

SURVEYS

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SURVEY 1: DATA COLLECTION VIDYU¹

Ivan Enchev - Vidyu was a Bulgarian painter, art critic, illustrator, decorator, cartoonist, scenographer, archaeologist and folklorist.

Born on 29 March 1882 in the town of Kazanluk, he obtained his primary education at the teacher training school in his hometown. It was there that he first developed his interests in painting, theater and antiquities. In 1901, he enrolled at the National Academy of Arts in Sofia, where he studied with Petko Klisurov and joined the local community of people from Kazanluk, known as “Rose Valley”, after an area near their hometown.

During this time he also helped establish the “Department of Antiquities” at the “Iskra Town History Museum” and made his public debut with cartoons and illustrations for the local newspapers. Impressed by Professor Anton Mitov's lectures on art history, he began to write art criticism for the newspaper *Ден* (Today). He became so involved with this new interest, that he failed to attend his final exams at the Academy.

He remained in Sofia a bit longer, then went to Munich in 1906 where he specialized spending his days at the Alte Pinakothek, copying the Old Masters. In 1908, he returned home and donated fifteen of them to a new Art museum. For the next few years, he exhibited his landscapes at the “Society of Artists of Bulgaria” in Sofia, but was not very successful. Instead, he decided to devote his energy to art research and critiques, written for *Мир* (Peace), the official organ of the People's Party. Although this required living in Sofia, he continued to participate in the affairs of his hometown.

In 1914, he entered a contest to create a new curtain for the main theater in Stara Zagora. Although his design was not chosen, it attracted the attention of Geo Milev and, two years later, he was invited to do the scenography for a production of *Oedipus Rex*. In 1918, he published a

¹ This survey has been prepared by using the following publications: *Български народен кръст* (The Bulgarian Folk Cross), Marin Drinov Publishing, 1994, ISBN 978-954-430-266-5 [1]: http://www.omda.bg/public/bg_krast/web/2.htm; *Дневник, фрагменти (1899-1905)* (Diary: Fragments) Penyo Terziev, Plovdiv, 2012: <http://www.mediafire.com/file/3vafvj82373gvmi/Ivan+Enchev+Vidyu++Rozova+dolina+i+Kazanlak++1927.pdf>, also some encyclopedic articles.

book entitled “Old and New Monuments in Dobrudzha”, which he illustrated himself. For almost twenty years, he worked as a researcher for the Ministry of Education and Science, producing numerous essays and monographs on Bulgarian art. He also continued to paint, producing portraits of notable figures such as Professor Marin Drinov and the politician Stefan Bobchev.

In the 1920s he works as a painter and art researcher at the Ministry of Education, working on his biggest research project on the Bulgarian Cress. This work contains 14 volumes, 13 of which are kept in the Scholarly Archive of the Academy of sciences. At the same time he continued writing papers, materials on the history of Bulgarian art and ethnography, travel notes, plays, and public research. He also actively participates in the activities of the above mentioned educational and cultural unit “Iskra” in his home town – there he prepared the yearbooks “Kazanluk in the past and today”, for which he designed the album cover, continued to paint, enriched the art collection by inviting renowned Bulgarian artists to donate their paintings, designed the first Coat of arms of Kazanluk. He filled both his handwritten albums with original photos and manuscripts of famous Bulgarians – writers, painters and artists.s

In 1927 he published his book of local history *Розовата долина и Казанлък* (The Rose Valley and Kazanluk). Following a stroke in 1936, he made a large donation to the art museum there; which included hundreds of books, decorations, costumes, icons and photographs. Before his death he made a large donation to the Museum in Kazanluk – hundreds of specialized books, jewelry from the time of National Revival, folk costumes, icons, photographs. He died of a second stroke shortly after, while convalescing at the resort city of Burgas. Ivan Inched died on 27 August 1936 in the city of Burgas.

The Collection chosen for digitisation² by this project presents Ivan Enchev’s study of the Bulgarian art monuments survived the years of Turkish rule until the Liberation in 1878. To fulfill the objective of collections these monuments he travels all around the country for morethan

² In the Inventory of the National Library, a precise description of the Collection is available. It contains several section where the different materials are chronologically described: The textual information is presented in section 11. The first three sections follow strictly the chronological principle – “Monuments before the Turkish yoke”, “Monuments from the years of the Turkish domination” and “Monuments from the Renaissance”. The others are organized according to thematic principle – “Written records”, “Carvings”, “Architectural elements”, “Bridges“, “Fountains“, “Goldsmiths“, “Consecrated grounds“, “Tombstone inscriptions”. The entire array is separate in two volumes, which are further divided into parts purely mechanical. The first section covers the monuments before the Turkish rule and part of next, which refers to the monuments during the Turkish rule. The second section continues the time of Turkish rule and includes all the others. (*The Project can provide the full text of their description if required*).

20 years in search, describing and gathering materials for the study. The collector-author's aim is to present the art monuments, not only as historical documents but also "as such, which attest to the creativity of the Bulgarians and their commitment to beauty". Ivan Enchev makes the statement that, due to the continued process of search, collection and description of those monuments, many of them can no longer be seen, because they are either destroyed or transferred to foreign museums. The presentation of the material is done through photographs, drawings-graphic and watercolor, plans of the characteristic buildings of the time as churches, monasteries, houses, precise copies of inscriptions, etc. In the digitised 2 manuscript folders, handwritten and hand painted (ink, pencil, Indian ink) by the collector and author Ivan Enchev – Vidyu, are included 470 pages altogether plus 425 images incorporated in the manuscript (281 photographs; 43 sketches; 36 inscriptions; 24 copies of documents; 27 drafts; 14 architectural plans) – all handmade. The objects registered are: churches, monasteries, houses, clock towers, village and city squares, bridges, folk fineries, traditional streets, fountains, lots of religious crosses, gravestone descriptions, etc. Covered are extended areas of Macedonia and Central and Northeast Bulgarian lands.

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SURVEY 2: DATA COLLECTION ZAGOROV³

The biographical details of Konstantin Zagorov are limited. He was born in the village of Shipka, district of Kazanluk, but the exact years of his birth and death are unknown. He studied initially in Kazanluk (pedagogical school), and then at the Music Academy in Sofia. He was a teacher in middle and in high school in Kazanluk in the 1920s of the last century, also in the villages around the city of Kazanluk.

³ This survey was made possible by investigating and combining data from the Archives in the IEFSEM and the Institute for Research on Arts (IRA) by the Bulgarian academy of sciences, and the following publication: magazine "Readings in Arts", 2011, volume 7, p. 395-405, written by D. Daneva.

In 1926 the Department of folk music was established to the national Ethnographic Museum (now in IEFEM) in Sofia, in which prominent musicologists and folklorists were employed. Under the leadership of Vassil Stoin a major work on recording of folk songs was performed. With the expansion of the work of the Museum and the Department during the 1930s, new specialists are appointed, among which is the music teacher Konstantin Zagorov. This choice is not random, because he is a professional musician with classical education, cooperating with Stoin while working as a teacher.

This collection is part of his work as a collector of folk songs during his school teaching. Later, in 1948, when a Scientific-Research Institute for music and Museum at BAS (from 1994 onwards Research Institute of the Arts), part of the specialists of NEM were transferred to this institution, where they have probably worked until their retirement. Administrative transformations in the middle of the last century are the reason, the main part of the field recordings of Zagorov to be transferred to the newly formed Institute in whose archives are kept to the present day. The remaining few records represented in this collection, are stored in the IEFEM. They were among the first dated according to the originals. The songs from the regions of Veliko Tarnovo and Elena are notated by Zagorov, but their texts are recorded in collaboration with Acad. M. Arnaudov. The digitized manuscript 2 consists of 6 volumes. Contains 523 handwritten pages of oral recordings of cultural materials from the beginning of the 20 century until the 1927 (the latest), registered by Konstantin Zagorov. The manuscript is a handwritten (ink, pencil) book with notated songs with complete texts. The format is nonstandard: 35/22 cm, many stains of ink on the back; staves are handwritten; from different regions of the country.

Together with his obligations in the NEM Zagorov was one of the few teachers who have taught the blind children in Bulgaria in the only specialized school, established in the 1920s. He was among the founders of the Educational and Cultural Center in 1928 (Chitaliste), specialized for blind people, along with the Director of the Institute for the such people opened in Sofia in 1905, the blind Bulgarian composer Petko Staynov, the writer Assen Raztsvetnikov and many other Bulgarian intellectuals. In the same year this establishment was accepted as a member of the Union of Educational and Cultural Centers in Bulgaria – the structure of unique cultural institutions in the country.

Collection 1

This collection contains 62 pages with 27 folksongs (as Zagorov described the lyrics and melody) from the region of Veliko Tarnovo and Elena. The author recorded the songs in 1927, and has described and reworked them in Sofia in 1941. The date of completion of the collection is shown on the first page – 24 October 1941. The songs can be classified as devoted to domestic and household subjects, in which the family dramas and stories were told. The texts are recorded with a distinctive local dialect and accents to words. This collection is stored in the inventory books of the Ethnographic Archive in 1950 as IEFEM II-18 (I).

The collection starts with 19 songs from the village of Sredni kolibi, Elensko. Each track is numbered by the author with a red pencil. Before presenting the notes, the recorder gives the pace at which the song is performed, for example *slow, freely and widely*; or *moderate, sharp*; or *recitative; horo*. At the end of each track Zagorov writes the name of the respondent, the place in which he lived and the year of recording. In some texts he gives as a footnote the textual explanation of a typical dialect word from the region. In the song No 14 Zagorov notes that such a song is recorded also by the Bulgarian Professor M. Arnaudov and is published by him in V. XXVII of SbNU.

Following are 8 songs from the region of Veliko Tarnovo, now the village of Gastevtsi. When recording them, the same principles as listed above, have been complied with.

Last in the collection are 5 songs that are not noted (but space is left for filling in notes). The songs are also from the village of Gastevtsi.

Collection 2

The collection contains 48 pages with 25 songs (as Zagorov described them with lyrics and melody) from the region of Veliko Tarnovo and Elena. The author recorded the songs in 1927, and has described them in Sofia in 1941. The date of completion of the collection is shown on the first page – October 16, 1941. Songs can be classified as household subjects, in which family stories are told; but there are also some hayduks' and mythological songs. The texts are recorded with a distinctive local dialect and accents to words. At the beginning of the collection, the author notes that the first 15 songs are recorded as text and published by Prof. Arnaudov in 1912 in the V. XXVII of SbNU. These songs have no notes. Here they are presented with notes by Zagorov. The author makes some clarification about the performers, especially when they differ from the those registered by Arnaudov 15 years before him. This collection is stored in the inventory books of the Ethnographic Archive in 1950 as IEFEM II-18 (II).

The recordings are from the region of Veliko Tarnovo, now the village of Gastevtsi. Besides the music and the lyrics, to each song is noted the pace of implementation of the song, the name of the respondent, the town in which he lives, and the year of recording. In some texts he gives as a footnote the textual explanation of a typical dialect word from the region.

Collection 3

The third collection contains 114 pages with 114 folksongs with lyrics and notes mainly from the village (now town) of Shipka, Kazanluk. The author has been recording them from the beginning of the second decade of the twentieth century until 1928, and described them in Sofia in 1932. On the first page the date of completion of the collection is shown – 15 April 1932. The songs can be classified as household, hayduck, erotic, mythological and ritual – wedding songs. The texts are recorded with a distinctive local dialect and accents to words. In the foreword, the author notes that he recorded the songs recorded beginning when he was 16 y.o. (1897) to date – in this case, the beginning of the 1930s. One part of the songs he transfers to the Ethnographic Archive of NEM (today IEFEM), and another part – to the Scientific Archive of the Academy of Sciences. The author explains in the preface that in some places he does not give the names of the respondent, and in other – he is himself engaged in censoring the text with erotic content. Stressed is just his modest role as a collector, as he left the whole scientific work to the specialists. This collection is stored in the inventory books of the Ethnographic Archive as IEFEM II-19 (I) in 1950.

Besides the music and the lyrics to each song, mentioned is the pace of implementation of the song, the village in which the respondent lived, and the year of recording. In some texts he gives as a footnote the textual explanation of a typical dialect word from the region. Especially is that for each song is noted not only the the name of the respondent, but also his gender – as *listened from a woman/man*; or profession – *from a soldier; a street violinist*; as well as the approximate age – *from old man; kids*. In some cases it is only the place of recording mentioned – *at the feast; in a coffee shop*. One of the songs (p. 40) was registered from the turntable, which suggests that at the beginning of the 20th century in Bulgaria there were recordings of folk songs. Among the songs we find recordings in the villages: village of Bukovets and Gurkovets, region of Vidin; from unspecified villages in the same region; village of Upper and Lower Panicharevo, region of Kazanlak; Nova Mahala, region of Pleven; Gatchevtsi, Veliko Tarnovo; Svoboda, Chirpan area; and also from some bigger cities as Sofia. Significant part of the songs was

recorded by Zagorov at the time when he was in the army during the Balkan wars and the WWI (1912-1918). These songs he recorded from soldiers, and also the military part, where the respective soldier has served, is indicated – *23 infantry regiment Shipka*. The disadvantage is that the place of residence of the soldier is not noted, also unknown is the area he enlisted in the army – therefore, it is not possible to locate and track the song.

Collection 4

The fourth collection contains 61 pages with 50 songs with lyrics and notes, which are mainly from the village (now town) of Shipka, Kazanlak. The author has recorded them during the years 1925 to 1928, and described them in the village of Shipka in 1928. The date of completion of the collection is shown on the first page – July 1928. Songs are household, children's songs and ritual (wedding and death songs) associated with the traditional calendar – eg. Songs for the Day of St. Lazarus, St. Ignatius, Christmas. The texts are recorded with a distinctive local dialect and accents to words. Besides the music and the lyrics to each song, is also noted the pace of completion of the song. In some texts textual explanation of a typical dialect word from the region is given. After each song there is information on the respondent's name and the year of recording and on what occasion the song was performed – eg. on happy occasions, at the table, during dance. In tracks with Nos 41-45 after the text there is an explanation that the respondent (a woman aged about 60 years) learned the song from her mother, so the song originated more than half a century back in time. This collection is stored in the inventory books of the ethnographic Archive as IEFEM II-20 (I) in 1950.

Collection 5

The fifth collection contains 82 pages with 35 songs with lyrics and notes mainly from the village (now town) of Shipka, Kazanlak. The author recorded them in the period from 1926 to 1932 and has described them in the village of Shipka in 1932. The date of completion of the collection is shown on the first page – April 1932. Songs can be classified as household, hayduck, historical and ritual (wedding) songs. After each song is given the name of the respondent, his age and the village, as well as the date of recording. The texts are recorded by a distinctive local dialect and accents to words. Specifically given is the pace of completion of the song. In some texts as a footnote a typical dialect word from the region is explained. This collection is stored in the inventory books of the Ethnographic Archive as IEFEM II-20 (II) in 1950.

Collection 6

This collection contains 162 pages with 40 folk songs, poems with words and notes mainly from the region of Kazanluk and Chirpan. The author has recorded them during the period 1925 to 1934 and has described them in Sofia in 1941. The collection is completed (as shown on the first page), on 26.10.1941. In author's preliminary remarks to the manuscript he pointed out that the songs were recorded by known or named singers and musicians: pipers, violinists, singers – both men and women. He gives information about the tempo of the songs, instrumentals, with which they are performed (gadoulka, kaval and violin). The texts are recorded with a distinctive local dialect and accents to words. After each song is noted the name of the respondent, his age and the village, as well as the date of the registration. The author himself classifies the songs as historical and domestic. The Collection begins with songs on the legendary folk hero Krali Marko and his battles and feats against the Ottomans. Following are songs with versatile topics – rebel, heroic, family subjects. The collection ends with a large part of household songs. This collection is stored in the inventory books of the Ethnographic Archive as IEFEM II-92 in 1951.

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SURVEY 3: DATA COLLECTION GARNEV⁴

George Garnev is a longtime teacher in the area of Nevrokop (now Gotsedelchev), also in the area of Petrich and Demirhisar (now in the Republic of Macedonia). He was born in the village of Libyahovo, district of Nevrokop (now the village of Ilinden, district of Gotsedelchev). During his teaching period, and mainly in the years 1892 – 1893, he has collected hundreds of folk songs, proverbs and other narrative materials from areas in which he has worked. He recorded these materials in handwriting in five notebooks, which he then sends to his acquaintance Anton Poppetrov. The latter in turn makes them available for the acclaimed volume “Compendium of folklore, science and literature” (SbNU) issued by the Ministry of Education, and describes also the author's desire for their publication. The five notebooks contain a total of 323 folk songs, 1 folk tale, a vocabulary of 200 dialectal words and expressions, 46 riddles, 310

⁴ The information about G. M. Garnev was collected using the publication in SbNU, 1926, vol. 36, and the edition “A Lifestory Narrative of the Garnev-kin from the village of Libyahovo, Nevrokop area” written by Boris S. Garnev. Sofia, 2013.

proverbs, 14 divinations and healing practices. The materials are registered in the following villages: area of Gotsedelchev: Libyahovo (Ilinden), Gaytaninovo, Belotintsi (up to 1945 is within Bulgarian territory; after the WWII enters the boundaries of Greece with the name of Levkogiya), Kremen, Zarnevo (within Bulgaria until 1927 after the WWII – in Greece with the name of Nevrokopion), and Breznitsa; in Demirhisarsko (today Sidorokastro in Greece) – Bahtyar (now in the Republic of Greece with the name of Dendrofiton), Belovo and Goleshevo (now in the municipality of Sandanski); area of Petrich: the city of Petrich and the villages of Bogoroditsa and Karnalovo; area of Melnik: Harsevo and the town of Kukush (today in Greece with the name of Kilkis). Some of the texts have been published in SbNU, v. 36, 1926, edited by Anton Popstoilov – prominent Bulgarian historian, ethnographer and folklorist, member of the Bulgarian Academy of Sciences from 1906. The editor notes that as a ‘nonphilologist’, Garnev has made lot of mistakes, which caused a professional classification of the materials on his own part. Published in SbNU are 55 songs, 10 spells, fortune telling and healing practices and 1 fairy tale. The remaining songs are preserved in the archives of the Bulgarian Academy of Sciences. So later these materials find their way to the Archive of the IEFEM as recorded in 1950 and with inventory number II-45. Some of the publications are preserved in manuscript, but crossed off with red or blue chemical pencil.

It is not known when Georgy Garnev was born. However, by the time his materials got published, the editor A. Popstoilov notes that the author has now died. It is known that he belonged to a extended line in the village. He was married to Maria, with whom he had six children and around 1905 the family moved to the city of Bansko, but does not break the connection with the home place. Known are the names of two of his sons – Todor and Ivan, who have participated as volunteers in the Balkan wars (1912-1913). The elder son Todor was born in 1870 in the village of Libyahovo. After the WWI, and after the military coup in Bulgaria in 1923, he found his death in 1925 due to his left-wing beliefs. His brother Todor (1876-1942) was also with the left-wing beliefs, but was rescued by the repression during the bloody terror 1923-1925, and became later mayor and Libyahovo. Garnev’s kin has been preserved to present days, the current successors living in Sofia, Rouse, Plovdiv, and Gotsedelchevsko.

The digitized manuscript contains 380 handwritten pages, organized in 5 notebooks, called here volumes (V.1-5), with the so-called short folklore forms – folk songs (different genres), proverbs, sayings, riddles, etc., collected by G.M. Garnev; 20 pages are missing; Nonstandard measures: 31,5/15 cm. Registered from 1893 on from different areas - from the

villages Libyahovo, Gaytaninovo, Dramsko and Melnichko; written in a dialect which even at that time was constantly disappearing.

Collection 1

This Collection is entitled “*A few Words, Riddles, Proverbs (in local dialect), Fables and Gostivar conversation language, collected by G.M.Garnev. The village of Libyahovo, May 18th, 1893*”. It is noted that pages from 22 to 29 – 8 pages altogether, are missing.

In the preface to Collection 1 Garnev provides data about the songs (with their order number in the overall collection and page), from which singers (their names), and from which cities they are recorded. On some tracks the year of recording is marked. The songs are given in local dialect with accents of modern literary language.

The next page is the Content, which describes the sequence of the pages in all five collections. Highlighted is that they are from the villages of Libyahovo and Gaytaninovo in the area of Drama, and Melnik. The content is thematically divided by the author.

The author begins with “*Riddles*”. The names of some of the respondents are recorded and some of, of which are heard and recorded – those from the villages Gaytaninovo and Tenevo. A total of 46 riddles are presented on different pages.

The next section is called “*Proverbs*”. Once again the villages of their recording are mentioned (in this case – from the village of Libyahovo), as well as which proverb from which respondent was recorded. The total number of recorded proverbs is 310.

The following section is on traditional medicine (*Babinski treatments*). This section is totally missing in the manuscript. In the inventory book those missing pages are registered (p. 22-30). We have information about the folk treatments only from the Content, which is the following: 1. Zhura; 2. Skrusvane; 3. Bad luck; 4. Cattle on bad luck; 5. Evil eye on children; 6. Urama; 7. Decease; 8. About the human hair; 9. About the nails - nokteto; 10. About warts; 11. About dedeykoto; 12. About the blood procedures - kravnovaneto; 13. Gostivaski language; 14. Spell by snake bite. They all are published in SbNU p. 161-163.

Collection 2

The second volume is entitled “Harvest and Table Folk Songs”; their number is 323 and volume - 385 pages. The songs are compiled and registered from the villages of Libyahovo, Nevrokop [today Ilinden, Gotsedelchevsko] on May 18, 1893. The ink-written lyrics of the songs are located in 2nd, 3rd, 4th and 5th Collection.

The initial pages of Collection 2 are marked with Roman numerals and contain a Foreword, in which the author explains his motives and goals for writing and collecting the materials. He points out that seeks to give to the philologists a concept in old language and history. Garnev also stresses that the data keeps the dialect accents and records the exact words, expressions and songs. Mentioned is that the songs are recorded in Western Rhodope Mountains during a cold and severe winter, which is why he has suffered great discomfort and losses, but the main reason for the difficulty in recording were his limited material resources. Then states that the songs are recorded not only from the region of Gotsedelchevsko, but also by Demir Hisarsko (now in the Republic of Macedonia) and Petrichko.

This collection contains published songs with numbers from 1 to 74, or total of 74 songs, from which 69 are classified in SbNU. Completely published are 9 songs.

Collection 3

This collection continues the author’s narativites with respective serial numbers – from 75 to 150. It contains a total of 75 songs of them classified and published in full are SbNU 31.

Collection 4

This collection continues the author’s narativites with respective serial numbers – from 151 to 237. Contains a total of 86 songs, 7 of them and 1 fairy tale are classified and published in full in SbNU.

Collection 5

The 5th collection also continues the author’s narativites with respective serial numbers – from 238 to 323. Contains a total of 85 songs, 7 of them classified and published in full in SbNU.