

WHEN TWO WORLDS COLLIDE AND MERGE: "AT FIRST I WANTED TO ERASE
THE ROMAN NAME AND CONVERT ALL ROMAN TERRITORY
INTO A GOTHIC EMPIRE..."

DOROTHEA VALENTINOVA/SOFIA

The Visigothic and later the Ostrogothic Kingdom as well, were marked by significant level of Romanization of the Gothic elites, striving to integration with the late Roman traditions, and by remarkable religious and ethnic tolerance towards their Roman subjects. The old glorious *Romania* was not transformed into a new *Gothia*, but rather became a kind of new *Romania*, whose new defenders created a new *Romanitas*. Perceiving themselves as true heirs of the Roman Empire, the Visigothic and Ostrogothic *reges* endeavoured to imitate the Roman rulers and perhaps that partly motivated them to issue legal codes in the spirit of Roman traditions. The present paper translates and analyzes key regulations in one of the most significant legal texts: *Edictum Teodorici Regis* or *Lex Romana Ostrogothorum*, and comments how the Roman concepts of *iustitia* and *corruptio* were incorporated in a new light and new sociopolitical and moral environment.

Keywords: Edictum Teodorici Regis, Leges Romanae Barbarorum, *iustitia*, *corruptio*, Gothic regna, *leges de pecuniis repetundis*, Romans, Barbarians.

NOTES TO THE BIOGRAPHY OF ROMANOS I LEKAPENOS BEFORE
HIS ENTHRONEMENT

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The present research aims to extend the information about Romanos I Lekapenos' biography for the period before his enthronement with the attraction and commentary of some new sources. The article uses information from the *Book of Ceremonies* in which fairly detailed data about the expeditions against the Arabs in Crete in 911 are presented and where the future Byzantine Emperor also took part. It also examines a seal of Lekapenos in his capacity as patricius, imperial protospatharius and *drungarius* of the imperial navy, which is kept in the Dumbarton Oaks collection.

Keywords: Romanos I Lekapenos, Byzantium, Book of Ceremonies, Byzantine seals, Dumbarton Oaks collection.

GEORGIAN MONASTIC PRESENCE ON MOUNT ATHOS FROM 970 TO 1100

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In the 10th and 11th century the Georgian noblemen had fully embraced the Orthodox mentality, the social values and the cultural prototypes that Byzantium propagated among its neighbours. The first Georgian monk attested on Mount Athos appeared in 979–984. This was the founder of the Athonite monastery of Iviron (=of the Georgians), John Tornikios, who was usually referred to in the Greek documents as *synkellos*. The second eminent Georgian attested on Athos was the aristocrat John the Iberian, superior of Iviron from about 979–980 to 1005. His real name was Aboulherit, and he was born in the Georgian principality of Tao-Klarjeti – 200 km in the mountains to the east of Trebizond and not far from Batumi, on the east coast of the Black Sea. The next eminent Georgian attested as an Athonite monk was the nobleman Euthymios, superior of Iviron from 1005 to 1019 and son of the first *hegoumenos* of Iviron, John the Iberian. He rendered from Georgian into Greek the so-called *Balahvari* or *Balahvariani* novel, i.e. the famous medieval romance of Barlaam and Ioasaph, which Greek tradition unreasonably connected with name of St. John Damascene. Euthymios's successor as a superior of Iviron, George, was too an eminent Georgian nobleman. He became *hegoumenos* in 1019, and a few years

later received special honours from the Emperor Roman III Argyros. However, in 1029 he was accused of having supported a conspiracy in favour of the governor of Thessalonica, Constantine Diogenes, and was exiled in a monastery situated at the locality called Monovata, where he died. The next superior of Iviron was the Georgian aristocrat George Hagioreites, who signed the Athonite *Typikon* of Constantine IX Monomachos. He ruled the Georgian Athonite monastery from about 1044 to 1056. He was born around 1009 in the Georgian town of Trialeti and his parents belonged to the eminent aristocratic clan of Samtskhe. The next superior of Iviron was the Georgian aristocrat Arsenios, who ruled the monastery from 1056 to 1059. His lay name was Pharsman and he acquired from Constantine IX Monomachos an annual rent of 72 golden coins for his monastery. In 1056, a Greek act mentioned as a deceased monk of Iviron the aristocrat Tornikios (in religion Kosmas) Kontoleon, who in 1014 was attested as a *strategos* of Kephallonia and in 1017 as a *katepano* of Italy (1017). In 1062–1064 the *Synodikon* of the Iviron monastery mentioned as a major benefactor the Georgian aristocrat Liparites. From 1065 to 1077–1078 superior of the monastery was the Georgian nobleman George Oltisari, who was appointed to this position with an imperial decree of Constantine X. He greatly contributed to the fortification of the monastery extending and strengthening its walls. From 1085 to about 1104 Iviron was governed by the Georgian aristocrat John Vukaisdze. In 1090 an eminent Georgian aristocrat, the *kouropalates* Symbatios Pakourianos, declared in his testament that he desired to be buried in the monastery of Iviron. It is, therefore, clear that it was the Georgian aristocrats originating from the Georgian principality of Tao-Klarjeti who created on Mount Athos a monastic house for their compatriots.

Keywords: Mount Athos, medieval Georgia, Athonite monastery of Iviron (=of the Georgians), Georgian principality of Tao-Klarjeti.

THE *PHYSIOLOGUS* IN BALKAN CYRILLIC MANUSCRIPTS: FROM TEXTOLOGICAL TO SOCIO-RHETORICAL APPROACH

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During the last 30 years, I have collected nearly 50 mixed-content miscellanies in Bulgarian, Serbian, and Walachian-Moldavian tradition from the end of 13th to the beginning of 18th c. The core of their content is composed of a parabiblical works mainly about characters and events from the Old Testament, of short narratives, saint's lives, miracles and so-called "sermo humilis". The versions of *Physiologus* are included in a big part of this type of manuscripts. My textological comparison had shown that mixed-content miscellanies often showed evidence of a stable content – some of them include the same constituent works in the same order, regardless that the manuscripts had no obvious genetic relationship. These correspondences were sufficiently numerous and distinctive that they could not be merely fortuitous, and the only sensible interpretation was that even when the operative organizational principle was not based on independently identifiable criteria, such as the church calendar, liturgical function, or thematic considerations, mixed-content miscellanies (or, at least, portions of their contents) nonetheless fell into types. The topic of the presentation is how and why the *Physiologus* is included in the miscellanies and what is the result of the interactions between texts.

Keywords: Slavia Orthodoxa, florilegia, Physiologus, miscellanies of mixed content, didactic discourse, dual genre definition, hybridism

ON THE MEDIEVAL MURALS IN THE CHURCH OF ST. DEMETRIOS AT PATALENITSA (BULGARIA) ONCE MORE

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In 2011–2012 the last phase of the restoration of the medieval mural paintings in the church of Saint Demetrios at Patalenitsa (Pazardzhik district, South Bulgaria) was carried out. Mural fragments are

preserved in various parts of the church inner space: mainly in the altar space, on the south wall and on the piers under the cupola and arches. The lower registers of the altar depict standing saints, amongst which are included not only bishops, but also monks, martyrs, holy women, etc. The frontally depicted images of the bishops in the altar of the church in Patalenitsa reflect a familiar pattern, which shows that they date from an earlier period – before the middle of the 12th century. The remaining fragments on the western side of the eastern piers under the cupola, in between which the templon of the Medieval temple was probably located, are valuable for identifying the patron of the church. Identifying Saint Demetrios on the column also confirms the assumption that the medieval church was dedicated to the Thessaloniki martyr. The Patalenitsa murals are an example of a planar linear trend in painting. Some iconographic features, the insecure poses, stiff gestures, the outlined typified faces, the geometrized and contingent folds suggest for a commission, carried out separately from the artistic center. The closest stylistic parallel to the Patalenitsa murals could be pointed out in the painting of the church of Saint Sophia at Ohrid, the narthex of the Saint Sophia at Thessaloniki and the murals of a few other churches located on the territory of Southwestern Bulgaria and the Republic of Macedonia. The specified stylistic parallels point us in the direction that the mural paintings in Patalenitsa probably date from the middle or the second half of the eleventh century.

Keywords: iconography, style, 11th century, St. Achillius of Larissa, altar space.

THE MARTYRDOM OF THE FIFTEEN MARTYRS OF TIBERIOUPOLIS AND PAGAN BULGARIA

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The Martyrdom of the Fifteen Martyrs of Tiberiopolis is a significant literary monument of the cultural symbiosis accomplished in Bulgaria under Byzantine rule (11th–12th centuries). In this paper the hagiographical text is interpreted as primary source, containing unique historical information on the early-medieval Bulgarian history, particularly about the pagan Bulgarian religion and the turbulent period of the Bulgarian Christianization. We accept the information mentioned above as indirect evidence that *The Martyrdom* has transformed and preserved some authentic but lost Bulgarian historical sources.

Keywords: martyrs of Tiberiopolis, Bulgarian pagan religion, early-medieval Bulgaria.

PIECES OF EVIDENCE ABOUT THE MONASTERY FOUNDED BY ST. KLIMENT OF OHRID

KALINA MINCHEVA/SOFIA

Contemporary knowledge of historical and cultural development of Bulgarian monasteries dated between the ninth century and the eleventh century is limited to a large extent due to the dearth of written sources. There are records about the existence of plenitude of convents which turned into mediaeval Bulgarian cultural centres. Some of them accommodated schools and scriptoria which have produced not only genuine pieces of literature, but also translations from foreign languages were conducted and copied, and miscellanea collections were compiled. These monasteries have formed the backbone of Preslav and Ohrid literary schools. Yet, the issue where these centres were located or what was their historical development over the centuries is still puzzling the academic community. On the one hand, archaeological excavations offer new pieces of evidence about Bulgarian convents, but on the other hand, their publications hold certain inaccuracies and inconclusiveness.

The monasteries founded by St Kliment and St Naum of Ohrid – disciples of St Cyril and Methodius – are well outlined in copious pieces of written evidence as to their founding, while fragments of data depict their later development. Unlike the state of knowledge about many other monasteries, their

exact locations are known to the modern scholars.

A number of bits of data about the monastery founded by St Kliment of Ohrid were inserted in the two Lives of St Kliment – these being his Long Life of Theophylact of Ohrid and his Synoptic Life of Demetrios Chomatenos – and in various scribal notes and epigraphic inscriptions. The archaeological data adds to these written records. The monastery has been excavated in four stages in 1942–1943, 1965, 1999–2002 and 2007–2016. Archaeological findings – albite incompletely – have been presented in academic journals and publications.

By comparison and analysis of different source data – and in spite of its fragmentary qualities – one may sketch the general chronological framework of St Pantaleon monastery's functioning in Ohrid. The St Kliment's Lives clearly present the story of saint's founding the monastery in the end of the ninth century and its role until the Ottoman conquest of Ohrid. Most detailed accounts about its history date from the fourteenth century. One may distinguish several renovation stages of monastery's church. Various marginal notes and epigraphic inscription reveal the names of monastery's sponsors and some of its hegoumenoi.

The issue of when the monastery's church was converted into a mosque remains to be solved in the future. The available sources allow me to conclude that this transformation should be dated to the end of the sixteenth century – beginning of the seventeenth century. I think that Prohor, Archbishop of Ohrid was the last sponsor who commissioned monastery church renovation as following his death he was placed in St Kliment's grave.

It is noted as the end that the monastery church is rebuilt following the reconstruction of architects Todor Paskali and his daughter Tania Paskali. While the aim of Macedonian scholars and politicians was to revive the monastery of St Kliment, one may ask the question whether the new construction works did not aim to annihilate the few remaining pieces of evidence from the monastery founded by St Kliment of Ohrid.

Keywords: monastery, St Kliment of Ohrid, Ohrid, church.

THE BULGARIAN TSARDOM IN THE LATIN SOURCES FOR THE CRUSADE OF FREDERICK BARBAROSSA (1189–1190)

KIRIL NENOV/SOFIA

Information on the relations between the Bulgarian Tsardom, Crusaders, Byzantines and Serbs in Latin sources on the crusade of Barbarossa contain exclusive data relating to the political history and the structure of the state of Peter and Asen in 1189–1190. Due to the uniqueness of these data, their value is of great importance for revealing a number of events and details from this particularly interesting and eventful period. Most of the researchers so far, however, seem to have neglected some of the details hidden in these sources and often show through their writings that they have been subject to the inertia of the historiographical tradition. The present study may also have certain shortcomings or controversial elements, yet it is an attempt on the one hand to thoroughly and punctually study the information about the Bulgarian state in the main written sources tracking the Balkan part of Frederick I's crusade, and on the other hand to chronologize, locate and analyze historical events and geographic indicators according to the context. In conclusion, the following assumptions are made: most of the attackers of the pilgrims in the region called Bulgarian Forest were probably representatives of criminal contingent; it is highly unlikely that the Bulgarian ruler sent envoys to the Western Emperor in Nish; Petar probably asked the Staufer to bestow on him the crown of the emperor in Constantinople in order to provide significant military assistance to help the crusaders conquer the Byzantine capital. The rebellion in Philadelphia and the crusaders' campaign undoubtedly played a role in the development of the Bulgarian-Byzantine conflict, postponing military activity for several months. Despite the efforts at a diplomatic level, the Bulgarian rulers didn't manage to take advantage of the presence of the pilgrims on the Balkan Peninsula and to gain lasting positives for themselves.

Keywords: Third Crusade, Frederick Barbarossa, Bulgarian Tsardom, Byzantium, Serbia, Latin sources, Balkan Peninsula.

THE CASE OF “S., PRINCEPS PHILIPPENSIS”: TWO RECENTLY DISCOVERED
LETTERS BY POPE HONORIUS III FROM 1217 AND 1218 AS A SOURCE FOR
THE RELATIONS BETWEEN ALEXIUS SLAV AND THE LATINIS

KALIN YORDANOV/SOFIA

This Case Study examines two recently published documents from Pope Honorius III's chancellery which were previously unknown to the Bulgarian scholars. These letters are undoubtedly a valuable source for the history of the conflict over the Byzantine legacy and in particular over the Church property between the Latin clergy and the secular feudal lords in the Latin Empire of Constantinople and the Kingdom of Thessalonica and its impact on the Bulgarian-Latin relations from the first quarter of the 13th century. The analysis of these documents sheds new light on the history of the Latin Duchy of Philippopolis in the region of North-Western Thrace and its lords. Moreover the interpretation of these newly discovered documents illuminates one of the most interesting and crucial periods of the political activity of despot Alexius Slav, a Bulgarian nobleman from the Asenid family and a vassal and a son-in-law of Henry, the second Latin emperor of Constantinople. It sheds new light and reveals the specific and curious circumstances that led to Alexius Slav's detachment from the orbit of the Latin Empire of Constantinople and to his move from Tsepene to Melnik in the context of his political reorientation as an ally and a kinsman of Theodore Komnenos Doukas of Epiros, while filling some important gaps in his biography.

Keywords: Bulgaria, Latin Empire of Constantinople, Duchy of Philippopolis, Philippi, Rhodopes, Alexius Slav, William of Philippi, Church property, political assassination.

THE PLACE OF BULGARIA STATE ACCORDING TO TWO GOLD-SEALED
CHARTERS (CHRYSOBULLS), REGULATING THE SERBIAN-DUBROVNIK'S
RELATIONS DURING THE MIDDLE OF THE 14TH CENTURY

ELENA KOSTOVA/SOFIA

The study is focusing on two gold-sealed charters (chrysobulls) issued from official Nemanja chancery. The documents present an extensive information about the relations between Dubrovnik (Ragusa) and mediaeval Serbia during the middle of the 14th century. All important areas forming the bilateral relations are detailed in the text. A special attention has been paid to the future conflicts and contradictions which might arise in the course of bilateral relations. The same two documents should be referred also as testimonies that provide information about the condition of the Bulgarian-Dubrovnik's relations in the middle of the 14th century. Through these documents the Serbian crown intervened in the character and type of the trade between Turnovo and Ragusa and knowingly limited the import of certain goods. From the two gold-sealed charters became clear that Dubrovnik's merchants could import a variety of goods into the Balkans. The only restriction to the representatives of the Adriatic Commune was that they could not import weapons within the borders described in the text, including Bulgaria. From the content of the two gold-sealed charters, we can conclude that they have a certain restrictive character related to the Tsardom of Turnovo. Thus the Nemanja state became an intermediary, intervening in contacts between the Second Bulgarian Tsardom and Dubrovnik (Ragusa) during the period under review.

Keywords: Bulgaria, Serbia, Dubrovnik (Ragusa), gold-sealed charter (chrysobull), written sources, bilateral relations.

LATE-ROMAN AND BYZANTINE EMPERORS, RELATED TO THE HISTORY OF
MIEVEAL SOFIA (PROSOPOGRAPHIC SURVEY)

ANI DANCHEVA-VASSILEVA/SOFIA

The author's intentions are, in several publications to be made a prosopographic survey of all personalities related to the history of medieval Sofia. The following sections will be categorized: I. Rulers: a) Late Roman and Byzantine emperors and b) Bulgarian tsars and West European rulers; II. Military aristocracy and civil administration; III. Clergy: a) active clergy, b) clerics and intellectuals; c) representatives of different confessions; IV. Persons with characteristics other than the above. Due to the large volume of the First Section the second part of it will be presented in another publication. The presented Late Roman and Byzantine emperors are directly related to the history of Serdica, Sredets (Triaditsa), Sofia. Positively there were also other rulers of the Empire who were residents of, or had been related in some way with this significant city, but there are no records about them in the sources.

Keywords: Late Roman emperors, Byzantine emperors, Serdica, Sredets, Triaditsa, Sofia, prosopography.

NOBLE CAPTIVES IN THE FIRST BULGARIAN STATE

VLADIMIR ANGELOV/SOFIA

Subject of the current article is the problem about the presence of foreign noble captives in the First Bulgarian State. The analysis of the available information shows that the successful war campaigns were the main source of captives. According to the widespread practice only the noble people were taken in captivity and the common soldiers were released. In most cases, the Bulgarian rulers used the presence of foreign noble captives as an instrument to settle the relations between Bulgaria and its neighbors. The ability to use the captives in the right moment very often helped the rulers in imposing their will on the enemies. A certain number of the noble captives were the so-called *ruler slaves*. As a part of the ruler's entourage they were able to influence on some of his decisions.

Keywords: captives, slaves, First Bulgarian State, Byzantium.

TSAR SYMEON'S BULGARIA AND THE SEA

DIMITAR V. DIMITROV/PLOVDIV

The present study aims at finding the real sea projects in tsar Symeon's political, economic, military and culture strategy. A marine-centered approach is being adopted when disclosing how and to what extent sea has been incorporated in Symeon's state vision plan. For a much complex interpretation the research uses as its methodological frame the geopolitical conception of the American admiral, historian and geostrategist – Alfred Thayer Mahan (1840–1914). He believed that national greatness was inextricably associated with the sea, with its commercial use in peace and its control in war. According to Mahan's theory there are six general conditions affecting the development of sea power:

- Geographical position, i.e. the access to the open seas, chance for sea communications and control over the important regions;
- Physical Conformation, i.e. the configuration of the sea coast and the number and qualities of the adjacent harbours;
- Extent of territory – the length of the coastline and the character of its harbours;
- Number of Population – the number of people following the sea, or at least readily available for employment on ship-board and for the creation of naval material;
- National Character – the ability and willingness of nation to do sea-borne activities;
- Character of the Government – the character of rulers at one time or another, have exercised a very marked influence upon the development of sea power by using the best human and nature re-

sources in order to enhance sea trade, develop a mighty fleet and accumulate wealth.

The implementation of Mahen's sea power criteria to tsar Symeon's Bulgaria reveals considerable advancement in most of the indicators in comparison to the previous early medieval Bulgarian rulers. Following their policy of pushing along the Balkan coastline, Tsar Symeon builds on his predecessors' achievements. Quite purposefully, he strives to crown all his military campaigns against Byzantium with the extension of the Bulgarian seaboard. Actually, during the last decade of his reign Bulgaria gained access to all the Seas bordering the Balkan Peninsula – the Black Sea, the Sea of Marmara, the Aegean Sea, the Ionian Sea as well as the Adriatic Sea. Tsar Symeon made some successful attempts to strengthen the military and administrative control over his coastal realm, to develop the littoral settlement network, enhance the sea trade and provide effective custom regulation thus collecting bigger incomes in the tsardom's fisc. Besides, Tsar Symeon's Golden Age shows some cultural openness to the sea as well as awareness of its benefits which is also visible in the everyday life structures. The literary achievements of the Bulgaria Golden Age with all its cognitive-didactic messages somehow increase the interest in sea and via instruments of knowledge create preconditions for a potential involvement of much more medieval Bulgarians in sea activities such as navigation, fishing and sea trade. However, Tsar Symeon's Bulgaria had no naval strength because the ruler himself, just like his predecessors on the Bulgarian throne, showed no signs of political willingness to build a navy of his own and instead, opted for collaboration with the Fatimid fleet. Lacking warships, the Bulgarian Tsardom, despite all the favorable prerequisites, became rather a coastal state than a real sea one and could not evolve into a sea power able to challenge the thalassocracy of the Byzantine Empire.

Keywords: Tsar Symeon, sea strategy and geopolitics, great extension of the Bulgarian coastal domain, maritime trade, openness to the sea, naval weakness.

SOME PROBLEMS IN THE CHRONOLOGY OF THE BULGARIAN-BYZANTINE MILITARY CONFLICTS BETWEEN 976 AND 1014

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This article treats the difficulties of establishing a relatively accurate chronology of military actions involved in the warfare between Komitopuli-led Bulgaria and Byzantium, from the initial outbreak of the fighting through the reign of Tsar Samuil. The available primary sources for those operations are limited in number, frequently generalized in scope, and often internally marred by such issues as intentional summarization, topicality, or outright mythology. Thus any attempt to compile a reliable chronological record of military events between the initial eruption of hostilities and the Byzantine campaign of 1014 (after which the chronological record is more reliably documented) must, of necessity, encompass a mix of certain accepted facts, spotty factual detail when a more general record is lacking, and doses of reasonable hypothesis bridging evidentiary gaps and contradictions. Numerous facets of the chronological narrative for the period remain murky or completely unknown, and scholars have attempted bridge them by advancing commonly accepted hypotheses. The article attempts to highlight and analyze the problematic aspects in the military chronology of these struggles within the context of the known documentation and hypotheses and to advance some reasonable interpretations regarding them, when possible.

After a brief overview of the sources, the study delves into specific chronological problems, beginning with the date of the initial outbreak of hostilities – soon after 971 or 976? – and the earliest Bulgarian operations against Byzantium's Balkan themes through the fall of Larisa to Samuil. Matters such as: Emperor Basil II's reasons for attacking Sredets in 986; Samuil's conquest of the Danubian Plain; the murder of Samuil's brother Aron; and the fall of Dyrrakhion to Samuil, are examined. The campaigns of Basil II against Bulgaria, beginning in 991 and continuing, at intervals, through 1003, are studied and shown to be highly opaque chronologically. Also considered is the possibility that some sort of accommodation – a treaty or truce – may have been struck between Samuil and Basil II around

the year 1005. Once warfare re-erupted between the two sides in 1014, the authenticity of Basil blinding 14–15,000 Bulgarian prisoners and Samuil dying as a result of that enormity is analyzed, with the conclusion that the stories probably are mostly fictional – the blinded prisoners may have numbered in the hundreds rather than thousands and Samuil most likely died of natural causes compounded by old age.

Keywords: medieval Bulgaria, Samuel (Samuil), Basil II, Komitopuli (Kometopouli), Skylitzes, Yahya of Antioch.

THE MEDIEVAL CULT TO ST. JOAKIM OSOGOVSKI

DIMO CHESHMEDZHIEV/PLOVDIV–SOFIA

The article examines the question of the medieval cult of St. Joakim Osogovski, one of the West Bulgarian anchorites, the followers of St. Joan Rilski. His only medieval life, his two services, all the memories of the saint, his frescoes, his icons and his votives are considered. The fate of his relics is presented, as well as the history of the Osogovo (Sarandapor) monastery. On the basis of all this the birth and development of the cult of the saint, which is the second largest in medieval Bulgaria after the one of St. Joan Rilski, is followed.

Keywords: Joakim Osogovski, medieval Bulgaria, cult, saint, hermit, service, monastery, life, relics, icons, frescoes.

THE ALLIANCE OF STEFAN NEMANJA AND HIS BROTHERS WITH PETER AND ASEN

SRĐAN PIRIVATRIĆ/BELGRADE

The only traces of the ephemeral alliance of Nemanja and his brothers Stracimir and Miroslav with Peter and Asen have reached us via German sources, *Historia de expeditione Friderici imperatoris* attributed to Ansbert and the anonymous *Historia peregrinorum*. The alliance between the Serbian and Bulgarian rulers against the Byzantine Roman Emperor Isaac II Angelos had been formed at the time when the immense crusading host under the command of the German Roman Emperor Friedrich I Barbarossa was moving down the old Roman Via Militaris towards Asia Minor, but before it reached the city of Niš on 27th June 1189, where the Emperor met Nemanja and his brother Stracimir. The alliance was initiated by the Serbian Counts, after the arrival of the Serbian embassy at the court of Friedrich I in Nuremberg, where at Christmas 1188 they presented the plans of their ruler with regard to the coming march of the crusaders through the Byzantine territory. Both the Serbian and Bulgarian rulers recognised Friedrich I in his capacity of Roman Emperor, the Serbs offered him a *homagium*, the Bulgarians by all means did the same, together with promises to provide military assistance. The alliance between the Serb and Bulgarian leaders, in the context of their addressing to Friedrich I, had its aims in negotiating their place in a new order of things that was envisaged in the perspective of transforming of the crusade into a conquest of Constantinople. However, in the circle of Friedrich I the Bulgarian and Serbian rulers were seen with a certain difference. Nemanja and his brothers were titled as Grand Counts or Counts and they were not considered as subjects of the Byzantine emperor in any way. The Bulgarian leaders were mentioned by name, but without any ruler title, since they were considered a kind of rebels against the Byzantine emperor. Although Barbarossa rejected their suggestions, he made friendship with the Serbian princes, while there is no information about the formal character of his relationship with the Bulgarian rulers. The practical results of this alliance seems to have been short-lived and of little significance, depending on the progress of the crusade. In the later phase of the Barbarossa's progress towards Asia Minor Peter promised him great military assistance for the capture of

Constantinople in return for the diadem of the Greek Emperor, but, in the event, Constantinople was not attacked, while in June 1190 the emperor died in Asia Minor. The outcome of the crusade certainly changed the plans of the allies and had de facto brought the Serbian-Bulgarian alliance to an end.

Keywords: Stefan Nemanja, Peter, Asen, Friedrich I, Roman emperor, Isaac II Angelos.

THE LAST BULGARIAN-WALLACHIAN DIPLOMATIC MARRIAGE IN THE MIDDLE AGES: ACTS AND HYPOTHESES

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Interdynastic marriages were one of the main means in the diplomacy of the medieval rulers and were inevitably present in the neighbourly relations between the states during that era due to the conviction shared by all medieval rulers that kinship between them is the most reliable guaranty of loyalty and reciprocity of interests. Loyalty was particularly important among immediate neighbours like Bulgaria and Wallachia, especially in the presence of a common neighbour with undisguised conquest aspirations threatening the territorial integrity of the surrounding countries just as Hungary was with respect to Bulgaria and Wallachia. The Bulgarian rulers resorted to marital diplomacy with the Wallachian ruling family in the 14th century and maintained the kinship ties between the two dynasties until the end of the existence of the medieval Bulgarian state by a consecution of three marriages. The article focuses on the third marriage that was concluded between the Vidin ruler John Sratsimir (1353–1396) and a Wallachian princess and deals with the date and the reasons for its conclusion, as well as with the problems related to the identification of the Vidin tsaritsa.

Keywords: medieval interdynastic marriages, Bulgarian-Wallachian relations, 14th century, John Sratsimir, the holy-born empress Anna of Vidin

IN THE FOOTSTEPS OF THE MEDIEVAL TRAVELER

DESLAVA NAYDENOVA/SOFIA

Could one say that the medieval man lives in a *global* and *cosmopolite* world? Medieval times left us literatures abundant in global themes, global subjects, global purview, and global imaginary. The most famous examples are known to everyone: The Thousand and One Nights, whose provocative, extraordinary plots cut a swathe from the Near East all the way to China.

Surveying a variety of cultural documents – chronicles, hagiography, apocrypha, canon law texts one focus of the paper is how medieval man created, transformed and adapted the concept of fictional (Hell and Paradise) and foreign world (the passing of Western pilgrims' armies through the lands of the Balkans on their way to the Holy Land).

Another focus is to investigate some stereotypes, which were created at the meeting between different communities. Were the Balkans land of plenty or dark forest in the eyes of the Crusaders? Were the Latins cannibals or were the Greeks tender and feminized?

Keywords: Middle Ages, travel, Byzantium, Medieval Bulgaria, crusades, East, Paradise, Haven, sin, repentance, pilgrimage

SETTLEMENTS AND SETTLEMENT NETWORKS IN LUDOGORIE REGION
IN THE 13TH–15TH CENTURIES: RECORDS AND PROBLEMS

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The present work aims to trace the problems around the settlements and the settlement network in the Ludogorie region in the 13th–15th centuries and the evidence about them. The subject is closely related to the population – its nationality, migration and way of life. Questions are put, which answers are sought in different sources – written, archaeological and ethnographic. The survey is based on detailed information on the specific settlements, as far as such exists. Evidence in documents from the Ottoman period is also taken into account. The varied types of sources show that life on the territory of today's Ludogorie was very dynamic. Apparently the area was less populated than other parts of the Bulgarian lands. Nevertheless, its inhabitants from the 13th–15th centuries had left traces of their existence. Future studies can provide more information about the type of settlements, nationality and density of the settlement network.

Keywords: Ludogorie region, Bulgaria, settlements, 13th–15th centuries, historical geography.