Dara Adib's Notes

Chapter 9: Civilization in Eastern Europe: Byzantium and Orthodox Europe Outline

Vocabulary

Byzantine- referring to the Eastern Roman Empire, based in Constantinople, after the fall of Rome

Orthodoxy: Greek and Russian- the eastern branch of Christianity.

Byzantine Empire- eastern half of Roman Empire following the collapse of western half of old empire; retained Mediterranean culture, particularly Greek; later lost Palestine, Syria, and Egypt to Islam; capital at Constantinople.

Tsar- tsar (Bulgarian цар, Russian царь, ; often spelled Czar or Tzar and sometimes Csar or Zar in English), was the title used for the autocratic rulers of the First and Second Bulgarian Empires since 913, in Serbia in the middle of the 14th century, and in Russia from 1547 to 1917 (although this usage is only technically correct until 1721).

Icons- images of religious figures that became objects of veneration within Christianity of the Byzantine Empire, particularly prevalent in Eastern monasticism; factor causing schism between Eastern Orthodox and Roman Catholic

Iconoclasm- religious controversy within the Byzantine Empire in the 8th century; emperor attempted to suppress veneration of icons; literally "breaking of images"; after long struggle, icon veneration was restored

Cyril and Methodius- missionaries sent by Byzantine government to eastern Europe and the Balkans; converted southern Russia and Balkans to Orthodox Christianity; responsible for creation of written script for Slavic known as Cyrillic

Kievan Rus- early, mostly East Slavic state dominated by the city of Kiev from about 880 to the middle of the 12th century; considered a predecessor state of three modern East Slavic nations: Belarus, Russia and Ukraine

Boyars- Russian aristocrats; possessed less political power than did their counterparts in Western Europe

Tartars- Mongols; captured Russian cities and largely destroyed Kievan state in 1236; left Russian Orthodoxy and aristocracy intact

Schism- a division in the Christian community based on disagreement on theological points