

One “Love Forever” - Petar Dinekov and Poland*

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Abstract. The years Petar Dinekov spent in Poland between the two wars, and the relations with the Polish intellectuals prior, during and after his stay there are the topic of this article. It is developed mainly based on materials from his personal archive and diary, stored in the Central State Archives (CSA, No. 1987, 4,441 archive units) and the Bulgarian Historical Archive at the SS. Cyril and Methodius National Library in Sofia (BHA, No. 904, 297 notebooks). There are still seven boxes remaining unprocessed containing additional documents in Dinekov’s archive in the CSA, with Polish documents prevailing. As an annexe to the main text, a statement of the materials on the Polish theme in Dinekov’s archive was published.

Keywords: Petar Dinekov, Polish intellectuals, literature, archives, intercultural exchange

I put the words of the Polish poet and folklorist Jan Leończuk as a title of my article. Remembering the impressions from and conversations with Academician Petar Dinekov, Leończuk wrote: “The years spent in Poland between the two wars, the relations with the Polish intellectuals have led to a “love forever” to this country” (Leończuk 2010, 248). With its long worldly path of life and creativity, Academician Dinekov remains faithful to his love.

For the last three or four years, while working on my doctoral dissertation, I had the opportunity to read Dinekov’s archive stored at the Central State Archives (CSA) (Tsentralen darzhaven arhiv) in Sofia and his huge handwritten diary preserved in the Bulgarian Historical Archive (BHA) in the SS. Cyril and Methodius National Library (Balgarski istoricheski arhiv, Natsionalna biblioteka “Sv. Sv. Kiril i Metodiy”) in Sofia. Dinekov’s materials are registered

* Part of this publication is the result of a survey conducted within the project BG05M2OP001-1.001-0001 *Establishment and Development of “Heritage BG” Centre of Excellence* (Operational Programme “Science and Education for Intelligent Growth”, priority Axis I “Research and technological development”).

in the CSA as a fund No. 1987. It consists of a processed inventory, numbering 4,441 archive units. There are still seven boxes remaining unprocessed and containing additional documents in Dinekov's archive. The bulk of it is a correspondence of the researcher with Russian, Polish, Czech, German, French and other colleagues of his, mainly concerning personal matters, congratulations on various occasions and matters of literature. Among them, documents in Polish predominate. This inventory also stores separate prints of articles and publications by Dinekov's correspondents from abroad; press materials (Polish and Hungarian) containing information about the scientist and his publications; personal notebooks and notes, as well as impressions and thoughts on his stay in Poland during his specialization assignment (1934-1935). His diary is registered in the BHA at the National Library in Sofia under number 904 and arranged in chronological order by archive units, consists of 297 notebooks, grouped into 298 archive units covering the period from 1933 to 1991. His early school and student diaries from the previous period (1925-1931) are stored in CSA (Bilyarska 2011a). Dinekov's huge personal library numbering 14,296 books is stored in Plovdiv's *Ivan Vazov* National Library in a specialized department bearing his name. Of the total number, 3,160 have autographs mostly by Polish scientists and writers.

At the end of his life, Dinekov had serious intention to write his memoirs, but never had enough time to fulfill this. He wrote only two brief ones about his school and student years in Sofia (Bilyarska 2011a), with his brief autobiography having left just a few lines about Poland. About his work as a lecturer and professor at Sofia University, he mentions that he read a round of lectures on Polish literature (Polish positivism), and Warsaw and Krakow have a special place in his international scientific contributions. His scientific and public activities in promoting Polish literature and culture in Bulgaria and vice versa are also quite numerous. His serious intentions to write his memoirs, are also revealed by the so-called "Blue notebook - Memoirs" preserved in his archive, where there is a separate section dedicated to Poland. This notebook is quite conspicuous about the great gap remaining undescribed by researchers of Polish-Bulgarian scientific and cultural relations. The gap will be filled to a certain point after the publication of his diaries, which is pending, with the working title "When time turns from a friend into an enemy ... essays, thoughts, memories, 1933-1937, 1958-1991". From the published parts of it in the magazines "Biblioteka" ("Library") (Dinekov 2011a; Dinekov 2011b) and "Stranitsa" ("Page"), one can see that there is what to expect about the particular passion of his life: Poland. Especially interesting is his conversation/interview with female poet Dora Gabe about Poland in her life and work. A fragment of his plan is a page, which he published on 1 September 1975, with a continuation that we find in the interview of M. Krasitski with Dinekov in the Polish "Kultura" ("Culture") magazine in 1976, where he speaks of pre-war Poland and remembers his dear friend Tadeusz Boy-Żeleński. The Polish magazine "Literatura na Swiecie" ("World Literature") (1979) published a peculiar continuation of these memories of his along with his impressions of scientific and cultural life in pre-war Warsaw. He would publish this again later in Bulgarian, in 1981, under the title "In pre-war Warsaw" (Boy-Żeleński 1981).

Dinekov reflects on his unwritten memories reasons in his diaries during one of his visits to Nitra on 15 May 1985, filled with sadness for the past and what he had failed to accomplish (Dnevnikovi zapiski 1985).

In 1929, P. Dinekov began to study Slavic Philology at Sofia University, from where he graduated with honours in 1933. His first literary attempts date back to the time of his studies: he would write poetry and prose, make his first attempts in translation, and his love of books and his thirst to read would make him one of the most popular literary critics in Bulgarian periodicals. From 1930, when he was a sophomore student he began to lead the column "Between books and magazines" in the newspaper "Literaturen glas" ("Literary Voice"). It was here where Dinekov found a wide field for his literary performances. In those early years, he began his cooperation with the magazine "Polsko-balgarski pregled" ("Polish-Bulgarian Review") published in Sofia, with one of his earliest publications related to Poland having been his review on the magazine "Makedonski pregled" ("Macedonian Review") (Dinekov 1932). The magazine was published for 16 years, from 1919 to 1935, as official periodical of the Polish-Bulgarian society in Sofia and besides its cultural functions, it would provide serious informations about political life in Poland. It dedicated special issues to prominent Polish statesmen, writers, poets, cultural figures and others, and research on Polish-Bulgarian relations over the centuries and translations of Polish authors. Dinekov and other Polish and Bulgarian authors collaborated in that periodical. Even today, this magazine is considered a first-rate archive and a serious basis for future studies in the field of Polish-Bulgarian relations.

After his graduation from the Sofia University in 1933, Dinekov was sent to specialize at the Warsaw University. During his stay, he attended the Second International Congress of Slavists in Warsaw in 1934. The next year (1935), he spent three months at the Jagiellonian University in Krakow, where he listened to lectures on Polish literature and culture. In Poland, Dinekov was in close contact with the writer and critic Tadeusz Boy-Żeleński and literary historian and folklorist Julian Krzyżanowski. While still in Poland, he began to translate, review and promote the works of Polish classic and contemporary authors in literary periodicals, and from the Congress of Slavists and some cultural events in Poland, he would send correspondence to the newspaper "Literaturen glas". Thus, he turned into a special correspondent for the newspaper in Poland. These two years he spent in Poland, would mark forever his love for Polish literature and culture (Henryk Sienkiewicz, Juliusz Słowacki, Joseph Conrad, Adam Mickiewicz, Stefan Żeromski, etc.). As a special correspondent of "Literaturen glas" in Warsaw he met and interviewed the Russian writers Ilf and Petrov, coming in line with satirists, naming his interview "Savetski literaturen kolhoz" ("A Soviet Literary Kolkhoz") (Dinekov 1934a). There he interviewed the guest of the Warsaw PEN club, the Russian writer Boris Lavrenyov (Dinekov 1934b) and the leader of the expedition to the North Pole Professor Otto Schmidt (Dinekov 1934d). Curiously, Poland was where Dinekov made his first attempts in travel books, sending his correspondences from his journey by steamboat in the Baltic Sea to Denmark to the newspaper, which were printed in June 1934.

Perhaps one of the earliest translations from Polish were verses by Jarosław Iwaszkiewicz printed under the title “Savremenna polska poeziya” (“Contemporary Polish Poetry”) and 30 years later he would mark once again the 70th anniversary of this talented Polish poet and writer whose zealous popularizer in Bulgaria was precisely our scientist. He also wrote the preface to his novel “Red Shields”, which was published in Bulgarian in 1974 (Dinekov 1934c).

The Second International Congress of Slavists was held from 23 to 30 September 1934 in Warsaw and Krakow and was dedicated to Adam Mickiewicz. Dinekov travelled between the two cities and informed readers of the newspaper on the work of the congress, also giving short messages about the presentations (Dinekov 1934e). From that moment onwards, *Pan Tadeusz* (Engl.: *Master Thaddeus*) and its author would become some of his favourite themes in his later life and work. The results from the congress and the jubilee celebrations of the 100th anniversary of the appearance of *Pan Tadeusz* would give Dinekov the idea to write one of his first serious research “Pan Tadeusz’ i savremenna Polsha” (“*Pan Tadeusz* and contemporary Poland”), which he printed the next year 1935 in the “Polsko-balgarski pregled” (“Polish-Bulgarian Review”). There he traced the fate of the poem in Poland in different cultural stages, from the time of its writing to its complete triumph in 1934 when it was declared a “symbol of everything Polish and incarnation of Polish history in the past, present and future”.

At the end of 1934, Dinekov published in “Literaturen glas” another article about the life and work of Henryk Sienkiewicz, a Polish writer extremely popular in Bulgaria, which is titled “Pomen za Henryk Sienkiewicz” (“Commemoration of Henryk Sienkiewicz”) (Dinekov 1934f). Shortly after the announcement by Dr Y. Birkenmayer in Poland about the unknown manuscripts of Sienkiewicz containing a continuation of the novel *Quo Vadis* as well as the first version of *With Fire and Sword* Dinekov was quick to inform Bulgarian readers in the magazine “Prosveta” (“Education”) (Dinekov 1936). To the memory of the great Polish linguist from the Krakow University Professor Jan Rozwadowski and the writers Stefan Żeromski and Piotr Choynowski, Dinekov devoted separate articles in “Literaturen glas” (268, 5; 293, 5) and “Prosveta” (Prosveta, 1936, 881-882).

With never-ending interest, Dinekov traces cultural life in Poland and informs Bulgarian readers about it, as well as about the attitude of the Polish cultural community to Bulgaria. One after another came his correspondences about the repertoire of Warsaw theatres and the organization of theatre work in Warsaw, and activities of the Society for the Dissemination of Theatrical Culture (Literaturen glas, 261, 1935, 3), about the Polish government and academic awards for literature in 1934 and 1935, the summer courses on Polish culture, the attitude of Tadeusz Miciński to Bulgaria, about the organization, composition, objectives and tasks of the Polish Academy of Literature, and a special article about Professor Julian Krzyżanowski and the development of the Polish literature and so on (Literaturen glas, 262, 1935, 5; 269, 1935, 5; 281, 1935, 6; 283, 1935, 7). After nearly 40 years later (1977) Dinekov would be the person to pay last tribute to the great scientist Krzyżanowski in the journal “Balgarski

folklor” (“Bulgarian Folklore”). In articles particularly written for “Prosveta” magazine, published by Professor Petar Mutafchiev, Dinekov analysed Polish literary awards established by the “Wiadomości Literackie” (“Literature News”) paper in Gdynia, making interesting comparisons with Bulgarian (Prosveta, 1935, 610-611).

During his specialization, he would make friends with the writer and literary critic Tadeusz Boy-Żeleński. Two of his articles in “Literaturen glas” were dedicated to Boy-Żeleński, where the first one was a literary portrait and the second was a translation of the article by the Polish critic on the great English writer Joseph Conrad, who is of Polish origin (Literaturen glas, 266, 1935, 4-5; 277, 1935, 4-6). After the release of *The Green Squadron*, a collection by Jerzy Kosowski about World War I, he would immediately report it in a special correspondence and translate his story “Šćepan Roskoha” (LG, 266, 1935, 4-5; 277, 1935, 4-6).

Completing the review of this stage of Dinekov’s life and work, I would like to highlight one more important fact (in my opinion) about his creative biography. I mentioned above about his notebook from Poland that from the raw material in his archive, serious conclusions can be drawn about the spiritual world of the young scientist and artist. It is filled with many names and notes in Polish, but the essential part of it is in five pages and presents primarily thoughts about morality, drawn from the rich Polish literature and which will later be leading for him throughout his life (Bilyarska 2011b, 145-146).

Having returned to Bulgaria, Dinekov began teaching and in 1938 won a competition for assistant at the Department of Slavic Languages at Sofia University. He would intensely explore Bulgarian literature from its beginning and go through all its stages to reach the contemporary one, studying Bulgarian folklore among others, the relationship between Bulgarian culture and literature with Byzantine and other Slavic cultures, and continue to follow with unremitting attention the achievements of Polish literature, culture and life printing his observations and studies in some periodicals. He continued to translate poetry, prose and scientific paper while writing literary critique in addition. In the paper “Zora” (“Dawn”) published by Danail Krapchev in 1938, he wrote his review on the travel notes book by Jan Wiktor on his journey across Bulgaria and the Balkans (Zora, 19, 5655, 1938, 8). In the magazine “Balgarska misal” (“Bulgarian Thought”) published and edited by Academician Michail Arnaudov, Dinekov would write reviews about newly published fiction books, and about Polish music. He would also write a review on the novel *The Negro from ‘Narcissus’* by Joseph Conrad (Balgarska misal, 14, 1939, 3, 199-201; 4, 264-265; 7, 434-435).

The start of World War II and Germany’s attack on Poland would influence heavily the young researcher, who would not hide his affection for the Polish people and Poland. Even after learning of the death of the great Polish writer Kazimierz Przerwa-Tetmajer, he wrote an article about him in Krapchev’s pro-German newspaper (Zora, 21, 6226, 1940, 6). The researcher defended his civil position publicly in the press, raising the question of the coverage of the war in Western literature and criticized the Bulgarian writers who avoided this

dangerous topic, and in one of the worst years for Poland during the war, he would publish his article “Polskata literatura v Bulgaria” (“Polish Literature in Bulgaria”) (Daga, 7, 341, 1940, 4).

The end of the war and the liberation of Poland featured some new articles by Dinekov, the first dedicated to his dear friend Tadeusz Boy-Żeleński and the titles to follow would speak of themselves: “Pozdravi ot svobodna Polsha” (“Greetings from Free Poland”) and “Nova i vechna Polsha” (“New and Eternal Poland”) (Slavyani, 1, 1945, 1, 18-19; Literaturen front, 1, 1945, 17, 1; Lost, 1, 10, 1946, 3).

In June 1947, a Bulgarian-Polish agreement on cultural cooperation was signed in Warsaw, and in 1948 Dinekov was elected secretary of the Bulgarian part of the Joint Bulgarian-Polish Commission on the application of the agreement. In April, he participated in the commission meetings held in Sofia. The report and information on the activities of the commission until 1951 Dinekov published in 1951 in the journal “Slavyani” (“Slavs”) (7, 1951, 9, 12-13). The Polish cultural community would be later informed on the development of Bulgarian culture for the period from 1944 to 1951 in the “Tvorba” (“Work”) journal (20, 1951, 37, 881-882). On the fifth anniversary of the signing and implementation of the agreement, Dinekov again provided written information, which would be published in the “Polish cultural bulletin” in 1952 (Polski kulturen byuletin, 8, 1952, 5, 18-20).

As secretary of the Committee and Vice-Chairman of the Union of Bulgarian Writers, he was part of the first Bulgarian writers’ delegation that visited Poland in March 1948. The delegation included him along with some popular Bulgarian poets and writers like Elisaveta Bagryana and Dora Gabe. After his visit to Poland, some other articles followed in the press where Dinekov would share his impressions on the revival of new Poland, addressing the Bulgarian-Polish relations and the rise of Polish literature after the war (Izkustvo, 4, 1948, 2, 136-142; Zemedelsko zname, 28, 1948, 480, 4; Literaturen front, 4, 40, 1948, 3; v. Otechestven front, 4, 1948, 1113, 6; Literaturen front, 4, 1948, 34, 3; Trud, 2, 1948, 203, 4; Izgrev, 4, 1948, 1117, 4; Narod, 28, 1948, 1123, 4; Literaturen front, 4, 1948, 2; Rabotnichesko delo, 20, 1948, 123, 2; Slavyani, 4, 1948, 8, 307-308; Literaturen front, 13, 1957, 26, 1& 4; Rabotnichesko delo, 32, 1958, 124, 5).

In 1949, a group of Polish writers returned the visit of the Bulgarian writers where Dinekov was among the hosts of his Polish colleagues presenting them to the Bulgarian community in the literary magazine “Septemvri” (“September”) (Septemvri, 2, 1949, 2, 145-146).

The release of the novel *Tobacco* by Dimitar Dimov encountered some pretty negative notes regarding the author and his work, which sneaked in under the influence of political factors in Bulgarian criticism. On behalf of the Polish critics, Alina Witkowska would come out with her opinion about the ongoing discussion in the newspaper “Selo” (“Village”), indicating the serious shortcomings of our critique. At the same time came out the novels by Krum Velkov *The Village of Borovo*, *Road* and *No hope* by Stoyan Daskalov, which in Poland were reviewed by J. Rurawski in the paper “Nowa kultura” (“New Culture”). Dinekov paid attention to these newly published critical articles about the Bulgarian novels on the pages of “Literaturen front” paper in his informative article “Polski otzivi za

balgarskata literatura” (“Polish reflections of Bulgarian literature”) (Literaturen front, 8, 1952, 314).

After the war, Dinekov continued to explore the life and literary heritage of Mickiewicz publishing his timely research works. In 1949, Poland and the cultural world marked the 150th anniversary of the birth of the great Pole. Dinekov marked the anniversary of Mickiewicz with five articles in Bulgarian periodicals (Septemvri, 1, 1949, 6, 113-122; Literaturen front, 5, 1949, 29, 3; Zemedelsko zname, 27, 1949, 783, 4; Ezik i literatura, 4, 1949, 3, 231-232; Narodna far, 6, 1949, 1377, 2). On the 155th anniversary of Mickiewicz, Dinekov published a new article in the People’s Army newspaper (Narodna armiya, 9, 1953, 1351, 3). Dinekov did not cease to introduce the life and work of the great Polish poet and revolutionary to the Bulgarian public, revealing unknown aspects of his relations with Bulgaria and his popularity among Bulgarians. In 1955 came out a printed volume of selected writings by Mickiewicz. The foreword tracking his life and the creative path is written by Dinekov. In the same and next years, he again appeared in periodicals with a series of articles on A. Mickiewicz, some of which had been translated and published in Poland (Pamiętnik Słowiański, 7, 1957, 17-30). In 1959, he wrote the preface to a new translation of *Pan Tadeusz* by Blaga Dimitrova, which was re-released in a new, second edition in 1979, where he would track the position and role of the poem in the work of Mickiewicz, and its impact on Bulgarian literature. His article “Pencho Slaveykov and Adam Mickiewicz” had similar characteristics (Mickiewicz 1959, 5-28; 2nd ed. 1979, 4-40) (Dinekov 1969, 231-263). In his studies on the question of Mickiewicz’s influence in Bulgaria and *Pan Tadeusz*’s first translation into Bulgarian in 1873, Dinekov would go even further, showing that it was made by T. N. Shishkov from Russian language rather than from Polish (Dinekov 1959). We should not miss his later research on the fate of *Pan Tadeusz* in Bulgaria, which was published in both Polish and Bulgarian in 1968, 1969 and 1977.

Returning to the mainstream of history I would like to point out that in 1954, 1958, 1964, 1969 and 1979, Dinekov wrote and published some more articles related to Poland, and reviewed and edited new Polish publications: about Julian Tuwim, Leopold Staff, Konstanty Gałczyński and Mieczysław Jastrun.

In the 1950s, Bulgarian Studies had serious achievements in Poland. Research on the history, culture and literature was accompanied by some active translations of Bulgarian literature. One of the first breakthroughs was the translation of Ivan Vazov’s writings in Polish (1954), followed by the issue of “Antologiya na balgarskata poeziya” (“Anthology of Bulgarian Poetry”) (1954), “Antologiya na balgarskiya razkaz” (“Anthology of Bulgarian Short Story”) (1954) and the anthology of Bulgarian folk poetry “Oi goro, goro zelena” (“Oi Forest, Forest Green”) (1957). All of them were analysed, reviewed and highly rated by P. Dinekov (Izvestiya na Instituta za balgarska literatura, 4, 1956, 300-302; Literaturen front, 12, 1956, 29, 4; Narodna kultura, 1, 1957, 26, 4).

P. Dinekov’s one of the favorite Polish poets was Juliusz Słowacki. In 1958 came out the Bulgarian version of a collection of his selected works. The preface was made by Dinekov. Dinekov would repeat many of the facts and conclusions

about the life and work of Słowacki in his article the next year on the occasion of Słowacki's 150th anniversary (*Narodna kultura*, 3, 1959, 42, 5).

Dinekov wrote dozens of articles about one of his teachers from Sofia University, the first rector of the University, Professor Alexander Teodorov-Balan. In 1959, when the 100th anniversary of the famous researcher was celebrated, P. Dinekov wrote two articles, which were printed in Poland. During the same year died the great Polish Slavist Professor Stanislaw Słoński, with whom Dinekov maintained longstanding contacts. The obituary printed in the *Journal of the Bulgarian Academy of Sciences* was written by P. Dinekov (*Spisanie na BAN*, 4, 1959, 2, 113).

In 1961, he reviewed two Polish books with translations of poetry by Hristo Botev and Elisaveta Bagryana. A decade later (1971) he published his article "Hristo Botev i Polsha" ("Hristo Botev and Poland"), where he addressed the issue of the relations Botev had with Poles, making an interesting comparison between the work of Botev to that of Mickiewicz. This issue continued to excite him and in 1972 in the collection about Sándor Petőfi, where he published his article "Trima veliki poeti v sadbata na svoje narodi" ("Three great poets in the destiny of their peoples"), he would compare Botev's life and work with S. Petőfi's and A. Mickiewicz's.

In 1961, Dinekov wrote the preface to the Bulgarian translation of a collection of poems by Władysław Broniewski. And again the next year, when Broniewski died, Dinekov marked this sad occasion in the "Literaturen front" paper. Later his interest in the life and work of the poet continued and he described him as "the poet of the Polish revolution" (Dinekov 1961).

Along with Elisaveta Bagryana, Dora Gabe is another Bulgarian female poet, who is extremely popular in Poland with her literary works, and with translations from Polish. Dinekov wrote an article about the contributions of Dora Gabe for the promotion of Polish literature in Bulgaria entitled "Dora Gabe i polskata literatura" ("Dora Gabe and Polish literature") (Dinekov 1963).

In 1966 P. Dinekov participated in two conferences that took place in Warsaw. In May was the International Conference on Slavic Folklore, where he read a paper entitled "Folkloristichni izsledvaniya v Bulgaria" ("Folkloristic Research in Bulgaria") and in November, during the session specifically dedicated to Pencho Slaveykov, he read the paper "Pencho Slaveykov i traditsiite na nasheto natsionalno vazrazhdane" ("Pencho Slaveykov and the traditions of our national revival") in which he noted the influence of A. Mickiewicz on Pencho Slaveykov's works. Dinekov exposed his studies on literary terminology, poetics and stylistics, the composition of the modern Bulgarian novel, the personality of Constantine-Cyril the Philosopher and the Tarnovo Literary School, in papers at the committees and conferences held again in Warsaw and Krakow in the next years, 1967, 1968, 1971 and 1972, and those were later published in Polish. Along with his scientific pursuits, Dinekov never stopped retracing the progress of Polish literature. The collection "Contemporary Polish poets" was printed in Bulgaria in 1967. The preface, which makes a serious review of the Polish poetry from the First World War until that time, was written by Dinekov. A little later (1970 and 1971), he made an interesting analysis of the works of Polish novelist Sigmund Milkowski and the popularity of the works by Maria Konopnicka in

Bulgaria, which he made public knowledge during the conference in Poland. Dinekov would constantly visit Poland for various scientific symposiums and celebrations and read papers and lectures at Polish universities. And the greatest recognition of the prominent Bulgarian scientist manifested as one of the biggest Bulgarian polonist, came in August 1973 when he was awarded the high Polish medal “Distinguished for Polish Culture” (“Zasłużony dla Kultury Polskiej”) and on 23 August he was elected at a public meeting Doctor Honoris Causa of the University of Warsaw.

Dinekov would repeatedly express his love for Poland, describing Poland as the “Republic of optimism” in an article dedicated to the 30th anniversary of the Polish Republic (Dinekov 1974).

Dinekov marked the death of the great Polish literary critic and historian, Professor Kazimierz Wyka in 1975, with his article “A great loss for Polish literature” (Dinekov 1975).

In the chronological listing of the research works authored by Dinekov over nearly half a century, I did not point out that the vast majority of them were duly published both in Bulgarian and Polish. The great recognition of the Polish nation to this polonist is the issuance in Polish of a huge collection of nearly 600 pages titled “O bułgarskiej literaturze, folklorze i związkach z Polską” (“For Bulgarian literature, folklore and relations with Poland”), which the Warsaw publishing house “Science” issued in 1977. It covers the works of the researcher on Old Bulgarian literature, the deeds of Cyril and Methodius, Bulgarian literature during the Ottoman rule and the Renaissance, reaching as far as the new and latest literature. A special place was dedicated to the issues of folklore and Dinekov’s achievements in this area. His articles like “The fate of *Pan Tadeusz* in Bulgaria”, “Hristo Botev and Poland”, “Dora Gabe and Polish literature” and “For Wilhelm Mach, a few cordial words” have been also published. The book by Dinekov in Polish was greeted with exceptional attention by the Polish and Bulgarian cultural and scientific community.

Dinekov’s overwhelming popularity in Poland after the release of this book, and the topics such as the issue on Polish-Bulgarian relations and the presence of Poles in Bulgaria, became the theme in several articles and interviews, among which I could point out the interview with B. Nathanson in “Życie Warszawy” daily (“Life in Warsaw”) (1978, 52, 3-4) and two interviews with K. Koprowski about the Bulgarian-Polish literary connections for the Warsaw “Panorama bułgarska” (“Bulgarian Panorama”) (1978, 8, 16-17). The commemoration of the 80th anniversary of the Polish-Bulgarian Studies particularly in Krakow, would be the reason for his interview in the Bulgarian paper “Anteni” (“Aerials”) in the next year (Anteni 1979, 46). To satisfy the interest of the Polish public, he wrote his article “Bulgarian themes in Polish literature in the nineteenth century”, which was printed in Krakow in the collection “From Vistula to Maritza” in 1985.

This brief review of the Academy member Professor Petar Dinekov as a researcher of Polish literature and culture shows that he remained faithful to Poland until the end of his life. The huge number of studies about him in Polish daily and specialized press are marked in the bibliographies by Tatyana Yanakieva (Yanakieva 1991; Yanakieva 2010), but his vast correspondence remains hidden from the researchers in the untreated part of his archive.

As an annexe to this publication, I attach a statement of the materials on the Polish theme from the scientific inventory of the personal archive of Petar Dinekov kept at the Central State Archive, fund 1987k, which I am sure will be useful in future work of Bulgarian and Polish colleagues.

Annexe

POLISH topics in the personal archives of PETER DINEKOV in the Central State Archives (CSA) (Tsentralen darzhaven arhiv - TsDA) in Sofia

Archive fund 1987k, Inventory list No. 1 (TsDA, f. 1987k, op. 1):

Archive unit (archivna edinititsa - a. e.) 9; a. e. 21; a. e. 22; a. e. 23; a. e. 68; a. e. 169; a. e. 172; a. e. 240; a. e. 371; a. e. 372; a. e. 424; a. e. 455; a. e. 465; a. e. 478; a. e. 479; a. e. 480; a. e. 484; a. e. 493; a. e. 494; a. e. 511; a. e. 514; a. e. 526; a. e. 535; a. e. 587; a. e. 598; a. e. 644; a. e. 651; a. e. 662; a. e. 697; a. e. 763; a. e. 783; a. e. 814; a. e. 854; a. e. 1126; a. e. 1225; a. e. 1258; a. e. 1263; a. e. 1350; a. e. 1410; a. e. 1462; a. e. 1469; a. e. 1542; a. e. 1575; a. e. 1576; a. e. 1584; a. e. 1604; a. e. 1617; a. e. 1664; a. e. 1668; a. e. 1674; a. e. 1695; a. e. 1760; a. e. 1827; a. e. 1861; a. e. 1871; a. e. 1980; a. e. 2027; a. e. 2079; a. e. 2123; a. e. 2124; a. e. 2304; a. e. 2307; a. e. 2310; a. e. 2665; a. e. 2701; a. e. 2726; a. e. 2729; a. e. 2738; a. e. 2805; a. e. 2810; a. e. 2816; a. e. 2822; a. e. 2859; a. e. 2869; a. e. 2919; a. e. 2925; a. e. 2933; a. e. 2935; a. e. 2942; a. e. 2960; a. e. 2977; a. e. 2994; a. e. 3010; a. e. 3021; a. e. 3028; a. e. 3086; a. e. 3096; a. e. 3140; a. e. 3142; a. e. 3145; a. e. 3224; a. e. 3283; a. e. 3287; a. e. 3297; a. e. 3340; a. e. 3344; a. e. 3354; a. e. 3372; a. e. 3392; a. e. 3417; a. e. 3424; a. e. 3427; a. e. 3436; a. e. 3455; a. e. 3456; a. e. 3458; a. e. 3464; a. e. 3505; a. e. 3556; a. e. 3582; a. e. 3653; a. e. 3722; a. e. 3749; a. e. 3750; a. e. 3751; a. e. 3770; a. e. 3772; a. e. 3814; a. e. 3826; a. e. 3832; a. e. 3833; a. e. 3834; a. e. 3837; a. e. 3842; a. e. 3860; a. e. 3883; a. e. 3912; a. e. 3944; a. e. 3947; a. e. 3993; a. e. 3994; a. e. 4045; a. e. 4084; a. e. 4096; a. e. 4116; a. e. 4136; a. e. 4244; a. e. 4206; a. e. 4307; a. e. 4308; a. e. 4309; a. e. 4310; a. e. 4311; a. e. 4312; a. e. 4313; a. e. 4314; a. e. 4315; a. e. 4316; a. e. 4317; a. e. 4318; a. e. 4319; a. e. 4320; a. e. 4321; a. e. 4322; a. e. 4323.

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