The Eastern Slavs
500 A.D.–1035 A.D.

A Russian icon, the archangel Michael

The spires of St. Basil’s Cathedral, Moscow

- 500 A.D. Eastern Slavs settle near the Volga River
- 988 A.D. Kievan Rus adopts Eastern Orthodoxy
- 1147 A.D. Moscow is founded
- 1240 A.D. Mongols invade eastern Europe
- 1552 A.D. Ivan the Terrible leads armies against the Mongols
SECTION 1 Early Eastern Slavs

About 500 A.D., a group of Eastern Slavs began to move eastward toward the Volga (vol’ guh) River. They were hunters and farmers who were the ancestors of Ukrainians, Belarussians, and Russians. They settled in villages made up of about 25 related families. Each family owned a house that was built partly underground to provide warmth during the cold winter months. The land, animals, tools, and seed belonged to the village.

The oldest male governed the village with the help of a council. He assigned villagers different farming tasks and judged quarrels. During attacks, he acted as military leader.

By the 600s, the Eastern Slavs controlled all the land as far east as the Volga River. To clear this heavily forested land for farming, farmers used a method called slash-and-burn. They cut...
down trees, which they burned for fertilizer. On the cleared land, they planted crops such as barley, rye, and flax. After a few years, when the wood fertilizer in the soil had been used up, the farmers moved to a new place. There, they repeated the process.

The forests provided the East Slavs with all the timber they needed. The East Slavs soon became skilled in building with wood. They made musical instruments out of wood and used logs to make boats and *izbas* (uhz bahs’). An izba was a one-room log cabin with a gabled roof and wooden window frames. The whole family lived, worked, ate, and slept in the single room. Although each izba had a fireplace, some did not have a chimney. Smoke from fires had to escape through shutters that covered the windows.

The villagers worshiped many gods and honored nature, spirits, and ancestors. The most popular gods were Volos (vo’ lós), who protected cattle and sheep; Perun (pär’ uhn), the god of thunder and lightning; and the Great Mother, the goddess of the land and harvest. The people built wooden images of their favorite gods on the highest ground outside the villages.

There were many slow-moving rivers in the area west of the Volga. At first, the East Slavs used them as roads between their villages. Before long, they began using them for trade as well. They set up a trade route that ran from the Baltic Sea in the north to the Caspian Sea in the south.

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**RUS CABIN** Houses in early Rus towns and villages were made of wood from the surrounding thick forests. Here, a modern Russian cabin is shown that is a good example of decorative styles passed on from early Rus artisans. **What was the inside of an izba, or Rus log cabin, like?**
By the end of the 800s, the East Slavs had built many trading towns along the riverbanks. During the five months of winter, merchants who lived in the towns gathered furs, honey, and other forest products from the people in neighboring villages. In spring, when the ice on the rivers had melted, the merchants loaded their goods on boats and floated south to Byzantium. There, they traded their goods for cloth, wine, weapons, and jewelry. Trade helped the East Slavs to live more comfortably and to develop their civilization.

The Eastern Slavs, to protect their trade route, relied on Viking warriors from Scandinavia. These men were known as Varangians, and the route was called the Varangian Route or the route from the Varangians to the Greeks. Eventually, the Varangians became part of the larger Slav population.

SECTION 2
Kievan Rus

In 862, a Varangian named Rurik became the prince of Novgorod (nahv’ guh rahd), a northern town on the East Slav trading route. About 20 years later, Rurik’s Varangian friend Oleg (ō’ leg) established the state of Kievan Rus. The term “Rus” meant “warrior band.” He set up his capital at Kiev (kē ev’).

Kiev stood on a group of hills overlooking the main bend in the Dnieper (nē’ puhr) River. It was the southernmost town on the Varangian trading route. Whoever ruled Kiev controlled trade with Byzantium. Kiev also lay close to where the Ukraine forest turned into a steppe (step), or grassland. For hundreds of years, this steppe had served central Asian warriors as a highway into Europe. Because of this, Kiev was in a good location to protect merchant ships from attack.

The Kievan Rus state that Oleg established was really a group of small territories. The main ruler was the Grand Prince of Kiev. He was helped by local princes, rich merchants, and
boyars (bō yahrs’), or landowning nobles. The Grand Prince collected tribute from the local princes who in turn collected it from the people in their territories.

A veche (ve’ chuh), or assembly, handled the daily matters of the towns. It did everything from settling business differences to accepting or removing a prince. Any free man could call a meeting of the veche by ringing the town bell.

**Vladimir I and the Eastern Orthodox Church** One of the most important princes of Kiev was Vladimir I (vlad’ uh mər), a good soldier and a strong ruler. He spent the early years of his reign expanding Kievan Rus territory. His armies pushed the country’s borders west into Poland and north along the stormy Baltic coast.

In 988, Vladimir chose Eastern, or Byzantine, Christianity as the country’s official religion. The story is told about Vladimir’s long search for a new faith that would unite the people. Vladimir sent a number of people to other countries to observe different
religions. Those sent were not impressed with what they saw in Islamic, Jewish, or Roman Catholic worship. Then, in Byzantium’s Hagia Sophia, they saw Eastern Orthodox worship. They were stunned by its beauty. When they returned to Kiev, Vladimir accepted Eastern Orthodoxy as the official religion.

The Eastern Orthodox Church brought Byzantine culture to Kiev. Priests from Byzantium taught the people religious rituals and the art of painting icons. They learned to write their language in the Cyrillic alphabet. Sons of boyars and priests were sent to newly built schools. The look of Kiev towns changed as stone churches with domes and arches rose among the wooden buildings. Monasteries appeared.

Eastern Orthodoxy gave the Kiev people a sense of belonging to the civilized world. However, it separated them

RELIGIOUS LIFE  Eastern Orthodoxy inspired art and architecture in Kiev Rus. These later Russian icons (left) closely resembled Byzantine examples. Stone churches with ornate, tiled domes (right) were built in Rus towns. How did Eastern Orthodoxy separate Kiev from the culture of western Europe?
from western Europe. Since Kievan scholars had books in their own language, they had developed their own body of learning separate from that of the West.

**Yaroslav the Wise**  Another important ruler of early Rus was Yaroslav (yuh ruh sluhr’), son of Vladimir I. Yaroslav became the Grand Prince of Kiev in 1019, after a long struggle with his brothers. Yaroslav was very interested in learning. He invited scholars from Byzantium to live in Kiev, and he was called Yaroslav the Wise.

Yaroslav encouraged artisans to practice their skills. The artisans built magnificent brick churches covered with white plaster and decorated with gold. Artists covered the walls of Yaroslav’s palace in Kiev with scenes of music and hunting.

Under Yaroslav’s rule, Kievan Rus enjoyed a golden age of peace and prosperity. Kiev grew until the city was larger than either Paris or London. Yaroslav developed closer ties with western Europe by family marriages.

Yaroslav also organized Kievan Rus laws based on old Slavic customs and Byzantine law. Under Yaroslav’s code, crimes against property were thought to be more serious than those against people. There was no death penalty. In fact, criminals usually were not punished physically but had to pay a fine.

**Decline of Kievan Rus**  Kievan Rus began to decline around 1054. After Yaroslav’s death, the princes of Kiev began to fight over the throne. People from the steppe took advantage of this fighting and attacked Kievan Rus’s frontiers. This upset the trade flow which meant the loss of Kiev’s major source of wealth. Kievan Rus became more isolated. In 1169 Kiev was attacked and plundered by Andrei Bogoliubsky, who wanted Kiev destroyed. The area never recovered.

Gradually, Kievan Rus changed from a trading land of towns into a farming land of peasants. To escape the invaders from the steppe, many of its people fled to the north and settled in the dense forests along the upper Volga.

**Then...& Now**

**Pravda**  The Russian word *pravda* means “truth,” but during Yaroslav’s reign it also meant “justice.” The Kievan legal system that Yaroslav organized was called *Russkaya Pravda.* In modern times, the word became familiar to the West as the name of a Moscow newspaper.

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**Section 2 Assessment**

1. **Define:** boyars, veche.
2. Why was Kiev a good location to build a city?
3. How did the decline of Kiev affect the area and people?

**Critical Thinking**

4. **Demonstrating Reasoned Judgment**  How would you have felt about Yaroslav’s code of laws and his ways to punish criminals? Explain.

**Graphic Organizer Activity**

5. Draw this diagram, and use it to show the causes and effects of Vladimir I’s acceptance of Eastern Orthodoxy as the official religion of Kievan Rus.
Easter Eggs  The Eastern Orthodoxy practiced by the Rus people included elements of early Eastern Slavic religions. Painted clay eggs (below) associated with springtime became the models for the eggs associated with the Christian festival of Easter. In the late 1800s and early 1900s, Russian goldsmith Carl Faberge elevated these eggs into what are now priceless works of art (right) housed in museums around the world. How did the Mongol conquest strengthen the Rus Church?
The Mongol conquest somewhat isolated the Rus Church from other Christian churches. Because of this, the Church developed local rituals and practices. This united the people and made them proud of their own culture.

**Daily Life**  Even under Mongol rule, differences between the lives of the rich in Rus and the lives of peasants remained. The wealthy sometimes entertained guests with feasts of deer and wild pig. Peasants, on the other hand, rarely ate meat. Instead, they ate dark rye bread, cabbage, salted fish, and mushrooms.

The few pleasures the peasants had came from visiting one another. They told stories that praised the brave deeds of their warriors and other heroes. The stories were passed from old to young and became part of the Rus heritage.

Common dress for peasant men was white tunics, wide linen trousers, and heavy shoes woven from long strips of tree bark. They tied rags around their legs and feet instead of stockings to keep out the cold. Rich merchants and boyars wore tall fur hats and caftans (kaf’ tanz), or long robes tied at the waist with a sash.

Rus women of all classes wore blouses or smocks, skirts, and long shawls. On holidays, they added headdresses with decorations that indicated the region from which a woman came and if she was married.

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**Section 3 Assessment**

1. **Define:** khan.
2. Where did the Mongols come from?
3. What did the Mongols do to the Rus people when they invaded Rus lands?

**Critical Thinking**

4. **Predicting Consequences**  How might life have been different in the Rus states if the Mongols had not conquered these lands?

**Graphic Organizer Activity**

5. Draw this diagram, and use it to compare the lives of the rich and the lives of the peasants in Rus during Mongol rule.

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**SECTION 4  The Rise of Moscow**

At the time of the Mongol conquest, Moscow (mos’ kō), or Muscovy, founded in 1147, was a small trading post on the road from Kiev to the forests in the north. As more Rus people moved north to escape the Mongols, many artisans settled in or near Moscow’s kremlin (krem’ luhn), or fortress.
The princes of Moscow were bold and ambitious. They learned to cooperate with the Mongols and even recruited Muscovy soldiers for the Mongol army. In return, the Mongols gave the princes of Moscow the power to collect taxes throughout the country. If a Rus territory could not provide soldiers or tax money for the Mongols, Moscow’s princes took it over. In this way, Moscow, the principality of Muscovy, began to expand.

As Moscow grew in size, it became stronger. The princes passed their thrones from father to son. Thus, there was no fighting over who the next ruler would be, and the people remained united.

The Muscovite metropolitan lived in Moscow. This created a second center for the Eastern Orthodox Church outside of Kiev. The metropolitan blessed the princes for their efforts to make Moscow a great city. The people obeyed the prince as a ruler chosen and protected by God.

Meanwhile, Mongol chiefs started fighting among themselves. As a result, they grew weaker, while Moscow grew stronger. In 1380, an army formed by Dmitry (duh me’ trē), the prince of Moscow, attacked and defeated the Mongols. The Mongols still remained powerful but no longer were feared or obeyed as they had been in the past.

**Ivan the Great** In 1462, Ivan III (i’ vuhn), known as Ivan the Great, became prince of Moscow. In 1480, he ended Mongol control of Muscovy. He also expanded its boundaries to the north and west.

A few years before Mongol rule ended, Ivan married Sophia, a niece of the last Byzantine emperor. The Muscovite people felt this marriage gave Ivan all the glory of past Byzantine emperors. The Church believed it meant that Moscow had taken Byzantium’s place as the center of Christianity.

Ivan began living in the style of the Byzantine emperors. He used the two-headed eagle of Byzantium on his royal seal. He brought Italian architects to Moscow to build fine palaces and large cathedrals in the kremlin. He raised the huge walls that still guard the kremlin. He called himself czar (zahr), or emperor. This later became the official title of the emperor.

Ivan died in 1505. By then, the people were convinced that their ruler should have full and unquestioned power over both Church and state.

**Ivan the Terrible** In 1533, Ivan IV, the three-year-old grandson of Ivan III, became czar of Muscovy. He was not crowned until 1547, however. While he was growing up, a council of boyars governed the country for him. The boyars, however, wanted more power. To frighten Ivan into obeying...
Some maps show how a certain country expanded and changed its boundaries over time. Maps that show boundary changes are called **historical maps**.

The map of “The Growth of Moscow” below shows the changes in Moscow’s borders from 1300 to 1584. The color used to shade a certain area shows when that land became part of Moscow. It also shows the exact location of the land that was added. For example, green is the color used to show the land acquired by the time of Ivan IV’s death. The shading on the map indicates that this land extended to the Caspian Sea in the southeast and to the Black Sea in the southwest.

### Map Practice

1. By what year did Moscow include part of the Don River?
2. By what year had Moscow acquired territory bordering on the Arctic Ocean?
3. Under which czar did Moscow control the largest amount of territory?
them, they began to mistreat him. Ivan came to hate the boyars. He did, however, adopt their cruel habits. By the time he was a teenager, he was killing people just for going against his wishes.

When Ivan IV was 16 years old, he was crowned czar and began to rule in his own right. He ignored the boyars and turned to merchants and close friends for advice. He gave his advisers gifts of land and jobs as officials. To make sure that the officials’ country estates were farmed while the officials themselves were in Moscow with him, Ivan ordered peasants not to leave their land. In this way, he took the first step in turning free peasants into serfs.

In 1552, Ivan led his armies against Mongol territories on the Volga. By this time, the Muscovites had learned the use of gunpowder from western Europe. The Mongols, however, still depended on bows and arrows. Within six years, Ivan conquered most of the Mongol territories. Muscovite settlers began to move east. Some, called Cossacks (kos’ aks), began to farm along the Volga.

In 1558, Muscovite armies attacked Livonia (luh vô’ né uh), a land on the Baltic Sea. Livonia’s neighbors sent troops to fight the Muscovite armies. In 1562, these troops defeated the Muscovite soldiers and took over much of their Baltic territory. Ivan blamed the boyars for his terrible defeat.

In 1564, Ivan suddenly left Moscow and went to live in a small monastery in the country. A month later, he announced that he was giving up the throne because of the boyars. Afraid that without Ivan the empire would fall, the people begged him to change his mind. They told Ivan that if he came back, he could have full authority to punish traitors and to take over their lands.

Ivan returned to Moscow, took over boyar lands, and gave the land to 5,000 of his most loyal supporters. In return, they formed the Oprichnina (ah prich’ né nuh), or secret police or soldiers of terror. Members of the Oprichnina dressed in black and rode black horses through the countryside. They scared the czar’s enemies and carried brooms to show their desire to sweep treason from the land. They killed thousands of people. Finally, when the Oprichnina had defeated the boyars and returned control of the empire to Ivan, he broke up the group.

Ivan came to be called Ivan the Terrible. This is because the English translated the word meaning “awesome” as “terrible.” To the Muscovites, however, Ivan was a great ruler who protected their country from enemies.

Ivan encouraged art and learning. He brought artists, scholars, and engineers from western Europe to teach the Muscovites new skills. He established a link between Moscow and England and Holland. He also increased the czar’s power.
When he died in 1584, however, Ivan left no suitable heir. He had killed the oldest of his three sons in a fit of rage. His middle son was feeble-minded, and his youngest son was still a baby. As a result, for some 25 years after Ivan’s death, Muscovy was in confusion and disorder.

**Section 4 Assessment**

1. **Define**: kremlin, czar.
2. Why did Moscow become powerful?
3. What happened to Muscovy after Ivan the Terrible’s death?

**Critical Thinking**

4. **Drawing Conclusions** Which name do you think most accurately describes Ivan IV—Ivan the Awesome or Ivan the Terrible? Explain.

**Graphic Organizer Activity**

5. Draw this chart, and use it to compare the accomplishments of Dmitry, Ivan the Great, and Ivan the Terrible.

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**Chapter Summary & Study Guide**

1. Between 500 and 800 A.D., groups of Eastern Slavs settled in lands west of the Volga River.
2. The early Eastern Slavs relied on Viking warriors known as the Varangians to protect a trade route running from the Baltic Sea in the north to the Caspian Sea in the south.
3. In 882, a Viking warrior named Oleg built the first Kievan Rus state.
4. In 988, Eastern Orthodoxy became the official religion of Kievan Rus.
5. The Eastern Orthodox Church brought Byzantine culture, including the Cyrillic alphabet, to Kievan Rus.
6. After 1054, Rus trade declined and people shifted to farming.
7. Around 1240, the Mongols conquered Rus, forcing many Rus people to flee. Many settled near Moscow in the north.
8. Moscow gradually became the center of economic and religious life.
9. In the late 1400s, Ivan the Great ended Mongol control of Muscovy and took the title of czar.
10. Beginning in 1552, Ivan the Terrible conquered most of the Mongol territories, and many Muscovites began moving eastward.
11. In 1584, Ivan the Terrible died without leaving a capable heir. Muscovy then entered a 25-year period of disorder.

**Self-Check Quiz**

Visit the Human Heritage Web site at humanheritage.glencoe.com and click on Chapter 23—Self-Check Quiz to assess your understanding of this chapter.
Using Key Terms

Imagine what a photograph illustrating each of the following words might look like. Write a sentence describing each picture, using the vocabulary word.

izbas  boyars  veche
khan  kremlin  czar

Understanding Main Ideas

1. How did the houses of the Eastern Slavs provide warmth?
2. Why did the early Eastern Slavs invite the Vikings into their lands?
3. How was the Rus state established by Oleg organized?
4. Why did Vladimir choose the Eastern Orthodox Church as the official church of the state?
5. How did Yaroslav develop closer ties with western Europe?
6. How did the Muscovites view the princes of Moscow?
7. What did Ivan III do for Muscovy?
8. Why did many Muscovites think Ivan the Terrible was a great ruler?
9. Between what European countries and Moscow did Ivan IV develop a link?

Critical Thinking

1. Why do you think trade with other cities is one of the first activities of successful cities such as Kiev?
2. What are the advantages and disadvantages of passing power from father to son, such as the czars did?
3. Do you think the word “terrible” describes Ivan IV? What other word or term might describe him better?

Graphic Organizer Activity

History Create a diagram like this one, and use it to summarize reasons for the rise and decline of Kievan Rus.

Geography in History

Human Systems Refer to the map on page 356. Imagine the czar has asked you to choose the location of a new settlement in the area acquired by the death of Ivan IV. Where would you locate the settlement and why? What geographic features affected your decision?

Using Your Journal

Review any details you may have noted about the ways the people of the Rus states were influenced by other civilizations. Then write a short newspaper article explaining how the Eastern Orthodox Church affected the culture of the area.
THE ANASAZI

The Anasazi (əˈnə saˈzē) built one of the most advanced cultures in North America outside of Mexico. From roughly 200 A.D. to 1300 A.D., they established thousands of settlements throughout the present-day southwestern United States. A network of trails and roads—some more than 30 feet wide—connected many of these settlements. Artifacts found at Anasazi sites show that these people traded far and wide, including with the ancient civilizations of Mexico and Central America. Today many Native Americans who live in this region, such as the Pueblo (pˈwɛbˈlo), trace their roots to the Anasazi.

The Anasazi never developed a written language. However, archaeologists think they may have left messages in the form of pictures painted or scratched into rocks throughout the Four Corners area. The meanings of many of these pictures remain unknown to this day.

The Anasazi lived in the area known as the Four Corners—the meeting place of the present-day states of Utah, Colorado, Arizona, and New Mexico. Like other desert cultures, they learned to farm the land by digging irrigation ditches to catch the rain and to channel water from rivers.
The Anasazi moved into the cliffs and canyons of the Southwest and built houses made of mud bricks. Perhaps 1,000 people lived in what is known as the Cliff Palace. Located in Mesa Verde, Colorado, the Cliff Palace had about 200 rooms and looked something like a modern apartment complex. When Spanish explorers first saw these houses, they called them *pueblos*—the Spanish word for “villages.”

The Anasazi used turquoise as a trade item. At Chaco (cha’kō) Canyon, New Mexico, over 500,000 pieces of turquoise have been found. The Anasazi fashioned turquoise into beads for necklaces or used it to decorate everyday objects.

Nearly all Anasazi villages included large circular underground chambers known as *kivas* (ke’vas). Scholars believe that the Anasazi used the kivas as religious centers and as clubhouses. They also believe that the kivas were restricted to men, with women entering the kivas only on special occasions.

**Taking Another Look**

1. What was the purpose of the kivas?
2. What were the main economic activities of the Anasazi?

**Hands-on Activity**

**Designing a Postcard** Design a postcard that you might send from the Four Corners area that shows a picture of an Anasazi artifact. On the back, include a description of your experiences.
Standardized Test Practice

Directions: Choose the best answer to each of the following multiple choice questions. If you have trouble answering a question, use the process of elimination to narrow your choices. Write your answers on a separate piece of paper.

1. How was Justinian’s wife, Theodora, different from the wives of previous emperors?
   A. She bore a male heir to the emperor’s throne.
   B. She was the first female to serve as emperor.
   C. She fought as a member of the army to defend her husband.
   D. She played a large role in shaping law and public policy.

   **Test-Taking Tip:** Eliminate answers that do not make sense. Since it is unlikely that Theodora was the first emperor’s wife to give birth to a son (answer A), you can easily eliminate this answer choice.

2. The Eastern Orthodox Church split from the Roman Catholic Church because of a disagreement over
   F. the content of the Old and New Testaments
   G. what kinds of work missionaries should perform
   H. who the leader of the Christian church should be
   J. the role of women in the church

   **Test-Taking Tip:** This question requires you to remember a fact about the Eastern Orthodox Church. Make sure that you read the question and all of the answer choices carefully before selecting the best answer.

3. In which of the following ways were Muhammad and Jesus similar?
   A. Both were born in Palestine.
   B. Both were seen as threats to the existing governments.
   C. Both stopped gaining followers after their deaths.
   D. Both required their followers to accept the power of the Pope.

   **Test-Taking Tip:** This question asks you to make a comparison between these two leaders. Since Islam and Christianity are still gaining followers today, answer C is an unlikely choice.

4. Like the Catholic Church, the Muslims split into two groups. How were the Sunni different from the Shiites?
   F. They believed that Islamic rulers did not have to be descendents of Ali.
   G. They wanted the religious center of Islam to be Constantinople.
   H. They were opposed to the use of religious icons as a part of ceremonies.
   J. They wanted to recognize the Pope as their religious leader.

   **Test-Taking Tip:** This question also asks you to make a comparison, but this time it asks for a difference rather than a similarity. Be careful: even though the question mentions the split in the Catholic Church, it is not asking for a comparison between Catholicism and Islam. Therefore, you can eliminate any answers that have to do with the Catholic Church, like answer J.
5. Based on the map above, what important contribution to Moscow’s potential for trade was made by the time of Ivan IV’s death?

A. Moscow gained access to the Ottoman Empire through the Volga and Don rivers.

B. Moscow gained access to trade routes to Norway and Sweden through the Baltic Sea.

C. Moscow gained access to western Europe through the Danube River.

D. Moscow gained control of land reaching to the Arctic Ocean.

Test-Taking Tip: Use the map key, or legend, to help you understand how the map is organized. Make sure that your answer is supported by information on the map.

6. The distance between Moscow and Novgorod is approximately

F. 200 kilometers

G. 400 kilometers

H. 600 kilometers

J. 700 kilometers

Test-Taking Tip: The map’s scale will help you answer this question. If you do not have a ruler, you can copy the scale onto a small piece of paper to measure the distance. Notice that the answer choices are given in kilometers, not miles. The scale shows both: miles on the top, and kilometers below.