

**I. “HISTORY WITHIN AND BEYOND  
PAISII HILENDRSKI’S *SLAVONIC  
BULGARIAN HISTORY*”**

**Dear Colleagues,**

The Department of History of Literature and Comparative Literary Studies, and the Department of Bulgarian Literature and Literary Theory have the pleasure of inviting you to the anniversary international research conference which aims at problematizing the theme “HISTORY WITHIN AND BEYOND PAISII HILENDARSKI’S *SLAVONIC BULGARIAN HISTORY*.”

## **PREAMBLE**

The year is 1762.

The place of the event – The Zograf Monastery on the Holy Mount Athos.

It was there and then that hieromonk Paisius of Hilendar completed the manuscript of *Slavonic Bulgarian History* (“*Istoriya Slavyanobolgarskaya*”), and further the journey was “uneven.” The journey of a Revival History, marked by the trials and tribulations of the “high” Beginning.

If we take a closer look at the “histories” of the Revival-period routes of History, as “compiled” and “rendered” by father Paisius, we shall perceive that **there is not another Revival-period manuscript book**, which should have been dealt the lot of cherishing a “long” memory of the original in around 70 copies, of which but 45 seem to have reached us.

If we take a closer look... We shall learn that **there is not another Revival-period manuscript book** which should have been granted the unique talent that *Slavonic Bulgarian History* possessed: to “unlock”, further and further, new “histories,” whose events have been marked in the marginal notes.

If we take a closer look, we shall have to not only recognize that **there was not another Revival-period manuscript book**, which was universally familiar in its “then-and-there,” but we shall also have to narrate:

- ✍ Of those “humble plowmen, diggers, shepherds and humble artisans,” who “listened,” “from mouth to ear,” to the History from *Slavonic Bulgarian History*.
- ✍ Of those “wisdom-loving” Bulgarians, who passed it on, “from hand to hand:” those are the generations of copyists (monks and clergymen; literate sons of clergymen; schoolmasters; students; academic scholars of Slavonic history and literature in Russia) – who annunciated copying as the uninterrupted ever-actualizing-itself national memory.
- ✍ Of those readers of *Slavonic Bulgarian History*, who would search for an empty margin on its cover or who would thrust a sheet of paper half filled with writing amongst its pages. Those, who thus declared partiality to Paisii and to the cultural needs of their own time.
- ✍ Of those guarantees, principals and payers of the transcription of the History of ... Paisii Their generations change as well: now abbots, now churchwardens, now mendicant friars, now merchants, now artisans, now...
- ✍ Of those “feeble-minded” Bulgarians, who “would not know of their Bulgarian ancestry, but would, instead, turn their gaze to foreign culture and foreign language,” those, within the code of Paisii’s *History*, rank as “father-abusers.”

A comprehensive “history” of History which proves convincingly that if we re-consider *Slavonic Bulgarian History*, **not only for its own sake, but for the “media network” of its dissemination and popularity during the Bulgarian Revival period**, and evaluate this dissemination by the criterion of cultural im/possibilities of the Bulgarian year 1762, then we are likely to embrace the idea that **the manuscript revival book of Paisii possesses institutional worth**.

If the concept thus argued sounds reliable enough nowadays as well, then let us think together within the following thematic areas:

### I.1. HISTORY WITHIN THE *SLAVONIC BULGARIAN HISTORY*

- ✍ **“The Histories” about Paisius of Hilendar.** The uttered, the unfinished and the unuttered about the monk’s “passional-being” and the cultural im/possibilities of his deed, Un/truths about the authentic auto/biographical personality. The true Paisius and his un/true native places. The myth of “that monk obscure, alien and pale.” Paisius in the Revival-period and the post-Revival-period book culture and literature. History of the name: Paisius and the titles *father* and *reverend*. The institutional memory about Paisius of Hilendar as reflected in memorials, in naming institutions...
- ✍ **The Paradigms of History.** “The Profession” of the historian – predecessors and descendants of Paisius. Was Hieromonk Paisius of Hilendar a historian – Paisius, the anonymous Icon-Painter, Hieromonk Spiridon, Blasius Kleiner, Jovan Rajic, Atanas Neskovic. History (=history) and “history” (=story). History and mythology, history and logography, theocratic and human history. Of history, philosophy, and the philosophy of history. Discourses of nationalism (and globalism) in *Slavonic Bulgarian History* (and in History).
- ✍ **History and Its Reception.** Paisius and his Bulgarian and foreign copyists. Copies, rehashes, marginal notes, and printed editions of *Slavonic Bulgarian History* during the Bulgarian Revival period. Of the written copies of Hristaki Pavlovic’s printed “Regal edition” (of *Slavonic Bulgarian History*). The Revival-period preambles, notifications and epilogues: from the nostalgia about the gloriously familiar “long ago” through the shame of the feeble-minded “now” towards the philosophy of the “imminent” in History. *We – I – They* in the feeble-minded a-temporality during the Yoke. The non/political surnames: ways of application/violation. God the Father, his “celestial” and “earthly” subjugates. The “male” memory in *Slavonic Bulgarian History*: kings, religious leaders, holy martyrs, revivalist teachers & educators. The “own” and the “other’s” narrative and “Our history” – agreements, usages, disagreements. The hyper-value and hypo-value complexes in *Slavonic Bulgarian History*. The Bulgarian post-liberation cultural translations of *Slavonic Bulgarian History* and its translations into other languages. The post-Revival-period academic projects: “Paisius – not a constructor, but himself a construct of, the Revival period” and “The Myth ‘Bulgarian Revival’ versus the ‘classical’ academic interpretations in ‘The Paissiad.’”

- ✍ **The Russian “trace” in and of *Slavonic Bulgarian History*.** Russian Orthodox translations of Caesar Baronius (“Deyaniya tserkovnaya I grazhdanskaya...”, 1719) and Mauro Orbini (“Kniga istoriografiya...”, 1722) – sources of *Slavonic Bulgarian History*. Bulgarian and Russian Historiography of the mid 18<sup>th</sup> – early 19<sup>th</sup> centuries – similarities and dissimilarities. On the threshold of The New Age: typology of the linguistic situation in Bulgaria and in Russia by the mid 18<sup>th</sup> – early 19<sup>th</sup> centuries. Hybrid languages (Slavo-Bulgarian, Slavo-Russian, Slavo-Serbian) in the formation of “modern” languages. The un/realized project about the transcription and publication of the Bulgarian Revival-period “Regal books” in Russia during the 19<sup>th</sup> century (Vasil Aprilov, Uyriy Venelin, N. N. Murzakevich, V. Grigorovich, O. M. Bodyanskiy, A. D. Chertkov). Towards the “histories” of “Toshkovich’s copy” of *Slavonic Bulgarian History* and its publication by A. V. Longinov (1885). The adventure peregrinations of *Bolgrad hand-written miscellany* (“Bolgradski rakopisen sbornik”) in Bulgaria, Russia, America during the 19<sup>th</sup> and the 20<sup>th</sup> centuries.
- ✍ **Language in History (also in *Slavonic Bulgarian History*).** Language and historical memory: ethno-linguistics and diachronic linguistics. The “living” history of language: the dialectological and the socio-linguistic. History creates words, words create history: etymology, semantics, archaisms, historicisms, neologisms. Sources of phraseology. History of names and names in history: anthroponyms, toponyms, chrononyms, theonyms. Language as a historian’s hand-writing. History and the modern state of languages on the Balkans. Language islands and micro-languages in History today.

## **I.2. HISTORY BEYOND THE *SLAVONIC BULGARIAN HISTORY***

- ✍ **From Paisius to August-us/-ine.** The modeling voice in the cultural-historical Word. Genealogies: the preamble and the epilogue codes in trans-historical stories about the *was* and the *will*. Tran/scriptions about/of the own and the other’s: the Other’s de/constructing gaze. Ancestors and sources of the holy and the profane in the stories about the creation and the collapse. Axiologies: rhetoric of transmogrifications and re-renderings of and in History, relativization of personalities and values in the representation of the social and the national Time and national a-temporality.
- ✍ **Stories about History – stories about the un/imaginable deeds and communities.** Amidst the “eternal” pages of the Cathedra, the Throne and the Pulpit: “sociography” of the uses of historical knowledge. // Media and mediums: rubrics, utterances, titles, and un/secretive demonstrations from the point of view as to the non/tabloid biography of Bulgarian im/potency and non/feeble-mindedness/glory. // History and historical battlements within the Network: texts and commentaries. The language of affirmation and condemnation.
- ✍ **Art and History.** Topic of the historical subject-matter in literature and in other arts. Historical personalities and their usage: ideological instructions. De/mythologizing optics in re/rendering personalities, events and values. Typology and variability of conceptualization.

- ✎ **Exhibition of the Historical.** Places of memory: from the toast to the hymn. Archives and national memory. Emblems and symbols, myths and rituals. The symbolic stock in inter-cultural exchange.
- ✎ **Vicissitudes in History.** The bloody song of Balkan offspring and reflections of material and spiritual in ethno-cultural identity. Non/metaphorical coronations and dethronements. The range of Trans-Siberian highways in the European journey of Bulgaria. The ideologemes “brother” and “enemy” and their betrothals.
- ✎ **The Father, the Mother, the Kin and the Other – Paisius the patron/throne in Europe the Home.** Re-arrangement of the taxis in post/modern de/constructions. Ganyo of the Balkans as Mona Lisa. The mas(ks/)ses of historical happening. Revision and revisionism in re/reading and re/adjusting the past and the heritage.
- ✎ **Rada’s anxieties of Bulgarian historiography.** The befuddling issues or the unquenchable desires that no century could settle. In search of the Master and the Redeemer. The Transformations and the non-/returns of the prodigal son. The iconographic and iconoclastic writing about (our) crossroads existence. Metaphors of meta-language. The textbook story about the historical presence.
- ✎ **Cartography and National History.** Theatre of history and playing the cards... The Balkans – ethnical, ethno-cultural and national-ideological partialities. The centenary of the Balkan War (1912). Images of war in the context of the ideological projects. The battle topic in literature and in other arts. Leading ideologemes about us and others. The Balkan peaks at the foot of United Europe – attempts after the ideologeme about togetherness beyond the burden of History...
- ✎ **Bulgarian National Catastrophes.** The un/learnt lessons of History. Ideological-political anatomy of the body: Bulgaria’s “sorrows” and “wounds.” Bulgarian processions from Constantinople to the Danube. Omens, suspicions and insights in the post-liberation age: from the carriage of Battenberg and Ferdinand through the train of Boris III and the catachresis of Simeon II to the high(way)- suffering accelerations of the glorious word into the non/resuscitable ideologemes of the post/communist flight towards the end(lessness) of history. Suspicions and insights. Utopias and anti-utopias.

*Conference languages: Bulgarian, Russian, English.*

*Conference expenses (travel and accommodation, living, conference fee) should be covered by participants themselves.*

*Conference fee – 40 (forty) BGN or 20 (twenty) EURO.*

*Application forms, accompanied by abstracts (up to 10 lines) in English or/and Bulgarian should reach us no later than 15th September 2012.*

*Hotel booking forms should be sent by 15th September 2012.*

*The application form can be downloaded at:*

[http://250.slovo.uni-plovdiv.bg/documents/39769/39832/I\\_1\\_Mila\\_en.doc](http://250.slovo.uni-plovdiv.bg/documents/39769/39832/I_1_Mila_en.doc)

*The papers, which shall be published in a miscellany after being reviewed, should not exceed the limit of 15 pages (1800 printed characters per page).*

*Deadline for submitting the papers in electronic version: 15th December 2012.*

*Contact details (submission of application forms, abstracts, and any further correspondence):  
sesia\_paissij\_2012@abv.bg*

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