



# MIDDLE AGES, RENAISSANCE AND REFORMATION

TEACHER'S MANUAL



**MIDDLE AGES,  
RENAISSANCE AND  
REFORMATION  
TEACHER'S MANUAL**

by Laurie Detweiler

Designed by  
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# MIDDLE AGES, RENAISSANCE AND REFORMATION

## *How to use this Manual*

We hope this guide will be helpful as you study Middle Ages, Renaissance and Reformation this year. You are about to take a journey through the past where you can see God's providence on a daily basis. Imagine being Alfred the Great defeating the Danes at the Battle of Edington, or Martin Luther nailing your 95 Theses to the Wittenberg door. God was faithful to His people through the years just as He is today. What a joy it is for young children to come to realize God's faithfulness as they learn from the past.

### CUSTOMIZE IT

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There are 32 events/people featured in the cards in each of the Veritas Press History Sets. That is approximately one per week. A few of the cards have extra projects which may spread into the following week. Before you begin, also familiarize yourself with the materials in the Appendix. Many of these projects may be used throughout the year. All the projects in this manual are only suggestions, so use your imagination and have fun with your group. You will note that the projects vary in appeal to different ages. You may choose the ones you think are appropriate for your group. The projects are marked in the answer key to indicate if the project is better suited for younger students or older (grades fourth and higher) students. If you are using this series for second grade or below, you may need to do some of it orally for the first six weeks; after that three times a week is usually enough. Remember, the reason for the Middle Ages, Renaissance and Reformation History Song is to help memorize the chronology of the events. It is also good, after the song has been memorized, to have the children recite events in proper order, rather than singing them.

### SAMPLE SCHOOL WEEK

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*Monday:* Sing the Middle Ages, Renaissance and Reformation Memory Song (page 431). You may want to have a student come to the front of the room and hold up the flashcards as the class sings. Present the new card. Read the synopsis on the back and discuss it with the class. Allow different students to read it out loud if you can. Then allow the students to answer questions on the corresponding worksheet. The questions are based on information found on the cards. If you are working with second grade or below, they may need to be asked to do this orally for the first part of the year.

*Tuesday:* Sing the song. Orally review questions from this card's worksheet and from previous events. Obviously, you cannot review every question every day, so do a sampling. Assign different children different sources from the resources listed on the card and allow them to look up the information and share it with the class.

*Wednesday:* Sing the song. Orally review questions from the worksheet. Do one of the projects.

*Thursday:* Sing the song. Orally review from this week and previous weeks. Discuss how this card relates to those before it. Do another project, if there is one.

*Friday:* Give test. Use remaining time for class instruction and drill.



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# MIDDLE AGES, RENAISSANCE AND REFORMATION

## *How to use this Manual, Page 2*

### ENJOYING HISTORY

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Having fun makes it easy to learn. Using the cards for games is one way. Ask the children to shuffle them and then see who can get their cards in order the fastest. Or have four to six students mix up their cards and then play Go Fish. This allows them to get familiar with the titles. Or you can get in a large room and see who can use their cards to make their own timeline the fastest. A good way to drill questions in a classroom is to divide the children into two teams and ask questions in order. Teams receive a point for each right answer.

### “ONE RING TO BIND THEM . . .”

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We have found one of the best ways to file the cards is to laminate them, punch a hole in the top right corner, and keep them on a large ring. The children can add the newest card and also have the previous cards handy. Another idea is to laminate them, put a Velcro strip on the card and on the wall, and start a timeline that children can put up and take down over and over again. An extra set of cards mounted at the other end of the room for a reference timeline is a good idea too.

### LITERATURE KIT

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To truly send students' imaginations flying, we recommend having the students read historical fiction pertaining to the cards they are studying. The books we find work the best are listed in our catalog as a Literature Kit, following the Priority 1 Resources. In order to encourage children to read books related to classroom work, we suggest a book chart to show points earned for each book read by each student. After receiving a certain number of points, the

child may receive a reward, such as a special lunch with his teacher. You could have a mom bring in a special lunch or allow the winners to go out.

### GRADING

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Each worksheet, test, or writing assignment should receive three grades, one each for Content, Grammar and Linguistics (Spelling). See page 568 in the Appendix for a helpful grading chart.

*Content:* On a scale of 1 to 15, grade for completeness or the correct answer to a question. This grade is applied to their history grade. If your grading scale is different from 1 to 15, use yours.

*Grammar:* The child should answer the questions in complete sentences, in which he first restates the question.

*Example:*

**Question:** Who was at the top of the hierarchy in the feudal system?

**Answer:** The king was at the top of the hierarchy in the feudal system.

As the year progresses you can grade more strictly for grammar. This grade should be applied to an application grade in grammar, but should not affect history content grades. We suggest application at twenty percent of the overall grammar grade.

*Linguistics:* The children should spell all words correctly. You should deduct for misspelled words once the rule for spelling a particular word has been mastered. For example: “I before e except after c.” Once this has been covered, a child's grade would be reduced if they spelled *receive* as *recieve*.

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# MIDDLE AGES, RENAISSANCE AND REFORMATION

## *How to use this Manual, Page 3*

If they are using a history card to do their worksheet, they should be taught that those words should be spelled correctly. This grade would be applied towards a linguistics application grade. Again we suggest twenty percent, but not to affect their history grade.

When you look at the tests you will see that there are not the same number of questions on each test or worksheet. We assign five points per question, with the listings of the chronology receiving two points per item listed. Partial credit may be counted because the questions are essay in nature, and they may have portions correct.

Some students may ask why they are receiving three grades on each paper. We believe that it is important for a student to realize that grammar and linguistics

matter in history class as well as in grammar class. All three contribute to helping make students understood by others, and are thus intertwined.

### FEEDBACK

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We welcome your feedback and comments. We hope that this resource will enrich the education of those children entrusted to you, and will help them understand the comprehensive responsibility that God requires of them.

*Marlin Betwiler*  
*Kaurie Detweiler*





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# MIDDLE AGES, RENAISSANCE AND REFORMATION

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# MIDDLE AGES, RENAISSANCE AND REFORMATION

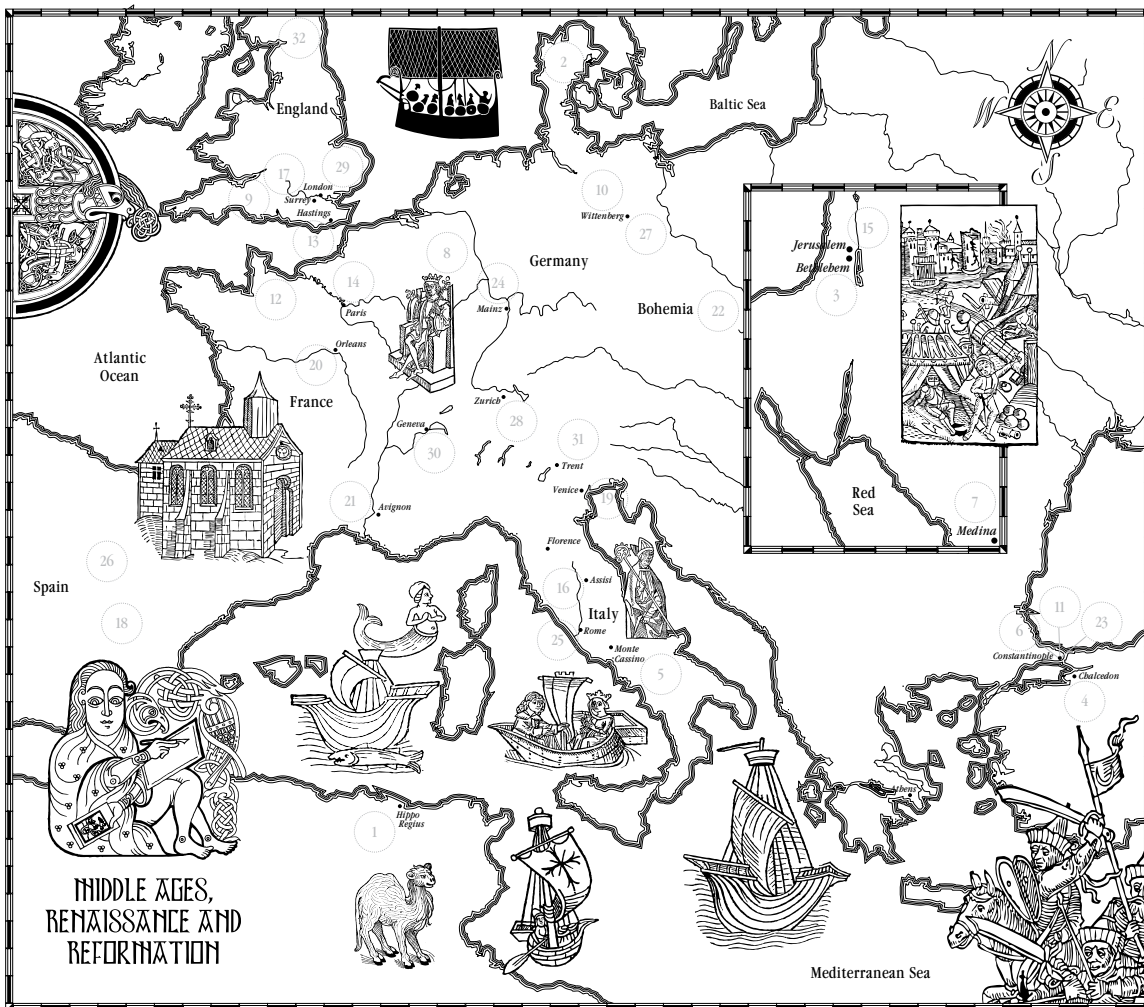
## Map

The map shown below can be assembled after copying pages 470–484 in the Appendix. Cut out along the solid black lines and tape together by aligning with the light gray interior lines (the panels will overlap—each side of each page is an extra .25”). If you are able, laminating the entire map may prove useful as it will be used throughout the year. For an even larger map, photocopy each page onto tabloid-sized sheets at 140%.

On the final two pages of the map are circles or medallions with simplified line drawings of the artwork found on the history cards. As a card is introduced, that card’s circle may be cut out and attached to

the map on its corresponding number.

You may also want to make a second copy of these medallions and place onto the timeline pages, which begin on page 485. These are designed to be hung in sequence on the wall around the room or assembled into a book. Read the information on these pages as you place the medallions on the map. For added insight into the slice of history being studied, fill in the “Other Events” box (other concurrent historical events not covered by the card) and “Arts/Technology” box (artists, famous paintings, pieces of music, inventions, etc.) with facts from your own reading and research.





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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Worksheet*

1. Who was Augustine's mother? What impact did she have upon him?

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2. What was Augustine's religious background before his conversion?

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3. In what year did Augustine convert to Christianity?

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4. Who baptized Augustine? When?

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5. What official roles/titles did Augustine have within the Church?

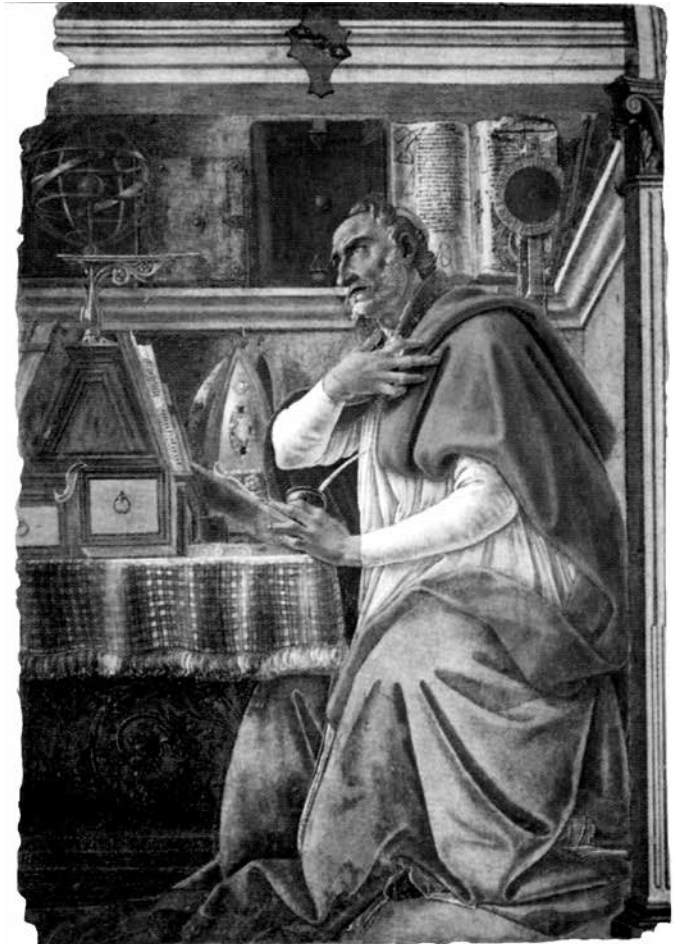
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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Worksheet, Page 2*

6. What is the book by Augustine entitled *Confessions* about?

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7. What is the book by Augustine entitled *City of God* about?

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8. Who were the Donatists?

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9. Describe the differences between Augustine and Pelagius regarding their belief in the nature of man.

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10. Why are Augustine's life and writings important to us today?

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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## Project 1

Read the following excerpt from Augustine's *Confessions*, then discuss the questions at the end.

### BOOK ONE, CHAPTERS ONE AND TWO

In God's searching presence, Augustine undertakes to plumb the depths of his memory to trace the mysterious pilgrimage of grace which his life has been—and to praise God for his constant and omnipotent grace.

#### CHAPTER ONE

"Great art thou, O Lord, and greatly to be praised; great is thy power, and infinite is thy wisdom." And man desires to praise thee, for he is a part of thy creation; he bears his mortality about with him and carries the evidence of his sin and the proof that thou dost resist the proud. Still he desires to praise thee, this man who is only a small part of thy

creation. Thou hast prompted him, that he should delight to praise thee, for thou hast made us for thyself and restless is our heart until it comes to rest in thee. Grant me, O Lord, to know and understand whether first to invoke thee or to praise thee; whether first to know thee or call upon thee. But who can invoke thee, knowing thee not? For he who knows thee not may invoke thee as another than thou art. It may be that we should invoke thee in order that we may come to know thee. But "how shall they call on him in whom they have not believed? Or how shall they believe without a preacher?" Now, "they shall praise the Lord who seek him," for "those who seek shall find him," and, finding him, shall praise him. I will seek thee, O Lord, and call upon thee. I call upon thee, O Lord, in my faith which thou hast given me, which thou hast inspired in me through the humanity of thy Son, and through the ministry of thy preacher.

#### CHAPTER TWO

And how shall I call upon my God—my God and my Lord? For when I call on him I ask him to come into me. And what place is there in me into which my God can come? How could God, the God who made both heaven and earth, come into me? Is there anything in me, O Lord my God, that can contain thee? Do even the heaven and the earth, which thou hast made, and in which thou didst make me, contain thee? Is it possible that, since without thee nothing would be which does exist, thou didst make it so that whatever exists has some capacity to receive thee? Why, then, do I ask thee to come into me, since I also am and could not



Fifteenth century miniature of St. Augustine's *City of God*

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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Project 1, Page 2*

be if thou wert not in me? For I am not, after all, in hell—and yet thou art there too, for “if I go down into hell, thou art there.” Therefore I would not exist—I would simply not be at all—unless I exist in thee, from whom and by whom and in whom all things

are. Even so, Lord; even so. Where do I call thee to, when I am already in thee? Or from whence wouldst thou come into me? Where, beyond heaven and earth, could I go that there my God might come to me—he who hath said, “I fill heaven and earth”?

### DISCUSSION QUESTIONS

1. Define: *invoke*, *infinite* and *mortality*
2. What is meant by “restless is our heart until it rests in Thee?”
3. Augustine talks about praising God and calling upon Him. He says, “In my faith which Thou hast given me, which Thou hast inspired in me through the humanity of Thy Son.” From where does our faith come? Would we have faith if God hadn’t given it to us?
4. What does it mean when God says, “I fill heaven and earth”? What term is used to describe this attribute of God?

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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Project 2—The Fall of Rome and the City of God*

*Look up the vocabulary words below and write in the definitions.*

1. *dramatic:*

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2. *decline:*

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3. *barbaric:*

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4. *luxuries:*

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5. *culture:*

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6. *interfered:*

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7. *unjustly:*

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8. *stability:*

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9. *eternal:*

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*Read the following text and take notes using the “keyword method.” In brief, this means **no more than 3 words** from each sentence to help remember what is said in it (words that are part of the grammatical core of the sentence, particularly subjects, action verbs, direct objects, predicate nouns and adjectives). Title each paragraph. (See page 550 for expanded instructions.)*

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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Project 2, Page 2*

### *I*

If Rome wasn't built in a day, it didn't fall in a day either. Many people think of the Fall of Rome as having been sudden and dramatic. In reality it was a long, gradual decline. In the period from Constantine on, the "barbarians" had been becoming more "Roman" and the Romans more "barbaric". In many cases, the barbarians didn't really want to destroy the Roman empire. They wanted to become a part of it, settle on its fertile land and enjoy its many luxuries. The Romans often let them settle on the empire's borders and grew to depend on them more and more as soldiers to defend it from other barbarians. The problem was that while the barbarians often appreciated Roman wealth and luxury, they rarely appreciated Roman learning and culture just as much. Often, great civilizations are destroyed, not by people who hate them, but by people who don't understand them.

### *II*

For the common people, the fall of Rome wasn't all bad. Ordinary people often found that once the trouble and hardship of war and conquest were over, the new rulers lowered taxes and interfered less in their everyday business. On the other hand, they found out that they had less protection from the ruler's anger if they offended him. That is what an educated Roman named Boethius found. He was unjustly imprisoned, and eventually killed, by a German king he had served. While in prison, he wrote *The Consolation of Philosophy*, in which he combined his Christian faith and his classical learning to explain why such injustice occurs.

### *III*

The decline of Rome was especially hard for educated, upper class Romans to understand. They had seen "Eternal Rome" as a symbol of strength and stability for 500 years and it seemed to them that their world was falling apart. St. Augustine was one of these educated Romans and his work, *The City of God*, was his attempt to understand the situation. He wrote that although the "City of Man," the human kingdom, was destined to be only temporary, there was a "City of God" which is eternal and should be the Christian's real hope.



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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

*Project 2, Page 4*

## *Key Word Outline*

### *I*

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### *II*

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### *III*

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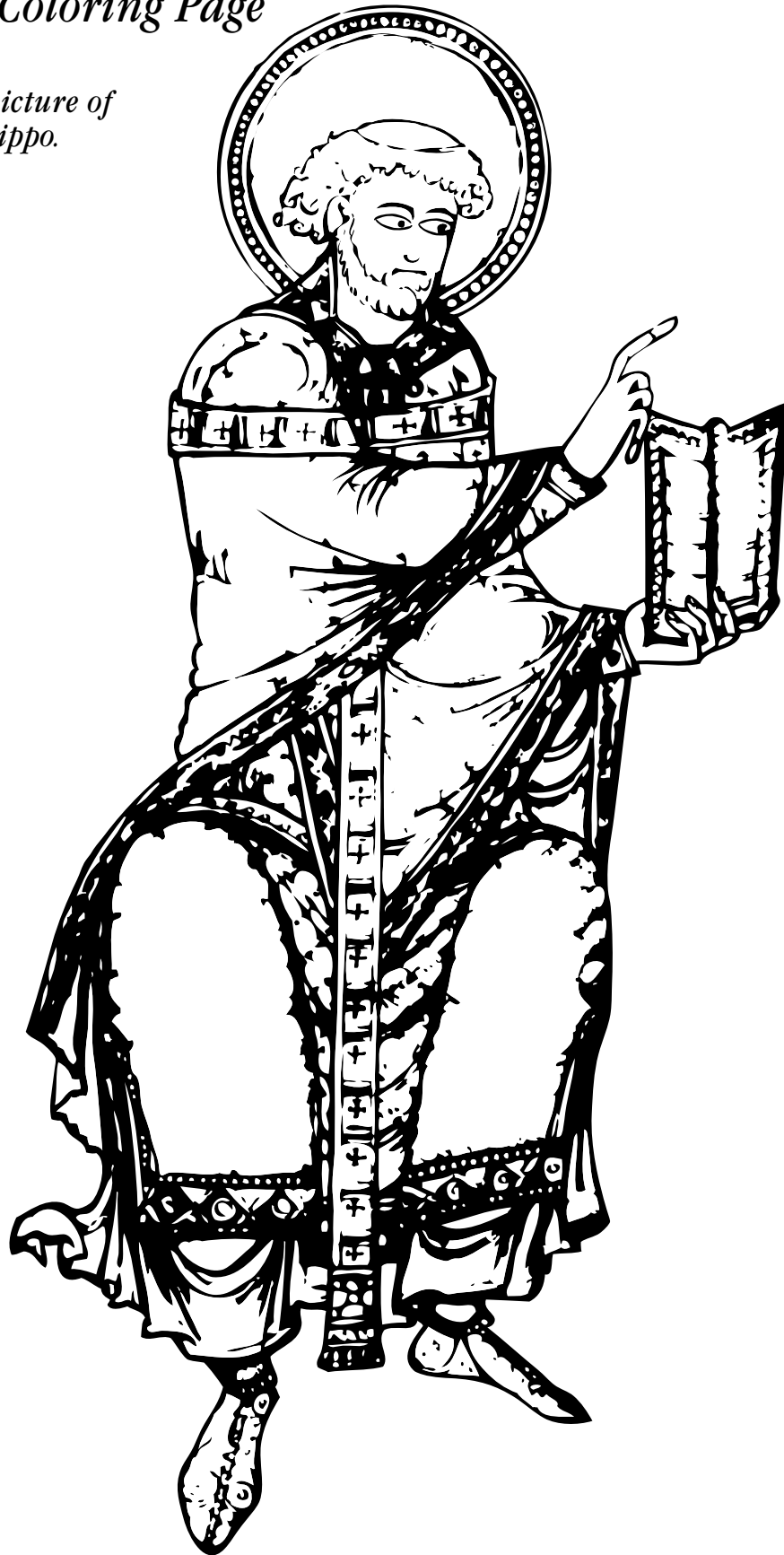
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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Project 3—Coloring Page*

*Color this old picture of  
the Bishop of Hippo.*



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# ST. AUGUSTINE CONVERTS TO CHRISTIANITY

## *Test*

1. In which year did Augustine become a Christian?

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2. Name two books written by Augustine. Describe the subject of each of them.

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3. Who was Augustine's mother? What impact did she have on him?

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4. When was Augustine baptized? By whom?

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5. What roles/titles did Augustine hold in the Church?

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6. What was the subject of his debate with Pelagius? What did Augustine believe about it? On what did he base his thinking?

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# BARBARIAN INVASION AND VIKINGS

## Worksheet

1. What is the approximate date of the Barbarian Invasion and Vikings?

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2. What was the name of the historic period when barbarians and Vikings lived?

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3. Who conquered the Roman Empire during this time?

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4. Describe what the barbarians were like.

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# BARBARIAN INVASION AND VIKINGS

## *Worksheet, Page 2*

5. Fill in the following:

TRIBE	COUNTRY CONQUERED	DATE
Germanic Barbarians	_____	_____
Vandals	_____	_____
Vandals	_____	_____
Visigoths	_____	_____
Saxons	_____	_____
Huns	_____	_____

6. The Vikings ravaged the \_\_\_\_\_ coast from \_\_\_\_\_ to \_\_\_\_\_ and reached \_\_\_\_\_ around 1000 AD.

7. Who were the Vikings?

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8. What occurred in 1453 that caused the end of the Middle Ages and the influence of the barbarians and Vikings?

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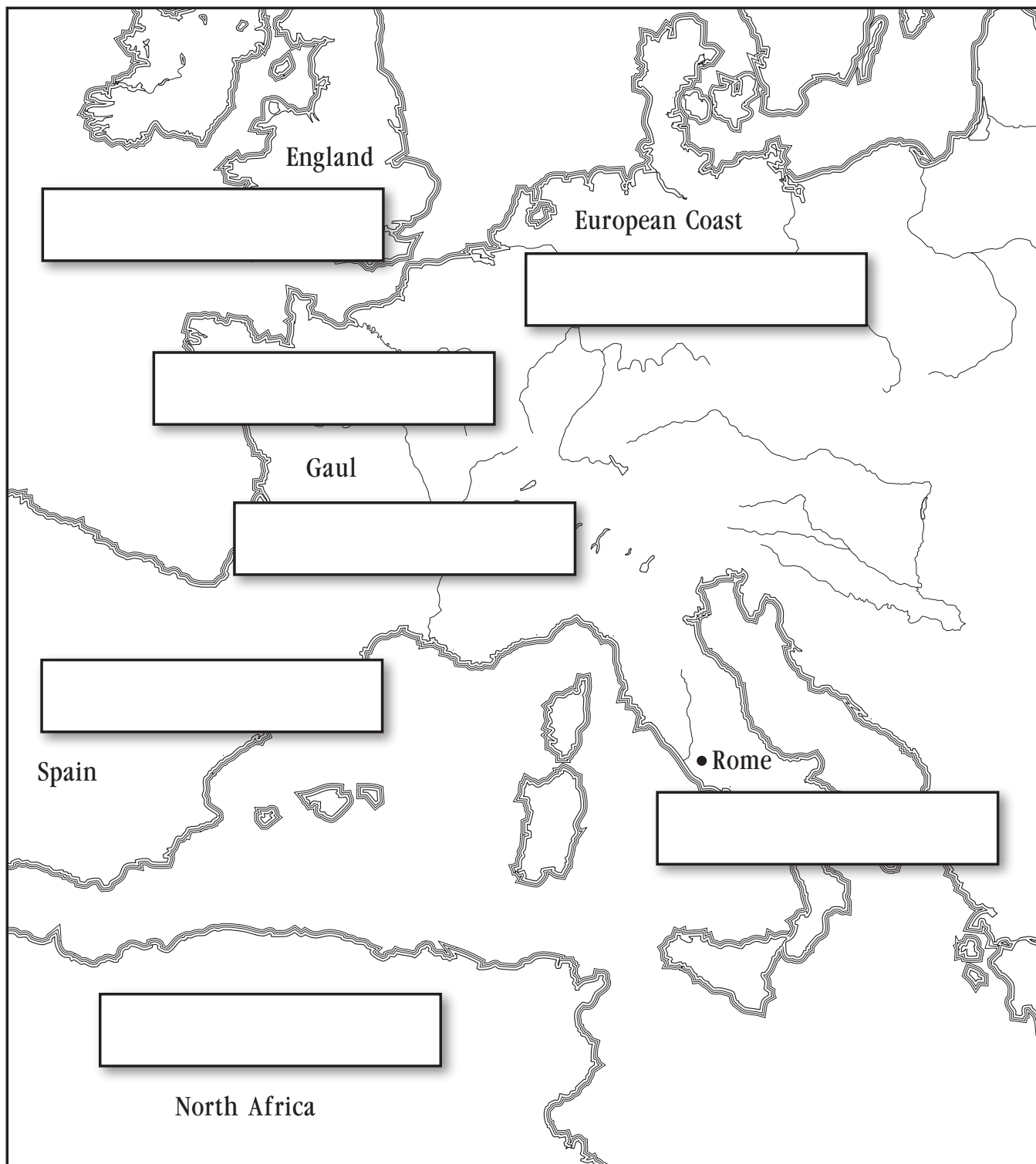
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# BARBARIAN INVASION AND VIKINGS

## *Project 1—Map Skills*

*In the blanks provided, write the names of the barbarian tribes that conquered that area.*



# BARBARIAN INVASION AND VIKINGS

## *Project 2—The Barbarian Invasions*

*Read about the more notorious of the barbarian invaders and Vikings, then answer the questions that follow each selection or try some of the suggested activities.*

If an Italian country boy had been taken to visit Rome fifteen hundred years ago, he would have found much to see. There were temples and theaters and baths. There were aqueducts, sometimes with arches one hundred feet high, stretching far out into the country to bring pure water to the city. There was an open space known as the Forum, where the people came together for public meetings, and in this space were beautiful pillars, arches and statues of famous Romans. Around the Forum were palaces, temples and the Senate House, and directly in front of the Senate House was a platform on which speakers stood when they wished to address the people. The platform was called the rostrum, from the Latin word rostrum, meaning the beak of a warship, because it was adorned with the beaks of ships which the Romans had captured. Another open space was the great race-course, the "Circus Maximus," where



250,000 people could sit and watch leaping, wrestling, boxing, foot-races, and especially the famous four-horse chariot races. There was the Coliseum, too, where gladiators, generally captives or slaves, fought with one another or with wild beasts.

The Roman streets were narrow, and they seemed still narrower because many houses were built with their upper stories projecting over the lower, but in those narrow streets there was always something



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# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 2*

of interest. Sometimes it was a wedding procession with torches and songs and the music of the flute. Sometimes it was a funeral train with not only the friends of the dead man, but also trumpeters and pipers. In the long line walked hired actors wearing waxen masks made to imitate the faces of the dead person's ancestors. Early in the morning, one could see crowds of clients, each one hastening to the home of his patron, some wealthy man who was expected to give him either food or money.

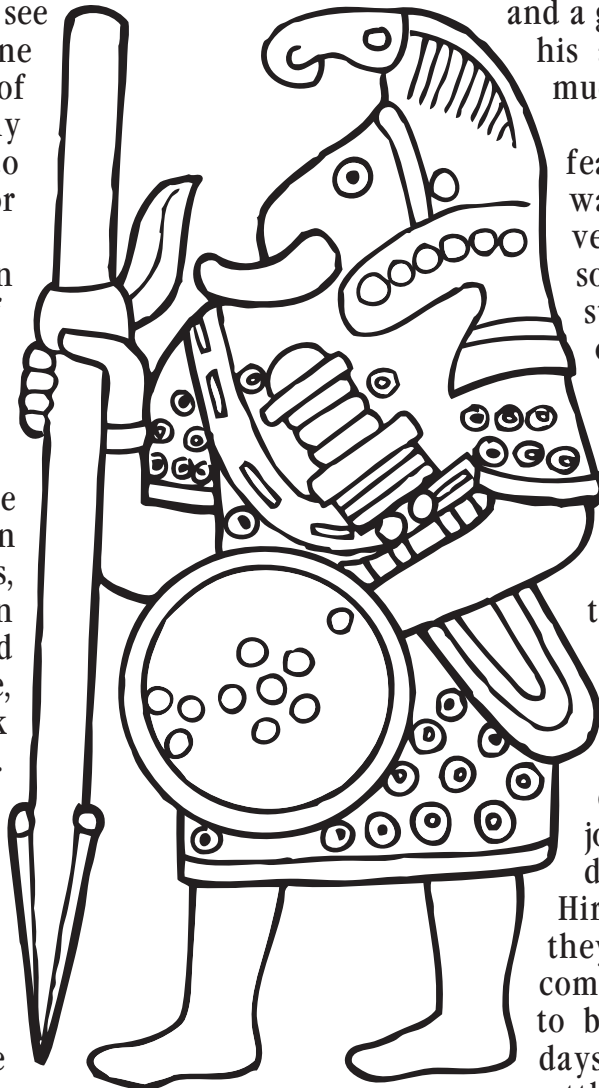
Rome was built upon seven hills, and most of these men of wealth lived on either the Palatine or the Esquiline Hill. After a patron had received his clients, he ate a light meal and then attended to his business, if he had any. About noon he ate breakfast and had a nap. When he awoke, he played ball or took some other exercise. Then came his bath; and this was quite a lengthy affair, for there was not only hot and cold bathing, but there was rubbing and scraping and anointing. At the public baths were hot rooms and cold rooms and rooms where friends might sit and talk together, or lie on couches and rest. Dinner, the principal meal of the day, came at two or three o'clock. Oysters were often served first, together with radishes, lettuce, sorrel,

and pickled cabbage. These were to increase the keenness of the appetite. Then came fish, flesh, and fowl, course after course. Next came cakes and fruits, then wine, mixed with water and spices, followed. The formal banquets were much more elaborate than this, for a good host must load his table with as many kinds of expensive food as possible, and a guest who wished to show his appreciation must eat as much as he could.

The whole business of a feast was eating, and there was seldom any witty conversation. No one sang any songs or told any merry stories. Such was the life of the wealthy Romans. Moreover, they kept hosts of slaves to save themselves from every exertion. Their ancestors had been brave, patriotic folk who loved their country and thought it was an honor to fight for it, but these idle, luxurious people had no idea of giving up their comfort and leisure to join the army and help defend their father land.

Hired soldiers could do that, they thought. The time had come when Rome needed to be defended. In the early days, it had been only a tiny settlement, but it had grown

in power until the Romans ruled all Europe south of the Rhine and the Danube, also Asia Minor, northern Africa, and Britain. Nearly all the people of Europe are thought to have come from Central Asia. One tribe



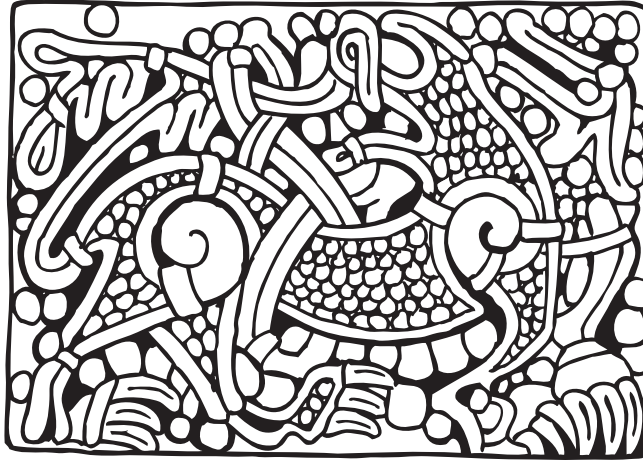
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# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 3*

after another moved westward from their early home in Europe, and when the hunting and fishing became poor in their new settlements, they went on still farther west. The Celts came first, pushing their way through Central Europe, and finally into France, Spain, and the British Isles.

Later, the Latins and Greeks took possession of southern Europe. Meanwhile the Celts had to move faster than they wished into France, Spain, and Britain, because another race, the Teutons, had followed close behind them, and taken possession of Central Europe. These Teutons, who lived a wild,



restless, half-savage life, roamed back and forth between the Danube and the shores of the Baltic Sea. They consisted of many different tribes, but the Romans called them all Germans. For many years the Germans had tried to cross the Danube and break into the Roman Empire, but

the Roman armies had driven them back beyond the Danube, and had destroyed their rude villages again and again. Sometimes, however, the Germans were so stubborn in their efforts to get into the Empire that the Roman emperors found it convenient to admit certain tribes as allies.

### READING ACTIVITIES

1. Draw a map of Rome from the first paragraph's description.
2. Plan a daytimer calendar for a Roman businessman. *Consilium per diem*.
3. Write a menu for a Roman feast.
4. Compare the way of life for a Roman with the barbarian life.

# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 4—Alaric the Visigoth*

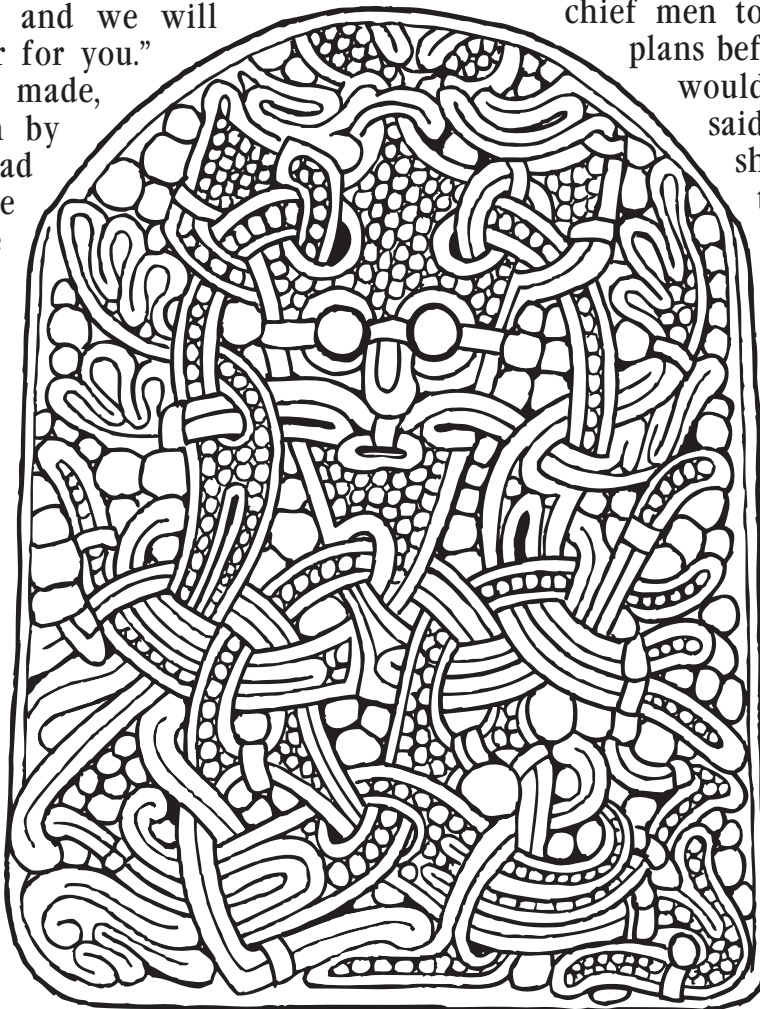
### ALARIC THE VISIGOTH

As time went on, a tribe of Teutons called Goths became the most troublesome of all to the Romans. Part of them lived on the shores of the Black Sea, and were called Ostrogoths, or Eastern Goths, while those who lived near the shores of the Danube were called Visigoths, or Western Goths. Toward the end of the fourth century, the Visigoths found themselves between two fires, for another people, the Huns, were driving them into the Roman Empire, and the Romans were driving them back. The Visigoths could not fight both nations, and in despair they sent ambassadors to the Romans. "Let us live on your side of the river," they pleaded. "Give us food, and we will defend the frontier for you."

The bargain was made, but it was broken by both parties. It had been agreed that the Goths should give up their arms, but they bribed the Roman officers and kept them. The Romans had promised to furnish food, but they did not keep their word. Hungry warriors with weapons in their hands make fierce enemies. The Goths revolted, and the Roman emperor was slain. As the years passed, the Goths grew stronger and the Romans weaker.

By and by, a man named Alaric became leader of the Visigoths. He and his followers had fought under Roman commanders. He had been in Italy twice, and he began to wonder whether it would not be possible for him and his brave warriors to fight their way into the heart of the Roman Empire. One night he dreamed that he was driving a golden chariot through the streets of Rome and that the Roman citizens were thronging about him and shouting, "Hail, O Emperor, hail!" Another time when he was passing by a sacred grove, he heard, or thought he heard, a voice cry, "You will make your way to the city." "The city" meant Rome, of course; and now Alaric called his chief men together and laid his plans before them. First, they

would go to Greece, he said. The warlike Goths shouted for joy, for in the cities of Greece were treasures of gold and silver, and these would fall into the hands of the victors. They went on boldly, and before long Alaric and his followers were feasting in Athens, while great masses of treasure were waiting to be distributed among the soldiers. The Greeks had forgotten how brave their ancestors had been, and Alaric had no trouble in sweeping over the country. At last,





# BARBARIAN INVASION AND VIKINGS

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however, the general Stilicho was sent with troops from Rome and would have been captured or slain if he had not succeeded in slipping away. Before this, the Roman Empire had been divided into two parts, the western and the eastern. The capital of the western part was Rome, that of the eastern was Constantinople.

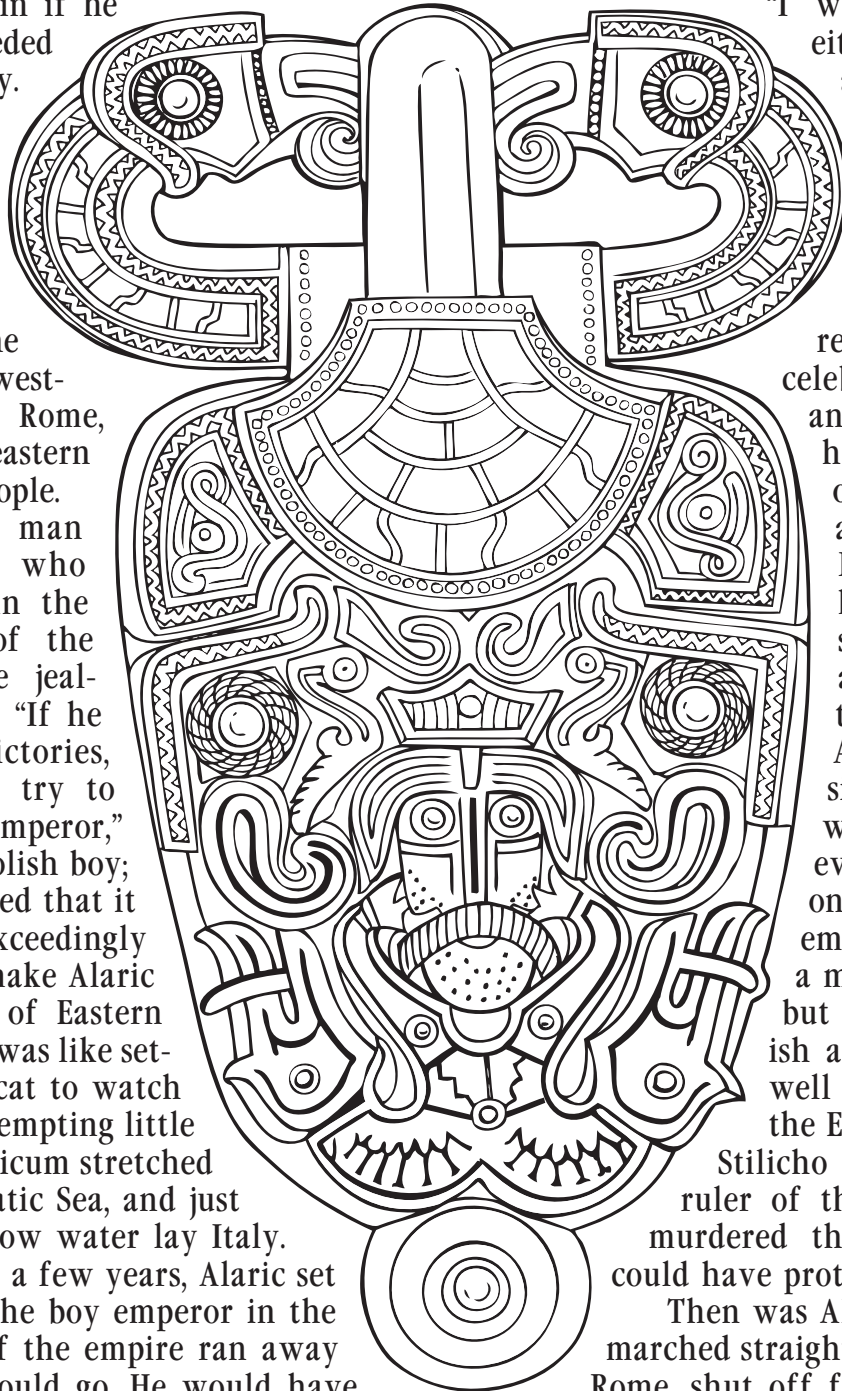
A young man of eighteen who was emperor in the eastern part of the empire became jealous of Stilicho. "If he wins more victories, he will surely try to make himself emperor," thought the foolish boy; and he concluded that it would be an exceedingly wise move to make Alaric master-general of Eastern Illyricum. This was like setting a hungry cat to watch a particularly tempting little mouse; for Illyricum stretched along the Adriatic Sea, and just across the narrow water lay Italy. Of course, after a few years, Alaric set out for Italy. The boy emperor in the western part of the empire ran away as fast as he could go. He would have been captured had not Stilicho appeared. Then Alaric and his warriors held a council. "Shall we withdraw and make sure of the

treasure that we have taken, or shall we push on to Rome?" questioned the warriors.

"I will find, in Italy either a kingdom or a grave," declared the chief, but Stilicho was upon them, and they were obliged to retreat. Then the boy emperor returned to Rome to celebrate the victory and declare that he had never thought of such a thing as being afraid. Nevertheless, he hurried away to a safe fortress again, and left Rome to take care of itself. Alaric waited for six years, but meanwhile he watched everything that went on in Italy. The boy emperor had become a man of twenty-five, but he was as foolish as ever. Now he, as well as the Emperor in the East, concluded that

Stilicho meant to become ruler of the empire, and he murdered the only man who could have protected it.

Then was Alaric's time, and he marched straight up to the walls of Rome, shut off food from the city, and commanded it to surrender. The luxurious Romans were indignant that a mere barbarian should think of conquering





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# BARBARIAN INVASION AND VIKINGS

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their city. Even after they were weakened by famine and pestilence, they told Alaric that if he would give them generous terms of surrender, they might yield; “but if not,” they said, “sound your trumpets and make ready to meet a countless multitude.” Alaric laughed and retorted, “The thicker the hay, the easier it is mowed.” He would leave Rome, he declared, if they would bring him all the gold and silver of the city. Finally, however, he agreed to accept 5,000 pounds of gold, 30,000 pounds of silver, 4,000 robes of silk, 3,000 pieces of scarlet cloth, and 3,000 pounds of pepper.

Only two years later, Alaric came again, and this time the proud Romans were ready to obey whatever he commanded. He put the prefect of the city upon the throne, but a little later he came a third time and encamped before the walls of Rome. The trumpets blew blast after blast, and the invaders poured into the city. Alaric bade his men spare both churches and people,

but the Goths killed all who opposed them, or whom they suspected of concealing their wealth. Then they went away, loaded down with gold and silver and silk and jewels. They were in no haste to leave Italy with its wine and oil and cattle and corn. Moreover, Alaric was not satisfied with sacking Rome; he meant to get possession of Sicily and then make an expedition to Africa. Suddenly all these plans came to an end, for he was taken ill and died. His followers turned aside a little river from its channel, wrapped the body of their dead leader in the richest of the Roman robes, and made his grave in the river bed. They heaped around it the most splendid of their treasures, and then turned back the waters of the stream to flow over it forever. Finally, lest the grave should become known and be robbed or treated with dishonor, they put to death the multitudes of captives whom they had obliged to do this work.

### COMPREHENSION QUESTIONS

1. What was the Eastern Illyricum?

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2. What was the agreement between the Romans and the Visigoths?

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3. Who broke the bargain between the Romans and the Visigoths?

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# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 7*

4. Describe Alaric's dream.

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5. What did Alaric hear one day while passing a grove?

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6. What position did the Eastern Roman Emperor give Alaric?

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7. Which general saved Rome from Alaric? What was the general's fate at the hands of the Western Roman Emperor?

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8. How many times did Alaric attack Rome?

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9. Describe Alaric's death and burial.

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# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 8—Attila the Hun*

### ATTILA THE HUN

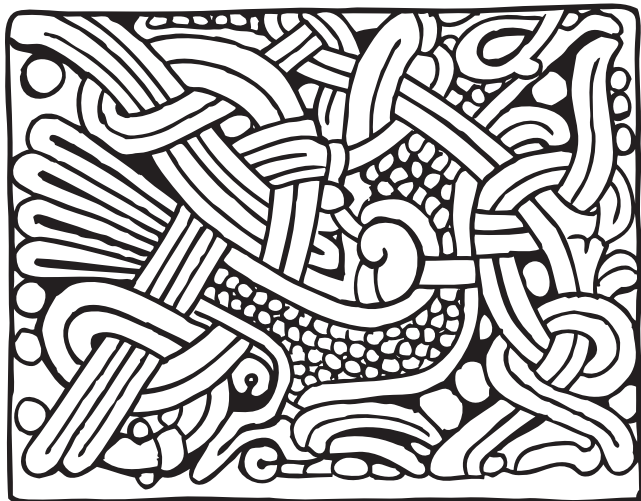
While Alaric was winning his victories, the Huns had built on the banks of the Danube what they looked upon as their capital. The homes of the poorer folk were huts of mud or straw; but the king, Attila, and his chief men lived in houses of wood with columns finely carved and polished. There was plenty of some kinds of luxury in this strange capital, for the tables of the chiefs were loaded with golden dishes. Swords, shoes, and even the trappings of the horses gleamed with gold and sparkled with jewels. King Attila, however, would have no such elegance. "I live as did my ancestors," he declared and in his wooden palace he wore only the plainest of clothes. He ate nothing but flesh, and he was served from rough wooden bowls and plates. Nevertheless, he was proud of his wealth because it had been taken from enemies, and so was a proof of the bravery and daring of his people.

This king of a barbarous tribe meant to become the greatest of conquerors. Even in the early years of his reign he had hoped to do this. It is said that one of his shepherds noticed one day that the foot of an ox was wet with blood. He searched for the cause, and discovered a sharp point of steel sticking

up from the ground. He began to dig around it, and soon saw that it was a sword. "That must go to the king," he said to himself, and he set out for the palace. King Attila examined the weapon closely and declared, "This is the sword of Tiew. I will wear it as long as I live, for no one who wears the sword of the war-god can ever know defeat."

When Attila felt himself ready, he set out with his followers to conquer the world. Before long, Constantinople was in his power. The Emperor in the East called himself the Invincible Augustus, but he could not meet Attila, and to save his city and his life he had to give the barbarians 6000 pounds of gold and a large tract of land on the Roman side of the Danube.

Wherever Attila went, he was successful. His ferocious warriors rode like the wind. They would dash down upon some village, kill the inhabitants, snatch up whatever there was of booty, and level the homes of the people so completely that it was said a horse could gallop over the ruins without danger of stumbling. In the far East, he was thought to be a magician. "The Huns have a wonder-stone," declared the folk of that region, "and whenever they choose they can raise storms of wind or rain." It is no wonder that men trembled at the sound of Attila's name and shuddered at the thought of the Scourge of God, as he called himself, when they heard any strange sound in the night. "Attila and his Huns are the children of demons," they whispered; and those who had seen them were ready to believe that this was true. They were of a different family from the Goths and Celts and Romans. They were short and thick-set, with big heads and dark, swarthy complexions. Their eyes were small and bright, and so deep-set that they seemed to be far back in their skulls. Their turned-up noses were



# BARBARIAN INVASION AND VIKINGS

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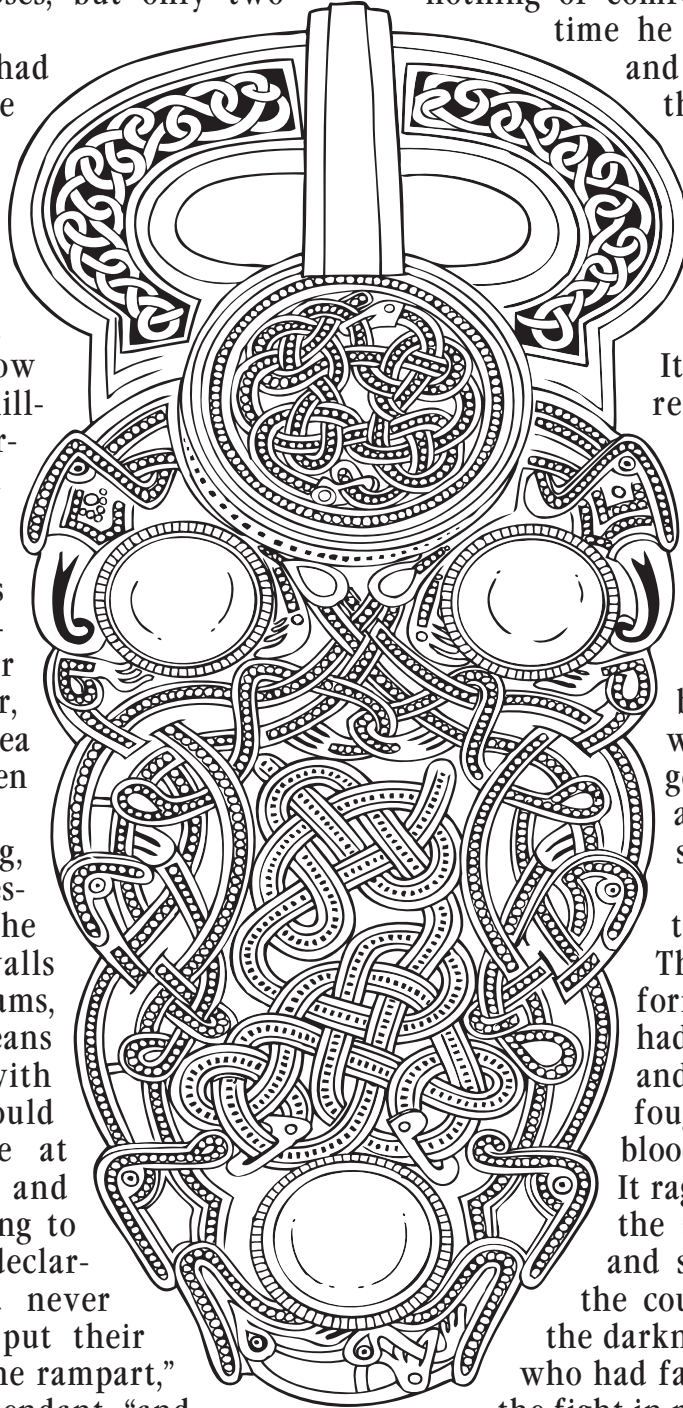
so short and broad that it was commonly said they had no noses, but only two holes in their faces.

Although Attila had made peace with the Emperor in the East, before long he found an excuse for invading his empire. With the sword of Tiew in his hand, he swept across what is now Germany and France, killing and burning wherever he went. When he came to Orleans, he expected that city to yield as the others had done, but the people had just made their fortifications stronger, and they had no idea of surrendering to even the terrible Huns.

But before long, Attila had got possession of the suburbs, he had weakened the walls with his battering-rams, and the people of Orleans began to tremble with fear. Those who could not bear arms were at the altars praying, and their bishop was trying to encourage them by declaring that God would never abandon those who put their trust in Him. "Go to the rampart," he bade a faithful attendant, "and tell me if aid is not at hand." "What did you see?" he asked when the messenger returned. "Nothing," was the reply. A little

later the man was sent again, but he had nothing of comfort to report. A third time he climbed the rampart, and now he ran back to the bishop, crying, "A cloud! there is a cloud on the horizon as if made by an arms marching!" "It is the aid of God," the bishop exclaimed. "It is the aid of God," repeated the people, and they fought with fresh courage. The cloud grew larger and larger. Now and then there was a flash of steel or the gleam of a war banner. The bishop was right; it was the brave Roman general Aetius with his army, and Orleans was saved.

Attila withdrew to the plain of Chalons. The Romans and their former foes, the Goths, had united against him, and on this plain was fought one of the most bloody battles ever known. It raged from the middle of the afternoon until night, and some of the people of the country believed that in the darkness the spirits of those who had fallen arose and kept up the fight in mid-air. Attila retreated across the Rhine. If he had won the day the heathen Huns instead of the Christian Germans would have, become the most



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# BARBARIAN INVASION AND VIKINGS

## *Project 2, Page 10*

powerful people of Europe. That is why this conflict at Chalons is counted as one of the great battles of the world.

After a winter's rest, Attila started to invade Italy. He meant to go straight to Rome, but the strong city of Aquileia was in his way. After a long siege it yielded. Some of the inhabitants of that and other conquered cities fled to a group of marshy islands, where Venice now stands. City after city he captured and burned. But this wild Hun was not without a sense of humor. While he was strolling through the royal palace in Milan, he came across a picture showing Roman emperors on their thrones with Scythian chiefs kneeling before them and paying them tribute of bags of gold. Attila did not draw the sword of Tiew and cut the picture to fragments; he simply sent for a painter and said, "Put those kneeling men upon the thrones, and paint the emperors kneeling to pay tribute."

The Romans were thoroughly frightened, for now Attila was near their city. Aetius was calm and brave, but he was without troops. Then Leo, another brave bishop as courageous as the bishop of Orleans, put on his priestly robes, went forth to meet the

Huns, and begged Attila to spare the city. Attila yielded, but no one knows why. A legend arose, that the apostles Peter and Paul appeared to him and declared that he should die at once if he did not grant the prayers of Leo. It is certain that before he started for Rome his friends had said to him, "Beware! Remember that Alaric conquered Rome and died." He had no fear of a sword, but he may have been afraid of such warnings as this. Whatever was the reason, he agreed to spare Rome if the Romans would pay him a large ransom.

The gold was paid, and Attila returned to his wooden palace on the Danube. Soon after this he suddenly died. His followers cut off their hair and gashed their faces, so that blood rather than tears might flow for him. His body was enclosed in three coffins, one of gold, one of silver, and one of iron. It was buried at night with a vast amount of treasure. Then, as in the case of Alaric, the captives who had dug the grave were put to death. His followers belonged to different races. Several chieftains tried to become king, but no one of them was strong enough to hold the tribes together, and they were soon scattered.

### COMPREHENSION QUESTIONS

1. Which group of barbarians did Attila lead?

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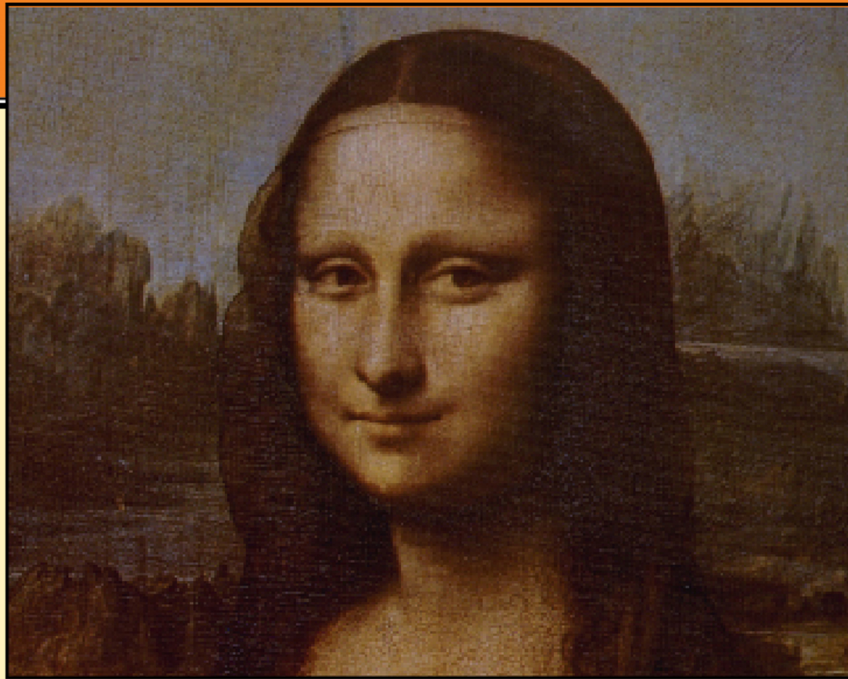
2. Describe how he came to wear the "sword of Tiew."

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## The Story of Redemption from Day One

In our early exposure to teaching ancient history to grammar school students, it became apparent to us that most children believed that biblically recorded events occurred before non-biblically recorded events. Few students understand the simultaneous nature of pyramid-building in Egypt and God raising up a people to serve and worship Him through Abraham.

Furthermore, in most modern grammar schools, children spend most of their time studying American history and hardly any studying earlier times. To spend so much time studying so limited a time period seems tragic. It also tends to rip the study of one period out of context.

Have you considered the difficulty of studying the puritan settlements of New England without an understanding of the Reformation? And how do you understand the Reformation without studying Huss, Wycliffe, Augustine, etc.? This peeling back stops only when you get to the beginning of Creation.

This teacher's manual and the accompanying history flashcards and memory songs are a valuable aid in teaching children the tremendous way that the God of the Bible has been at work throughout all of history redeeming His people. The series is designed for a 36-week school calendar, allowing one week at the end of each quarter for review and testing. Some events deserve more than a week, some less. All of the worksheets, tests, and projects in the manual are clearly written, with instructions that are "user-friendly" for even the newest of homeschooling parents or school teachers.

The materials provided herein are intended to make the job of teaching easier. Since this program is designed to be used for a variety of ages, there is more material in it than one student could adequately cover in one year. We strongly encourage teachers to adapt the material to the needs of the student.

May your efforts contribute significantly to the raising of a godly generation.