Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Period: \_\_\_\_\_\_

**Byzantine Empire DBQ**

*Directions*: Read or view the following primary and secondary source documents. Answer the questions that follow.

**DOCUMENT 1:**

**Primary Source The Hagia Sophia**

By Procopius

*The Byzantine emperor Justinian ordered his official cour historian, Procopius, to document his ambitious public building program. Procopius wrote on Justinain’s Buildings in 555 in which he described Hagia Sophia, the Church of the Holy Wisdom, in Constantinople. Completed in about 557, this magnificent church was considered the largest Christian building in the world.*

It is, indeed, a proof of the esteem with which God regarded the Emperor, that He furnished him with men who would be so usesful 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 consquently 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 lighte 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 describe, even by a week and feebly 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 admire more than the rest, but having viewed the art which appears everywhere, men contract their eyebrows as they look at each point, and are mable 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 ad 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 similiarty add to the beautf 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 especailly sacred, and where the preists alone are allowed to enter, which is called the Sanctuary, contains forty thousand pounds’ weight of silver.

1. Who ordered to have the Hagia Sophia buit?
2. What main idea is Procopius trying to convey about the Hagia Sophia? How does he describe it?
3. Where does pure gold cover the church? Where is their pounds of siver?

**DOCUMENT 2:**

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1. By looking at this map, what can you tell about the city of Constantinople?

**DOCUMENT 3:**

*The following are the precepts of the Law: to live honestly, not injure another and to give to each one that*

*which belongs to him. . . The Answers of Jurisconsults are the decisions and opinions of persons upon*

*whom has been conferred authority to establish laws; for it was decided in ancient times that the laws*

*should be publicly interpreted by those whom the right to answer has been granted by the Emperor. . .*

The emperor Justinian, Corpus Juris Civilis [Justinian’s Code]

1. What does this passage tell you about the way people were treated in the Byzantine Empire?