



ON THE CULTURAL AND HISTORICAL HERITAGE OF SHUMEN FROM THE XIX CENTURY AND ON THE ECONOMIC AND TECHNOLOGICAL INNOVATIONS IN THE CITY

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ABSTRACT: *During the period XV – XIX century, Shumen was an important administrative center in the Ottoman Empire because of its strategic location, favorable weather and its natural defenses. In the 19th century, the residents of Shumen had the opportunity to develop modern trade, crafts, to apply technological innovations in their manufacturing, to improve the economy and the everyday lives of its population.*

KEY WORDS: *Cultural and historical heritage, Technological innovations.*

The immediate aim of this research is to present the facts that led to the city of Shumen being defined by researchers as a "cultural phenomenon". Of course, they have reason to claim this on the basis of facts related to the emergence of a number of Bulgarian principles.

In the 19th century Shumen was one of the most strategic fortress cities of the Ottoman Empire and had preserved its social structures and demography, which continued to develop after the Liberation. Called by the Ottomans "Shumla" it was pointed out as a significant fortress town and was among the centers of the Ottoman Empire, where the Tanzimat reforms took place were reflected in the lifestyle of the local population.

The main work in the study of the Renaissance history of Shumen is "Material on the history of our revival", collected and published in 1907 by Iliya Blaskov [2, p. 21]. And as the latest edition dedicated to history, including the Revival of the city and the region can be pointed out "History of Shumen" – an edition of a team of prominent scientists and lecturers from the Shumen University "Konstantin Preslavski" [3, p. 96].

Separate problems of the Renaissance and post-liberation history of the city are discussed on the pages of the series of three editions of the Regional Museum and the Bulgarian Antiquity Society from the 1960s - "Shumen-Kolarovgrad", and "Shumen and Shumensko" and in the series of periodicals Yearbook of Museums from Northeastern Bulgaria. These titles from these periodicals have long ceased being issued, but their idea is continued by the series "Bulletin of the National Museum - Kolarovgrad", "Bulletin of the Shumen People's Museum" and "Bulletin of the Shumen Historical Museum"[9, p. 1].

In historiographical terms, a small number of titles of collections and monographs can be analyzed. In 1996 the first, and so far, only collection of documents "Shumen and Shumen XV – XIX century", edition of the Historical Museum in Shumen, was published.

In the second quarter of the nineteenth century, the Ottoman Empire was a state on three continents, and the Balkans were (only) the small European part of the entire imperial territory of which the sultan was sovereign [6, 136], and from the 1860s onwards for all subjects of the padishah there was a complex and contradictory process of ideological and political transition. Ottoman society, and in particular the Orthodox Christian population of the empire, entered a period of the so-called Tanzimatian reforms (1839 – 1876). According to researcher Andreas Liberatos, this period carried out "a transition from a millet to a nation – whose key moment for Balkan Orthodox Christians within the Ottoman Empire was the so-called Orthodox Church. The Bulgarian question – or in other words, the transition from a predominantly religious to a predominantly national definition and self-determination of the subjects of the Empire, from one religious group to a national "imagined community" [4, p. 12 – 13].

Shumen is one of the oldest towns in the Bulgarian lands. It is located in northeastern Bulgaria, in the southern part of the Danube Plain. There lie the two historical outskirts of Gerlovo and Deliorman – Ludogorie. On its territory are the old capital cities of Pliska (Aboba) and Preslav (Eski Istanbul). It is approximately equidistant from the Danube, the Black Sea and the Balkan. Important roads to the Eastern Balkans pass through Shumen. An important reason for the strategic importance of the city is not only the geographical or demographic factors, but also the fact that the Shumen fortress is included in the powerful military-strategic complex defending the approaches to the center of the Ottoman Empire. Built by the end of the 17th century, they were strengthened in the following centuries. The four military camps of Ottoman fortresses – Ruse, Shumen, Silistra and Varna, located in the Northeast played an important role in the Russo-Turkish wars in the 18th and 19th centuries. They guarded and defended the roads from the north to Adrianople and Constantinople. During the Russo-Turkish War of 1877 – 1878 in the Shumen

military camp were accommodated ca. 60 thousand soldiers. Until 1864 Shumen was part of the Sanjak of Silistra [3, p. 96]. In the 60s of the 19th century, until the Liberation, it was included within the borders of the Danube vilayet. The Danube vilayet was established after the territorial reform in 1864 and consists of 7 sanjaks and 65 „kaazi”s. Shumen was situated in this large administrative-territorial unit in the Ottoman Empire, whose center is the Danube city of Ruschuk. Shumen was the center of the kaaza, and according to the Yearbook of the Danube Vilayet from 1873 it included 116 villages, of which 20 were populated only by Bulgarians. Until 1864, like every major imperial city, Shumen had its own center of the city- kadiluk. The center of the kadiluk was the famous Meschit – Tombul Mosque, located in the administrative center of the city. Next to her was the konak. The Bulgarian municipality is also of particular importance for the status of the city. It is the most massive, most durable and most ubiquitous all-Bulgarian institution on a nationwide scale. It contributed most to the consolidation of the Bulgarian nation and affirmed the Bulgarian national consciousness [7, 39]. To clarify the demographic picture of the population in Shumen Kaaza from 1865 to the Liberation, data can be taken from studies of local historians. Between 1865 and 1877 the population in Shumen and the region grew. In the period of the Bulgarian revolts – 1875 – 1876 there were two-thirds more troops in the city, so 80,000 were the inhabitants of the fortress on the eve of the Russo-Turkish War. According to other authors, however, in 1877 an army numbering 120,000 was accommodated here. Turkish military. Over the centuries, the population of Shumen and the region has always been multiethnic. But the picture is quite colorful and inexplicable for certain periods. In 1866 the first official census took place in the empire. The population in the city was between 18 – 20 thousand residents.

Many scientists, traders, officers and European travelers like doctor Ami Boué, Valentini, Frankland, Pharaon, Walsh, Lavelle, Kanitz points out the important role of the city in the Ottoman Empire.

The best French researcher of the Balkans doctor Ami Boué was the most interesting and observant traveler who passed through the Bulgarian lands. The information he had on Shumen was described in “The route from Ruschuck to Constantinople through Shumla and Odrin”. He noted the strategical place of the city, the roads from and to Shumla, the rural surroundings (farms, vineyards, and pastures), the inside of the city. About Shumen he said: “Shumla is a very beautiful city with a population of 20000 people”.

Felix Kanitz (1829 – 1904) - a Hungarian ethnographer and archaeologist spent time in Shumen and its region, and included writings and paintings of it in his work “Danube, Bulgaria and the Balkan” (1875 – 1904). Among them there were paintings of the Fortress of Shumen, its surroundings and the famous Madara Horseman, which became an object of study in 1872.

All the foreigners that came through the city of Shumen noted in their works and letters its importance to the economy, due to the crafts developed there.

A large part of the local population worked as farmers and bred cattle. The Austrian officer captain Chad admired the fields around the city, the vineyards and the fruit trees, Robert Walsh admired the pumpkins while other travelers liked the grapes, the onions and the garlics.

Known for its ethnic tolerance, Shumen is a unique city where, for centuries, people with different religions and nationalities have coexisted in peace. Bulgarians, Turks, Jews, Armenians, Hungarians, Polish, Greeks, Czechs ... and others lived in peace and helped each other.

Shumen was an important Turkish fortress with a garrison of thousands of troops and was a seat of the main Ottoman viziers many times. Envoys, ambassadors, foreign travelers came here.

English, French and Germans, mostly engineers and officers, were employed here to build defenses, military contraptions and equipment, to lay railroads and develop trade.

During the Bulgarian Revival, Shumen was one of the largest cities, being close to Plovdiv and Ruse in terms of population. After the Turks and the Bulgarians, the Armenians had the most people in the region. The local population lived in a relatively well-developed city, but one that was still oriental in its vision. The city streets were formed, with the main urban artery called "Arasta". It was mainly for commercial purposes. The city center was situated around the main prayer temple of the Ottomans. Foreign travelers reported the very good water supply of the city and this is evidenced by many fountains found around the city and in the busy places.

Until the Liberation, Shumen had 15 urban neighborhoods (mahlesi), including defined by ethnic principle - Jewish, Tatar, Armenian, etc., as well as by professional principle - potters, shoemakers, tailors... They are managed collectively by the city government. At the same time, an important factor for the development of the city and its social structure in the Ottoman period was the degree of satisfaction of the huge market of the Empire. For Shumen of particular importance was the satisfaction of the needs of the large military garrison accommodated here.

In this regard, the North-South roads and the colonization of Dobrudzha in the first decades of the nineteenth century were of great importance. It should be mentioned that the fertile lands in the region were not many, so grain was imported from Dobrudzha. That is why numerous warehouses were built in the city. The agricultural population lived on the outskirts of the city. A lot of workers were also engaged in animal husbandry. But the economy was developed mainly through the production of local philistine organizations.

Shumen guilds and urban municipality play a major role in the economy of the city and the region. They also have a function regulating society. Three-quarters of the local people were engaged in commercial and craft activities. According to the reform acts and modernization processes during the reign of Sultan Mahmud II and the Tanzimat era, conditions were created for the independent functioning of the local philistines. No interference from government authorities. This was regulated by the two basic documents – the Gülhansk Hat Sheriff-1839 and the Hatt-i Humayyun-1856. The introduction of European goods, capital and ideas had a somewhat disruptive impact on local production. In 1865 Shumen remained a little away from the railway transport traced already in the vilayet. But at least then the road Ruse-Razgrad-Shumen – Varna was about to be completed. There was also a road Shumen – Osman Pazar. There were reports that the construction of a road from Shumen to the Balkan Mountains to build a connection with Yambol had begun. The local trade class turned to new areas and by 1865 onwards modern forms of organization of production and trade appeared, for example the first joint-stock companies. The first Bulgarian steamer was purchased by Brothers Dyukmedzhievi from Shumen.

Traditions in trading

There are plenty of sources that indicate how Europe influenced the way of life in Shumen in the end of the XVIII th century to the beginning of the XIXth century. Citizens of Shumen traded with countries all over Europe. They built offices in many cities, amassed wealth, adopted a different way of life, culture, attitude and manners. Upon returning in Shumen, they recreated what they saw and learned. Shumen had traditions in trading with foreign countries. In the beginning of the XVI century a trade guild was created by citizens of Dubrovnik that controlled the export and import of the city. From the second half of the XVIII century Shumen became a big industrial and trade center. This is affirmed by the Frenchman Barbie du Boucage who wrote in 1810: "This important and famous for its industry city has many traders, factories for clothes, silk, leather, a forge...here are made many Turkish clothes and are sent to Istanbul and the big cities in the Empire." Shumen imported goods from Marceille, Prague, Vienna, Budapest, and Manchester.

After the conquest of Bulgaria by the Ottomans in the XIV century the main currency was that of the Ottoman Empire. New coins were later introduced from Venice, The Netherlands, Poland and other countries. The various currencies made the city markets more colorful in the coming centuries. The coins of Western Europe and all the others of foreign origin had equivalent value on the Ottoman market. In some cases they were being traded. Special decrees from the sultan legalized their status. Along with the coins of the Turkish sultans, the thalers of Ferdinand I Medici and Sigismund the Third, the golden ducats of Venice and the Netherlands were all in circulation.

European culture influenced the Balkans during the period XVIII – XIX, and the Bulgarians quickly adapted to it by trading, studying in Western European schools, reading literature, wearing fashionable clothes, combining traditional and modern ways of thinking.

The English and French industries quickly adapted to the tastes of the locals. The rich citizens of Shumen arranged the interiors of their homes according to European example with foreign furniture and musical instruments.

The wholesalers of Shumen- the “Europe tudzilars” which means “European traders”, had a special document “berat” from the sultan allowing them to trade “by sea or by land” anywhere in Europe. It gave them rights, privileges and protection for them and their guides and servants. The most famous artisans- the copper smiths imported copper bars from Trapesund (Asia), and from the beginning of the XIX century from Austria, Bosnia and from England as well. The traders of Shumen imported clothes from England and Scotland. They traded with Austria and Romania and imported furniture, cutlery, medicines, chemicals, glass, manufacturing goods. The citizens of Shumen bought or ordered expensive clothes, shoes, accessories and jewelry from France. They exported mainly grain, wool, hides, wax, wine and tobacco. At the place of today’s “Oborishte” square in Shumen stood the “L’ouvre” shop, which sold European fabrics and goods.

Along culture and education, the architecture during the National Revival was greatly developed as well. The houses were designed by the same architect but each master builder had a unique touch. According to sources, most of the houses in Shumen weren’t big due to the desire of most people not to attract attention. Even the rich citizens of Shumen, mostly traders, preferred to make their houses look unpretentious on the outside. However, much attention was focused on the interior of the houses- they had spacious and comfortable rooms with European furniture and utilities. Most travelers were impressed by the high walls and the well-kept yards and gardens with wells and faucets. The clocktower in Shumen was built in 1740 by Bulgarian builders. It was an original cultural piece of art. Under the dome there was a hand-made clock mechanism that works to this day.

The first Bulgarian steamship was owned by citizens of Shumen, according to a newspaper dating from the National Revival. On the 5th of December 1862, Bulgarians created a joint stock company called “Providence”, which was the biggest at the time. The capital of the company was meant to reach 12 500 Turkish pounds for 1250 shares. The first shares in Bulgaria bore the names of the people who had them. According to the statute of the company 10% of the profits were meant for the Bulgarian schools. Peter Popov, an entrepreneur from Razgrad, became the first director of “Providence”, the second was Iliya Duikmendziev- a trader from Shumen, who studied in Robert College in Istanbul and spoke French and English. In May 1863 he went to London to buy

a suitable ship. With the help of the banker Etienne de Gepius he bought a steamship bearing the English flag, but called «Azis»- after the sultan of the Ottoman Empire. The ship had a cargo capacity of 600 tons, its speed was 10 miles an hour, its length was 350 meters and its width was 6 meters. It was a nice, fast and sturdy ship for its time. First class had 32 beds, the crew consisted of 20 people led by Captain Edward William Toker who was an experienced sailor. According to a telegram sent from London to Istanbul, in its first tour the ship carried «goods to Venice, 45 shillings per ton». On 1.02.1864 the ship arrived in Venice. Afterwards it sailed to Trieste and, after having made a considerable profit for the company, returned gloriously to the docks of Istanbul.

The Polish-Hungarian emigrants living in the 1950s gave a strong impetus to the city's economic life. Through them and their successors, who remained living in Shumen, the local society's touch with Europe became stronger. Here, the Hungarian emigrants initiated numerous business ventures, introduced numerous innovations, and all this led to the development of capitalist economic relations. They also led to the foundation of pharmacies. [5, p. 36].

A hussar non-commissioned officer, István Karpati, a butcher in his civilian life, opened a butcher shop and - to the utter astonishment of the Turks - processed pigs. He introduced sausage making to Bulgaria. Bulgarians were happy to buy pork from the Carpathians, and learn how to make sausages. It even got to the point that some enterprising Bulgarians started producing food only according to Hungarian recipes. One of the Shumen citizens, Radi Gökcherenli – encouraged and helped by the Hungarians – started the first brewery in Bulgaria, it was the first beer factory in the Ottoman Empire. The year was 1850.

Although the year 1882 is written on the facade of today's building of the Shumen brewery, it is because a Czech rebuilt the factory then. With the help of the Hungarians, a small distillery was also built in Shumen, but it soon had to be closed, because the local Bulgarian brandy turned out to be an unbeatable competitor.

In 1850 the Hungarians started implementing the vine-growing. One of the citizens of Shumen, influenced by the Hungarian and with their support, built the first brewery. To satisfy their needs the people around Kossuth started making the necessary utensils and instruments. First, they made a small brewing cauldron, the first one the Bulgarian coppersmiths had ever seen. Then the Hungarians made a grinder to grind the malt. That was the beginning of the production of beer and spirits in Shumen and Bulgaria. There is no specific date for the start of the production of beer in Bulgaria. There are a few different and independent attempts at brewing in the country 150-160 years ago. They were all initiated by foreigners who worked or lived in Bulgaria at the time. They felt nostalgic and tried to recreate their favorite brew. Lajos Kossuth along with thousands of his comrades in exile in Shumen started to produce beer for their

own needs. They used a huge cauldron and a malt grinder. The product was considered to be the first beer made in our lands ever. After around a year the Hungarians left, but not before they inspired a few locals to continue brewing.

The brewers in Shumen created an original tradition: before the beer was sold it was sampled the following way: the people of note in the city put on special leather clothes. The brewers then poured beer on the benches where the people were sitting. If their clothes stuck to the bench when they got up- that was a sure sign of quality.

Count Casimir Batianyí bought in the village of Marash, 10km from Shumen, an old half-ruined Turkish mansion. He renovated it and, with the help of several compatriots, to whom he provided a better livelihood, started modern agriculture and animal husbandry, unknown until then in the Ottoman Empire. For years his estate was called "Ungrov Homestead", that is, a Hungarian property, an estate.

The old Turkish farms were reformed and new ways of agriculture and cattle-breeding were introduced. The wealthier Hungarians built a farm in Marash, a village near Shumen.

The Bulgarians learned how to make carts with iron axles from the Hungarians [8, p. 26]. In parallel with this, Shumen became the center of Bulgarian culture and the forming national self-awareness. The Kossuth emigration became a catalyst for the Bulgarian national revival [1, p. 28 – 29]. The Bulgarians and the Hungarians had many common interests- cultural aspirations, revolutionary ideas as well as Western European notions about public life, culture and arts. The immigrants were attractive to the locals not only because of their independent spirit but also because of their looks. According to the descriptions of the contemporary Bulgarians they were healthy, good-looking and happy, determined and brave. They wore white woolen clothes, had modern shoes and pocket watches. The young people of Shumen started to dress like them. The immigrants impressed Bulgarians and Turks alike their personal hygiene. Even in the coldest weather they went to wash in the two small waterfalls of the local river. They often went there on picnics. The Immigrants imported many hygiene products for the first time. They also introduced the use of rolling paper in tobacco smoking. Until then the tobacco was rolled in a thick paper called "poshta- kehad"- post paper. The Hungarians also smoked cigars and cigarettes.

Kossuth and his comrades organized their public life in Shumen which sped up the process of forming a civil community. Traditional Hungarian places for gathering were built- casinos, restaurants, taverns. The newspaper "Chorba", hand-written in Shumen, was read and commented on in those places.

South-east of the "Holy Ascension" church on the revival street "Arasta" (now "Tsar Osvoboditel" street) there were modern inns, pharmacies, craft workshops, bookstores, cafes and pastry shops. On the main street "Arasta" live

the most affluent residents of the Shumen Renaissance. This is a street of entrepreneurs, merchants, donors, of the first theatergoers, of notable educators and outstanding musicians and composers, of mayors, revolutionaries and founders of Bulgaria. It is also home to one of the landmark buildings of the city - the "Archangel Michael" folk community center (currently the "Dobri Voinikov" community center) - one of the first community centers in the country, founded in the spring of 1856.

The middle of the XIX century

The men and women of Shumen started dressing according to European fashion, replacing their Bulgarian clothes with foreign ones. The young people were gathering at soirees to drink coffee.

The writer Stiliyan Chilingirov described the citizens of Shumen as fashionable, replacing their old clothes with French coats and colorful neckties. People gathered in public places for musical soirees and balls, where the traditional Bulgarian dances were replaced with Polish and Hungarian dances. The rich citizens of Shumen arranged the interior of their home according to European example with foreign furniture and musical instruments. After the fall of the Hungarian revolution around two thousand Polish and Hungarian immigrants were sheltered in Shumen for nearly a year. Lajos Kossuth and his comrades influenced the fashion as well. Before they came, only a handful of Bulgarians were dressed in European clothes- those with foreign education. The Hungarians had modern trousers with pockets. Modern coats, white shirts, neckties and high-heeled shoes and they became fashionable among the locals. The women of Shumen also adopted European fashion, values and conduct.

Shumen is also famous as an educational center. Its well-organized schools – segregating boys and girls, were famous. One of the first community centers in the country was established in the city - 1856, named "St. Archangel Michael". The economically strong community of Bulgarians in the fortress city asserted itself in significant undertakings in the field of cultural life. In the 1950s, 1960s and 1970s, two community centers were successively established in Shumen, a theater troupe was formed, and a number of initiatives in the field of music were implemented. When Bulgaria was liberated, the city had four well-established schools. Most of the legal and some of the illegal periodicals were obtained and read here. Private and public libraries were replenished with a large part of newly printed Bulgarian books.

The municipality of Shumen played a vital role during the development of the country. It's less known that in 1831 one of the first Bulgarian municipalities was built in Shumen. It managed the businesses, lifestyles and morals of the Bulgarian community. It consisted of 12 members- artisans and a chairman. The first councilors didn't receive any payment and had to leave their workplaces to discuss the problems of the community in Shumen. The city council managed the industry, way of life and the morals of the Bulgarian community. "The

council of 12” was led by a master trader. The most prominent member of the council was Hadji Sava Hadjiiliev who ran the municipality from 1806 until 1836. The French diplomat Bois-le-Conte said in his report that Hadji Sava was “the most renowned politician in Bulgaria and the Balkans during that age”. On the 21st of November 1835, the councilors of Shumen issued an important decree known as “Zakonnik”. It was the first Bulgarian decree and the oldest surviving municipal document.

Another testimonial was the so-called “United Citizens’ Defining Letter”. It was written on the 15th of May 1850. It testified that the local municipality and clergy achieved an admirable degree of self-governance and provided interesting facts on the development of the economy in the city. It’s also clear that the artisans and the traders managed the churches, schools and the municipality and were in charge of their maintenance. Among the signatures in the letter are those of the “12 councilors”, the most renowned lawmakers and citizens of Shumen.

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