

Collapse: Transition of Roman Society #1

"There are almost as many causes _____ for Rome's collapse as there are historians." Just as stated by an American journalist Walter Isaacson, more than 200 _____ the reasons behind the _____ the Roman Empire, including pandemic diseases, declining _____, _____ debasement and _____, _____ of innovation, invasions by surrounding forces, and failure to _____ people, and all of them are _____ some extent. The collapse of the empire is so complicated _____ to a single exclusive cause. _____ keeping _____ mind, we would like to focus here on the aspect of identity among the people; _____ and what united the people. _____ is an _____, _____ an important role in organizing a community and integrating its members, which is clearly _____ in the history of the Roman Empire. _____ foundation of identity for its members is lost, the society can easily _____ or collapse. Diocletian, _____ in A.D. 284, and Constantine, who followed him, experienced a crucial _____ and identity. What had psychologically united the Empire? How _____? What can we learn _____ its collapse?

"There are almost as many causes cited for Rome's collapse as there are historians." Just as stated by an American journalist Walter Isaacson, more than 200 theories exist about the reasons behind the fall of the Roman Empire, including pandemic diseases, declining birth rates, currency debasement and inflation, stagnation of innovation, invasions by surrounding forces, and failure to integrate foreign people, and all of them are true to some extent. The collapse of the empire is so complicated that it can never be attributed to a single exclusive cause. While keeping that in mind, we would like to focus here on the aspect of identity among the people; where they found authority and what united the people. Authority is an intangible fiction, but it plays an important role in organizing a community and integrating its members, which is clearly elucidated in the history of the Roman Empire. When the foundation of identity for its members is lost, the society can easily transform or collapse. Diocletian, enthroned in A.D. 284, and Constantine, who followed him, experienced a crucial turning point in authority and identity. What had psychologically united the Empire? How had it been shifted or lost? What can we learn from its collapse?

collapse	崩壊、破綻	collapse	崩壊、破綻
pandemic	感染爆発、パンデミック	pandemic	感染爆発、パンデミック
debasement	(貨幣の) 価値の低下	debasement	(貨幣の) 価値の低下
inflation	インフレ、物価上昇	inflation	インフレ、物価上昇
stagnation	停滞、成長の停止	stagnation	停滞、成長の停止
invasion	侵略、侵入	invasion	侵略、侵入

Collapse: Transition of Roman Society #2

_____ around A.D. 120, the Roman Empire controlled _____ northern England, Portugal, and North Africa to Iraq, effectively making the _____ a Roman lake. However, most of its territories were provinces, and they were not _____ a centralized system. The city-state of Rome _____ countless other city-states individually, and the governance duties, such as taxation and military _____, were _____ to the local leaders. Therefore, the _____ the empire depended on whether Rome could _____ and _____ support from the regional _____. In other words, the system worked well as long as the local leaders _____ Roman authority and found its culture attractive. Among the things that _____ Rome with other regions, the most significant was Roman citizenship. The city-state of Rome brought various regions under its control by offering Roman citizenship to local chiefs and ruling classes who _____. For people in the provinces and foreign _____, Roman citizenship was a symbol of success and promotion. However, there was a crucial turning point in A.D. 212. Emperor Caracalla _____ the _____ of Antoninus, _____ Roman citizenship to all free people within the empire. It might look like a _____ to establish an _____ state, but the true motivation was _____ tax. Those holding Roman citizenship were _____ to an _____ tax. His repeated extravagance _____ the national treasury, so he aimed to overcome the financial crisis by raising tax _____. Above all, Roman citizenship _____ a symbol of authority primarily because it was granted to a _____. _____ to be a privilege _____ given to all people. In the end, Caracalla's measure led to abandoning the foundation of Rome's governance for centuries, and gradually, the city of Rome was not _____. People experienced a _____ yet meaningful shift in perspective from the "Empire of the City of Rome" to the "Empire of the Roman Emperor."

At its peak around A.D. 120, the Roman Empire controlled what is now northern England, Portugal, and North Africa to Iraq, effectively making the Mediterranean a Roman lake. However, most of its territories were provinces, and they were not ruled through a centralized system. The city-state of Rome governed countless other city-states individually, and the governance duties, such as taxation and military recruitment, were outsourced to the local leaders. Therefore, the rule of the empire depended on whether Rome could gain and retain support from the regional elites. In other words, the system worked well as long as the local leaders admired Roman authority and found its culture attractive. Among the things that tied Rome with other regions, the most significant was Roman citizenship. The city-state of Rome brought various regions under its control by offering Roman citizenship to local chiefs and ruling classes who supported its expansion. For people in the provinces and foreign tribes, Roman citizenship was a symbol of success and promotion. However, there was a crucial turning point in A.D. 212. Emperor Caracalla issued the Constitution of Antoninus, granting Roman citizenship to all free people within the empire. It might look like a noble attempt to establish an egalitarian state, but the true motivation was collecting tax. Those holding Roman citizenship were subject to an inheritance tax. His repeated extravagance depleted the national treasury, so he aimed to overcome the financial crisis by raising tax revenues. Above all, Roman citizenship worked as a symbol of authority primarily because it was granted to a selected few. It ceased to be a privilege when it was given to all people. In the end, Caracalla's measure led to abandoning the foundation of Rome's governance for centuries, and gradually, the city of Rome was not considered distinctive. People experienced a subtle yet meaningful shift in perspective from the "Empire of the City of Rome" to the "Empire of the Roman Emperor."

centralized	中央集権化された	egalitarian	平等主義の、平等主義者
outsource	外注する、外部委託する	inheritance	相続、遺産
retain	保持する、維持する	extravagance	ぜいたく、浪費
elite	エリート、支配層	treasury	国庫、財務省
citizenship	市民権	privilege	特権、恩恵
chief	首長、指導者	distinctive	際立った、独特な

Collapse: Transition of Roman Society #3

Roman emperors are different from the emperors of Chinese _____, the Japanese emperors, or the kings of _____ Europe. For example, the Japanese emperors are said to be the _____ of Amaterasu, the supreme _____ in Japanese mythology, and their authority is established _____ and _____. In contrast, Roman emperors were officially ordinary citizens, not distinguished by religion or blood. This _____ the long history of Rome. Before Imperial Rome began in 27 B.C., the city had nearly 500 years of republican governance, cultivating a cultural resistance to _____. Rome's dislike of dictatorship is clearly shown in the careful considerations of Augustus, the first _____ emperor. _____, he insisted on calling himself the "first citizen" and at least formally maintained the republican system. For the _____ 3 centuries, Roman emperors officially remained citizens. As long as they governed wisely and brought peace and _____, they _____ respect and were even called "the lord" by the people. However, after the death of Marcus Aurelius in A.D. 180, the last of the Five Good Emperors, a series of misrule and political _____ rapidly _____ the emperor's _____. Assassinations became common, and the throne was even _____. With the loss of authority, the source of power shifted entirely to military support—emperors who _____ were easily replaced or killed. Since A.D. 235, regional armies fought to _____ their _____ on the throne. In the next 50 years, 26 emperors were _____, 24 of whom were either assassinated or killed in war. Emperors were no longer respected. Diocletian, who rose to power in A.D. 284 after _____ this _____, _____ to restore the authority of the emperor. He abandoned the idea of the emperor as a citizen, instead asked people to call him "the lord." To further reinforce his authority, he _____ the _____ of _____ Roman _____. He identified himself as the son of the supreme god Jupiter, and mandated people to worship Roman gods. However, this led to an unexpected result.

Roman emperors are different from the emperors of Chinese dynasties, the Japanese emperors, or the kings of medieval Europe. For example, the Japanese emperors are said to be the descendants of Amaterasu, the supreme deity in Japanese mythology, and their authority is established through faith and lineage. In contrast, Roman emperors were officially ordinary citizens, not distinguished by religion or blood. This stems from the long history of Rome. Before Imperial Rome began in 27 B.C., the city had nearly 500 years of republican governance, cultivating a cultural resistance to autocracy. Rome's dislike of dictatorship is clearly shown in the careful considerations of Augustus, the first de facto emperor. While virtually holding absolute power, he insisted on calling himself the "first citizen" and at least formally maintained the republican system. For the subsequent 3 centuries, Roman emperors officially remained citizens. As long as they governed wisely and brought peace and prosperity, they earned respect and were even called "the lord" by the people. However, after the death of Marcus Aurelius in A.D. 180, the last of the Five Good Emperors, a series of misrule and political chaos rapidly undermined the emperor's prestige. Assassinations became common, and the throne was even auctioned off. With the loss of authority, the source of power shifted entirely to military support—emperors who lost it were easily replaced or killed. Since A.D. 235, regional armies fought to place their candidates on the throne. In the next 50 years, 26 emperors were enthroned, 24 of whom were either assassinated or killed in war. Emperors were no longer respected. Diocletian, who rose to power in A.D. 284 after settling this period of turmoil, sought to restore the authority of the emperor. He abandoned the idea of the emperor as a citizen, instead asked people to call him "the lord." To further reinforce his authority, he revived the worship of traditional Roman deities. He identified himself as the son of the supreme god Jupiter, and mandated people to worship Roman gods. However, this led to an unexpected result.

lineage	血統、系譜	auction	競売、オークション
autocracy	独裁政治	turmoil	混乱、不安
dictatorship	独裁制、独裁政治	reinforce	強化する
de facto	事実上の	mandate	義務づける、命じる
prestige	威信、名声	descend	由来する、降りる
assassination	暗殺	unexpected	予想外の、思いがけない

Collapse: Transition of Roman Society #4

When Diocletian took power in 284, both the prestige of Roman citizenship and the emperor had already been lost, so he _____ something to reunite people throughout the vast empire. He _____ religion. He _____ traditional Roman _____ and _____ the public to worship them. However, he faced _____ a _____ group of people; Christians. They were not prohibited from practicing their Christian faith. Diocletian's request was _____ praying to the Christian God, but they also had to worship the Roman _____ deities. However, since Christianity is a _____ religion, worshiping other gods is strictly prohibited, and believers resisted the order _____ of their _____. To Diocletian, who _____ the Christian faith, their _____. Moreover, he could not disregard their attitude because he thought that the key to achieving _____ peace was _____ to a single _____. In 303, Diocletian issued edicts ordering the destruction of the Bible and the _____. Across the empire, Christians who _____ their faith were executed, but Christian churches resisted, producing many _____ in the process. Ironically, this massive persecution exhibited the unity, resilience, and potential influence of Christian communities. Also, solidarity among the survivors became even stronger by sharing the memory of _____ the hardship and the death of their _____ believers. His failure _____ that the _____ authority had already lost its potential to support the rule. Such societal transitions are _____ in shifting eras. _____ of traditional authority was no longer possible, and people needed a _____ identity that fits the changing Roman Empire. Constantine, who _____ Diocletian, came to realize that the new _____ of identity _____ anything but Christianity.

When Diocletian took power in 284, both the prestige of Roman citizenship and the emperor had already been lost, so he sought for something to reunite people throughout the vast empire. He thought it should be religion. He restored traditional Roman deities and obligated the public to worship them. However, he faced strong resistance from a certain group of people; Christians. They were not prohibited from practicing their Christian faith. Diocletian's request was that they could continue praying to the Christian God, but they also had to worship the Roman polytheistic deities. However, since Christianity is a monotheistic religion, worshiping other gods is strictly prohibited, and believers resisted the order at the risk of their lives. To Diocletian, who allowed the Christian faith, their obstinate attitude appeared arrogant. Moreover, he could not disregard their attitude because he thought that the key to achieving lasting peace was universal adherence to a single faith. In 303, Diocletian issued edicts ordering the destruction of the Bible and the arrest of priests. Across the empire, Christians who refused to abandon their faith were executed, but Christian churches resisted, producing many martyrs in the process. Ironically, this massive persecution exhibited the unity, resilience, and potential influence of Christian communities. Also, solidarity among the survivors became even stronger by sharing the memory of enduring the hardship and the death of their fellow believers. His failure implies that the traditional set of authority had already lost its potential to support the rule. Such societal transitions are inevitable in shifting eras. Restoration of traditional authority was no longer possible, and people needed a brand new identity that fits the changing Roman Empire. Constantine, who succeeded Diocletian, came to realize that the new axis of identity couldn't have been anything but Christianity.

prestige	名声、威信	adherence	忠実、固守
reunite	再統合する、再結集させる	edict	勅令、布告
obligated	義務づけられた	martyr	殉教者
prohibited	禁止された	resilience	回復力、耐久性
monotheistic	一神教の	implication	含意、暗示
obstinate	頑固な、強情な	transition	移行、過渡

Collapse: Transition of Roman Society #5

Diocletian failed to _____ the _____ of traditional Roman deities. _____, Constantine, chose to _____ Christianity's influence instead. Traditional polytheism had _____ and _____, _____ the Christian Church _____ political influence in many cities through its increasing followers and strong organization. In 313, Constantine issued the _____ of Milan, officially _____ Christianity. Also, he shifted the empire's center to the more _____ and christianized eastern regions. Constantine _____ Rome, which was deeply rooted in polytheistic traditions, and moved the _____ to Byzantium, later renamed Constantinople. During the 4th century, the Roman Empire gradually _____ a Christian state. After its _____ 395, the relationship between the government and Christianity _____ each _____. The Eastern Roman Empire, centered in Constantinople, effectively integrated Christian authority, becoming the Byzantine Empire. The Church supported _____ by _____ the emperor as "God's _____," while the emperor protected the Church and arbitrated _____. This system _____ 1453, when Constantinople _____ to the _____ Empire. In the West, Christianity's authority _____ independently from the government. Citizens began identifying themselves as "Christians" rather than "Romans." _____ had to realize that they have to _____ the _____ themselves to maintain unity of their communities. Also, the Catholic Church united cities through the network of churches. By the 5th century, the Church and _____ unified city-states much like Rome and the emperor had done in the 1st and 2nd Centuries. Thus, the Roman Empire didn't collapse but _____ a Christian-_____ society. With the expansion of the empire and the transition of the society, traditional authority and social _____ had been _____, which was effectively filled by Christianity. Yet, why did Christianity _____? How did a tiny messianic movement of _____ displace traditional deities and become the _____ of the Roman Empire?

Diocletian failed to restore the status of traditional Roman deities. His successor, Constantine, chose to harness Christianity's influence instead. Traditional polytheism had lost its appeal and cohesion, while the Christian Church had gained political influence in many cities through its increasing followers and strong organization. In 313, Constantine issued the Edict of Milan, officially approving Christianity. Also, he shifted the empire's center to the more prosperous and christianized eastern regions. Constantine left Rome, which was deeply rooted in polytheistic traditions, and moved the capital to Byzantium, later renamed Constantinople. During the 4th century, the Roman Empire gradually evolved into a Christian state. After its division in 395, the relationship between the government and Christianity determined each half's fate. The Eastern Roman Empire, centered in Constantinople, effectively integrated Christian authority, becoming the Byzantine Empire. The Church supported imperial legitimacy by designating the emperor as "God's representative," while the emperor protected the Church and arbitrated theological debates. This system lasted until 1453, when Constantinople fell to the Ottoman Empire. In the West, Christianity's authority grew independently from the government. Citizens began identifying themselves as "Christians" rather than "Romans." Regional elites had to realize that they have to take on the role of bishop themselves to maintain unity of their communities. Also, the Catholic Church united cities through the network of churches. By the 5th century, the Church and pope unified city-states much like Rome and the emperor had done in the 1st and 2nd Centuries. Thus, the Roman Empire didn't collapse but transformed into a Christian-centered society. With the expansion of the empire and the transition of the society, traditional authority and social bonds had been eroded, which was effectively filled by Christianity. Yet, why did Christianity rise in the first place? How did a tiny messianic movement of Judaism displace traditional deities and become the dominant faith of the Roman Empire?

harness	利用する、活用する	independently	独立して、自律的に
cohesion	結束、一体感	unity	統一、まとまり
christianized	キリスト教化された	transform	変革する、変形する
legitimacy	正当性	erode	弱める、蝕む
arbitrate	仲裁する、調停する	messianic	救世主的な、メシア（messiah）信仰に関する
theological	神学の		