

## BULGARIAN REVIVAL INTELLIGENTSIA

### **Natural Philosophy System of Dr. Petar Beron**

Petar Beron was born at year 1800 in the town Kotel, “a miniature of Nuremberg”, in a rich family of handcrafts and merchants. In Kotel he received his primary education at the cell school of Stoiko Vladislavov and Raino Popovich. He went further to Bucharest where he entered the school of Greek educator Konstantin Vardalach. The latter, a famous for his time pedagogue and encyclopedist, had influenced a lot for the formation of Beron as scientist and philosopher.

In 1824 Beron is compelled to leave Bucharest, because he participated in a “Greek plot”, and goes to Brashov, another Rumanian town, where he compiled “The Fish Primer”. This book was fundamental for the Reformation in Bulgaria and an achievement for the young scholar. In 1825 Beron enrolled as a student in Heidelberg University, Germany, where he proceeded philosophy until two years later when he transferred to Munich to study medicine. On the 9 July 1831, after successfully defending a doctoral dissertation, Beron was promoted Doctor in Medicine. Dissertation was in Latin and concerned an operation technique in Obstetrics and Gynecology.

The young physician worked in Bucharest and Craiova, but after several years of general practice he quit his job and started merchandise. After fifteen years he made a fortune and went to Paris where he lived as a renter. Here he started a real scientific career. His scope was to entail all the human knowledge by that time and to make a natural philosophy evaluation by creating a new “Panepisteme”. His encyclopedic skills were remarkable. Dr. Beron spoke nine languages and wrote about 30 volumes, not regarding, two dictionaries, one atlas, his doctoral dissertation and the “Fish Primer”.

There are certain facts, which come to show that Dr. Beron was appreciated by his contemporary scientific community. On the session of the Royal Academy of Science in London, held on the 20 June 1850, Sir John Lee presented his work “On the system of atmospheres” and gave tribute to Beron’s activity. In 1853 Dr. Beron was invited by the Association of Natural Sciences in Athens where he read an article “Earth before the Deluge”. In 1955 he published in German language his “Slavic philosophy” where an outline of his “Panepisteme” is featured. In 1858 was printed in French language “Origins of physical and natural sciences with metaphysical and moral sciences”. Next two years were devoted to a huge Cosmographical Atlas with text. The maps in the atlas were designed by the famous bulgarian painter Nicolai Pavlovich. But the height of his scientific endeavors was the “Panepisteme”, in 7 volumes, which was published in French starting 1861. To the end of his life on 21 March 1871, Beron was devoted to this interesting and creative work.

Dr. Beron spent certainly 25 years of his life in Paris and other European cities. He seriously and systematically studied western philosophy and culture. He witnessed the

endeavors of classical positivism, most obviously from his contemporary Auguste Comte, to replace materialism and idealism with a third line in philosophy. However Beron sincerely believed in the independence of his philosophy “Panepisteme”. The only scholar whom he accepted as authority was Aristotle. These were the principal ends of his theoretical and logical views.

### **Philosophical and socio-economic outlook of Dr. Ivan Seliminski**

Ivan Seliminski was born on 24 December 1799 in Sliven. His in-born name was Yordan Georgiev Christov. His father was cattle merchant but was massacred by a Turk the next year after his son was born. In 1812 the whole family perished from plague and Seliminski remained orphan. Thus, in August 1814 the young lad departed for Jerusalem as a pilgrim. On his return he stayed in the city of Kydonies, Minor Asia, where he entered the local High School sponsored for five years by Kazanluk merchant Christo Hadjipetrov. As all bulgarian youths studying in Greek schools he changed his name to hide his origin.

Ivan Seliminski studied in Kydonies until the Greek uprising in 1821. The Turks started massacre of infidels, mainly the men who took part in the insurrection, but also woman and children which were sold as slaves. Seliminski succeeded to escape and next three years (1821-1823) enrolled as soldier with the Greek army and took part in many battles.

In 1824 we see him in Brasov, Romania. The bulgarian colony there included many co-patriots and young Seliminski acquainted with lifestyle, socio-economic and intellectual progress in Western nations participated actively with the life of the bulgarian settlement. The objective conditions and spiritual freedom exited the Bulgarians in exile towards liberty of ideas and actions to improve the fate of their motherland. At meetings of the bulgarian colony Seliminski explained that freedom of Bulgaria needs a national fraternity to unite all fighters and to apply in practice the acts of democracy. Thus Seliminski was chosen a leader of the émigrés.

In 1825 Ivan Seliminski returned to native city of Sliven. There he founded a Secret Society. Members were common people from the class of non-nobility, the so-called “Torlaks”. Seliminski organized also the first bulgarian school in town, where mathematics, physics, geography and bulgarian language were studied.

The Adrianople peace agreement in 1829 and the retreat of Russian troops from Bulgaria made the population from North-Eastern parts of the country to flee away in Russia afraid from the revenge of the Turks. The leader of the refugees was Seliminski. He stayed some time in Galatz, then worked as a teacher in Greek language at Bucharest and other places.

Consequently from 1840 until 1844 Ivan Seliminski studied medicine at Athens University. After graduating he transferred to Sienna, in the Italian Republic, where he specialized in clinical sciences and received the title Doctor in Medicine and Surgery. The promoted doctor returned to Braila where he spent several years working as district physician. In 1853 he left civil work and joined the Bulgarian volunteer battalion at the Crimean War, where he served as military physician. There he was wounded and received two Honorary silver medals from the Russian government. At the end of the war Seliminski went to Bolgrad, Bessarabia, where he started work as a District physician and stayed there with some intermissions to his death in 1867.

Dr. Ivan Seliminski formed his philosophical and social views amidst a community of economic progress in the first half of XIX century. Great influence on Seliminski was his acquaintance with the cultural achievements of the Western countries. This was a time when industry and trade prospered in Bulgaria. At the same instance, the national bourgeoisie became the embodiment of the idea for democratic reform and for liberation of the masses. In his brochure "The national fraternity in Sliven and the great migration in 1830" Seliminski outlined correctly the social stratification in the Bulgarian society. He depicted the class of nobility, i.e. those Bulgarians who called themselves "Greeks" and on the other hand the class of non-nobility, the common people or "Torlaks". The "Greeks" were a caste totally favored by the Greek clergy and Turkish rulers, and they played a role absolutely reactionary against the liberation of the country. The moral and national character of the Bulgarians was preserved pure among the natives of the population. It was among them that the humanitarian Seliminski was interested and propagated his ideas for national and political freedom.

As a student in Kydonies and later in Athens Seliminski studied the Greek philosophers — Socrates, Plato, Aristotle, Democritus and cited them in his works. A fresh impetus on his views was brought by the French Reformation and the Materialism from the XVIII century — Rousseau, Montesquieu, Helvetius, Condorcet, etc. Also the influence of the Natural Philosophy was great — Lamarck, Cuvier, Humboldt, etc. As an émigré in Romania Seliminski read Yuri Venelin's work "Ancient and Contemporary Bulgarians", where events from the Bulgarian past were narrated. This book created a resurgence to study history after 500 years of lethargy.

Interestingly, the epoch where Ivan Seliminski lived and worked was time of enlightenment and self-consciousness for the Bulgarian people. The overall public and historical backwardness, the immaturity and hesitance of the Bulgarian bourgeoisie, the poor cultural and ideological atmosphere of the masses are all reflected in the works of Dr. Ivan Seliminski.

## **Dr. Nikola S. Piccolo as humanitarian and scholar**

Nikola Sava Piccolo was born at Veliko Tarnovo in 1792, from parents orthodox bulgarians. He completed his secondary education in Bucharest with the school of Vardalach who became his intellectual father. From 1811 Nikola Piccolo took the post of senior teacher in French languages at Vardalach's school. Subsequently in 1817 he became lecturer of classical languages at the Greek Lyceum of the Chios Isles.

On the next year Piccolo together with a group of greek rebels transferred to Odessa, where G. Lissanis & Co. had a small theater and there three of his plays were performed. Among others "Demosthenes and Calauria" had the greatest success.

Now in 1820 Piccolo immigrated to Paris where he met Dr. Adamantios Korais, an eminent Greek naturalist and philosopher, and joined his group. Here he began studying medicine and also became a member of "Philiki Heteria"— the revolutionary organization for freedom and liberation of Greece. In an appeal to the American people for help in their struggle, we see Piccolo's signature appended in a row with greek revolutionaries. Meanwhile the young scholar continued his work in literature and his medical studies.

In 1823 the philhellenic Lord Guilford, rector of the Ionian Academy at Corfu, invited him for a track in philology and classical studies. At Corfu Isles, Piccolo taught until 1827 and became inaugurated with a D. Litt. degree. Among the other activities in the compendium, he also translated in greek Descartes' "Discourse on the method".

From year 1827 Nikola Piccolo continued to study medicine in Bologna, Italy. He got a "certificate of attendance" from Dr. G. Tomazini and on 2 March 1829 was promoted as Dr. Nicolas Piccolos, with a dissertation registered at the hospital in Pisa.

After the liberation of Greece and the Adrianople peace treaty, Count Pavel Kisselov — russian governor of the Danubian Principalities — appointed him as inspector general of schools and hospitals (1829). At his new post in Bucharest, Piccolo excelled as talented administrator. He established modern tuition scheme, substituted Greek language for Rumanian and introduced studies of natural sciences. Further he organized sanitary affairs at several city hospitals, created quarantine checkpoints on Danube's harbors and engaged in political activities. It is with Piccolo's intercession to Prince Stefan Bogoridi that the idea of an autonomous principality of Bulgarians in Dobrudja was created, however, a cholera epidemic hindered the advancement of the project.

In 1839 Dr. Piccolo went on residence in Paris. Here he became active member of the Bulgarian emigrant community. Piccolo took part in many political debates and campaigns. During a piece conference in Paris after the Crimean War, Dr. Piccolo and Dr. Beron worked out a special petition which demanded autonomy of Bulgaria together with the other Balkan nations. It is a serious fact that at this particular moment of history, the thesis of Slavic origin of the Balkan people was particularly prevalent. Nevertheless, Piccolo never mastered the bulgarian language and led his whole correspondence in

Greek. He was also an atheist, which is evident from the fact that only 1500 golden francs from his testament were dedicated to the church.

As a man of letters Dr. Nikola Piccolo was follower of a Cartesian philosophy, rationalist and egalitarian. He had a definitive role in formation of the modern Greek literary history. He was also one of the eminent figures of the Bulgarian national revival. He died in year 1865.

### **Dr. Atanas Bogoridi and first bulgarian dissertation in medicine**

Atanas Bogoridi was from a famous Bulgarian renaissance family — grandson of Sophroni Vrachnski and brother of Stefan Bogoridi. He was born in Kotel a. 1788 but settled in Arbanasi, a village in the Tarnovo region. Bogoridi graduated the Greek academy in Bucharest at the class of Lambroso Votiadi. Being a talented student he was appointed professorship in classical languages at the same school. In year 1811 Bogoridi departed for Vienna to study medicine. At the same time he became active member of the Greek revolutionary movement "Philiki Heteria" and consequently the city council authorities expelled him from town. Atanas Bogoridi departed for Wurzburg, on the river Main in Germany, to continue his studies. In 1816 after a successful promotion he graduated with a doctoral dissertation "On the problems of digestion in human stomach". The monograph was printed next year by Frans Ernst & Publishers.

In a while Bogoridi departed for Walachia, the city of Yash, where he worked for some time in general practice but afterwards he moved to Vienna and still later to Paris with the intention to specialize in hospital medicine. Meanwhile he regularly contributed to scholarly journals. Unfortunately, on 1 March 1826 Bogoridi died after short illness in the prime of his life. On this occasion his close friend Teoklit Farmakidis wrote an obituary, with notes on his life and activities, which was published in the official organ of "Philiki Heteria" at the city of Navlion, Greece. Another Greek scholar, Moschopoulos, wrote accordingly: "We have to mark down that Atanas Bogoridi was one of the greatest Bulgarian scholars and patriots from the beginning of XIX century. He was an active contributor to the journal "Logios Hermes" published in Vienna".

Further we see an acknowledgement for his work in the words of Bulgarian penman Grigor Purlichev when the latter contested with Greek professor Orfanidis in 1860. Among other things Purlichev mentioned: "Bulgarian Atanas Bogoridi was energetic apostle of the Heteria during his stay in Vienna. He was always exposed to the danger of being arrested by the Austrian police".

A closer look at the dissertation of Dr. A. Bogoridi reveal some 55 pages written in German language. We see that the process of digestion was examined in details with good knowledge of the anatomy of abdomen and intestines, however, physiological

processes were poorly described and he used some nature-philosophical speculations. The author considered water as a common nutritional substance, which was supported from empirical evidence that plants subsist on water and animals subsist directly or indirectly on plants — ergo, water was a prime mechanism for existence of life and plants and animals were confined in a repeated metamorphosis of water. He further made guesses on the role of saliva in mouth and compared it with gastro-intestinal juices — the two secretions made a difference. Then he tried to explain the mechanism of digestion with chemical, mechanical and thermal factors, however, not knowing its constituents (enzymes), he entailed in mechanistic speculations on material substratum rather than some supreme abstract vital force. One way or another his dissertation rested on mechanistic not idealistic concepts and corresponded to the state of science in those days.

Finally, we could say that a short life did not give opportunity to this talented Bulgarian scholar and man of Enlightenment spirit to fully manifest his genius.

### **Dr. Marko Pavlov as first bulgarian medical doctor**

Marko Pavlov was born in the town of Siateshi, district Tetovo, a. 1785-1786. He remained orphan as a kid, so an Italian wheat merchant took care of the boy. Firstly, his primary tuition M. Pavlov acquired in the Greek school at Tarnovo. Next, he moved to live with his Italian benefactor in Venice where he graduated secondary studies. Pavlov continued his education in France, at the University of Montpellier, where he enrolled in the medical faculty. From a checkpoint in the university archives there is a student with such name noted in the register at the end of XVIII century. Further, because we couldn't find his name later than year 1808, we concluded that Dr. Marko Pavlov received his Medical Diploma a. 1807-1808.

When Napoleon's armies conquered the world there became a time of revolution and turmoil. As young doctor Pavlov enlisted a volunteer in the medical brigade. According to a story from one of Napoleon's nieces, Dr. M. Pavlov was adjunct physician to Marechal M. Ney, Duc d'Elchingen, Prince de la Moskowa (1769-1815). After defeat of the French army, Pavlov managed to flee away to the Ionic islands where he soon became member of "Philiki Heteria". In the Greek rebellion from 1821-1822 he fought for the cause of Greek independence. With life sentence pending on him, Dr. Marko Pavlov transferred to an ordinance with the Turks and enlisted at medical service with the military. He traveled there to Tunisia and Morocco.

We don't know exactly when Dr. Pavlov established back in Bulgaria, but it is a fact that he was honored to be private physician to the Pasha of Philibe. Apparently, this was a reward for good medical service on his retirement from the Turkish army. When the Pasha left the town, Dr. Pavlov went with him to a new destination. They resided now in the city of Tarnovo where Marko Pavlov had spent his youth.

At that time Tarnovo hadn't a qualified medical doctor in the locality, so people began to look for help at Dr. Pavlov's office instead of going to the folk healers. He opened a drug store and stayed with his family in Tarnovo.

This is scarcely what we know about life and work of Marko Pavlov — eminent figure from the Bulgarian enlightenment. There are two more facts which are worth considering when we speak about Dr. Pavlov. He is said to be the first Bulgarian M.D. with a private practice and drug store functioning to a. 1856. Bogomil Vachev, a scientific researcher in pharmacy, found recently in the municipal archives of Suchindol, district of Veliko Tarnovo, a literature hoard in French from the past century. A revision in 1981 showed that this is an apothecary documentation — so called 'vasaria' or 'lekarniya'. The records were arranged in a museum collection.

Dr. Marko Pavlov had three sons, two of them graduated medicine from the Military Medical School in Tzarigrad. Dr. Pavel Markov (1824-1880) was military physician in the Turkish army and worked in Tzarigrad and Yemen. Dr. Charalampi Markov (1831-1881) worked as district physician in the town of Razgrad. The third son Georgi Markov Markidis (1835-1903) inherited his father's apothecary and until 1886 when it was sold to Panayot Slavkov. No one from the three sons claimed to have heirs.

Dr. Marko Pavlov died in Tarnovo on 18 January 1864.

### **Dr. Ivan Bogorov as versatile man of letters**

Ivan Bogorov was born in the town of Karlovo. His birthday, according to the transfer from the Julian to the Gregorian calendar, is from Dec. 1820 to Jan. 1821. Bogorov received his primary education with the famous revival Hellenist Raino Popovich at his hometown. At 18 years of age he went to Tzarigrad to study in the Magnus School at Kuru Cheshme, named after the Greek Patriarchate and the only option for Christian Bulgarian youths. Bogorov stayed there until 1841 when he moved to Odessa at the French Lyceum, to the name of Duke Armand Jean du Plessis de Richelieu — founder of the French Academy of Sciences.

In Odessa he met with other bright Bulgarians of the time — viz., N. Gerov, N. Michailovski, D. Chintulov and others. Having saved some money, the young scholar was tempted to continue his education and so he traveled Leipzig in 1845. There, while still studying physico-chemistry, Bogorov supported himself by editing a newspaper "Bulgarian Eagle" in the period 1846-1847. From 1847 we see him back in Tzarigrad, where he participated in issuing the "Tzarigradski Vestnik" and from there he moved to Romania where he stayed until the Crimean War.

In Romania Bogorov got involved with the activities of the “Dobrodetelna Druzhina” revolutionary movement, for which he was persecuted from the government. At the eve of the Crimean War (1853-1856), Bogorov was sponsored by entrepreneurial Hristo Georgiev to study medicine in Paris. Five years he spent in the French capital and in 1858 he was back in Tzarigrad as newly qualified physician. Later he corresponded to a friend that while studying in Paris he contributed regularly to different medical journals with articles, however, since those materials were anonymous their origin could not be traced. One way or another, after not being able to find a job in Tzarigrad as a physician but editing instead another newspaper “Bulgarski Knizhitsi”, Bogorov decided to return to his hometown Plovdiv.

In Plovdiv Dr. Bogorov established a private practice and parallel with that he became member of the City Municipal Council for three years. For the purposes of the medical practice he was endowed with a haberdasher (“achtarnitsa”) for which he received supplies from Paris. No sooner than year 1865 his restless spirit dashed him on another trial — this time to make a great roundtrip in the country. In 1868 he published a travel diary “My trip round the Bulgarian Places”, which was first of its kind written in modern Bulgarian language. The second travelogue is “My trip round the Balkan” by Panayot Hitov, 1872.

In his early fifties Ivan Bogorov adopted a new profession. He went to Russia and specialized in commodity circulation, which was a very challenging task for the time. Somewhere about 1873, maybe as early as 1869, he resided back to Tzarigrad and became co-editor of the financial column (“Listak”) in the political economy journal “The Turkije”. We will not dwell further on his economic activities, only suffice to say, Dr. Bogorov was author of two monographs and numerous articles in the field.

In the course of the Serbian-Turk War (1875), Ivan Bogorov was engaged as a military physician at station ‘Javor’. During that period he wrote his popular treatise “Rural Doctor”. The book has a short introduction (‘obazhdane’) and three principal parts: **(a)** On how to prevent our health; **(b)** On how to make a diagnosis and give a proper medication; and **(c)** On how to keep our animals from illness and to take care when sick, etc. The book received a fair response from the medical community, no matter the fact that it was an attempt to introduce a unified medical terminology. This lexicography approach was unique at the time and was preceded only by a medical Repetitorium from co-worker Atanas Granitski. An alternative response from publicist Lyuben Karavelov admitted, notwithstanding, that it was written by a self-styled charlatan who advocated more on industry than on health matter proper.

In 1877 when the Russian-Turk War was waged, Dr. Bogorov was appointed interpreter ‘dragoman’ in Svishtov. After the Liberation, Bogorov remained somewhat in neglect. However, he was made honorary member of the Bulgarian Literary Society. Still the old tycoon remained faithful to his lifetime obligation as a ‘purist’ of Bulgarian language. The list of his works on philology is quite long, more than 20 printed publications. Hitherto, on 20 October 1892 he died from apoplexy at Alexander's Hospital in Sofia, aged 72.

## **Dr. Vasil Hadjistoyanov-Beron and his mystical idealist philosophy**

Vasil Hadjistoyanov-Beron was born in Kotel, in the year 1824, from a family of rich cattle breeder. He was nephew on the sister's side to Dr. Petar Beron, a famous figure from the Bulgarian Enlightenment. Young Vasil received his primary education at hometown. In 1839 he departed for Craiova, Romania, to join his uncle in the trade business. After completing courses in Greek and French languages, Vasil Beron enrolled in Tzarigrad's Patriarchal School at Kuru Cheshme. There he studied two years and transferred to Odessa's Richelieu Lyceum and graduated with honors in 1846.

In his twenties Beron was supposed to succeed his father as a merchant, but luckily his relative and mentor Dr. Petar Beron — the latter already on a profitable practice in Paris — sponsored him to continue his education in a university. Vasil Beron enrolled as student in medicine at Munich. He next went to Wurzburg and in 1852 graduated with a doctoral dissertation 'Uber den Startlcampfund den Indishen Hanf als Heilmittel Gegen Denselben' (On the Pathology, Diagnosis and Prognosis of 'tetanus' or lock-jaw, inclusive, a case-study on healing properties of 'indian hemp' or Cannabis Sativa Moraceae). An explanatory note proceed, expounding that the dried leaves from hemp is called 'marijuana' and the dried flowers is called 'hashish', both containing as their principal component narcotic resins.

Having received solid education, Dr. Vasil Beron specialized further in Vienna to strengthen his clinical experience. There he had the opportunity to attend lectures from such famous medical celebrities as Josef Skoda (1805-1881) and Karl Rokitansky (1804-1878). Unfortunately, his work became hampered by the outbreak of the Crimean War and Dr. Beron was mobilized at the Russian Military Hospital in Bucharest, Romania.

By the end of the war the young patriot was dispatched to Tarnovo and served there as Russian citizen. Dr. Beron got quick acclaim as a leader in town. He worked as a municipal physician, but also as Chairman of church's and teacher's community. His ideological position stood on progressive and evolutionist ideas. However, some facts show that he had not been totally impartial towards the revolutionary struggle of his people. This was evidenced by several reports from the Austrian council in Russe, dispatched to the Turkish authorities. Having troubles with the Turks made Dr. Beron flee to Bolgrad, in Bessarabia. On 4 December 1864 he got appointed as Principal to the local community school. Dr. Beron engaged in teaching natural history, pedagogic and sanitary control.

The patriot excelled again in nationality activities by means of public oration. He got fame for propagating the missionary of brothers Cyril and Methodius, creators of the Slavic alphabet. Some historians had argued that Dr. Beron was back in the capital city Tarnovo before the Liberation Day. This seemed, however, highly improbable as was evidenced by the memoirs of revivalists M. Keffalov and P. Kissimov. Whatever, Vasil Beron was welcomed back at the capital in the late 1870s. He was elected member of Parliament and took different administrative and political duties in the office. As non-governmental representative he worked as physician, educator and secularist. Most

notably he was president of the Archaeological Society in Tarnovo (1884); associate (1870) and full (1884) member of the Bulgarian Literary Society; received medal for 'Civic Valor, 3rd degree' (1902). He died on 24 September 1909 in Sofia.

Viewpoints on Dr. Vasil Beron's versatile heritage reveal a rare genius. It is hand-in-hand with the creative work of his uncle Dr. Petar Beron, author of the encyclopedic 'Panepisteme', that we can rank the Beron family as exceptional. People does not choose their ancestors, but here we see a lineage that continues to give a series of professors even up to our own days. Putting superlatives aside, the sources for studying V. Beron's philosophical concepts are unequivocal. His most well known works are successively — viz., **1)** "Logic. Vienna: L. Somer & Co., 1861"; **2)** "Natural history. Bolgrad: Central School Printing Office, 1870"; and **3)** "Archeological and Historical investigations. Tarnovo: Pechatnitsa 'P. H. Panayotov', 1886", etc.

Dr. Vasil Beron made a worthy contribution to the development of bulgarian scientific thought in the period of the Enlightenment and the first decades after the Liberation. He was one of the builders of the modern Bulgarian State. It is far more precious that all his works were written in the modern Bulgarian language. Thus, by directly offering the wisdom of the advanced Western world, he also ensured to make an advancement in literary aspect as well. The work and heritage of V. Beron is evidence that the Bulgarian nation had the potential to be abreast with the other states in their march for progress and peace.

### **Dr. Stoyan Chomakov as leader for secular freedom**

Born in the year 1819, from village of Koprivshitsa in Orta Dag region. His linkage was from two of the most wealthy and influential families in the town — the Chomakov's and the Chalukov's kinfolk — both authorized alimony collectors on cattle trade ('beglikjii' and 'dgelepjii'). His elderly brother, Salcho Chomakov, had connections with the Porte's court and it is owing to him that young Stoyan got reference for a job in Tzarigrad during the 60's and 70's.

After receiving his primary education in Plovdiv, in 1832 Chomakov is sent to study at Andros Island School in Cyclades Archipelagos, Aegean Sea. This is home-place of Greek revivalist Teophil Cairo /1784-1853/. The latter was famous admirer of French Rationalism and becomes founder and propagator of a heresy — teaching blaspheme and theosophy. His school was banned in 1839 from the Greek authorities. However, Stoyan Chomakov was influenced by him and later applied his studies in solution for the Bulgarian Church Question.

His next step was to study medicine. After graduating his secondary education in Athens in 1838, young Stoyan Chomakov is sent to Pavia and Florence in Italy. Here he gets his Medical Diploma and in year 1846 is transferred to Paris for a two year specialization in surgery. His stay in Paris had an utmost importance for formation of his political sympathies and antipathies.

The major waves of revolution occurring in the first half of the 19th century had its repercussions in year 1848. The Polish cause was led from emigration by Prince Adam Czartorysky /1770-1861/, fighting the Russian subjugation of the Poles from September 1831. Although not of Polish identity Dr. Chomakov was close to Prince Adam and his circle — i.e., Mikhail Chaikovsky and others — and thus became connected with the life and deeds of the great Bulgarian Patriarch Neophyt Bosveli /1785-1848/. Bosveli was a titan from the Bulgarian Revival and Church Independence War with the Greek Phanariote, but we will refer to that question later.

So far, Dr. Stoyan Chomakov came back in Plovdiv as a municipal physician. At that time in the early 1850s, he was the first medical doctor in the region and his work gained him the reputation of a skillful professional. Dr. Chomakov performed three operations in Plovdiv which were debated even from the medical circles in Tzarigrad. The topic of his work were 'Ligatura Oesophagus'. The same operation was reported as a case-study by Dr. Panoff in the journal 'Bulgarski Knigitsi' from October 1861. Further publications are two articles on cholera in the newspaper 'Vreme', in two consecutive issues from August 1865. No more materials on medical themes are printed by Dr. Chomakov, however, he is author of three books and numerous etudes on political and secular history.

The subject matter of his activities as a public figure are numerous. He opened a pharmacy which was later administrated by his brother Salcho. He donated 3000 grosh to the pedagogy school of Daskal Nayden Gerov in 1858 — viz., we see from the trade register at that time, roughly 73 grosh make a gold Turkish lira. Last but not least were his secular doings, in the face of his protest against Greek bishop Hrisante and calumniating with the Bulgarians unrest against the Greek Patriarchate. In 1861, Dr. Chomakov is chosen as representative for Plovdiv Diocese in Tzarigrad. On his way to the new job he never presumed that this was a turning point in his life, that he would leave his gainful medical practice and would stay for 17 years in the Turkish capital becoming one of the first professional politicians of modern Bulgaria.

Let us take a look at the geopolitical map of the region from that time. Turkey with her allies England, France and Piedmont won the Crimean War and by the Treaty of Paris in 1856 the Ottoman Empire was considered a European State. Same year the Reform Firman ('Tanzimat') was drawn up by the minister of foreign affairs, Mustafa Reshid Pasha, and signed by Sultan Abdul Mejid. The Firman provided for equality between the Christian and Muslim subjects of the realm, but in reality it led to clashes between Muslims and non-Muslims which soon became an international issue, and which the minister of internal affairs Fuad Pasha resolved with firm measures.

In the midst of that political turmoil Dr. Chomakov arrived in Tzarigrad with his two daughters. He had to arrange a big and well maintained house as was required by the Exarchate. He had to hold a reception for many foreign ministers and ambassadors which required a staff for the residency, a private secretary and also governing lady for his daughters. He was so busy with his job that he couldn't go back to Plovdiv to attend his sick wife, which subsequently died. His brother Salcho also got ill and died. Meanwhile, money which were sent from the diocese were not enough to support himself and on this account half from his expenses came from his own pocket. Dr. Chomakov had firmly quitted medical practice so this could not have brought him any income. Even in 1865 some people from the bulgarian community protested against him on refusing to attend cholera patients when practicing physician Dr. Karakonovski left the town. This and many other of his behavior makes it difficult to characterize Dr. Stoyan Chomakov on a level hand.

When, for instance, we speak of him in connection with the First National Exarchate Assembly on 16 February 1872 and the choice of Exarch Antim I, it is truly his radical position that qualified him as 'red'. Four years later during the April Uprising Dr. Chomakov is allied to the Turks and joined the most 'reactionary' circles in Tzarigrad. One way or another, his figure was often counterpoised to another eminent bulgarian politician — Count Gavril Krustevich, the latter being pro-Russian and the right hand of Attaché Count Ignatieff. More stuff can be written on his Tzarigrad period but this is item of other story.

In 1878 Dr. Chomakov is back to Plovdiv — capital of liberated Eastern Rumelia. He describes later, that he went to Tzarigrad with 400 000 grosh in his pocket and on his way back he carried two truckloads of inventory and 60 golden lira from the Exarchate cashier for travel expenses. The new times were hard to live for the old political lion. At first Dr. Chomakov was chosen as delegate in the National Assembly of Eastern Rumelia. Meanwhile, he participated in charity activities and became president of "St. Panteleymon Charitable Society". After the Unification of Bulgaria he is people's deputy in Fifth and Sixth National Assemblies. He serves as Minister of Education from 28 June to 20 August 1887. He was elected member of the Bulgarian Literary Society, later on Bulgarian Academy of Science, in 1887. He was awarded medal "St. Alexander", 1st degree, in 1888.

Ultimately he became one of the favorites in the court of Prince Ferdinand, who often made visits to Plovdiv at Dr. Chomakov's house. Also, his daughter Maria Chomakova was appointed a court lady. On 14 October 1893 the body of Prince Alexander Batemberg was buried on bulgarian soil. Dr. Chomakov attended the funeral in Sofia, but on his way back he got ill and died untimely. Premier Stambolov and Prince Feidinand were at his funeral in Plovdiv.

## **Dr. Hristo Stambolski and his documentary "chef d'oeuvre"**

Hristo Tanev Stambolski is born on 8 August 1843 in the town of Kazanluk — situated in the heart of the ‘valley of the roses’. His parents were orthodox Christians, Tanyo and Dafina Stambolski. There is a story about his grandparent Stoyan who was one time ‘muchtar’ (mayor) of Kazanluk. It is said that he traveled for 18 days to the capital of Stambulli and when he was back his fellow-citizens greeted him with the words ‘Hosh geldin, stambollu’, that is, ‘Well come, stambulli’. Here is where the family name comes from. Young Christo studied primary education in his native town with teacher Ivan Naydenov. In year 1858 he enrolled in the highly prestigious Military Medical Academy in Tzarigrad. There he studied for ten years and in 1868 graduated with a medical degree and rank major in the army.

In the middle of the XIX century Tzarigrad was the most important city in the Ottoman Empire. Hristo Stambolski gets there amidst a whirl of Empire struggle. He is immediately entangled in the fight for autonomous bulgarian church led by nationalist émigré. At that time a popular allusion was that national church liberation should anticipate a much more political freedom of bulgarians. Subsequently, church liberation becomes a first stage in a wide legal movement for national emancipation. Whatever the chronology of that revolutionary events, we see young Stambolski as one of the initiators of the “Easter Day Liturgy” on 3 April 1860. On that day Bishop Illarion Makariopolski /1812-1875/ denounces the dependence of the Bulgarian church from the influence of the Greek Patriarchate. But let us take a look at the medical activities of Dr. Stambolski.

As a medical student Christo demonstrates keen interest in anatomy. Even before graduation he works hard on the elaboration of anatomic terminology in Turkic-Arabic language and simultaneously reads lectures in the bulgarian community center on topics such as anthropology, physiology and hygiene. Thus, he makes a good impression as a diligent student which gives him a chance to be appointed as an assistant in the High Military Medical Academy after graduation. Next year, he is also ordained the post of Head of Dermatology-Venerology Clinic in the same institute.

Further, Dr. Hristo Stambolski works on a part time basis as a surgeon in the clinic of Prof. Karatheodoridi in Tzarigrad. The authorities in the capital appreciate very well the superb talents of the young medical doctor and assign him the task to compile an anatomical atlas for the needs of education in the institute. This immense work is accomplished in 1874 — viz., a book entitled ‘Miftah-i Tesrih’ is published by the Empire printing office in Turkic language with Arabic script; albeit, the work has not been translated and is unknown in Bulgaria.

The aforementioned book comprised in three parts: Part One — text of the atlas; Part Two — the illustrated atlas itself; Part Three — a dictionary of anatomic terminology. In fact, the book is an authorized compilation from a work entitled "La methode de l'anatomie" by Prof. Maise, a reader from the Medical School in Paris. What is important here is the recognition which a bulgarian received among the Ottoman court and next year, 1875, Dr. Stambolski becomes a full time professor in the Military Medical

Academy. There are some articles printed in the newspaper 'Napredak', edited by Ivan Naydenov /1834-1910/, showing that in 1875 he was already very famous, i.e. the affair with the censoring of some 'Surras' from the Koran ended with the rehabilitation of the bulgarian doctor and his friend editor Naydenov. The latter becomes popular as the first translator of Konstantin Irechek's 'History of the Bulgarians' /1876/.

What happened in the year 1877 is narrated at some 100 pages at Dr. Stambolski's memoir. To make the long story short, we see that four bulgarian state employees are accused for pro-Russian campaigning during the Russo-Turk War /1877-78/. The great 'vizier' Midhat Pasha orders that Bishop Antim, Ivan Naydenov, Doctor Vulkovich and Doctor Stambolski are sent to exile. The order is without appeal against sentence. Effective from 7 September 1877 starts a new period in the life of Dr. Hristo Stambolski — he departs for Sanna, Yemen.

On arrival he is appointed chief resident in the district hospital. It is difficult to describe such a change in positions for someone who is used to live in the relative luxury of the capital Istanbul. In a primitive surrounding Dr. Stambolski practice his medical profession. His main contribution from that period is the study of filariasis epidemics — caused by worm "Filaria Medinensis". From this parasite he makes a preparation which he sends to the Medical School in London together with short referral — viz., "De ver de Medine, par d-r Chr. T. Stambolski, de Kazanlik, Thrace, 1879". Suffice to say, on 10 December 1878 the bulgarian patriot receives an amnesty, Allah Kerim.

Now, in the spring of 1879 Dr. Stambolski is back in the newly liberated Principality of Bulgaria. First he stays in the town of Gabrovo but soon is elected deputy in the Regional Assembly of Eastern Rumelia. Hristo Stambolski is involved with the conservative elements in the parliament. This causes him great trouble as a prefect in the town of Sliven, where he had conflict with the so called 'red belts', that is representatives of political jingoism at the time. On July 1881 Dr. Stambolski is appointed new post, as Head of 'Directorate for Transport and Communications' in Eastern Rumelia. Thus he occupies until 8 December 1883 when a liberal coalition force him to resign. Disappointed from political carrier Dr. Stambolski returns to the medical field. He goes to native town Kazanluk to start a private medical practice.

The Unification of Bulgaria in the year 1885 finds a doctor in his mid-forties with a rich biography behind himself. This causes him trouble with the regime of Premier Stephan Stambolov /1854-1895/ who registers Dr. Stambolski in the camp of the 'legalists'. But in 1893 he is back again with a new carrier as administrative physician at the "Alexander's Hospital" in Sofia. There he stays until the Balkan Wars, when in the years 1912-1913 he becomes Head of 'Directorate of Public Health'. After World War I, Hristo Stambolski retires from public activity.

Towards the year 1918 he starts his work on the memoirs. He toils some 14 years on that 'chef d'oeuvre' and we see a work called 'Autobiography. Diaries. Recollections.' published in three volumes: — viz., Volumes 1-2 in 1927; Volume 3 in 1931. This

magnum opus is still unpublished in its totality. The archives of Dr. Stambolski wait to be revised. On 4 June 1932, an old man in his 80s, he dies in Sofia.

### **Dr. Georgi Vulkovich and the Bulgarian Easter**

Georgi Vulkovich was born in the city of Odrin. The year was 1833. His parents were settlers from Koprivshitsa and were from the big and influential Chalulcov's family — vendor and retail dealers. In fact, he was little cousin to Dr. Hristo Chomakov whom we have spoken about earlier. Georgi received solid primary education for the time at the Greek community in Odrin and his father, Vulko Kurtovich, did not save from pocket to educate his son. Thus, according newspaper "Svoboda" in Tzarigrad (1850), Georgi Vulkovich was the first bulgarian admitted to study in the Military Medical Academy. In 1857 as a young graduate, Dr. Vulkovich entered for medical residency at the hospital of Haider Pasha in town where he was appointed adjunct in surgery. Three years later, he departed for Paris to study for qualification. He remained in the French capital for long years and engaged in political activities, as well.

Paris during the 1860s swarmed with people from different nationalities and various creeds. The city was an arena for struggle between royalists and republicans and preceded the commune of the Third Republic. Dr. Vulkovich was "not so lazy, so that he couldn't tie his own shoelaces", as a well known aristocrat Comte de Chambord remarked at that time. He joined an underground organization called "Circle of Faithful Friends" which defended the patriotic rights of Tzarigrad's youth. Via this organization Dr. Vulkovich went to London where he met with Russian anarchist Mikhail Bakunin (1814-1876), a man who fell out with Marx and a tireless yet strangely ineffective revolutionary leader. The latter made a strong impression on the young patriot. The next autumn Dr. Vulkovich made an interesting correspondence with bulgarian revolutionary Georgi Rakovski — founder of first Bulgarian Legion in Belgrade. A letter dated from 14 November 1861 was sent back from Rakovski, saying that "by the way, we need a man who could treat wounds made of guns, swords, etc". Dr. Georgi Vulkovich with a letter from 27 December 1861, replied that "I accept readily such a honorable position and it is high time that every patriotic bulgarian should give a token for love in front of his homeland".

In year 1865 Dr. Vulkovich received a new assignment. He was transferred to serve in Syria where he became chief surgeon in the "shamsi villaet" of Damask. We couldn't find much information about that period of his life but in the 1870s he appeared again back in Tzarigrad. He was already an associate professor in Surgery at the Military Medical Academy and head of the Director's board at "Haider Pasha Hospital". Vulkovich got fame as a skilled and able medic. He had private practice that was in quest by all foreign attaches in Tzarigrad, as well as, many local "effendies" or high-stream civilians that sought his medical help. This allowed him to excel — he made advance in the army and was promoted to a rank "colonel" with a pay increase. In 1872 Dr. Vulkovich was

already allotted “bey” in the civil administration of the town. In 1876 during the Serbian-Turk War he was raised hitherto to a position of “mirilay-bey” in the occupied territory of Serbia and Montenegro. This allowed him to perform some sanitary and other administrative reforms along the ‘Nish-Sofia’ land strip.

However, during the Russian-Turk War next year everything came to an abrupt end. Dr. Vulkovich was appointed member of the ‘International Committee on Atrocities of War’ and after visiting the destructed villages and towns in Bulgaria and meeting remnants from the partisan detachments of the April Uprising — consequently, he was made to write a report and sent it to the British Council. This act of patriotism, however, was ill appraised by the Turkish government. Mithad Pasha and his agents made a counter-report which accused Dr. Vulkovich of betrayal and verdict was issued that sent him on exile in Damask. This episodes from his life were well described in the memoirs of Dr. Hristo Stambolski, who was another distinguished bulgarian medic on service in the Turkish army.

Hitherto, on 3 March 1878 the peace treaty in San Stephan's suburb of Tzarigrad gave amnesty to all political prisoners of bulgarian descent. The dawn of modern history in Bulgaria was a fruitful field for progress and especially for people with rich experience in administration work. Prince Dondukov-Korsakov as temporary governor of the newly liberated bulgarian lands invited Dr. Vulkovich with a position in the Great National Assembly. Vulkovich joined the Conservative party and participated actively in the elaboration of the Tarnovo constitution. He moved afterwards to Plovdiv and became member of the Regional Assembly. Awaiting the unification act in 1885, Dr. Vulkovich occupied different posts in the commanding apparatus of the autonomous region of Eastern Rumelia. These were in chronological order — viz., Minister of Agriculture, Trade and Public Building (1879), Minister of Post Office and Telegraphy (1881), second-time Minister of Agriculture, Trade and Public Building (1882), Minister of Foreign Affairs and Religion (1883). In the parliamentary season 1885-1886, Dr. Vulkovich was appointed chairman of the National Assembly. Next year he was sent bulgarian Diplomatic Attaché in Tzarigrad (1887).

Accidentally, Dr. Georgi Vulkovich was killed in the Turkish capital on 14 February 1892.

Let us communicate briefly on Dr. Vulkovich’s carrier as a politician:

1. He was instrumental in the Kingdom’s early statute as an independent nation. Thus, he acquired from the ‘Great Vizier’ of the Golden Horn an edict to make direct contacts with the ‘hadjie’ or foreign minister. The acceptance of Bulgaria as separate unit and not as privileged province was an important step towards a retribution of Modern Bulgaria and the establishment of the Third Bulgarian Kingdom in 1908.

2. He made everything possible for achieving cooperation between the Balkan States on a larger scale. This was made by signing mutually beneficial trade and communication conventions with the neighboring countries — Rumania, Serbia, Greece and Turkey. He

was the first diplomat to establish foreign relations with Montenegro. The purpose of the Balkan Federation was double-fold. Firstly, in the strategic interests of each participating country from the region and secondly, to fence-off the influence of the 'Great Concert' in the affairs on the peninsula.

3. He protected the bulgarian economic interests from collapse in national and international relations. While it is impossible to enumerate the many contributions he made in the administrative and legislative field, some more important facts were — opening an Agricultural School in Sadovo; opening a Telegraphy School in Sofia; modernization of the harbor in Varna; building new hospitals in Sofia, Silistra and Rouse, etc. The most important asset of Dr. Vulkovich's work was his effort to modernize the communication network of the country. We must point out also his efforts to strengthen the railway system in the country. For instance, he organized the state purchase of the line Rouse-Varna from Baron Hirsh's company in Vienna and much more.

### **Mr. Sava Dobroplodni as universal educator**

Sava Dobroplodni was born on 3 December 1820 (old style calendar), in the town of Sliven. Both his parents were grammar-school teachers, namely, father Iliya and mother Trendafila from the Slavov's kin. After the Russian-Turk War from 1828-1829 his family fled to the city of Ploesti in Wallachia. Meanwhile, Sava's father died from cholera and the mother took the burden of the family — brothers Nikola, Haralambo, Hristaki and sister Maria — while they returned back to their hometown.

Dobroplodni received his primary education with daskal Gavril Krustevich-Kotlianin. The latter was nephew of bulgarian Prince Stefan Bogoridi (1780-1859), who was high rank Turkish official and man of influence in Tzarigrad. Eventually, Krustevich was a factor that young Sava should be sent to continue his education in the capital.

In year 1835, Dobroplodni was appointed as private student with presbyter Nathaniel in Tzarigrad and made his living as translator of old Greek manuscripts. At the same time he applied for a sponsorship to a group of merchants from his hometown and finally received a stipend for the famous Kuru-Cheshme School in Tzarigrad. Sava Dobroplodni was an excellent student and made friends with many bulgarians who studied there: G. Rakovski, I. Bogorov, I. Makariopolski, etc.

An interesting episode was left from this time, which Sava narrated in a letter to his friend N. from Sliven — Re: "With the lecturer in classic studies, master Eftimios, I made stenographic notes. On the next day I was in a position to answer all his questions while my schoolmates, having no such notes, found it difficult to give correct answers. This master E., who was examining us on a bulletin boards, one day read my name

instead 'Savas Iliadiss' to 'Savas Evcarpidiss'. That literally meant — Sava Know-how. Thus my nickname remained 'evcarpidiss'.

What point we can make here is an allusion. Consider an extract from a textbook, "Ed. L. Miller. Questions that matter. An invitation to philosophy, 2nd edition. New York: McGraw-Hill, 1987, p. 3", — Re: "When Leon, the tyrant of Philium, asked him who he was, he answered 'A philosopher' ...".

After graduation in 1842, master Sava Dobroplofni returned back to his homeland. He became a schoolteacher for fifty years in a row and almost to the end of his life was in active duty. This chronology is better described in his 'Short autobiography' from 1893.

Further on our narrative aims to point out the contributions that master Sava Dobroplodni made to the development of education and simultaneously within the context of the Bulgarian Revival. He was firstly grammar-school teacher in Kotel (1848 to 1847) and in Shumen (1848 to 1852). In Shumen Dobroplodni made friends with Lajos Kossuth, leader of the Hungarian Revolution from 1848 and residing in exile. Kossuth aimed at national independence from Austria of the Habsburgs. The defeat of his revolutionary movement was due partly to Kossuth's harsh policy to the non-Magyar minorities. Sava Dobroplodni occupied for some time a track with Kossuth's news agency, but soon quit the job to make a roundtrip in Central and Eastern Europe.

He visited the city of Zemun in 1853, where he published his 'Hygiaenomics' and 'Guide for Grammar Schools'. During the period 1853-1856, he was college professor in Greek languages at Sremska Karlovtsi. The end of the Crimean War found him back in Shumen, this time for a longer period of time.

Sava Dobroplodni soon married to Maria Gencheva and a son, called Preslav, was born in 1857. Also this was time for fruitful literary activity during which Dobroplodni excelled as a playwright. On 15 August 1858, he produced and directed the first Bulgarian comedy play 'Michail Mishkoed' and was known to have managed a theatrical art-school, where some of the forerunners of Bulgarian dramaturgy studied — viz., V. Drumev, D. Voinikov, V. Stoyanov, etc.

There followed a long list of tenures as an educator, which gave him a right place in the pantheon of the Bulgarian Revival — viz., Sliven (1859-1862), Varna (1862-1864), Tulcha (1864-1867), Silistra (1867-1872), Kyustendja (1872-1875).

Liberation in 1878 found master Sava Dobioplodni in an active position as a Chairmen of the District Administrative Council, Varna. At his mature age, he continued to contribute actively to the Bulgarian enlightenment. He was school inspector and adjunct editor-in-chief of the newspaper 'Bulgarian Bee'. Accordingly, Sava Dobroplodni received tribute for his worthwhile career — part time member (1881) and full time member (1884) of the Bulgarian Literary Society. He became honorary pensioner of the state from 1887. Sava Doproplodni died on 19 April 1894 in Sofia, aged 74.

Last word should be given to his work in the field of public health education. We have found two medical books written by master Sava Dobroplodni, which put him on the forefront of bulgarian medical science in the 19th century:

1. 'Hygiaenomics', printed in Tzarigrad, 1846. This book was an authorized translation from the lectures of S. A. Saracci, auspice at the Galata-Saray Medical School in Tzarigrad. It was written with a prophylactic agenda and contained chapters on rational nutrition, on labor hygiene, on some principles of raising infants, etc.

2. 'Viewpoints in Healthism', printed in Bolgrad, 1865. This book was written on Hippocratic medicine. Interesting propositions were made on how diseases were generated, on how to beware from magic ( i.e., "God has not given power to mortals on making decisions for life and death"), on how to ignore truisms coming from medical folklore, like 'sueverie', 'babi', etc.

### **Mr. Zahari Knyazheski as the ace translator for Bulgaria**

In the year 1810 at the vicinity of Stara Zagora the eight son of Peter and Sanda Russevi was born. The boy was called Zhivko and seemingly nothing came to indicate that a better future was stemmed for someone living in a community of thirty or so dwelling houses buried in the mud of slavery and with a horizon of secularity not higher than celebrations for Christmas and Easter. This was the vicinity of 'Pishmanli', today called 'Pokayanie', and a place for the early childhood of Zhivko. Poverty made him resolve at ten years of age and he went to Stara Zagora (Eski Zagara) as apprentice to daskal Doncho. He studied there in craftsmanship — cf., pottery ('gruntcharstvo') and soap-making ('sapundjiistvo'), but also some other skills as silk-worms raising, etc.

The revivalist spirit blowing from Europe and the political ideas of bourgeois-democratic revolutions reflected on him through the Greek uprisings from 1821-1828. These gave an impetus for development in the bulgarian society which included cultural enlightenment in Stara Zagora, as well. Young Zhivko had already saved some money and that launched him on a traditional journey abroad — viz., he traveled to Syria, Jerusalem, North Africa, Montenegro, Serbia, Wallachia and subsequently changed his name to Zahari 'hadji' Knyazheski.

In 1835 Zahari Knyazheski settled in the town of Gabrovo where the secondary school of Neofit Rilski was functioning. Here Zahari excelled to the rank of assistant and thereafter won a stipend to the High Theological School in Odessa. From 1839 to 1845 Knyazheski lived and studied in Odessa and it was the bulgarian colony in town that gave him a warm welcome. Data accounts for his Russian period were documented. He made a lot of acquaintances for lifetime and most important were friendships with revival activists Vasil Aprilov (1789-1847) and Nik ola Palauzov (1776-1853). His numerous

correspondence made him a respected member in the circle of the Russian academia. He wrote letters and received reference from such celebrities like Pogodin, Bodyansky and others.

Unmistaken remained the fact that Knyazheski's library esteemed in 'puds' and 'funts' — viz., the old Russian metrology measured 1 'pud' = 40 'funt' = 16.38 kilograms. The rest of the story became obsolete and no one could say for sure how much from this immense library made a transfer back to Stara Zagora. Some details on Zahari Knyazheski's book-treasure were salvaged which showed that part from the library was donated to the Muglitzh Monastery but the latter perished in the fire of April uprising from 1876. Information was gathered personally from research associate Vasil Stephanov.

After graduating from the Odessa Seminary in 1845, master Zahari Knyazheski traveled around Russia for two years. The year 1847 saw him, together with educator Alexander Exarch-Beyoglu (1810-1891), to become one of the pillars and true entrepreneur of enlightenment in the town of Stara Zagora. His great influence and authority in Russia became a guarantee for advancement of culture not only in the region but in the country, as well. Main activity for Zahari Knyazheski was girls' erudition through stipend promotion and technical empowerment. This activity had traditionally been obliterated in the past and the rotting Ottoman Empire from XIX century paid little attention to women education. — cf., that the Ottoman Empire had sovereignty over Turkey, much of the Balkans and all the Arab lands except Morocco. Feminism, however, entered the communications parlance not earlier than the 1890s, probably, from France. Backwards as they were, Bulgarians tried their utmost to keep and tolerate maidens rights. So, Knyazheski was maybe one of the patriarchs in that direction.

For instance, in year 1850 his legendary effort to smuggle two girls disguised as boys to Odessa was well documented. Anastasia Tosheva (1837-1919) in her autobiography gave wealth of information on that incident. The latter was founder of the first Bulgarian Woman Association 'Mother's Love' (1869) in Gabrovo. More or less, Knyazheski and associates helped some 10 girls to go and study midwifery for a period between 2 and 3 years each.

Hard times and broken finances made master Zahari Knyazheski to apply as translator or "dragoman" at the Russian consulate in Tarnovo. The year was 1863 and the region was Tuna Vilaet of Mithad Pasha. That man was beyond surmise one of the most educated and able persons in the Empire. Born in Tzarigrad and studied at most of the European capitals of the time, Mithad served for 15 years as secretary in the capital's Chancellery. Sometime about 1860 he was appointed governor or 'valiya' to the Rousse (Tuna) Vilaet and there he excelled as a bold reformer and organizer. In fact, he was the Robert Owen for the Ottomans and his co-ops near Rousse at 'Obraztzov Chiflik' was a rudiment like the Rochdale's pioneers in Europe.

Hitherto the relations between Zahari Knyazheski and Mithad Pasha were documented in the archives, but we must emphasize a point — viz., that Knyazheski was always interested in the theory and practice of co-operatives. This was evident from a book he

wrote and published, "Practical handbook on silkworm. Tzarigrad, 1859", which was landmark for bulgarian industrial literature.

Knyazheski did not live to see the Liberation. He died on 23 January 1877 in Rousse.

Resources on Zahari Knyazheski's medical studies are scanty. Most probably he was self-educated scholar like other revivalists — Sava Dobroplodni, Tzani Ginchev, etc. For the purpose of this review we give short annotations on three books written by the author and titular:

1. 'The Origins of alcoholism' is a small book, six pages in total, published by typography Damianoff at Smirna (1842). The work centers on the psychological aspects of alcoholism and its reflection on physical beauty of man. Also, given are some symptoms of the alcoholic disease.

2. 'On Childbirth and how to feed a baby' is translation from Russian, which represent a book by French authors Tissot, Furkroa and Salmaud. Published by typography "Tzarigradski Vestnik (1853), the book examines pregnancy as a particular task by the parents and not so much a concern by the side of the medical practitioner. The book contains 34 rules for the young couple: how to get dressed, how to eat wholesome food, how to dwell in a spacious room, etc. The author is negative about grandmother's fallacies and superstitions.

3. 'First aid on syncope' appeared originally as a serial in the "Tzarigradski Vestnik". In 1858 it had a second edition, revised and enlarged. The book was reviewed by Gavril Krustevich and marked 'B'.

### **Dr. Dimitar Mollov and the life stations of a genius**

Dimitar Mollov was born at the town of Elena — in the district of Tarnovo — on 26 December 1845. His father Petar was a pastor famous for his sermons in the local church and the Turks called him "molla". Petar the Molla had eight children, from which Dimitar as the eldest son was prepared to be ordained. The child received its early education at the local primary grammar school. As many youngsters of the time, Dimitar started work as a private teacher in order to make a living. This was a time when he worked in the districts of Eski Djumaya and Shumla. In 1862, his uncle Evstati Hilendarski took him to study in Kiev Seminary where Dimitar graduated with a monastic degree (1867).

However, this was not enough for the spiritual endeavors of the young man. Supported by the "Slav Charitable Society" in Odessa, he was first enrolled as student in the Philology Faculty and then in the Medical Faculty of Odessa University.

After Graduation year 1873, Dr. Dimitar Mollov, now as a Russian citizen remained to a position of an assistant practitioner in the surgical clinic of Prof. Sagaev. In the next years he grew to become a prospective young physician, whose appointments in the clinic of Prof. Bassov in Moscow and publications in the journal “Moskovskje Vedomosti” made him well known. In 1876 Dr. Mollov advanced with his doctoral dissertation “One modification of chloroform anesthesia a la Cloud Bernard”, which was resulted from his work in the pharmacological laboratory of Prof. Sokolovski. The central theme of his research was “pre-medication with morphine” as recommended 20-30 mm before narcosis, and was evaluated as “good” contribution to the developing science of anesthesiology.

The years 1876-1877 were crucial for the destiny of the Balkan states, former provinces of the Ottoman Empire. Dr. Mollov was at the frontline of battle: — Firstly, during the Serb-Turkish War in 1876 his team consisting of six doctors with auxiliary personal worked at a sanitary train and got supplied by the “Moskow Trade Union”; Secondly, during the Russian-Turk War (1877) he volunteered as a member of the “Russian Red Cross” and was again team in a sanitary train composition. More details on the two wars are found in the Mollov's archive, which comprise the story of three generations of the family: Dimitar, son Vasil (physician, medical professor) and Vladimir (jurist, community activist).

From year 1878 and liberation of Bulgaria form Turkish dependence, Dr. Dimitar Mollov was within the organizational plan of general governor Cherkaski. He was appointed “gubernsk” physician of the newly liberated Vidin sandjak. In 1879 the second general governor Dondukov-Korsakov inquired that a new sanitary structure was necessary — accordingly, to his “Temporary rules for administration of medical services in Bulgaria”. Meanwhile, the founding National Assembly was convened in Tarnovo and Mollov was elected deputy member. On 16 April 1879, he was among 279 national electors ratifying a “new constitution”. Dr. Mollov was with the liberals — from the fraction of Petko Karavelov (1843-1903) — and managing editor of the liberal whip with library “St. Kliment”.

In the period from 1878 to 1881 Dr. Mollov participated actively in the chronicles of the Assembly life, and also contributed with translations from the world's classics — Plato, Petrarch, Byron, Longfellow, Guy de Maupassant, Flaubert, Zola, Goethe, Hayne, Pushkin, Lermontov, Tolstoy, Chekov, etc. His journal was in the good traditions of the french “Bibliotheque Utile” and the german “Universal Bibliotek”.

The year 1879 was also landmark for the formation of the ‘Supreme Medical Council’ /SMC/ in Bulgaria. Dr. Dimitar Mollov, it was mentioned before, became chairman of the first SMC and his “Temporary rules ...” were in power, with minor revisions, until 1903. While serving his mandate, from 7 September 1883 to 29 June 1884, Dr. Mollov was elected Minister of Public Education in the cabinet of Dragan Tzankov. The latter position was prolonged during the Serb-Bulgarian War (1885) with the organization and administration of the “Bulgarian Red Cross”. Thus, during the war the organization comprised two divisions: 1. Hospital team in the “Alexander’s Hospital” taking care of

the wounded in the rearguard; 2. Outpatient team, working as a mobile ambulance sanitary hospital (MASH) in the hills of Slivnitsa. The work of the Bulgarian Red Cross was in accord with an international team from the Red Cross-Red Crescent movement. Nevertheless, Dr. Mollov remained always at the frontline of the BRC as a member of the governing body and as one of the few qualified surgeons at that time in Bulgaria.

As simple as that, life for Dr. Mollov had not always been smooth and easy. He was subjected during period 1891-1894 to persecution from the cabinet of prime minister Stefan Stambolov. The accusations were conspiracy in the murder of finance minister Hristo Belchev, but they couldn't be proven and he was interned instead to his birth place in Bebrovo (Elena). The trial, a boost event for the time, ended with 4 people sentenced to death — i.e., Svetoslav Milarov, Konstantin Popov, Toma Georgiev and Alexander Karagiulev. Some dozen other people were put to prison. The jurisdiction still pondered on the effects of this case together with the precedence on criminal law in Bulgaria.

In 1894 Dr. Dimitar Mollov was back on the political stage. This time he was member of the Parliament committee investigating the illegal actions of Stambolov's government. Meanwhile, the People's Party submitted his candidacy for mayor of Sofia. As such, from 1895 to 1897, Dr. Mollov was indispensable to the sanitary reforms in the capital and never quirked from his duties as community activist.

There are several other secondary activities that we wish to enumerate in brief. However, a good biography for Dr. Mollov should be also desirable — namely, 1). Editorial work for the first bulgarian medical journals, such as “Medizinski Napredak”, “Bulgarski Lekar”, etc; 2). Associate (1881) and full member (1884) of the Bulgarian Academy of Science, formerly Bulgarian Literary Association; 3). First chairman of the Bulgarian Medical Association (1901); 4). Carrier of decorations “St. Stanislav” II degr., “St. Anna” III degr., “St. Alexander” III degr. with strings, “Civil Valor” II degr. and also carrier of many medals and attachments; 5). Last but not least we must point out one of his many contributions in the field of public health, cf. “Hygiene, or how to prevent health and maintain good disposition. Vienna, 1878”, this being a condensation from a book by Prof. Karl Reklama, Medical University of Leipzig.

Dr. Dimitar Mollov died on 8 January 1914 in Sofia.

### **Dr. Kirko Kirkovich's life as a burning daylight**

Kirko Kirkovich was born at the town of Sopot in year 1840. His family stemmed from the big Hadji Kirko's genus and was a far relative to famous penman Ivan Vazov. The latter in his bestseller ‘Under the yoke’ described a beautiful picture of province life in 19th century bulgarian town — “Alche Klise” or ‘White Chapel’, as the turks called Sopot. Young Kirko first studied at the grammar school of daskal Yordan Nenov in his

birthplace town. Then, for some time he was volunteer to a trade company in the town of Plovdiv. However hard he worked, Kirkovich always suffered from inadequate material circumstances. It was until 1860, when he became bursar to the “Slav-Bulgarian Committee” and sent to Moscow. The next 10 years he spent in the Russian capital where he became a citizen. From that time he was used to show off with a beard like the Russian “raznochintsi” — to make a difference. Anyway, while not always having the plenty, Kirko Kirkovich graduated medicine in the year 1870. Subsequently, he spent the next two years as a “zemski” doctor in Orlovska gubernsk.

The town of Orel was a lay of land some 100 kilometers east from Moscow — on the bank of river Oka, left tributary of Volga. Here is what had been written about “Zemstvo” in a book by traveler D. Mackenzie Wallace, cf. “Russia. vol. II. Leipzig: Bernard Tauchnitz, 1878”:

“The Zemstvo is a kind of local administration, which supplements the action of the rural communes and takes cognizance of those higher public wants which individual communes cannot possibly satisfy. Its principal duties are to keep the roads and bridges in proper repair, to provide means of conveyance for the rural police and other officials, to elect the justices of peace, to look after primary education and sanitary affairs, to watch the state of the crops and take measures against approaching famine and in short to undertake, within certain clearly defined limits, whatever seems likely to increase the material and moral well-being of the population ... Every province (“guberniya”) and each of the districts (“uyezdi”), into which the province is subdivided, has such an assembly and such a bureau”.

In 1872 Dr. Kirkovich got appointed for private medical practice and settled in the town of Plovdiv (Philibe). He becomes active participant in community life and in the upsurge of Enlightenment culture. Dr. Kirkovich was welcomed by the Bulgarian high life in Plovdiv — viz., maestros P. Gorbanov, D. Blagoev, and H. Pavlov; booksellers H. G. Danov and D. V. Manchev; banker Ivan Evstatiev Geshov and bishop Panaret, among the others. On 2 September 1873 he married to Rada Gugova, niece to the famous enlightener Nayden Gerov who served for the Russian Consulate at that time (1857-1877). The young family had three children, from which second son Stoyan became later well-known professor of propaedeutics medicine.

When in the end of 1874 Dr. Kirkovich left Plovdiv and transferred to Sofia, townsman I. E. Geshov remarked: “We have lost our best man”.

Whatever, Sofia in the mid-1870s was the fastest growing Bulgarian town and needed more physicians. Only two foreigners were working there — viz., Dr. I. Nadejne from Moravia, and Dr. Hasan Bey from Anatolia. Dr. Kirkovich appeared to be the first Bulgarian doctor working in Sofia. He was under the auspice of benefactors Sava and Yordanka Philaretoff, but also got honors from ‘chorbadji’ or ‘nobleman’ in town such as D. Hadjikotev, D. Traikovich and others. Soon after his arrival Dr. Kirkovich managed a prosperous clientele. He ran a private office and a drugstore with pharmacist situated

around the place of now-a-day 'Vuzraghdane Square'. It was a time when motor vehicles were not existent, yet Dr. Kirkovich had to make his round-about on coach.

Sometime about year 1875 great turmoil stirred on the Balkan Peninsula. The conflict elevated from the 'sandjack' of Bosnia-Herzegovina. Mass conversions to Islam and the intermediate position of the sandjack between Catholic Croatia and Orthodox Serbia accounted for the complex religious and ethnic structure of the region. Independent principalities existed in the region since the 14th century and the revolts from 1875-8 assumed the character of a national independence struggle. Beforehand these led to the Treaty of Berlin (July 1878) and its major accomplishments — namely, 1). Division of Bulgaria into three parts; 2). Permission for Austria-Hungary to occupy Bosnia-Herzegovina; 3). Recognition of the independence for Serbia, Montenegro and Romania.

Within the context of our story we should continue by mentioning few more facts. Firstly, with the beginning of the conflict on the Balkans Dr. Kirkovich lost tolerance from the side of the Turks; Secondly, while being a Russophile and wearing beard Dr. Kirkovich was in a constant contact with patriots who demanded from him to serve the revolutionary cause; Thirdly, in early 1876 began the uprisings in South Bulgaria which created in a situation threatening his life and that of his family. Dr. Kirkovich moved back to Russia and with the help of council Nayden Gerov secluded in the town of Orel.

From that time on until his death from tuberculosis, life proceeded in constant suffering for Dr. Kirkovich. His last years were narrated vividly by wife Rada Kirkovich in her "Memoirs". A woman of extreme education — graduate with gold medal from "Fundukli Gymnasium" in Kiev (1866) — she was one of the first woman translators in Bulgaria. As a matter of fact, she translated Smirnov's "Zemleopisanie" in its earliest edition and that book was a standard textbook on geography for many years to come.

To the last days of her ill husband Rada Kirkovich remained a real support for the family. Unfortunately, "tuberculosis" or "scrofulosis" — i.e., the old name of the disease but almost synonymous in symptoms — was untreatable for that time and most patients died from pulmonary consumption. After a short stay in Odessa and living with the immigrant community there, Rada Kirkovich and her family returned to newly liberated Bulgaria.

Dr. Kirko Kirkovich died on 22 October 1877. In memoriam.

### **Atanas Granitski and his one man show**

Atanas Granitski was born in 1825 at the town of Kotel or the 'bulgarian Kazan' — as they called it and not to be mistaken with a Russian town at the confluence of the rivers Volga and Kama. The knowledge about Granitski's family tree should be considered scarce. He was the son of a priest 'pop' Petar, who stayed as proto-singer in town. Atanas

had also a brother, who one time was a teacher in the town of Svishtov. Supposedly he had a daughter that married the eminent scholar and organizer of health care in Bulgaria Dr. Marin Russev (1864-1935). More than that, Atanas Granitski received his primary education in his hometown and in the neighboring town of Sliven.

A turning point in the life of Granitski came under the auspices of ‘prince’ Stefan Bogoridi (1775-1859), fellow-citizen and grandson of enlightener Sophroni Vrachanski. Bogoridi rendered a trust to the city council of Kotel. He had studied diplomacy and once made a big career at the High Porte — 1). he was ‘kaymakan’ in Moldova; 2). he was ‘bey’ in Samos Island; 3). he was ‘tanzimat’ member to Sultan Abdul Medjit. This Bulgarian with a ‘fez’, never forgot about his origin and contributed greatly for the cultural-spiritual advance of the Bulgarians. Due to his guardianship four students were sent from Kotel to Tzarigrad to continue their education. These young scholars were, subsequently, Gavril Krustevich, Georgi Rakovski, Atanas ‘Popnikolov’ Izvorski, and Atanas ‘Poppetrov’ Granitski.

Before we continue and a containment should be made. In the data we could gather about Granitski, there was no sure evidence whether he graduated medicine in Tzarigrad and when. Thus, not pretending to stir an ‘art of the soluble’, we presented our pros and cons later in the story.

Atanas Granitski firstly entered the ‘International College’ at Kuru Cheshme. While having an orientation towards humanitarian sciences, Granitski showed a gust with studying languages — Italian, English, Arabic, Greek, Latin, etc. His fluency in communication gave him chance to start a part-time work with the ‘Serbian Legation’ in Tzarigrad. On a later stage representatives Konstantin Nikolaevich and Tase Nikolaevich would sponsor some of his book publishing, notwithstanding, as a sign for gratitude to his translators abilities. About year 1848, Granitski entered the Military Medical School at Galata Saray. How long he studied there we couldn't establish. Obviously, sometime about year 1859 he fall in disfavor with the Turkish authorities in Tzarigrad and left the capital.

After that episode Atanas Granitski appeared again as a ‘schoolteacher’ in different Bulgarian towns. Language tuition was a honorary job in many ‘class-rooms’ schools around the country. In order to make a living, Granitski subsisted on tuition for long years — Shumen (1859-1863), Lovech (1863-1864), Tarnovo (1864-1877), etc. Specifically, he was principal in “St. Cyril and Methodius Grammar School” in Tarnovo for 12 years. After the Liberation War in 1877-1878, Granitski remained in neglect by the authorities. Some of his students recounted that he suffered from a depression and after a short illness died on 23 May 1879. Only his daughter attended him to the funeral.

These stanzas show an unhappy life for one of the most productive writers in the middle Bulgarian Revival. A long list of more than 30 books came out from his pen — medicine, theology, fiction, philosophy, commerce, art, reference, etc. We should give some account about literature Granitski wrote on medical themes:

1). 'Practical Medicine', vols. 1-3. Constantinople: Tadeos Divichian Typography, 1854, 534 pp. This is a capital work for Bulgarian medicine. Translated from the Italian textbook of Prof. Pirovo. Includes an original introduction from Granitski, and second introduction from the titular author. First volume, contents on pathology of the human body, head, eyes-nose-throat, neck-thorax, extremities, etc in the light of system diseases; Second volume, contents on materia medica, technology of the drugs with a pharmacopoeia; Third volume, contents on practical aspects of anatomy, physiology, hygiene, nutrition, Hippocratic aphorisms, etc.

Granitski appeared as excellent medical encyclopedic and also as a good artist. This is evident from the eight figures in the text drawn from the translator himself. The importance of this work is threefold, — viz., (i). as first manual on practical medicine, while the latter has been still in the bonds of quacks and charlatans robbing the ignorant population; (ii). as a book written in philologically correct Bulgarian language, and understandable both to professional and non-professional audience; (iii). as an early attempt to organize a Bulgarian medical nomenclature, which outdated its time with some hundred years.

Could this book possibly have been written (translated) by a non-medic? Let us give the answer to the translator, who wrote in the introduction: 'Better not write a book, rather than write something that will send you to condemnation'.

2). 'Reflections on Greek-Arnaut magus, and Billiar-Bozadji hakims'. Tzarigrad Vestnik, from November 1856. This is a critique written in verse against quacks and empirics in medicine. Gets a severe response on the pages of the above-mentioned newspaper.

3). 'On the modes of cholera'. Tzarigrad, n.d. Written in the early epidemiologic tradition, but having no real scientific value.

### **Dr. Zahari Strumski as Bulgarian doctor in the court of the Sultan**

The year of his birth is debatable, some say 1815 and others 1820. More probably it was the latter as concordant with an age 18-19, when he was registered as a student in Theophilos Kairis school on the Island of Andros. About that time Zahari Strumski deserved the post 'chairmen' of the Secret Slav-Bulgarian Committee. In the mist of ignorance a young boy from Kyustendil — cf., at that time in the sanjack of Northern Macedonia — was taken care by the Greek bishop Artemius at town. Some 10 years of age, Zahari was sent to continue his education via Tzarigrad to the Archipelago Islands. In year 1839 Strumski enrolled as a medical student in Athens and from there went to Paris to graduate with a diploma in 1847. Unfortunately, this early age curriculum of Dr. Strumski was not well documented. He was believed to belong to the "karaman greeks" (i.e., those who were converted Bulgarians, but could hardly speak or understand their

mother language). The only other distinguished bulgarian with 'karaman' descent from that period was Dr. Ivan Seliminski.

Sometime about 1847, Dr. Zahari Strumski settled in Tzarigrad and signed in for a medical residency. Simultaneously, he bought a house in the good quarters of the city. In the capital of the Ottoman Empire, Dr. Strumski excelled as an able physician — he was consulted by the bulgarian colony there and by foreigners, as well. He was one of the few practitioners who deserved the honor to eat privately with the Sultan Abdul Medjid in his palaces at 'Top-Kapu Sarai'. The latter had deserved the nickname 'sick man of Europe' because he spent his time on feasting-and-drinking. Sultan Abdul Medjid died at age 39, supposedly from alcoholism and sick lungs. Whatever, by the good will of the sultan Dr. Strumski was privileged as "a skillful physician and good patriot".

There was hardly an event within the bulgarian community in Tzarigrad, during the 50s and 60s of the XIX century, that had not involved the name of Dr. Zahari Strumski. He was keenly interested in the bulgarian affairs within and without the boundaries of the enslaved homeland. He was subscribed for the newspaper "Danube's Swan" published in Belgrade by Georgi Rakovski. He was also following with deep concern the conflict with the Greek Patriarchate at the "Phenere Mahala" in Tzarigrad. His compatriots from Kyustendil rejected the archimandrite Ignatius, who was appointed from the Greek Patriarchate, and insisted that their bulgarian representative should be sent in Tzarigrad. Dr. Strumski took the position of a mediator in the conflict. In year 1861 he got the position of church legate because he was permanent resident in the capital. Other bulgarian representatives for the "church question" in Tzarigrad were: Dr. Stoyan Chomakov, Hristo Tapchileshtov, Nicola hadji Minchooglu, etc. Attention to this canonical struggles should be found further in our articles.

Undoubtedly, the most important activity of Dr. Zahari Strumski was his attitude towards hospital organization in Tzarigrad. In a way, he was the first health care administrator for Bulgaria. From the first days of his residency as medical practitioner, he realized that his compatriots were suffering from lack of organized health care and most notably grasped the need for a hospital. In year 1851 Dr. Strumski wrote a series of articles in the 'Tzarigradski Vestnik'. In these writings he mentioned that, "from all nationalities living in the capital, only the bulgarians don't have a hospital". He insisted that, "good health is a fundamental for the well-being of human life". Later in the same year Dr. Strumski wrote with disappointment that, "his idea for a bulgarian health establishment did not held a good reception"; also, "his compatriots are more interested in material and spiritual investments, that is churches and schools, while ignoring the fact that a sick person don't care about whether he can read or write or attend to church", etc.

These articles were given at a time when a scandal in Tzarigrad was raging regarding the death of two German citizens. They died "from lack of adequate sanitary conditions", and the german community in town immediately raised some funds for building a hospital. Dr. Zahari Strumski communicated directly with the medical manager of the German hospital — Dr. Eugene Scholl. In the long run, some 40 years later the idea for a bulgarian hospital was realized with help from the euphoria of Evlogi Georgiev.

However, the name of Dr. Zahari Strumski remained as a first benefactor for Bulgarian hospital care in Tzarigrad.

Dr. Strumski's contributions as a medical essayist and translator are immense, too. Here should be placed another timely comment. As a 'karaman' type, he could not read or write bulgarin. All his articles were written in Turkish language, but on the pages of 'Tzarigradski Vestnik' which was a bilingual edition. Thus, an important publicist remained relatively unknown to the bulgarian public while his writings were widely popular from his time. We give below a short list from his most important articles, while all his works are dispersed in issues of 'Tzarigradski Vestnik' from 1851-1861:

- 1). 'Manual on Hygiene', Tzarigradski Vestnik from 1851 — translation from a book by Prof. E. Orphille, rector of medical academy in Paris;
- 2). 'Magnetism and Spiritualism', Tzarigrad Vestnik from 1856;
- 3). 'The seven races of man', Tzarigradski Vestnik from 1852;
- 4). 'Manual on Snake Poisoning with instructions for self-treatment', Tzarigradski Vestnik from 1853;
- 5). 'On how to prevent from hair loss', Tzarigradski Vestnik from 1856.

Dr. Zahari Strumski was a man of good character. He was respected by his compatriots and fellow citizen. He married a lady from British descent and had two daughters and a son. For the good disposition of the foreign community, there is evidence from two letters written by the russian consul in town Alexei Lobanov-Rostovski — namely, to attend a dance ball on the Island of Halki at 20. I. and 03. II. 1860.

Stefan Strumski, the titular's son, studied at the Medical School in Tzarigrad. From 1869, after the death of his father, he transferred to Paris to continue his education. This brave young man could not live to see the Liberation. He died on the barricades of the Paris Commune (18. III. - 28. V. 1871).

During the cholera epidemics in Tzarigrad at 1864 accidentally died the wife of Dr. Strumski while at an effort to save the suffering with the English Red Cross mission. Dr. Strumski himself was not present in town. He was on a military mission in Anatolia. The Russian newspaper 'Vremya' wrote, that at the same epidemics perished also the wives of Nicola Minchooglu and Constantine Raynov.

On 20 April 1869, four years after his wife's death, a devastated Dr. Zahari Strumski died. The chronograph of the bulgarian diasporas from that time in Tzarigrad, Dr. Hristo Stambolski wrote in his memoirs that on the edge of Easter came the gruesome news for the death of Dr. Zahari Strumski. He was a long time activist on bulgarian affairs in town. At the funeral there thousands of people came to give their last tribute. In memoriam.

## **Dr. Georgi Atanasovich as medical professor in Romania**

We have the privilege to present the first university lecturer for Bulgaria. Georgi Atanasovich was born in Svishtov on the river Danube (10 March 1821). His primary education Georgi received in hometown with the distinguished revivalist and pedagogue Emanuil Vaskidovich. The latter co-edited, with Neophyte Boswelli, six volumes of the 'Slav-Bulgarian syllabus for children' which was published under the auspice of Serbian prince Mikhail "Milosh" Obrenovich in 1835. Further, Georgi Atanasovich continued his education in the school of Theophilos Kairis at Andros Island (1836 to 1843). The next five years were spent in Paris studying medicine and graduating in year 1848. His doctorate was entitled "De l'hemorragie uterine dependant du decollement du placenta, consideree dans les derniers temps de la grossesse et pendant le travail de l'accouchement".

Dr. Georgi Atanasovich started a job as toxicologist in Bucharest from year 1849. During the Crimean War (1853-56), he excelled as a physician in the Russian Army. Roughly from that time began and flowed parallel to his medical carrier another occupation of his which made him well-known — viz., Dr. Atanasovich became member of the Benevolent Society in Bucharest and the Central Bulgarian Trusteeship in Odessa (1854). While there are many pages written in bulgarian history regarding the Benevolent Society, we shall give a slight touch on the problem by what is written in "BAS editors. Information Bulgaria. Oxford: Pergamon Press, 1985, p. 189":

"Political liberation of Bulgaria was set as the key goal of the struggle which spread throughout the Bulgarian lands and involved the emigration in Romania, Russia, Serbia and the Bulgarian colony in Constantinople. Various social and political forces were active in the liberation movement, and their views are recorded in the periodicals and in a number of programme documents of the Revival Period. The Russophiles, among the "haute bourgeoisie" in Romania, Russia, Constantinople and at home were represented by the Benevolent Society and by the Bulgarian Trusteeship in Odessa. These placed their hopes for Bulgarian liberation chiefly in Russia's intervention, either diplomatic or military, once the international situation was right. Heterogeneous in social composition and inconsistent in its political outlook, they objected on principle to all revolutionary methods".

At this point we shouldn't relate on Dr. Atanasovich's activities as member of the Benevolent Society. Enough to say, that his signature was pendant on many of the official documents of the society — else, this is a job to be confirmed by the archivists. Continuing with his political agenda, we should give a paragraph from the memoirs of his relative Petar Neykov. The latter was a distinguished bulgarian diplomat from the first half of the 20th century and narrated in his book "Yesterday and the past before", published in Sofia, 1959, p. 35:

"My uncle excelled in his efforts, together with other eminent bulgarians in Romania, to establish a cultural center with educational purposes. This organization would later become known as the Bulgarian Literary Society".

In reality the long time desired dream to have their own cultural institution was realized on 29 September 1869, when a statute of the association was voted in Braila. Dr. Atanasovich was an active participant of the founding members at the association although he was not directly elected as a member of the syndic. Nevertheless, his name was associated with the efforts to make scientific contacts with other kin organizations in the literary field — viz., the so called 'Slavic Academies' or 'Mati Slovenske' of Serbia, Slovenia, Croatia, Czechoslovakia, etc. It was a time of everlasting enthusiasm which finally led to the accreditation of Bulgarian Academy of Sciences in 1911, an institution with international recognition.

Simultaneously, Dr. Georgi Atanasovich continued work in the medical field. It is amazing how versatile was his job in medicine considering the fact that he was overburdened with political engagements, as well. From 1856 he was appointed professor of Pathology in the Bucharest Medical School. From 1858 he became member of the Supreme Medical Council of Romania. From 1869 he took a position as honorary professor of Obstetrics and Gynecology ostensibly without department or salary. A number of medical articles were published by Dr. Atanasovich during his Romanian period — viz., 'On forensic medical expertise', 'On poisoning with arsenic', 'On the organization of infant hospital care', 'On the epidemics of diphtheria from 1872', etc. All of those materials were written in Romanian language.

When the Russian-Turk War from 1877-78 was waged, Dr. Atanasovich was among the volunteers to join the commanding staff of the Danube Army. The liberation of the country found Dr. Atanasovich as a man of high prestige. From July 1879 to November 1879, he was appointed Minister of Education in the government of premier Todor Burmov. Here is what was written in the "Bulgarian Diary", vol. 1, by Konstantin Jirechek, p. 22:

"I went in the Ministry of Education, all of it in a single room. There was a minister sitting at the table, much like a Turkish pasha, and around him on two other chairs were the clerks. I understood that the minister is someone Dr. G. Atanasovich from Svishtov, formerly professor from the Medical Faculty in Bucharest. He was a middle-aged man with grayish hair, whiskers and moustache, with a small stature but with obviously important behavior and all the time looking sharp eyed. My first impression was — this gentleman is not a nice guy. Later I understood that he was of pure character, a patriot, a man with a classical school of education and who has left the sure thing in medical practice to a carrier as diplomat, something which cost him not a few and the loss of his pension".

Some final touches to the portrait of this great Bulgarian include: 1). From 1883 to 1885 he was chairman of the Third Medical Council in Bulgaria; 2). Introduced a project for Sanitary Law to be later voted in 1888; 3). Adjunct (1881) and full member (1884) of the Bulgarian Literary Society; 4). Rewarded medal "St. Alexander", 3rd degree (1885). Dr. Atanasovich owned a rich personal library which was donated to the BLS.

The last years of his life, with an ill health, Dr. Atanasovich spent with his family in Bucharest. He died on 26 February 1892.

### **Dr. Petar Protich as second medical professor in Romania**

The genealogy of the Protich family was fairly old. They came from the town of Kratovo in Macedonia. The grand-grandfather was 'prota' or senior clergyman in town, hence, where the family name came from. The grandfather served as bishop in the nearby Lesnovski Monastery and was sponsor for the first old-style bulgarian book from the district, 'The Miracles of Virgin Mary' from Yoakim Kurchovski. Dimitar, one of the Protich clan, settled in Tarnovo at the nearby village of Arbanasi and started business as a 'beglikchia' or tax collector on cattle. Petar was his son, while from the mother's side he was relative to the well-known bulgarian academician Dr. Nicola Piccolo.

Petar Protich was born on 12 March 1822. His primer education Petar received at the Greek school in town and from year 1839 he was a sophomore in Athens Gymnasium. He studied well and was consequently admitted a student in medicine from 1844. Next year he transferred to Paris with the help of his uncle Dr. Piccolo. He studied for medical degree until 1852. From that period of his life mention deserve contacts with Polish emigrant Adam Mickiewicz (1798-1855), who was romantic poet with dreams for 'messianic' restoration of a great nation for the Poles. This company left a reflection in the life of the young scholar.

In year 1850 Dr. Petar Protich graduated medicine with a doctoral thesis, "Des phlegmons de la fosse iliaque interne". With diploma in his pocket and a solid load of medical knowledge, Dr. Protich settled in Romania where at that time better opportunities for work existed for the Bulgarian intelligentsia. First thing, he started a job as sanitary inspector for the 'Muntenja Prison' in Bucharest. From 1854 to 1860 he was chief administrator in the Murkutza Hospital, Bucharest, with a major in Psychiatry which made him the first bulgarian with degree in mental health. During the Crimea War (1853-1856) he worked on the frontline and was responsible for a volunteer detachment. Afterwards, Dr. Protich became a member at the Benevolent Society of Bulgaria. Much like his colleague and friend Dr. Atanasovich, he was executive for many missions of that pre-liberation patriotic organization.

However, real fame for Dr. Protich came with his work for the Medical Faculty, Bucharest, where he was appointed professor of Surgery from 1857. He held simultaneously a job in external pathology as the discipline was recognized from that time. Let us elaborate on the topic for a while. We took information from "B. Dutescu and N. Marcu. Romanian Medical Science. Bucharest: Meridiane, 1970, p. 21":

"The revolution of 1848 in the Romanian countries, the union of the Romanian principalities (1859), the Land Reform Act (1864) and the conquest of National Independence were the main political and social events that formed the background of these decades of important achievements in the organization of public health in Romania. This period of the organization stage in the history of Romanian medicine is called the era of Prof. Carol Davila. Possessing a comprehensive understanding of the tendencies of his time and of the aspirations of his nation, of which he was a brilliant exponent himself, the energetic and clear sighted Carol Davila (1828-1884), assisted by physicians with advanced ideas, such as Nicolae Kretzulescu, Jacob Felix, etc. successfully reorganized and unified the military and public health services in the Principalities, initiated Romanian higher medical and pharmaceuticals teaching, established the organizational framework of modern Romanian medicine and paved the way to the following period of scientific creation in Romanian medicine.

The union of the Principalities and the double election of Alexandru Ioan Cuza as sovereign both in Moldavia and Wallachia (1859) did not result in an immediate and automatic unification of the public health services of the two Principalities. The first step in this direction was taken in the decree regulating the free medical practice in Wallachia and Moldavia (28 January 1862). In September 1862 the office of Director General of the Public Health Service in the whole of Romania was taken over by Carol Davila. He was assisted by the hygienist Jacob Felix, who devised and applied an ample programme of public health reforms with a view to unifying the public health offices in Moldavia and Wallachia and at the same time achieving definite progress in public health protection.

The period also represents a decisive stage in the development of medical teaching in Romania. The National School of Medicine and Pharmacy of Bucharest, founded in 1857, became a renowned centre of medical teaching and attracted students not only from all Romanian provinces but from other Balkan countries as well, especially Bulgaria. In 1861-62 for instance, out of 188 students 46 were from Bulgaria.

In 1869, after 12 years of important achievements, the National School was substituted by the Faculty of Medicine of Bucharest, a university institution entitled to confer the title of doctor of medicine and surgery ..."

Insofar as Dr. Protich's career was concerned some further points are of special interest. He was member of the Medical Council of Romania — holding a position as department head in the Faculty of Medicine from 1869. He was editor-in-chief of the scientific journal "Romanian Physician", where many articles were published under his authorship. Unfortunately, those works written in Romanian language had received by now an undeservedly small attention and wait to be reanalyzed.

Dr. Protich during his Romanian period was an ardent poet as an influence from his Paris education and contacts with Polish emigrants. He published two collections with poems — namely, those verses were written in French and Romanian: 1). "Poesii. Bucuresti: Nouva typographie nationala, prop. C. N. Radulescu, 1875"; 2). "La voix de Bulgarie. Bucuresti: Nouva typographie nationala, prop. C. N. Radulescu, 1879". Else, we see in

his bibliography more poems published earlier in 'Tzarigradsld Vestnik' about 1857, however, these works have been difficult to obtain in visu.

The Russian-Turk War of Liberation found the old tycoon in congratulations for the Bulgarians. We had no information whether he got married by that time and by the same stipulation whether he had any children. Nevertheless, Dr. Protich became a medical resident in Sofia from 1879. On March 1879 he was appointed member of the 'First Medical Council' in the Principality of Bulgaria. Before that on 1 February 1879, the National Assembly had ratified the so-called 'Temporary Rules for the Medical Service'. The Medical Council during the provisional Russian administration had the following participants — namely, Dr. Dimitar Mollov (chairman), Dr. Asen Shishmanov, Dr. Yordan Bradel, Dr. Petar Protich, Dr. Dimitar Kalevich and Dr. Konstantin Bonev (council members). Further, the work of the medical council during the period 1879-1880 should be a subject of separate study.

After retirement from the work with the council, Dr. Protich continued his activities among friends and relatives. He became adjunct member of the Bulgarian Literary Society, now the Bulgarian Academy of Science (1881). He was awarded with medals "St. Stanislav, IV degree" and "St. Anna, III degree". He died from stroke on 24 September 1881.

This is what prime-minister Todor Burmov said on his funeral: "He was one of those great Bulgarians that made his living busting and toiling. He was a fair man in times when to be a towering personality was something unthinkable — specifically, for a man of medicine".

### **Dr. Nacho Planinski as man-of-note**

Nacho Planinski was born on 20 July 1847 in the town of Stara Zagora. He completed classroom studies until his age of seventeen. From 1864, with a stipend from the church syndics in town, he was sent for medical studies in Bucharest. There he enrolled as student in the High Medical School where Prof. Carol Davila was institutional headmaster. Planinski's achievements as a student were good and he got awarded by 'Forte Binne' prize on his graduation. However, Planinski left more traces with his public activity in Romania.

Bucharest in the 1860s was a center for national liberation struggles of the Bulgarian people. Noted revolutionary Georgi Rakovski introduced the young Bulgarian in the activist circles and soon Nacho Planinski began to publish a fly-sheet with revolutionary contents. He became also initiator for the establishment of a local community center with reading rooms — so-called, 'chitalishte'. Such educational centers were something new for the Bulgarian revival period and deservedly Planinski was acclaimed one of the

forerunners in these endeavors. Accordingly, he got appreciation from the words of the popular Bulgarian statesman Stilian Chilingirov. Another famous Bulgarian and writer, Zachari Stoyanov, narrated about the Bulgarian chitalishte at Bucharest in his masterpiece "Notes about the Bulgarian Uprisings":

"In this classroom, Nacho Planinski served his compatriots with making presentations on various topics from the disciplines of physics, chemistry, sociology, hygiene, etc. He always emphasized the fact that some people still live in the age of barbarism and that only way out from this stage is to work 'hand-in-hand', together, for the progress of the whole humanity".

Being in the company of notable Bulgarians such as Marin Drinov, Vasil Drumev and others, Planinski became one of the co-founders of Bulgarian Literary Society in Braila. As a matter of fact, he was corresponding member of the branch for 'Natural and Medical Sciences' from year 1869. After liberation period Planinski neglected his activities with the Society and these reasons remained unexplained by the historical community in the country.

In year 1870, with his graduate medical diploma, Dr. Nacho Planinski established for a private practice in native town Eski Zagara. Some people from the Bucharest period of the doctor witnessed that he had served medical aid even before finishing his medical studies. These were insurgents from the rebel detachment of voivoda Panayot Hitov — the latter being legendary fighter for national freedom and author of a book with memoirs, "My travelling on the Balkan Mountains" (1872). Whatever, we engage very little in literature questions here and our aim to give brief sketches of some eminent Bulgarians should be found elsewhere in the booklist.

In Stara Zagora Dr. Planinski stayed for two years but disappointedly so. The local town leaders — 'chorbadjii' — harmed with his medical practice and Dr. Planinski devoted his forces to other activities and most of all to drama. He staged and produced the play 'Tormented Genevieve' and some other theatricals. He also engaged in educational activities at the local 'chitalishte'. Then again in 1872 Dr. Nacho Planinski transferred to another Bulgarian town with good revivalist traditions, the town of Sliven.

He received a good welcome from the town community in Sliven. From the first days of his arrival Dr. Planinski was involved in political activities with the Bulgarian eparchy in town. The Bulgarians had initiated protest demanding that the bishops in town shouldn't be sent to exile — accordingly, to a sultan's 'firman' from Tzarigrad. The Sliven's 'myufti-sarai' Ali Bey attended the meeting and was greeted by the crowd with exclamations: 'Padishah chock yasha', that is, 'Long live the Sultan'. Ali Bey was flattered and sent a telegram to the grand vizier in Tzarigrad. Some days later the order for exile was revoked and Bulgarian bishops were allowed to go back to their native eparchies. This happened on 28 January 1872.

Dr. Nacho Planinski practiced his profession in Sliven for 5 years. For his work he received good credit in the Bulgarian circles and for some time got an advertisement for

his medical skills running in the newspaper 'Eastern Times'. But Dr. Planinski never put aside his links with the revolutionary process in the country. In the turmoil of the April Uprising from 1876, he was among those who rendered help to the rebels with money and medical consumptives. His most well-known enterprise was several months after the suppression of the uprising. On 24 December 1876, Lady Stanford from Edinburgh visited the town of Sliven on occasion of the reported atrocities with Christian population. Dr. Nacho Planinski and Mihail Ikonomov were two bulgarians who dared to join the group of Lady Stanford to the demolished village of Boyadjick. Later, the Lady advocated in front of the liberal government of Gladstone — namely, to send thousands of sterling pounds for humanitarian help to the victims from the uprising. The English literature contains vast documentation on the atrocities from the Uprising and those sources have been given fuller account elsewhere.

Dr. Nacho Planinski became one of the victims from the uprising himself. He was arrested together with other 20 bulgarian notables from Sliven and sent to trial in Tzarigrad. Dr. Planinski's defense attorney argued that the doctor was helping all people suffering from the disasters of the uprising and evidently Turks who had been wounded by the insurgents. But the prosecutor Saduk Bey was firm in his accusations saying: "Those pezevenks (traitors) helped the rebellious raya and are dangerous for the empire". In December 1877 Dr. Planinski was sentenced and sent to exile in Mala Asia at the town of Bollu. This place was tough for dwelling and hardened the experience of the doctor. Luckily, he was enabled to practice medicine in that remote place and that made it easier to await the victory of the Russian army in the ensuing year.

With signing of the San Stefano treaty Dr. Planinski was back in Sliven. Like many other significant revolutionaries he was allowed on a honorary pension for the rest of his life. Since he was considerably young, Dr. Planinski ran for elections in the local parliament of Eastern Rumelia (1879-1882). He participated actively in the public life of the country. Thus, Dr. Planinski was in the accrediting board of the association 'Saint Pantaleimon' in Plovdiv. This benevolent society had the task to help and organize the network of hospital care in Eastern Rumelia based on material resources left by the Russian army. Later, the society became a foundation source for the Bulgarian Red Cross organization.

In the year 1885 was waged the Bulgarian-Serb War on occasion of the unification for the two Bulgarian principalities. Dr. Planinski participated as a sanitary major in this war. For his courage in helping the wounded he was awarded medals 'Saint Alexander', IV and V degrees. After demobilization from war, Dr. Planinski was elected consecutively member of parliament for the 3r, 4th and 5th National Assemblies. During that period Dr. Planinski actively cooperated for the well-being of his electors. The citizens of Sliven remembered him as men with encyclopedic erudition and a public activist. He was among the initiators to an organized Variola vaccination in the region. He also wrote profusely on different topics in the local newspapers.

The year 1887 was memorable for the political carrier of Dr. Nacho Planinski. He participated unsuccessfully for the royal election campaign of Alexander Exarches (1810-1891). Later, he wrote a book about that political event in Bulgarian history. Dr.

Planinski was also author of two other textbooks: 1). "Textbook of zoology"; 2). "Textbook of gynecology". Those books are difficult to obtain in original.

Dr. Nacho Planinski died from typhus on 8 November 1895. He was only 48 years of age.

### **Dr. Dimitar Nachev and his work "On hygiene"**

We intend to make a small presentation on the life and work of Dr. Dimitar Nachev. We start with a short description of the region Bessarabia — nowadays, a westernmost part of Ukraine.

The bulgarian population in Bessarabia had been dislocated in the southern part of this region, known from historical sources under the name 'Onglum'. In a time, when Khan Nogai's tartars came to the region (a. 1560), it changed the name to 'Budjack' which came from the Turkish translation of the ontonym. Both, proto-Bulgarian and Turkish names derived from the etymology 'angle, corner'. The geographical region should be limited as following: West — by the river Prut; South — by the delta of river Danube; Southeast — by Black Sea until the river Dniester; Northwest — by the upper Trajan's wall which is in Moldova.

The bulgarians in Bessarabia were supposed to be refugees from the European part of the Turkish Empire. That process took part from the second part of the XVIII century (a. 1752). The refugees didn't consider themselves true Bulgarians, though they had retained their Bulgarian names. After the successes of the Russo-Turkish Wars, on 29 December 1819 the region was given an autonomy from the Russian emperor Alexander I. This was certified with an "Emperor's Edict", called: "Statutele colonilor bulgare din Bessarabia" or "Edict for the bulgarian colonies in Bessarabia".

From 1857 to 1878, Bessarabia was in Romanian domain — accordingly, from the resolutions at the end of Crimea War on 4 March 1856. The Bessarabians had their own Governor, Prince Nikolai Bogoridi, and their own nobility. They regarded this period the most prosperous in their existence.

However, the Berlin Treaty from 1878 gave back the territories to the Russians. The latter had to withdraw their forces from the occupied northern parts of Dobrudja. This territory was given to the Romanians, while the newly liberated Bulgarians protested in vain. The Bessarabians from that period showed negative attitude towards the Russification of the region. Some of them chose to emigrate back to the places of their ancestors in Bulgaria and Eastern Rumelia.

New impetus was given after the October Socialist Revolution in 1917. The region was joined in the Federation as a part of Southern Moldova. And after World War II, it became an autonomous region in the boundaries of Ukraine — a statute which had been retained until now.

We made this historical excise to add some flavor to the biography of Dimitar Nachev. He was born at the town of Bolgrad (or Bolhrad) in the year 1850. His family had settled in the region and made their living in the trade with 'abbies' (coarse woolen cloth). Dimitar had his primary and secondary studies at the hometown gymnasium "St. Cyril and Methodius". In 1865 he won a stipendium from the local authorities and went to study medicine in Paris. Later he moved to study in Berlin and in Wurzburg where he graduated in 1873. No more information was available on this period of his life except that he participated as volunteer in the French-Prussian War (1870-1871). The conflict was imminent after the process of Unification in Germany and the politics of 'iron and blood' held by chancellor Otto von Bismarck (1815-1898).

Dr. Dimitar Nachev's coming back to Bolgrad was uneventful. He got appointment as lecturer in "Natural History and Hygiene" at the Central Bulgarian School, Bolgrad. It is worth saying few words about this educational institution for the Bulgarians — first of its kind in the Revival Period. The school was accredited on 10 June 1858 under the auspices of Prince Nikolai Bogoridi. Said the latter in front of the bulgarian colonists:

"The idea for such educational establishment has existed for some time earlier. But the former Russian government and the waging wars in the region hampered out initiative. Now when the obstacles have been overdone it is time to realize our intentions. Together with our brothers from the Izmail's region we intend to work hard for the prosperity of our native language. At the same time classes will be ruled out in the vernacular (i.e., Moldavian). We have intended for the support of the academic activities reimbursements from our colonial lands, namely: 1. from fishing in the lakes of the territories; 2. from taxes on the fords in the region; 3. from rents at the inns in the region, etc ..."

The curriculum was regulated under the Ministry of Education at the Romanian Government and signed by Prince Alexander Yoan I. At the end of the period under survey, curriculum was signed by His Royal Majesty King Carol I of Romania. From 1878 on, when the territories were given back to the Russian Empire, school authorities were under the inspectorates of the Emperor's court. After 1917 and the Socialist Revolution, Bolgrad Central School ceased its existence de facto. The building was ceded to a Romanian Lyceum and it stayed there until the 1930s when the premises were destroyed for reconstruction.

The city of Bolgrad attracted a myriad of bulgarian scholars in the vicinities of the Central School. It would be impossible within the limits of this short presentation to pay tribute on all of them. These could be developed as a theme elsewhere. Sufficed to say that Dr. Dimitar Nachev started a job on a solid background and good academic surrounding. He practiced his teaching obligations until the year 1878. After reformation of the school authorities, Dr. Nachev was appointed medical director at the Bolgrad

municipal hospital. Unfortunately, we couldn't determine more data on this particular period of his life. If some archives still exist in private libraries or are withheld by Dr. Nachev's successors, those should be interesting to investigate further.

Dr. Dimitar Nachev's contribution as first lecturer on a hygienic curriculum must be appreciated. His only extant book was printed at the Central School Printers — viz., "On hygiene or lectures for the Bolgrad Central School" (1875). Here is an outline of this manual written in Bulgarian language:

Introduction — The author relays his motives for writing the book. It is remarked wholeheartedly that such writing has been on a facultative agenda and existed to cover a gap in the curriculum. Following, he gives a definition on hygiene: "Hygiene is a science for the prevention of health". From this definition, he extrapolates on the functions of the human body in state of health, namely: "Health is a mode of functioning for the human body when all activities for the support of a living condition are regularly executed".

Chapter One — Some basic information is given on the climate and its influence on health. Data presentation on the seasonal variations of a number of diseases is reported (typhus, smallpox, rheumatism, etc). Special attention is paid on malaria. The author says that it is caused by "miasma" evaporation and that the clinics of the disease is influenced by quinine.

Chapter Two — Given is a debate on the role of the building construction as an exponent of school hygiene. Argumentations are disputed on where should a school be situated; what should be its heating system; whether it should contain a sewage system, etc.

Chapter Three — Material is given on nutrition. How is food prepared, what should be a regimen for good nutrition, which are the different types of food, etc.

Chapter Four — Water is a separate topic, its quality and origin. Note is made on alcohol consumption and its influence on the nervous system.

Chapter Five — Given is information on the hygiene of sensory organs.

Chapter Six — Comments on some functions of the brain are presented. The question of mental activity is compared as reciprocal to physical activity. Support is given to the view that both are on a chemical basis of regulation, but different substances are participating in the processes. Pointed out is the importance of sleep on the conditions of the living body.

Chapter Seven — Debated is the role of sport on the health of the organism. Described are some types of sport activity (swimming, riding, fencing, etc).

In a time this book received good response from the Bulgarian community. Hristo Botev, poet and revolutionary, commented in his newspaper: "We had the pleasure to read the lectures of our young compatriot, but we regret that the scope was too limited for such an

interesting discipline. Whatever, Dr. Nachev has presented many popular topics which are so important for the good education of the Bulgarian. Regrettably, our common folks know how to work, but lack the secrets of living".

Moreover, Dr. Dimitar Nachev received acknowledgement from the new Bulgarian State. He became associate (1874) and full member (1902) of the Bulgarian Literary Society. He died in Bolgrad in 1903.