

за смеха като проява на естествена солидарност. Ако смехът е присъщ на човека, както твърди Аристотел, то хуморът е присъщ на образования човек и гражданина.

¹¹Български орел, I, бр. 1, 20 апр. 1846.

¹²Пак там.

¹³Пак там.

¹⁴Пак там, I, бр. 2, 20 септ. 1846.

¹⁵Пак там.

¹⁶Станоев, Ст. Град и виц. - В: *Български фолклор*, 1991, 3, с. 13.

¹⁷Богоров, Ив. И се започна с „Български орел“. С., 1983, с.137.

¹⁸Мелетински, Ел. Поетика на мита. София: Христо Ботев, 1995, с. 392.

¹⁹Богоров, Ив. И се започна... с. 265.

²⁰Пак там, с. 277.

²¹Пак там, с. 271.

²²Пак там, с. 252.

²³Пак там, с. 261.

²⁴Пак там, с. 275.

²⁵Пак там, с. 265.

²⁶Пак там, с. 284 .

²⁷Пак там, с. 272.

²⁸Пак там, с. 267.

²⁹Гадамер, Х. Истина и метод., Плевен, 1997, с. 45.

³⁰Пак там, с. 46

³¹Лотман, Ю. Култура и взрив. С., 1998, с.194.

THE HUMOUR OF DR. IVAN BOGOROV

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The study focuses on an issue that has received little attention among Bulgarian scholars in the humanities - changes in the culture of humour in the 19th century Bulgarian society, a period known as the Bulgarian National Revival. Some of the main factors that determined the nature and dynamics of this process are examined: the gradual secularisation of traditional values and rules, the spread of secular education and urban culture, the emergence of a bourgeoisie in towns, the launch of Bulgarian periodicals and publication of books by Bulgarian and foreign authors. The author's research of primary sources allows him to distinguish between, on the one hand, folk humour that is religiously and ritually charged, and, on the other, modern, secular, urban humour with its typical irony, satire and sarcasm. This distinction also informs the argument about the close relation between the modernisation of Bulgarian society