

CHAPTER
11

Section 1

GUIDED READING *The Byzantine Empire*

A. Drawing Conclusions As you read about the history of Constantinople, the leading city of the Byzantine Empire, take notes to answer questions about the time line:

527	Justinian becomes ruler of the eastern empire.	→	1. What did Justinian accomplish during his reign?
537	Justinian completes building the Hagia Sophia.		
542	Deadly plague sweeps through Constantinople.	→	2. How did the plague affect Constantinople?
674	Arab armies attack Constantinople.		
860	Russians invade Constantinople for the first of three times.	↗	3. How did the Byzantines first try to prop up their shaky empire?
1054	Christianity splits into the Roman Catholic Church in the west and the Orthodox Church in the east.	↗	4. What factors led to the schism?
1204	Crusading knights from Europe pillage Constantinople.	→	5. What was the effect of the split?
1453	Constantinople falls to Ottoman Turks.	↗	6. What factors enabled the city to survive foreign attacks for hundreds of years before finally falling?

B. Analyzing Causes On the back of this paper, explain how **icons** and **excommunication** helped lead to a split between Rome and Constantinople.



GUIDED READING *The Russian Empire*

Section 2

A. Determining Main Ideas As you read about the Byzantine culture that developed in Russia, take notes to answer the questions in the boxes.

1. What ties linked Kiev to Byzantium?	2. How did Vladimir and his son Yaroslav contribute to the power of Kiev?
3. What factors brought about Kiev's decline?	4. How did the Mongols treat the Russian people?
5. What were some effects of Mongol rule on Russia?	6. What events marked the beginning of an independent Russian Empire?

B. Summarizing On the back of this paper, identify each person or group in the early history of Russia.

Slavs

Vladimir

Alexander Nevsky

Ivan III



Section 3

GUIDED READING

Turkish Empires

Rise in Anatolia

A. Making Predictions As you read about the rise and decline of the Turkish Empire in Anatolia, make notes in the chart to describe the outcome of each action or situation.

1. In 945, Persian armies move into Baghdad.	→	
2. In the tenth century, large numbers of Turks known as Seljuks migrate into the Abbasid Empire.	→	
3. The Seljuks march on the Byzantine Empire.	→	
4. The Seljuks choose a Persian city, Isfahan, as their capital city.	→	
5. The Turks adopt Persian as the language of culture and adopt features of the Persian way of life.	→	
6. Malik Shah, the last of the strong Seljuk leaders, dies.	→	
7. The Seljuks fight back against the Crusaders after a century of domination.	→	
8. Further Crusades occur, but each is weaker than the last one.	→	

B. Clarifying On the back of this paper, define **vizier**.



BUILDING VOCABULARY

Byzantines, Russians, and Turks Interact

A. Matching Match the description in the second column with the term or name in the first column. Write the appropriate letter next to the word.

- | | |
|---------------------------|--|
| _____ 1. Justinian Code | a. a leading bishop of Eastern Christianity |
| _____ 2. Ivan III | b. ruler of Kiev who made all his subjects convert to Byzantine Christianity |
| _____ 3. patriarch | c. ruler who created the first Russian empire |
| _____ 4. Slavs | d. the Russian version of Caesar |
| _____ 5. Vladimir | e. Turkish term for prime minister |
| _____ 6. Alexander Nevsky | f. groups inhabiting the forests north of the Black Sea |
| _____ 7. czar | g. Novgorod prince who advised cooperation with the Mongols |
| _____ 8. vizier | h. uniform system of laws for the Byzantine Empire |

B. Evaluating Write *T* in the blank if the statement is true. If the statement is false, write *F* in the blank and then write the corrected statement on the line below.

- _____ 1. The Hagia Sophia was a great Byzantine library built by Justinian.

- _____ 2. Icons are religious images that Eastern Christians used in their devotions.

- _____ 3. Excommunication was a sacrament of the Christian Church.

- _____ 4. The Cyrillic alphabet was invented for the Greek language.

- _____ 5. The Seljuks were one of the first Turkish groups to migrate into the Abbasid Empire in the tenth century.

C. Writing Identify the following rulers and describe something they had in common.

Justinian Yaroslav the Wise Malik Shah

CHAPTER
11**Section 2****SKILLBUILDER PRACTICE****Formulating
Historical Questions**

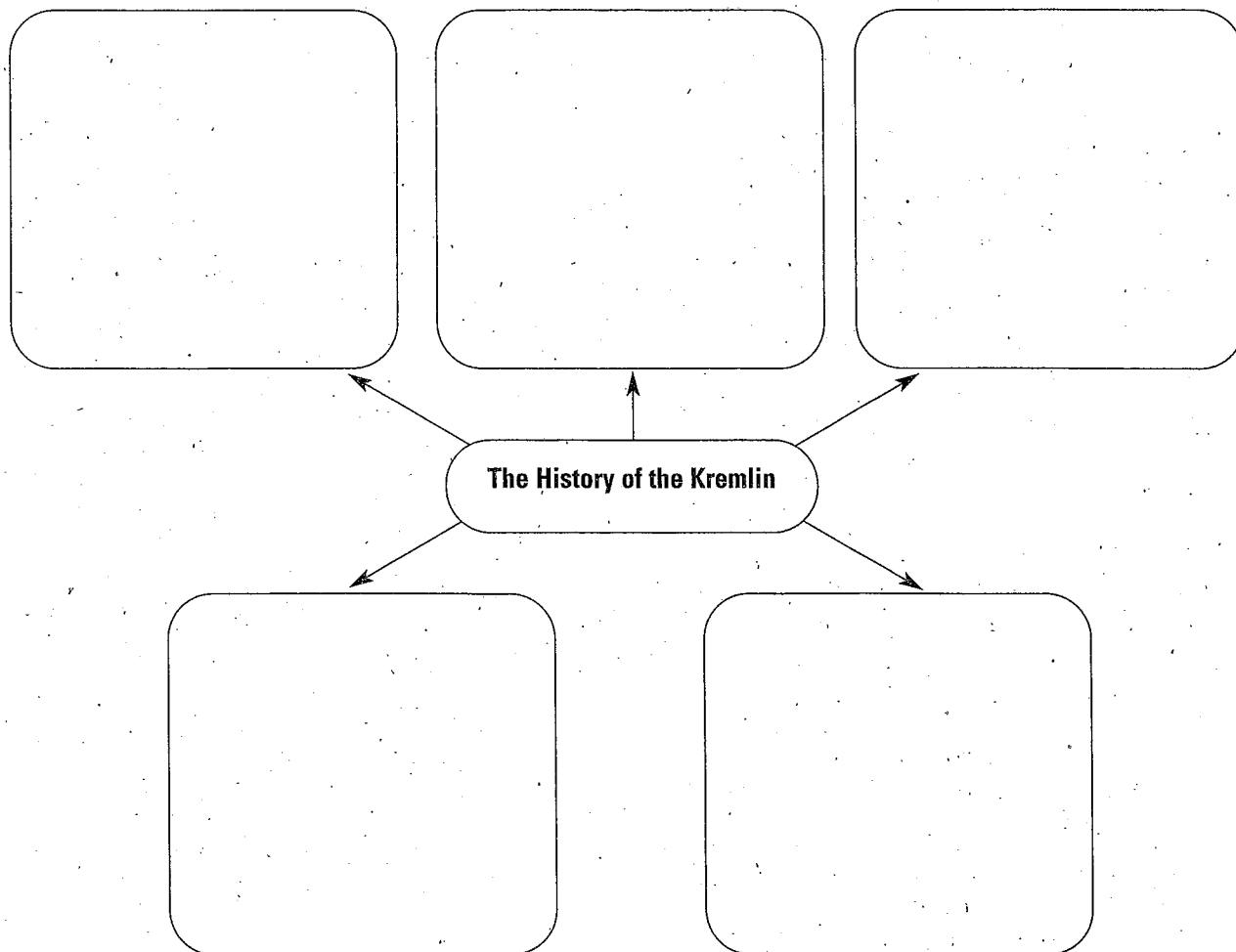
Asking questions will help you clarify information you read and enhance your understanding of events, people, and issues in history. Read the passage below and then fill in the diagram with questions that would help you find out more about the Kr  mlin. (See Skillbuilder Handbook)

In 1480, Moscow, the strongest of the Russian states, freed itself from Mongol rule. Moscow's Prince Ivan III, who called himself "czar," the Russian version of *Caesar*, wanted to make Moscow a capital city fit for an emperor.

The center of the city was a walled citadel, or fortress, known as the *Kremlin*. The term *kremlin* refers to the walled central section of any city or town. Ivan had the old triangular wall around the Kremlin torn down and a massive new wall, 60 feet high and 15 feet thick, built in its place. The wall

was adorned with 20 towers. Within the Kremlin, Ivan built a palace for himself, a second palace for the head of the Russian Church, and three great churches that faced onto a central square.

Moscow became the capital of a new and aggressive empire and Ivan became the first czar of a united Russian nation. Hundreds of years later, the Kremlin would become synonymous with the government of the Soviet Union. It would house the Soviet parliament and Communist party conventions.



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GEOGRAPHY APPLICATION: LOCATION

Growth of Early Russia

Section 2

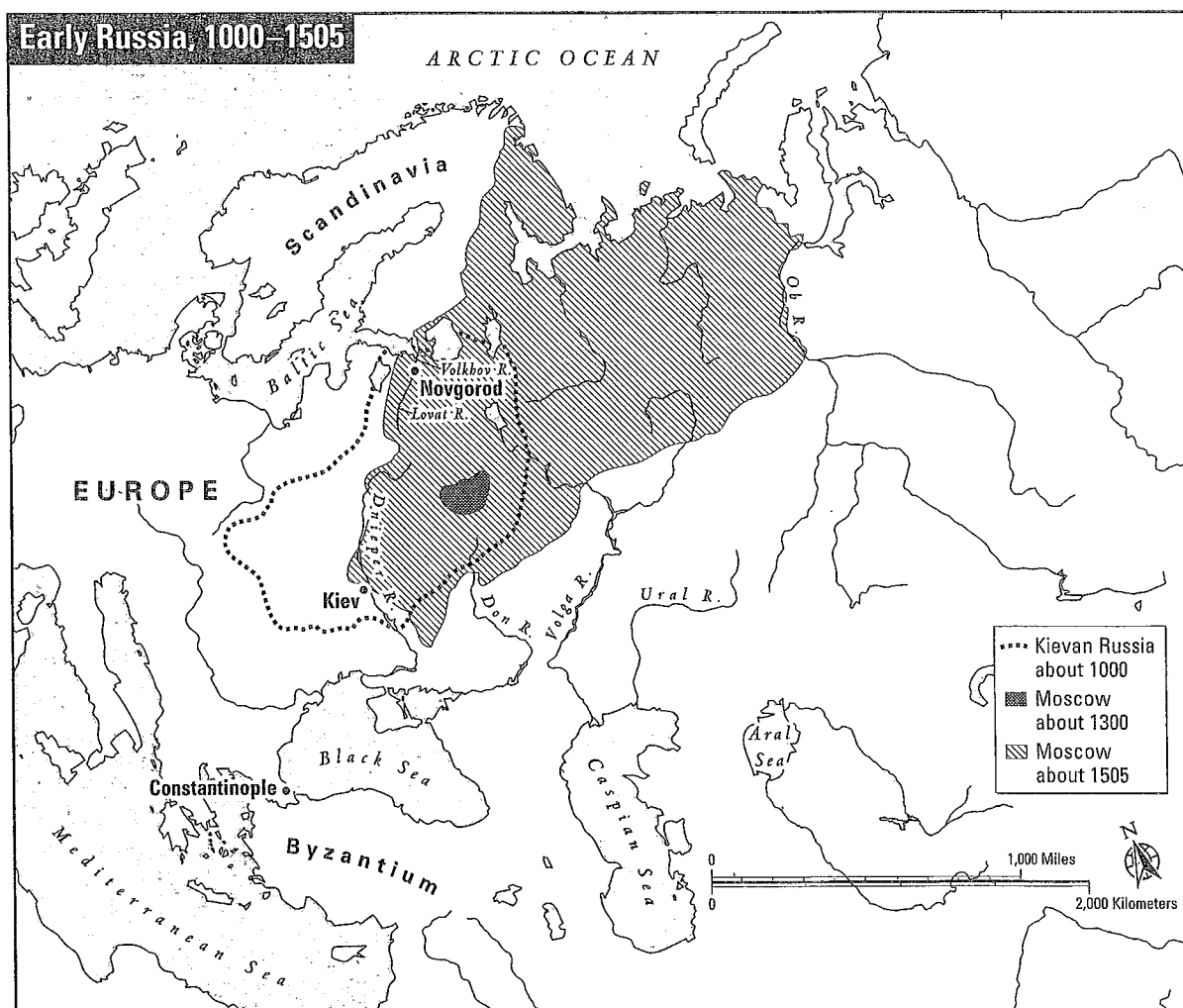
Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

During the sixth and seventh centuries, Scandinavian traders transported goods to and from Constantinople. They traveled through an area of present-day Russia so frequently that communities and a primitive government began to form. These Scandinavians even coined the word Russia. They may have gotten it from the Greek word for red, which was the hair color of many of these Viking traders.

Around 855, a Danish man named Rurik became the first Russian king and Kiev became the center of early Russia. A descendant of Rurik, Vladimir I, who ruled from 980 to 1015, converted

early Russia to Christianity. Although Kiev's proximity and contact with Byzantium is largely responsible for the conversion to Christianity, one account states that Vladimir chose Christianity over Islam because he could not accept a religion that rejected alcohol.

Kievan Russia declined in the 12th century because of internal problems and the Mongol invasions. Around 1300, the Orthodox Church chose Moscow as its center. As a result, Moscow, originally a region of Russia, began to emerge as an important city.



Interpreting Text and Visuals

1. How did the location of Kiev contribute to its rise as the center of early Russia? _____

2. What river borders the eastern end of Russia around 1505? _____
3. At its longest point, how far across is Kievan Russia at about 1000? Moscow about 1505? _____

4. How many miles would a trader beginning in Novgorod and traveling to Constantinople have to go via the Dnieper River and the Black Sea? _____

5. Name the body of water that borders Kievan Russia. _____

6. Describe the most likely route that a Scandinavian trader would have used to get to Constantinople.

7. What geographical feature(s) made the location of Moscow so valuable? Why? _____

8. Compare Moscow of 1505 to Moscow of 1300. How did the region change? _____



Section 1

PRIMARY SOURCE *from Secret History* by Procopius

In 533 the Byzantine army led by General Belisarius wrested North Africa from the Vandals. Byzantine court historian Procopius, who accompanied the general, wrote the Histories in support of his campaigns. But, in 550, Procopius also wrote Secret History, which he intended to be published after his death. As you read this excerpt from Secret History, think about the portrait that Procopius paints of the Byzantine emperor Justinian.

That Justinian was not a man, but a demon, as I have said, in human form, one might prove by considering the enormity of the evils he brought upon mankind. For in the monstrousness of his actions the power of a fiend is manifest. Certainly an accurate reckoning of all those whom he destroyed would be impossible, I think, for anyone but God to make. Sooner could one number, I fancy, the sands of the sea than the men this Emperor murdered. Examining the countries that he made desolate of inhabitants, I would say he slew a trillion people. For Libya [North Africa], vast as it is, he so devastated that you would have to go a long way to find a single man, and he would be remarkable. Yet eighty thousand Vandals capable of bearing arms had dwelt there, and as for their wives and children and servants, who could guess their number? Yet still more numerous than these were the Mauretanians, who with their wives and children were all exterminated. And again, many Roman soldiers and those who followed them to Constantinople, the earth now covers; so that if one should venture to say that five million men perished in Libya alone, he would not, I imagine, be telling the half of it.

The reason for this was that after the Vandals were defeated, Justinian planned, not how he might best strengthen his hold on the country, nor how by safeguarding the interests of those who were loyal to him he might have the goodwill of his subjects: but instead he foolishly recalled Belisarius

at once, on the charge that the latter intended to make himself King (an idea of which Belisarius was utterly incapable), and so that he might manage affairs there himself and be able to plunder the whole of Libya. Sending commissioners to value the province, he imposed grievous taxes where before there had been none. Whatever lands were most valuable, he seized, and prohibited the Arians from observing their religious ceremonies. Negligent toward sending necessary supplies to the soldiers, he was overstrict with them in other ways; wherefore mutinies arose resulting in the deaths of many. For he was never able to abide by established customs, but naturally threw everything into confusion and disturbance. . . .

So while he was Emperor, the whole earth ran red with . . . blood. . . .

from Procopius, Secret History, translated by Richard Atwater. Reprinted in Alvin M. Josephy, ed., The Horizon History of Africa (American Heritage, 1971), 124.

Discussion Questions

Analyzing Issues

1. How would you characterize Procopius' opinion of Justinian?
2. What evidence does Procopius offer to support his opinions of Justinian?
3. **Forming and Supporting Opinions** Do you think that Procopius' depiction of Justinian in this excerpt is accurate? Why or why not?

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Section 1

PRIMARY SOURCE

The Hagia Sophia by Procopius

The Byzantine emperor Justinian ordered his official court historian, Procopius, to document his ambitious public building program. Procopius wrote On Justinian's Buildings in 555 in which he described Hagia Sophia, the Church of the Holy Wisdom, in Constantinople. Completed in about 537, this magnificent church was considered the largest Christian building in the world. How would you describe this church in your own words?

It is, indeed, a proof of the esteem with which God regarded the Emperor, that He furnished him with men who would be so useful in effecting his designs, and we are compelled to admire the intelligence of the Emperor, in being able to choose the most suitable of mankind to carry out the noblest of his works.

The church consequently presented a most glorious spectacle, extraordinary to those who beheld it, and altogether incredible to those who are told of it. In height it rises to the very heavens, and overtops the neighbouring buildings like a ship anchored among them: it rises above the rest of the city, which it adorns, while it forms a part of it. . . . It is singularly full of light and sunshine; you would declare that the place is not lighted by the sun from without, but that the rays are produced within itself, such an abundance of light is poured into this church. . . . Thus far I imagine the building is not incapable of being described, even by a weak and feeble tongue. As the arches are arranged in a quadrangular figure, the stonework between them takes the shape of a triangle. . . . A spherical-shaped dome . . . makes it exceedingly beautiful; from the lightness of the building it does not appear to rest upon a solid foundation, but to cover the place beneath as though it were suspended from heaven by the fabled golden chain. . . . The sight causes men to constantly change their point of view, and the spectator can nowhere point to any part which he admires more than the rest, but having viewed the art which appears everywhere, men contract their eyebrows as they look at each point, and are unable to comprehend such workmanship, but always depart thence stupified through their incapacity to comprehend it.

The entire ceiling is covered with pure gold, which adds glory to its beauty, though the rays of light reflected upon the gold from the marble surpass it in beauty; there are two porticos on each

side, which do not in any way dwarf the size of the church, but add to its width. . . . Of these two porticos, the one is set apart for male, and the other for female worshippers; there is no variety in them, nor do they differ in any respect from one another, but their very equality and similarity add to the beauty of the church. . . . Whoever enters there to worship perceives at once that it is not by any human strength or skill, but by the favour of God that this work has been perfected; his mind rises sublime to commune with God, feeling that He cannot be far off, but must especially love to dwell in the place which He has chosen. . . . [M]oreover, it is impossible accurately to describe the treasure of gold and silver plate and gems, which the Emperor Justinian has presented to it; but by the description of one of them, I leave the rest to be inferred. That part of the church which is especially sacred, and where the priests alone are allowed to enter, which is called the Sanctuary, contains forty thousand pounds' weight of silver.

from Procopius, Of the Buildings of Justinian, translated by Aubrey Stewart (London: Palestine Pilgrims' Text Society, 1888), 2–5, 9–11. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: Harper Collins, 1988), 156–158.

Research Options

1. **Analyzing Issues** Find photographs of the Hagia Sophia. Then discuss with classmates whether or not Procopius accurately depicts this church in his account.
2. **Using Research in Writing** Find out more about the Hagia Sophia. Who designed it? How long did it take to build? What are its dimensions? How much did it cost to build? What construction materials were used? Then draw a sketch of the church or create a scale model, adding captions to report your findings.



Section 2

PRIMARY SOURCE *from Primary Chronicle*

The Primary Chronicle, a history of Russia from the 10th to the 12th centuries, was written by monks in about 1110. This excerpt describes the conversion of Vladimir, the ruler of the Russian principality of Kiev, to Byzantine Christianity and his baptism after conquering Kherson, a Greek city by the Black Sea. According to this account, why did Vladimir decide to accept baptism?

Vladimir and his retinue entered the city, and he sent messages to the emperors Basil and Constantine, saying, "Behold, I have captured your glorious city. I have also heard that you have an unwedded sister. Unless you give her to me in marriage, I shall deal with your own city as I have with Kherson." When the emperors heard this message they were troubled, and they issued this statement: "It is not proper for Christians to give women in marriage to pagans. If you are baptized, you shall have her for your wife, inherit the kingdom of God, and be our co-believer. If you do not do so, however, we cannot give you our sister in marriage." When Vladimir learned of their response, he said to the emperors' envoys, "Tell the emperors I will accept baptism, since I have already given some study to your religion, and the Greek faith and ritual, as described by the emissaries I sent to examine it, has pleased me well." When the emperors heard this report they rejoiced and persuaded their sister Anna [to consent to the match]. They then sent word to Vladimir, "Be baptized, and then we shall send you our sister." But Vladimir said, "Let your sister herself come [with the priests] to baptize me." The emperors complied with his request and sent their sister, accompanied by some dignitaries and priests . . . The bishop [episkop] of Kherson, together with the princess's priests . . . baptized Vladimir. . .

As a bride price in exchange for the princess, he gave Kherson back to the Greeks and then went back to Kiev.

When the prince arrived at his capital, he directed that the idols should be overturned and that some should be cut to pieces and others burned up. . .

Thereupon Vladimir sent heralds throughout the whole city, proclaiming, "If anyone, whether rich or poor, beggar or slave, does not come tomorrow

to the river, he will be an enemy of mine." When the people heard this they went gladly, rejoicing and saying, "If this were not good, the prince and his boyars would not have accepted it." On the morrow the prince went forth to the Dnieper with the priests of the princess and those from Kherson, and a countless multitude assembled. They all went into the water; some stood up to their necks, others to their breasts. . . . The priests stood by and offered prayers. There was joy in heaven and upon earth at the sight of so many souls saved. But the Devil groaned, "Woe is me! They are driving me out of here!" . . .

He [Vladimir] ordered that wooden churches should be built and established where [pagan] idols had previously stood. He founded the Church of Saint Basil on the hill where the idol of Perun and the other images had been set, and where the prince and the people had offered their sacrifices. He began to found churches, to assign priests throughout the cities and towns, and to bring people in for baptism from all towns and villages. He began to take the children of the best families and send them for instruction from books.

from George Vernadsky, ed., A Source Book for Russian History from Early Times to 1917 (New Haven: Yale University Press, 1972), Vol. 1, 12–26. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: Harper Collins, 1988), 162–163.

Activity Options

1. **Analyzing Causes and Recognizing Effects** Draw a cause-and-effect diagram to illustrate what happened as a result of Vladimir's conversion to Byzantine Christianity.
2. **Writing for Social Studies** Write a headline for the *Kievan Times* about one of the events described in this excerpt from the *Primary Chronicle*.

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Section 3

PRIMARY SOURCE

Pope Urban II's Call for a Crusade

In 1093 Byzantine emperor Alexius Comnenus wrote to Robert, Count of Flanders, appealing to him to help save the Byzantine Empire and its church from Seljuk Turks. Pope Urban II, who also read the letter, then launched the first Crusade, or holy war, in 1095. Calling on Christians to drive the Turks out of Anatolia and recover Jerusalem and the Holy Land, the Pope delivered a passionate speech in French before the Council of Clermont. As you read this portion of his speech, think about how the Pope persuaded Christians in France to join the First Crusade.

Oh, race of Franks, . . . race beloved and chosen by God (as is clear from many of your works), set apart from all other nations by the situation of your country, as well as by your Catholic faith and the honor you render to the holy Church: to you our discourse is addressed. . . . We wish you to know what a serious matter has led us to your country, for it is the imminent peril threatening you and all the faithful that has brought us hither.

From the confines of Jerusalem and from the city of Constantinople a grievous report has gone forth . . . namely, that a race from the kingdom of the Persians, an accursed race, a race wholly alienated from God, . . . has violently invaded the lands of those Christians and has depopulated them by pillage and fire. . . . They have either destroyed the churches of God or appropriated them for the rites of their own religion. They destroy the altars, after having defiled them with their uncleanness. . . . The kingdom of the Greeks [the Eastern Empire] is now dismembered by them and has been deprived of territory. . . .

On whom, therefore, rests the labor of avenging these wrongs and of recovering this territory, if not upon you—you, upon whom, above all other nations, God has conferred remarkable glory in arms, great courage, bodily activity, and strength to humble the heads of those who resist you? Let the deeds of your ancestors encourage you and incite your minds to manly achievements. . . . Let the holy sepulcher of our Lord and Saviour, which is possessed by the unclean nations, especially arouse you. . . . Oh most valiant soldiers and descendants of invincible ancestors, do not degenerate, but recall the valor of your ancestors.

But if you are hindered by love of children, parents, or wife, remember what the Lord says in the Gospel, "He that loveth father or mother more than me is not worthy of me." . . . Let none of your

possessions restrain you, nor anxiety for your family affairs. For this land which you inhabit, shut in on all sides by the seas and surrounded by the mountain peaks, is too narrow for your large population. . . . Hence it is that you murder and devour one another, that you wage war, and that very many among you perish in civil strife. . . .

And we neither command nor advise that the old or feeble, or those incapable of bearing arms, undertake this journey. Nor ought women to set out at all without their husbands, or brothers, or legal guardians. . . . The priests and other clergy, whether secular or regular, are not to go without the consent of their bishop. . . . Also, it is not fitting that laymen should enter upon the pilgrimage without the blessing of their priests.

Whoever, therefore, shall decide upon this holy pilgrimage, and shall make his vow to God to that effect, . . . shall wear the sign of the cross of the Lord on his forehead or on his breast. When he shall return from his journey, having fulfilled his vow, let him place the cross on his back between his shoulders. Thus shall ye . . . fulfill the precept of the Lord, as He commands in the Gospel, "He that taketh not his cross, and followeth after me, is not worthy of me."

from Milton Viorst, The Great Documents of Western Civilization (New York: Bantam, 1965), 36–38.

Discussion Questions

Determining Main Ideas

1. What wrongs did the Pope accuse the Seljuk Turks of carrying out?
2. Which groups of Christians did the Pope exclude from his call for a crusade?
3. **Making Inferences** What appeals to emotions did the Pope use to persuade Christians to participate in the First Crusade?



Section 1

LITERATURE SELECTION *from The Belt of Gold*
by Cecelia Holland

This novel is set in the Byzantine Empire in the 9th century during the reign of Empress Irene, also known as Basileus Autocrator. The narrator, Hagen, is a Barbarian Frank who is on his way home after a pilgrimage to the Holy Land. After his brother Rogerius is killed by soldiers, Hagen remains in Constantinople to avenge his brother's murder. As you read this excerpt, think about Hagen's impressions of the Hippodrome as he watches a chariot race.

Having nothing else to do, Hagen did not mind waiting for hours to get into the Hippodrome. The crowds amazed him. Some of these people, the ones at the head of the two lines, had waited for days to get the best seats; they brought food in baskets, jugs of wine, blankets to sleep on. Their voices were strident with excitement. Their children climbed and ran and fought and wailed around their knees, while the parents argued at the tops of their voices over the various drivers and teams of horses. All around Hagen, the Greeks made bets with the fervor of men seeking Heaven. They swore and laughed and sang songs in honor of their favorites, and hated anyone who disagreed with them.

There were two factions, Hagen gathered, from what he overheard, and everybody in the waiting crowd wore his faction's colors, blue or green. They banded together, all the greens in one line, all the blues in the other. Two teams in each faction raced today. The Blues had some local hero, a driver who seemed to be related to the Empress, and also had brought in a team from Nicomedia; and the Greens were putting up a team from Thessalonica as well as their home team from Constantinople, whose driver was named Mauros-Ishmael, Black Ishmael.

Since Hagen had by chance come to stand in the Blue line, he heard wonderful things about the Prince, who was the favorite to win. The bet-takers, working their way up and down the line, were calling out the odds on their teams, and Prince Michael was never offered at more than one to one. Being champion, he wore the Golden Belt, which was the object of winning the race.

The lines clogged the whole street outside the Hippodrome and wound away into the City. The high brick wall of the racecourse curved around to the southwest, and the street travelled along its foot, going steeply downhill, and at the foot of the hill opened out on to a flat wide pavement. All

along this way, the Hippodrome wall was cut into a series of arches, leading into caverns and alleys and rooms beneath the wall. . . .

It was a beautiful racecourse. The oval was covered with coarse sand; down the center ran a low wall of brick, studded with curious shafts of stone and statues of people and animals. Up here, at the top, there were more statues. The whole top tier was crowded with them, old, battered, in no order, some reduced to pieces of pieces, an arm, a foot, a horse's head. He roamed among them, fascinated by the variety and number of them. Below him, the living, raucous crowd rapidly filled up the whole Hippodrome.

He had never seen so many people all in one place, not at the Marchfield where the lords of the Franks assembled to give and hear counsel; not at the hostings of King Charles; yet those numbers had been marshalled up by great effort for grand purposes, and these people had come in off the streets, to see a horse-race.

Rogerius would have said something about that. Hagen clenched his jaws tight against the sudden renewed ache in his heart.

Off to his left, the awesome sweep of the benches was broken. From the middle of the crowd rose a sort of square tower built up out of the wall. A huge silky pavilion topped it. This must be where the Basileus would sit to watch the race. Hagen walked closer along the top tier of the racecourse wall; from this height he was above even the floating purple silk canopy, and he saw easily into the space beneath it. There seemed to be no one inside it, although ranks of armed guards were slowly filing into place along the outside of the square wall that supported it.

These were men wearing leather armor, like the men who had killed his brother. He found himself standing taut, with fists raised. He reminded himself that he knew nothing of this place—he had no

understanding of the course of events that had caught him and Rogerius up momentarily and ground his brother's life away.

Down on the racetrack, a few of the spectators had climbed the wall and dropped to the sand, and one took a string and made it into a sort of bridle for the other and pretended to drive him up and down past the benches of onlookers. A swelling roar of approval greeted this performance. Flowers and pieces of bread sailed out of the stands onto the track, and people applauded and crowded and cheered and shouted derisively.

Now other people were scrambling down from the benches onto the racecourse. Tumblers did flips and handstands up and down the sand, and someone tried to climb the stone column at one end of the central ridge.

The day was wearing on. The sun burned hot, and still the Imperial box was empty. All around the crowd, people began to clap in unison. Swiftly the hand-drumming spread, and everybody turned to peer at the pavilion, with its billow of purple silk rising and drifting on the wind from the sea. The rhythmic applause swelled to a thunder, all hands together:

"Come forth!" they shouted, a hundred voices at once. "Come forth, O Radiant One, Glory of the World, our pride and our hope!

Come forth, come forth—let the races begin!"

Nothing happened. Hagen walked closer to the canopy; where he walked stone men and beasts packed the ledge so densely that he had to squeeze between them.

"Come forth, Joy of Christ—Protected of God, come forth!"

Now Hagen was almost directly above the Imperial balcony, and he could see people inside, moving around behind the drawn curtains. He squatted down on his heels, close enough now that he knew he would be spotted if he did not conceal himself a little.

The purple silk fluttered. For a moment longer, the pavilion curtains hung closed, and then abruptly a fanfare blared out from the brass throats of a dozen horns. The rippling drapery was thrown back, and out on to the expanse of white marble at the front of the box walked a woman dressed all in gold.

The crowd howled at the sight of her. They tossed their hats and baskets and empty wine jugs into the air and waved their arms, while the horns blasted, and drums rolled, and at the edge of the pavilion the golden woman raised her hand and made the Sign of the Cross over them, first to the left, then to the center, then the right. Her clothes shimmered. The sunshine struck her gown and surrounded her with a dazzling nimbus of reflected light. Her face itself shone like gold. With two little pages around her to spread out her glittering skirts, she took her seat in the center of the balcony.

Now more horns tooted, and the whole crowd shifted its attention from the Basileus to the race-track, every head turning. The noise dropped to a hush of excitement, like the slack of a wave, and then mounted again to a shout that rocked the Hippodrome. The chariots were coming out on to the track.

There were four, all in a line, each drawn by four horses. They went decorously around the track, showing themselves to the crowd. The cars were only large enough to hold the man who drove the team. The horses were big, strapping beasts, with long thin heads, and legs like deer. They snorted and danced in their harness, the little cars jiggling along lightly on their heels, comical

afterthoughts to the power of the brutes that drew them.

Hagen admired these horses. The two stallions he had now were Syrian-bred; he and Rogerius had bought them in Aleppo, and he was determined to get them back to Frankland, even if it meant paying out all his money for their passage to Italy, so that he could breed them to his Frankish mares. But the horses from Aleppo were mules compared to these racehorses.

Below him, now, the four little cars lined up side by side. The crowd fell still. On the side of the racecourse, a man stood with his arm upstretched, holding a flag.

The flag fell. A trumpet blew. The horses surged forward down the track, and from the great crowd watching a yell went up that washed away all sound and left Hagen with his ears ringing.

The horses swept down the track, the cars flying at their heels, fighting for position to take the sharp

***"Come forth,
come forth—let
the races begin!"***

curve on the inside track and save some ground. In the turn, the cars swung out on one wheel, the drivers leaning hard to the left to keep the flimsy vehicles from overturning. The cars lurched back and forth, banging into one another. Teetering on the verge of a crash, one skittered along sideways through the whole turn, and the crowd screamed for every bump and wobble.

Now they were racing down the far side of the track. In the lead was a driver in a blue cap, leaning forward over the rumps of his team, the reins in both hands, urging them on with his whole body. Around his upper arm was a rag of some color other than blue; Hagen wondered what that meant. In the far turn, the blue driver swerved his team around under the noses of the horses running second and straightened his car out down the middle of the track as a flying team of greys and blacks ranged up alongside.

The crowd doubled its huge voice. Below Hagen's vantage point, people wept and prayed, clung to one another and beat the air with their fists.

"Prince Michael! The Prince—The Prince—"

"Mauros-Ishmael! Ishmael!"

"The Prince! Michael! Michael!"

The fool who had cried out for Mauros-Ishmael was quickly beaten to the floor by the people around

him. Hagen stared at the fight, amazed, and when the nameless Greek lay bleeding on his bench, Hagen looked around at the Empress Irene in her pavilion.

She sat canted forward, her face taut, hawklike, her gaze on the race. Her fists were clenched on her knees. . . . As the crowd around her shrieked, its ardor rising to its climax, Irene herself raised her voice in a wild animal cry, and heaved in her place, her arms pumping, urging on the teams that hurtled toward the finish line, and then, the race over, she sank back as if exhausted, limp and sated in her chair.

Activity Options

1. **Synthesizing** Imagine that *The Belt of Gold* is being made into a movie. With a group of classmates, tape-record a sound track for the film version of the Hippodrome race. Include such sounds as the cheers of the crowd, drum rolls, and trumpet blasts. Then play the sound track for the class.
2. **Developing Historical Perspective** As a fan of the Blues or the Greens, write a diary entry about the chariot race described in this excerpt.

CHAPTER
11

Section 1

HISTORYMAKERS **Theodora**
Woman of Will

"... I think that flight, even if it brings us to safety, is not in our interest. Every man born to see the light of day must die. But that one who has been emperor should become an exile I cannot bear. ... But consider whether if you reach safety you may not desire to exchange that safety for death. ..."—Theodora, speech to Justinian during the Nika revolt (532)

A fateful encounter transformed Theodora from a reformed actress to the wife of the heir apparent to the Byzantine throne. Intelligent and beautiful, she shed her humble beginnings and rose to the heights of power in Byzantium. She served the emperor Justinian as both his political adviser and wife—and saved his throne.

Theodora's early life is shrouded in mystery. Her exact birth date is unknown, although it is believed that she was born around A.D. 500. Her father, Acacius, worked in the famous Hippodrome in Constantinople. This was the huge arena where events such as chariot races and animal fights were held. Two groups struggled for victory in these contests: the Blues and the Greens. These groups also held considerable political power.

Theodora became an actress like her older sister, and by her teens she was well-known. Like other actresses of the time, she had a well-deserved reputation for immoral living. After traveling to North Africa with an important politician, she eventually found her way back to Constantinople. She returned as a convert to Christianity but did not adopt the standard form of that religion. She joined a sect called the Monophysites. They believed that Jesus had a mixture of both God-like and human-like natures.

Conversion changed Theodora's life. She abandoned her old ways and began to live quietly and modestly. It was then that the fateful encounter with Justinian occurred. The future ruler met her and fell in love. However, a law banned actresses from marrying anyone. Nevertheless, he had Theodora officially named a patrician, or member of the noble class, and ruled that the law no longer applied to former actresses. In 525, he and Theodora married. Two years later, they became emperor and empress.

For more than 20 years, Theodora worked alongside Justinian to strengthen Byzantine power and lead the empire. She also took some steps to improve the position of women. For instance, she

made divorce laws more favorable to them.

Theodora also tried to win tolerance for the Monophysites. Justinian wanted to restore the empire to its former size, which meant recapturing lands in western Europe. To help achieve this, he believed he needed to favor Orthodox Christianity, which was powerful in the west. Theodora thought that the future of the Byzantine Empire lay in the east, where Monophysitism was popular. She persuaded him to practice toleration to keep the Monophysite subjects in those provinces happy.

In 532, during the terrible Nika rebellion, Theodora showed her great strength and supreme loyalty to Justinian. The Blues and the Greens had stopped arguing with each other to join forces against the government. They rioted throughout Constantinople, burning much of the city and threatening to topple the emperor from his throne. Justinian, Theodora, and their advisers gathered in the palace. The emperor was ready to flee the city, giving up his position to save his life. Then Theodora made the famous speech quoted above. When she finished, the room was briefly filled with silence. In response to her words, the generals quickly prepared plans to regain control of the city.

Once the revolt was ended, the imperial couple began to rebuild the city. They made Constantinople a glittering jewel and built 25 religious structures and countless other impressive buildings. In 548, Theodora died of cancer. She was buried in one of the churches they had built. Justinian joined her when he died years later.

Questions

- Determining Main Ideas** What does Theodora mean by the last sentence in the quotation?
- Analyzing Issues** What obstacles did Theodora have to overcome to rise in society?
- Drawing Conclusions** What divisions split Byzantine society during Theodora's time?



Section 2

HISTORYMAKERS Ivan III

Builder of Russia

"[He was] a statesman of vision and above all of astounding single-mindedness. For Ivan III, more than any of his predecessors or followers on the princely throne of Moscow, knew precisely where he was going."—historian J. L. I. Fennell (1961)

Two wars, the capture and blinding of his father, and a proposed diplomatic marriage were the haunting memories of Ivan III's childhood. Ivan III was born in 1440 to a princely throne in Moscow, then a small state in a time of severe crisis. Surviving much conflict, Ivan III built the foundation of modern Russia.

Ivan's father Basil II, the grand duke of Moscow, was in the midst of a struggle for power with a cousin, Dmitri Shemyaka. At the same time, Basil was also fighting the Mongols who then ruled Russia. Basil lost a battle to the Mongols and was captured. When he was released, he was captured again by Shemyaka, who was now ruling Moscow. Ivan, only six years old, was captured as well. Shemyaka blinded Basil, but Ivan's father won release and soon retook his throne. In 1452, Basil's army finally defeated Shemyaka, who died after being poisoned. That army was said to be led by Ivan, though he was only 12 years old.

Ten years later, Ivan became grand duke when his father died. For the next 40 years, Ivan used diplomacy, alliances, war, and trickery to expand the size of Moscow and increase his own power. He forged treaties and then, when he had no use for them, abandoned them. When Ivan was finished, he had achieved his goals. The ruler of Moscow was powerful, and his state, which he was first to call "all Russia," had grown.

Upon becoming grand duke, Ivan first tried to weaken the Mongols in the east, but his attack failed. He then aimed to capture Novgorod. First, he used diplomacy to make sure that no other state would help Novgorod. Next, he attacked and defeated its army in battle. While some resistance remained for several years, Ivan was in full control by the late 1470s. He then proceeded to completely break the power of the nobles there. He seized their grounds and forced them to move to Moscow. He gave the property to his supporters, but terms of ownership had changed. The land was officially the grand duke's, only on loan to them as long as

they served the ruler. Novgorod's defeat increased both Moscow's size and Ivan's power.

About this time, Ivan took another important step. After long negotiations he agreed to marry Sophia, the niece of the last Byzantine ruler. After the marriage, Ivan began to use the title czar, the Russian term for emperor. He also began calling Moscow the "third Rome" (after Rome and Constantinople).

After the defeat of Novgorod, Ivan turned on the next most powerful Russian state, Tver. Once again, he used diplomacy to isolate Tver and then invaded it and took control.

Next, Ivan turned east, hoping to finally remove the Mongol threat. By now, the huge Mongol Empire had split into three smaller kingdoms. In 1480, Akhmed, the leader of the strongest one, marched his army against Ivan. They faced each other for two months without fighting, as Akhmed waited for promised reinforcements. When they never arrived, Akhmed led his army away. Later, rivals had him killed, and Mongol power was finally broken. Ivan secured his border with the Mongols in 1487, when he captured one of the remaining kingdoms.

Ivan now moved west. After marrying his daughter to the son of the king of Lithuania, he attacked that nation in 1500. He shattered the Lithuanian army, which led to further Russian expansion.

While enlarging Moscow, Ivan also took steps to increase the grand duke's power. He reformed the government, beginning a system of administration that remained in use for hundreds of years.

Questions

- Making Inferences** How might Ivan's early life have influenced his goals and the methods he used to achieve them once he became ruler?
- Clarifying** Give two examples of how Ivan used diplomacy effectively.
- Forming and Supporting Opinions** Ivan III is often called "the Great." Do you think that is an appropriate name? Why or why not?

CHAPTER
11**Section 1****CONNECTIONS ACROSS TIME AND CULTURES*****Ancient Rome and the New Rome*****THEMATIC CONNECTION:**
EMPIRE BUILDING

As you learned in this chapter, Constantine made the city of Byzantium the capital of the Eastern Roman Empire and renamed it Constantinople. How did this capital in the east compare with Rome, its counterpart in the west? Did it become the "New Rome," as Constantine had planned? To find out, review Chapter 6 and answer the questions that follow.

1. Augustus, the first emperor of Rome, created a system of government that existed for centuries. How did the government of the eastern empire compare with that of the western empire? _____

2. One of Rome's lasting contributions was its law. How does the Justinian Code compare with the principles of Roman law? _____

3. In ancient Rome, the Colosseum was the site of free games, races, and gladiator contests for the masses. What kinds of free entertainment did the Hippodrome offer to citizens of Constantinople? _____

4. Roman architects and engineers built spectacular structures admired for such features as the arch and the dome. How did the architecture of Constantinople compare with Roman architecture? _____

5. In Rome, few children went to school. How was education viewed in the New Rome? _____

6. What do you think is the greatest legacy of the New Rome? _____

CHAPTER
11

RETEACHING ACTIVITY

The Byzantine Empire

Section 1

Multiple Choice Choose the best answer for each item. Write the letter of your answer in the blank.

- | | |
|--|--|
| <p>_____ 1. The eastern Roman Empire became known as</p> <p>a. Constantinople.</p> <p>b. Greece.</p> <p>c. Byzantium.</p> <p>d. Istanbul.</p> | <p>_____ 5. The site of wild chariot races in Constantinople was the</p> <p>a. "Middle Way."</p> <p>b. Colosseum.</p> <p>c. Hippodrome.</p> <p>d. Forum of Constantine.</p> |
| <p>_____ 2. A high-ranking Byzantine nobleman who took the throne of the Eastern Empire in 527 was</p> <p>a. Constantine.</p> <p>b. Belisarius.</p> <p>c. Caesar.</p> <p>d. Justinian.</p> | <p>_____ 6. From 398-404, Saint John Chrysostom served in Constantinople as bishop, or</p> <p>a. scholar.</p> <p>b. emperor.</p> <p>c. pope.</p> <p>d. patriarch.</p> |
| <p>_____ 3. The Justinian Code was</p> <p>a. a body of civil law that controlled Byzantine life.</p> <p>b. a code for entering Constantinople.</p> <p>c. a collection of religious laws.</p> <p>d. a code of honor governing the Byzantine Empire.</p> | <p>_____ 7. Religious images used by eastern Christians in their devotions were called</p> <p>a. icons.</p> <p>b. idols.</p> <p>c. relics.</p> <p>d. artifacts.</p> |
| <p>_____ 4. The crowning religious glory of Justinian's building program was</p> <p>a. the statue of Herodotus.</p> <p>b. the Hagia Sophia.</p> <p>c. a series of law courts.</p> <p>d. the "Middle Way."</p> | <p>_____ 8. When the pope casts an official out of the Church it is called</p> <p>a. heresy.</p> <p>b. iconology.</p> <p>c. excommunication.</p> <p>d. succession.</p> |
| | <p>_____ 9. The Cyrillic alphabet for the Slavic languages was created by</p> <p>a. Herodotus.</p> <p>b. Saint John Chrysostom and Saint Cyril.</p> <p>c. Saint Methodios and Saint Cyril.</p> <p>d. Empress Theodora.</p> |

CHAPTER
11**Section 2****RETEACHING ACTIVITY***The Russian Empire*

Determining Main Ideas The following questions deal with the development of the Russian culture. Answer them in the space provided.

1. What role did Vladimir play in bringing Christianity to Kiev?

2. What contributions did Yaroslav the Wise make to Kievan Russia?

3. What effect did the Mongol invasions have on Kievan Russia?

4. How did Moscow's princes overcome the Mongols?

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- _____ 5. Russia's first important city
- _____ 6. ruler who converted Kiev to Christianity
- _____ 7. ruler who built the first library in Kiev
- _____ 8. Novgorod's prince and military hero who cooperated with the Mongols
- _____ 9. ruler who led the Russian state to become an empire
- _____ 10. the Russian version of the word "king"

- a. Ivan III
- b. Novgorod
- c. czar
- d. Alexander Nevsky
- e. Vladimir
- f. Yaroslav the Wise



CHAPTER
11

Section 3

RETEACHING ACTIVITY

*Turkish Empires Rise
in Anatolia*

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- | | |
|--|------------------|
| _____ 1. armies from this country moved into Baghdad and ended the power of the caliph in 945 | a. Seljuks |
| _____ 2. these people were noted for their military skills | b. Vizier |
| _____ 3. this Turkish group captured Baghdad from the Persians in 1055 | c. Crusades |
| _____ 4. the founder of the Seljuk Dynasty | d. Hulagu |
| _____ 5. the capital of Seljuk kingdom | e. Persia |
| _____ 6. Seljuk prime minister | f. Isfahan |
| _____ 7. the most famous Seljuk sultan | g. mamelukes |
| _____ 8. series of military campaigns against Turks and other Muslims for control of the Holy Land | h. Malik Shah |
| _____ 9. Turkish military slaves | i. Turks |
| _____ 10. the person who launched the first crusade in 1095 | j. Taghril Beg |
| _____ 11. famous Kurdish captain who helped the Muslims recover Jerusalem in 1187 | k. Saladin |
| _____ 12. Genghis Khan's grandson who captured Baghdad in 1258 | l. Pope Urban II |

