

**Summaries of the Scientific Publications**  
**of**  
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**Монографии**

Константин Леонтиев и Балканите. София: Авангард Прима, 2020, 298 стр. ISBN 978-619-239-460-8.

The monograph examines the political ideology and philosophy of history of Constantine Leontiev (1831-1891), who was one of the most peculiar and original figures in the Russian literary and social circles of the 19<sup>th</sup> century. His life and writings were closely related to the Balkan provinces of the Ottoman Empire, where he was a consul (1863-1874). The book consists of preface, four chapters with nine subchapters, conclusion, and bibliography. The first two chapters (*The Charm of the Orient* and *The Image of the Balkan Middle-Class*) are dedicated to the everyday life, customs, traditions, and character of the Balkan peoples. Special attention is paid to Leontiev's comparative characteristics of the Balkan peoples and the study of their national and social psychology. The second part of the book (chapters *National Policy vs Ecclesiastical Policy* and *Byzantism and the Future of the Balkans*) examines Leontiev's political views on the Eastern and Ecclesiastical Questions and his philosophy of history and social development. The most sizable part of the book is the subchapter of the Greek-Bulgarian Church controversy in which Leontiev's position is presented in the context of the Russian ecclesiastical policy and the broader historical and ideological context of the time. Political theories and philosophical concepts of Constantine Leontiev are universal despite they are based on the Balkan realities and problems of the second half of the 19<sup>th</sup> century. This makes them highly valuable and productive for the study not only of the Balkan history, but for the understanding of the global history and social development. The main focus of the book is the Bulgarian matters in the writings of the Russian diplomat, which provide a great source for the study of Bulgarian social, political, religious, cultural history and ethnology. The research is interdisciplinary due to the personality and works of Leontiev himself. He was not just a diplomat and political thinker, but also a philosopher and novelist.

## Студии

1. Тракия в дипломатическите записки на Константин Леонтиев. – В: Култура на пътуването в европейския Югоизток. С., 2020, с. 245-264. ISBN: 978-619-7179-13-2. (23 стр. по БДС)

The paper presents Constantine Leontiev's views on social, political, and religious life in the Ottoman province of Thrace during the 1860s. Leontiev was a Russian consul in Adrianople from 1864 to the 1867 and had an opportunity to examine the everyday life, customs, traditions, and character of the local people and to get acquainted with the complicated political situation in the region. In his opinion, Thrace was the most important Ottoman province due to its strategic geopolitical position in the vicinity of Constantinople, which was Russia's main target in the Eastern Question. Leontiev focuses on the Greek-Bulgarian Church controversy and the spreading of Catholicism among the Bulgarian population in the region. His writings are diplomatic, publicist, belletristic, and philosophical and are highly valuable for the study of both the regional history and the Russian political ideology in the second half of the 19<sup>th</sup> century.

2. Neo-Byzantism in the Russian Political Ideology and Policy in the Balkans (Mid-19<sup>th</sup> century – beginning of the 20<sup>th</sup> century). – In: History of the Serbian Statehood. Gacko, 2018, с. 202-221. ISBN 978-99976-715-8-5. (28 стр. по БДС)

The paper traces the origins and historical development of the Russian philosophical and ideological concept of Moscow as the Third Rome and its practical implementation in the Russian foreign policy in the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. It focuses on the works of two main representatives of the Russian Neo-Byzantine ideology – Constantine Leontiev and Ivan Sokolov. Both of them were strong proponents of the Ecumenical ideology and monarchy. They promoted Orthodox unity under the supremacy of the Ecumenical Patriarchate of Constantinople, which was a successor and custodian of the Byzantine cultural and religious tradition. Neo-Byzantism was universal and imperial ideology but the 19<sup>th</sup> century was an age

of nationalism when national, not religious passions and values were up to date and determined state policy and public opinion. Greek and Bulgarian nationalisms became the main hindrance to the Russian imperialistic ambitions in the Balkans and achieving Orthodox unity under Russian patronage.

3. Неовизантизмът в руската политическа идеология през първата половина на XIX в. – до Първата световна война. – В: *История, религия и политика*. Сборник със студии и статии от сътрудничеството между Българската академия на науките и Македонската академия на науките и изкуствата по проекта „Православие и католицизъм на Балканите XIX – XX век“. С., ИБЦТ-БАН, „Парадигма“, 2016, с. 59-78. ISBN 978-619-7179-06-4. (27 стр. по БДС)

The paper deals with the Russian Neo-Byzantism in the context of the Russian political ideology and policy in the Balkans during the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. It discusses the political and philosophical concepts of Constantine Leontiev, who was Russian consul in the Ottoman Empire and founder of Neo-Byzantism in Russia. The focus is on his position on the Greek-Bulgarian Church controversy in which he took the side of the Ecumenical Patriarchate of Constantinople, which was a successor and custodian of the Byzantine cultural and religious tradition. Leontiev's views are compared to the views of Ivan Sokolov, who also promoted Neo-Byzantism and stood against nationalism in Ecclesiastical affairs. Leontiev's philosophy of history is also juxtaposed to the philosophical concepts of Oswald Spengler, who shared the same thoughts and made similar predictions but decades later. Special attention is paid to the period of the First World War when the ancient Russian dream of Constantinople was close to become true. The recent political developments in Europe and the Middle East are also examined in the light of Leontiev's predictions about the future and his vision of Russia as a successor of the declining European civilization.

4. *Legendary and Semi-Legendary Female Characters in Late Antique Hagiography: Repentant Harlots, Cross-Dressing Ascetics, and Holy Fools.* – INITIAL. A Review of Medieval Studies, vol. 2, Belgrade, 2014, ISSN 2334-8003, p. 31-45. (22 стр. по БДС)

The paper examines three extraordinary and bizarre types of female sanctity and ascetical practices, which were closely related. They were favoured by the early Byzantine

hagiography, despite or may be because of their legendary or semi-legendary character. The study analyzes the symbolic significance and creative usage of biblical motifs in the hagiographical discourse in Late Antiquity. By following biblical and mythological examples, the medieval hagiographers created different types of holy women, which became powerful symbols of salvation and transformation for all humankind.

5. Балканският град през погледа на един дипломат. „Реакционната романтика” на Константин Леонтиев в контекста на балканския XIX век. – В: Югоизточноевропейският град и съвременността на миналото. Научни изследвания в чест на проф. Л. Кирова. ИБЦТ-БАН, Фабер, С., 2012, с. 135-151. ISBN 978-954-400-650-1. (25 стр. по БДС)

The article examines the original but highly controversial and provocative views of the Russian writer and diplomat Constantine Leontiev (1831-1891) on Balkan policy and European and global history. Leontiev was a Russian consul in Crete, Adrianople, Ioannina, Thessalonica, and Tulca. He also spent some time in Constantinople and on Mount Athos. Most of his writings were dedicated to the life and character of the Balkan peoples and the Eastern Question but he remains unknown to the vast majority of the Bulgarian readers and even to the academics. Leontiev has often been described as “reactionary” and “conservative” but he has little in common with the traditional reactionary circles and conservatives. Nicolay Berdyaev defined him as “philosopher of reactionary romance” and this definition describes him most truly. Leontiev opposed Byzantism and Orthodoxy to skepticism and liberalism of the modern Western civilization. He thought that Byzantism and Orthodoxy are the only salvation from the pernicious influence of the “progress” and social equality. Leontiev criticized democracy, equality, and progress from the point of view of an aesthete and nobleman, and thought that aesthetics stands higher than the ethics and morality. In his opinion the modern technical civilization was unspiritual and led to depersonalization and lack of beauty and creativity. His philosophy of history and social development has lots of common points with the ideas of Friedrich Nietzsche, Oswald Spengler, and Jose Ortega y Gasset, who expressed similar views and convictions but decades later.

6. Женското покровителство над манастирите в Светите земи през IV-V век. – Богословска мисъл, 1-4/ 2009 (Печат: юни 2011), с. 28-46. ISSN 1310-7909. (25 стр. по БДС)

Female members of the Roman senatorial aristocracy contributed a lot for the founding and sustaining of the earliest Christian monasteries in the Holy Land. The wealthy Roman matrons were the main patrons of Palestinian monasticism in Late Antiquity. They acted as generous donors but also as influential monastic leaders whose authority was based on their high social standing and financial resources. The paper presents the female contribution to the spreading and development of monasticism in the Holy Land. It analyzes some aspects of the mutual relations between wealthy aristocratic ladies and some of the Church Fathers, who were their mentors and spiritual advisers but also – their clients. The study is focused on two Roman couples – Melania the Elder/Ruphinus and Paula/ Hieronymus – in order to examine the intriguing results of the interaction between wealth and Christian theology. It is also focused on the importance of family ties and family traditions for the pilgrims' monasticism in the Holy Land. The article examines several generations of Roman aristocratic ladies who left their luxurious life in the Imperial capital and became nuns in the monasteries of Palestine.

7. Жените в сирийската аскетическа традиция. – В: Четива за историята и културата на Балканите. В помощ на университетското преподаване. Парадигма, С., 2010, с. 43-60. ISBN 978-954-326-129-1. (20 стр. по БДС)

**Вариант на английски език:**

Women in the Syriac Ascetic Tradition. – In: Readings in the History and Culture of the Balkans. Paradigma, Sofia, 2010, p. 41-57. ISBN 978-954-326-134-5. (19 стр. по БДС)

The paper presents the peculiarities of the Syriac monasticism which were unique and very different from the ascetic traditions of the rest of the Roman world. It describes the extreme and destructive forms of asceticism practiced by the Syriac monks and nuns. They are explained by the strong influence of some sectarian and heretical teachings like Manicheism, Encratism, and Marcionism. The literal perception of the Christ's preaching and Biblical messages are also pointed out as a reason for the extravagances and excesses of the Syriac Christians.

- 8.** Монашеската опозиция на епископската власт в Константинопол през първата половина на V век. – В: Щрихи към балканското средновековие. Изследвания в памет на проф. Н. Кочев [Studia balcanica 27], Парадигма, С., 2009, с. 33-49. ISBN 978-954-92231-7-0; ISBN 978-954-326-103-1. (23 стр. по БДС)

The paper deals with the problem of religious violence in Late Antiquity and the active monastic involvement in religious riots. This involvement was due to the fact that the early monasticism was enthusiastic, uncontrolled, and independent from both the Church and the state. Monastic interference in social, political, and ecclesiastical affairs was based on the presumption that the spiritual authority, which the monks believed to have, excelled the secular and ecclesiastical institutions. In the first half of the 5<sup>th</sup> century three Patriarchs of Constantinople – John Chrysostom, Nestorius, and Phlavianus – were removed from power as a result of monastic plot. This provoked the implementation of legislation, which defined the status of the monastic communities and subjected them to the Church.

## **Статии**

- 1.** Константин Леонтиев за балканския национализъм и Руско-турската война (1877-1878 г.). – В: Балканите и Европа в Източната криза (1875-1881 г.). УИ „Св. Климент Охридски“, С., 2019, с. 274-283. ISBN 978-954-07-4653-1. (15 стр. по БДС)

The paper examines and analyses Constantine Leontiev's attitudes towards the Russo-Turkish war (1877-1878). His position was contrary to the predominant Russian position and public opinion, but in agreement with his own historical and philosophical concepts about social development and foreign policy of the Russian Empire. He was sceptical and even critical to the war because it was a war for emancipation, not religious war. Although the Russo-Turkish war was also waged under the sign and symbolism of the struggle between the cross and the crescent, the guiding principle was national, not religious. According to Leontiev, the priorities

of the correct national policy should be different: the Orthodox-Eastern Question should have a priority over the Slavic Question, which was dangerous to Russia and could be postponed.

2. Паметта за Византия и ролята ѝ за формирането на българската и гръцката национална идентичност през епохата на Възраждането. – В: Сб. Изследвания в памет на проф. д-р Георги Бакалов, ИК „Гутенберг“, С., 2017, с. 206-214. ISBN 978-619-176-091-6. (12 стр. по БДС)

The paper deals with the historiographic projections of the theme of Byzantium in Greek and Bulgarian literature of the 19<sup>th</sup> century and their role for the formation of the Modern Greek and Bulgarian national identities. These projections were very different among Greeks and Bulgarians and were based on the political confrontation and rivalry between the two peoples, who were very similar in cultural aspect. The Byzantine past was used from both sides as an argumentation and justification of their national causes in the Modern Age. The mythologized notion of Byzantium was used in the clash between Greek and Bulgarian national and hegemonistic ideologies in the time of their national revival. Due to the activities of the educational institutions, this notion remains deeply entrenched in the memory of the two peoples and is still alive today.

3. Средният европеец в естетическите представи на Константин Леонтиев. – В: Скок в бъдещето: Голяма Евразия или Голяма Европа? В памет на проф. Христина Мирчева. ALMANACH VIA EVRASIA, 2016, 5, ISSN ONLINE 1314-6645. (19 стр. по БДС)

The paper examines aesthetical views of the Russian writer and diplomat Constantine Leontiev in the context of his political ideology and philosophy of history. The European middle-class man of the 19<sup>th</sup> century was an antipode of Leontiev's notion of beauty and became the main target of his criticism and negative aesthetic emotions. Leontiev compared him to the people of the Ottoman Empire, but also to the Europeans of the past, in order to expose his physical and spiritual ugliness. His motives to become a reactionary and conservative were mainly aesthetical. In his views, beauty existed in the Church, monarchy, aristocracy, and the architecture of the past, while the democratic progress, social equality, and industrialization

were signs of decay of the European civilization. The aesthetical doctrine of Constantine Leontiev was very original and innovative not only for the Russian but also for the European literature of the 1860s and 1870s. Aestheticism was characteristic to the decadent movement of the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. Leontiev was not familiar with the complicated decadent aesthetics. His theory of the simplifying mixture, decay, and death of civilizations was too naturalistic. Nevertheless, it's still actual and it's a stimulus for the understanding and studying of cultural and historical development.

4. Byzantism and Slavdom: Political Ideology of Constantine Leontiev – In: Cyril and Methodius. Byzantium and the World of Slavs. Thessaloniki, 2015, p. 121-131. ISBN 978-618-81018-1-4. (18 стр. по БДЦ)

The paper examines Leontiev's ideological use of Byzantium as an antithesis and possible future alternative of Modern Europe. He defined and compared Byzantism and Slavism, noting that in contrast to Byzantism, Slavism did not have specific features and characteristics. Slavism, as a particular cultural formation, did not exist. Leontiev's reactionary and extreme ideas were highly unpopular and he did not have political or intellectual influence. Nevertheless, he was an exceptionally audacious and extraordinary thinker, who is comparable to Nietzsche and was often been defined as the "Russian Nietzsche". Leontiev foresaw the "decline of the West" half a century before Oswald Spengler did it. But could a civilization based on the Byzantine values and traditions be an alternative to the Modern civilization? Surely, time could not go back and nothing in history could be repeated. But we are living in a transitional age and we are witnessing a reversal of time. Our age is similar to the fall of the Ancient world and the beginning of the Middle Ages, as it was first mentioned by Nikolay Berdyaev a century ago. Desecularization of the world and religious revival, crisis of humanism, decline of nation states and emergence of universal unity, political instability and chaos, economic stagnation and beginning of the post-industrial era are significant phenomena, which give us reason to denote the postmodern world of globalization as a New Middle Age. And as far as Byzantium was an important part of the Middle Age of the past, the Byzantine cultural and religious tradition could become an important part of the New Middle Age of the future.

5. Женският религиозен патронаж и благотворителност през Късната античност. – В: Балканите и светът *modus concurrendi* [Studia balcanica 30]. ИБЦТ-БАН, С., 2014, с.75-82. ISBN 978-954-8536-14-1.

The paper analyses patron-client relations between female benefactors and the Church and society. It examines the problems of continuity and differences between Christian and pagan charity, motivation of the donors, forms and models of patronage, ideological justification of Christian charity by the Fathers of the Church.

6. The Life of St. Mary the Younger: Un Unusual Example of Female Sanctity of the Middle Byzantine Period. – *Revue des études sud-est européennes*, Tome XLVI (1-4), Bucarest, 2008, p. 465-474. ISSN 0035-2063. (14 стр. по БДС).

The paper presents a peculiar type of female saint, a type of married saint, which was rare and not so popular. The cult of St. Mary the Younger was a family cult that was promoted in spite of the strong opposition of the church hierarchy, and in contrast to the traditional notion of sainthood. The appearance of this type of sanctity in that particular period (9<sup>th</sup>-10<sup>th</sup> century) reflects the changing attitudes toward female sanctity in the Byzantine hagiography and society. The emperor Leo the Wise (886-912) by no means influenced those hagiographic and social novelties by his unconventional and highly controversial views and practices regarding women and family relations.