

PORTA AUREA OF LATE ANTIQUE PHILIPPOLIS

IVO TOPALILIOV/SHUMEN

The influence of Constantinople in almost every aspect of life in the provincial capitals located in its hinterland is undisputable. Thus, it is not surprisingly to find out that some initiatives that were established and carried out in the city of Constantine, and especially those of imperial importance were copied in these cities. The archaeological study in Philippopolis, the capital of Late antique province of Thrace, reveals among the examples known, one many note the case with the Theodosian Golden Gate. Unlike the Constantinopolitan prototype the Gate in Philippopolis is known in the literary sources as 'Eastern Gate', i.e. on the road coming from East, i.e. Constantinople. So, in this article are discussed the transformations that were carried out in the Gate-complex in Philippopolis according the nature and ideology of *Porta aurea* which in fact changed entirely the original complex.

Keywords: Porta aurea, Theodosius I, Constantinople, Philippopolis, Thrace, Golden gate, Christianity.

JUSTICE AND CORRUPTION IN LEX ROMANA OSTROGOTHORUM

DOROTHEA VALENTINOVA/SOFIA

There is still controversy about the origin and the authorship of Lex Romana Ostrogothorum, a little known and heavily neglected legal document relevant to the study of the Roman law, the extent of reception of the Roman law by the Germanic peoples, the legal administration, and the Western societies from the 4th to the early 6th century. Consisted of 154 edicts, it contains texts by Paul, Ulpian and Papinian, of the Gregorian, the Hermogenian and Theodosius Codes, as well as of novels following the Theodosius Code (so-called novellae constitutiones).

A simple analysis of Edictum Theodorici Regis can hardly lead us to the place of its creation. The only thing undeniable is that both the Visigothic Kingdom and the later Ostrogothic Kingdom experienced a significant degree of Romanization of the Gothic elite, both strived to include the late Roman legal traditions, both demonstrated a significant religious and ethnic tolerance towards the subjugated Romans, both tried to follow the example of the Roman rulers legislators through publication of legal collections in the spirit of the Roman tradition, preserving somewhat the Roman concepts of *aequitas* and *iustitia*. This could be clearly seen in the translated texts included in the present paper.

Keywords: Lex Romana Ostrogothorum, Edictum Theodorici Regis, *leges Romanae Barbarorum*, Roman law, *iustitia*, *aequitas*, reception of Roman law.

SEAL OF PRISCOS FROM SERDICA, 6TH–7TH CENTURIES

DOCHKA VLADIMIROVA-ALADZHOVA/SOFIA

The work presents a Byzantine lead seal discovered in the course of archaeological excavation in Serdica in 2016. Obverse: The Virgin standing holding a medallion with the figure of Infant Jesus before her chest. In field left and right cross and star. Reverse: Cruciform monogram – Πρίσκου. The lead seal belonging to the military commander Priscos, who served the Byzantine emperors Maurice Tiberius (582–602) and Phocas (602–610) and guided the military operations of the Byzantine army against the invasions of Khazars and Slavs on the Lower Danube, is also dated back to the late 6th century.

Keywords: seal, Priscos, Serdica, excavation, Byzantine army.

NICOLAY SHARANKOV/SOFIA

Keywords: Byzantium, First Bulgarian Empire, verse inscriptions, medieval poetry.

IVAN JORDANOV/SHUMEN

The author discusses the seals of Leo Sarakinopoulos (more than 46 specimens) related to the administration introduced in the East Bulgarian lands after Byzantium conquered them in 971. Leo Sarakinopoulos' career and activity were closely tied to the Bulgarian lands for quite a long time. He is unknown in narrative sources, but at the same time he is richly acclaimed through his seals. They are divided into six groups according to the titles and offices written on them. 1. ἀ' δ'νῡοῖ ὀδάεῦῆῖ ὁ ἐὰρ αἰῖ ὕοσῆῖ ὁ ὁμῖ σεάῖ ὕοῡῖ ὁ δ' Ἀγ'οῡδ' (?-971) (Fig. 1). Evidenced by seven specimens printed with the same boulloterion; 2. ἀ' δ'νῡοῖ ὀδάεῦῆῖ ὁ ἐὰρ ὀόναὸςᾶ ὁ Ἀῖ ἡῖ ὀοῦῆῖ ὁ (971-?) (Fig. 2). Evidenced by 2 specimens printed with the same boulloterion found in Preslav. 3. ἀ' δ'νῡοῖ ὀδάεῦῆῖ ὁ ἐὰρ ὀόναὸςᾶ ὁ Ἑῡάῖ ῖ ὀδῡεῡδ' ὁ ἐὰρ Ἀῖ ἡῖ ὀοῦῆῖ ὁ (971-?) (Fig. 3). Evidenced by 21 specimens printed with two boulloterions or two different matrix pairs. 4. ἀ' δ'νῡοῖ ὀδάεῦῆῖ ὁ ἐὰρ ὀόναὸςᾶ ὁ Ἐῖ ῖ ῖ ὀδῡεῡδ' ὁ (975-?) (Fig. 4). Evidenced by 13 specimens, almost all of them come from Preslav and are printed with 5 different boulloterions. 5. δ'αὸῖ ῖ ὁ ἐὰρ εῡῖ ᾶ ὁ ῖ ὀάγῆῖ ὁ (980s). According to a single specimen of the Dumberton Oaks Collection (DO 58 106 2657). Probably originating

from Constantinople. 6. ⲉⲩⲓ ϥⲟ ⲟⲓ ⲛⲓ ⲟⲩⲁⲩⲉⲓ ⲟⲩⲁⲩⲉⲓ ⲟⲩⲁⲩⲉⲓ ⲟⲩⲁⲩⲉⲓ (980s – before 986) (Fig. 5). According to a single specimen found in archaeological excavations in Preslav. These seals, in addition to outlining the administrative reorganization of the Bulgarian lands occupied by the Byzantines, give us the names of the people who were part of its government.

Keywords: Byzantine seals, Byzantine administration, Leo Sarakinopoulos, Dorostolon, Ioannopolis, Thrace.

THE MEDIEVAL WALL PAINTING IN THE CHURCH OF SAINT ARCHANGEL MICHAEL IN THE TOWN OF RILA, SOUTHWEST BULGARIA

LYUBEN DOMOZETSKI/SOFIA

The painting in the church of Saint Archangel Michael have been preserved on the northern and the eastern walls. In the lower zones, there are images of saints in full length: bishops depicted in frontal view in the apse and in the eastern wall, Saint Damian and Saint Patapios in the prothesis. Images of Archangel, warrior saints and Saint Constantine have been preserved on the northern wall. In the upper zones, there are fragments of Christological compositions. The Mandylion depicted in the apse is of great interest: it presents the bust of a young Christ which resembles the image of Christ-Priest. Some iconographic features point to the conclusion that the painting in the church dates from the 11th century. The stylistic trends also correspond with this dating. Some images resemble the painting of the Odalar camii and the painting in the Church of Saint Sophia in Ochrid.

Keywords: medieval wall painting, church, town of Rila, Byzantine art, iconography.

BULGARIA AND THE WESTERN BLACK SEA REGION IN *LIBRO DEL CONOSCIMIENTO*, 14TH CENTURY

KIRIL NENOV/SOFIA

An attempt has been made to more precisely determine the genre characteristic of *Libro del conocimiento* based on its specific structure and content. Detailed data on Bulgaria and the Western Black Sea coast are analyzed and their dates are given. Differences in the text passages in the four known transcripts relating to the geographic range examined are identified and hence the conclusion is made that at some point the anonymous Castilian work underwent certain changes.

Keywords: *Libro del conocimiento*, Bulgaria, Western Black Sea region, nautical charts, portolans.

MEASURES FOR THE ADMINISTRATION OF CAFFA AT THE END OF FOURTEENTH CENTURY

SANDRA ORIGONE/GENOA

The defeat of Sigismund of Hungary at Nicopolis in 1396 showed to the western governors the concrete danger of Turkish advance. The consequences were not slow in making themselves felt. Thereafter Bajzid indeed did not stop to threaten the regions around Constantinople and the Black Sea. On the

other side, facing the failure of western army King Charles VI of France worried for the fate of Christianity and of the Christians who lived there. Immediately the sovereign, promised emperor Manuel II his help, and taking advantage of the weakness of the Genoese doge Antoniotto Adorno subjugated Genoa (1396, November 27) which was an appropriate base for acquiring updated information and also organizing military projects. In August 1397 Borleo of Luxemburg was in charge, as *locumtenens* in Genoa, having by his side bishop Pierre du Fresnel. Under French government new rules were issued to reinforce the safety of the Genoese settlements in the Black Sea. The present work studies some chancery acts issued in 1398 from April, 10 to December, 28. Six acts are also published in the Appendix. These acts aimed in particular at reorganizing the administration, at reinforcing control over the Genoese officials appointed to the Republic dominions, at fighting corruption and financing the defense of the Black Sea. The first of these documents contains some measures which were requested by local people, especially the *burgenses* of Caffa, a category of inhabitants which included Genoese residing in Caffa and local individuals living there, as well. It contains effective legislative measures which are compared to the preceding rules, such as the *Imposicio Officii Gazarie* and to the following Statute of Caffa. In particular the paper shows that the *burgenses* of Caffa acquired a relevant role in this particular phase of Black Sea history.

Keywords: Nicopolis, Charles VI, Genoa, Bajzid, threat, Caffa, defense, administration, rules, *burgenses*.

METROPOLITAN ACT OF 1379, KEPT AT VATOPEDI MONASTERY ON MOUNT ATHOS

ELENA KOSTOVA/SOFIA

The study aims to present an unpublished Vatopedi document from the 14th century, stored in the library of the Vatopedi Monastery in Mount Athos. The source is a metropolitan act, issued in July 1379, indiction 2, by the Metropolitan of Melnik Mitrofan II. The document contains rich and varied information. In essence, the Metropolitan Act refers to a particular property dispute between two Melnik monasteries – The Holy Mother of God Spelaotissa and The Holy Mother of God Katafigion. Along with that, the source became a source of information related to the political history of Melnik and the principality of Constantine Dragaš. Last but not least, the document also refers to the development of the Melnik Bishopric during the fixed period. In addition, the Metropolitan Act of 1379 is a valuable written testimony, contributing to the accurate dating of an archaeological find – a lead seal of the ecumenical Patriarch Makarios found in the fortress of Melnik.

Keywords: Vatopedi document, metropolitan act of 1379, Melnik monasteries, Constantine Dragaš, Patriarch Makarios.

STORY ABOUT THE ORIGIN OF *SAMODIVA*

ANISAVA MILTENOVA/SOFIA

The article discusses new data on the narrative about the daughter of Alexander named Panora who with a trick takes the living water, drinks it, and turns into a wood-nymph. All Old Church Slavonic copies are described, compared together and an origin of the narrative is tried to be reconstructed. The author has taken into account a Pseudo-Callisthenes version of Alexander Romance, which based on the Alexander legends of the Middle Ages. The episode about 'dried fishes' in "post β" tradition (γ и λ)

is short, but individual motifs have a parallel with the Slavonic text: Alexander's daughter drinks the living water and turns into a mermaid (*νεραιδα*). The time of the origin of the Slavonic version is possibly not earlier of the end of 13th–14th c. In appendix an earliest copy of monastery Savina (Monte Negro) is published.

Keywords: Miscellanies with mixed content, Alexander Romance, the series of stories about evil women.

THE BULGARIANS IN THE *SUMMA HISTORIALIS* BY ST. ANTONINUS OF FLORENCE (1389–1459)

STILYANA BATALOVA/SOFIA

In the paper the author discusses thirteen accounts about Bulgarians and Bulgarian history in *Summa historialis* by St. Antoninus of Florence. The events included in Antoninus's narrative took place between the 5th and the 14th century AD. The Sources of *Summa historialis* have been studied repeatedly; however, there are details that deserve further analysis. The author of the research uses comparative approach to determine the level of innovation in representing traditional accounts and narrative motifs on Bulgarian history reconstructing thus the role and the significance of Bulgarians in medieval Christian Europe in the notion of St. Antoninus of Florence and his contemporaries.

Keywords: Antoninus of Florence, *Summa historialis*, Bulgarians, Bulgarian Medieval history, historical sources.

SLAVES IN GENOESE CHIOS IN THE 15TH CENTURY (FROM ACTS DRAWN UP OVER THERE IN 1449–1450)

LAURA BALLETTTO/GENOA

In the 15th century the Isle of Chios – *caput et sedes praecipua omnium Ianiensium in terris transmarinis* – was one of the main slave market, not only for the Genoese. This paper is based on about 650 acts, mostly unpublished, drawn up by the Genoese notaries Tommaso di Recco and Bernardo de Ferrariis just in Chios in 1449–1450. Thanks to these sources, the A. writes about the presence of slaves in that island, even if as to a short time. She gives information on the contracts related to them, their birth-place, sex, age, price, way of use, religious faith and so on.

Keywords: Genoese, Chios, slave market, notaries, Tommaso di Recco, Bernardo de Ferrariis.

THE SLAV ROLAND IN VENETIAN ZUAN POLO DE' LIOMPARDI'S *LIBERO DE RADO STIZUSO*

PENKA DANOVA/SOFIA

The subject of this study is a poem not familiar in Bulgaria, *Libero de Rado Stizuso*, or the Book of Angry Rado. It was written in Venetian dialect, with Slavonic, Galician, Macaronic Latin and other infiltrations, and was published in Venice in 1533. The study presents the contents, structure and some

of the poetic solutions, as well as the history of its presentation before the Venetian public. The analysis focuses on the Ragusan origin of its author – the Venetian comedigrapher Zuan Polo de' Liompardi and the sources he used to compile it. According to Danova, Zuan Polo had Slav self-awareness which is why he included motifs of the struggle of the Slavic South against Turkish oppression in the second part of his work. Thereby the heroic deed of the central figure, the Slav Rado of Modrus, are presented with those of Roland and the protagonists in the Carlingian cycle in their struggle with the infidels. The attachment features parts of the poem translated in Bulgarian.

Keywords: Italian Renaissance poetry, Zuan Polo de' Liompardi, Commedia buffonesca.

CLOTHING TERMINOLOGY IN MEDIEVAL BULGARIAN LITERATURE

SYLVIA ARIZANOVA/SOFIA

The article discusses examples of clothing terminology in Medieval Bulgarian literature. The purpose of this work is to trace the words in the literature and have been used by the Bulgarians in the Middle Ages. They are described in the table and examine their significance as a historical source. In addition to concepts of clothing in general, there are those associated with certain functions and social role. Tzars, monks, priests and military (in their case, protective armor) wear clothes and accessories, specific to them and they have own names. Some of the words are by Old Bulgarian language, other interpretations of translation from Greek or Latin. The language displays a wide variety of terminology, probably prompted by translation works, used synonyms and derivatives words. There are terms for clothing as a whole, for its individual elements or parts of clothing, other specific to certain social groups, shoes and more.

Keywords: medieval Bulgaria, clothing, terminology, Old Bulgarian language, lifestyle.

THE ATHONITE MONASTERY OF ZOGRAPHOU AND ITS MEDIEVAL SLAVIC ARCHIVES (1342–1572)

KYRILL PAVLIKIANOV/SOFIA

The Bulgarian Athonite monastery of Zographou possesses only one authentic medieval Bulgarian document related to its own affairs – the chrysobull of the Bulgarian Czar, John Alexander, issued in March 1342, which confirms an earlier donations of his relative, the Byzantine emperor John V Palaiologos, made in January 1342. This charter pertains to properties located not on Bulgarian but on Byzantine territory, and consequently had no legal value of its own.

The second Bulgarian royal charter kept in Zographou was issued by the Bulgarian Czar John Šišman before 1382. It has nothing to do with Zographou and refers to a monastic house situated at the foot of Mount Vitoša near what is today the Bulgarian capital of Sofia.

Three other Slavic acts kept in Zographou acts date from the period 1500–1572 and elucidate one minor private donation made in 1568 and the relations between the Slavic Athonite monasteries of Chilandar and Zographou in 1500–1501, and in 1572. Two undated Slavic translations of the Greek documents, issued in 1290 and 1317, were certainly made shortly before 1572 in order to facilitate an exchange of agricultural terrains between Zographou and Chilandar.

In other words, in the archives of the Bulgarian Athonite monastic house of Zographou there is only one authentic medieval Slavic document pertaining to this foundation. This conclusion is quite unusual, given the fact that the neighbouring monastery of Kastamonitou has 4 Serbian donative char-

ters of the period 1428–1433, Vatopedi has more than 12 Slavic documents dated to the period 1230–1610, Chilandar has 85 Slavic acts issued between 1193 and 1479, the monastery of St. Paul possesses 16 Serbian documents dating from 1385 to 1495 and the Russian monastery of St. Panteleimon has 15 Serbian charters dated to the period 1349–1430.

Keywords: Mount Athos, Bulgarian royal charters, authentic documents, Slavic documentary collections of the Athonite monasteries.

“MAJORES MURES, QUI VULGARITER RATI VOCANTUR”: THE BLACK RAT (*RATTUS RATTUS*) AND THE JUSTINIANIC PLAGUE

THEODOR DIMITROV/SOFIA

The present paper deals with the introduction and distribution of the black or ship rat (*Rattus rattus*) into Europe and the Near East during the Early Middle Ages. The black rat is carrier of the oriental rat flea (*Xenopsylla cheopis*), which is the main vector of the *Yersinia pestis* pathogen – the causative agent of the bubonic plague. Thus *Rattus rattus* is considered to be a “prime suspect”, if we use the words of M. McCormick, in the outbreak and spreading of the so-called *Justinianic plague* (541–750).

Thoroughly based on zooarchaeological evidence, the paper clearly demonstrates that the black rat colonies exceed permanently the borders of their natural habitat in South East Asia not later than the early 1st century AD, and reach not only the Mediterranean Basin but also France and the British Isles. As a result of that arises the necessary ecological background for the outbreak and spreading of the *Justinianic plague*.

Keywords: Black rat, *Rattus rattus*, *Xenopsylla cheopis*, Justinianic plague, *Yersinia pestis*.

OBSERVATIONS ON THE FATE OF SOME FUGITIVES FROM MEDIAEVAL BULGARIA

VLADIMIR ANGELOV/SOFIA

The legal situations established during the Middle Ages do not define fugitives as a single category with a specific status. According to the imposed scheme they are rejected by their own country and are perceived as enemies, while the receiving country grants them protection under the so-called Asylum Law. Thus, the fugitives form themselves as a specific group that is simultaneously on the border of two societies – in and out of them. The current article sheds some light on the technical side of the escape – directions, routes, escorts, institutions and individuals who hinder or help the fugitives.

The information in the available sources shows that in the most cases some of the Bulgarian rulers or contenders for the throne become fugitives. Unfortunately, the sources are not always detailed enough, thus making it difficult to trace the fate of those who has chosen to seek refuge. The majority of fugitives choose to settle down in Byzantium. Usually, the Empire’s integration policy has the necessary effect as the fugitives receive a number of privileges and become a part of the local aristocracy. Nevertheless there are some cases when the fugitives aspire to reject the Empire’s patronage as soon as possible in attempt to make contact with their homeland.

As a conclusion we can say that, despite all the difficulties, threats and various other problems, the movement in the medieval society cannot be stopped. The fugitives are part of this movement – chaotic, sometimes not properly organized, with all the risks and collisions that accompany it and give it a new impetus.

Keywords: medieval Bulgaria, Byzantium, fugitives, asylum, refuge, aristocracy.

THE QUESTION OF THE BULGARIAN PATRIARCHATE DURING THE REIGN OF
SYMEON I THE GREAT AND AND PETER I (A SHORT SURVEY)

MIROSŁAW J. LESZKA/ŁÓDŹ

One of the key points of tsar Symeon's political program was achieving autocephaly for the Bulgarian church and making its head a Patriarch. It is possible that the archbishop of Bulgaria was proclaimed a Patriarch (913) without Byzantine consent, but the sources only allow for attempting to show that this matter was reflected in the agreement concluded after Symeon's death (927 or 933/934) by Peter, his son. The act symbolically completed the process of acquiring full maturity and independence by the Church of Bulgaria.

Keywords: Bulgarian church 9th–10th centuries, Bulgarian patriarchate, tsar Symeon, tsar Peter.

BANDITS AND PIRATES IN THE MEDIEVAL BALKANS:
SOME EVIDENCE FROM HAGIOGRAPHICAL TEXTS

PANOS SOPHOULIS/ATHENS

During the Middle Ages, and especially between the 9th and 14th centuries, the Balkan countryside was thoroughly infested with bandits and pirates, who preyed upon random travelers – merchants, civil officials or hermits – along trade-routes, major highways and waterways. Hagiographical sources, despite the problems they often present, shed important light on the conditions attendant in the Balkan countryside during the period in question. This paper draws attention to some of the most characteristic episodes of banditry mentioned in Saint's *Lives* from Byzantium, Bulgaria, Serbia and Croatia.

Keywords: bandits, pirates, Saint's lives, Balkan countryside

SCOUTS, SPIES, TRAITORS: THE SIGNIFICANCE OF RECONNAISSANCE MISSIONS
IN THE OPERATIONS CARRIED OUT BY THE BYZANTINE ARMIES IN
MOUNTAINOUS AREAS, 6TH–11TH CENTURIES

KIRIL MARINOW/ŁÓDŹ

Spying and reconnaissance missions played an important role in the preparation of military campaigns and in their subsequent conduct. As long as the enemy's plans, its combat readiness, defensive abilities and movements, in addition to the existing climate, the terrain layout, the road networks and the supply possibilities (the so-called theatre of military operations), remained unknown, the organization of any military operation was left to chance, significantly reducing the possibility of its success – especially when the troops had to march across the areas that were difficult to access and were thus particularly suited to set traps for the enemy. This holds true especially for mountainous areas filled with narrow paths, ravines, high-lying passes, precipices, steep rocks and forest-covered slopes. The article is based on the analysis of polemological works of a number of ancient and Byzantine authors – Onasandros, Frontinus, Polyaeus, Vegetius, Maurkios, Syrianos Magister, Leo VI the Wise, Leo Katakyles, Constantine VII Porphyrogennitos, anonymous works devoted to the so-called *parodoromē* method and principles underlying the construction of military camps, and the work by Kekaumenos. I attempted to reconstruct the basic principles developed by war art experts and adhered to in the use of reconnaissance units in the operations carried out in mountainous areas by Greek, Roman and Byzantine troops. The necessity of scouting mountainous areas every time the imperial troops were going to march across

them, as well as the consequences of failing to follow this fundamental rule, are stressed. The article contains the description of particular reconnaissance units, including the types of scouts and the tasks with which they were entrusted. The rules followed in the attempts to obtain information from the locals and deserters about the enemy's movements are also discussed. It has been indicated that showing disregard for these rules usually resulted in falling into a trap by the imperial army and, consequently, in its defeat. For this reason information derived from those who deserted the enemy's ranks had to be carefully verified and confirmed by independent sources. In addition, the commander-in-chief and his staff could not go into war consultation without having information obtained by scouts. It was impossible to work out an effective plan of action without such information.

Keywords: Byzantium, reconnaissance services, scouts, spies, traitors, Byzantine military manuals, mountain warfare, medieval military history.

THE WAR OF 971 IN BULGARIA: A MODEL OF CONFLICT RESOLUTION FOR PRESENT SUPERPOWERS

ALEXANDRU MADGEARU/BUCHAREST

The campaign led by John Tzimiskes in Bulgaria against Svyatoslav in 971 could be considered an example of conflict resolution and peace-building, according to the terminology of the present military science (the concepts are usually applied to modern international and civil wars). The complexity of that conflict involving, besides the Byzantine and Rus' armies, the Bulgarians who were fighting in coalition with both parts, required a step by step conflict resolution, a particular way to treat with the enemy. For instance, Tzimiskes gave amnesty to those Bulgarians who fought on the side of the Rus', before the end of the siege of Dorostolon. He wished to be seen as a liberator of Bulgaria (the capital Preslav conquered by the Rus' in 968 was occupied by the Byzantine army during the 971 campaign). Later on, the emperor permitted the retreat of the enemy from Dorostolon, but ensuring a future alliance with the Pechenegs to prevent other invasions. For a present-day superpower like it was the Byzantine Empire in the 10th century, the evolution of this conflict provides some lessons of peace-building, such as the temporary recognition of the legitimate ruler of the invaded state (Boris II was freed by the Byzantine army), and the amnesty for those internal forces who fought on the side of the enemy. The victory of 971 was followed by an administrative organization that split in several parts the territory of Bulgaria, but this kind of conflict resolution proved to be not successful to annihilate the revival of that state after five years, by a rebellion in a peripheral area. This is another lesson for the present powers who are settling fundamentally different administration in a defeated country.

Keywords: John Tzimiskes, Svyatoslav, siege warfare, conflict resolution, peacebuilding, Bulgaria, Byzantine Empire, Dristra, Preslav.

THE WALLACHIAN PLAIN AND BULGARIANS AFTER THE TATAR INVASION (1241–1242) UNTIL THE END OF THE 13TH CENTURY

TERVEL POPOV/SOFIA

Despite the Tatar invasion of 1241–1242 and the fact that Bulgaria was to pay a tribute to the Mongols thereafter, Bulgarians continued to dominate the territory between rivers Olt and Dniester after 1242. Bulgarian attempts of 1260 and 1265 were fruitless to restore the buffer between Bulgaria and Hungary by taking possession of the Severin land, or at least to weaken the Hungarian rule there by ruthless ravaging the land. During the last decade of 13th century Tatar temnik Nokhai imposed its control

over the present-day Wallachian Plain and thus brought Bulgarian influence north of Danube almost to zero. Nevertheless Tatars couldn't completely fill the political vacuum, which was created between Lower Danube and the Southern Carpathian Mountains. The local Vlachs used these circumstances to gain more independence and to reach a higher state of political organization.

Keywords: Wallachian Plain, Oltenia, Kingdom of Hungary, Golden Horde.

THE LAST BULGARIAN TSARITSA OF HUNGARIAN ORIGIN (1255/6)

SASHKA GEORGIEVA/SOFIA

The article focuses on the evidence preserved in the sources about the last Hungarian princess who was tsaritsa in Tarnovo as the wife of Tsar Mihail II Asen and then of Tsar Kaliman II. Though her name is unknown, her origin is clear – she was granddaughter of Bela IV and daughter of the Russian prince and Hungarian vassal Rostislav Mikhailovich. Her two consecutive marriages, which made her consort of two Bulgarian rulers, were concluded in a very short period of about a year – year and a half. Both marriages probably took place on the initiative of the Bulgarian tsar – first Mihail II Asen, after that Kaliman II. The objective of both was to attract Hungary on their side, but while Mihail Asen wanted to use his new ally's military assistance against the external enemy Nicaea, Kaliman repose his hopes on the Hungarian ban to help him against his internal political opponents. They both failed to achieve their goals and it cost them their lives. Rostislav Mikhailovich came to help his new son-in-law but it was too late as he had been already killed, so the Hungarian ban took his daughter and from then on started to call himself *Emperor of the Bulgarians*.

Keywords: Mihail II Asen, Kaliman II, Rostislav Mikhailovich, medieval Hungary, Bela IV, diplomatic marriage, medieval Bulgaria, thirteenth century.

NAVIGATION AND SEA COMMUNICATIONS IN THE WESTERN BLACK SEA, 13TH–15TH CENTURIES

DIMITAR V. DIMITROV/PLOVDIV

Sailing along the Western coast of the Black Sea had a millennium traditions dating back to the Chalcolithic age. The main line of communications that strung the Western Black Sea harbours together was the meridian sea route, linking the northern Black Sea steppes with the Bosphorus. The effective exploitation of a given sea route and the frequency of sailings depended on various factors such as the existing harbour infrastructure; the maintenance and supply of maritime links and communications; the navigational experience and knowledge about the particular sea route; the political and military situation; the state control over shipping and over the freedom of movement of independent merchants; the economic conjuncture; the capacity of the particular region to produce and export the agricultural surplus as well as the ability/inability of importing areas to absorb the products brought there. All these factors mixed together perfectly during the 13th–15th centuries *longue durée* when the Western Black Sea was incorporated into the Mediterranean world-economy run by the Italian maritime republics. The Venetian and Genoese merchants and mariners sailed along the Western Black Sea route quite intensively, while managing their trade activities. The study of the nautical documentation such as portulans and naval charts reveals the Italians' high level of knowledge on the navigational characteristics of the Western Black Sea medieval harbour system. Both nautical charts and portulans used to apply a cabotage approach, however the former adhered strictly to the shoreline following each harbour and

moorings along the coast, while the portulans described the main sea trade routes. That is why the maps depicted the whole coastal line and included the full nomenclature of local harbours unlike the portulans. The analysis of the data drawn from the written sources, portulans and naval charts indicates that the Venetians and Genoese relied on the local network of merchant and sea communications, and even managed to expand it, thus strongly contributing to the cohesion within the Western Black Sea contact zone. Coastal and open sea lanes were both used. There were also some direct sea lines linking the most important trade and logistics urban centers of the Western Black Sea. Despite the heavy ship traffic and the permanent accumulation of maritime knowledge and experience, each sea journey still got an individual, inconstant and highly unpredictable character due to the dynamics of local weather conditions and the limits of medieval navigation, shipbuilding and technology in general. For that reason the type of the ship, the number and competence of its crew as well as the presence on board of a pilot, experienced enough in navigating the local aquatories, were factors of great significance.

Keywords: Western Black Sea, navigation, sea communications, portulans, nautical charts, harbours, coastal and open-sea lanes, experienced and competent crew.

A NOVELTY ABOUT THE BOGOMILS' *SECRET BOOK*

VASSIL GJUZELEV/SOFIA

After briefly revealing the content, meaning and purpose of the Bogomils' *Secret Book*, which was "brought to Concorezzo from Bulgaria by the heretical Bishop Nazarius" in the 12th century, the author draws attention to its publications in recent years. He argues that despite the editions made so far, it is necessary to make a new text critical edition of this important source, accompanied by a meaningful commentary.

Keywords: Bogomils, *Secret Book*, Apocalypse, Concorezzo, Bishop Nazarius, heretical concepts.

SLAVONIC APOCRYPHA WITH BOGOMIL AND ANTI-BOGOMIL ELEMENTS: NEW DATA

ANISAVA MILTENOVA/SOFIA

The paper includes analysis of three apocrypha: *Dispute between our Lord Jesus Christ and the Antichrist*, *Story about the origin of the Paulicians* and *Story about the Handsome Joseph*. History of the texts both in Byzantine and in Slavonic tradition is not entirely investigated and the author makes an attempt to throw new light on it. New data are collected from Slavonic manuscripts in National Library of Serbia in Belgrade and the Balthasar Bogišić Archive in Cavtat, Croatia. Concerning *Story of Handsome Joseph* very interesting is the end of the apocryphon in which the origin of Bogomils is connecting with the generation of Benjamin, the last-born of Jacob's thirteen children, Joseph brother: ѿ ныхъ изыдоше злѣи родовѣ. богомръсѣи бавѣне крѣвомъсѣи, with variant: еретици богомили вавоуне крѣвомеси. The conclusion is that on Slavonic soil the texts are edited, complemented and adapted to specific Balkan milieu in concrete period of time. The introduced elements characterize the oral tradition: on the one hand the influence of dualistic legends and, on the other, the rejection of the heresies and their grading with bright negative traits. The examined works testify that the environment for propagation of the apocrypha was not homogeneous as an ideology nor by the perception of apocrypha.

Keywords: Apocrypha, dualistic heresy, Bogomil movement, Slavonic manuscripts.

ASPECTS OF DOCTRINAL AND CULTIC SECRECY IN BOGOMILISM AND CATHARISM AND THE PROBLEM OF THEIR PROVENANCE

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Given the insufficient state of research on the traditions of doctrinal and cultic secrecy in medieval Christian dualism (Paulicianism, Bogomilism and related groups in the Eastern Christendom, as well as Catharism in Western Christendom) the present article intends to discuss some of the characteristic evidence regarding such notions and practices among medieval dualist sectarians and the difficult question of their theological, historical and cultic provenance. Despite a number of important differences between ancient Gnostic and medieval Christian dualist theology and ritual, their shared concerns and ideas in the area of doctrinal and cultic secrecy indicate that medieval Christian dualism needs to be incorporated more comprehensively and effectively into the academic study of Christian spirituality and mysticism.

Keywords: Dualism, Gnosticism, Bogomilism, Catharism, Secrecy, Pseudepigraphy, Mysticism.

THE BOGOMIL APOSTASY AND TRADITIONAL VALUES IN THE FOLKLORE

MAJA ANGELOVSKA-PANOVA/SKOPJE

The influence of some aspects of Bogomil ideology in the folklore was first of all carried out by the apocryphal literature which, with its expression and emotional impulse, showed remarkable similarity with folklore works. The receptivity of Bogomil elements in folk literature was chronologically and practically accomplished through a long and complex process determined by a number of factors such as: traditional, socio-economic and cultural, which at the same time impose the typology of this kind of folklore. In that respect, the folklore with Bogomil character is classified according to the following principle: folklore heritage with dualistic character, cosmogonical folk literature, folk tales in which Bogomil dogmatism is interpreted from a folklore aspect and a cycle of folk literature about Adam and Eve.

The importance of this kind of folklore is in the fact that the existing conglomerate of ideas is interactively put to work, presenting it in an authentic way and in accordance with the mentality, the socio-political and social conditions.

Keywords: Bogomilism, apocrypha, folklore, Christianity, Devil, God, Adam and Eve.

FOLKTALES, THE DUALIST HERESY, AND THE ETHICAL PRINCIPLE OF JUSTICE (BOGOMIL RELICS IN BULGARIAN FOLKLORE)

ERIKA LAZAROVA/SOFIA

The memory that folklore carries is a truthful chronicle of the revelations of national psychology as accumulated historical experience and embodied worldview attitudes. In Bulgarian folk tales, just as in the classical treasury of German, Italian, French, and Russian tales, which posit the model of rewarded virtue, there is a perceptible common matrix of moral values focused in the antinomy of Good vs. Evil that reflects the two ethical worlds of the dualist heresy. The relics of Bogomil thought are contained in the concise sayings and proverbs, a still insufficiently explored cultural heritage that expresses in an

integrated form the universal, positive experience of mankind, embodied in the wisdom of generations. In their anonymous wisdom, these folk sayings become the accusatory voice of the people; in them lies the power to unmask injustice.

Keywords: folklore, fairy-tales, ethics, ethical dualism, dualist Christianity, justice, morality.

IN PROSPECT OF BOGOMILS. SITE INVESTIGATION IN VILLAGES ON MOUNTAIN BABUNA (BOGOMILA, BISTRICA, COGLE, NEZILOVO)

VERA S. ANTIC/SKOPJE

With regard of mutual Project of Bogomil movement We concedere to do addition site investigation, particularly on the mountain Babuna which is related to the village Bogomila and particularly with priest Bogomil. Beside them We visited villages: Bistrica, Sogle and Nezilovo to notifies the lattes sight and trace, remain of Bogomilion of former and Bogomil believed.

Keywords: Babuna, Bogomil, Bogomila, Bistrica, Cogle, Nezilovo