

THE OHIO STATE UNIVERSITY
HISTORY 503.03
THE LATER ROMAN EMPIRE, 180–476 CE

Call #: 11210-4
M W 12:30–2:18 p.m.
Scott Laboratory [SO], Rm. 0001

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FINAL EXAMINATION

INSTRUCTIONS

Be sure to read everything carefully and follow all the directions. You have until Monday, June 4, 2007, at 12:00 noon to complete this exam and turn it in to me at my office in 164 Dulles Hall. Your answers (typed, double spaced, in a professional 12-point font like Times New Roman, with 1.25 inch margins, printed out and stapled / paper clipped together) should be turned in to me at that time, but be sure to retain an electronic copy of your work. In keeping with the guidelines spelled out on the course syllabus, all students will be expected to turn in the final examination at that day and time and late submissions will be penalized 1 (ONE) letter grade per day late. The final examination is worth 40 % of your final grade for this course, so do your best work!

PART 1: PRIMARY SOURCE PASSAGES (15 points each)

IDENTIFY 3 (THREE) of the following 4 (FOUR) primary source passages. In no more than 300 words (1 page) for each passage, IDENTIFY the source (Who wrote it? When? Where?), give the CONTEXT of the passage (Concerning whom or what is the passage relevant?), and discuss its SIGNIFICANCE for understanding the historical forces at work in the period in question (Why is the passage important for understanding the later Roman empire and what does it reveal about the period?).

1. “The emperor was greeted with welcoming cheers, which were echoed from the hills and the river-banks, but in spite of the din he exhibited no emotion, but kept the same impassive air as he commonly wore before his subjects in the provinces. Though he was very short he stooped when he passed under a high gate; otherwise he was like a dummy, gazing straight before him as if his head were in a vice and turning neither to the right nor left. When a wheel jolted he did not nod, and at no point was he seen to spit or wipe or rub his face or nose or to move his hand. All of this was no doubt affectation, but he gave other evidence too in his personal life of an unusual degree of self-control, which one was given to believe belonged to him alone. As for his habit throughout his reign of never allowing any private person to share his carriage or be his

colleague in the consulship, as many deified emperors have, and many other similar customs which his towering pride led him to observe as if they had the sanctity of law, I will pass them by because I am conscious that I have reported them as they occurred.”

2. “Let us now imagine that the figure of Rome stands before you and addresses you thus: ‘Best of princes, father of your country, respect my length of years which pious observation of my ritual has ensured me. Let me employ the rites my ancestors used, for they are not a matter of regret. Let me live my own way, since I am free. Through this worship I brought the whole world under the rule of my laws. These sacred objects drove Hannibal from our walls, the Gauls from the Capitol.’ . . .

Therefore we ask that the gods of our fathers, our native gods, be left in peace. It is reasonable that the different gods we worship be thought of as one. We see the same stars, share the same sky, the same earth surrounds us. What does it matter what scheme of thought a man uses in his search for the truth? Man cannot come to so profound a mystery by one road alone. . . .”

3. “All their troops were clad in mail; their bodies were covered with plates so closely fitting that the stiff joints of their armor conformed to the articulation of the limbs beneath, and representations of human faces were so skillfully fitted to their heads that the whole man was clothed in metal scales. The only spots where a weapon could lodge were the tiny holes left for the eyes and nostrils, which allowed some degree of vision and a scanty supply of air. Those of them who were to fight with pikes stood so still that they might have been fixed to the spot by metal ties. Close by, the archers, practiced from the very cradle in a skill in which that people especially excels, were bending their flexible bows. Their arms stretched so wide that while the point of the arrow touched their left hand the string brushed their right breast. By highly skilful finger-work the shafts flew with a loud hiss, dealing deadly wounds. . . .

Our men felt no little fear at the sight which met their eyes, but the emperor was full of confidence. Surrounded by his escort of men-at-arms and accompanied by his principal officers, he drew up his forces to meet the enemy. . . .”

4. “And so for nearly twenty years he continued training himself in solitude, never going forth, and but seldom seen by any. After this when many were eager and wishful to imitate his discipline, and his acquaintances came and began to cast down and wrench off the door by force, Antony, as from a shrine, came forth initiated in the mysteries and filled with the Spirit of God. Then for the first time he was seen outside the fort by those who came to see him. And they, when they saw him, wondered at the sight, for he had the same habit of body as before, and was neither fat, like a man without exercise, nor lean from fasting and striving with the demons, but he was just the same as they had known him before his retirement, And again his soul was free from blemish, for it was neither contracted as if by grief, nor relaxed by pleasure, nor possessed by laughter or dejection, for he was not troubled when he beheld the crowd, nor overjoyed at being saluted by so many. But he was altogether even as being guided by reason, and abiding in a natural state. Through him the Lord healed the bodily ailments of many present, and cleansed others from evil spirits. And He gave grace to Antony in speaking, so that he consoled many that were sorrowful, and set those at variance at one, exhorting all to prefer the love of Christ before all that is in the world. And while he exhorted and advised them to remember the good things to come, and the loving-kindness of God towards us, ‘Who spared not His own Son, but delivered Him up for us all,’ he persuaded many to embrace the solitary life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonized by

monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens.”

PART 2: ESSAY (55 points)

SELECT 1 (ONE) of the following 2 (TWO) essay questions to answer based on the material presented and / or discussed in our lectures, discussions, and readings. In no more than 1,500 words (5 pages), devise a response that addresses ALL parts of the question. In your answer, be sure to support your assertions with reference to SPECIFIC EVIDENCE (dates, names, places, and terms) and the assigned PRIMARY SOURCES whenever possible.

1. Julian’s failed siege of Ctesiphon or Valen’s shocking defeat at the battle of Adrianople: Which of these Roman losses had more to do with the transformation of the Roman world in Late Antiquity? Defend your answer.

OR

2. Some scholars have suggested that Constantine the Great chose to support Christianity because he hoped it could be a unifying force within the Roman Empire. Assuming that was the case, were his hopes realized in the century or more that followed? Defend your answer.