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***Bulgarian landscapes in medieval studies***

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## BULGARIAN LANDSCAPES IN MEDIEVAL STUDIES

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It is not by chance that I chose “landscape” as a keyword for the present paper.<sup>1</sup> If one looks at the program of the 15-year anniversary reunion of the Department of Medieval Studies at the Central European University, one will see that “landscape” is the keyword that concentrates, consciously or not, everything we would like to see, to say, and to hear about our common and personal fifteen years in medieval studies in general. Have we changed something in the landscape of medieval studies worldwide? Are we visible in that landscape? And do medieval landscapes matter at all?

### Retrospective Landscapes

Perhaps the scope of the present paper does not require going in the history of medieval studies in Bulgaria as far as their beginning at the end of the nineteenth century. Nevertheless, in order to understand the trends of later development, one needs to outline the main characteristics of the field that had been laid down by the middle of the twentieth century.<sup>2</sup> From its inception to the 1940s the main theoretical approach was straightforward positivism; analytical works predominated, with very few attempts at synthesis (e. g., P. Mutafčiev).<sup>3</sup> In terms of method, throughout the twentieth century medieval studies in Bulgaria remained a strongly empirical and closed discipline. There was little interaction with other European schools, although the general quality of theory and the critical approach was on the level of the best contemporary school, German positivism. In terms of scope, medieval studies were exclusively Bulgarian-centered, with a few forays into

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<sup>1</sup> For their contributions I would like to thank: Adelina Angusheva-Tihanov (Class of 93-94), currently Research Fellow in East European Studies at the School of Languages, Linguistics and Cultures, University of Manchester, UK, and Kiril Petkov (Class of 93-94), currently Associate Professor of Mediterranean History, University of Wisconsin-River Falls, USA.

<sup>2</sup> A critical review of the development of medieval studies in Bulgaria until the end of the 1980s can be found in Vasil Gjuzelev, *Apologija na Srednovekovieto* [Apology for the Middle Ages] (Sofia: Izdatelstvo “Klasika i Stil,” 2004) (hereafter: Gjuzelev, *Apologija*).

<sup>3</sup> The works meant here are Petăr Mutafčiev, *Istorijska na bālgarskija narod* [History of the Bulgarian People], vol. 1-2 (Sofia, 1943-1944), and *Kniga za bālgarskija narod* [Book about the Bulgarian People] (Sofia: Izdatelstvo na Bālgarska akademija na naukite, 1987).

Byzantine history. In terms of subject matter, political history was overwhelmingly present,<sup>4</sup> along with local studies, and source editions.<sup>5</sup> In addition, one must also note the contributions of archaeology and art history to the study of a number of important medieval sites and monuments.<sup>6</sup>

The crucial political change that came with the establishment of a pro-Soviet communist regime in Bulgaria after the end of the Second World War inevitably made a deep and ambiguous mark on the humanities. By branding leading Bulgarian medievalists, such as B. Filov, V. Beševliev, Iv. Dujčev, and B. Primov, “chauvinists” and “fascists” and suspending them from the University of Sofia, medieval scholarship was decapitated. This led to a decay of medieval studies and their isolation from the current trends in European medieval and Byzantine studies.<sup>7</sup> Marxism became the only theory and its vulgar application in the 1950s and 1960s distorted historical analysis that concentrated on social history and class struggles. At the same time, the foundation of research centers at the Bulgarian Academy of Sciences (BAS), their relatively good financial support by the state and the systematic manner of work brought the main achievement in the field during the second half of the twentieth century, the collection and critical edition of foreign and native sources.<sup>8</sup> Particular emphasis has also been put on the critical edition of works by medieval Bulgarian writers and on the preparation of catalogues of medieval Bulgarian manuscripts in national libraries and collections.<sup>9</sup>

<sup>4</sup> Vasil N. Zlatarski, *Istoriija na bālgarskata dāržava prez serdnite vekove* [History of the Bulgarian State During the Middle Ages] (Sofia, 1918-1927-1934-1940; reprint, Sofia: Nauka i izkustvo, 1971), vol. 1, 1-2.

<sup>5</sup> Veselin Beševliev, “Pārvobālgarski nadpisi” [Proto-Bulgarian Inscriptions], *Godišnik na Sofijskijia Universitet Istoriiko-filosofski fakultet* 31 (1934), and the later edition *Die protobulgarischen Inschriften* (Berlin: Akademie-Verlag, 1963); Dimitar Detschew, *Responsa Nicolai I papae ad consulta Bulgarorum* (Serdicae, 1939).

<sup>6</sup> Krāstju Mijatev, *Krāglata tsārķva in Preslav* [The Round church in Preslav] (Sofia, 1932), and *Die Keramik von Preslav* (Sofia, 1936); Bogdan Filov, *Miniatjurite na Manasievata na Manasievata bronika vāv Vatikanskata biblioteka* [The Miniatures of the Manasses Chronicle in the Vatican Library] (Sofia, 1927), and *Miniatjurite na Londonskoto evangelie na tsar Ivan Alexander* [The Miniatures in the London Gospel of Tsar Ivan Alexander] (Sofia, 1943); André Grabar, *Bojanskata tsārķva* [The church of Bojana] (Sofia, 1938); Nikola Mavrodinov, *Le trésor protobulgar de Nagyszentmiklós* (Budapest, 1943).

<sup>7</sup> Gjuzelev, *Apologija*, 109-125. As the last prime-minister before the end of the Second World War, B. Filov was put on trial in front of the People’s Court in 1945 and sentenced to death: Maria Zlatkova, *Bogdan Filov. Život meždū naukata i politikata* [Bogdan Filov. Life between Scholarship and Politics] (Sofia: Alteja, 2007).

<sup>8</sup> All together, 16 volumes have been published in the series *Fontes Historiae Bulgaricae* under the supervision of the Department of Medieval History at the Institute of History (BAS): *Fontes Graeci Historiae Bulgaricae*, vol. 1-9 (Sofia, 1954-1994) and *Fontes Latini Historiae Bulgaricae*, vol. 1-4 (Sofia, 1958-2001).

<sup>9</sup> For the particular editions of medieval Bulgarian writers as well as for catalogues of manuscripts, see *Starobālgarska literatura. Entsiklopedičeski rečnik* [Old Bulgarian Literature. Encyclopedic Dictionary], ed.

Furthermore, the *instrumenta studiorum* of the Bulgarian Middle Ages have been remarkably enriched by the results of the large-scale and long-going excavations of various medieval sites all over the country, but predominantly in the medieval state centers of Pliska, Preslav, and Veliko Turnovo.<sup>10</sup>

A major factor of intensification of research activities in medieval studies after the 1970s was the preparation for the celebration of the 1300-year anniversary of the foundation of the Bulgarian state in the Balkans in 1981. By that time Marxism had been replaced to a great extent by moderate nationalism, politically supported by certain powerful figures and groups in the ruling Communist Party.<sup>11</sup> The red line in the new ideological approach was an emphasis on Bulgarian national identity in all aspects and all periods of the historical past, in contradiction to the common Slavic identification of the Bulgarians which had prevailed in the humanities in the 1950s and 1960s under strong Soviet influence. In the field of history, particular attention was paid to the structure of the medieval Bulgarian state with respect to its administrative and military institutions.<sup>12</sup> One of the favored topics was the emergence of a medieval Bulgarian ethnicity,<sup>13</sup> yet studies on political history still predominated.<sup>14</sup> Nevertheless, one may note the novel fields that emerged in the 1980s, such as prosopography<sup>15</sup> and history of everyday

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Donka Petrankova (Veliko Turnovo: Abagar, 2003).

<sup>10</sup> Two branches of the Institute of Archaeology (BAS) were founded at the beginning of the 1970s in Veliko Turnovo and Šumen to supervise the excavations in Pliska, Preslav, and Veliko Turnovo. The results of the campaigns are mostly published in articles and studies in the BAS series *Tsarevgrad-Turnov* (1973-1992, 5 volumes) and *Pliska-Preslav* (1979-2004, 10 volumes).

<sup>11</sup> Gjuzelev, *Apologia*, 125-132.

<sup>12</sup> V. Gjuzelev, *Kavhanite i ičirgu-boilite na bālgarskoto hanstvo-tsarstvo* [The Kavkhans and Ičirgu-boils of the Bulgarian Khaganate-Tsardom] (Plovdiv: Fondatsija "Bālgarsko istoričesko nasledstvo, 2007); in fact, this is the publication of the doctoral dissertation the author defended in 1971. See also, Ivan Venedikov, *Voennoto i administrativno ustrojstvo na Bālgarija prez IX i X vek* [The Military and Administrative Government of Bulgaria in the Ninth and Tenth Centuries] (Sofia: Voenno izdatelstvo, 1978); Georgi Bakalov, *Srednovekovnijat bālgarski vladetel (Titulatura i insignia)* [Medieval Bulgarian Ruler (Title and insignia)] (Sofia: Nauka i izkustvo, 1985).

<sup>13</sup> Dimităr Angelov, *Obrazuvane na bālgarskata narodnost* [The Formation of Bulgarian Ethnicity] (Sofia: Nauka i izkustvo, 1971).

<sup>14</sup> V. Gjuzelev, *Knjaz Boris I. Bālgarija prez vtorata polovina na IX vek* [Prince Boris I. Bulgaria in the Second Half of the Ninth Century] (Sofia: Nauka i izkustvo, 1969); Ivan Božilov, *Tsar Simeon Veliki (893-927): Zlatnijat vek na srednovekovna Bālgarija* [Tsar Symeon the Great (893-927): The Golden Age of Medieval Bulgaria] (Sofia: Otečestven front, 1983); Christo Matanov, *Jugozapadnite bālgarski zemi prez XIV vek* [Southwestern Bulgarian Lands in the Fourteenth Century] (Sofia: Nauka i izkustvo, 1986).

<sup>15</sup> Iv. Božilov, *Familijata Asenevtsi. Genealogija i prosopografija* [The Family of the Assenides. Genealogy and Prosopography] (Sofia: Nauka i izkustvo, 1985).

life.<sup>16</sup> Perhaps one of the few positive results of the emphasis put on the social and religious movements in the Middle Ages in the context of the “class struggle” was the opening of a specific field in Bulgarian medieval studies, namely, the study of Bogomilism and its spread in medieval Europe.<sup>17</sup> The fields of economic history and urban studies, however, where one can point out a very few reliable works, remain rather underdeveloped.<sup>18</sup>

Distinct trends in the field of archaeology are the systematization of various types of archaeological data (e.g., fortifications, settlements, cemeteries, ceramics, etc.),<sup>19</sup> the stress on the material culture of the proto-Bulgarians,<sup>20</sup> and attempts at synthesis featuring the material culture of medieval Bulgaria.<sup>21</sup> Similar developments can also be noted in the field of the history of medieval art, where publications of particular monuments and pieces of art<sup>22</sup> and general works on the history of medieval Bulgarian art<sup>23</sup> accompany interdisciplinary studies on the relations between society and art.<sup>24</sup> As for medieval Slavic literature, the dominance of studies on single authors or single works can be considered the main fault in the

<sup>16</sup> V. Beševliev, *Pärvobälgärite. Bit i kultura* [The Proto-Bulgarians. Style of Living and Culture] (Sofia: Nauka i izkustvo, 1981).

<sup>17</sup> D. Angelov, *Bogomilstvoto v Bälgarija* [Bogomilism in Bulgaria] (Sofia: Nauka i izkustvo, 1969); Borislav Primov, *Bugrite. Kniga za pop Bogomil i negovite posledovateli* [The Bugri. A Book about the Priest Bogomil and his Followers] (Sofia: Otečestven front, 1970), and the French version *Les Bougres - Histoire du pope Bogomile et de ses adeptes* (Paris: Payot, 1997).

<sup>18</sup> Strašimir Lišev, *Bälgarskijat srednovekoven grad* [A Bulgarian Medieval Town] (Sofia: Nauka i izkustvo, 1980); *Bälgarskite srednovekovni gradove i kreposti. I. Gradove i kreposti po Dunav i Černo more* [Bulgarian Medieval Towns and Fortresses. I Towns and Fortresses along the Danube and the Black Sea], ed. V. Gjuzelev and Aleksandär Kuzev (Varna: “Georgi Bakalov”, 1981).

<sup>19</sup> Živka Vážarova, *Slavjani i prabälgari po dannii ot nekropolite ot VI-XI v. na teritorijata na Bälgarija* [Slavs and Proto-Bulgarians in Light of Data from Cemeteries of the Sixth to the Eleventh Century] (Sofia: Nauka i izkustvo, 1976); Ludmila Dončeva-Petkova, *Bälgarskata bitova keramika prez rannoto srednovekovie* [Bulgarian Pottery in the Early Middle Ages] (Sofia: Nauka i izkustvo, 1979); Rašo Rašev, *Starobälgarskite ukreplenija na Dolni Dunav VII-XI v.* [Old Bulgarian Fortifications on the Lower Danube from the Seventh to the Eleventh Century] (Varna: “Georgi Bakalov”, 1982).

<sup>20</sup> *Problemi na prabälgarskata istorija i kultura* [Problems of Proto-Bulgarian History and Culture] I (Sofia: BAN, 1989); II (Sofia: Arges, 1991); III (Šumen: Slavčo Nikolov, 1997).

<sup>21</sup> Stančo Vaklinov, *Formirane na starobälgarskata kultura VI-XI v.* [The formation of Old Bulgarian culture from the Sixth to the Eleventh Century] (Sofia: Nauka i izkustvo, 1977).

<sup>22</sup> Milko Bičev, *Stenopisite v Ivanovo* [The Wall Paintings in Ivanovo] (Sofia: Nauka i izkustvo, 1965); Elka Bakalova, *Bäčkovskata kostmitsa* [The Bäčkovo Ossuary] (Sofia: Nauka i izkustvo, 1977); Liliana Mavrodinova, *Zemenskata tsärkva* [The Church of Zemen] (Sofia: Nauka i izkustvo, 1980).

<sup>23</sup> See, for instance, Dora Panayotova-Piguet, *Recherches sur la peinture en Bulgarie du bas Moyen Âge* (Paris: De Boccard, 1987).

<sup>24</sup> E. Bakalova, “Society and Art in Bulgaria in the Fourteenth,” *Byzantinobulgarica* 8 (1986): 17-22.

field.<sup>25</sup> Indications of change might be seen in works trying to make a structural analysis of the medieval literary heritage by addressing problems of the variety of genres, poetics, institutions (e.g., education, *scriptoria*, and libraries), patronage, transmission of knowledge, etc.<sup>26</sup>

Summing up the development of medieval studies in Bulgaria in the second half of the twentieth century, the first thing to be noted is the contradictions between relatively dynamic ideology and a conservatism in approach. Thus, while Marxism was gradually softened and replaced by moderate nationalism under the control of the communist intellectual elite after the 1970s, positivism and empiricism continued to dominate the historical approach. The only difference is that the traditional methodological setting has been altered to some extent by the structuralism and semiotics applied in some anthropological studies under the influence of the School of Tartu.<sup>27</sup> There is almost a complete absence of interdisciplinary studies and comparative history and historical anthropology are completely absent. While the interest of foreign scholars in medieval Bulgarian history and culture has internationalized Bulgarian medieval studies to some extent, medieval studies in Bulgaria remain closed in on themselves. The overwhelming creative effort is focused on national history. Works on foreign history, almost exclusively Byzantine, with a few Western European studies, are of textbook style and quality, although there are some exceptions.<sup>28</sup>

## Landscapes of Memory: Reloading Medieval Studies in Bulgaria

One might not expect such a conservative and introverted field as medieval studies in Bulgaria appears to have been to react quickly to the radical political, economic, and social changes that started in 1989. In fact, the gradual change in scope and

<sup>25</sup> Gjuzev, *Apologia*, 132, 135.

<sup>26</sup> Krasimir Stančev, *Poetika na starobălgarskata literatura* [Poetics of Old Bulgarian Literature] (Sofia, 1982); V. Gjuzev, *Učilišta, skriptorii, biblioteki i znanija v Bălgarija XIII-XIV vek* [Schools, Scriptoria, Libraries and Knowledge in Bulgaria 13<sup>th</sup> to 14<sup>th</sup> c.] (Sofia, 1985).

<sup>27</sup> Anani Stoinev, *Svetogledăt na prabălgarite* [A View of Life of the Proto-Bulgarians] (Sofia: BAN, 1985).

<sup>28</sup> Vasilka Tăpkova-Zaimova, *Dolni Dunav-granična zona na vizantijskija Zapad* [The Lower Danube—A Frontier Zone of the Byzantine West] (Sofia: BAN, 1976); Ani Dancheva-Vasileva, *Bălgarija i Latinskata imperija (1204-1261)* (Sofia, 1985); Christo Matanov, Rumjana Mihneva, *Ot Galipoli do Lepanto. Evropa, Balkanite i osmanskoto našestvie (1354-1571 g.)* [From Gallipoli to Lepanto. Europe, the Balkans and the Ottoman Conquest 1354-1571] (Sofia: Nauka i izkustvo, 1988).

approaches in medieval studies in Bulgaria started as a rediscovery of theory and methods of historical research through translations of selections or complete works of sociologists and historians from the first half of the twentieth century, such as Max Weber, Arnold Toynbee, and Marc Bloch. Since 1993, the most essential contribution to reloading the international heritage in medieval studies in Bulgaria has been achieved through the program of the Central European University to translate and publish works in the field of the human and social sciences with the financial support of the Centre for Publishing Development at the Open Society Institute in Budapest and the Soros Center for the Arts in Sofia. Thus, since the mid-1990s both a specialized and wider audience have become acquainted with major works by Jacques Le Goff,<sup>29</sup> Fernand Braudel,<sup>30</sup> Peter Brown,<sup>31</sup> Georges Duby,<sup>32</sup> A. Gurevich,<sup>33</sup> E. Kantorowicz,<sup>34</sup> and others.<sup>35</sup>

<sup>29</sup> Jacques Le Goff, *L'Imaginaire médiéval* (Paris: Editions Gallimard, 1985). Bulgarian translation: *Văobraženiijat svjat na Srednovekovieto*, tr. Elka Ruseva, ed. E. Bakalova (Sofia: Agato, 1998).

<sup>30</sup> Fernand Braudel, *La Méditerranée et le monde méditerranéen à l'époque de Philippe II. Livre 1* (Paris: Armand Colin, 1966 et 1990); Bulgarian translation: *Sredizemno more i sredizemnomorskijat svjat po vremeto na Filip II. Kniga Părva*, tr. Veselina Ilieva (Sofia: Abager, 1998).

<sup>31</sup> Peter Brown, *The World of Late Antiquity AD 150-750* (London: Thames and Hudson, 1971; reprinted 1997). Bulgarian translation: *Svetăt na kăsnata antičnost*, tr. Stojan Gjaurov (Sofia: Nauka i izkustvo, 1999); idem, *Authority and Sacred. Aspects of Christianisation of the Roman World* (Cambridge: CUP, 1995), Bulgarian translation: *Avtoritët i sveštenoto. Aspekti na hristijanizatsijata na hristijanskija svjat*, tr. Mila Mineva (Sofia: Lik, 2000); idem, *The Body and Society. Men, Women and Sexual Renunciation in Early Christianity* (Columbia: Columbia University Press, 1988), Bulgarian translation: *Tjaloto i obšestvoto. Măžete, ženite i seksualnoto samootričane prez rannoto hristijanstvo*, tr. Oksana Minaeva, ed. E. Bakalova (Sofia: Agato, 2003); idem, *Power and Persuasion in Late Antiquity. Towards a Christian Empire* (Madison: University of Wisconsin Press, 1992). Bulgarian translation: *Vlast i ubeždenie v kăsnata antičnost (Kăm hristijanska imperija)*, tr. Dimităr Iliev (Sofia: Lik, 2004).

<sup>32</sup> Georges Duby, *Le Temps des cathédrales. L'art et la société* (Paris: Gallimard, 1976), Bulgarian translation: *Vremeto na katedralite: izkustvo i obšestvo 980-1204*, tr. Nedka Băčvarova, Georgi Gergov, ed. Georgi Gergov (Sofia: Agato, 2004).

<sup>33</sup> Aron Gurevich, *Srednovekovyi svet: kul'tura bezmolstvuyuşego bol'sinstva* (Moscow: Isskustvo, 1990), Bulgarian translation: *Srednovekovnijat svjat: Kulturnata na mălčăstoto mnozinstvo*, tr. Evgenija Trendafilova (Sofia: Universitetsko izdatelstvo "Sv. Kliment Ohridski," 2005). It must be noted, however, that Gurevich's works were well known to Bulgarian medievalists in their original editions prior to the changes in 1989.

<sup>34</sup> Ernst Kantorowicz, *The King's Two Bodies. A Study in Medieval Political Theology* (Princeton, NJ: Princeton University Press, 1957), Bulgarian translation: *Dvete tela na kralja. Izsledvane na srednovekovnoto političesko bogoslovie*, tr. Slava Janakieva, ed. Kalin Janakiev (Sofia: Lik, 2004).

<sup>35</sup> Alexander Kazhdan, Ann Epstein, *Change in Byzantine Culture in the Eleventh and Twelfth Centuries* (Cambridge: CUP, 1985), Bulgarian translation: *Vizantijskata kultura XI-XII vek: promeni i tendentsii*, trans. Dimităr Dimitrov [Class of 95-96] (Veliko Turnovo: Faber, 2001); Gábor Klaniczay, *Heilige, Hexen, Vampire. Von Nutzen des Übernatürlichen* (Berlin: Wagenbach, 1991), Bulgarian translation:

## Changing Research Landscapes

While translation of masterpieces of medieval studies might be seen as a necessary attempt at compensating for lost time in the native development of the field, the introduction of the current trends in medieval studies has been accomplished mostly by the generation born in the 1960s and later and, above all, by those who took the chance and faced the challenge of upgrading their background in academic and research institutions abroad. The alumni of the Department of Medieval Studies at CEU constitute not only the most compact and numerous group (34 MA students since 1993)<sup>36</sup> in the “new wave” of medievalists, but also most of its members are among the most active and, I would say, influential medievalists in Bulgaria at present. Thus, five of them hold academic positions (four of them are associate professors) at the largest Bulgarian universities, and five alumni are research fellows at institutes at the Bulgarian Academy of Sciences.<sup>37</sup> In addition to the Anglo-American tradition and the Central-European flavor added to Bulgarian medieval studies by the CEU alumni, the German and French schools have also contributed to refreshing the field. For instance, the appearance of such a significant new branch of medieval studies as medieval philosophy in 1992 might be seen as a result of the efforts chiefly of two scholars, Prof. Tsočo Bojadžiev and Prof. Georgi Kapriev, shaped in the German school of medieval philosophy at the Universities of Cologne and Tübingen.<sup>38</sup> In addition, the Byzantium Working Group, which appeared in 2002, gives anthropological insights into the Byzantine heritage thanks to the training of its founders and most of its members in the spirit of the French school in medieval studies.<sup>39</sup> Many other Bulgarian medievalists have also brought home their own experiences from various schools and institutions in Europe, Russia, and the USA.

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*Svetci, veštitsi, vampiri: Za polzata ot svrubeštestvenoto*, tr. Georgi Kajtazov (Sofia: Lik, 1996).

<sup>36</sup> I thank Annabella Pál, MA program coordinator at the CEU Department of Medieval Studies, for kindly providing me detailed data on the alumni of the department.

<sup>37</sup> Names, affiliations, and contact e-mails are provided at the end of this paper.

<sup>38</sup> Both are fellows of the Alexander von Humboldt Foundation. More details are on the web-site of the Faculty of Philosophy at the University of Sofia: <http://forum.uni-sofia.bg/filo>.

<sup>39</sup> The Byzantium WG is supported by the Fondation Maison des Sciences de l'Homme in Paris (Mellon Program): [www.GTByzance.com](http://www.GTByzance.com).



## Did new people really give birth to new ideas?

History writing was perhaps the area charged with the greatest expectations for change. The abandonment of Marxism as the dominant theory was not followed by the appearance of an epistemological substitute. Instead, a number of monographs featured a variety of topics and approaches that demonstrated personal professional developments rather than outlining trends in research. Nevertheless, one must note the continuity not only in traditional positivist studies, but also the advance of fruitful topics which had already appeared in the previous period, such as the structure of power and institutions in the medieval Bulgarian state.<sup>40</sup> A significant and new step further has been made towards the history of ideas by approaching problems of medieval political ideology and thought.<sup>41</sup> “Proto-Bulgarian” studies have been put on a totally new track through stimulating anthropological analysis of the “otherness” of the nomads and the “others” (e.g., blacksmiths, shamans, and women) among them.<sup>42</sup> In general, the problem of the “Other” became a key aspect of reassessing the image of medieval Bulgarians, their perception and self-perception.<sup>43</sup> Furthermore, this particular aspect of medieval history writing might be seen as a bridge between national history on one side and European and Byzantine history on the other. In

<sup>40</sup> Ivan Biljarski, *Institutsiite na srednovekovna Bălgarija* [Institutions of Medieval Bulgaria] (Sofia: Universitetsko izdatelstvo “Sv. Kliment Ohridski,” 1998); Georgi Nikolov, *Tsentralizăm i regionalizăm v rannosrednovekovna Bălgarija* [Centralism and Regionalism in Early Medieval Bulgaria] (Sofia: Akademichno izdatelstvo “Marin Drinov,” 2005); Tsvetelin Stepanov, *Vlast i avtoritet v rannosrednovekovna Bălgarija (VII-sredata na IX vek)* [Power and Prestige in Early Medieval Bulgaria, Mid-seventh to Ninth Century] (Sofia: Agato, 1999); *Mediaevalia Christiana. 1. Vlast-Obraz-Văobrazjavane* [Mediaevalia Christiana. 1. Power-Image-Fancy], ed. Tsvetelin Stepanov and Georgi Kazakov (Sofia: Iztok-Zapad, 2005).

<sup>41</sup> Ivan Lazarov, *Političeska ideologija na Vtoroto bălgarsko tsarstvo XII-XIII v. (Genesis)* [Political Ideology of the Second Bulgarian Tsardom in the Twelfth and Thirteenth Century (Genesis)]; Angel Nikolov, *Političeska misl v rannosrednovekovna Bălgarija (sredata na IX-kraja na X vek)* [Political Thought in Early Medieval Bulgaria (the Mid-ninth to the End of the Tenth Century)] (Sofia: Paradigma, 2006).

<sup>42</sup> Tsv. Stepanov, *Bălgarite i stepnata imperija prez rannoto srednovekovie* [The Bulgarians and the Steppe Empire in the Early Middle Ages] (Sofia: Gutenberg, 2005).

<sup>43</sup> Iv. Božilov, *Bălgarite văv Vizantijskata imperija* [The Bulgarians in the Byzantine Empire] (Sofia: Akademichno izdatelstvo “Marin Drinov,” 1995); Petăr Angelov, *Bălgarija i bălgarite v predstavite na vizantijsite* [Bulgaria and the Bulgarians in the Notions of the Byzantines] (Sofia: Lik, 1999); Plamen Pavlov, *Buntari i avantjuristi v srednovekovna Bălgarija* [Rebels and Adventurers in Medieval Bulgaria] (Sofia: Sveti Evtimij Patriarh Tărnovski, 2000); Vladimir Angelov, *Bălgarite i tehnite sāsedi văv vizantijskata istoriopsis prez XV vek* [Bulgarians and Their Neighbors in Byzantine History Writing in the fifteenth] (Sofia: TangraTanNakra, 2007); Tsv. Stepanov, *Istorijska vs Pseudonauka. Drevnobălgarski Etjudi* [History vs Pseudo-Scholarship. Ancient Bulgarian Études] (Sofia: Ciela, 2008).

this respect the erudite studies of two CEU alumni on the dynamics of the image of Oriental people in the stereotypes of Western European society during the late Middle Ages and Early Modern period deserve special merit.<sup>44</sup> Along with “textbook style studies,”<sup>45</sup> new works, some of them written by CEU alumni, have made a remarkable contribution to various aspects of the economic and cultural history of Western Europe, Byzantium, and the medieval Balkans.<sup>46</sup> Though a relatively young field which appeared only in the late 1960s, Ottoman studies have been among the richest from the point of view of topics (e.g., economy, demography, administrative division, the Ottoman elite, confessional relations between Christians and Muslims) for the period of the fifteenth through the seventeenth century. What deserves to be mentioned is the gradual shift from sources (e.g., fiscal registers) related mostly to demographic and social-economic studies to sources (e.g., judiciary registers from the seventeenth century onwards) that allow the application of approaches other than positivism (e.g., social anthropology) and thus provide a look at everyday life, women, books and reading, art, and urban life.<sup>47</sup> The long-neglected material culture

<sup>44</sup> Kiril Petkov, *Infidels, Turks, and Women: The South Slavs in the German Mind, ca. 1400 to 1600* (Frankfurt: Peter Lang, 1997); Alexander Nikolov, “Vjarvaj ili shte te ubija!” “Orientalisite” v krästonosnata propaganda 1270-1370 [“Believe or I Will Kill You!” “Orientals” in Crusaders’ Propaganda 1270-1370] (Sofia: Universitetsko izdatelstvo “Sv. Kliment Ohridski”, 2006).

<sup>45</sup> Chr. Matanov, *Srednovekovnite Balkani. Istoričeski očerti* [Medieval Balkans. Historical Sketches] (Sofia: Paradigma, 2002); Krasimira Gagova, *Kratka istorija na krästonosnite pohodi* [A Short History of the Crusades] (Sofia: Polis, 2008); Ivan Bozhilov, *Vizantijskijat svijat* [The Byzantine World] (Sofia: Anubis, 2008).

<sup>46</sup> Tsočo Bojadžiev, *Nošta prez Srednovekovieto* [Night in the Middle Ages] (Sofia: Sofi-R, 2000); idem, *Loca remotissima* (Sofia: Sofi-R, 2007); Elena Kojcheva, *Pärvite krästonosni pohodi i Balkanite* [The First Crusades and the Balkans] (Sofia: Vekove, 2004); Cyril Pavlikyanov, *The Medieval Aristocracy on Mount Athos* (Sofia: University Press, 2001); Ivajla Popova, *Vizantija-Italija. Aspekti na kulturnite vzaimodejstvija prez XIV-XV vek* [Byzantium-Italy. Some Aspects of the Cultural Interaction (Fourteenth to Fifteenth Century)] (Veliko Turnovo: Faber, 2004); Veselina Vačkova, *Traditsii na sveštenata vojna v ranna Vizantija* (Traditions of the Holy War in Early Byzantium) (Sofia: Gutenberg, 2004); Liliana Simeonova, *Pätuvane käm Konstantinopol. Tärgovija i komunikatsii v Sredizemnomosrkia svijat (kraja na IX-70-te godini na XI vek)* [En Route to Constantinople. Trade and Communications in the Mediterranean World, the late 800s and the 1070s] (Sofia: Paradigma, 2006); K. Petkov, *The Kiss of Peace: Ritual, Self, and Society in the High and Late Medieval West* (Leiden: Brill Academic Publishers, 2003); Dimitär Dimitrov [Class ‘95-‘96], *Ezičnitsi i bristijani prez IV vek: modeli na povedenie* [Pagans and Christians in the Fourth Century: Models of Behavior] (Veliko Turnovo: Faber, 2000); idem, *Filosofija, kultura i politika v Käsnata antičnost: slučajat Sinezii ot Kirena* [Philosophy, Culture and Policy: The Case of Synesius of Cyrene] (V. Turnovo: Faber, 2005); idem, *Tämnite vekove na Vizantija* [The Dark Ages of Byzantium] (Veliko Turnovo: Faber, 2006).

<sup>47</sup> Tsvetana Georgieva, *Prostranstvo i prostranstva na bälgarite (XV-XVII vek)* [Space and Spaces of the Bulgarians (Fifteenth to Seventeenth Century)] (Sofia: Lik, 1999); Jordan Velčev, *Gradät ili meždü Iztoka i Zapada* [The City or Between the East and the West] (Sofia: Žanet 45, 2005). I would like to thank Dr. Gergana Georgieva [Class of ‘97-‘98] for providing me with thorough information and critical comments on

of the Ottoman period has also been paid some still-insufficient attention.<sup>48</sup>

In contrast to the previous period, since the 1990s the improvement of the *instrumenta studiorum* is related not only to the translation of foreign sources for Bulgarian medieval history,<sup>49</sup> but also to the translation of sources for the European Middle Ages into Bulgarian.<sup>50</sup> Of particular value and importance is the representative collection rendering the original Bulgarian records from the seventh to the fifteenth century in modern English done meticulously by CEU alumnus K. Petkov.<sup>51</sup>

If one stays with that latter collection of records, one will be impressed by the enormous amount of data produced by medieval archaeology have for medieval history and material culture of Bulgaria. Yet just as those data appeared in the chapters of K. Petkov's book as assemblages of precious fragments, such as stone annals, graffiti,<sup>52</sup> seals,<sup>53</sup> and rings, the studies in medieval archaeology remained fragmentary. A few works of synthesis have appeared, most them related to proto-Bulgarian culture and various aspects of the culture of the First Bulgarian Empire,<sup>54</sup> while, for instance, attempts at comprehensive studies on the medieval

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the developments in this field. She is currently Research Fellow at the Institute of Balkan Studies (BAS).

<sup>48</sup> Valentin Pletnyov, *Bitovata keramika vǎv Varna XV-XVIII vek* [Pottery in Varna, Fifteenth to Eighteenth Century] (Varna: Slavena, 2004).

<sup>49</sup> Raya Zaimova, *Arabski izvori za bǎlgarite* [Arabian Sources on the Bulgarians] (Sofia: TangraTanNakra, 2000). For the edited and translated narrative Hungarian sources in Latin related to the medieval history of Bulgaria, see *Fontes Historiae Bulgaricae* 31, *Fontes Latini Historiae Bulgaricae* 5, ed. Ilija Iliev, Krasimira Gagova, and Hristo Dimitrov (Sofia: Akademichno izdatelstvo "Marin Drinov," 2001).

<sup>50</sup> Robert de Clari, *La conquête de Constantinople 1204*, tr. and ed. Jean Dufournet, Champion Classiques: Moyen Age 14 (Paris: Champion, 2004), Bulgarian translation: Nikolaj Markov, *Zavojuvaneto na Konstantinopol 1204 godina* (Sofia: Biblioteka Buditel, 2007); Jean Joinville, *Vie de Saint Louis*, ed. and tr. Jacques Monfrin (Paris: Dunod, 1995), Bulgarian translation: Krasimira Gagova, *Životāt na Sveti Lui* (Sofia: Polis, 2008).

<sup>51</sup> K. Petkov, *The Voices of Medieval Bulgaria, Seventh-Fifteenth Century. The Records of a Bygone Culture* (Leiden: Brill, 2008).

<sup>52</sup> Kazimir Popkonstantinov and Otto Krostesner, *Altbulgarische Inschriften*, 1 (*Die Slawischen Sprachen*, 36) (Salzburg: Institut für Slawistik, 1994); idem, *Altbulgarische Inschriften*, 2 (*Die Slawischen Sprachen*, 52) (Salzburg: Institut für Slawistik, 1997).

<sup>53</sup> Ivan Jordanov, *Corpus of Byzantine Seals from Bulgaria*, Vol. 1. *Byzantine Seals with Geographical Names* (Sofia: Agato, 2003); idem, *Corpus of Byzantine Seals from Bulgaria*, Vol. 2. *Byzantine Seals with Family Names* (Sofia: BAN, 2006).

<sup>54</sup> R. Rašev, *Bǎlgarskata ezičeska kultura VII-IX vek* [Bulgarian Pagan Culture, Seventh to Ninth Century] (Sofia: Brifon, 2008); Stanislav Stanilov, *Die Metallkunst des Bulgarenkhaganats der Donau 7.–9. Jh. Versuch einer empirischen Untersuchung* (Sofia Klasika i Stil, 2006); Georgi Atanasov, *Insigniite na srednovekovnite bǎlgarski valadeteli* [Insignia of Medieval Bulgarian Rulers] (Pleven: Izdatelski kompleks "Ea," 1999); Valeri Yotov, *Vǎorāženieto i snarāženieto ot bǎlgarskoto srednovekovie VII-XI vek* [Armament and Gear from the Bulgarian Middle Ages, Seventh to Eleventh Century] (Veliko Turnovo: Abagar, 2004)

state centers, medieval urbanism, and everyday life are promising yet modest in scale.<sup>55</sup> New excavations of medieval monasteries, critical reassessments of previously excavated sites, and comprehensive analyses of monastic geography, architecture, patronage and social function have shown monastic archaeology to be a distinctive and perhaps the most dynamic field in Bulgarian medieval archaeology.<sup>56</sup> The empirical and descriptive level of archaeological research, however, has not been surpassed, mostly due to the lack of interdisciplinary in field surveys and excavations.<sup>57</sup> An exception that sadly confirms the rule is the German-Bulgarian archaeological research campaigns in the Aboba fortification and the Pliska plain (1997-2003), in the course of which geophysics, systematic analysis of aerial photos, and GIS applications have been employed.<sup>58</sup> Nevertheless, based mostly on extensive field walking and excavations of selected sites, important issues such as medieval settlement categories and settlement models have been approached.<sup>59</sup>

<sup>55</sup> Rositsa Panova, *Stoličnijat grad v kulturata na srednovekovna Bălgarija* [The Capital City in the Culture of Medieval Bulgaria] (Sofia: "St. Kliment Ohridski" University Publishing House, 1995); idem, *Srednovekovnijat bălgarski grad. Văzmožnijat analiz i nevăzmožijat sintez* [The Medieval Bulgarian Town. A Possible Analysis and an Impossible Synthesis] (Sofia: Izdatelski kompleks "Svjet. Nauka," 2001).

<sup>56</sup> R. Kostova [Class '94-'95], "Bulgarian Monasteries Ninth to Tenth Centuries: Interpreting the Archaeological Evidence," in *Pliska-Preslav 8*, gen. ed. R. Rašev (Šumen: Antos), 190-202; idem, "Monasteries in the Centers, Monasteries on the Periphery: Featuring Monastic Sovereignty in Early Medieval Bulgaria," in *Medieval Europe Basel 2002. Center, Region, Periphery. 3<sup>rd</sup> International Conference of Medieval and Later Archaeology*, Vol.1. (Hertingen: Verlag Dr. G. C. Wesselkamp, 2002), 504-510.

<sup>57</sup> Margarita Vaklinova, "Srednovekovna arheologija" [Medieval Archaeology], *Arheologija* 3-4 (2001): 111-116, Ludmil Vagalinski, Ivo Cholakov, Krastyu Chukalev, "Archaeological Field Activities in Bulgaria: Seasons 2006-2007," *Journal of the Serbian Archaeological Society* 24 (2008): 175-188.

<sup>58</sup> Irene Marzolf and Joachim Henning, "A Virtual View of Pliska: Integrating Remote Sensing, Geophysical and Archaeological Survey Data into a Geographical Information System," in *Post-Roman Towns, Trade and Settlement in Europe and Byzantium*. Vol. 2 *Byzantium, Pliska and the Balkans*, ed. Joachim Henning (Berlin: Walter de Gruyter, 2007), 417-425.

<sup>59</sup> Ventsislav Dinčev, Rašo Rašev, and Boris Borisov, "Le village byzantin sur le territoire de la Bulgarie contemporaine," in *Les Villages dans l'Empire byzantin (IVe-XVe siècle)*, ed. Jacques Lefort, Cécile Morrison, and Jean-Pierre Sordini. *Réalités Byzantines* 11 (Paris: Lethielleux, 2005), 351-362; Albena Milanova, "Le renouveau urbain en Bulgarie sous la domination byzantine (fin du X<sup>e</sup>-fin du XII<sup>e</sup> siècle): le cas des villes antiques," in *Studia Slavico-Byzantina et Mediaevalia Europensia*, vol. 8, *EIKONA KAI AOTOC. L'Image et la Parole. Recueil à l'occasion du 60e anniversaire du Prof. Axinia Dzhurova*, ed. Vasja Velinova, Rumen Bojadžiev, and Albena Milanova (Sofia: "St. Kliment Ohridski" University Publishing House, 2004), 189-213; R. Kostova, "Changing Settlement Patterns on the Byzantino-Bulgarian Periphery: The North Part of the West Black Sea Coast, Eighth to Twelfth Century," *Temporis Signa. Arheologia della tarda antichità e del medioevo* 3 (2008): 15-37.

Similarly to archaeology, the interdisciplinary approach and, precisely, the analysis of “text-image” correlations appear to have been distinctive for only some works in history of medieval art in Bulgaria.<sup>60</sup> Nonetheless, one of the most serious achievements in the field has been made thanks to the painstaking collection and decoding of autographs on frescos and icons. As a result, the widely accepted image of the “anonymous medieval artist” has been seriously challenged and instead the personality and social profile of medieval artists in Bulgaria has emerged from behind the painted draperies on church walls and wooden panels.<sup>61</sup>

At first glance, the field of medieval Slavic literature and the Orthodox Slavic written heritage seems to have been a rather conservative area. In the last 15 years this field has been dominated by text-historical studies, critical editing and textological research. There is an apparent revival of Biblical studies, marked by editions of many of the Slavic versions of biblical books.<sup>62</sup> Although Bulgaria has traditionally had a strong school of literary theory, the lack of any interest in applying modern critical techniques to the analysis of medieval texts (with very few exceptions),<sup>63</sup> and in contrast to the 1980s, is due perhaps to the mistrust of and disillusionment with grand schemes and ideological constructs. At the same time, a new area which appeared in the 1990s with promising results was computer applications to the study of medieval texts.<sup>64</sup> It is not by chance, but rather a result

<sup>60</sup> E. Bakalova, “Ivanovskite stenopisni nadpisi-tekst i funksijsija” [Fresco Inscriptions in Ivanovo – Text and Function], *Palaeobulgarica* 1 (1995): 22-65; Elisaveta Musakova, “Grafičeska segmentatsija na teksta v Asemanievoto evangeliie” [The Graphic Segmentation of the Text in the Codex Assemanianus], *Slovo* 56-57 (2006-2007): 391-404.

<sup>61</sup> Zarko Ždrakov, *Văvedenie v istorijata na avtografičarstvo* [Introduction to the History of Autograph Making] (Sofia: Planeta, 2004).

<sup>62</sup> I. Hristova-Šomova, *Služebnijat Apostol v slavjanskata rākopisna traditsija* [The Aprakos (Service) Book of Acts in the Slavic Written Tradition] (Sofia: “St. Kliment Ohridski” University Publishing House, 2004).

<sup>63</sup> A. Angusheva-Tihanov, *Gadatelnite knigi v starobālgarskata literatura* [Books of Prognostication in the Old Bulgarian Literature] (Sofia: Vreme, 1996); idem, “Divination, Demons and Magic: A Hellenistic Theme from a Byzantine and Medieval Slavic Perspective,” in *Magic and the Classical Tradition*, ed. Charles Burnett and W. F. Ryan (London-Turin: The Warburg Institute Publications, Nono Aragno Editore, 2006), 59-68; Ivan Dobrev, *Sveti Ivan Rilski* (St. John of Rila), *Altbulgarische Studien* 5 (Linz: Slavia Verlag, 2007); Anisava Miltenova and Vasilka Tāpkova-Zaimova, *Istoriko-apokaliptičnata literature vāv Vizantija i srednovekovna Bālgarija* [Historical-Apocalyptic Literature in Byzantium and Medieval Bulgaria] (Sofia: “St. Kliment Ohridski” University Publishing House, 1996); Desislava Atanasova [Class of ‘95-‘96], “The Slavonic translation of the Latin vita of St. Anastasia the Widow and her Companion, St. Chrysogonus,” *Scripta & e-Scripta* 5 (2008): 117-129.

<sup>64</sup> Anisava Miltenova, Andrej Boyadžiev, and Stojan Velez, “Repertorium of Medieval Slavic Literature: Computer and Philological Standards,” *Palaeobulgarica* 2 (1998): 50-69.

of expertise and training achieved at the Medieval Studies Department and other specialized centers, that the CEU alumni are in the vanguard of medieval literary studies in Bulgaria. A remarkable manifestation of the major role they play in the field is their contribution to the new History of Bulgarian Medieval Literature.<sup>65</sup>

Medieval philosophy is the youngest yet the most dynamic field of medieval studies in Bulgaria. As noted above, it began at the beginning of the 1990s with two main goals, to encourage studies in medieval philosophy and to spread knowledge in that area by means of translating and interpreting the requisite texts.<sup>66</sup> As a result, now one may already speak about a Bulgarian school in medieval philosophy, institutionally and spiritually supported by the Institute of Medieval Philosophy and Culture, founded in 2000. The trademark of this school and its major contribution to international scholarship is the comparative study of the two cultural models of the European Christian Middle Ages, the Latin (Western) and the Byzantine (Eastern).<sup>67</sup> Thus, medieval philosophy has emerged in the landscape of medieval studies in Bulgaria within the syllabus of an academic discipline.

### **Academic Landscapes: Dreaming of Medieval Studies in Bulgaria**

The division between national medieval studies and medieval studies related to Western Europe and Byzantium has remained the main feature of the curriculum of medieval studies in Bulgaria. Thus, in the list of the master's programs at the three largest universities, the University of Sofia, the University of Veliko Turnovo, and the New Bulgarian University, several programs deal separately with problems of medieval Bulgarian, Western European, and Byzantine-Balkan history and culture. Otherwise, courses in medieval studies taught at the BA and MA level demonstrate a respectable variety of topics and approaches: general subjects, regional studies,

<sup>65</sup> *Istoriija na bälgarskata srednovekovna literatura* [History of Medieval Bulgarian Literature], ed. A. Miltenova (Sofia: IK "Iztok-Zapad", 2008). There are three CEU alumni among the contributors to this fundamental work: Adelina Angusheva-Tihanov, Desislava Atanasova, Margaret Dimitrova.

<sup>66</sup> *Archiv für Mittelalterliche Philosophie und Kultur*, vol. 1-13 (since 1994); *Bibliotheca Christiana* (since 1991).

<sup>67</sup> See, for instance, Georgi Kapriev, *Philosophie in Byzanz* (Würzburg: Königshausen und Neumann, 2005). I would like to thank Prof. Georgi Kapriev for providing me exhaustive information on the achievements in the field of medieval philosophy in Bulgaria, including the article by Gergana Dineva, "Bälgarskata škola po filosofska medievistika" [The Bulgarian school of medieval philosophy], in *Filosofskiiat XX vek v Bälgaria* (forthcoming).

anthropological studies, and comparative studies.<sup>68</sup> A distinctive informal mode of promoting high academic standards and interdisciplinarity in medieval studies are the summer workshop in medieval philosophy and studies regularly held since 1984 in the town of Elena under the guidance of Prof. Ts. Bojadžiev and the seminar in practical ethnology and medieval studies “Prof. Dr. Ivan Šišmanov” at the University of Sofia.<sup>69</sup> In fact, interdisciplinarity and approaches of comparative history and analysis can be found only in MA and PhD programs, the core of which are constituted by medieval philosophy and literary studies: “Medieval Philosophy and Culture” (Faculty of Philosophy, University of Sofia); “Cyril and Methodius Studies in the Context of Byzantine Literature” (Faculty of Slavic Philology, University of Sofia); “Language and Culture in Medieval Europe” (PhD Program, Cyrillo-Methodian Research Centre, BAS). It cannot be a surprise then that the majority of the Bulgarian students admitted to the MA and PhD programs of the Department of Medieval Studies at CEU came from and work in those two fields.<sup>70</sup> Yet the Bulgarian students at the Department gradually and steadily decrease in number and the same is valid for the level of students’ interest in the humanities in general and in medieval studies in particular in Bulgaria as well. As can be seen, at the last “World Education Fair” that took place in Sofia in 2009, the top subjects of interest of prospective Bulgarian students abroad for the last 10 years are: business, economics, marketing, management, architecture, law, fashion and design. Is there anybody still dreaming of medieval studies in Bulgaria?

## Landscapes of Hope

Returning to the beginning of my paper, I should say that the anthropological reading of the anniversary program was not the only reason for “landscaping” the task I was given by the organizers of the Alumni Roundtable. “Landscape” was one of the many important terms I learned at the Department as a student in medieval studies many years ago. It is an important but difficult term that I have never managed to translate

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<sup>68</sup> The web sites of the three universities with information on MA programs in medieval Studies can be found in the list at the end of this paper.

<sup>69</sup> [www.ongal.net/teaching.html](http://www.ongal.net/teaching.html)

<sup>70</sup> According to the data on MA students at the Department provided to me by Annabella Pál, since 1993 twenty out of thirty-four Bulgarian students have worked on topics related to medieval literature and philosophy.



properly into my native language, which favors instead the gentle French *paysage* and thus always leaves me with the idea that “landscape” means something drawn, painted, or imaginary. How could a medieval landscape be painted then? With passion and dedication, that is the answer I learnt 15 years ago in Budapest. And that is the way in which the Bulgarian landscapes of medieval studies have been drawn by many hearts and minds and that, I believe, will be mastered by many others in the future.

Important books in Medieval Studies in the Last 15 years (A Very Selected List)

Angelov, Petăr. *Bălgarija i bălgarite v predstavite na vizantijsite* [Bulgaria and the Bulgarians in the Notions of the Byzantines]. Sofia: Lik, 1999.

Bojadžiev, Tsočo. *Nošta prez Srednovekovieto* [Night in the Middle Ages]. Sofia: Sofi-R, 2000.

———. *Loca remotissima*. Sofia: Sofi-R, 2007.

Božilov, Ivan. *Bălgarite vāv Vizantijskata imperija* [The Bulgarians in the Byzantine Empire]. Sofia: Akademichno izdatelstvo “Marin Drinov,” 1995.

Dimitrov, Dimităr. *Filosofija, kultura i politika v Kăsnata antičnost: slučajat Sinezii ot Kirena* [Philosophy, Culture and Policy: The Case of Synesius of Cyrene]. Veliko Turnovo: Faber, 2005.

Dobrev, Ivan. *Sveti Ivan Rilski* [St John of Rila]. Altbulgarische Studien 5. Linz: Slavia Verlag, 2007.

Georgieva, Tsvetana. *Prostranstvo i prostranstva na bălgarite (XV-XVII vek)* [Space and Spaces of the Bulgarians, Fifteenth to Seventeenth Century]. Sofia: Lik and Imir, 1999.

Ivanova, Klimentina. *Bibliotheca Hagiographica Balcano-Slavica*. Sofia: IK “BAN,” 2008.

Jordanov, Ivan. *Corpus of Byzantine Seals from Bulgaria*. Vol. 1. *Byzantine Seals with Geographical Names*. Sofia: Agato, 2003; Vol. 2. *Byzantine Seals with Family Names*. Sofia: BAN, 2006.



Kapriev, Georgi. *Philosophie in Byzanz*. Würzburg: Königshausen und Neumann, 2005).

Miltenova, Anisava. *Vasilka Tăpkova-Zaimova, Istoriko-apokaliptičnata literature vāv Vizantija i srednovekovna Bālgarija* [Historical-Apocalyptic Literature in Byzantium and Medieval Bulgaria]. Sofia: "St. Kliment Ohridski" University Publishing House, 1996.

Nikolov, Alexander. "Vjarvaj ili shte te ubija!" "Orientaltsite" v krāstonosnata propaganda 1270-1370 ["Believe or I will kill you!" The "Orientals" in the Crusaders' Propaganda 1270-1370] (Sofia: Universitetsko izdatelstvo "Sv. Kliment Ohridski", 2006).

Nikolov, Angel. *Političeska misāl v rannosrednovekovna Bālgarija (sredata na IX-kraja na X vek)* [Political Thought in Early Medieval Bulgaria (the Middle of the 9th –the End of the 10th c.)]. Sofia: Paradigma, 2006.

Petkov, Kiril, *The Kiss of Peace: Ritual, Self, and Society in the High and Late Medieval West*. Leiden: Brill, 2003.

Popkonstantinov, Kazimir. and Otto Krostainer. *Altbulgarische Inschriften*, 1 (*Die Slawischen Sprachen*, 36). Salzburg-Wien: Institut für Slawistik, 1994; 2 (*Die Slawischen Sprachen*, 52). Salzburg-Wien: Institut für Slawistik, 1997.

Rašev, Rašo. *Bālgarskata ezičeska kultura VII-IX vek* [Bulgarian Pagan Culture 7th-9th century]. Sofia: Brifon, 2008.

Simeonova, Liliana. *Pātuvane kām Konstantinopol. Tārgovija i komunikatsii v Sredizemnomosrkia svjat (kraja na IX-70-te godini na XI vek)* [En Route to Constantinople. Trade and Communications in the Mediterranean World, the late 800s and the 1070s]. Sofia: Paradigma, 2006).

Stepanov, Tsvetelin. *Bālgarite i stepnata imperija prez rannoto srednovekovie: Problemāt za Drugite* [The Bulgarians and the Steppe Empire in the Early Middle Ages: The Problem of the Others]. Sofia: Gutenberg, 2005. In Hungarian: *Lovasnomád birodalmak és városlakók. A mások problémája*. Budapest: Napkút Kiadó, 2008.

Stoyanov, Yuri. *The Hidden Tradition in Europe. The Secret History of Medieval Christian Heresy*. London: Penguin, 1994.

Vačkova Veselina. *Les images et les réalités des frontières en Europe médiévale (III-XI siècle)*. Sofia: Gutenberg, 2006.

## Medieval studies in Bulgaria: institutions and people

On the websites listed below one can find information for academic programs in medieval studies, past and current project and the staff.

### I. Institutions

#### A. Universities

1. Sofia University “St Kliment Ohridski”: <http://portal.uni-sofia.bg/index.php/eng/>:
  - § Department of Ancient History, Thracian Studies and Medieval History, Department of History of Byzantium and the Balkans, and Department of Archaeology at the Faculty of History (<http://www.clio.uni-sofia.bg/>);
  - § Department of Cyril and Methodius Studies at the Faculty of Slavic Studies (<http://www.slav.uni-sofia.bg/facultyEn.htm>);
  - § Department of History of Philosophy and Department of History and Theory of Culture at the Faculty of Philosophy (<http://forum.uni-sofia.bg/filo/display.php?page=home>)
2. “St Cyril and St Methodius” University of Veliko Turnovo: <http://www.uni-vt.bg>
  - § Department of Ancient and Medieval History and Department of Archaeology at the Faculty of History
  - § Faculty of Orthodox Theology
3. New Bulgarian University, Sofia: <http://www.nbu.bg>
  - § Departments of: Anthropology, Archaeology, History, History of Culture, Mediterranean and Eastern Studies

#### B. Research Institutions

Department of Medieval History, Institute of History, Bulgarian Academy of Sciences (<http://www.ihist.bas.bg/sekcii/Srednovekovie/systav.htm>)  
Department “Balkan Peoples in the Middle Ages”, Institute of Balkan Studies, Bulgarian Academy of Sciences (<http://www.cl.bas.bg/Balkan-Studies>)  
Department of Old Bulgarian Literature, Institute of Literature, Bulgarian Academy of Sciences ([http://www.ilit.bas.bg/eng/sektzii\\_en.php](http://www.ilit.bas.bg/eng/sektzii_en.php))

Cyrillo-Methodian Research Centre, Bulgarian Academy of Sciences (<http://www.kmnc.bas.bg>)

Department of Medieval and Renaissance Art, Institute of Art Studies, Bulgarian Academy of Sciences (<http://www.artstudies.bg>)

St. Cyril and Methodius National Library (<http://www.nationallibrary.bg/>)

Centre for Slavic-Byzantine Studies “Prof. Ivan Dujčev”, Sofia University “St Kliment Ohridski”: ([http://www.uni-sofia.bg/index.php/bul/novini/arhiv/120\\_godini\\_su/fakultetni\\_programi](http://www.uni-sofia.bg/index.php/bul/novini/arhiv/120_godini_su/fakultetni_programi))

Centre for Byzantine Studies, “Konstantin Preslavski” University of Šumen (<http://byzantion.shu-bg.net/english.htm>)

## II. People.

Here are listed the CEU alumni with academic careers in the field of medieval studies as well as some names of leading scholars that appear in the text. More names and contacts can be found through the websites above and with the help of the people in this list.

### A. CEU alumni

- § **Adelina Angusheva-Tihanov** (Class’ 93-94), Research Fellow in East European Studies at the School of Languages, Linguistics and Cultures, University of Manchester, UK. E-mail: [Adelina.Angusheva-Tihanov@manchester.ac.uk](mailto:Adelina.Angusheva-Tihanov@manchester.ac.uk)
- § **Desislava Atanasova** (Class’ 95-96), Research Fellow at the Cyrillo-Methodian Research Centre, Bulgarian Academy of Sciences. E-mail: [desislavaa@yahoo.com](mailto:desislavaa@yahoo.com)
- § **Dimităr Dimitrov** (Class’ 95-96), Associate Professor of Byzantine History and Medieval History of the Balkans, Department of Ancient and Medieval History, Faculty of History, “St. Cyril and St Methodius” University of Veliko Turnovo. E-mail: [mitak2001bg@yahoo.com](mailto:mitak2001bg@yahoo.com)
- § **Margaret Dimitrova** (Class’ 93-94, PhD 1998), Associate Professor of Old Bulgarian Language and Literature, Department of Cyril and Methodius Studies, Faculty of Slavic Studies, Sofia University “St. Kliment Ohridski”. E-mail: [marg@abv.bg](mailto:marg@abv.bg)
- § **Gergana Georgieva** (Class’ 97-98), Research Fellow, Institute of Balkan Studies, Bulgarian Academy of Sciences. E-mail: [gergana\\_ig@yahoo.com](mailto:gergana_ig@yahoo.com)

- § **Alexander Nikolov** (Class' 95-96), Associate Professor of Medieval History, Department of Ancient History, Thracian Studies and Medieval History, Faculty of History, Sofia University "St. Kliment Ohridski" . E-mail: alnik\_1999@yahoo.com
- § **Rossina Kostova** (Class' 94-95), Associate Professor of Medieval Bulgarian Archaeology and Medieval Archaeology of the Balkans, Department of Archaeology, "St. Cyril and St. Methodius" University of Veliko Turnovo. E-mail: korina68bg@yahoo.com
- § **Maya Petrova** (Class' 93-94, PhD 2003), Research Fellow at the Department of Old Bulgarian Literature, Institute of Literature, Bulgarian Academy of Sciences. E-mail: ptmaya@yahoo.com
- § **Kiril Petkov** (Class' 93-94), Associate Professor of Mediterranean History, University of Wisconsin-River Falls, USA.

*B. Other*

- § **Georgi Kapriev**, Professor of Medieval Latin and Byzantine Philosophy, Department of History of Philosophy, Faculty of Philosophy, Sofia University "St Kliment Ohridski." E-mail: kapriev@mail.bg
- § **Albena Milanova**, Research Fellow at the Centre for Slavic-Byzantine Studies "Prof. Ivan Dujčev", Sofia University "St. Kliment Ohridski" and coordinator of Byzantium Working Group. E-mail: milanova\_albena@yahoo.com
- § **Elisaveta Musakova**, Senior Research Fellow and Head of Department of Manuscripts, St. St. Cyril and Methodius National Library. E-mail: musakova@nationallibrary.bg
- § **Angel Nikolov**, Lecturer in Bulgarian Medieval History, Department of History of Bulgaria, Faculty of History, Sofia University "St. Kliment Ohridski." E-mail: anikolov2003@yahoo.com
- § **Tsvetelin Stepanov**, Associate Professor of History of the Bulgarian Culture in the Middle Ages, Department of History and Theory of Culture, Faculty of Philosophy, Sofia University "St. Kliment Ohridski". E-mail: stepanov64@yahoo.com
- § **Zarko Ždrakov**, Associate Professor of History of Art, Department of History of Art, National Academy of Art, Sofia and the New Bulgarian University. E-mail: zhdrakov@abv.bg