

SUMMARIA



THE ORIGIN OF THE BULGARIANS ACCORDING TO *LIBER GENERATIONIS*

KIRIL NENOV/SOFIA

Very often in the modern historical literature, when considering the earliest information about the Bulgarians, it is pointed out that through the information from the *Chronograph of 354* the Bulgarian ethnic name is registered for the first time in the sources or at least that the mentioned documentation is one of the oldest. For one reason or another, however, the monument containing the information in question, as well as the information itself, have never been the subject of more detailed study by researchers of Bulgarian medieval history. In this article, the author aims to trace, as far as possible, the origin, location and timing of data on Bulgarians as descendants of the biblical ancestor Shem in *Liber generationis*. Based on modern research, it is stated that neither *Liber generationis* nor the name of the Bulgarians were ever part of the original content of the *Chronograph of 354*. At the same time, according to the manuscript tradition, the sentence “Ziezi ex quo Vulgares” can only be dated to the end of the 6th century, when the compilation of *Liber generationis/Breviarium/Consularia Vindobonensia priora* was created, or to the beginning of the 9th century, when the apographs of manuscripts *V* and *S* were created. The second possibility is more probable, as it fits better into the historical context of the late 820s, when a military conflict broke out between the Bulgarian state and the Frankish Empire over the Slavic border population and the territories it inhabited. It was during these events that the Bulgarians became well known to the Franks. Therefore, the creation of a text supplement with a negative connotation in a manuscript then located in Aachen fully corresponds to the hostile atmosphere caused by this clash.

Keywords: Liber generationis; Chronograph of 354; Bulgarians; Ziezi; biblical literature; table of nations; generations of Noah.

BELTS WITH METAL MOUNTS: A FASHION AND/OR ISIGNIA IN THE FIRST BULGARIAN KINGDOM

MARIELA INKOVA/SOFIA

The article summarises research works on the old Bulgarian belts (7th–11th centuries) issued within more than a century and presenting a relatively authentic classification in four groups, based on their metal fittings.

The first group consists of belts with vertical hanging straps. Their fittings consist of a buckle, a strapend and mounts on the front of the leather belt. Characteristic are the vertical, relatively short and narrow straps hanging in front, again with metal strapends. Representatives of the group are the Second belt set from Madara, made of gold (Figs. 1, 1–2) and the mount from Vetren (Figs. 1, 3), which are dated to the 7th–8th centuries.

The second group comprises the multi-part belts, consisting of a buckle, strapend and mounts-appliqués. These are insignia of rank in the pagan 8th-to-9th-century society, represented by the sets found in graves near Kabiuk, Shumen region (Fig. 2), in the residential quarter of Divdyadovo in Shumen, (Fig. 3) and in Gledachevo, Radnevo region (Fig. 4). Made of silver, some with gilding, they are associated with the sets from the gold treasures found at Vrap and Erseke in Albania.

The third group is represented by two-part belts with a buckle and a strapend, two mounts-appliqués for the sword belts. Representatives of these belts are grave finds from gold – the First belt set from Madara dating from the 9th century (Figs. 6, 1–3) and the set from the stone sarcophagus at the Great Basilica in Pliska from the 10th century (Figs. 6, 5–6). This is a belt model known in early Byzantium in the 6th–7th centuries.

The fourth group consists of belts with a buckle and strapend and a dense row of appliqués mounted along the entire length of the strap. They are made of various copper alloys, often with a tin coating and ornamental decoration in the so-called post-Sassanian style (Figs. 8–10). Among the completely preserved sets we will note the belt discovered in the old Bulgarian settlement near the village of Krivi-

na, Ruse region (Fig. 7). Several other partially preserved sets found in an archaeological context are known. Centres for the production of belt fittings have also been studied, all within the area of Veliki Preslav. These belts are similar to the belts of the medieval Hungarians from the time of the conquest of the Fatherland. However, they were no longer insignia, but a fashion that had penetrated and was very widespread in the old Bulgarian society from the end of the 9th – the beginning of the 10th to the beginning of the 11th century.

Keywords: Old Bulgarian belts; the Vrap–Velino group; insignia; Second Madara belt jewelry; First Madara belt jewelry; sarcophagus belt № 4.

THE LINGUISTIC IMAGE OF THE RELATIONS BETWEEN THE SEXES IN THE LITERARY RECORDS OF SLAVIA ORTHODOXA

TATYANA ILIEVA/SOFIA

This paper reflects the writer's work on compiling a topical dictionary of the medieval Slavic written records. The paper is devoted to vocabulary items belonging to the topical group "relations between the sexes" and includes appellations for:

- matrimony and celibacy (under a vow or not);
- betrothal (engagement) and marriage, polygamy, concubinage, dissolution of marriage, widowhood, illegal marriage;
- sins and transgressions connected with the relations between the sexes (rape, fornication, adultery, lechery, incest, sexual perversions).

Keywords: historical lexicology of the Bulgarian language; a topical dictionary of the Old Bulgarian language.

LINGUISTIC DATA ABOUT MOUSTACHE IN MEDIEVAL BULGARIA

ANETA DIMITROVA/SOFIA

The article investigates the meaning and the usage of the word 'moustache' and its derivatives in the medieval Slavonic literature. A little more than 20 examples were extracted from original and translated Old and Middle Bulgarian, Russian and Serbian texts and were studied in terms of their context and Greek sources. In most of them, there is no visible distinction between 'moustache' and 'beard'; they translate mainly Greek words meaning 'beard' and usually refer to youth. The examples show that the moustache was perceived either as an inseparable part of the beard, or as the first growth of facial hair, a symbol of youth and coming of age.

Keywords: moustache; beard; Old Church Slavonic; medieval Bulgaria; everyday life; translations from Greek.

BYZANTINE HAGIOGRAPHY FROM THE 9TH–11TH CENTURIES AS A HISTORICAL SOURCE OF FAMILY LIFE

ELENA DELVINSKA/SOFIA

The article presents the sampling study of the Byzantine hagiography as a source of the family life in Byzantine Empire. Byzantine hagiography from the Middle period gives us information about family relationships and conflicts, life values, and the importance of the institution of marriage in Byzantine society. The lives of the saints, although traditionally based on earlier models of holiness, directly reflect the worldview of the Byzantines of the period, in which they were created. Through the biblical and religious plots transmitted in the biographies, the logic in the behavior of the medieval man can be

discovered to a great extent.

The appearance of secular plots in hagiography of that period is related to marital relations and, in general, is a witness for the great importance of the institution of marriage in Byzantine society during this period. The lives of the saints are addressed to the laity, for whom the saint is an ideal and an example of Christian life.

Keywords: Byzantine Empire; Byzantine hagiography; saints; lives, childhood; marriage; family life.

THE NAMES OF THE FORTY MARTYRS OF SEBASTEIA AND THE PROTECTIVE POWER ATTRIBUTED TO THEM IN SOUTH SLAVIC TRADITION

MAYA PETROVA/SOFIA

The article explores various little-known extra-liturgical ways of using the names of the Forty martyrs of Sebasteia – one of the most popular and powerful Christian saints in the Middle Ages in the Balkans, and emphasizes their function as protectors, patron saints, personal guardians. The information is extracted from various sources – the inscription from Temnić (dating from the end of the 10th–beginning of the 11th century), containing 10 of the names of the saints, whose original purpose is uncertain; the evidence in Byzantine chronicles about the usage of the names of some of these martyrs into the Kavkhan family; a fragment of the initial layer of the decoration in the church “The Holy Forty Martyrs” in Târnovo, containing large initial letters (possibly of the names of its patron saints); lists of the names of the Forty martyrs copied in amulet books from the 17th–18th centuries, read by local priests or by the believers against evil spirits, illnesses and misfortunes.

Keywords: cult of saints, Forty martyrs of Sebasteia, Nominum elenchus / lists of sacred names, Christian amulets, extra-liturgical texts

ROOF TILES AND CLAY GUTTERS FROM PHILIPPOPOLIS (PLOVDIV), MIDDLE OF THE 12TH – BEGINNING OF THE 13TH CENTURY

KAMEN STANEV/SOFIA

A significant change in the material culture is noted in Philippopolis at around the middle of the 12th century. This change is also to be seen in the mass housing. The traditional partially dug in the ground dwellings, with thatched or reed roofs, have been replaced by houses with stone walls and bricks with mud solder. The new roofs were covered with roof tiles, with clay gutters on the periphery of the eaves. These roof tiles and gutters are found everywhere in the present-day Plovdiv, where archaeological research is made and layers and structures from the period are studied. They are of the same type as shape, size, technological features and specific elements. The roof tiles are made of red clay with a very large admixture of finely chopped straw, as a result of which they are highly porous. Although they are thick, the tiles are always well baked and, unlike the household ceramics of the period, do not have a grey stripe in the fracture. The roof tiles follow the ancient system of lower ones – tegulae and upper ones – imbrices. The tegulae are rectangular, with low arc profiles. Characteristic elements for them are an arcuate groove on the upper part, most likely for gripping when worn, shallow grooves that served as stoppers to prevent the covering imbrices from sliding, and shallow vertical furrows for easier drainage of water. The imbrices have a profile of the inverted letter V. The clay gutters are made as a clay pipe cut longitudinally before firing. They always have a strip of mortar on one periphery, with which they were attached to the roof. It is a characteristic of the gutters that they are not made of the same clay with which the tiles are made, but of the clay used in the production of household ceramics. It has no admixture of straw, the sand is much less, the gutters are much thinner than the tiles and, unlike them, almost always with grey scrap in the fracture. Most of the gutters were covered with red slip, such as a large part of the household ceramics in the city at that period. Though the clay gutters are typical for

Philippopolis, only one of them has been published so far on the territory of Bulgaria, but identified as a tile. Their appearance in the city coincided with the appearance of red-slipped ware, which is believed to have been brought by Armenian settlers. Probably they also passed on the tradition of making rain gutters.

Keywords: Plovdiv; Philippopolis; Middle Ages; roof tiles; clay gutters.

LITIGATION AS A PART OF THE EVERYDAY LIFE OF MEDIEVAL BULGARIANS

ILIYA G. ILIEV/SOFIA

Litigation has always been an important part of and a mirror of people's daily lives, in which they arose and found a solution or continuation within or outside the legal framework of society. If we focus on the daily life of Bulgarians in a crucial epoch – the end of the 12th and the beginning of the 13th century, abundant material of judicial nature we find in the documents issued by the Ohrid Archbishop's Court, which functioned very actively at the Holy Synod of the Church of "All Bulgaria", as the Ohrid Archbishopric was called during a certain period of time. This period largely coincides with the time of the hierarchical ministry of Dimitar Homatian (1216–1236).

Keywords: medieval law; everyday life; Ohrid Archbishopric; Dimitar Homatian; *Ponemata Diaphora*.

"FRANKISH" COAT OF ARMS FROM THE FAMILY TOMB AT THE PANAGIA PANTANASSA MONASTERY IN MELNIK

KALIN YORDANOV/SOFIA

The presence of a ceramic bowl with a heraldic sgraffito decoration representing an image of a triangular knightly shield with a coat of arms, which was recently discovered in the founder's family tomb at the Holy Trinity Chapel of the Panagia Pantanassa monastery in Melnik, is remarkable and raises a number of important issues. The numerous analogues and parallels of similar images of armorial crests depicted on 13th–14th century heraldic sgraffito pottery from the Latin East, the Eastern and the Central Mediterranean and the Balkans (i.e. the Kingdom of Jerusalem, the Principality of Antioch, the Kingdom of Cyprus, the Principality of Achaia (Morea), the Genoese colonies along the Ionian coast of Asia Minor, and the lands of Southern Italy under the Hohenstaufen and Angevin rule), which became also popular in Western Europe during the 14th–16th centuries, leaves no doubt of the heraldic nature of the image depicted on the sgraffito bowl from Melnik and emphasizes its armorial origin. The archeological context of the find used as a burial inventory in one of the graves of the founder's family tomb at the Panagia Pantanassa monastery, and even more the identification of the deceased with despotes Alexios Sthlabos (Slav) and his family, raises further some reasonable questions regarding the symbolism and the origin of the "Frankish" coat of arms from Melnik and its connection with Slav's family and estates. The detailed analysis of Henry of Valenciennes's History reveals that Alexios Sthlabos (Slav) might be the first and probably the only autonomous Bulgarian ruler of this era to be invested with a knighthood and to acquire a personal, family and seignorial coat of arms, thanks to his investment as a vassal and a son-in-law of the Latin emperor in Constantinople. In any case the presence of heraldic sgraffito ceramics in a contact zone such as Melnik is an extremely interesting fact that raises the issue of the impact of the Western European feudal traditions, chivalric symbolism and courtly culture on the despotes Alexos Sthlabos (Slav)' court and offers some new perspectives on the Bulgarian-Latin relations during the first decades of the 13th century.

Keywords: Heraldry; Coat of Arms; knighthood; sgraffito; Alexos Sthlabos (Slav); Panagia Pantanassa monastery; Melnik, Rhodopes; Latin Empire of Constantinople; Henry of Flanders.

INFORMATION ABOUT THE CLOTHING OF THE BULGARIANS IN THE
DOCUMENTS OF DUBROVNIK FROM THE 13TH AND 14TH CENTURY

SYLVIA ARIZANOVA/SOFIA

The documents of Dubrovnik testify to trade relations with the Bulgarian lands from the second half of the 13th century, which became more intensive in the next 14th century. Various fabrics, clothes, precious stones and pearls were imported. Different types of leather and jewelry are exported. The fabrics were highly priced and this affected the price of the garment. Information on clothing and fabrics is fragmentary, mentioning in connection with trade, debt, theft, embassy, loan or repayment. The search for expensive fabrics and clothes shows the well-being of enough Bulgarians who could afford them.

The medieval Bulgarians did not stand isolated in terms of clothing, fabrics and jewelry from other nations, not only in the Balkans but in the rest of Europe. Imports have also led to the emergence of new fashion tastes. Undoubtedly, influences from both the East and the West have left their mark.

Keywords: Medieval Bulgaria; Dubrovnik; trade; clothing; fabrics; skins; jewelry; everyday life; documents.

ABOUT SOME DETAILS OF CLOTHING IN THE 14TH CENTURY

IVAN CHOKOEV/VELIKO TARNOVO

During excavations in Bulgaria of medieval graves, fragments of metal thread braids with voluminous knots were found. Their location on the skeleton – in the upper chest and the area of the lumbar vertebrae and between the femurs, as well as mediaeval art images show that these are remains of girdles and cloak-laces. They were spread in Bulgarian lands in the late 13th–14th century.

Keywords: medieval grave; metal thread; girdle; cloak-laces.

WOMEN AND THE EVERYDAY LIFE OF THE BALKANS ACCORDING TO WESTERN
TRAVELERS, 14TH–19TH CENTURIES

IVAYLA POPOVA/SOFIA

The information we find in the travelogues from the 14th to the 15th century is fragmented and incomplete, so the study focuses on data on everyday life and women in the Balkans in the following centuries. The first author to study was Symon Semeonis, a 14th-century Franciscan monk and author of the *Itinerarium Symonis Semeonis ab Hybernia ad Terram Sanctam*. His text about the Balkans contains interesting information about the Balkan cities, descriptions of the local population, mostly women, it also contains the earliest description by a Western author of the Gypsies of Crete. Curious details about the local population, the character, customs and clothing of the Dalmatian Slavs make the story of Pietro Casola, a traveler from the late 15th century, very interesting. Impressed by the special clothes and beauty of the women of Dubrovnik/Ragusa, the Milanese notes in detail the fashion among the prominent women of the Adriatic city.

Some descriptions in later travelogues about Bulgarian women and their way of life, clothing, jewelry, etc. are also considered. Author of interest are authors such as Antun Vrančić (1553–1567), Martin Gruneweg, 1582, Roger Joseph Boscovich, 1762, Domenico Sestini (1779) and Lazzaro Spallanzani (1785–1786), who dwell in detail on clothing and jewelry of Bulgarian women, distinguish the different categories – married, unmarried, widows.

The curiosity of the western authors is provoked by the everyday life of the population, by the clothes, the decoration, the jewelry, the beauty of the women in the Balkans. Although some descrip-

tions contain some “civilizational” condescension, in general these texts provide rich and valuable information about the way of life and women in the Balkans and in the Bulgarian lands during this period.

Keywords: Western travelers; Balkans; women; clothes; jewelry.

WAS FIREARM USED IN THE SIEGE OF NICOPOLIS (SEPTEMBER 10–25, 1396)?

PENKA DANOVA/SOFIA

The article attempts to overcome the prevailing view in historiography about the nature of siege technology, and in particular the fire artillery used in the siege of the city of Nicopolis on the eve of the battle of September 25, 1396. To this end, the author analyses the information from chapters 391 and 392 of the “Chronicles” of Giovanni Sercambi of Lucca and the illustration there, showing a shooting cannon (bombard). The sources of the information and the images are considered and a high assessment of their reliability is given. In comparative terms, special attention is paid to the symbolism of the flags and weapons in the Ottoman camp. A translation of two versions of one and the same passage from Jean Froissart’s “Chronicles” has been proposed. One of them explicitly states the role of artillery in the siege of the Nicopolis fortress.

Keywords: Battle of Nicopolis, 1396; medieval warfare; bombard; Giovanni Sercambi; Jean Froissart; medieval illustrations.

DOROTHEUS, ARCHBISHOP OF OHRID (PLP 5905)

GEORGI PARPULOV/PLOVDIV

The author outlines the biography of Dorotheus (PLP 5905), a fifteenth-century Archbishop of Bulgaria, on the basis of a Romanian vita of Patriarch Niphon of Constantinople (PLP 20680) and of a Slavonic manuscript colophon from AD 1466. Dorotheus, who spoke both Greek and Slavonic, was a monk of the Vatopedi Monastery on Mount Athos. Between ca. 1450 and ca. 1455, he resided first in the Epirote city of Arta, then in the Albanian city of Krujë. An Ottoman offensive against the Albanian leader Skanderbeg forced him to seek refuge in Ohrid, where at some point before 1465 he was proclaimed Archbishop of Bulgaria. In 1466, Sultan Mehmed II deposed him in favour of another cleric, Mark Xylokarabes (PLP 20958). Dorotheus went to Constantinople and tried to regain his diocese but died soon thereafter, probably of the plague.

Keywords: Archbishopric of Bulgaria; Patriarchate of Constantinople.

GLIMPSES OF EVERYDAY LIFE AND POLITICAL REALITIES IN THE LATE AND POST-BYZANTINE BALKANS FROM BYZANTINE DOCUMENTS

VLADA STANKOVIĆ/BELGRADE

Vast troves of contemporary information from Byzantine documentary sources about everyday life, political attitudes, social relations and, among other things, self-perception and identity-related issues, remain still insufficiently studied in scholarship. The paper explores the first-rate value of documents as sources for better understanding of the private aspects of life in the late Byzantine Empire and post-Byzantine Balkans, emphasizing especially the mentions of current political realities in documents written at the turbulent times of great political changes in the fifteenth and sixteenth centuries.

Keywords: Byzantine documents; everyday life; private life; political realities; political attitudes; late Byzantium; post-Byzantine Balkans.

ABOUT THE SIGNIFICANCE OF SOME OF THE GESTURES PRESENTED IN THE LIFE
OF ST. THEODOSIUS THE GREAT BY DRAG684 FROM THE 16TH CENTURY

EKATERINA TODOROVA/SOFIA

The aim of this study is an attempt to reconstruct and show the symbolism of gestures, which is found in the Life of St. Theodosius the Great in manuscript Drag684, dating from the 16th century. The venerable Theodosius was born in 424 in Cappadocia, not far from Jerusalem. He founded his monastery, which still exists today and which became later the Monastery of St. Theodosius. He was the founder and organizer of the cenobitic way of monastic life in Palestine and that is why he was called Theodosius the Cenobiarch. Saint Theodosius accomplished many healings and other miracles during his life, coming to the aid of the needy.

Also presented are the various theories and classifications of medieval gestures, presented in the studies of various scholars in the person of Jean-Claude Schmidt, Jacques Le Goff, E. Bakalova, and others. In medieval culture, gestures can be broadly classified as canonical and non-canonical.

The bow can be classified as a canonical gesture. In the hagiographic text presented, it is part of the gesture system and is characterized by etiquette and emblematic in the social-communicative relations between people. Sometimes the bow is accompanied by a respectful welcome kiss, this time the ceremonial and importance of the meeting are especially emphasized.

The non-canonical gestures presented in the Life of St. Theodosius the Great include the pointing gesture, which indicates to the woman with cancer where the saint is. The gesture also shows the sick place as she touches the saint's garment to receive healing.

Keywords: medieval gesture; bow; saint; hagiography; Life.

MURALS IN THE REFECTORY OF BACHKOVO MONASTERY AND THEIR RITUAL
PURPOSE

TOTKA GRIGOROVA/SOFIA

This article discusses two seventeenth-century images in the murals of Bachkovo Monastery refectory. The first, "Virgin Mary in Paradise," part of the scene "Last Judgement," is in apse of the eastern wall. The second, "Deesis," is painted in the abbot's apse. The placement of the compositions is uncharacteristic for that time and this type of building. It underscores the central place of the image of Virgin Mary in the refectory and the monastery. Among the many meanings of the two figural compositions what stands out is Virgin Mary's role as Mediatrix. This role of the God's Mother relates, first, to repentance of liturgy during the Great Fast and, second, the refectory as a place of prayer. Mary as Mediatrix is indirectly related to the ritual "Raising of the Panagia," performed in the refectory. It glorifies Virgin Mary in the context of the Eucharistic ritual.

Keywords: murals; Refectory of Bachkovo Monastery; 17th century; Virgin Mary in Paradise; Deesis; Last Judgement; rituals; Raising of the Panagia; Eucharistic ritual.

ONCE AGAIN ABOUT THE OBRETENOV'S MISCELLANY FROM SS. CYRIL AND
METHODIUS NATIONAL LIBRARY

ELENA UZUNOVA/SOFIA

The academic literature includes a fair amount of studies on materials in the Obretenov's miscellany from 1780 (NBKM 1070). Most of the research has identified literary and linguistic issues and aspects from the history of the regional Otoman administration, which has been described in some of the marginal notes in the manuscript. This article contains a brief paleographic analysis of the handwriting

features in the text, inscribed by at least three scribes – Obreten Ganyov, his son Tiho and, so far, an anonymous scribe, identified in parts of the main text. Moreover, the interpretative analysis focuses on some of the brief marginal historical notes containing information on natural phenomena in Ruse and Ruse Province.

Keywords: miscellanies; manuscripts; Obretenov's Miscellany; Obreten Ganyuv; marginal notes; natural phenomena; SS. Cyril and Methodius National Library

THE SLAVES IN EVERYDAY LIFE OF MEDIAEVAL BULGARIA

VLADIMIR ANGELOV/SOFIA

The problem of the role of slaves in Mediaeval Bulgaria is particularly interesting, as it helps to clarify a number of aspects of economic, legal and cultural history. All the available information clearly shows that the slavery in Medieval Bulgaria is most widespread in the period of the First Bulgarian State. The main source of slaves are the numerous military operations, in which a significant number of people are often taken prisoners. Some of them end up as the personal property of the ruler, and the others are most often used as domestic servants. Some cases of enslavement by kidnapping or due to inability of certain people to pay their debts are not uncommon too. There is also some information on enslavement due to poverty. In fact it is difficult to say what the number of slaves was, but the use of slave labor should not be exaggerated. The development of the Bulgarian state during the period from 13th to 14th centuries gradually create favorable conditions, which cause the complete disappearance of slavery.

Keywords: slavery; enslavement; domestic servants; refugees; asylum law.

WEDDING CUSTOMS IN MEDIEVAL BULGARIA

SASHKA GEORGIEVA/SOFIA

The article examines the available information reflecting the wedding customs in medieval Bulgaria. With examples from real events reflected in the sources, it sheds light on the tradition of arranging marriages, which led to a wedding between a man and a woman who had never seen each other before. The study reveals the ways in which the two future newlyweds gathered to perform wedding rituals, either where the future groom lived or where the future bride lived. The scarce data, mostly related to the weddings of the highest officials in the tsardom, show that most often the future bride was sent to the place where the future groom lived, and after her arrival the wedding rites were performed. Less often, the groom went to where his future bride lived; the two took part in the nuptials and only then went to the groom's home. The author raises the question of whether the rank of the future spouses in any way determined the choice of wedding venue. The article traces the information about the church ritual performed during the marriage of the persons whose weddings found a place in the sources, as well as about the way in which this important event in the life of a person was celebrated. The article is rather a request for a further in-depth study of the issues raised in it.

Keywords: medieval Bulgaria; nuptials; wedding rituals; wedding ceremonies.

FEAR OF DISEASES AND EPIDEMICS IN MEDIEVAL BULGARIA

PETAR ANGELOV/SOFIA

Fear of disease and epidemics is an integral part of every person's emotional world, regardless of the age in which they live. The appearance and spread of various diseases can cause not only anxiety and fear,

but also a panic reaction caused mainly by the inability to determine exactly what the disease is, what are its symptoms, how long they will last, can it be treated or is lethal, what drugs can be administered, is it transmitted to other people, etc. Manifestations of human fears were primarily associated with the outbreak of deadly epidemics that took tens of thousands of people to their graves. Pest and leprosy undoubtedly had the worst reputation. This fear is one of the reasons why in the Middle Ages a number of collections appeared and spread, which contain various healing recipes and spells / amulets / against diseases. In addition, apocryphal prophecies were composed / the so-called divination books/, in which anxiety and fear of the possible appearance of diseases and epidemics are not uncommon. The fear of various diseases is clearly evident in the spread of apocryphal prayers in the Middle Ages, which were supposed to help a person heal. They basically contain older pagan texts that have been reworked and used by Christians. These works are an eloquent mirror of both the individual and the collective fear of the emergence of disease, which hovered in medieval society.

Keywords: fear; disease; pest; leprosy; deadly epidemics; apocryphal prophecies.

MERCENARY IN MEDIEVAL BULGARIA

ALEKSANDAR STOYANOV/SOFIA

The history of Medieval warfare is closely related to the evolution of military contractors in Europe and beyond. Thus far mercenaries in Western Europe and Byzantium have received substantial attention from military historians. There are, however, many other parts of Europe, in which contractors played an essential role for the development of war and politics. The following article is the first study of the mercenary ethos of Medieval Bulgaria and its impact on local politics, strategy, and the conduct of war. With regard to the time period, the text covers the time of the First and Second Bulgarian empires (680–1396), focusing on the hiring and using mercenary forces as means of strengthening Bulgaria's royal armies but also for boosting its diplomatic ties with tribes and states in the region. Based on a number of primary sources and secondary literature, the article explores the diplomacy, logistics and costs of hiring mercenary companies. The study tries to examine the size of hired contingents, measuring their impact on the overall manpower and performance of the Bulgarian field armies.

Keywords: mercenaries; contractors; medieval warfare; Bulgaria; Balkans; Balkan history; First Bulgarian empire; Second Bulgarian empire.

THE UNKNOWN EVERYDAY LIFE OF THE MEDIEVAL BULGARIAN CLERGY

BISTRA NIKOLOVA/SOFIA

The article describes the life of the medieval Bulgarian clergy between the 9th and the 14th centuries outside of their duties, directly related to the service of the church. Sources on this topic are limited and indirect. They show that clergy, especially those of high rank (bishops, metropolitans) have participated directly in the economic life of the country as ktitors and builders of churches and monasteries, private owners and managers of estates, tax collectors. The priests from the villages provided for themselves and their families from their land ownership. That is why their way of life was rarely different from that of the peasants. They were plowmen, harvested and looked after animals. The food they ate was simple. But there were also priests whose work was intellectual. They copied books in return of a fee or in kind for their livelihood. There is another theory about the daily life of the clergy, which presents it in a negative light – living for pleasure and devoted to profit and idleness.

Keywords: medieval everyday life; medieval Bulgarian clergy; churches; monasteries;

BOOK IN THE EVERYDAY LIFE OF THE MEDIEVAL BULGARIAN

DENITSA PETROVA/SOFIA

In the Middle Ages, every written text was sacred because it was created by the will of God and served as a link between the earthly and the heavenly. At least 30% of the population in medieval Bulgaria is literate, but even the illiterate can touch the written text that the clergy read. Among the main “users” of the book are the priests, who have daily contact with it, but also copy manuscripts. The monks work in the monastery scriptoria and have the right to own books. The third group are the professional writers, some of whom are clergy, others are laity people. The main source of data on the attitude to the book is the book itself, which makes the information one-sided. Accompanying notes left by later users, rebound papers, the addition of missing pages clearly show the attitude towards the manuscripts. The book is an integral part of the daily life of the medieval Bulgarian, who conceives it as a valuable object and as a carrier of knowledge that must be preserved.

Keywords: marginal notes; manuscripts; scribes; clergy; lay people.

THE FISH – CATCH, CONSUMPTION AND TRADE IN THE BULGARIAN
MIDDLE AGES (10TH–15TH CENTURY)

JOANNA BENCHEVA/SOFIA

The article analyses the available evidence from literacy sources (Bulgarian, Byzantine, Venetian and Genoese) and archaeological data concerning the development of fishing in the Bulgarian lands in the period between 10th and 15th century. The fresh and salt water fish used for food and the ways of their preparation and canning methods are reviewed. The article also examines the importance of fish in mediaeval Bulgarian medicine and dream narratives, and evaluates the importance of short and long distance fish trade.

Keywords: Middle Ages; medieval Bulgaria; fish; food; trade.

TSAR PETŪR I AND BULGARIA: SOME CRITICAL OBSERVATIONS

DENNIS P. HUPCHICK/WILKES-BARRE

In Bulgarian historiography, early medieval Bulgaria under Tsar Petŭr I has long been portrayed as a state in decline, ruled by a weak monarch submissive to Byzantine influence, plagued by military and economic exhaustion caused by the wars of his father and predecessor on the throne, Simeon, and wracked by intense political and social tensions, which ultimately led to the fall of eastern Bulgaria first to the Kievan Rus' (969) and then to the Byzantines (971). This dismal picture of Bulgarian under Petŭr can be seriously questioned since there exists scant source documentation supporting such an assessment. Beyond a few specific events for which there are extant written source evidence, very little factually is known about Petŭr's four-decade-long reign except for its opening and closing years. All the bleak portrayals largely are based on negative interpretive hypotheses that, over time, have gained acceptance as truth. While such postulates may reflect actual developments, it is just as likely that they do not because no concrete evidence exists supporting contentions of Bulgaria's military, economic, political, and social decline during the period. Given the paucity of documentation and the prevalent conception of “decline” that underlay past interpretive approaches toward post-Simeon Bulgaria, this article critically examines those events during Petŭr's reign that are supported by extant evidence, as well as some of the undocumented assertions, to discern whether the traditional hypotheses are borne out or reasonably can be questioned.

Examined are: The actions surrounding the 927 treaty between Bulgaria and Byzantium and the official recognition of Petŭr's imperial title; the marriage of Petŭr and the Byzantine imperial princess Maria Lekapena; the rebellions by two of Petŭr's brothers soon after the treaty was signed; the loss of Rařkan Serbia a few years later; a series of Magyar and Pecheneg raids; and the emergence of the Bogomil heresy. In all cases, concrete evidence supporting the traditional perspectives is found lacking and alternative postulates are possible, especially regarding military and economic aspects as well as Bogomilism. The conclusion is that Tsar Petŭr probably was far more effectual as a ruler than previously thought and that Bulgaria under his rule actually may have experienced its "Golden Age."

Keywords: Tsar Petŭr (Peter) I; Tsar Simeon (Symeon) I; Treaty of 927; Romanos I Lekapenos; bolyari; Magyars in Bulgaria; Bogomils; Bulgarian-Byzantine wars; medieval Bulgarian economy.

PASTORALISM IN MACEDONIA (10TH–13TH CENTURIES): FORMS AND ECONOMIC IMPORTANCE

GRIGORI SIMEONOV/VIENNA

The present paper deals with the various forms of pastoralism in Macedonia and their role in the economic history of this region. The Byzantine reconquest around the year 1000 and the expansion of the Serbian Kingdom in the Late Middle ages build the chronological framework of this study. From the various forms of pastoralism, transhumance – especially that of seasonally migrating Vlach pastoralists – and animal husbandry practiced on grazing grounds, which are situated in the highlands close to the settlements by shepherds whose families, however, live sedentarily (germ. Almwirtschaft, fr. *élevage / pâturage pendulaire*), seem to have had the greatest impact on the economy of the region. The analysis of Greek and Slavonic charters supplemented by data from other sources can help us to reconstruct the migration of humans and animals which often happened on seasonal base between summer pastures in the mountainous and highland regions of the Balkan hinterland, and winter pastures in the valleys and the seashore areas of the Aegean. The growth of the monastic property through donations by Byzantine, Bulgarian and Serbian rulers seems to have facilitated the economic role played by pastoralists, who offered their services to the local land owners, of which many were religious foundations. Finally, an attempt will be made to reconstruct – as far as the scarce source documentation allows it – the everyday life of the medieval pastoralists.

Keywords: Macedonia, pastoralism, transhumance, animal husbandry, everyday life, Vlachs, monastic landowners

"FOR THE THIN WINE THERE AND THE GLASS OF RUSTICITY". EVERYDAY LIFE IN THE SOUTHWESTERN BULGARIAN LANDS, 11TH–13TH CENTURIES

LYUBA ILIEVA/SOFIA

The article presents the daily life and traditions of the Bulgarian flock, reflected in the official documents, correspondence and hagiographic works of the byzantine Archbishops of Ohrid (11th–13th centuries). The issue of vineyards and winemaking is intertwined with the theme of challenges to the communication and everyday life in the Southwestern Bulgarian lands. In this perspective the issues of Bulgarian mentality, Byzantine literary fashion and traditional notions of the non-Greeks are discussed as well.

Keywords: Southwestern Bulgarian lands; 11th–13th centuries; Archbishopric of Ohrid; Theophylact of Ohrid; Demetrios Chomatenos; wine; communication; mentality.

ABOUT THE FATE, OWNERS AND COMPOSITION OF A BALKAN RULER'S
PROPERTY FROM THE 13TH CENTURY

ELENA KOSTOVA/SOFIA

The study reveals some key issues related to the life of a ruling family from the Balkans who remained at the helm of Nemanjić Serbia for a decade. The publication also focuses on the property of this ruling couple, for which we find source information from the 1280s. In particular, the text refers to Serbian King Stefan Vladislav and his wife Beloslava, as well as their movables deposited in Dubrovnik.

The objects that make up the royal property can generally be divided into two main groups – those for secular purposes, used in the daily life of the family, and others – for religious purposes. From the inventory of the property it is clear that it includes about twenty icons, rich church utensils and about thirty liturgical books. Along with these items, the source contains information on dozens of personal belongings owned by the family: various types of expensive fabrics needed to make clothes; clothing; belts; hat and headbands (veils and scarves); jewellery; thicker fabrics used in the household for tablecloths, towels, awnings, curtains; several mirrors; a flag, etc.

The content of the inventory, referring to the ruler's property, paints full-blooded images of historical figures related to the history of the Balkans in the Middle Ages. Due to the lack of really preserved material traces related to the possession in question, the written information from the 1280s becomes a snapshot, revealing the life of the highest personalities during the epoch.

Keywords: Dubrovnik (Ragusa); Nemanjić Serbia; Stefan Vladislav; Beloslava; Župan Desa; family property; medieval clothes; fabrics; belts; head accessories.

SIBYLLINE ORACLE AMONG THE BULGARIANS AND SERBS – A CONTRIBUTION
TO THE UNDERSTANDING OF POLITICAL ESCHATOLOGY IN THE
LATE MIDDLE AGES

RADOVAN PILIPOVIĆ–DRAGOLJUB MARJANOVIĆ/BELGRADE

In this paper we aim to investigate the “Sibylline Oracle [Сказание за Сибила]”, a medieval apocryphal text, in a wider literary-historical and socio-political context since it appears to give evidence about a specific historiography of a contemporary man, the periodization of history in which an average Bulgarian and Serb found themselves during the Late Middle Ages, in a text barren of orthodox spirituality and strict orthodoxy, but of value for shaping of an image of the *other*. The Oracle of Sibyl is a literary work which testifies of a political background of popular eschatology in the late 15th century. Corpus of South Slavic medieval apocryphal manuscripts is methodologically elusive, and poorly investigated, lacking research of the manuscript traditions of Serbian monastic scribe centers. Thus, the “Tale of prophetess Sibyl” is preserved in several Serbian manuscripts, among which the most complete copy is the one from the Nikoljac monastery near Bijelo Polje (today's northern Montenegro) dated to 1485. Picturesque forms and fantastic narratives of medieval apocrypha illustrate in what manner the mental frame and psychology of the medieval man was pervaded by the powers which kept him away and separated him from the tranquil and restrained, socially non-dynamic spiritual world of the official ecclesiastical ideology and orthodox practices. The example of the Sibylline Oracle in its medieval South Slavic variations, certainly manifests pre-Christian beliefs, and stands on the verge of the theology of “spermatic logoi” (λόγοι σπερματικοί) according to which the *logos* is embedded everywhere in the *oikoumene*, in greater or lesser amount, and in the context of Orthodox Slavic Balkans, narrates about the capability of absorption and concise understanding of historical processes (appearance of Christianity, characterological of nations, appearance and enumeration of the rule of „nine“ nations, reception of messianic ideas and so on). In this apocrypha the authors search for the echoes of contemporary political misfortunes which are responsible for pessimistic views which appear in the Medieval Balkan society, in Bulgaria and Serbia, in the break of Ottoman conquests.

Keywords: apocrypha; Sibylline Oracle; characterology; social psychology; heterodoxy; image of the other.

THE DEVELOPMENT OF BEEKEEPING IN THE BULGARIAN LANDS IN THE 13TH–14TH CENTURIES

TEODORA GEORGIEVA/SOFIA

The topic of beekeeping in the Bulgarian lands in the 12th–14th centuries is related to various areas of the medieval society's life. The first source data on beekeeping are in the medieval accounting and trade books, in the charters issued by the Bulgarian kings, in the hagiographic texts, in the oratorical prose, in the works of natural sciences.

In the 12th and 14th centuries the Bulgarian lands were part of the economic processes and changes in the Balkans and in Europe. Trade flourished during this period, the agricultural and craft sector developed. The economic boom was a major factor in the development of beekeeping as an economic sector. Beekeeping products were of high quality and contributed to the development of export trade. „Zagorje wax” (Cera Zagora) was widely known in Italian, Western European and Arab marketplaces – Alexandria and Damascus.

The study of the fiscal system of the Bulgarian state in the 13th–14th centuries proves the existence and development of the beekeeping during this period. Beekeeping provided part of the state's revenue share. Beekeeping developed in the monastic farms. Bee products were widely used in various areas of medieval society. Wax candles were used for the needs of the Church and the laity, for lighting in buildings. The wax was used for stamping documents, in painting, in medicine.

Beekeeping in the Bulgarian lands in the 13th–14th centuries was part of the agrarian economy of the state. It was part of a functioning fiscal system and played an important role in the development of trade. Beekeeping products were widely used in medieval education, medicine and everyday life.

Keywords: beekeeping; Bulgarian lands; fiscal system; monastic farms; agrarian economy; trade; everyday life.

TOWARDS THE PROBLEM OF THE EMERGENCE OF FIREARMS IN THE BULGARIAN LANDS

VLADISLAV IVANOV/SOFIA

The present article aims at providing answers to the questions how and when the firearms emerged in the medieval Bulgarian lands. At the beginning, the text provides arguments for the thesis that regardless of the ancient Far Eastern origin of the gunpowder, the modern firearms were first constructed in Western Europe, and the Italian merchants began to export them from there to the Dalmatian coast of the Balkans around the middle of the 14th century. The study continues with an attempt for clarifying the chronology and tracing the stages of the initial spreading of the firearms in Southeastern Europe, as well as the earliest proofs of their use in the territories inhabited by the medieval Bulgarian people. After analysis of the evidence provided by a wide range of primary historical sources (including Greek, Latin, Bulgarian, Serbian, Russian, Turkish, Italian, French and German medieval documents and narratives), the article comes to the conclusion that the gunpowder weapons most probably were introduced for the first time in the Bulgarian lands in the last two decades of the 14th century.

Keywords: firearms; gunpowder; origin; development; history of spreading; Southeastern Europe; 14th century; medieval Balkan states; Ottomans; Venice; Genoa; Constantinople.