

На друг език

РЕЗЮМЕТА НА ПУБЛИКАЦИИ ПО:

Диференциран списък публикации от 2013 до 2020 г.

(след заемането на длъжността „главен асистент“ в КМНЦ)

I. “Our Renaissance Anachronistic “Story” of the Baptizing Mission of St. Cyril and St. Methodius in Bulgaria”

“Our Renaissance Anachronistic “Story” of the Baptizing Mission of St. Cyril and St. Methodius in Bulgaria” follows a few points of view on the metamorphosis of medieval anachronism in Renaissance mythology. It researches the ‘break-in’ of the anachronism-mythology of the participation of St. Cyril and St. Methodius in the Baptizing of Bulgarians as presented in our Renaissance historiography in 18th and 19th century. It proves through text sources taken from our Renaissance press that, during the Renaissance, a new genre emerges – speeches in tribute of St. Cyril and St. Methodius, spoken on 11th May. It also emphasizes on those of them that contain the same myth. It takes an exceptionally vast look on the anachronism as a construct in Renaissance literature, by working with texts in different genres of our poetry, epic and drama back then, as well as with translation sources. The work goes outside of the box of literary-historic research and represents an interdisciplinary culturologic research instead, analyzing the ‘break-in’ of the very same anachronism-mythology in our Renaissance visual arts – rurals, litographies, paintings, sketches and illustrations in 19th-21st century.

II.

1. Феодосий Бывальцев и Григорий Цамблак – литературный паралел

Данная статья ставит целью сопоставить семантические ракурсы между произведениями “Сказание об исцелевшем хромце” Ф. Бывальцева и “Житие святого короля Стефана Дечанского” Григория Цамблака. Когда ссылаемся на утверждение Ю. Бегунова, что в своем Похвальном слове о Петре и Павле, в своих словах о Субботе сыропустной и Великом четверге Т. Бывальцев “списывает целые страницы из одноименных слов Григория Цамблака” и, учитывая то, что Ф. Бывальцев знал копию Цамблаковского жития короля Стефана

Дечанского, мы постараемся уточнить каковы семантические ракурсы между этими текстами, не касаясь вопроса языковых и стилистических аналогий между ними.

2. The Motive of Cannibalism in some Balkan Medieval Texts – Religious and Cultural Aspects

In 11 c., in the time when the kings Samuel, Gavril Radomir and Ivan Vladislav of Bulgaria waged heavy battles and tried to save the Bulgarian state and when after 1018 the Byzantine rule began, translation of apocrypha appeared in Bulgaria, which treated the subject of androphagy. The man-eaters (androphagi) are sui generis messengers of the chthonic powers. They are a threat to the others. That is why they can be easily related to the Jews and, at a later stage, to pagans as a whole. This fact is not a sign for a reversion to paganism, but is proof for the aspiration of the men of letters of that time (albeit authors of apocryphal literature) to straighten the chaos, restore the order and one more time emphasise that with God's help salvation can always be achieved (even if Byzantine conquest is interpreted as punishment for sinfulness).

3. THE THIRD ROME IDEA AS A ROUTE OF EUROPEANIZATION, CONNECTING THE BULGARIAN AND THE RUSSIAN LITERATURES IN THE 14TH-16TH CENTURIES

The modern scholarship considers that the Christianization of medieval Bulgaria in the 9th century prompted its Europeanization. Indeed, the proclamation of Christianity as an official religion, as well as the affirmation of the Glagolitic and later on the Cyrillic alphabet in the Bulgarian state, were soon followed by the so-called Golden Age of Bulgarian culture during the reign of Tsar Simeon the Great in the 10th century and the new cultural apogee during the reign of Tsar Ivan Alexander in the 14th century. The medieval literary works, translated or written by Bulgarian men of letters, became widespread in the other Balkan Orthodox countries, as well as Russia. Not for nothing Dmitry Likhachev defines the medieval Bulgarian literature as a "literature-mediator". In this regard the paper traces the route of the medieval literary idea of the Third Rome from Bulgaria to Russia through which Russia found one of its routes of Europeanization, and namely that one passing through the Balkans.

4. The Ethno-Saving Function of the (non)Truth in Paisius' Story of the Slavic First Teachers

The following report shows the ethnosaving function of the images of St. Cyril and St. Methodius in "History" by Paisius. The interpretation includes an overlook of the possible sources used by the author, while he had been writing the chapter "For the Slav Teachers"; it gives short reports about the cult of Cyril and Methodius from the ninth century to 1762 and searches for the author's purposes in his own cult project.

5. Тема личности ослепленного владельца в Цамблаковом житии святого короля Стефана Дечанского и его рецепция в русской рукописной традиции

“Житие святого короля Стефана Дечанского” Григория Цамблака создано в конце XIV-го или в самом начале XV-го века. Оно связано с утверждением святительского культа короля Стефана Уроша III-го. Наступление османских завоевателей в XV веке вызвало у южных славян потребность создать культ личности короля (его воспринимали как олицетворение праведного и сильного владетеля), он стал эманацией веры в Бога и государства и его без труда восприняли на Руси в XVI веке – так выписки из Цамблаковского произведения вошли частично в русских авторских и составительских текстах. Данное исследование ставит целью дать дополнительное освещение интерпретации уже упомянутого восприятия этого произведения в России, опираясь на возможный местный параллелизм темы ослепленного владетеля.

6. HAGIOGRAPHIC ELEMENTS IN THE IMAGE OF NEOPHIT RILSKI IN THE NOVEL “SLOVO ZA ZOGRAFA ZAHARII” BY VLADIMIR SVINTILA

At the beginning of the 1980s Vladimir Svintila published his novel “Slovo za Zografu Zaharii”. The interest in historical Christian subjects was common for the previous two Bulgarian decades but actually the novel was written exactly then, its publishing was later.

In the title of the novel the genre concept “slovo” is used, a term used in medieval Bulgarian literature. Although the main character is Zaharii Zograph, the praise, belonging to the genre “slovo”, does not appeal only to him, but to the other character in the novel Neofit Rilski. In his image different hagiographic elements can be found.

The present research aims to show these hagiographic elements and to suggest that Vladimir Svintila may have used the hagiographic character Constantine Cyril Philosopher from The Expanded Vita of Constantine Cyril Philosopher as a model. It also aims to answer the questions why this correlation is possible.

7. The anachronism for the Bulgarian baptizing in our Renaissance poetry

The Baptizing of Bulgarians is a widely interpreted subject in Bulgarian and in foreign medieval texts. In the present research we will be looking at “Slavonic-Bulgarian History” by Paisius of Hilendar, furthermore – the ethnographic function of the story of St. Cyril and St. Methodius in the chapter called “For the Slavic Teachers”. This function is linked with the subject of the direct participation of St. Cyril and St. Methodius in the Baptizing of Bulgarians. We will define the truth or the inaccuracies according to the real facts which today’s science possesses. Then we will try to analyze their later 100-year projection and their aim in Dobry Voynikov’s work.

8. Житие святого короля Стефана Дечанского Григория Цамблака и его рецепция в русской рукописной традиции

“Житие святого короля Стефана Дечанского” - это эмблематическое творение Григория Цамблака. Оно создано в конце XIV-го или в самом начале XV-го века, в то время, когда был игуменом сербского Дечанского монастыря. Житие связано с утверждением святительского культа короля Стефана Уроша III-го. Цамблаковского “Жития святого короля Стефана Дечанского” была создана копия в XV-ом веке Ферапонтом Обуховым и ее перенесли в Москву. Эта его копия, названная потом Волоколамской, почти целый век контаминируется в русских авторских и в составительских текстах. Выписки из него вошли частично в Русский хронограф 1512-го года, в Никоновский летописный свод 1526-го года и в Первый Остерманов том Иллюстрированного летописного свода 1570-го года. Данное исследование ставит целью дать дополнительное освещение интерпретации уже упомянутого восприятия этого произведения в России.

9. The Three-Dimensional Mythology of St. Methodius as a Baptist /History – Literature - Visual Arts/ in Examples: P. of Hilendar, Dobry Voynikov, Josephina Turnogradska, Nikolay Pavlovich

Paisius uses the anachronism with the story the baptizing of Boris by St. Methodius in “Istoria Slavyanobalgarska”. For him, standing up to our principles (Bulgaria is under Turkish slavery) is supported by the authority of St. Cyril and St. Methodius and the pride of their great first deed. Voynikov includes the story by Paisius for the baptizing in 10 personal works. The first three of them are categorized as epic and can be defined as the genre of ‘historic stories’. We are looking at them in parallel with a few paintings and sketches by Nikolay Pavlovich, related again to the baptizing of Boris by St. Methodius.

10. The Concept of the Participation of St. Cyril and St. Methodius in the Bulgarian Baptizing in our Renaissance historiography (18 century)

The Renaissance is that period of our history when the idea of time is changing. It is not a constant anymore. The Bulgarians want change. More like an outside expression of change. Because the inside change is already there. The moral and the moral priorities are changing. The nation is being born and it’s being emancipated. The first corpus (of compilation texts by Paisius, Yeromonah Spiridon and the anonymous compiler of the Zographian history) is a particular mythocompiler. “Slavonic-Bulgarian history” represents St. Methodius as khan Boris’s spiritual teacher. Yeromonah Spiridon tells that St. Cyril is a direct participant in the baptizing of the Bulgarian army in Tzarigrad, while the anonymous zographic compiler points out that Methodius sends Boris in Tzarigrad for a baptizing. The added hoax lets out a secondary mythology. This is a mythology that “legitimizes” past events. The reborn nation is rewriting its history hard, while at least leaving one real event in it and builds the fable around it.

11. Worshipping St. Cyril and St. Methodius After World War II

Since 9th September 1944 the Holiday of the Holy brothers Cyril and Methodius has been celebrated formally in schools and with a national manifestation under the name ‘Day of Bulgarian Education, Culture and Slavic Writing’. According to the ecclesiastical calendar, 11th May used to be celebrated

solely in churches before then. However, since 15th November 1990 it has been an official Holiday of the Republic of Bulgaria.

12. The Concept of the Participation of St. Cyril and St. Methodius in the Bulgarian Baptizing in our Renaissance historiography (19 century)

The Baptizing of Bulgarians is a widely interpret subject in Bulgarian and in foreign medieval texts. In the first part of the present report we will be looking at the appearance of that subject in “Slavonic-Bulgarian History” by Paisius of Hilendar, furthermore – the ethnosaving function of the story of St. Cyril and St. Methodius in the chapter called “For the Slavic Teachers”. This function is linked with the subject of the direct participation of St. Cyril and St. Methodius in the Baptizing of Bulgarians. We will define the truth or the the inveracities according to the real facts which today’s science possesses. Then we will try to analyze their later 100-year projection in the works of some Bulgarian Renaissance writers and publishers

13. “Speech of St. Cyril and St. Methodius” given by Kuzman Shapkarev in the city of Kukush on 11th May 1866

Again, the aim of this projection is ethnosaving, but there is a spiritually unifying power which transforms into a political support in the years before the Liberation. That’s why in the second part of the report we will be looking at the “Speech of St. Cyril and St. Methodius” given by Kuzman Shapkarev in the city of Kukush on 11th May 1866.

14. Рассказ Паисия Хилендарского о христианизации Болгарии и русская историография

Цель настоящего исследования - рассмотреть только одну часть культурного аспекта произведения Паисия, а именно функцию анахронизмов в сведениях о принятии христианства в Болгарии, в главе, именуемой „О славянских учителях”, которая имеет политический смысл и множество более поздних проекций. Предлагаем гипотезу, что идея отождествления святого Мефодия с монахом живописцем, Паисий заимствовал у Д. Ростовского. Рассматриваем несколько примеров из трудов русских историографов начала XIX века и до Освобождения Болгарии, эксплицирующих все еще существующий интерес к анахронизму о христианизации, совершенной святым Мефодием в Болгарии.

15. The Renewed Renaissance Anachronism of the Baptizing Of Boris I in Two Tales of the Sequence of the Arts Library “Ancient Bulgaria”

In the works printed in Library “Ancient Bulgaria” in the 20s and 30s of 20th century the lessons of patriotism have to be revised. The bridge between the past and the present again steps on the coasts of the legendary: Bulgarians have a glorious past, the Bulgarian nation has a big cultural and political potential and therefore has a bright future. The image of the ruler is idealized.

The authors of the library “Ancient Bulgaria” introduce themselves as Paisius’ protégés. This way, absolutely naturally, they renew the Renaissance anachronism of the baptizing of Boris I by St. Methodius.

16. The Variable Time and Place (Literary) of the Baptizing of Bulgarians by the Holy Apostles Cyril and Methodius in Old Bulgarian Books; Some Renaissance Projections of This Very Time and Place

The current research delivers thoughts on the myth works that exist in various times and places inside literary works. An example of these is the ‘mistake’ of Paisius of Hilendar in “Istoria Slavyanobalgarska” with the coincidence of the name of the painter and first teacher Methodius. The myth with the identical name, told by Orbini and Baronee (which they’ve known from “Chronography of the Continuer of Theophan and Chronicle of Pseudo-Simeon from 10th century”), is an appropriate source of Renaissance interpretations. Paisius’ Methodius ‘ends up’ in Tarnovo, paints the “Doomsday” and draws Bulgarians towards Christianity.

17. The legend of the Bulgarian baptizing in our Renaissance speeches, given on the 11th of May

The Baptizing of Bulgarians is a widely interpret subject in Bulgarian and in foreign medieval texts. In the first part of the present report we will be looking at the appearance of that subject in “Slavonic-Bulgarian History” by Paisius of Hilendar, furthermore – the ethnosaving function of the story of St. Cyril and St. Methodius in the chapter called “For the Slavic Teachers”.

The legend of the direct participation of St. Cyril and St. Methodius in our baptizing has a spiritually unifying power which transforms into a political support in the years before the Liberation. That’s why in the second part of the report we will be looking at its appearance and its interpretation in the holiday speeches, given in front of an audience on the 11th of May.

18. For the Literary Migration of the Tale “Boris, First Christian Tsar of Bulgarians” by Josephina Turnogradska

Through the work of Shafarick “Slavic Ancients”, published in 1837 and gathered wide popularity in all Slavic states, the myth of the baptizing of khan Boris by St. Methodius goes into the other Slavic literatures of that time. It becomes the base of the historic tale “Boris, First Christian Tsar of Bulgarians”, written by Josephina Turnogradska and printed in 1852 in Zagreb. This is the beginning of the penetration of our anachronism of our Baptizing, which is especially popular during the Renaissance, as a motive in the new European Literature, and that is why the work of Josephina Turnogradska should not be neglected.

19. A few literary works dedicated to the millennial death anniversary of St. Clement of Ochrid

The current research aims at looking at a few poetic literary works dedicated to St. Clement of Ochrid in 1916 when our country paid tribute to the thousand years of his death. They were published in "Tsarigradski newspaper" around the holiday of the Seven Saints when Bulgaria got involved in World War I and fought for its ethnic and territorial union. The exemption of Ochrid brought the Bulgarian national pride back with full power. The image of St. Clement of Ochrid who lived and worked there became that historic figure that unites the old medieval with the new modern glory of our spirit and kingdom.

20. The topic of the official marking of the 1000th anniversary of the death of St. Clement of Ochrid.

The topic of the official marking of the 1000th anniversary of the death of St. Clement of Ochrid has been widely discussed in the Bulgarian cultural space for a few years before 1914 when "The Regional" of MNP for the celebration of the holiday in 1916 was published. A lot of articles and speeches, dedicated to the life and deeds of the Saint (whose authors are I. Goshev, I. Snegarov, V. Uzunov, T. Bychvarov etc.) come out in our periodic press ("Church Press", "Bell", "Peace", "Spiritual Sun", "Spiritual Awakening", "Slavic Voice", "Ilinden" etc.). The poets and writers who were alive during the event dedicate lyrical and epical works to it (Ivan Vazov, S. Chilingirov, E. Sprostranov, L. Bobevski etc.). The event "comes in" the spiritual space of Bulgarians and is related not only to the tribute to one of St. Cyril and St. Methodius's first students, but it also carries a particular historic, political and cultural connotation.

21. Evtime Sprostranov à St. Kliment Ohridski

Cette étude essaye à examiner les publications de Evtime Sprostranov, dédiées à St. Kliment Ohridski dans la période 1916-1926 - «St. Kliment Ohridski», "St. Kliment", "Le chemin vers le roi Boris» et «Quelles alliances nous a laissé St. Clement "près de cent ans plus tard, quand nous célébrons le 1100 anniversaire de l'Assomption de St. Kliment Ohridski; à situer la figure de l'un des premiers éducateurs slaves dans la mentalité des Bulgares en tant de patron d'Ohrid et de la Bulgarie au début du XXe siècle et d'établir dans quelle mesure cette figure porte connotation mythologiques de la Renaissance.

22. About the Tale "Boris, the First Christian Tzar of Bulgarians" by Josephina Turnogradska

The mythology of Paisius of Hilendar about the Baptizing of Bulgarians becomes a basis for the historic tale 'Boris, the First Christian Tzar of Bulgarians' written by Josephina Turnogradska and printed in 1852 in 'Zora Yugoslavyanska. Zabavnik za Godinu 1852 ot Radoslav Razlaga' in Zagreb. Constantine Petkovich comes across this publication by accident, then meets the author and gives her an official review of her work (in 'Tzarigradski Vestnik' of 29 August 1852, no.136) and in the very same year translates her work. This translation of his is partially published and reviewed by Hr. Daskalov (in 'Tzarigradski Vestnik' of 13 June 1853, no.125).

23. On the Topic of the Election of St. Clement of Ochrid for Patron of Sofia University – Articles in Our Periodic Press /1936-1941/

Sofia University "St. Clement of Ohrid" is the first Bulgarian university. The history of it is related to the educational tradition of the Bulgarian nation. It is written for the first time in the Rules of the University from 1905 that 25th November, the day of St. Clement of Ochrid, becomes a patron holiday of Alma Mater. From the beginning of 1935 Sofia University officially starts carrying the name of its patron. In 1936-1941 a few articles come out in our periodic press (by M. Arnaudov, I. Raev, B. Nedkov, G. Pashev). The current report aims at looking at the meaning of them as a reflection in times when even the election of the patron of Alma Mater is historically and politically related to particular events and traditions.

24. St. Cyril and St. Methodius: Ancestors of the Golden Age

(thoughts on a few works of Ivan Vazov)

The mythology-anachronism of Paisius of Hilendar about the Baptizing of Bulgarians directly by St. Methodius is part of the works of lots of Bulgarian Renaissance authors and has been developed as a figurative construction in different genres. What is interesting is that it has even been used by Ivan Vazov. This work looks at a few not-so-famous texts by him ("The Big Day", "11th May", "Tzar Boris and the Idol Worshippers") in which, by this figurative construction, St. Cyril and St. Methodius are taken as Baptists, ancestors of the Golden Age of Bulgaria and saviors of our nation in later times. It is not the details that are important to Vazov but the very existence of this fiction, its spreading and most of all the perception of it by Bulgarians. He realizes the need of this legend that turns into a myth and brings pride, hope and confidence in many Bulgarians. Because the Renaissance is that part of our history when the idea of our historical events changes. Bulgarians both subconsciously and consciously want change. More like an external expression of change: they want freedom and national identification in the modern European world.

25. The Interest of N. Rainov in St. Cyril and St. Methodius

The fact that N. Rainov shows interest in the characters of St. Cyril and St. Methodius and their deeds as first teachers-apostles is unknown and unexplored up to this moment. He even writes a book called "The Saint Brothers". The following research looks at two stories by Rainov – "The Even Apostles" and "Brothers", as well as the interpretations of the paintings of Nicholas Pavlovich that are related exactly to this motif. In them, N. Rainov manages to "catch" different aspects of the shown Bulgarian

myths about St. Cyril and St. Methodius and gives them additional connotation in his stories as well as in his artisan works. His method is unordinary and unique

26 . About the Cultural Connotation in the Images of St. Cyril and St. Methodius in Stoyah Mihaylovsky's Hymn

The poem "Cyril and Methodius", more commonly known as "Varvi, Narode Vazrodeni..." was written in 1892 by Stoyan Mihaylovsky in Ruse. Before starting work as an Associate Professor of Literature at Sofia University "St. Clement of Ohrid", he used to teach at the high school in Ruse, which is exactly where, on 15 April he wrote the fourteen verses and sent them to Dr. Krastev. The latter then published them in book no. 9-10 of the "Misal" magazine.

The text of the hymn may seem pretty familiar to us, and maybe exactly because of this, we do not pay enough attention to the cultural connotation of the images of St. Cyril and St. Methodius in it. And the connotation is rich and intentional. The current research aims at trying to decode it and find out why exactly the images of the two first teachers are always a support in Bulgarian mentality.

27. The idea of the Jesus 'Grave. Deductions Based on Photographed Jerusalemes from the Fund of Regional History Museum, Varna.

The topic of discussion of the following research is the "Jerusalemes" brought to Bulgaria by pilgrims during the Bulgarian Renaissance. These picturesque paintings (defined as such because of their difference from typical icons) pre sent the Bible and give an insight into the objects along the pilgrim road. The central image of each painting is always Christ's grave in the Church of Resurrection built by St. Constantine and St. Helena in Jerusalem.

28. An Ierosolymitika from the 19 th century

The Ierosolymitika are paintings with religious content on canvas or oilcloth during XVII – XIX c. in Jerusalem. The richer Bulgarian pilgrims used to buy several Ierosolymitika. In the centre of the each Ierosolymitikon was painted the Lord's Tomb. There was always an icon of the Theotokos to the left of central image and another one of Jesus Christ to the right. The rest of the space abounded with scenes from the Old and the New Testament and icons of saints. The author of the article informs that she has found and will analyse the origins of the very first icon of St. Cyril and St. Methodius, drawn in a Ierosolymitika from the 19 th century and brought to Bulgaria.

29. Renaissance. National. Non-canonical.

The current work delivers thoughts on the self-confidence of Renaissance Bulgarians who are already insisting (in the 19th century) that their 'Jerusalems' must contain icons of 'Bulgarian Saints' as they already contain St. George the New of Sofia, St. Nicholas the New of Sofia, St. Cyril and St. Methodius etc. On the one hand, this shows their National self-confidence, on the other – their desire for their domestic 'Jerusalemia' to represent a visual Biblical encyclopedia.

30. Brought from the Holy Lands

One of the richest collections of 'Jeruselems' and stamps in Bulgaria, brought from Jerusalem and Sveta Gora, belongs to the History Museum of Varna. Twenty pieces of this collections were shown in an exhibition for KMNC in Sofia in May 2018. The exhibition took place in the central hall of BAN and was curated by Iveta Rasheva. It was of a huge interest for the media who described it as a holiday cultural event. That is why, after this, a Contract for providing the legal rights for usage and printing in an album (together with a short description written by Iveta Rasheva) of photographs of the very same items from the exhibition, was signed between RIM – Varna and KMNC – BAN – Sofia.