

# THE LONG EIGHTEENTH CENTURY

1st Issue

*The Past in the Balkans:  
Approaches and Visualizations (18th–19th Centuries)*

*Abstracts*

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## **1. MAPPING THE ROUTES OF PAISIJ HILENDARSKI'S ISTORIJA SLAVJANOBOLGARSKAJA: THE START OF THE SITE "GEOGRAPHY OF LETTERS"**

*Mariana Damova, Margaret Dimitrova*

*(CEO Mozaika, Sofia University "St. Kliment Ohridski")*

This paper presents the concept and the underlying ideas behind the creation of a site, destined to display information about manuscripts on an interactive map, and thus making visible the pathways in the life of a given manuscript — „Geography of Letters.“ We show that this view towards the manuscripts opens a new way of conducting research and academic teaching in this field. We discuss the significance of “Istorija slavjanobolgarskaja” by Paisij Hilendarski, and stress the importance of having the routes of its copies made explicit on an interactive map. Finally, we provide a description of the created site, that not only displays the interactive map with the scholarly descriptions of all copies of the historic work, but also provides related information about places, people, and objects mentioned in the descriptions, and allows users to publish their own views, impressions, academic papers, comments on the site and become a part of a community that cherish the preservation and the presentation of monumental literary achievements from the past, and keep them alive in the present age.

*Keywords:* Paisij Hilendarski, 18th century Manuscripts, Geography of Letters

## **2. VISUAL REPRESENTATIONS OF RULERS IN JOVAN RAJIĆ'S HISTORY OF VARIOUS SLAVIC PEOPLES, FIRST OF ALL BULGARIANS, CROATS AND SERBS**

*Dragana Grbić*

*Institute for Literature and Arts (Belgrade)*

Jovan Rajić (1726–1801) a theologian, historian, writer, professor, polyglot, traveller, monk, was certainly one of the most educated and most important Serbian authors of his time. The opus of Jovan Rajić, in view of his interests and the public functions that he performed in his lifetime, can be divided into theological, historiographical and literary works. Apart from his dedication to theology, Rajić's preoccupation with history is the second dominant characteristic of his opus. His four-volume “History of Various Slavic Peoples, First of All Bulgarians, Croats and Serbs” (Vienna I-III 1794, IV 1795) (Исторія разныхъ славенскихъ народовъ наипаче Болгаръ, Хорватовъ и Сербовъ) represents, in a sense, an overview of Serbian history in the context of a broader perspective of the Slavic peoples of Eastern and South-Eastern Europe, and the element linking all these people, in Rajić's view, was language. For his History, Rajić was decorated by the Russian Empress Catherine II, and the first volume of History was printed in Russian in St. Petersburg in 1795. This paper analyses the visual representations of Serbian Rulers of The Middle Ages in Rajić's History. The amplification of images with the corresponding textual parts reveals the strong criticism. Rajić's questioning instead of glorifying mirrors the specific elements of the poetics of The Enlightenment.

*Keywords:* Jovan Rajić, Slavic Peoples, History, Enlightenment, Critique

### 3. THE NATIONAL IDEA IN THE BIBLICAL FRAMEWORK OF THE BAROQUE LAMENTS: ZAHARIJA ORFELIN'S "THE GRIEF LAMENTATION" AND "THE LAMENTATION OF SERBIA"

*Nenad Nikolić*

*University of Belgrade*

In this paper comparative close reading of Zaharija Orfelin's (Захарија Орфелин, 1726–1785) Russian poem "The Grief Lamentation of Once Glory Serbia Devoid of Her Tzars, Princes, Leaders, Cities and Territories, and in Strange Countries in Pitiful Vassalage Sitting" (Горестный плач славныя иногда Сербии своих царей, князей, вождов, градов же и земель лишеныя и на чужих пределех в жалостном подданстве сидящим, 1761) and its translation to Serbian "The Lamentation of Serbia" which sons migrated to different states (Плач Србији јејаже сини в различнија государства расејалисја, 1762 or 1763) points to the usage of the biblical framework from the Lamentations and the baroque style in function of meditating on national ideas in spirit of the Enlightenment. Style of both laments are typical for the baroque in Serbian literature and Serbian baroque diglossia: The Grief Lamentation was written in Russian, in accent-syllabic versification, "The Lamentation of Serbia" was written in Serbian, in Polish alexandrine, and both laments are based on numerous contrasts, symbols, metaphors and allegories. However, the speaker of both laments – Mother Serbia – personifies the national idea based on secularization of Judeo-Christian tradition: the Old Testament ideas of chosen people, Holy land, hatred for the enemies and Messiah and the New Testament idea of community. Describing the Serbian historic downfall, Mother Serbia invoked the myth of the Fall characteristic for all European nation, but without for nation-building also needed the myth of Regeneration. Hope for the regeneration does not exist, because of the prophets (meaning Serbian Church clergy) betray, weakness of the people and not having a leader, so the closure of both laments are deeply pessimistic, in contrast to both Christian optimism (impossible because of secularization) and national optimism (impossible because of the Serbian current situation). This is common to both "The Grief Lamentation" and "The Lamentation of Serbia," but there are also some differences between them (differences that cannot be seen only as due to translation needs). The two main differences are, the first, that "The Grief Lamentation" directly referred to the "Lamentations" (in footnotes, what was very unusual) and "The Lamentation of Serbia" did not and, the second, that "The Grief Lamentation" bluntly pointed out Germans (Austrians) and Hungarians as enemies and "The Lamentation of Serbia" only spoke of "enemies;" moreover, "The Lamentation of Serbia" in one brief verse acknowledged the Habsburg Monarchy as the protector of Serbian people—that was the embryo of the political idea Orfelin will bring forth in the secret Appeal to Maria Theresa (1780). In his appealing to the Habsburg Empress, Orfelin depicted the Serbian Church clergy as the traitors of Serbian people interests and urged for the state control over the Serbian Church by model of Peter the Great's regulation of the Russian Church with Spiritual Regulation (1721) wrote by Theophan Prokopovich (Феофан Прокопович), the single most represented author in Orfelin's "Slavic-Serbian Magazine" (Славено-Сербскій магазинъ, 1768). That can explain why the critique of clergy was stronger in "The Lamentation of Serbia" than in "The Grief Lamentation." Looking at those two laments as one, they represent the first appearance of the Serbian modern national idea simultaneously with pointing out the inability of its achieving. After Orfelin, the realization of the Serbian national idea will be one of the goals of Dositej Obradović (Доситеј Обрадовић), the Serbian most prominent author of the Enlightenment, who was still living at the time to see beginning of forming of the Serbian nation-state with the First Serbian Uprising (1804).

*Keywords:* Serbian Enlightenment, Close Reading, Zaharija Orfelin, Dositej Obradović

#### 4. WEST BORDER OF THE ORIENT

*Nikolay Aretov*

*Institute for Literature (BAS)*

The problem of mental mapping of Eastern Europe (Larry Wolff), posed during the Enlightenment, and the similar problem about the image of the Balkans as periphery of Europe (Maria Todorova) have many aspects. One of them is the border between The West and the Ori. Some influential foreigners dropped in Bulgaria soon after the establishing of Bulgarian state (1878). They fully kept the enlightened perspective towards Balkans and Bulgarian lands used by the travelers from 18th century. (Lady Mary Wortley Montagu, Georgina Muir Mackenzie and Polina Irby). The paper here is focused on the Czech Constantine Jireček (1854–1918), some of his publications on Bulgaria and one negative reaction towards them. One can easily trace a line that began with the travelers in the Balkans from the Age of Enlightenment passed through the visitors from 19th century and was adopted from Bulgarian authors writing about Anadolu and their own homeland.

*Keywords:* Orient, West, Europe, Mental mapping, Balkans, Civilizer

#### 5. REVIVAL RECEPTION OF “THE LIFE OF AESOP THE PHRYGIAN” BY JEAN DE LA FONTAINE

*Andriana Spasova*

*Institute for Literature (BAS)*

In the culture and literature of the Bulgarian Revival the place of the French writer Jean de la Fontaine is related to the publication in 1874 in “Читалище” (*Chitalishte*) magazine of the translation of “Life of Aesop” by Dimitar Krustev Popov. The significance of the Revival press is that it allows “Life of Aesop” to become publicly accessible to the mass recipient, who reads entertainment and instructive stories. The parallel comparisons between the French and the Bulgarian texts are rather a direct reception of “The Life of Aesop the Phrygian” (“La Vie d’Ésope le Phrygien”, 1678). On the one hand, “The Life of Aesop (by La Fontaine)” by D. Popov is a Revival reading of La Fontaine’s work. On the other hand, the French text largely reminds and rewrites the plot of the popular Byzantine work of Maximos Planudes, “Life of Aesop” (1479). Of course, la Fontaine’s intervention “cripples” the medieval Christian paradigm, rebuilding the ancient pagan one. From a third party, the work of Planudes itself is edited by an older version, classified by Ben Perry. Dimitar Popov's Revival reception illustrates the “winding” road that traverses the “Life of Aesop” from Antiquity to the Bulgarian Revival. The translation by D. Popov is a clear example of how an ancient Greek text reaches the Bulgarian readership through the intermediary of the French literature of the 17th century with unlikely Russian mediation.

*Keywords:* The Life of Aesop, Maximus Planudes, Bulgarian Revival Reception, French Classicism, Bulgarian Press, Ancient Prose, Aesop’s Fables

## **6. LA MÉMOIRE DU PASSÉ À TRAVERS LA SOUSCRIPTION À OUVRAGES HISTORIQUES (1836–1856)**

*Nedka Kapralova*

*Institut de Littérature (ABS)*

De 1836 à 1856, dans la littérature bulgare apparaissent six ouvrages historiques publiés en souscription : deux histoires générales, trois histoires du peuple bulgare et une histoire « privée », celle des dernières heures de l'empereur russe Nicolas Ier. Les listes des souscripteurs, placées à la fin de ces livres et dans certains cas assez considérables, attestent de l'intérêt du public bulgare pour la mémoire du passé à travers les ouvrages historiques.

*Mots-clés* : Réveil national bulgare, Littérature, Historiographie, Souscription, Sociologie de la littérature, Histoire Culturelle

## **7. “THE HRISTOITHIA” OF RAYNO POPOVICH AND GRECO-ROMAN ANTIQUITY**

*Marta Alexandrova Metodieva*

*Institute of Balkan Studies & Centre of Thracology (BAS)*

The research on the presence of Greco-Roman antiquity in the works of Bulgarian writers from the end of 18th and the whole 19th century attracts our interest because of the unexplored examples of the influence it had on their views on the world, on their ethic and cultural code of behavior. The cause to dive into a deeper exploration of works that have already been analyzed lays in the opportunity to find new points of interest and appreciation. This is the case of Rayno Popovich's book “Hristoithia” or “Manual for Good Behavior” that was regarded in a negative way by the great Bulgarian researcher literary historian Boyan Penev as “Philistinism at its best.” Penev omits the in-depth exploration of the origins of the moral rules, charted in the book, and the environment that generated them. The context of Greco-Roman antiquity in Popovich's work is totally disregarded and needs a to be addressed anew. This text aims to show the ethical and philosophical influence that Aristotle, the Stoics, Plutarch, and many other ancient philosophers and writers had on “Manual for Good Behavior.” Just like the ancient thinkers, Rayno Popovich understood well the goal of every developing society to bring up well educated, morally and virtually sound men who create a society of good, purposeful and happy citizens.

*Keywords*: Greco-Roman Antiquity, Conduct Books, Ancient Philosophers, Boyan Penev, Moral Education

## **8. LES MISSIONS CATHOLIQUES DE MACÉDOINE (FIN DU XVIII<sup>e</sup> – DÉBUT DU XIX<sup>e</sup> SIÈCLE) : ENTRE LE SPIRITUEL ET LE LAÏQUE**

*Raïa Zaiïmova*

*Institut d'Études balkaniques & Centre de Thracologie (ABS)*

La contribution ouvre une seule page des missions catholiques à Salonique (Thessalonique) ottomane. À la base des sources primaires l'auteur présente la formation des sujets du sultan dans une société multiethnique et méditerranéenne. Les programmes d'enseignement dans le Séminaire catholique bulgare à Salonique relèvent les ambitions des missionnaires de Saint Vincent-de-Paul (dits lazaristes) d'éduquer les pauvres Bulgares-Unis dans la religion catholique. En même temps, sans s'écarter des méthodes modernes et laïques des Lumières et de la France, les éducateurs cherchent un canevas pour civiliser les jeunes bulgares. Au XIX<sup>e</sup> siècle la « langue des Lumières », répandue dans les Balkans ottomans sur tout par l'éducation, provoque également des réactions qui révèlent des sentiments d'identité nationale. Selon l'évêque bulgare L. Mladenoff, élève des lazaristes, « L'amour de la Patrie fleurit en même temps que la civilisation et le progrès ! ».

*Mots-clés* : Missions dans les Balkans, Éducation moderne, Thessalonique, le National

## **9. THE BALKANS – IMAGES OF THE EUROPEAN AND THE OTHER**

*Dijana Nikolova*

*University of Plovdiv "Paisii Hilendarski"*

The text outlines stable mental models and concepts, such as European, East, West, barbarians, and semi-barbarians, related to the political and cultural cartography of Europe which actively participate in image construction on the Balkans. They are chartered through the codes which can be found in myths and ancient literature that had actively taken part in constructing the mental geography of Europe in the literary field until the first half of the 19th century.

*Keywords*: Balkans, Europe, Mental Cartography, Antiquity, Enlightenment.

## **10. ANTON LUX – DER ZUSAMMENFASSESENDE BLICK**

*Nikolay Chernokozhev*

*Sofia Universität "S. Kliment von Ohrid"*

Die Abhandlung hat das Ziel die visuelle Darstellung der Balkanländer – am Beispiel Bulgariens – im 1887 erschienenem Buch von Anton Lux "Die Balkanhalbinsel (mit Ausschluß von Griechenland)" zusammenzufassen und die mögliche Strategie der bildhaften Vorstellung in Bezug auf den Text zu durchforschen.

*Schlüsselwörter*: Balkan, Bulgarien, visuelle Darstellung

## **11. THE IMAGE OF HRISTO BOTEV AFTER 1989: BETWEEN PRE-COMMUNIST RESTORATIONS, LATE SOCIALIST INERTIA, AND DECONSTRUCTIVE PROJECTS**

*Anna Alexieva*

*Institute for Literature (BAS)*

The article is dedicated to the problem of how the image of Hristo Botev was ideologically planned after 1989. Both at official and popular level, a variety of methods were applied while modelling the image of the poet revolutionary. Firstly, the narrative about his biography and deeds as it was forged during late Socialism, were followed strictly and probably due to inertia. Secondly, the narrative with Marxist-Leninist ideological base was demounted in its wholeness or partially, while restoring representations from the “bourgeois” past. On the third place, there were deconstructive approaches introduced as rooted in the idea of questioning the emblems of the nation. Regardless of the deconstructive projects for alternative reading of Botev’s image, his presence into the grand narrative could be regarded in continuity with the essentialist ideas of the “greatness of the Bulgarianness.”

*Keywords:* Hristo Botev, Ideology, Post-Socialist Time, Restorations, Inertia, Deconstructive Projects

## **12. THE DISSEMINATION OF MAIZE IN SOUTH-EAST EUROPE IN THE EIGHTEENTH CENTURY**

*Stefan Detchev*

*South-West University*

This article deals with the appearance, dissemination, imposition, and the establishment of a new food item in South-East Europe. The author uses secondary literature and primary sources as record notes on old books, travel writings, lists of goods from the urban markets in the Ottoman Empire, memoirs, valuable descriptions such as that of Sofroniy Vrachanski, as well as the first statistical censuses of the crops after the establishment of new Bulgaria in 1879. The article reveals how during its dissemination in South-East Europe the maize describes three basic trajectories. The first one comes from present-day Italy crossing Croatia and reaching Serbia and Danube Principalities. Later the new culture will reach contemporary Bulgaria. The second trajectory comes from Slovakia and Hungary and again reaching Serbia and the Danube Principalities. The third one definitely passes through the islands of the Mediterranean, Albania, and Asia Minor. This is the next starting point for penetration in Bulgaria. Although the traditional wheat carried on being essential for the nourishment of people in Southeast Europe, the integration of corn and its use for food was a major change. The local population began using maize for the preparation of previous pulp, gruel or porridge made by other cereals (Romanian *mamaliga*, Turkish, Serbian and Bulgarian *kachamak*). It seems that the maize reach to contemporary Bulgarian lands in the last two decades in the eighteenth century and the first two decades of the nineteenth century. The case with maize proves that although close to the Ottoman capital of Istanbul the contemporary Bulgarian lands were the last that received the new food item. In this regard they were overtaken both by the nuclei in the Ottoman Empire itself and by the neighboring Wallachians, Serbs, Croats, Hungarians, and Albanians.

*Keywords:* History, Food, Cuisine, Maize, Corn, *Kachamak*, *Mamaliga*, South-East Europe, Ottoman Empire