, all those Germanic invaders accepted "Anglo-Land" (or England) as the proper term for the entire country they had acquired by conquest.

The regions of Deira, Bernicia, and Mercia were also Anglo-Saxon kingdoms in Britain. The native Celts had either been killed or driven out of those sections taken over by the Angle, Saxon, Jute, and Frisian tribes. Only Cornwall, Devonshire (north of Cornwall), Wales, nearby Somerset, and Strath-Clyde remained in Celtic hands.

All four of the invading German tribes spoke the same language. The Germanic branch of the Indo-European Language Family was divided into Northern Germanic, Western Germanic, and Eastern Germanic. Western Germanic (which was the native speech of the Angles, Saxons, Jutes, and Frisians) became the common ancestry of both modern German and English.

Academic scholarship now recognizes Anglo-Saxon as "Old English." Today, there are approximately 2,700 different languages spoken around the Earth. Of them, English is the mother tongue of between 350 and 400 million people. English is accepted as the official language for international relations. It all began in AD 449 with the Anglo-Saxon invasion of the British Isles.



Food

HARVESTING THE FIELDS

Approximately 300 to 400 years before the Anglo-Saxon invasion of Britain, Roman historian Tacitus recorded some pertinent observations about the Germans of northern Europe. In regard to the agricultural practices of those ancestors of the Anglo-Saxons, Tacitus made the following comments:

> *"They till fresh fields every year, and they have still more land than enough... Grain is the only produce required from the earth; hence even the year itself is not divided by them into as many seasons as with us. Winter, spring, and summer have both a meaning and a name; the name and blessing of autumn are alike unknown"* (Tacitus, *Germania*, 26).

Several years following the Germanic conquest of the British Isles, an anonymous Anglo-Saxon poem also referred to a similar agricultural perspective:

> *"Fate is strongest,*
> *Winter is coldest,*
> *Spring is frostiest*
> *Summer sunniest*
> *Harvest most glorious;*
> *it brings to men*
> *The year's fruits,*
> *which God sends them."*

Far to the west across the Atlantic Ocean and nearly the entire North American continent, another people lived and grew their crops for *sustenance*. At the time of the Anglo-Saxon invasion, a major transition was taking place in the Southwest of the future United States of America.

LIFE PRINCIPLE



"No nation can be destroyed while it possesses a good home life."

—J.G. Holland



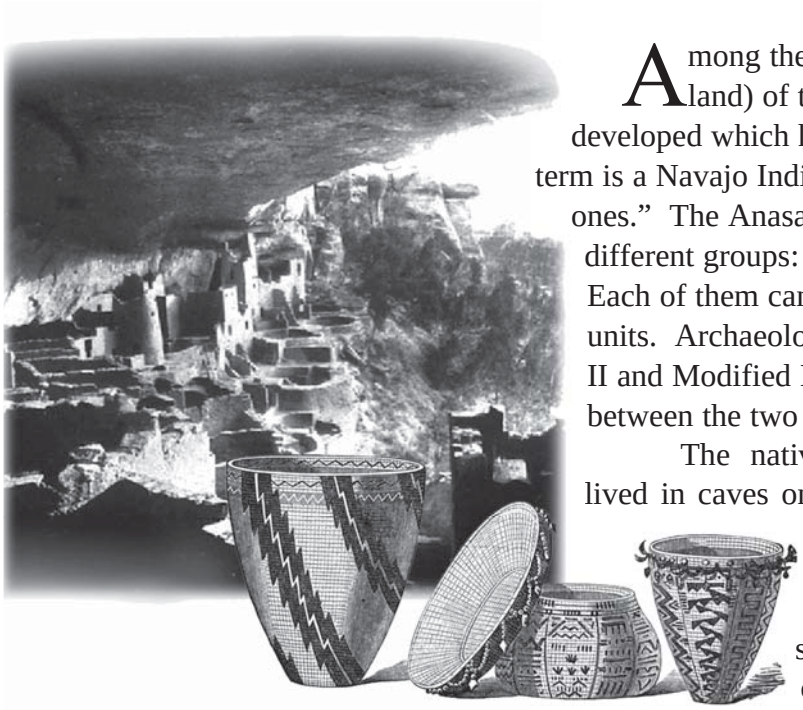
Lesson 12

Chapter 3

Section 3
Lessons 11-15

Agriculture

INDIAN BASKETS



Among the deserts and plateaus (high flat table-land) of the American Southwest a culture developed which has been named the *Anasazi*. That term is a Navajo Indian word which means "the ancient ones." The Anasazi can be divided into two widely different groups: the "Basketmaker" and "Pueblo." Each of them can be further subdivided into smaller units. Archaeologists have identified Basketmaker II and Modified Basketmaker. A transition occurred between the two periods, roughly AD 451-500.

The native people of the Basketmaker era lived in caves on "shelves" along the walls of cliffs. Those caves were actually shallow, naturally hollowed out cavities in the rock surface. The cliff cavities were somewhat enclosed with adobe bricks constructed into walls. Such a refuge was usually quite open to the sun. Basketmakers did not at all dwell in the deep, dark inner recesses of underground caverns.

These cliff dwellers did not work with metal, made little or no pottery, grew no cotton, raised no wool-bearing animals, and possessed no beasts of burden. Furthermore, their tools and weapons were rather primitive. ***Implements*** were constructed from wood, bone, stone, plant fibers, and human hair. Indeed, their lives were not all that different from many Native American groups in the pre-Columbian past.

VOCABULARY

Implements: tools or instruments used for doing work
Adobe: a clay-like mud; sun-baked bricks made with straw, water, and soil
Constituted: the basis of, the main ingredient
Waterlogged: soaked and incapable of holding more water
Edible: good for food
Epoch: period of time
Incense: perfumed oil, burned to create an aroma
Papacy: the system of government of the Roman Catholic Church, of which the pope is the supreme head
Sloth: laziness
Languor: weariness of body or mind



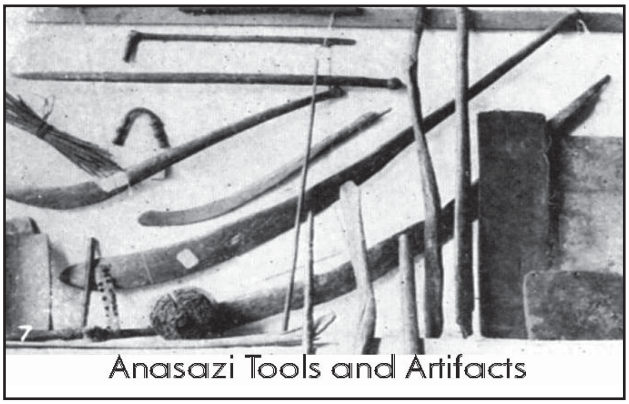
Physically, Basketmakers tended to be fairly short, with coarse, black hair. Their skins were coppery brown, and they had limited facial and body hair.

Some tribes made houses that were roughly circular in shape during Basketmaker II times. In the following Modified Basketmaker era, the dwellings tended to be square. They were usually eight to thirty feet across. Those primitive buildings were constructed of sticks and logs, then plastered with ***adobe*** mud. A small fire pit existed in the center of the floor. The fire provided heat for the living quarters. However, cooking was probably accomplished out-of-doors.

The name given to those ancient North American "Indian" communities is indicative of the fact that baskets ***constituted*** a primary feature of their material culture. Most Basketmaker baskets were made by the "coil method." In that technique, a basket was constructed by building up a spiral coil from the base. As the basket grew, each coil was sewn, with a thin thread or fiber to the one upon which it lay. The coil itself consisted of two wooden rods (usually willow) and a bundle of fibers.

The greatest number of Basketmaker baskets were in the form of shallow trays. Each container was three inches to three feet in width. Smaller baskets tended to be deeper than larger ones. Basketmakers also fashioned bowl-like baskets with sharply flaring sides and flat bottoms. Some had narrow openings and were likely used to store seeds or other small objects.

The Basketmaker people also produced carrying and water baskets. Those were both large with flaring sides and pointed bottoms. The water baskets had smaller openings at the top. Some water baskets were lined with the pitch of pinyon gum (native to the American Southwest, the pinyon is a common pine tree from which oozes a sticky sap). Most water baskets were simply woven so tightly that they were capable of holding liquids. The protective Pinyon pitch prevented the straw or reeds from becoming ***waterlogged***.


Anasazi Tools and Artifacts

Both carrying and water baskets were shaped to fit against a person's shoulders. The baskets were carried on the back with a strap fitted around the forehead of the bearer. Some water baskets were nearly two feet high. They could have held two or three gallons of water (about 24 pounds).

Even though they had no pottery containers, Basketmaker II people roasted their food over an open fire. Other meals could be cooked in the watertight baskets by dropping hot stones into the "stew" in the basket. Hot stones were carried with wooden tongs. Eventually, the food would be cooked. By the Modified Basketmaker period, pottery making had been developed.

Basketmakers cultivated two main crops—corn (Indian Maize) and squash. Their corn had very small ears (unlike modern corn). Squash served as food and were hollowed out when dry for containers or scoops.

Basketmaker agricultural implements were primitive. The primary one was a simple wood digging stick about 45 inches long. Two thirds of it was round, and the remaining third was carved into a flat, thin blade a few inches wide. The blade had a rounded point and one sharp edge. It was used to plant corn.

Several kernels of corn were planted together at a depth of a foot or more. That allowed the seeds access to subsurface water,

upon which they had to depend in a desert climate. Basketmaker fields were in the flood plain of seasonal streams. The only irrigation was the yearly flooding.

Corn was stored for the winter. Shelled corn has been found in skin bags and baskets. Thus, Basketmakers had a food source during the winter months and seed corn for planting the following year.

Other ***edible*** vegetation was harvested by Basketmaker communities and included the following:



1. Roots
2. Bulbs
3. Grass seeds
4. Sunflower seeds
5. Pinyon nuts
6. Acorns
7. Berries
8. Choke cherries
9. Probably yucca and cactus fruits

Many of those items were made into flour by the use of grinding stones. That flour was then mixed with small amounts of water. The mixture was baked on hot, flat stones to produce thin bread or little cakes.

The era when "Basketmaker II" was about to become "Modified Basketmaker" was especially pivotal to their culture. Many important changes took place then. Basketmaker society would never be quite the same again.

Virtually all cultures of history have times of dramatic modification. We have already seen many of them. Native American societies were not an exception.

The Basketmakers were fairly typical pre-Columbian Native Americans. When their agriculture and housing changed, so did numerous other aspects of everyday life. Music (singing accompanied by drums, flutes, rattles, and dancing), for example, was even important to the peoples of the New World before the arrival of Europeans. The exact nature of any musical expression among them was not static. It, too, underwent alterations when other cultural developments took place.

The same was true for cultures of each of this world's continents. During approximately the same or nearly the same *epoch* that we have been studying in the American Southwest, a major shift was occurring in far-away Europe. Once again, Rome is the focus of our attention. We want to examine a notably significant development in the music of the age.



Music

Roman Culture and Christian Music

American 19th century poet Henry Wadsworth Longfellow once said, "Music is the universal language of mankind." While that may well be true, what constitutes good music is by no means universal. In fact, what is popular as music changes during every generation. Furthermore, what the present generation likes their parents usually find unacceptable. Music has always been considered both a cause and a reflection of public standards in each era.

Music has also been a positive influence on human society. It has often been noted that "art is in the eye of the beholder." Likewise, music is in the ear of the hearer. In other words, a particular kind of music is considered good or bad depending on whether or not a person appreciates it for its virtue or crudeness.

Roman society went through a great many alterations in the first few centuries AD. After hundreds of years of paganism, the official religion became Christianity. The empire was divided into two politically independent kingdoms. The Western Roman Emperor had abandoned the city of Rome for Ravenna. Therefore, a political vacuum existed in the Eternal City. That void was increasingly being

filled by the Bishop of Rome. That individual assumed both church and civil authority. He soon became recognized as the Pope ("father") of the Roman Catholic Church (as opposed to the Eastern Orthodox Church, headquartered in Constantinople). The Catholic Church thus became the most powerful religious, political, and social institution in the western world.

As Roman Catholicism and Eastern Orthodoxy gradually succeeded heathendom, numerous pagan practices were incorporated into church ritual. For example, incense was originally employed as a means of honoring the Greco-Roman pagan deities and such emperors as had been proclaimed gods. After the establishment of the Christian faith in Rome, however, the use of ***incense*** became a way of reverencing Christ. Carved idols of Jupiter (Zeus), Neptune (Poseidon), Minerva (Athena), etc., were replaced by statues and pictures of Jesus Christ and those persons designated as Saints. Many pagan holidays also became "Christianized." December 25 had long been accepted as the winter solstice (the exact middle of winter when the sun is the furthest away from the earth). That day on the pagan calendar was therefore dedicated to the Sun. Christians began to celebrate the twenty-fifth of December as Christmas, the birthday of Jesus, the Son of God.



Statue of Ambrose

Meanwhile, an established form of worship slowly took shape among Christians. Music has always played an important role in that process. In the earliest church services, the Hebrew psalms were chanted or sung. They were the only musical expression allowed. However, as time went by other kinds of religious music were added. As the Church became more and more an integral part of Roman life, it adopted and adapted the everyday music of society at large. The Christian Church and Roman culture were becoming thoroughly entangled.

Large choirs became part of church services. Often, there were two of them in a single church. They alternately responded to each other in song. It was soon realized that both the choirs and the congregations needed specifically prepared music for them to sing. Therefore, new hymns ("songs of praise to deity") were composed to enhance the worship experience. In the East, those hymns were in Greek. In the West, the church language was Latin. Perhaps the greatest Latin hymn writers of the general era were Ambrose of Milan (4th century AD), Venantius Forunatus of Gaul (6th Century AD), and Gregory the Great (also 6th century AD).

In fact, Ambrose has been considered by many historians as the "Father of Latin Church Music." Although he wrote in Latin, Ambrose used Greek melodies. His hymns are noted for their dignity, simplicity, and deep spirituality. At one period, in regard to the words "Ambrose" and "hymn," one could not be uttered without the other.

An example of his work is his "Advent Hymn." In it, Ambrose speaks glowingly of the birth of Jesus Christ. A portion of the hymn is quoted below:

"Come, Thou Redeemer of the earth,
Come, testify Thy Virgin birth:
The Word of God, in flesh arrayed,
The promised fruit to man displayed.
O equal to the Father, Thou!
Gird on Thy earthly mantle now
The weakness of our mortal state
With deathless might invigorate.
Thy cradle here shall glitter bright,
And darkness breathe a newer light,
Where endless faith shall shine severe,
And twilight never intervene."

Venantius Fortunatus was born in Italy. He later moved to Gaul and became identified with that locality. He is said to have penned 300 hymns. His two most famous are "The Royal Banners Forward Go" and "Sing My Tongue, the Glorious Battle."

Gregory was born in the city of Rome. For a while he was its prefect (mayor). He later decided not to make politics his career. Instead, Gregory entered the ministry of the Catholic church. He rose to become the Bishop of Rome (the Pope). He held that position for the last 14 years of his life (AD 590-604). Because of the many reforms he made in the ***Papacy***, he is remembered as "Gregory the Great."

Perhaps his most outstanding contribution was in the area of church music. Many scholars see Gregory's work as being similar to that of Ambrose. He is further credited with introducing the "Gregorian Chant" into the church services, though that may not actually be the case. Nevertheless, he did certainly promote its usage, and that musical form today bears his name. Gregory wrote at least a dozen Latin hymns. Probably his best is his "Sunday Hymn." A portion of it follows:

"Today the Blessed Three in One
Begin the earth and skies,
Today a Conqueror, God the Son,
Did from the grave arise;
We too will wake, and in despite
Of ***sloth*** *and* ***languor****, all write,*
As Psalmist bid, through the dim night
Waiting with wistful eyes."


Portrait of Gregory

Rome had been a major stronghold of paganism in Europe. After the division and collapse of the Roman Empire, Europe entered an era called the Christian Middle Ages. That period was the true beginning of Judeo-Christian civilization. However, most of Africa, Asia, and the Americas continued to practice other religions.

The great production of European church music was an expression of a tremendous outpouring of human energy in behalf of Christianity.

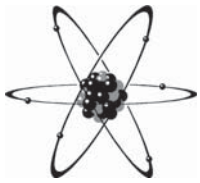
Another form of energy literally altered the course of human history and connected the commerce of Asia and Europe.

LIFE PRINCIPLE



"Music is the universal language of mankind."

-Henry Wadsworth Longfellow



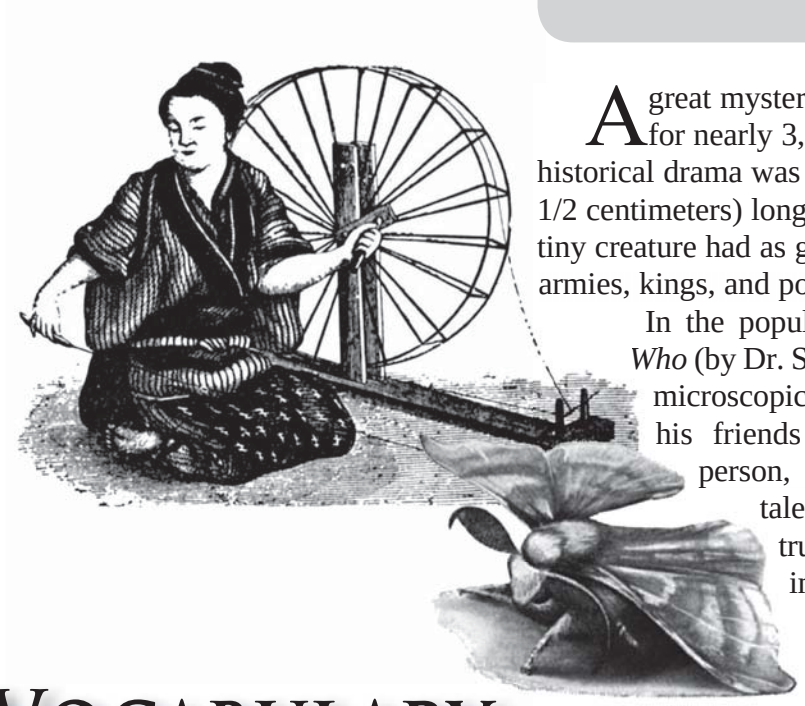
Lesson 13

Energy

Chapter 3

Section 3
Lessons 11-15

SILK WORMS



A great mystery haunted the western hemisphere for nearly 3,000 years. The principle actor in this historical drama was a very tiny animal, only one inch (2 1/2 centimeters) long. Yet, the energy expended by that tiny creature had as great an effect on history as all the armies, kings, and politicians of the ages.

In the popular children's book, *Horton Hears a Who* (by Dr. Seuss), an elephant defended a world of microscopic people. Horton constantly reminded his friends and neighbors that "a person's a person, no matter how small." Dr. Seuss' tale powerfully illustrates a fundamental truth. Size is not the measure of one's importance.

History has given us some good examples of that fact. For instance, both the Judeo-Christian Bible and historian Flavius Josephus relate how the Philistine giant, Goliath (approximately nine feet tall), was killed in battle by a Hebrew shepherd boy named David.

Chinese farmers discovered the enormous value of a small worm. The art of silk making was accidentally learned approximately 4,000 years ago in China. For the next 15 centuries, only the Chinese upper class had access to silk products. Foreigners were denied that privilege altogether. Gradually, pieces of silk found their way to neighboring countries. Sometimes that silk would travel as far as the Western world. Still, however, the non-Chinese populations of Asia, Africa, and Europe remained ignorant of how silk was made.

From time to time, a few adventurous traders ventured to China. The Chinese authorities continued to guard their secret closely. All visitors to China were thoroughly searched before leaving the country. If they possessed any evidence that they knew anything about the manufacture of silk, they were immediately killed. By such severe methods, the mystery of Chinese silk making was

VOCABULARY

Exorbitant: very high, excessive
Offshoots: branches, components, parts
Integral: vital part
Utterly: completely
Procured: obtained, gathered
Celibates: people who neither marry nor engage in sexual intercourse
Monastics: people such as monks or nuns living apart from society due to religious vows
Sect: a religious group adhering to distinctive doctrines
Islet: small island
Rude: simple, primitive, unfinished, crude
Austere: harsh, severe
Druids: pre-Christian Celtic pagan spiritual leaders

protected.

Slowly, those lands bordering China learned bits and pieces of the truth. Finally, the facts were carried home by travelers from Japan, Korea, India, and Persia. However, the mystery of silk continued to be completely unknown in the West.

The mystery revealed a species of moth to be responsible for silk making. Like all butterflies and moths, the "silk moth" has four distinct stages in its life cycle:

1. The egg
2. The caterpillar (or larva)
3. The chrysalis (or pupa)
4. The adult moth

The adult moths survive for only two or three days. They have no mouths and do not eat at all during their short period of existence. They live only for the purpose of mating and laying eggs. The female lays between 300 and 500 tiny, oval, pale yellow eggs. Each of them is fastened onto the leaf of a tree using a sticky fluid produced by her body. The mulberry tree is the favored place to locate. Hundreds of tiny caterpillars (silkworms) appear. They immediately begin devouring the mulberry leaves on which they were hatched.


Mulberry Leaves

About four to five weeks later, the silkworms are fully grown. They possess special glands inside their bodies. A sticky fluid is squirted through the caterpillar's mouth. Upon contact with the air, that liquid hardens into a single strand of silk. Turning its head back and forth, the silkworm weaves the silk thread around itself to produce a cocoon. It will spend its chrysalis or pupa stage inside the cocoon. After three to five days, the silkworm is completely enclosed in a white, egg-shaped silk container. Two weeks later, the adult moth emerges; and the entire process begins all over again.



That cocoon consists of one, long, continuous silk thread. Some threads are one mile in length. The threads from several cocoons are twisted together to form stronger strands. The resultant fibers are then woven into silk cloth. The silk cloth which was traded to foreign countries was very expensive. Greek and Roman aristocrats had to pay ***exorbitant*** prices for the privilege of owning materials made of Chinese silk. Therefore, the Greco-Roman world wanted desperately to solve the mystery of silk making. Ironically, the expansion of Christianity played a role.

In the year AD 428, the Patriarch of Constantinople (Nestorius) began to teach a slightly different version of Christianity. He attacked the traditional view of Jesus Christ's divine and human natures. Eventually, Nestorius was removed as Patriarch, condemned by the Church Council of Ephesus as a heretic, and exiled by Emperor Theodosius II (AD 408-450). Nevertheless, Nestorianism became one of the most important ***offshoots*** of the Christian Church. Nestorian missionaries were particularly influential throughout the Orient.

Approximately one hundred years after the Nestorian Controversy, the Emperor Justinian (AD 527-565) sent two Nestorian monks to China. In addition to their task of converting the heathen, the pair had a hidden mission. They were to discover the secret of Chinese silk making.

Risking their lives, the two men smuggled out of China a supply of mulberry leaves and silkworm eggs. They carried their treasure back to Constantinople and Caesar Justinian. The secret of silk manufacture had finally arrived in

the West! The mystery of thousands of years was solved at last. The energy of some little caterpillars was put to work producing a new industry in Europe.

When humans are in tune with their environment, they are able to utilize things found in nature for their own benefit. Thus, the ancient Chinese made use of the silk moths to manufacture a special kind of cloth. In various parts of the world at different times, other natural products were employed for sometimes unexpected results. For instance, on the other side of the world from China, in the same general era that silkworms were being acquired by the West, the Celts of Ireland were making boats from the hides of animals.



Transportation

IRISH CULDEES

Due to the missionary activities of Saint Patrick, the "Emerald Isles" (Ireland) became a Christian nation. However, there were a few Christian settlements in the country before the arrival of Patrick. Among them were bands known as the Culdees or *Celi Dei*, meaning "Worshippers of God." Because they were so isolated from the rest of the European Church, the Culdees retained many pre-Christian Celtic ideas. They never did fully see themselves as an ***integral*** part of mainstream Christianity.

The Celi Dei organized themselves into communities of religious hermits (people who choose to live by themselves in lonely and secluded locations). The Culdees wished to separate themselves ***utterly*** from what they called the sinful and materialistic world around them. Therefore, they allowed themselves no luxuries and few comforts. They possessed basically the clothes on their backs. Even the food they ate was absolutely the simplest that could be ***procured***. Originally, the Celi Dei were ***celibates***. They later allowed marriage in order to preserve their way of life through their descendants. Thus, the Culdees developed into small residential groups of married ***monastics***

Most of the Celi Dei populations were located along the rugged west coast of Ireland and on the lonely, rocky islands near the main island.

The natives of Ireland's western coast were, by profession, sailors and fishermen. Therefore, the members of the Culdee ***sect*** were also people of the sea. Because of their oceanic orientation, the Celi Dei devised a curious method of seeking Divine guidance. Small groups or solitary individuals would cast themselves adrift in open boats. Where those vessels came aground was considered God's will for their lives. Frequently, the wave-tossed pilgrims would come to rest on one of the rockbound ***islets*** off the Irish coastline. There, the monk or monks constructed ***rude*** shelters high on the ***austere*** cliffs. Several weeks, months, or even years might be spent in lonely meditation and prayer. They lived on fish and the eggs of nesting birds.

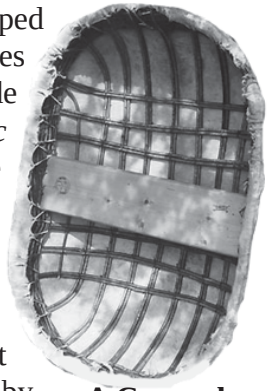
One such isolated refuge was Skellig Michael, located eight miles from the southwestern corner of Ireland. Skellig Michael is one of the most desolate and rugged of the offshore isles. The entire island consists of 42



acres of barren, windswept rock. It rises some 720 feet above the surface of the north Atlantic Ocean. The ruins of a 6th century AD Christian monastic settlement cling precariously to almost inaccessible crags.

The Culdees were not the only pilgrims to reach Skellig Michael. It was also the site of Celtic religious activity before the advent of Christianity. The ***Druids*** (the pre-Christian Celtic pagan spiritual leaders) used the island as a place to reflect on and commune with their deities.

The fifth and sixth century AD Irish needed a water craft to take them to those offshore islands. Their vessels were rather primitive, but serviceable. The boats used by most west coast sailors and fishermen were known as *curraghs*. The curragh was circular in shape and looked like a bowl. It consisted of a wooden frame made of willow struts. The spaces were filled with wicker. Tanned ox hides were stretched over the bowl-shaped wooden framework. The hides were soaked in a fluid made from oak bark, called *tannic acid*. When an animal hide is soaked in a tannin solution, the rawhide becomes soft leather and is "tanned."



A Curragh

The curragh was a sturdy, all-purpose craft. It could easily be maneuvered by small paddles. It floated in only a few inches of water and was tough enough to withstand the pounding of the Atlantic Ocean surf.

The men of western Ireland today continue to earn their living by catching fish. The boats those fishermen use are still Irish curraghs. The basic design has not changed in 1400 years. Instead of ox hides, the wooden frameworks are now covered with tar coated canvasses.

In the 1970's of our era, a young man from the British Isles built a small sailing ship in the manner of a modified Irish curragh. Timothy Severin and four other youthful adventurers sailed that boat across the Atlantic Ocean from Ireland to Newfoundland, Canada. They wanted to prove that the curragh was fully seaworthy and could have sailed wherever the Irish wished to go (or wind and current took them.)

In the Great Plains of pre-Columbian North America, native tribes constructed boats almost identical to the Irish curragh. The only real difference was that the Indians covered their craft with the hides of American bison. Indian crafts were called "bull boats." Unlike the adventurous Irish Culdees, American Indians did not travel up and down the great American rivers with their bull boats. They used them only to cross the rivers.

The Irish Culdees undertook amazing efforts to learn more about their God and His will for their lives. They then attempted to pass that information on to those who came after them. The same is true in all facets of life everywhere. What the people of any period learned, they recorded so that it would be available to succeeding generations.

For thousands of years, humans wrote what they knew. In the 4th century AD, a virtual revolution took place in the area of written communication in Roman Society.

LIFE PRINCIPLE



"Recorded history preserves the past and prepares for the future."

—Ronald E. Johnson



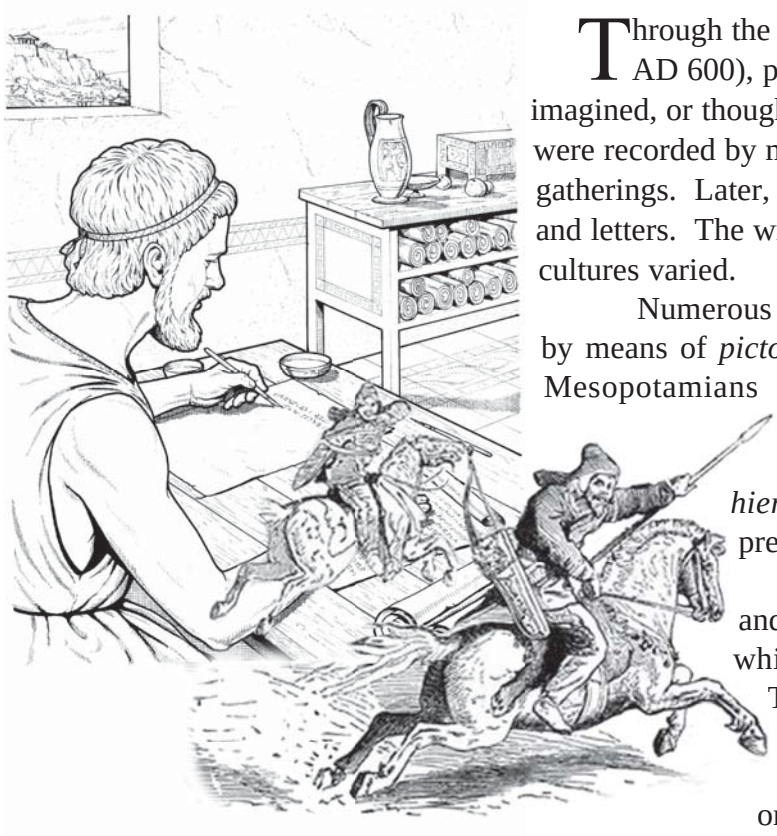
Lesson 14

Chapter 3

Section 3
Lessons 11-15

Communication

LETTERS, SCROLLS, AND PARCHMENTS



Through the ages we have studied (c 3000 BC-AD 600), people documented what they saw, imagined, or thought. In ancient times, important events were recorded by men who told stories at clan or tribal gatherings. Later, the stories were recorded in pictures and letters. The writing techniques invented by different cultures varied.

Numerous primitive societies recorded events by means of *pictographs* (crude pictures). The ancient Mesopotamians used *cuneiform* (wedge-shaped indentions) on baked clay tablets. The Egyptians of antiquity employed *hieroglyphics* on paper rolls made of pressed papyrus.

The later Phoenicians, Greeks, and Romans developed individual letters which they combined to form words. Those were inscribed on papyrus, *parchment* (a skin of an animal, usually a sheep, prepared as a writing surface), or ***scrolls*** of *vellum* (a particularly fine type of parchment). The Phoenician script writing system was similar to that of the Hebrews, who were their Mediterranean Sea neighbors. The first two letters in the Phoenician system were called *alpha* and *beth*. In Greek, they were *alpha* and *beta*. From those designations came our term, "alphabet." Today, we use Roman letters from A to Z to write English words.

The Phoenician coastal town of Byblos was a major port at the eastern end of the Mediterranean Sea. Papyrus came from Egypt to the Greco-Roman world through Byblos. Therefore, the Greeks called papyrus *biblios* and the scrolls made from papyrus were known as *biblia*. In time, all written texts were referred to as "books." That name was derived from the city of Byblos. Similarly, the holy book of the Hebrews is known as the *Bible*. That

VOCABULARY

Scrolls: rolls of parchment on which events were recorded
Unrelenting: persistent, aggressive
Loot: stolen property
Luxurious: grand, elegant

word also stems from the city of Byblos and simply means "book." U.S. President Abraham Lincoln frequently referred to the Bible as the "Good Book." Many Indo-European languages of western civilization relate to words derived from Byblos. For example:

- English (*bibliography)*: a list of books about a given subject
- (*Bibliophile*): a person who loves books
- French (*biblioteque*): a library
- Spanish (*bibliotecario*): a librarian

During the first 400 years AD within the Roman Empire, parchment was slowly substituted for papyrus as the principle material upon which things were written. At the same time, the scroll was gradually replaced by the *Codex*. Codices (plural for Codex) were invented about AD 100 but did not come into general use until the fourth century AD.

A codex was made by folding a piece of papyrus, parchment, vellum, or (later) paper like an accordion, instead of rolling it up. The back edges were subsequently sewn together and the finished product placed between two covers. The result closely resembled what we think of as a book. Roman readers were quick to realize that turning the pages of a codex was much more convenient than unrolling a scroll.



An Ancient Codex

For the next 1,000 years, every book was written by hand. If someone wanted a particular book that already existed, it had to be copied by hand. A handwritten text is called a *manuscript.* That term is made up of two Latin words, *manus* which signifies "hand" and *scriptum*, meaning "writing."

In 4th Century AD Rome, because each copy of every book was the painstaking work of one individual, production required months or even years for a single volume. Therefore, books were very expensive. Owning even the smallest book was a luxury. Most books cost the equivalent of hundreds of today's US dollars. Nevertheless, the change from scrolls to books was an extremely important step in the history of written communication.

All human knowledge has been preserved in books. That is why the transition from scrolls to codices (books) was indeed such a vital occurrence in history. British clergyman and author Jonathan Swift (1667-1745) observed that "Books (are) the children of the brain." In other words, every book was an idea born in a person's mind.

Sixteenth and seventeenth century AD English philosopher and politician, Francis Bacon (1561-1626) once remarked, "For knowledge too is itself a power." The ignorant person is at a decided disadvantage against the individual who has acquired knowledge. We are about to consider two men, each of whom attempted to gain power over his enemy in Rome during the fifth century AD.



Dominant Personalities

ATTILA THE HUN

The Huns were a warlike, nomadic assortment of Asian tribes. They were constantly on the move. To their many enemies, the Huns proved to be a cruel and ***unrelenting*** foe. They lived to

fight, destroy, and acquire ***loot***. Wherever they went, the Huns spread terror and dread. Into that savage, barbaric environment was born one of the greatest and most feared warrior-leaders of all time—"Attila the Hun."

Tradition says that Attila's birth occurred in a moving chariot somewhere in the Danube Valley around the year AD 395. He was the son of the Hunnish Chief Mundzuk. Attila claimed the honor of tracing his ancestors back for 32 generations.

When Attila was still a young boy, his father died. The tribe's leadership was taken over by an uncle Rugila. The nephew and the uncle never got along well with each other. The uncle feared Atilla as a potential threat to his tribal throne. Therefore, at the age of 12, Attila was sent as a hostage to the court of Roman Caesar Honorius (AD 395-423). Meanwhile, Attila's uncle received a youth named Aetius to be the Roman hostage among the Huns. Hostage exchange was a diplomatic effort to prevent war.

Foreign hostages in Italy during that period were taught Roman customs and traditions. In addition, he (or she) was exposed to Rome's ***luxurious*** lifestyle. Each host tribe assumed the hostage would introduce those values of "easy living" in their native countries, thus weakening Rome's possible enemies. On the other hand, the Roman hostage in the foreign land was expected to serve as a spy.

Attila resisted the propaganda heaped on him by the Romans. He even tried to persuade his fellow hostages to reject their captor's efforts. He attempted twice to escape.

Finally, Attila settled down and turned his time of captivity into an in-depth study of the Roman Empire. He studied Rome's internal and foreign policies. He secretly observed the Romans involved in diplomatic conferences with foreign representatives. He investigated the strengths and weaknesses of the Roman military. He learned from the Romans everything he could about leadership. It was during these hostage days that Attila conceived his plan to conquer the then-known world.

Meanwhile, his Roman counterpart among the Huns, Aetius, was similarly so employed. While he was a hostage of the Huns, Aetius developed a trusted relationship with King Ruglia and other Hunnish leaders. He, like Attila, also became a student of his enemies. He learned their customs, traditions, and motives. They taught him to master their weapons, to hunt, to ride horses, and to think like the Huns.

On Attila's return to his own people, he began to rise in power over the Huns. Attila was by birth the king of one of the most important Hunnish tribes. From that base, he forged an inter-tribal alliance with himself at the head. He then set a national goal for the Hunnish state. That goal was to conquer the German and Slavic tribes and the cities of Rome and Constantinople. He further planned to march across all of Asia, Europe, and Africa. In preparation to accomplish that task, Attila raised an army of 700,000 men. Tales claim that "the grass never grew again where the hooves of Attila's horses had trod."



In AD 451, on the Catalaunuan Plains near Chalons-sur-Marne in Gaul, the Huns under Attila's personal leadership met a large Roman army. Attila proposed to use all that he had learned while he was a hostage to defeat the

Romans. However, there was one thing upon which he had not counted—those Roman forces were commanded by Aetius!

Using tactics learned among the Huns, Aetius was able to overcome every play utilized by Attila's army. For instance, he neutralized the advantage of the Hunnish archery and cavalry by engaging them in hand-to-hand combat. The Romans defeated the Huns because of the knowledge Aetius had acquired as the hostage of his enemy.

By nightfall, between 162,000 and 300,000 Hunnish warriors lay dead on the Catalaunian Plains. That battle was the greatest victory of Aetius' military career. It was the only military engagement Attila ever lost!

Attila was forced to retreat from Gaul. Nevertheless, the following year he and his Huns crossed the Alps. They proceeded to sack many Roman cities on their march down the Italian Peninsula toward Rome.

Almost at the very gates of Rome, one of history's most puzzling events took place. Attila was met by Pope Leo I. No civil authority occupied Rome at the time. The Roman emperor had removed himself to the city of Ravenna approximately 50 years earlier. Therefore, the Catholic Bishop of Rome represented the closest authority resembling political power within the city.



C3 Map 7

It is not known what Leo said to Attila. It is certain that after their conversation, Attila turned his army around and went home. Two years later, Leo died, and his empire fell apart.

On the Gaulish plains, Attila was defeated by a man who had also spent his youth as a political hostage. On the Italian Peninsula, Attila was turned back by the Bishop of Rome. The Hunnish leader had made elaborate plans for his future that did not work as intended. From the wisdom of the past, humanity is warned not to boast about tomorrow because we do not know what a day will bring forth. That was certainly true in the life of Attila the Hun.

Attila attempted to rewrite history by learning all he could about his future enemies. In the end, the enemy's knowledge proved greater than that of Atilla. Nevertheless, for generations among the Huns, tales were told about the exploits of Attila the Hun. Hunnish children grew up delighting in the memory of Atilla's accomplishments for his people.

In those societies around the world which did not have writing, stories were told to educate and to entertain. In three such cultures, listening to stories of the past was a major source of community recreation.

LIFE PRINCIPLE



"Do not boast carelessly today, for tomorrow is uncertain."

—Middle East Axium



Lesson 15

Chapter 3

Section 3
Lessons 11-15

Sports & Recreation

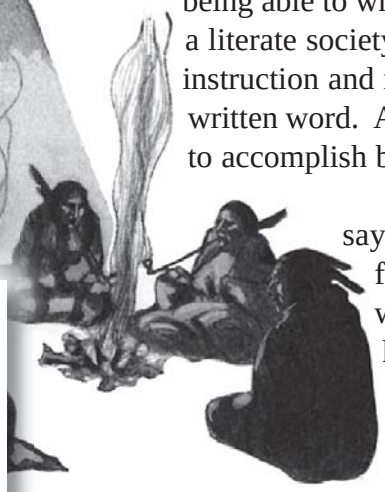


LEGENDS AND SAGAS

As far as ***literacy*** is concerned, two distinct kinds of cultures existed. Some developed writing, and others did not.

Reading and writing today are absolute necessities. Those individuals who cannot do either are at a decided disadvantage. Therefore, it is vital for everyone to acquire both skills. People who are not literate are controlled by those who are.

In the ancient past, however, there were those groups which were able to function as non-literate (not being able to write or choosing not to do so). In a literate society, a primary means of providing instruction and recreation for its people was the written word. A population without writing had to accomplish both orally.



An ancient Hebrew proverb says, "Happy is the man who finds wisdom and the man who gains understanding." All humans attempt to pass on the wisdom and understanding of their past to the present and future generations. The Mesopotamians, Egyptians, Indians (of India), Chinese, Japanese, Aztecs, Mayans, Hebrews, Phoenicians, Hittites, Greeks, and Romans preserved their heritage through written records. Others, such as the Native North Americans, the sub-Saharan (south of the Sahara Desert) black Africans, and the European Celts succeeded equally well by means of oral storytelling. In those essentially primitive settings, the local populace met around an evening campfire. There, a specially prepared individual taught and amused the tribe with tales about people, places, and events of the past.

In each of those non-literate societies, a certain person, who had spent years memorizing mythologies,

VOCABULARY

Literacy: the ability to read and write
Indoctrination: deliberate teaching designed to cause acceptance of a specific belief
Files: druidic "bards," poets, singers, musicians
Rote: from memory, by repetition
Epics: long, narrative poems about legendary heroes
Sagas: accounts, stories of events and heroes
Feats: bold, skillful achievements or acts
Dark Ages: historical time when the world experienced violence, chaos, and repression
Higher learning: university education
Ordained: public commission to preach

legends, and national and family histories, shared with his or her listeners their heritage. Those stories were learned and recited without the slightest error. Every time they were told, they were exactly the same. For the storyteller to make even the smallest mistake was considered total failure and utter disaster.

The primary purpose of such stories was to instruct the young. Nevertheless, the entire tribe, young and old alike, found pleasure in those sessions. They became an integral part of their leisure activities.

Native Americans told stories about spirits, animals, and people. Among their favorites were the tales of Coyote. That intriguing creature was regarded as the "trickster," the one that plays jokes on other animals and people.



A favorite Coyote myth involved the placement of the stars. According to the story, the spirits intended to arrange the canopy of stars in an orderly fashion. Mischievous Coyote interfered, scattering those points of light in total chaos. Thus, the clever "trickster" frustrated the plans of the Creator Spirit.

The Native American stories of Coyote the Trickster were designed to teach children valuable lessons, and entertain pre-Columbian adult Americans.

Essentially, the "trickster" has survived as Wile E. Coyote in today's "Roadrunner" cartoons. The sly schemer is always trying to gain an advantage over his fellows. With Europeans, Reymard the fox occupies virtually the same role.

In many ways the cultures of sub-Saharan black African tribes were and still are very much like those of pre-Columbian Native North Americans. With both cultures, the ***indoctrination*** of their young and the recreation of society at large resulted from the repeated telling of stories at gatherings.

Among those African tribal groups, stories were told about another small, furry creature, similar to America's Coyote. That animal was a rabbit. When those stories were transported to the United States by black African slaves, the mischievous bunny was known as "Brer Rabbit." He, too, was a trickster. Brer Rabbit constantly attempted to elevate himself over others by means of plots, deceits, and outright lies.

In the late 19th century AD, American writer Joel Chandler Harris traveled through the post-Civil War South. There he collected Brer Rabbit stories, which he put into the first of a series of books. That initial volume was entitled *Uncle Remus*. For the past century, Brer Rabbit stories have delighted children of all ethnic groups. The Walt Disney Studio made a movie about Uncle Remus/Brer Rabbit called *Song of the South.*

In addition to Coyote-like Brer Rabbit stories, African storytellers memorized long narratives concerning local history. In 1976, Afro-American author Alex Haley published his book, *Roots*. It was a somewhat fictionalized account of Mr. Haley's family history.

The story began with the capture of a young African boy who was brought to America as a slave. Alex Haley's family passed on the chronicle of their African ancestors and each subsequent generation.

In the late 1960's, Mr. Haley visited a remote village in Gambia, West Africa. There he heard the local keepers of oral traditions, the *Griots*, reciting a story about a young boy who, in the 1700's, was captured by slavers and carried off to America. Suddenly, Mr. Haley realized they were talking about his great, great, great, great grandfather. For 200 years, the Griots had memorized and recounted every detail in the lives of his African ancestors. Generation after generation, the Griots were responsible for the education and the entertainment of their people. That tradition had almost certainly stretched back to 1,000 years or more to the first few centuries AD.

Like the sub-Saharan Africans and Native North Americans, the European Celts were not literate by deliberate choice. The Celts believed that their folklore and heritage were best maintained and passed on orally. Therefore, the Celtic druids and ***files*** studied for as many as twenty years memorizing the myths, legends, and histories of their people. Similar to their contemporaries in Africa and America, the Gauls considered it essential that the body of Celtic traditional knowledge be transmitted absolutely without error.



Two druids, from an 1845 publication, based on a bas-relief found at Autun, France.

Although the druids were the priests of the Celtic religion, they were much more than that. *Druids* were judges, political advisors, and the keepers and communicators of popular legacy. The *files* (a special class of druids) were the poets and the singers of songs. They learned by ***rote*** the time-honored accounts from the past and composed their own songs about significant events of the present.



The Celtic people loved to hear the ***epics*** about great deeds of heroes from the past. Especially popular were the Irish ***sagas*** about Cuchullain, the Hound of Ulster, and the Tain Bo Cuailgne ("the Cattle Raid of Cooley"). Others included the tales of Llew Llaw Gyffres, Gwyn ap Nudd, and Pwyll, Prince of Dyfed from the Welsh "Mabinogion."

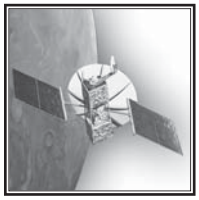
The recitation of those narratives taught children and entertained adults. In the banquet halls and wherever the Celts gathered, the druids spoke, and bards sang. Warriors who accomplished great ***feats*** expected their accomplishments to be broadcast among their peers in story and song. Every Celtic king employed bards to record his victories.

Some people searched for knowledge by listening to the recitation of oral tradition. Others read books. Still others investigated events for themselves.

In the Ireland of the Sixth century AD, an inquisitive man existed. He was familiar with the stories of the druids and the poetic songs of the files. He had also read many books

of Latin literature, both pagan and Christian in origin.

Armed with information, he was ready to step out on his own and to travel to unknown lands. Let us journey back to the Emerald Isle of that era and observe those voyages of exploration taking place.



Discoveries

An Irish Navigator

In the latter days of the fifth century AD, several historical events were taking place on the continent of Europe. The Christian faith had almost entirely replaced Druidism in Ireland. The Western Roman Empire had ceased to exist, while the Eastern Empire was firmly established at far-away Constantinople. An uncivilized German, Theodoric the Ostrogoth, sat on the former throne of the caesar's in Ravenna. The Romano-Celts were retreating from the invading Angles, Saxons, Jutes, and Frisians. Europe's "***Dark Ages***" had begun.

As the storm clouds of violence gathered over Europe, Ireland represented the one bright spot. Its remote location protected it from barbarian conquest. The arrival of Christianity in the "Emerald Isle" had resulted in the establishment of many institutions of ***higher learning***. Therefore, Ireland became known as "the land of saints and scholars." Large numbers of Europe's intellectuals emigrated to Ireland's relative calm culture.

Into that turbulent environment came an individual who was very much a man of his era. Brendan, who has been called "the Navigator," was born in County Kerry along Ireland's western coast. His parents, Finnlugh and Cara, were followers of the Christian faith.

Brendan had five siblings—four brothers and one sister. When he was only a year old, Brendan was fostered by his parents to Erc,



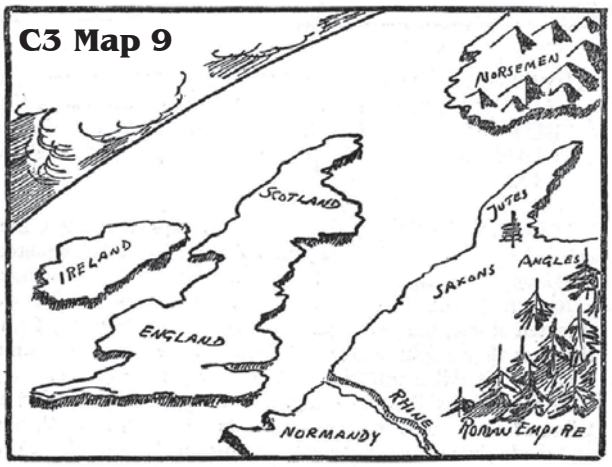
the local bishop. Bishop Erc sent Brendan to a convent school for boys in County Limerick. He remained there for the next five years.

At the age of six, Brendan returned to the care of Bishop Erc in County Kerry. For the next 14 years, Brendan was a student in a monastery situated on Ireland's rugged west coast. He lived those years in a small bee-hive-shaped cell. He ate only vegetables. His days were spent studying, praying, meditating, fishing, or farming. Discipline was very strict.

Brendan learned Latin and probably Greek and Hebrew. He studied history, mathematics, astronomy, and seamanship. The years at the monastery school taught Brendan to endure hardship. At the age of 20, Brendan decided to take a walking tour of Ireland.

The next decade was spent studying Christian theology while traveling the back roads of Ireland. He met and converted many people to the Christian faith. At the age of 30, he returned to Kerry and was ***ordained*** to represent his faith by Bishop Erc, just before the Bishop's death.

Brendan was then ready for the adventures for which he is famous. In the 500's AD, Brendan decided to undertake a sea voyage. He may have been searching for a specific



place, or he may have cast himself adrift and trusted totally in God to guide him. He may have made that journey in a curragh or a more elaborate boat. Over the next several years, he became "Brendan the Navigator."

At one time, Brendan and his cohorts landed on what they thought was a small island. When the travelers built a fire, the "island" swam away. They were sitting on the back of a whale! Such incidents have been reported by other sailors.

The intrepid Irishmen experienced many other marvelous events on their voyages. They reported sighting an island of birds (perhaps the Hebrides), a sheep island (probably the Foerves), an island which belched fire (Iceland), crystal columns in the sea (icebergs), and impenetrable mists (the Newfoundland Fog banks). They claimed to have encountered strange beasts and stranger humans in new lands.

We are not really sure where Brendan journeyed. Some historians have speculated that Brendan was one of the pre-Columbian "discoverers" of the Americas. The adventures of Brendan the Navigator were written down in a book that became a "best seller" in many parts of Europe. Christopher Columbus may have been one of its readers. Columbus did visit Ireland before his first voyage to the New World in 1492 AD.

It is clear that Brendan did explore beyond Ireland. His journeys influenced future generations of explorers to travel beyond their homelands. Brendan the Navigator was on the threshold of a new era —the Middle Ages.

LIFE PRINCIPLE

"People who are not literate are controlled by those who are."

—Dr. Ronald E. Johnson

