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LANGUAGE AND IDENTITY – TWO EXAMPLES OF BANAT BULGARIAN LITERARY TRADITION



ЮГОЗАПАДЕН
УНИВЕРСИТЕТ

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ABSTRACT

The main focus of my presentation is two books from the Banat literary tradition presenting the first stage of the efforts for creating an official literary micro language of the Banat Bulgarian community. The two printed books "Duhovni glas ali molitvi kasi" and "Molitveno knigche", the first published in 1860, and the second published before 1863 by the Beshenov clergyman Andria Klobuchar are examples from the early Banat Bulgarian Literary texts. By the creation of the literature on the ground of the Banat vernacular, the community achieved recognition of their Bulgarian ethnic identity that continues nowadays. In the poster, the two books will be placed chronologically in the process for development of the literary tradition. I will direct audience's attention to the language of the books that preserved all dialectal characteristics of its dialectal group and many archaic features of Bulgarian, as well as shows some level of language interference such as borrowings, calques and neologisms mostly from Croatian, Hungarian, German and some old Turkish-isms. In 60's of XIX AD the vernacular of Bulgarian Banat minority is codified as an official literary language and is used by the population as one of the official languages of the community. It uses Latin alphabet adapted to the phonetic characteristics of the language. The process of standardization and codification of the vernacular started during the second half of the XIX century by a group of Beshenov's teachers and clergymen. Presented books are interesting for the linguists to be researched from many aspects: first the orthographic system in which the texts of the books are presented is not the same as the one of the official language used nowadays, the texts are written in Paulician language with pre-official orthography adapted by Klobuchar especially for his books; second it is interesting that Klobuchar consecutively used the created by him orthography in representation of many of the phonological characteristics of the vernacular; third, from grammatical aspect there are many features that could be researched and presented by the scholars as sustainably preserved features typical for the dialect; fourth, but not least, the process of codification of the language started from the canonic texts and ends as an official literary language of the community and is sacredly kept as an identification code as their mother tongue, but also for the use in official institutions – church and schools.

INTRODUCTION

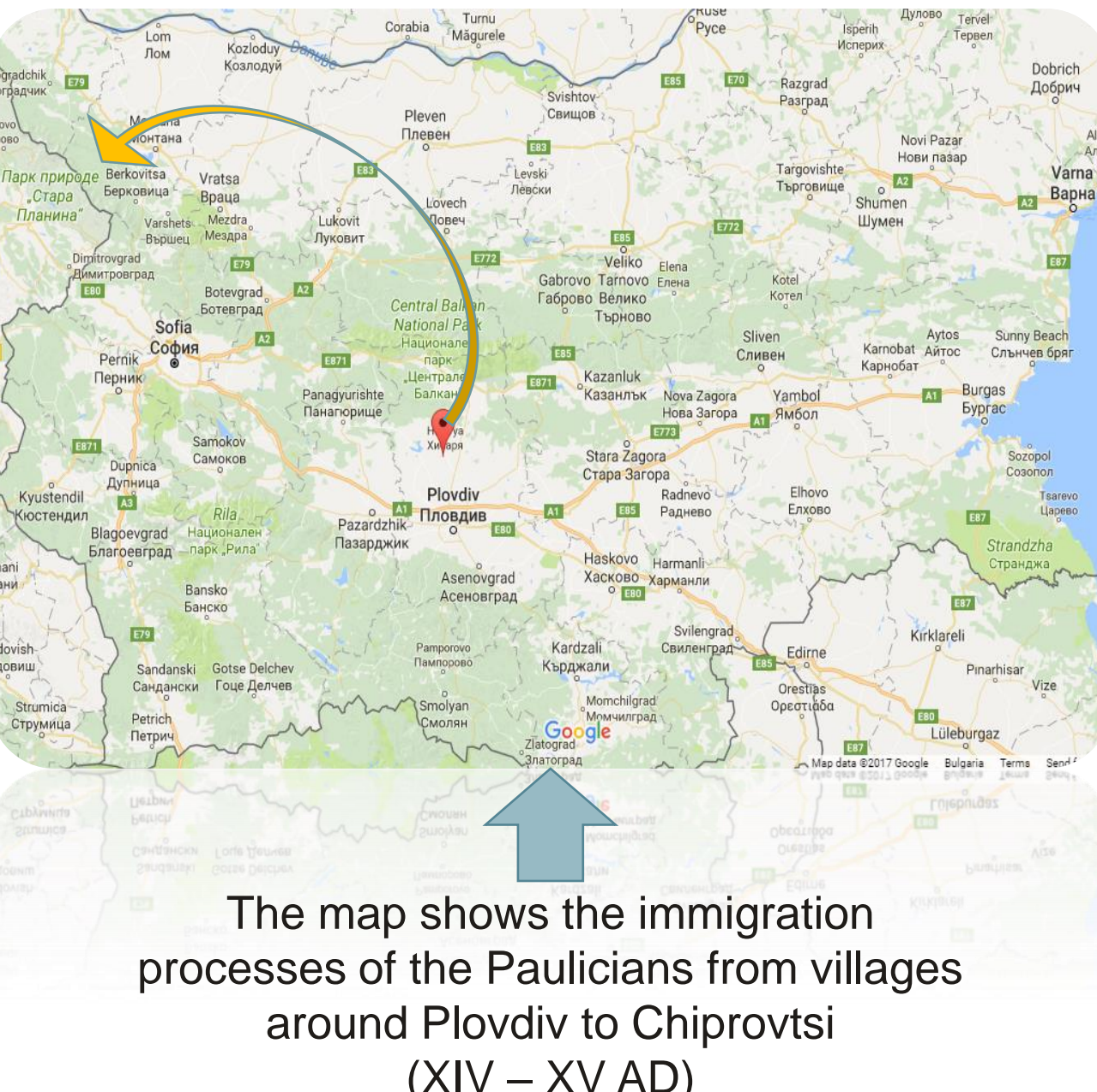
A BRIEF INTRODUCTION OF THE BANAT BULGARIAN COMMUNITY

Banat Bulgarians are a small community of Bulgarian Roman Catholics situated in the region of Banat nowadays divided in two different countries Serbian Banat and Romanian Banat. Historically Banat Bulgarians are descendants of those Bulgarian immigrants in the region of Banat back then ruled by the Habsburgs and settled in the region after the unsuccessful Chiprovtsi Uprising against the Ottoman rule in 1688. The ethnonym that the minority group uses for itself is Paulicians, and so does the vernacular of the minority is named Paulician language that holds Eastern characteristics of the Eastern Bulgarian dialects group.



The Banat Bulgarians do not originate from the same region in their home country – some of them are coming from the villages around Plovdiv, settled in Chiprovtsi. Some of them are coming from the villages around Svishov and Nikopol – Middle North Bulgaria and all of them are holding the characteristics of their native dialects, but all sharing the same Roman Catholic religious identity. Settling in the territory of Banat during the 30's and 40's of XVIII century there was a huge socio-economic immigration from one territory to another – some of the new settlers in Banat came back in Bulgaria and the opposite. At the beginning of the XIX century, immigration decreases in numbers and the new settlements establish their community in two main big villages in Banat - Beshenov (today Dudești Vechi, Romania) and Vinga (now a commune in Arad County, western Romania, located in the northern section of Banat).

At the beginning of their life in immigration the two communities preserved their different customs, folklore, even linguistic differences - mostly lexical and phonetic, even in the 1950 when Stoyko Stoykov, the author of two monographs "Banat vernacular", 1967, and "The lexical system of the Banat vernacular", 1968, discovered that there are some lexical and phonetic differences between the vernacular, known with the same ethnonym "Palčenski jazic", in the two main villages settled by the Banat Bulgarians. Even though their previous cultural deviations, during the ages Banat Bulgarians join their forces in establishing united community and one unified language for the purpose of establishing and preserving their identity, nowadays they call themselves Paulicians. Lived in a great culturally diverged regions, Banat Bulgarians have been influenced by Hungarian language and culture, Serbo-Croatian language and culture, Romanian language and culture, and German language. These cultural and linguistic contacts caused changes in the lexical system of the language.

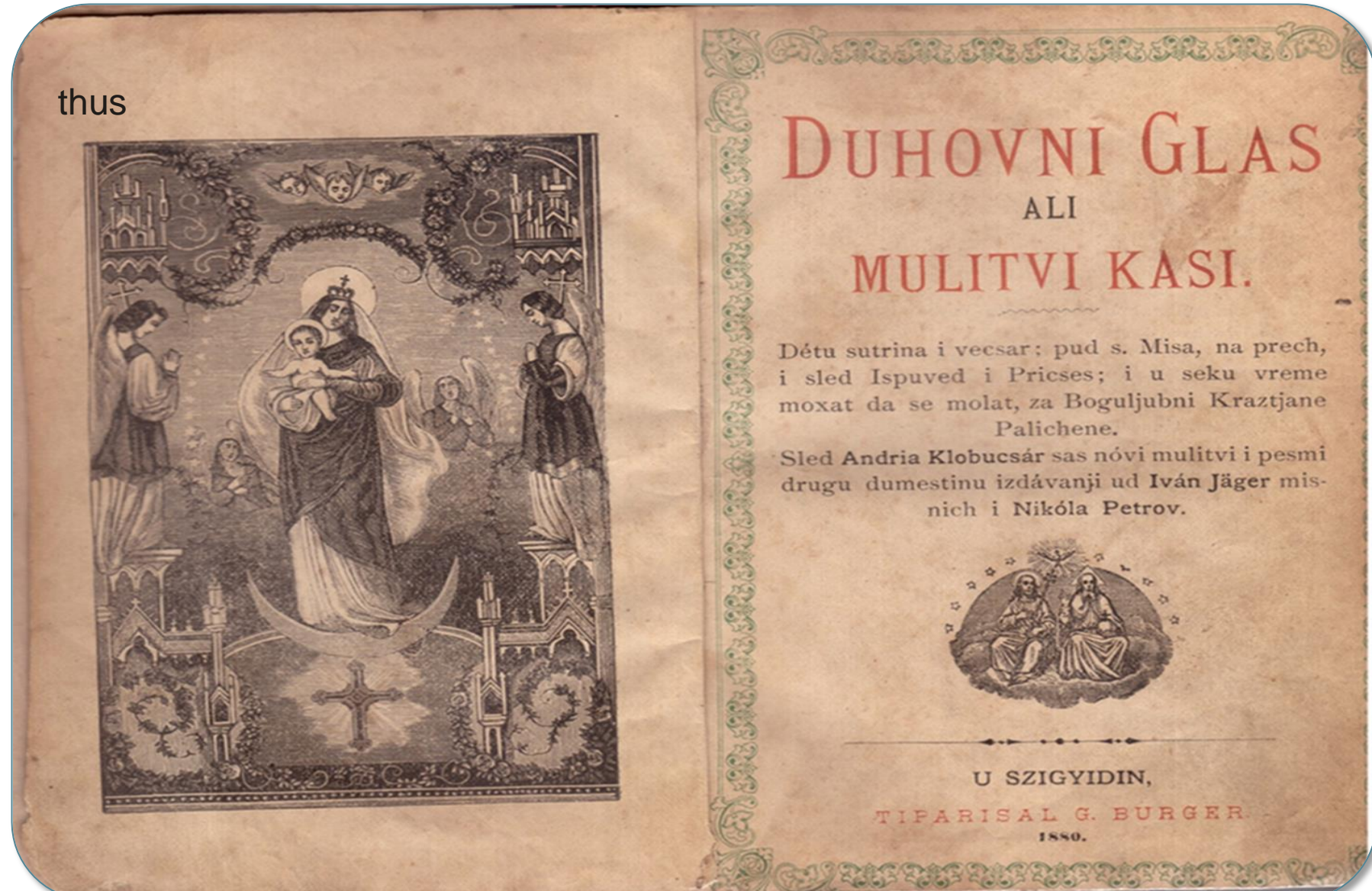


BANAT LITERARY TRADITION - 50's and 60's of XIX AD

CHRONOLOGICALLY - THE FIRST PRINTED BOOKS OF THE BANAT LITERARY TRADITION:

- Manachja kathekismus za katolicanske paulichane. Pisalnj Imre Berecz, misnik; Dali stampati Peter Uzun, breshchenski birov. Temisvar: Josu Beichel, printed 1851;
- Manen katekizmus za R. kátulicsanske pavityene. Jvân Uzun, ucsetely. Szegedin, printed in 1858;
- Duhovni glas ali molitvi kasi, Détu sutrina i vecsar: pud s. Misa, na prech, I sled Ispuved I Prices: I u seku vreme moxat da se molat, za Boguljubni Krazjtane Palichene, parvi pach izdadini. U Szgyidin, Tiparisal G. Burger, published in 1860, by Andria Klobuchar (Miletich 1987:488 - 492).

In the chronology of printing, our two books are situated in the first stage of the creation of the Banat literary tradition – 50's and 60's of XIX century because the second edition of the original "Duhovni glas...", printed in 1880 by Ivan Jäger and Nikola Petrov in Szeged, is printed post-mortem of its author A. Klobuchar with the appreciation of his supporters and is expanded with more religious songs written by him. The songs find their place in a new chapter "Bulgarian church songs" ("Balgarschi Csarkveni pesni za predinata na praznici I u seku vreme u kasu ubamati na pavlichenschia jezich ud Andria Klobucsar. U Szgyidin, Tiparisal Gustav Burger, 1881"). As a clergymen in Star Beshenov (today Dudești Vechi, Romania, or in Paulician vernacular - Star Bişnov) A. Klobuchar started learning Bulgarian vernacular, popularly named by the members of the community "Palčenski jazic", and by the demand of his parishioners started translating the main Gospel texts and creating songs for the use of his church service. Believing that he will reach deeper understanding of the religious texts by using wording in their native language

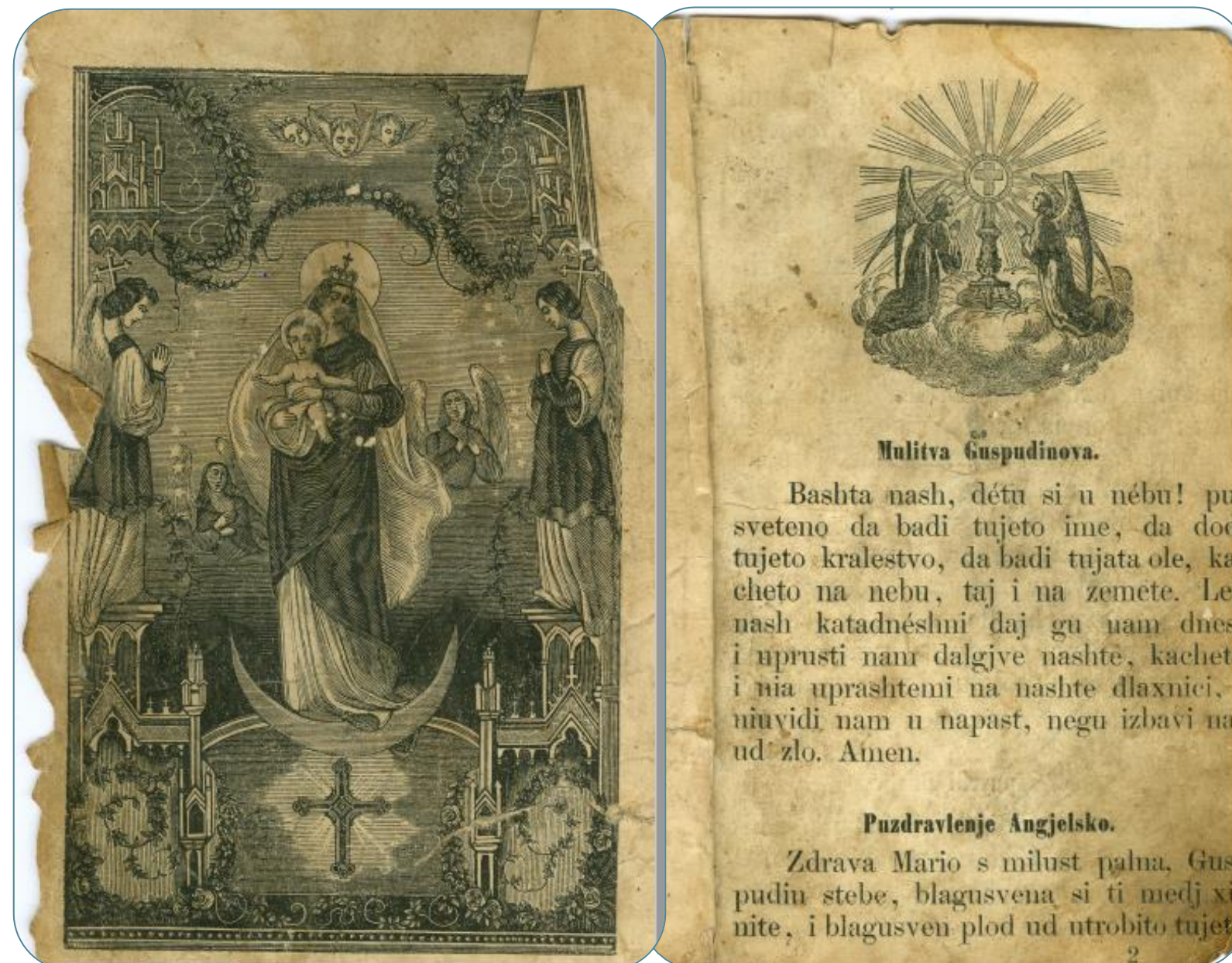


he will reduce the distance between him and the members of the community. Encouraged by the previously created in Rome religious books on the Paulician dialect for the use of Bulgarian Paulicians around Plovdiv, Klobuchar translated and wrote two books contributing for the beginning of the Banat literary tradition.

THE TRADITION CONTINUES

Printed books that establish the codification and institutionalization of the Banat vernacular, as their official literary language, preserving their faith and identity, transforming it into the official code of communication in the schools and religious services are created by Jozeph Ril – clergymen in Banat with the permission of the high Roman Catholic clerics - Balgarskuvu pravupisanij. Pisanu I dumestinu ud Jôzu Ril, naučnic. U Peštâ.Stampisanu vaz G.Emich, 1866, Pučelnica za Balgarsčite narodni skuli.Buda, 1869

First page of "Duhovni glas ..." , second edition, printed post-mortem of its author with the appreciation of his supporters. The edition is expanded with "Bulgarian church songs" written by A. Klobuchar.



Presented example is from the first pages of "Molitveno knigche" (Book of prayers). As could be seen, it presents the same black and white image of St. Merry the Virgin along with two prayers.

THE UNKNOWN "MOLITVENO KNIGCHE"

While for the first - "Duhovni glas..." we can discover some data in the great researchers of the Banat Bulgarian diaspora, language and culture L. Miletich (1900, 1904), S. Stojkov (1967, 1968), K. Telbizov (1984) and some others, for the second book there are no data discovered, except one mentioning in Miletich's "Literature and language of Banat Bulgarians" (Miletich 1987: 501-502). Thus, there are some uncertainties in the claims that A. Klobuchar is the author of the second book, presented here. As well as in the exact date of its printing. While Miletich (Miletich 1900,1904), supported by Stoykov (Stoykov 1967), argues about the originality of the texts claiming that the texts are borrowed and translated from the Roman printed „Nauka kristianska za kristianete od filibeliskata Darxjava. Alphabetum Bulgaricum sive Cyrillianum. U Rim, 1844" by Y. Yakovski (Miletich 1987:489) and „Knigice od molitvi, kojeto na svetlost dad prisvetli gospodin Karlo Pooten, biskup od Maronia I apostolski namestnik od Autivari. Tiparisano u Rim, 1866." using the Italian Latin alphabet, I can say that after a comparative analysis of the two mentioned books, I found many similarities, but interestingly enough here, is that Klobuchar adapted his texts to the dialect variant spoken in Beshenov – phonetically and lexically. In support of the claim that Klobuchar is the author of the book are some more:

EVIDENCES:

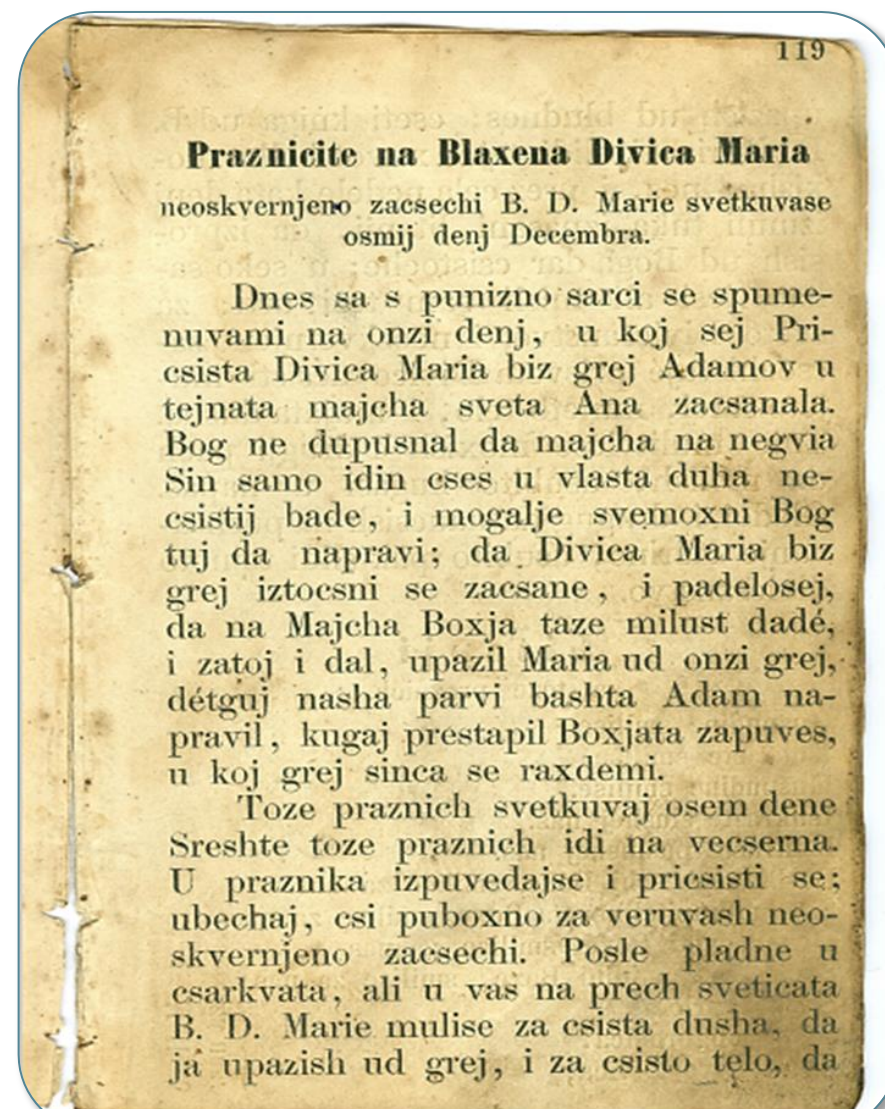
- The fact that the graphic system of the book is the same as in the "Duhovni glas...";
- The texts included in the book are some of the prayers and songs from "Duhovni glas..." but are not all the same;
- The religious prints are exactly the same as in the first book;

THE LANGUAGE

THE VERNACULAR

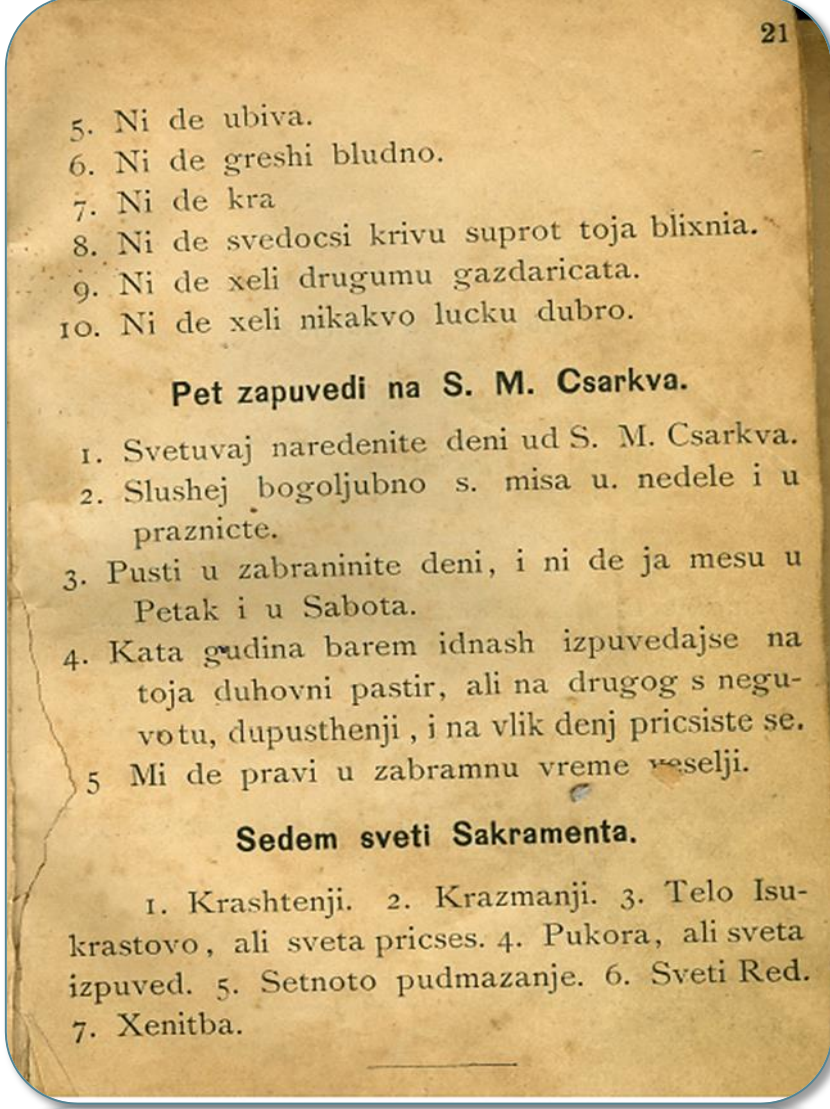
The history of Paulician vernacular is interesting, as the same as the history and the journey of the people speaking it. As descendants of the Bulgarian Paulicians settled in some villages around Plovdiv (see the map in the Intro section), the members of the Banat community preserved the dialect of their ancestors, characterized by the Bulgarian dialectology as Paulician dialect - a part of the East Bulgarian dialectal group, Middle Roup (Rhodope) dialectal sub-group. What is of interest here, is the fact that the two-century separation of the vernacular from the main Bulgarian language territory, despite the pressure from the other cultures and languages in contact – Hungarian, Serbo-Croatian, Romanian, and German, the language preserved its structural – morpho-syntactic, phonetic, and lexical properties. Well, it suffered some lexical innovations and borrowings adapted to the typical phonetic system of the vernacular, but of a great range, the lexical system shows sustainably used lexemes inherited from the longtime cultural and linguistic contact with the Turkish. The astonishing part is the preservation of many Turkish-isms typical for the vernaculars of the Rhodope region despite the two centuries separation from these language variants and despite the influence from the neighboring cultures. Interestingly, some of these lexemes could be found in the texts of the presented books, written by a foreigner for the community – Croatian priest A. Klobuchar. Following the style of the religious texts, he adapted the translation in such way to follow the characteristics of the native language with the main idea that these sacred words will touch the members of the congregation straight in their hearts and they will discover the love to their God in their own language.

MOLITVENO KNIGCHE



Here is an example from "Book of prayers" and the text explaining the Holydays of St. Virgin Mary

DUHOVNI GLAS ALI MOLITVI KASI



The image is an example from "Duhovni glas ali molitvi kasi" – presenting the Five Orders of the Holy Church

THE LANGUAGE OF THE BOOKS

As I mentioned above, the originality of the texts is questionable and requires comparative analysis between the two books written and printed in Rome, 1844, 1866 by Jakov Jakovski – Bulgarian Paulician clergymen served as a priest in the Paulician villages around Plovdiv. Following the tradition established for the Bulgarian Paulicians – Banat clergymen started the creation of their own religious literature for the need of the Banat Bulgarian community. It is important to be mentioned here that the questions about the originality of the texts of the two books are not so relevant when speaking about religious literature – the religious literature must be rewritten and must follow the canonic requirements of the religious texts, thus authors, translators, or rewriters of the Holy texts do not have the freedom to compose their own texts, the originality of the Holy texts must be kept in its full content.

THE GRAPHIC SYSTEM

The first attempt Paulician dialect to be present by Latin orthography is known since the Franciscan monks and their missions in early XVIII during their visits of the Paulician Catholic minority in Bulgarian territory and the archives written by them – they maintain church registers presenting the names of the members of the congregation with Latin transcription. In addition, P. Duvanlyiski – Catholic priest born in Duvanlii village (near Plovdiv) also has some attempts to create religious texts and songs on the local vernacular. Thus, the tradition of using the Latin orthography in the religious texts continues and is supported also by the high Roman Catholic clerics. Having known all these previous attempts of creating official religious literature based on the local vernacular, A. Klobuchar created his own graphic system through Latin orthography but following the phonetic properties of the Banat dialect. Klobuchar established phonetic standards in expressing the dialectal lexical units by adapting the Dalmatian orthographic system implemented by Vrančich in his five lingual Dictionary. In Klobuchar's system special signs - ligatures were implemented encompassing the special sounds of the vernacular such as: sh = [ʃu] [ʃ], ch = [K], x = [x] [ʃ], cs = [tʃ], cz = [ts], j - marking palatal g, lj, nj, and [v] [v]

Nauka xristianska.....	Duhovni glas.....
UCCENI SEDMO Hortovace pres kop za pogibnatie dela od nauka kristianska.	Apustolska Vervuvani Vervam u Boga, satmoxni Bashna, koj stori nebeho I zemete, I u bukasta negva idma sin nasha Guspudin, koj se zacement od Daba svetoga. I seji madi ud Divica Maria, macin pud Poncia Pilata, raspen, umrel, I zarovin, slozal u pakale, reschi denj vazracnal, vazazel u nebeho, sedi u desnicata Boshja satmoxni Bashna ud tam zadodi, da sedi savite I martiravite. Vervam u Daba svetog; idma sveta Csorkva Katolicanska nasvetecite opchistvu, na grejvete upravitelni, vazracnuchi na teloni, I sivot vechin. Amen. (20 cyp.)

The table above shows the comparative analysis between two examples from "Duhovni glas..." and "Nauka kristianska..."

CONCLUSION

TO SUM IT UP :

- One of the most obvious manifestations of human's identity is its language and the messages conveyed through the code used as an official system of communication.
- The creation of Banat Bulgarian literary tradition on the ground of its vernacular, despite the political and religious intentions by the Roman Catholic clerics, is undoubtedly a great achievement of the Banat Bulgarian minority.
- Since the first attempts at creating one standard form of the language for the general use by the members of the community, in the following years and after 1860 the standardization of the vernacular grows to the official codification and institutionalization and its active use as an official code of communication.
- The language for the Banat Bulgarians, lived more than 2 centuries separated from the main Bulgarian cultural and linguistic influence, appeared to be the sacred code of their communication not only in the family and school but also in their communication with God, thus they put huge efforts to preserve it in its original condition.
- By creation of the presented books, part of the Banat literary tradition, the members of the community receive canonic texts with wider religious content in the language understandable by everyone – thus, the creation of the language norm to be used in all official institutions – church, school, administration, is of great socio-economic importance for the minority and its development because with this act they find recognition of their cultural identity.
- The presented two books could be subjects of research from many aspects. For the purpose of this presentation the two books are excellent examples of how the development of one literary micro-language of a small community can contribute not only to the cultural development of the community.
- After the official codification of the Paulician language, it is recognized as the official language of the community that gave a great impact on the development of a big literary tradition including poetry, prose, journalistic essays, and etc.; but also for the establishment of the strong identity of that minority group.

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