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THE MARTYRDOM OF ST. BRUNO OF QUERFURT AND THE MEDIEVAL BELARUSIAN LANDS

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The process of Christianization of the Belarusian lands within the Eastern rite have a long tradition of study in domestic and foreign historiography. However, the problem of beginning of the acquaintance of the inhabitants of the Belarusian lands with the Christianity of the Latin rite and the beginning of inter-faith interaction is represented in historiography to a much lesser extent. In this article, we will turn to the figure of the Latin missionary Bruno of Querfurt and trace the connection of his last missionary journey with the Belarusian lands.

Material and methods. The following materials are of particular importance for the researcher of the Bruno's last missionary journey. The note in the chronicle of Thietmar of Merseburg, a relative and fellow student of Bruno in the Magdeburg school [5, p. 188–189]. The record in the Annals of Quedlinburg [4, p. 80]. The note in the chronicle of Adémar de Chabannes [3, p. 86–89]. A hagiographic "Vita of St. Romuald" of Peter Damian [1, p. 90–92]. The "Note of Viebert" (the original, but the most dubious source from the authentic materials of the 11th century) [3, p. 351–352, 355]. The analysis of these sources will be undertaken in this article in order to identify the connection of the last missionary journey of Archbishop Bruno with the Belarusian lands.

Findings and their discussion. Bruno of Querfurt, a well-known missionary and holy martyr revered in the Western Christian tradition, was born around 974–979 in the family of the Counts of Querfurt. The desire to devote his life to serving God and the Church prompted Bruno to settle in the Greco-Roman monastery of Sts. Alexius and Boniface on the Aventine Hill, where he took monastic tonsure with the name Boniface in honor of the heavenly patron of the monastery. Around 1003, Bruno received from Pope Sylvester II the unique and title “*archiepiscopus gentium*”, which can be translated as “archbishop of the pagans” or “archbishop of nations”. So Bruno became a missionary archbishop who did not have a specific diocese, and had the authority to ordain bishops on his own. [1, p. 61; 3, p. 354].

The next five years the missionary spent in wanderings in the lands of Central and Eastern Europe. After preaching among the Hungarian pagans, in 1008 the archbishop arrived in the ancient Russian lands. Kiev became the starting point for Bruno’s mission to the lands of the Pechenegs. Bruno left a detailed description of the circumstances of this trip in his letter to the German king Henry II [1, p. 57–62]. This document is a very valuable testimony of a contemporary about the era and personality of the Kiev prince Vladimir Svyatoslavich, who provided patronage to the Latin missionary in his enterprise. Bruno's Pechenezh mission was completed successfully. He managed to convert thirty noble Pechenezh leaders to Christianity and made peace between Russia and the Pechenegs. In addition he established the Pechenezh diocese, and ordained one of his companions as bishop.

In the final part of his letter, Bruno announces that he is going to preach in the Prussian lands. In the lexicon of a medieval missionary, "Prussians" is a rather vague collective term, so researchers can only regret that the missionary did not inform King Henry II of the details of his intentions in the lands of the Baltic pagan tribes [2, p. 80]. The chronicle of Thietmar reports that this journey was the last for the missionary. According to Thietmar, Bruno’s preaching from the very beginning was rejected by the Prussian pagans. Together with eighteen of his companions, he was beheaded somewhere on the border of the Prussian lands and Russia [5, p. 188–189].

The record in the Annals of Quedlinburg specifies the place of the missionary's death: “on the border of Lithuania and Russia” (“*In confinio Rusciae et Lituae*”) [4, p. 80]. Here for the first time the word *Lithuania* appears on the pages of historical sources. The modern Russian researcher A. S. Kibin notes that this Baltic name is presented in the chronicle in a Slavic sound. In this regard, the researcher suggested that the original source of information about the martyrdom of Bruno was the northwestern borderlands of Ancient Russia [2, 73–74]. This idea can be developed by assuming that this border area could also become the original place of veneration for the martyr. After all, it is no coincidence that Peter Damian, shortly after the death of Bruno-Boniface, writes that the holy martyr is the heavenly patron of the Russian Church [2, p. 76].

Peter Damian reports that the missionary died on the territory of Russia. The Thietmar's Chronicle and the Annals of Quedlinburg point to the Russian-Baltic and Russian-Lithuanian borderlands, respectively. Unfortunately, there is no data that would make it possible to certainly define the place of missionary's death. In historiography, these events are most often localized in the Neman region (present-day Grodno region), on the periphery of the possessions of the Turov prince Svyatopolk Vladimirovich [2, p. 78–79, 85].

A. K. Kibin notes that, heading from Kiev to the Prussian pagans, Bruno did not have a clear missionary program in this region. The researcher believes that it was Svyatopolk who could have influenced the archbishop's choice of a specific place to start the mission [2, p. 87]. The prince of Turov was directly interested in the Christianization of the periphery of the principality north of Pripyat in order to consolidate his influence in it. Bruno, on the other hand, could see the Turov bishopric as a convenient starting point for a further mission to the Neman region – an important strategic border region between Russia, Poland, Lithuania and the Yotvingians.

There is a contradiction in the sources regarding the subsequent fate of the relics of the martyr. In the chronicle of Titmar of Merseburg there is a record that some time after the death of the missionary his body was redeemed by the Polish prince Boleslav the Brave [5, p. 189]. However, the Chronicle of Ademar de Chabannes reports that the relics of the martyr were “redeemed by the people of Russia”. The relics, according to Ademar, were kept in a Russian church and shone with many miracles [1, p. 86]. Viebert also reports that local residents erected a church in honor of the holy martyr [3, p. 351]. Peter Damian clarifies that this temple was built by the Russians [1, p. 92]. In historiography, it is noted that such contradictions often arise during the hagiographic processing of the oral tradition [2, p. 76–77].

According to Thitmar, the prince of Turov Svyatopolk was Boleslav's son-in-law and close ally, and the Bruno's compatriot Bishop Reinbern, who lived in Turov at that time, was the official representative of the Polish prince. Let us make an assumption that will eliminate the contradiction of the sources: Svyatopolk, who encouraged the missionary to preach in the Neman region, could buy the relics of the martyr from his warlike neighbors at the request of Boleslav.

Historiography notes that in the 11th century, the Christians of Poland completely forgotten about the missionary. The cult of St. Bruno survived only in the homeland of the martyr. This is due to the fact that the relics of the saint, kept in a church in one of the cities of the Russian-Polish borderland (probably in Brest), were lost during the fratricidal turmoil of the Vladimir's sons, or during the Russian-Polish clashes of the 1030s. [2, p. 88–89].

Conclusion. A missionary journey to the Prussians led the well-known Latin preacher Bruno of Querfurt to the Belarusian lands. It is likely that Prince Svyatopolk helped the missionary to determine a specific place to start the mis-

sion. The Turov bishopric was a convenient starting point for a further mission in the Neman region. The missionary's life ended on the borderlands of Lithuania and Russia. Bruno died at the hands of pagans on the periphery of the possessions of the Turov prince, who, at the request of his father-in-law and ally Boleslav, bought the relics of the martyr. Probably, the relics of the saint were venerated by local Christians and were kept in Brest. They were lost during military clashes in the first half of the 11th century. Thus, the history of the missionary travels of Archbishop Bruno of Querfurt, which has long attracted the attention of domestic and foreign researchers, is also related to the history of the medieval Belarusian lands.

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THE EMERGENCE AND DEVELOPMENT OF THE BEYLIK OF MENTESHE IN 1261–1295

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The second half of the 13th century became the period of political changes in Asia Minor. On June 26, 1243 the Mongols defeated the Seljuks near Kose-Dag. Then they captured Sivas and Kayseri. Soon after the Sultanate of Rum became the vassal state of the Mongols [1, p. 259]. Mongol conquest caused the new wave of migrants from the West into Asia Minor. It was mainly nomadic tribes of not only of Turk, but also of Iranian origin [2, p. 15]. The overall amount of tribes population was about 200 thousand people [3, p. 14].

The aim of the research is to study the political activity of the Beylik of Menteshe in Asia Minor in 1261 – 1295 and its influence on the political situation in the region of the Eastern Mediterranean in the subsequent period.