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THE BULGARIAN SYNTACTIC TRADITION AND THE PATH OF THE SYNTACTIC ELEMENT OF GRAMMATICAL KNOWLEDGE

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The scientific essay has a total volume of 412 standard pages. It is structured by content, introduction, First part with four chapters, Second part with three chapters and Third part with two chapters. The literature contains: corpus "Bulgarian grammars", cited sources, electronic sources / web publications. The study contains three appendices, 4 diagrams, 9 tables, 10 figures, two structural images of complex sentences, photographs of grammatical treatises and copies of two works of art.

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CONTENTS OF THE DISSERTATION

The study presents traces of the path of grammatical knowledge from the ancient Greco-Byzantine grammatical treatises through the Eastern Orthodox Slavic world (Slavia Orthodoxa) to the Church Slavonic grammars of Lavrentiy Zizaniy (1596), Mileti Smotritsky (1618 – 1619) and Avram Mrazo it is generally accepted that they influence the Bulgarian Revival grammatical tradition. The nature of grammatical writing has not been the subject of special research such as "making" grammars. The focus is in particular on the syntactic element of the grammatical description, which is known to be the "black hole" in the Greco-Byzantine grammatical tradition, that it is not explicitly present in the medieval transcripts of the widespread treatise The Eight Parts of Speech, but in Church Slavonic grammar is reduced to the known requirements (regimen) of one or another part of speech. Observations of grammars show how, when and where in Bulgaria the definition of a sentence is formed and the phylogenetic roots of the syntactic knowledge of the Bulgarian sentence are traced through the birthmark and the species difference (per genus proximum et differentiam specificam).

The work is carried out in one of the most exciting scientific paradigms in modern humanities – generative grammar and grammatical formalisms applied to the syntax of the modern Bulgarian language. All minds that work in this field are "sighted" and decode an exciting reality. Genetics today uses entirely syntactic terminology. 1984 Nobel Laureate Niels Kai Gern entitled his public lecture "The Generative Grammar of the Immune System", we read publications on "Generative

The Generative Grammar of a Genetic Sentence (Collado-Vides 1991) – geneticists use the model of generative grammar to analyze the "language" of genes. This is possible because both DNA and syntactic structure are complex discrete adaptive systems that have appeared only twice – in the origin of life and in the origin of language. Therefore, the path of syntactic knowledge is seen as a series of clashes of philosophical and linguistic ideas.

The accumulated knowledge about the "destinies" of grammatical knowledge leaves us with the conviction that the Bulgarian syntactic tradition is in a mature fruitful period and has reached the need for a new academic syntax to show the new face of modern sentence science: constitutional grammar, constitutive command argument structure, functional categories, algorithmization of descriptions, recursive mechanisms in simple and complex sentences, new approaches in the taxonomy of complex sentences, etc. Through our research in the field of syntax of the modern Bulgarian language to the tools of parsing we add the structurographic approach and the configurational analysis of the simple and complex sentence. All the new approaches we know were a reliable foundation in the very search for the genealogical phylogenetic root of the Bulgarian syntactic tradition and of the specific path of the syntactic element of grammatical knowledge.

The following **thesis** is defended: The Bulgarian syntactic tradition is the key to the philosophy and history of Bulgarian linguistics.

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The introduction states the starting point that, despite great advances in the modern understanding of the structure of sentence structures, it is still a deep mystery how what we know about ourselves "from within" as speakers of language overlaps with what the science of sentence it tells us about the syntactic matter "outside." It is assumed that the discrepancies are rooted in a misunderstanding of the history and philosophy of science. The understandings of the sentence are briefly presented in the Universal Grammar, created as an ideal model of languages, which allows the model to be transferred to modern languages, and the idea of the colorful variety of "distribution" of the principles and parameters in the individual language families leads to a sea of research, new directions and interdisciplinary projects that verify or refute the original grammar.

Simultaneously with the changes, an important part of the daily school work remains the classical knowledge of the Bulgarian sentence, which no "modern" task has canceled so far. Attempts to create new and modern descriptions of syntax in our country are characterized by a strong connection with the previous tradition, which makes the Bulgarian linguistic environment different from the American one, where new theories revolutionize the connection with the previous ones instead of building on traditional language data (Venkova 2017). This fact underlies the interest in the Bulgarian syntactic tradition. The strong connection with tradition is taken as evidence of deep roots, but the question is whether they can still feed the vitality of the science of sentence.

The research experience on the description of the sections on syntax in the Bulgarian grammars has been accumulated for more than two decades and serves as a basis on which the observations and analytical procedures of the entirely new research are developed. The study of the Bulgarian syntactic tradition is a large-scale undertaking in terms of the volume of the primary texts of the sections on syntax in grammars, so in the developed corpus many restrictions of facts, data, names, titles, years, periods and processes are imposed. with great weight are separated from the main text in the form of appendices. In the absence of a basic model for describing the syntactic tradition, it turns out to be more important to "invent" or adapt an analytical method that would capture the specific features of the studied object – the Bulgarian syntactic tradition.

Only the review of the definitions for the sentence from the first grammar of Neofit Rilski (1835) to the modern syntax of Yordan Penchev from the end of the XX century (Penchev 1984, Penchev 1993, Penchev 1997) is sufficient to extract the essence of the Bulgarian syntactic tradition as "the permanent red thread" of the science of sentence – it is a series of clashes of philosophical and linguistic notions: the notions of the relationship between man and his inner being, called by the ancient grammarians logos (λόγος), then destiny, word, reason, reasoning, judgment, thinking; later – pronunciation and speech. This

red thread also interweaves the notions of the connections between language and thinking, between language and consciousness, between language and the world, between determinism and the free human spirit, etc. The fabric of the exhibition is made of it. From the lists of traced definitions – for the sentence, for the predicative, for the background, for the predicate, for the types of complex sentences, etc., a network of developing concepts emerges, which in the dissertation are presented as a scientific vault of the sought syntactic heritage.

The task of the research is the construction of the Bulgarian syntactic tradition as an object for direct observation. This task throws a bridge to the possible development of the methods of empirical research: observations, primary formal descriptions, comparisons, measurements, experiments, as well as to the methods of the theoretical level: analysis and synthesis, formalization and modeling. In its final form, the results allow for new private scientific and interdisciplinary research: historical and critical-historical, logical procedures, axiomatic method, etc.

The main goal of the study is to gain a deeper understanding of the history and philosophy of sentence science.

The specific goal is to penetrate the path of in-depth observation into various dimensions of our syntactic heritage with the following two sub-goals:

1. to outline the boundaries of the syntactic grammatical chronology, which is the embodiment of a mentally and practically manifested tradition with its own roots, impulses, meaning, quality and value;
2. to establish the specificity of the syntactic component, tracing the transferability in the general course of the evolution of grammatical knowledge.

The first part is devoted to the roots of grammatical knowledge in search of the genesis and manifestations of the syntactic element of the first ancient grammars in Greek and Latin, during the Old Bulgarian and Middle Bulgarian periods.

The first chapter begins with a review and commentary on the main data in the field of European philological-grammatical tradition for the oldest theories of language and their origin within the philological tradition of Greek antiquity around the III century BC, when the goals of philo – Logic linguistic analysis have been posed by concerns about the specific use of language, documented mainly in the literature. Gradually, the general use of language became the center of linguistic analysis, and a need and measure and criterion for describing the peculiarities of literary language emerged. Thus were born the first general grammatical models for analysis in Greek. It has been proven that a large number of elements in today's grammatical tradition, including the very term "grammar", are linked in red to the analytical procedures of ancient grammarians.

The chronology of the first grammatical paradigms from the time of the thriving cities of the Hellenistic world – Alexandria and Pergamum, which

determine two periods in the development of grammatical knowledge, is noted. The dividing line between them emerges at the moment when the treatise of Dionysius the Thracian Τέχνη Γραμματική, tékhnē grammatikḗ, "Grammatical Art" appears.

Due to the registered lack of interest in the theory of syntax among Alexandrian scholars of the first period, it is assumed that Alexandrian scholars have "a system of grammatical concepts and rules, which in fact presupposes the study of the correct use of language in literature" (Pfeiffer 1968: 67), called by the German researcher Wolfram Ax "Grammatik im Kopf", grammar in the head (Ax 2000: 107). The content of this term and the term "practical philologism" (Mihailov 2014) literally "unlocks" the research decisions in the course of the research.

The Byzantine era was added to the model of periodization, as a third period (second paradigm shift), which could be considered as a period of adaptation of the ancient grammatical doctrine by the Byzantine grammarians.

The key philological-grammatical evidences for the grammatical thinking of the ancient period are divided into two types according to the methodological approach to the language and the purposes of the ancient grammars: the system of word classes (partes orationis, word class system, parts of speech) our Revival and visible in the Bulgarian grammatical tradition of today, and Hellenism.

The catalyst of the study is the edition Syntax in Antiquity (P. Swiggers, A. Wouters, (eds.), Syntax in Antiquity. Orbis Supplementa, Peeters Publishers 2003, Vol. 23, Leuven), which contains the metaphor of syntax as "Black hole" in the ancient grammars of Greek and Latin. The observations and conclusions of the Hellenistic professors from the University of Leuven, Pierre Swiggers and Alphonse Wouters, on Greco-Roman grammars are presented in detail. In view of the Bulgarian syntactic tradition, their paradoxical finding that in Greco-Roman grammars there is no syntax as a grammatical component is meaningful. (There is no also syntax in the first Bulgarian Revival grammars). Swiggers and Waters also make an important comparison with the Eastern grammatical tradition, as a result of which they point out another characteristic of the "black hole" – it is symptomatic of Western grammar. According to their observations, there is early evidence of sentence-level parsing in the Indian tradition, as well as in Arabic grammar.

Another important observation of the authors is that the presence of a term does not necessarily mean the presence of strictly syntactic analysis, and vice versa: there may be the presence of strictly syntactic analysis without the term syntax being explicitly mentioned. Thus, the presence of implicit and explicit syntax becomes an important methodological tip for the study. Looking for a terminologically unnamed syntactic component in the ancient grammatical tradition, the authors find it in Plato's dialogue The Sophist. To establish a

predication, the verb must be connected to a subjunctive: this prote symplokê ("first loop") is the minimum necessary base for logos.

The expert achievement of Swiggers and Wouters is that they managed to extract a "partial" (hidden, indirect) parsing from the Greco-Latin grammars, that is, from a matter which, according to their observations, is mainly "graphophonetic, morphological and categorical". They detect the presence of syntax in an indirect way. In other words, the two authors find not exactly a complete absence of syntax, but a lack of a systematic description of syntactic matter in the ancient grammatical tradition. The explanations of the reasons are also followed in detail: factual, methodological reasons and epistemological reasons.

The first chapter concludes with a look at the Indian intellectual tradition, which reveals a completely different ontology of the world and language, but with a special emphasis on the understanding of the completed sentence as the only bearer of meaning: "Thus, says Harivrishabha, is a complete sentence (väkya) "(Isaeva 1996: 252).

The second chapter is devoted to the syntax in the Old Bulgarian period and examines the traces of the path of the syntactic element of grammatical knowledge through the notion of practical philologism. The question of the penetration and dissemination of grammatical knowledge in the Slavic Orthodox world, called by Ricardo Piccio Slavia orthodoxa, and in particular in Bulgarian culture and education, is addressed through a review of publications on the subject, without striving for a theoretical contribution, which remains a task of the medievalists. The question that arises is why the Bulgarian Middle Ages did not produce grammars – neither theoretical nor practical for the needs of education – until the end of the 16th – beginning of the 17th century, when the first Church Slavonic grammars of Lavrentiy Zizany "Grammatika slovenska" ("Slovenian Grammar"), 1596 and of Meletius Smotritsky "Grammatika slovenska, pravilynee sintagma", ("Slovenian Grammar, or rather a syntagm") 1618 – 1619.

As the documentary traces of grammar manuals have been erased by time, the phenomenological restoration of the writers' consciousness of language and grammar serves as a bridge. The task of the search is to capture the consciousness, imagination and attitude of writers in the process of upholding and building their own linguistic identity over time and of linguistic tradition and culture in general. These mental "tools" that replace the explicit "phenomenon" of grammar are the only ones that can be identified over the centuries.

In the outlined picture of the "black hole" in the Greek-Latin tradition, Libra tends to look for non-explicit syntax, believing that the orthodox Old Bulgarian (and Slavic) scribes and translators are learned the language and syntax by reading each manuscript, and that literary work is a continuous practical training, perhaps far comparable to the acquisition of the language by the child in close contact with the mother. Even though they learned grammar

and syntax from dead languages, they translated and wrote prose and poetry in a living spoken language. The axiom of language is valid at all stages, which states that "Every writer writes either in his native language or in the language of the people for whom he is intended" (Vereshchagin 2007, quoted in Krastanov 2013: 231)

The search for grammar in the corpus (all written monuments in one language) is different from the search for grammar in grammars (all grammars in one language). The first field belongs to the researchers of Paleobulgarian and Paleoslavists, as well as to the Bulgarian language researchers who deal with historical syntax with a contribution to the history of the Bulgarian syntax – such as it is in the language of the Bulgarian people. Therefore, first of all, a thematic review of the publications on Old Bulgarian and on the historical syntax of the Bulgarian sentence is presented, so that we have the data from the developed syntactic topics in this field (Zlatanova 1990, 1991; Dogramadzhieva 1968a, 1984, 1991; Mincheva 1991, Słoński 1908 , Bauer 1959, Birnbaum 1968, 1974; Ruzhichka 1966, Vecherka 1984, 1989 – 2001; Kurz 1972, Mirchev 2000, Bauerova 1954, Penkova 1964, Tihova 1980, Bayramova 1980a, 1980b; Dobrev 1979, 1983; Elenski 1980, Mileva 1976, Micheva 1986).

In short, from a syntactic point of view, the Greek practical syntactic model ("hidden", not prescribed, but followed by repetition in the old Bulgarian written monuments) concerns: the distribution of the word order, identical to that in Greek; constructions built on Greek modalities such as that of the most ancient infinity, of successive sentences; the use of the absolute dative instead of the genitive; original and many other features.

Traces of "hidden" syntax are outlined as "manifested" in situ syntax in the rich medievalist literature – translated and original, but do not completely eliminate the question of the primary model of/for Old Bulgarian grammar, so some studies on the topic are considered, asking questions whose answer at first glance seems predetermined, but not meaningless in the circle of phenomenological recovery.

Did Constantine-Cyril the Philosopher write grammar?

Transferred to the field of grammar, the search for a primary model of grammar is a research challenge that has occupied a limited circle of Old Bulgarians, Slavists, historians of the language and historians of Old Bulgarian literature. Therefore, the study took a step towards the topic to understand how to treat the presence or absence of a primary model of Bulgarian grammar. If there was an old Bulgarian grammar, it can be assumed that this would be a grammar composed by Constantine-Cyril the Philosopher.

Starting from the text of Chernorizets Hrabar "Za bukvite" ("About the letters"), the question is asked what else besides the alphabet did the alphabetists study. Learning to read and write, it is likely that they were guided by grammatical descriptions and "guides" in literature. There had to be pedagogical and educational means to get the alphabets out of their mother "children's"

language and world, from the spontaneous physical sphere of language practices into the everyday language of everyday life and to "climb" to non-physical rules, norms and prescriptions, guiding (we assume through the primer and grammar) the acquisition of the "high", cultivated and "learned" language of the secular and religious sphere, where the leader is the teacher who mediates between the Divine and the earthly and directs the spiritual growth of the young man by teaching church rituals, Sacred scripture, music, grammar, art of eloquence, etc.

It is a known fact that the simultaneous acquisition of grammatical knowledge and knowledge of the faith then, and later in the centuries before the Renaissance, was assigned to the Psalter (book of praises) and the Hourglass (psalms, prayers, chants according to the hours of daily service), of alphabets and primers – a tradition that can be traced back to the beginning of the XIX century. It is no coincidence, as K. Mihailov points out, that "Constantine and Methodius translate / compile the genre complexes in question: the Hourglass and the Psalter, without which worship is impossible" (Mihailov 2014: 2). Was the language of the old Bulgarian religious and secular literature outside the circle of the daily worship subject of grammar teaching and in what form? We will call this functional feature of grammars "practical philologism "(the term is by K. Mihailov). From it comes knowledge of the structuring form and order of composing phrases and sentences, of the ways of dressing thoughts in sentences. The main result of literacy acquisition is initially related to the expansion of the intelligible realities set forth in the treatises of faith. In essence, there are the foundations of the civilization process – in thinking, in the fruits of the mind and faith, in piety, benevolence, speaking, communication, in reading (with understanding) and in writing. The act of creating the old Bulgarian script has catalyzed this process, allowing it to take place in its own (folk, living, understandable, close to the mother tongue). In this connection between the literary (originally Greek in pattern) and the folk is the specificity of the Bulgarian grammatical heritage as an early cultural phenomenon.

In the absence of an original monument, where to look for data on the existence of "Grammar" in the Old Bulgarian language from the IX century? The hypothesis that Constantine-Cyril wrote a grammar requires a careful chronological (but at the same time sufficiently critical and analytical) review of the facts. K. Mihailov (Mihailov 2014: 4) speaks in favor of an "inverted chronology and logic of continuity and upgrading in the educational process". In order to see in the basis of Cyril and Methodius' work such continuity and upgrading (meaning the "ladder": alphabet – grammar – translations), in the work we follow this understanding of grammar as a bridge (link) between literacy and literature, because it can to be both a practical guide and a field, a frame, a matrix, an ecstatic phylogenetic tree, a boundary (even a " cage" in Wittgenstein's terms) for the unfolding of philological knowledge. We adhere to the understanding that "the norms of the Old Bulgarian literary language have been established and

affirmed primarily in the translation activity of the Old Bulgarian writers" (Totomanova 2010: 3). The property of "elastic stability" of the norm has been retained in the original work. We also connect the notion of literacy (mastery of grammar) ontogenetically with the figure of the "schoolboy" ("школарчето") for which we have a hint in the work "Za bukvite" ("About the letters").

Are there traces of Old Bulgarian "grammar without predecessors" to present a system of observations, comparisons and systematization of the nature of the Old Bulgarian language structure of the IX century – phonetic features and grammatical structure that will make possible not only the creation and assimilation of Glagolitic (after it and the Cyrillic) alphabet and the translation of books into the vernacular, but will they also be useful for the first phase and the subsequent phases of the discipleship of the azbukarcketa "alphabetists" and shkolarcheta "schoolboys" mentioned in the sources? As logical as the question of grammatical origin may seem today, documentary traces are hidden. For the higher phase of discipleship, the question is whether it is possible to understand without grammar the "depth and meaning" of the philosophical messages of the books, to reach agreement with the time-imposed pictures of the world – and not only the biblical Eastern Orthodox canonical picture , but also on the "secular" side of the world in the growing Bulgarian statehood. In the search for answers, several fragments from the Extensive Life of Constantine-Cyril turn out to be important, which are connected with the topic of the primary grammatical model.

1. Страньн҄же нѣкои бѣ тѹ, ѹмѣю граматїкїю, и къ нюмоу шьд, молꙗше и, на ногѹ емѹ падае и въдае се емоу, добрѣ наѹчити и хѹдожьствоу граматнчьском.

(Kliment Ohridski 1973: 90).

Note: And there was a foreigner who was experienced in grammar. She went to him, fell at his feet, revealed her soul to him, and begged him, "Teach me the art of grammar well."

2. Єгда же прїиде къ Цриградоу, въдаше его ѹчителюмь да се ѹчить. И въ три мѣсце навыкь граматикїю и проѹїхь ютъ се ѹченїи.

(Kliment Ohridski 1973: 91).

Note: "… When he came to Constantinople, he was given to teachers to study. In three months he mastered grammar (my italics, PB) and engaged in other sciences: he studied Homer and geometry, and with Leo and Photius – dialectics and all philosophical sciences, as well as rhetoric, arithmetic and astronomy, and music, and all other Hellenic arts. And he quickly studied all these sciences, as if he were studying only one of them. Because speed was

combined with diligence, competing with each other, through which sciences and arts are achieved" (Kliment Ohridski 1973: 122).

3. Абїе же п8ти се ютъ и Хер'сѡна дошъдь, на8чи се т8 жидов'скои бесѣдѣ и кнїгамь, и осемь үести прѣложи граматикїе, ѿ того разоүмь въсприемь.

(Kliment Ohridski 1973: 95).

Note: "… [Constantine] immediately set off. When he arrived in Kherson, he studied Hebrew and literature and translated the eight parts of the grammar (my italics, PB), from which he gained more knowledge" (Kliment Ohridski 1973: 126).

The paper discusses the discussion about the mentioned literary work of Cyril on literature data from the main researchers of the topic (Kalaydovich 1824, Yagich 1896, Georgiev 1969, Tuscany 1982, Buyukliev 1992, Velcheva 2007, Totomanova 2010, Mihailov 2014, etc.). The focus is on the Old Bulgarian work "On the Eight Parts of Speech", which is attributed to John the Exarch and is considered compilative – is it based on the grammatical translation of Cyril, mentioned by his biographer?

Two traditions are outlined as forms of grammar lesson, as repeated indoctrination of grammatical knowledge through practice (grammar in the mind, practical philology): 1. the model of an initial "reading book" in the native language for alphabets, visible as an alphabetic prayer, performing the function of a primer, and 2. the model manifested through the principles of translation practice: preserving the sanctity of the text, translation word for word in the same order, the first is the meaning (of the words), the meaning is also corrective (Totomanova 2010).

The creation and retention of Old Bulgarian grammar (as practical philology) is part of the process of turning speech into language, of spontaneous acts of communication into acts of regulated literary rules, the observance of which in translation practice, individual creativity and education has elevated the vernacular in the new sphere of religion and secular life. According to Prof. Trendafil Krastanov, who opened a palimpsest in the Vatican Apostolic Library in 1982, later called the Vatican Gospel from the beginning of the 10th century, "The first translations of the brothers Cyril and Methodius are in living southeastern Bulgarian from Thrace and the Rhodopes." They were sanctified by the authority of the Roman popes.This speech was adopted after 893 as official literary and ecclesiastical language in Bulgaria, and from there a hundred years later it was accepted in Russia as a sacred Church Slavonic language. And even later in Serbia, Wallachia and Moldova. "(Available in the Slavika digital library at: <http://www.libsu.uni-sofia.bg/slavica/vatpspec.html>.)

Whatever the Greek grammatical patterns, for the application of which documentary traces are scarce, it is important to us that even if no public explicit

grammar has been obtained for the purposes of translation practice, even if the ancient grammars were used in the original, the occupied syntactic "literary" structures did not have a living rhythmic-intonational and melodic Greek equivalent in the Old Bulgarian language situation. They probably sounded with the melody of that "living southeastern Bulgarian dialect from Thrace and the Rhodopes", which Tr. Krastanov, found in the fabric of the Vatican Gospel. In the circles of Cyril and Methodius, the needs for grammar patterns are intertwined, and according to the data, a hypothesis has been constructed for a Jewish-ancient Greek-ancient Bulgarian model created for "own needs", traces of which have been lost over time. The lack of direct documentary traces of explicit grammar does not allow us to reconstruct the component syntax.

The third chapter is focused on the "living force" of the Bulgarian language and problematizes the relationship between the grammatical "dress" of thought and the rhythmic-intonational sentence parameters. If literacy and speaking are civilizational advantages of man, the time has come for his radical transformations with a deep perspective ahead in terms of the connection between the word of God and the word of man. By "word" we mean "incarnation," close to the use of John the Exarch: "by bringing from non-being into being." In the translation of Theology (Heaven) by John of Damascus, in the section "On Man" there are passages that help to reconstruct the notions of "incarnation" and relate to the linguistic thinking, philosophy of mind and logos included in our study: The power of the soul is divided into reasonable and unreasonable. … The disobedient and disobedient part of the mind is the life force, which is called the throbbing [pulsating], containing in itself the seed, that is, the ability to give birth and grow, so it is also called nourishing. She is the same who forms the flesh, because the latter is guided not by thought, but by nature itself" (In: <https://www.you-books.com/book/J-Ekzarh/Bogoslovie-Nebesa>, as well as Kristanov, Duychev 1954 : Tsv. Kristanov, Iv. Duychev, Natural Science in Medieval Bulgaria, Sofia, 1954, 59 – 61). Transferred to the territory of speech activity, this disobedient, disobedient to the mind, throbbing, pulsating psychic force forms the "flesh" of the sentences in the form of rhythmic-intonational contours, guided by "nature itself". The articulation of words – from the "primary intertwining" of the noun and the verb (Plato, "Sophist": 262) to phrases and sentences, is guided by reason, but the intonation contours are "given" to all "from one tribe" (in the words of Yuri Venelin).

In this sense, it can be said that the ladder for bringing from non-being into being the language, which "lives somewhere in man", is precisely the sentence structure (internally or with the human voice). It is a matrix for "dressing" thought with a built-in property of participating in a self-transcending process of unfolding in scope and depth. As creators of the Old Bulgarian literary language, Constantine-Cyril and Methodius and their students laid this connection at the heart of language construction, whose main principle is the embodiment of spoken folk speech in literary form, which, according to R.

Rusinov, includes: "activation of folk word-formation models, expanding the meaning and use of folk words, grammatical forms and syntactic constructions, successful tracing of words (eg composites) and syntactic twists, moderate borrowing from Greek, etc. "(Rusinov 2000: 6). In this precise sequence we do not find a rhythmic-intonational parameter of the language, one of the main features of the sentence. The question is whether the rhythmic-intonational characteristics of the vernacular are somehow printed on the syntactic structures as "matrices for dressing the thought" with human voices. Again – a difficult question to study.

In the spirit of the search for a primary model of grammar in living language, as an expression of the "spirit of the people" in the sense of Humboldt's idea of "spirit" (Geist), we can assume that there is another an unwritten parameter of grammar, which can be seen as a living heritage (natural patterns in continuity according to the idea of Iv. Dobrev) in the millennial repetition of the natural speaking of the mother tongue in infancy. If syntactic theories today want to explain the origin and action in the human mind of connections between the world and language, then some aspects of the past may be decisive. According to Ivan Dobrev, "we will need a pre-epoch in which not only the human race speaks, but the universe in general" (Dobrev 2014: 14). However, the reconstruction of the history of grammatical thought requires another kind of touch, shared by I. Dobrev: "Besides, we will, according to our strength, touch everything in Bulgarian literature, which, as an initial principle, refers to repetition" (cited above: 14).

The decoding of prosody in the syntax of the vernacular is an attempt to follow and apply this understanding. One of the main features of the sentence – its intonation, requires a search for this "hidden" syntactic component in the folk or traditional beginning of the language. It manifests the categories of measure, symmetry, rhythm, harmony, which are based on immanent numerical proportions established in the millennial ancient traditions of Pythagoreanism and Platonism, also charged with the idea of "sensual cosmos" (Tahoe-Godi 1978: 7). It is important to keep in mind the fact that when going to school, the "schoolboys" were detached from the natural language home sphere of the generic (mothers, native language) verbality in the family environment, where the "primary subconscious element" of the living vernacular dominates – not only verbally (grammatically), but also with all its intonational and rhythmic-melodic "sensual" richness, understood and repeated first in the contact with the mother's voice and breast (possibly the breast, the babysitter, the "caring" figure in the home). The psalters, as documents about the continuity of the Bulgarian language over the centuries, passed down from generation to generation, take us to the Revival and the Revival primary school, being a song form. In understanding the alphabetic prayers, the fact that they also have a song structure and organization is important. According to the Bulgarian ethnomusicologist Stoyan Dzhudzhev, there is an invariable connection between

the knowledge of music and the knowledge of language. The analytical procedures of St. Dzhudzhev are closely connected with the understanding of the melodic line of speech, of the "musicalization" of speech. The thesis of St. Dzhudzhev states that it is difficult to draw a strict line between speech (the prosody of language, sentence intonation, the melody of a phrase) and music, and that verbal rhythm and intonation contain musical rhythms and intonation in their infancy. This is most vividly illustrated in the unity of text and melody in the folk song, which, in the words of another of its researchers – Nikola Georgiev, is "one of the greatest works of the Bulgarian creative genius" (Georgiev 1976). But, as we have already pointed out, this unity also exists in the Psalms. The verbal text is the substrate on which the melody arises. Today it is scientifically proven that the psychophysiological processes that give rise to speech and singing are similar, and this presupposes the same principles of generating rhythm, melody and syntax (Dzhudzhev 1955, Patel 2003, Patel 2008, Stepanov, Stateva 2018). .

We are encouraged to imagine that the primary power of language was first awakened near a woman's breast, in the bosom of the home and family whose "natural" pillar was the mother. These conjectures are documented by the passage with the nurse in Cyril's biography.

Today, the latest research in the field of experimental syntax proves that "monolingual children under the age of 2 can use prosodic information to predict the syntactic category of the forthcoming word" (De Carvalho et al., 2017, quoted by Stepanov, Pavlich , Stateva, Rebul 2018, my translation, PB). Did the primary feeling of belonging to the nation and language come with the rhythm of the first folk tales – tales, proverbs, riddles, songs and everything that, as verbal and song folk art, belonged to the will of the home (and the caring figures the mother , the nurse, the babysitter) in the process of raising offspring in a family environment? Whether the formation of the child's language activity, according to our current understanding, took place before he became a "schoolboy" – passages from the life of Constantine-Cyril the Philosopher are given on the topic, although it is acknowledged that this area of early language maturation is lost for the modern researcher. The question is whether it leaves specific imprints on a writer's language profile while he, like any child, is a "pre-cultural person" and whether this stage of pre-secular and / or spiritual education gives a natural formal imprint on his "mature" syntax as a tool for the embodiment of thinking, on the inner rhythm and melody of the phrase "orchestration" in his texts.

From the field of this "individual imprint" the research focuses on the linguistic turn in the development of the spoken language after the Old Bulgarian period (IX, X, XI century), defined as the Middle Bulgarian period (XII, XIII and XIV century), when the language system moves to an analytical way of expressing grammatical relations (instead of "in", they are expressed "outside" the word).

We do not yet have a fully accepted explanation for the reasons for the transition from synthetic to analytical language, but we think it is logical to assume that one place of this transformation would have been the natural family (maternal), unofficial, outlined here, a spontaneous circle, where the phonetic changes of sounds, the adjustment between the clitics and the structures, the activation of new syntactic algorithms for merging and transcending, occurred spontaneously in the sensory experience of linguistic communication and in didactically "soft" repetition of the legend. If we continue our reasoning in the spirit of Dzhudzhev's analyzes and rely on the evidential part of the connection between music and language, then in his views on the origin of music from its syncretism with language a completely new concept can be derived for another possible reason for transformation of the system of language: because of the daily "internal" connection with the inequality of the "folk" rhythmic-intonational dimensions in the family environment. As one of the main hypotheses for the emergence of inequality in the metrorhythmic organization of Bulgarian folk music Stoyan Dzhudzhev points to the relationship between "structuring the verse size and structure of the poetic text" in articulation and "phrasing the lines" in order to obtain "agogic accents, i.e. slight extensions "for shaping the places of semantic caesuras (Dzhudzhev 1980: 125). Testing this hypothesis requires precise experimental research. The rhythm is in continuous repetition through the organized alternation of segments and pauses (measured silence) in the construction of phrases and melodic contours, as well as through the duration of the segments. Rhythmic linguistic figures – the number of times in a figure, have been studied in Bulgarian poetry, but have not been applied in syntactic research for any of the stages of development of our language – Old Bulgarian, Middle Bulgarian, Modern Bulgarian. We do not yet have large-scale interdisciplinary studies of the arrhythmic-intonational parameters of language and music structures with Bulgarian sound.

According to ethnomusicologists, Dzhudzhev's reasoning is related to Nietzsche's concept of "mysterious unity" of word, music and gesture. If it is documented that the psalters and the hourglasses are texts that in their linguistic composition undergo natural changes from the Middle Ages to the first class schools during the Renaissance, then we know very little about their "sound side". So far there has been no action in response to the ethnomusicological analysis of the sentence prosody made by Dzhudzhev in the work of syntactics. It is a curious fact that even today in the different dialect areas of Bulgaria one can hear local female singing groups, which during the service in the local church perform the orthodox troparion "Blessed are you, Lord" with Church Slavonic text, but with "archaic" Rhythm and melody of an authentic folk song from the respective region.

Support for the development of the idea of a connection between the intonation of the language and the Spirit of the people is contained in the section "On the intonation of the Bulgarian language" in Yuri Venelin's grammar: "The

intonation of the language accurately reflects the political and moral condition of the people; intonation shows his character, his way of behaving "(Venelin 2002: 233). Let's take him as a Humboldt follower. Examples of intonation contrast between languages have been added in support: "We find a striking example of this in the opposite intonation of the French, Swabian Germans and Moldavians" (cited in 233). According to a translator's note in the 2002 edition of Bulgarian, the term "chant" is more often used in the original. Under the intonation of language or speech Yuri Venelin understands "not only the tonal, but also the tact ratio between vowels" (ibid .: 232). He derives four philological characteristics of intonation: it is a linguistic category; dialects differ from each other not only formally but also in intonation; the same intonation of the dialects is a condition for closeness. We will quote the fourth position: "Slavic dialects are subdivided according to their intonation, as well as according to their forms, not in the same and not in a similar way" (ibid.: 232, my italics, PB). An important clarification clarifies the nature of intonation: "But let us not forget that connected speech refers to the intonation of language as planned gardens to nature in general" (ibid: 233). That is, (as we have seen in John the Exarch's Heaven) in the daily recommender of syntactic structures they obey reason, while linguistic intonation "by nature" is not guided by thought. The focus on this Oedeographia in our study is related not only to the rhythmic-intonational properties of the vernacular and their power to transform the system, but also to the search for an explanation for the phenomenon of "missing syntax" about the Old Bulgarian period. Venelin's grammar gives an additional key to the philosophy and history of the Bulgarian syntactic tradition.

The fourth chapter, devoted to grammatical and philological knowledge in the Middle Ages, continues the search for traces of grammatical knowledge with the understanding that the "drama" of this period is that there is no connection between living uzus and literary idiom in literary monuments, mainly liturgical books, which with their sacred character provide a "conservative environment" for the preservation of synthetic forms. It is rightly believed that: "The tendency to preserve the archaic type of language is especially evident in the works of Patriarch Euthymius and his students Gregory Tsamblak and Joasaph Bdinski. Such, however, is the spirit of medieval Europe" (Micheva 2013: 12).

The syntax of the spoken and literary Bulgarian language after the Old Bulgarian era is a less studied topic, but the paper reviews the main works that examine the changes in the syntactic system of the language from the XII to XVIII century (Mladenov 1979, Mirchev 1963, 1968; Haralampiev 1990, Kostov 2001a, 2001b; Mileva 1981, Micheva, Hristov 1996; Micheva 2013a, Micheva 2013c; Spasova 2019), as well as some specific syntactic phenomena in the development of language (Mirchev 1966, Dogramadzhieva 1968b, Mincheva 1968). The language of the modern Bulgarian damasks from the 17th

century, in which for the first time after the Cyril and Methodius era the connection between spoken and literary language is restored, is the subject of special studies in the field of syntax (Bayramova 1995, Micheva 2001, 2002, 2005a, 2005b, 2006). Only the paratactic relations (Micheva 2013b, 2013, 2015) and some types of circumstantial sentences (Petrov 2007) have been studied in their historical development over the centuries from the Old Bulgarian period to the Revival.

In the research of Ivan Haralampiev we see the linguistic evidence of what Iv. Galabov called "the restoration of the linguistic and stylistic code associated with the name of Euthymius" (see Haralampiev 1990: 6). It turns out that a careful study of the Euthymius reform through an analysis of the linguistic properties of Euthymius' works reveals several principles, which testify that the Tarnovo reformers "could not find any definite orientation to a given circle of Old Bulgarian monuments, whose language should be accepted as a standard" (Haralampiev 1990: 152).

The lack of reference grammatical descriptions is decisive for the nature of philological knowledge in the period of the mature Middle Ages XIII – XIV century, when the choice of translation technique became a difficult and decisive task in the field of practical philology. The ability of the writer (philosopher, writer, translator, and theologian) to use grammatical categories for his philological purposes developed without prior elaboration in specialized treatises. The language creation of the status of the already transformed vernacular also depended on the choice of translation technique. Konstantin Kostenechki's compass clearly shows us the phylogenetic connections of the Old Bulgarian grammatical tradition – the father is Jewish, the mother is Greek, and the child is Old Bulgarian (Konstantin Kostenechki, Chapter 10).

The Tarnovo school sent clear signals that "after the reform it was not possible for ignorant people to engage in literary activity" (ibid .: 7). Iv. Haralampiev also cites an excerpt from Konstantin Kostenecki's Explained Exposition of the Letters, which states that "According to one order, all books in Tarnovo Bulgaria, Byzantium and Mount Athos had to be inspected by experts before reaching the readers" (Haralampiev 1990: 7).

The Old Bulgarian translations of Constantine-Cyril the Philosopher and Methodius, as well as the translations of John the Exarch, are made on a semantic principle. We refer to V. Jagic. In his Codex Slovenicus Rerum Grammaticarum he published "Разсуждение Іоанна Екзарха Болгарскаго о славянскомъ языка въ предисловіи его къ переводу Богословия св. Іоанна Дамаскина" (The Reason of John the Exarch of Bulgaria on the Slavonic Language" in the preface to his translation of the Theology of St. John of Damascus), which is preserved as a separate article as an important document "in terms of grammar." In his commentary on the preface, Jagic draws attention to the translator's difficulties at a time when "Slavic has not yet been worked out" and draws attention to that passage in the text "which says that in

translation one should pay more attention to fidelity in meaning than to accuracy in words" (Jagic 1968: 36, my italics, PB).

For various reasons, mostly because of the danger of heresies and "perversions" of meaning, conscious care for the language became the number one issue in the Bulgarian state during the reign of Ivan Alexander (ruled from 1331 to 1371). This task falls on the shoulders of Patriarch Evtimiy Tarnovski (1325 – 1403) and his students. The first rule is: the requirement for accuracy of translation and accuracy of expression precedes the requirement for aesthetic enjoyment of expression. As D. Iv.-Mircheva points out, "the reasons for these ideological and aesthetic positions for the construction of the literary language (…) lie in the spirit of the Late European Middle Ages and the atmosphere of the Balkans, created there by hesychasm" (Mircheva 1987: 284). In the field of private syntactic topics, the observations on the convergence of the Bulgarian syntactic constructions with the syntax of the Greek language are interesting and important (Mircheva 1987: 285), because the strong emphasis on the spelling question and the graphics at times led to orthographic hypertrophy in the wrong light", in the words of Iv. Haralampiev, accepting as its essence "the approximation of spelling and language to the spelling and language of the texts from the first period of the Old Bulgarian writing" (Харалампиев 1990: 153).

With the fall of Bulgaria under Ottoman rule in 1396, the Bulgarian state disappeared from the territorial map of Europe. The "king and patriarch" couple also disappears. The Bulgarian language, already analytical in its popular form, continues its existence in spoken Bulgarian within the Ottoman Empire, and the books from the second golden age – with its synthetic they take their own path towards Russians, Serbs and Romanians and give impetus to "a centuries-long stage in the development not only of the Bulgarian literary language, but also of the literary languages of Russians, Serbs and Romanians" (Mircheva 1987: 310). The synthetic appearance of the reformed books preserves: the five Old Bulgarian verb conjugations; the use of the Old Bulgarian relative pronoun izhe as a tracing paper of the Greek presupposed definite article; the expression of definiteness with assigned indicative pronouns; uncontracted imperfect forms and many other features (see more in Haralampiev 1990, section "The Language of Evtimiy Tarnovski": 28 – 149).

Along the path of grammatical art (practical philology from the mature Middle Ages) Patriarch Evtimiy became the "creator of the literary Bulgarian language of the Late Middle Ages" (Mircheva: 310), raising the literary Bulgarian language "to an unforgettable level", turning it into a classical Slavic language, able to express higher wisdom and beauty (Haralampiev 1990: 155).

Did Patriarch Evtimiy write a grammar? This question has been deliberately asked, although we assume that the more correct question is why Patriarch Evtihyi did not write a grammar.

Without getting into the controversy on the topic, we rely on our own reading of the source in search of traces of grammatical knowledge and the syntactic component in it. We are interested in the readiness to compile grammar and implicit parsing of the language. Konstantin Kostenechki makes a connection between the art of "interpretation of the word" and the "basics of the letter" and informs us that Evtimiy Tarnovski did not leave a "guide":

> *Cyrus Euthymius was the most skilled in these countries, because although many, they proved to be better at interpreting the word for divine teaching, and not at the basics of the letter, as he did. But even he did not try to write a guide to this, as in the Greek scriptures, but only some partial explanations.*

<div align="right">Skazanie za bukvite (Chapter 2)</div>

Even if we agree that "in many places in the text of the Skazanie za bukvite Konstantin Kostenechki makes it clear that he is considered a successor and a zealous defender of Euthymius 'reform, whose basic principles he sought to impose in the literary practice of medieval Serbian writers and writers "(Kuev, Petkov 1986: 33), the "model"of Euthymius' grammar remained available only to those who would study the language of his work in situ, so we will agree with Kabakchiev's opinion that "the language of Euthymius' works that have reached us is the main source for understanding the linguistic aspect of the reform" (Kabakchiev 2004: 73).

No, Patriarch Evtimiy Tarnovski did not leave an explicit grammar. His reformist language platform is known for the science of language from his researched works and from the works of his followers.

Should we assume that normativeness is already on the agenda, being a renaissance (state, nationally protected) and not a church issue? If this is the case, if early renaissance notes are heard among the Tarnovo reformers, it is attested that state support finds Euthymius' student Konstantin Kostenechki, a teacher under the Serbian despot Stefan Lazarevic. But Lazarevich does not "order" grammar, does not give state power in the hands of Konstantin Kostenechki, although the expectations and readiness for rule-making and for the creation of a reformed educational paradigm on the part of the "foreigner from the Tarnovo countries" are clearly stated in "Skazanie za bukvite":

> *Aren't the autocrats trying to republish the divine scriptures when they find them corrupt? Isn't it better to strengthen the shaky foundations once than for many translators to translate all the time from Greek and then confuse them, as we will show later. (...) But if the despot pleases, everything will be arranged according to its nature without any effort with the help of what we have invented.*

<div align="right">(Introduction)</div>

Konstantin Kostenechki expects a "command" to write a "typic" of Erotimata, which means a grammar guide based on the model of Erotimata (Ἐρωτήματα) Manuel Moshopul (born c. 1265):

> *And if an order comes, we will compile a typical Erotimata, or by taking one of the uncorrupted books in Tarnovo and borrowing from there, we will compile it. I try not because I am tempted in these things, but as someone who, without being a doctor, can wash away blood and pus and bandage wounds, and give relief and a path to healing and health.*
>
> (Chapter 12)

For the interpretation of this fragment we have data from Kabakchiev: "… a typic will be drawn up, which will obviously be intended for the observance of rules by Serbian writers when copying the books of Moses" (Kabakchiev 2004: 56, my italics, PB).

> *As for the types of letters and other things, if we are commanded, we will leave the talk here, and taking only the names of the letters and the forces, and the other signs and other things from Erotimata, and we will compile a book for those who want to study and write, as the Greeks have. Otherwise, there are many people who would find the right path even without such writing, but because they are not commanded, they are afraid that the others will stone them.*
>
> (Chapter 38)

The idea of state aegis, of a "command from the despot" is at a crossroads with the genre self-determination of his work as a normative document for the language ("typical of Erotimata"). It is important to emphasize that the Greek model is known to be compiled. Apparently in Kostenechki's mind this separate skin is formed, i.e. the grammar he has the self-confidence to compose. And one more thing can be read in this quote – there are others who, like him, think that there is an urgent need for a booklet with rules: "many translators to translate", "those who want to learn and write" and so on. But the spirit of teacher reform requires "rights to copy" church books. By its nature, a state-established grammatical type would help to acquire these skills and rights. It is also worth emphasizing the concern for translation, because it is in the translator's creative laboratory that the ready-made "Grammatik im Kopf" works, which "wants" to be codified. The resilience of translation models is a remarkable event in the Bulgarian verbal culture, a sign of continuity in the field of practical philology. Totomanova draws attention to it: "it is no coincidence that five centuries after John the Exarch, another writer, Konstantin Kostenehki, again raised the question of the dignity of the literary Slavic language and advocated its purity and orderliness" (Totomanova 201: 3).

This part of the study contains philological and grammatical observations on "Skazanie za bukvite" through the prism of today's understanding of the syntactic structure and its connection with the philosophy of mind. Based on the biographical, historical and historiographical information given in the monograph of K. Kuev and G. Petkov "Collected works of Konstantin Kostenechki. Research and Text "(Kuev, Petkov 1986), we take into account the opinion of the only author of a translation of the Legend that, like his predecessors, Konstantin Kostenechki professes the Neoplatonic ideas of the identity of word and knowledge. For him, the connection between correct writing and true faith is fundamental" (Totomanova 2010: 4).

But this is not the only reason why Konstantin Kostenecki is called a Philosopher. In the work we refer to the profile of the writer outlined by K. Kuev and G. Petkov with the nickname "philosopher" (scientist): We know that this nickname was given in the Middle Ages to people who became famous for their learning "(Kuev, Petkov 1986: 20). The hierarchical scale of titles is well attested in documents from this period in the historical study of the Bulgarian medieval schools, scriptories, libraries and knowledge in the XIII – XIV century, made by V. Gyuzelev: "Acquisition of the titles "teacher","Grammar", "The Writer", "The Benefactor", "The Elder" and "The Philosopher" were considered a privilege and a great dignity. There was a gradation and sequence in them, which meant a gradual and consistent ascent of the "ladder of perfection" (Gyuzelev 1985: 35).

As Kabakchiev notes, "Although the tradition had authority, Konstantin Kostenechki seems to have realized that it is impossible to return to it" (Kabakchiev 2004: 44). Therefore, before confirming or rejecting, in the light of our own observations, that the "Skazanie za bukvite" is in itself a grammatical treatise or a systematic grammatical guide written by a philosopher standing high on the ladder of perfection, we looked for grains in the study from information about the tradition of 'philological science', which corresponds to the notion of grammar based on rules other than spelling (outside orthography). The important chapters of the work, in which grains of the search were found, are ch. 2, ch. 4, ch.10, ch. 18, ch.19, ch. 25, ch. 31, ch. 36, ch. 37.

Konstantin Kostenechki's treatise left a mark on literacy in the following centuries. Later, an unknown writer compiled an abridged version of it, which included mainly grammatical rules, explanations and spelling considerations. G. Petkov advocates the thesis of a "second work" with autonomous structure and functions, a second, though not very successful, attempt to create a "typical" aimed at "introducing order and unity in literary practice and schooling" (Kuev, Pektov 1986: 289). The information about the other versions: Serbian and Russian, which are contained in the monograph of Kuyo Kuev and Georgi Petkov, show the cartography of the spread of words as a continuation of the idea of grammatical guidance in time and space – Resavska redaktsia, Ruski izvod, Tarnovski izvod, Resavski izvod (Kuev, Pektov1986: 267).

G. Petkov and K. Kuev, relying on Jagic, brightly illuminate the role of Konstantin Kostenechki as the founder of the Resava school, of the Resava orthography, mentioned by B. Tsonev as "founder of the Resavski izvod among the Serbs" (Kuev, Pektov1986: 267), a reformist school, which with the help of the highly raised criterion for writing and their correct knowledge and application ennoble "the field of written culture, grammar and literary education" (Kuev, Pektov1986: 311).

In the syntactic practice of Patriarch Evtimiy Tarnovsky and the writers of this period (XIV – XV century), the historians of the language recognize the style of "knitting words", established by the direct excerpt of sentence and word order patterns and techniques. Special attention to the main syntactic characteristics of the Euthymius style is paid in one of the new achievements in the field – the dissertation of Ekaterina Dikova, who introduces the Philological College to the analysis of phrase structures in the hagiographic and panegyric works of Patriarch Evtimiy Tarnovski. A new hypothesis has been formulated for the style known as "knitting words". Phrase lengths, word order, predicativeness, rhetorical techniques, constructions with dative independent are studied. The main result of the rhetorical analysis are the collected arguments in support of the thesis that Evtimiy Tarnovski uses figures known from antiquity. The rhetorical techniques of comparison and knitting words according to the author's research are closely related to hesychasm (see Dikova 2011: Ekaterina Dikova. The phrase in the biographies and words of praise of Patriarch Evtimiy Tarnovski. Vol.1. Research. Vol.2. Applications. Sofia, 2011). Palmira Ligurska, as the main reviewer of the study, summarizes the contributions, some of which we will quote here:… "The book provides a public overview of the spiritual phenomenon "hesychasm" and the literary style "knitting words" texts outline their linguistic and stylistic characteristics and enrich the picture of the style "knitting words", outlining its possible connections with hesychasm as a life-psychological attitude. … The monograph is a successful development of I. Dobrev's vision of the difference between the two literary types – the Old Bulgarian and Euthymius eras, which is neither territorial nor chronological, but is associated with the linguistic and stylistic characteristics of the texts the third class as a way of expression"(Legurska 2011: Palmira Legurska. Ekaterina Dikova. The phrase in the lives and words of praise of St. Patriarch Evtimiy Tarnovski. Sofia, 2011, Central Library of BAS. 236 p. Review). This professional "game of glass beads" with language is also mentioned in Ricardo Piccio's research.

In mass practice, time re-evaluates the Greek grammatical patterns against the background of the "lost ideal" of Cyril and Methodius' language and style (Kuev, Pektov1986: 312) and returns them to the path of grammatical knowledge as an arbiter of philological practices.

This chapter also traces the path of "For the Eight Parts of Speech". Traces of ancient grammatical knowledge, sealed as explicit grammar in the

Hilendar manuscript, as well as in many later transcripts, lead to the Eastern Slavs. Numerous transcripts on their territory testify to its wide popularity. The discussion about the place of origin (Serbia, according to Jagic; Bulgaria, according to Iv. Galabov; Mount Athos, according to other authors), as well as the dating of the penetration into the Eastern Orthodox world show that the controversial moments remain controversial. According to some, the work was created at the end of the 14th century or at the beginning of the 15th century at the latest, according to others – in the 16th – 17th century. Despite the different voices of the participants in the debates, the philological-grammatical tradition, which dates back to the Renaissance, when the first grammarians "discovered" the connection between grammar, word (as an "act of reason") and dialectic by resurrecting a categorical grammatical model occupied, according to one hypothesis, by the Greek model in the grammar of John. Damascus, but this is unlikely to have happened directly.

Because of the discrepancy between title and content in the treatise, abbreviated "Eight Parts of Speech," the task of the history of grammatical thought is to explain when, where, and how the three parts of speech available in the text become eight. As evidence that it was successfully transferred in the Middle Ages, should be considered the moment when a grammatical treatise contains not only the names of the eight parts of speech, as we see them in the edition of V. Jagic, but also instructions for their categorical nature, as well as their relation to the predicative nature of the verbum, where the name and the verb make the "first entanglement" and this action gives birth to a word (logos, speech).

Here we will give two brief examples of why the understanding of the verb contains the sought-after implicit elements of a syntactic tradition. In the Hilendar manuscript, whose full title is "Svetago Joanna Damaskina o osmih chasteh slova, elika pishem i glagolaem" (Светаго Йоанна Дамаскина о осмихъ частехъ слова, елика пишем и глаголаем), the term for a verb is "speech". It is defined as follows: "Speech is a part of the word that does not fall (…) as dissolving faces and times, action and passion, and both together, and when it shows the faces of each person action, the word speaks: Peter taught…" (Jagic 1968: 50, my italics, PB). Here the key concept is "oboy kupno", which is the same as the "first entanglement", a predicative act, as the dressing of the thought and its removal as "speech".

In the fragment "Saint John of Damascus we write and speak the words of the elixir about the eighth part. Parts eight with interpretation "(Jagic 1968: 472 – 479) we find grammatical interpretations in the form of questions and answers. To the question "What is a verb", the anonymous grammarian pointed out the following answer: "Глагол есть речение двосложно необавно глаголаемо сице: Азъ зрю (…) и паки делимо – азъ, то есть реч; зрю, то есть другая реч, и *обои совокупленнома* наричается глагол" (Jagic 1968: 479). Here the key concept is "*обои совокупленнома*", which again leads to the predicative action and the "first entanglement". This definition is more

linguistic than the first, with more idea of the constituents and the "two-syllable" nature of the verb, which in itself is a copy of the basic sentence matrix: name – copula – predicate.

This is the "adventure" in our account of this medieval grammatical prototype.

It is important for the subsequent events and contents in the Bulgarian grammars, especially the Revival ones, to pay attention that in the "grammatical composition" published by Jagic the definite article in the names ("razlichie") is a typological feature of the Bulgarian language (but also of Greek), it has its first registered grammatical description: "razlichie is a part of an eight part of a word, the narrative case is only about itself (e) and if we say the same (…) man, horse, ox (…) if we say the word eat (…) glory, woman , earth (…) is when we say the difference between hedgehog (…) sky, feeling, tree "(Yagich 1968: 53). It has three genera: m. R. Izhe, g. r. yazhe, cf. r. hedgehog. The names are recognized by the ending and by the article. As a class of words, they are divided by gender (including common and proper), number and type ("primitive", "active", "narrative", "genealogical"). These categories are also attributed to the name, plus two more – inscription ("simple", "complex", "too complex") and five cases: "ezhe sut sia: prava, rodna, vinovna, datelyna, zvatelyna" (Jagic 1968: 47-55). The treatise mentions the difference in the use of the differences in Greek and Slavic: the differences united in one part of the speech are divided into two categories: "predicate" (presupposed, noun) and "subordinate" (predicate, immaterial, because they are relative pronouns). According to S. Toscano, the two terms form the basis of a theoretical structure that follows exactly the Greek grammatical tradition (Tuscano 1987: 32), attested in all grammars of the Byzantine era, even in the grammars of the humanist era. We mentioned at the beginning the curious phrase of the anonymous grammarian, who, according to Buyukliev, "has a clear awareness of the differences between Slavic and Greek" (Buyukliev 1992: 154). The grammarian claims that the Slavic language can pass without "razlichie" (article): "differences do not require in the Slavic language" (Jagic 1968: 53), which testifies to a collision in the linguistic consciousness of the East Slavic scribe, to whom the definite article is obviously typologically foreign. For grammar, the definition of the article as one of the eight parts of speech is primarily evidence of a connection with the Greek philological-grammatical tradition (see a comprehensive study of the work in Buyukliev 1992: 133-157).

No matter how unclear the question of the Greek specimens that served as the basis of the work, it is assumed that the author knew (the authors knew) to some extent the main works of the Greco-Byzantine grammatical and philological tradition: Dionysius of Thrace, Apollonius Discolus, George Hirovosk , Manuel Mashopul. The presented system of parts of speech and their categories represent a conceptual and terminological grammatical apparatus, adapted to serve in the Eastern Orthodox Slavic world where it was needed.

It is believed that the work served as a basis for later grammatical works, which today we call "the first Church Slavonic grammars": by Lavrentiy Zizaniy ("Grammatika slovenska", 1596) and by Meletiy Smotritski ("Grammatika slovenska, pravilynee sintagma", 1618 – 1619), as well as the grammar of the Serbian Avram Mrazovic (1794).

<center>***</center>

The key to understanding the practical philologism manifested in the creation of translated and original works in Old Bulgarian and Middle Bulgarian is in the idea that grammar is not really needed, because the process is initially associated with constant adaptation of the linguistic norms of Greco-Byzantine manuscripts to the living norms of the vernacular. If ancient Greco-Byzantine grammar served to develop the ability of orators to speak correctly in terms of grammatical rules or the ability to write prose and poetry correctly, then in the Orthodox Slavic world the ability of a grammarian to use grammatical categories for his translation and interpretive purposes, as well as for original work without prior development in specialized treatises

Evidence of possession of such an immanent grammatical worldview, which we have come to call "practical philologism" (also called "Grammatik im Kopf" – "grammar in the head"), is the very fabric of all literature, the written heritage created by anonymous or well-known authors. An important factor was the accelerated perception of Christian civilization in a short time, as it turns out that in less time than the Greeks, for example, we reach them and equalize, and even overtake them… with frescoes in the Boyana Church, with secular images along with the Evangelical Chronicle in Manasiveta and the Ivan-Alexander Gospel, and especially with the style of "knitting words", which is regarded as a Renaissance manifestation in the XIII – XIV century almost at the peak of the European Renaissance.

In the constant state of choice, grammatical decision-making was probably word for word, phrase for word, phrase for phrase, sentence for sentence, paragraph for paragraph, by virtue of a natural "dynamic combinatorial logic" that shaped the principles of translation and the norms of literary language themselves. If the Western European grammatical tradition is subject to Aristotle's logic (syllogistics), ethics and aesthetics, from which arises the emancipation of philosophy from grammar and the transformation of the faculties of arts (septem artes liberales) into philosophical faculties, in the Eastern Orthodox European south was adopted the "Neoplatonic idealistic approach to language issues" (Totomanova 2010), which dates back to the Magnaur School and is associated with the name of the mentioned in Cyril's biography his teacher Photius, later patriarch.

The linguistic doctrines of the Bulgarian statesmen, broadcast through the literary centers – Preslav, Pliska, Ohrid, Tarnovo, served as a shield of the state, as part of the diplomatic mission, but none of the Bulgarian kings

"commissioned" the writing of grammar. It is not among the strategic tools for managing the secular and spiritual life of the Bulgarian people. Invisibly, it has served thousands of anonymous teacher-student couples in the educational process over the centuries. According to V. Gyuzelev: "In the XIII – XIV century the schools in some Tarnovo monasteries ("Holy Mother of God Guide", the Great Lavra "St. 40 Martyrs", "Holy Trinity" and others) were very popular in the country, The Kilifarevo, Bachkovo, Rila and Sinaitic monasteries in Paroria and others. The famous Bulgarian writer Konstantin Kostenechki received his initial solid education at the school of the Bachkovo Monastery. By 1407, Euthymius' student Andronicus was teaching there" (Gyuzelev 1985: 30).

Old Bulgarian and Middle Bulgarian books took their way to the Eastern Orthodox Slavic world, containing an uncodified language norm: "Russian and Serbian writers created their original works in this language, and its orthographic norm allowed adaptation to the peculiarities of local dialects, which facilitated its perception. That is why grammar in the true sense of the word is not necessary, as long as the norms of this language are alive in the vernaculars as well "(Totomanova 2010: 11). We have only "traces of grammatical heritage", which confirm the truth that "the Slavic Middle Ages did not actually have purely grammatical works, as there were in Western Europe at that time" (Totomanova 2010: 10).

The second part of the dissertation focuses on syntactic knowledge and the legislator of language.

In the First Chapter the understanding of the legislator of the language is problematized, before the search is directed to the syntactic component in the first printed Church Slavonic grammars.

As a phylogenetic trace of grammatical descriptions is sought, the term "selection" is read as "controlled evolution" and is used in reference to the drama (choice) of our first grammarians during the Renaissance. On the one hand, the research is based on the metaphor of an analytical "grammatical gene", synonymous with the "first and basic linguistic antinomy", which, in the words of St. Mladenov characterizes language activity as "absolutely individual" and at the same time "absolutely social" (Mladenov 1939: 5). On the other hand, the first Renaissance grammarians had to make an appropriate selection (literally) of elements from the Church Slavonic and Greek direct grammatical samples, where the ancient models and their medieval compilation adaptations were laid down. But the question of who is the legislator of the language holds the key to the syntactic description and turns out to be much more complex and incomprehensible when it comes to the practical creation of syntax in grammar and the structure of the syntactic lesson. Every time he had to solve it, the well-read grammarian encountered different possibilities:

1. The legislator of language is the people who have transferred their language through the centuries as the "House of Being":

    "... I have gathered the current grammatical rules from various new and old grammars, so that our fellow tribesmen can first understand in their natural language what grammar is ..." (Neofit Rilski 1835: 70).

2. The legislator of the language is the old Bulgarian literature, written in the Cyril and Methodius language:

    "...because the muses (the doctrine) after the Turkish conquest left Bulgaria completely, so we do not see any other foreign book, either written in Slavonic or Bulgarian, except the Gospel, the Apostle, the Psalter, the Octoich, and other church books, who have barely preserved the Bulgarians for the sake of worship" (Neofit Rilski 1835: 46).

3. The legislators of the language are the Greco-Byzantine and Latin models in their Church Slavonic adaptation due to the kinship ("red thread") in the traditions:

    "As the Slovene language is the sincere mother of the Bulgarian language, so is the Hellenic language of the Slovene language of correction ..."

    "... Because the Slavic language and Hellenic have kinship and are sisters of one mother" (quoted in Valchev 2008: 56)

4. The legislator of the language is the Greek as a "metalanguage" – a guide to universal rational knowledge (especially needed in the creation of conceptual and terminological apparatus of grammar):

    "And another reason why the epistimes have never been translated into the Slavic language, but have been received to this day by Slavs, Russians, Serbs and Bulgarians, or in Latin, or in Greek, or in some other language. And for those of us who have neither the Slovene, nor the Bulgarian epists, nor the teachers, is it not better instead of Latin or German or French to introduce the Greek, which is in fact a particularly poor source and guide of our Slovene correction, and in general in all European languages as if a rich lender " (quoted in Valchev 2008: 56)

5. The legislators of the language are "our fellow tribesmen" and the Russian language, through which they will bring to us "all the sciences":

    "... We have good hopes to receive in our mother tongue all the sciences, whichwe can expect in my opinion precisely from the Russian language and from the piety and diligence of our fellow

tribesmen", but also after a long time, because there are many circumstances, because they hinder this good " (quoted in Valchev 2008: 56-57).

Grammarians participate in the activation of the regenerative grammatical key in the process of writing a new grammar and this process goes through the individual and social predispositions for selection, related to the imperative and vision of the grammar lesson in the particular historical moment, with the built-in cultural situation. According to the access to sources, in the syntactic part the grammars rely on the ancient, medieval and "natural" linguistic matter (the living "natural" language) to merge them together, eagerly searching for samples of literature, but often fall into a vicious circle because they will they write about the syntax of a language that does not yet have (new) literature, and when writing literature (initially even textbooks), they have no syntax patterns ("reversals", "periods"), being the first grammarians of their new and transformed language. On the other hand, the stabilization of grammar as the main subject of the new Revival education would give universal certainty, including to the creators of literature, that the language has a structure and rules, both in the paradigms of nouns and verbs and in the dynamics and scope of phrases, and their knowledge can unite school and literature and give them more and more strength and faith in the ability of the human mind and the human soul to express its content.

A syntactic component was sought in the first printed Church Slavonic grammars:
- "Grammatika slovenska savershenna iskustva osmi chasti slova i innы nuzhdnы. Novo sastavlena" (1596, v Vilyne) by Lavrentiy Zizaniy;
- "Grammatika slovenska, pravilynee sintagma" (1618 – 1619, Vilno) by Meletiy Smotritski;
- "Rukovodstvo k slavenstey grammatitse" by Avram Mrazovich (1794, Viena).

In Bulgarian studies it is accepted that the early Revival grammatical thought in the first decades of the XIX century in our country developed under the influence of the Church Slavonic tradition (Rusinov 2000: 11). In the field of syntax, this statement has not received proper verification. The paradox is that "evolving" cannot be applied to syntactic thinking, because the Church Slavonic grammars contain the synthetic property of the system, and the modern Bulgarian syntax is entirely analytical. Church Slavonic grammar does not touch the dynamic parameters of language and the act of "weaving" classes of words into whole structures, but describes a static system.

The methodological solution is to conduct observations on the grammatical indicators (syntactic sections, explicit syntax) in the three Church Slavonic grammars and to trace the more significant dependencies on samples from a previous philological tradition. The interest is focused only on the sections on syntax, in order to understand when and how the model for the

syntactic element in Bulgarian grammars appears on the path of grammatical knowledge.

In the grammar of Lavrentiy Zizani there is no explicit syntax. The syntax here is still the "black hole" in the grammatical description. The term "composition" is mentioned in the section on prepositions "On the composition of prepositions", where for about twenty prepositions their case uses are listed.

Miletius Smotritski's grammar was considered a basic and authoritative grammar guide, compiled "on the model of Greek and Latin" (Jagic 1910: 28). They call it "an epoch in the history of Russian and Ukrainian culture" (Dilevsky 1958), "the pearl of old linguistics" (Nimchuk 1979). It contains four parts: orthography, etymology, syntax and prosody. It is dedicated to "school teachers". In the grammar of grammar V. Jagic notes the replacement of one of the eight parts of speech, characteristic of the Greek language (and Bulgarian dialects) – the article called in medieval manuscripts "difference" (and interpreted as part of speech), with the part interjection, according to him – in the Latin pattern of interiectio. Although Greek influence is "visible at every turn", the problems of selection "hit" the member, for whom Jagic, like the grammarian Mileti Smotritski, has no "grammatical genetics". They consider this "part of speech" to be exclusively Greek, and "uncharacteristic of the Slavic language" (cited above: 28). We pay attention to this fact and call it "genetics and member selection". As we will see later, the acceptance and expulsion of the article from the Bulgarian grammars is a readable sign of the nature of the language, embedded in their grammatical doctrine, because the maturity grammars after Smotritsky do not allow "razlichie". This drama of "genetics and selection" shook Neofit Rilski the most when compiling the first grammar in Modern Bulgarian – his ""Bolgarska gramatika sega pervo sochinena" " from 1835.

In the grammar of Miletius Smotritsky, the third part "Ω Svntξi" lays the foundations of the doctrine of the relations between words in the sentence as an entirely new tradition, since in Smotritsky's predecessors this section is absent. In answer to the question "What is syntax" Miletius Smotritsky gives a definition of the subject of syntax, which we will quote here:

> "*Sintaksis esty tretia chast grammatiki slavenski sochinenie naritsaemaya, yazhe rechenia k osmi slova chastem voznosimaya, iz-vestnыm nekoim chinom uchit sochinyati i tem sokroven ih ra-zuma otkrыvati. Sintaksis esty suguba (Prostaya i Obraznaya). Prostaya esty, yazhe uchit pravil osmi chastiy slova v rodeh, chisleh, padezheh, vremeneh, litsih i nakloneniih soglasuyushtih. Yako, Drug veren uteha esty zhitiyu. Obraznaya esty, yazhe uchit obraz pravilnago sochinenia ustuplshih, yako, Petr i Pavel apo-stoli ov yazыkov, on obrezania.*"

The syntax is divided into simple and figurative. The "simple" syntax is extensively developed (70 pages) in the form of rules for connecting the eight parts of speech, and the figurative (figurative) syntax revives the ancient

tradition of syntax as a guide to the "language of writers", ie it is a syntax of the artistic language.

Miletius Smotritsky's approach is based on many comparative elements. He compares the system of Church Slavonic with the grammatical relations in Greek and Latin and comments on many acceptable and unacceptable models of constructions on which they can be built (and translated, keeping the principle of semantic translation) Slavic constructions, because his grammatical work is intended for all Slavs who use Church Slavonic. As an innovator in the field of grammar, the scholar also considers Ukrainian literary practice, so although the illustrative syntactic material is taken from liturgical books, grammar manages to approximate the syntax of Church Slavonic with the syntax of the living language in which Miletius Smotritsky is a contemporary. On the other hand, some syntactic rules are devoted to the description of Church Slavonic constructions that are not characteristic of living language.

The dissertation contains a commentary on the section on figurative syntax, on the section "O Chine grammaticheske", as well as on the sections on " O prozodii stihotvornoy " and " O strasteh rechenii ".

The question of textual sources and the numerous quotations in the syntax section is significant insofar as the work also relies on ancient biblical quotations. As Nimchuk points out, referring to M. Weingart, the main source of Smotritsky's Grammar is the Ostrog Bible of 1581, although Weingart himself notes that "the source in question is heterogeneous in language" (quoted in Nimchuk 1979). The authors see direct links to the Cyril and Methodius language, as "some of the books in the Ostrog Bible date directly from the period of Cyril and Methodius (most of the New Testament, some books of the Old Testament)" (see Nimchuk 1979). This may mean that the descriptive goal has cooperated with the goals of historical grammar due to the fact that in the illustrative part the work becomes instead of a grammar of both the dead Cyril and Methodius language and its living successor – the "All-Slavic" language.

In the Balkans, 175 years after Miletius Smotritski's "Grammatika slovenska, pravilynee sintagma", a reworking of it appeared by Avram Mrazovic, who published two books as independent "branches" of the cluster of grammatical traditions: A Guide to Slavic Grammar, published in 1794. in Vienna, and "A Guide to Slavic Eloquence and the Use of Slavic Language Lovers", published in Budin before 1821. The Grammar Guide (187 pages) contains a Preface, a Table of Contents (contents) and 5 parts.

The dissertation discusses the preface, the educational and scientific goals of the author, as well as the general grammatical model of the work.

In the section on etymology, the traditional successor of the Eight Parts of Speech, attention is paid to the definition: "Etimologia est nauka uchashtaya razlichiya recheniy poznati, taya edino ot drugago pravo razluchati, i koezhdo chasti svoey sa razsuzhdeniema otnositi". We also accept this connection between language and thinking as explicit syntax, which we do not find in the

syntactic section. In terms of tradition, the definition of a verb gives readable traces of medieval compilations through the term "bought", related to the relationship between person and time, the inflectional verb form itself, which are also implicit syntax: "A verb is a participle, it is a state what kind of person or thing together, over time, shows, as: I am, He rests, We write "(Mrazovic 1840: 96). The parts of speech are 8: declensions (names, pronouns, verbs, participles) and inflections (adverbs, prepositions, conjunctions, interjections), identical to the classification of Miletius Smotritsky, which is evident from the inclusion of the interjection, instead of the difference, as in -early treatises (see Jagic 1910). Mrazovic confirms the break with the tradition of interpreting "difference" (the article) as one of the eight parts of speech, as in medieval transcripts and compilations of the "octave".

The manual is a type of regimen – a system based on rules and instructions for correct speaking and writing, introduced with a definition of Slavic grammar itself: "Slavyanskaya grammatika esty nauka uchashtaya slavenski dobre glagolati i pravo pisati" (Slavic grammar is a science that teaches Slavic good verbs and the right to write) (Mrazovic 1840: 1).

The section "On Syntax or Essay" has an introductory part "Introduction", which contains two points: clarification (or definition): "Syntax or essay teaches not exact sentences, but also whole words right, official and property of language similar to connect" (Mrazovic 1840: 157) and Explanation Essays, which includes rules for connecting the eight parts of speech: names, pronouns, verbs, participiums, adverbs, prepositions, conjunctions, interjections.

The syntax of the names in the manual is entirely a case syntax, presented descriptively in the form of prescriptions for observance of the case norms of the language. The issues with the role of identifiers of case meanings are also an instrument of the grammatical instruction. Despite the doctrine of the "octave", the syntactic section on names includes the subsections "On the composition of adjectives" (161) and "On the composition of numerical names" (164), which are described under the generic term "names". The syntax of the verbs is valence and derived for two main classes of verbs: personal (167 – 174) and impersonal (174 – 190).

In support, we present some of the formal descriptions that we use in the analytical procedure to extract syntax from the syntactic part of grammars in order to extract data on the basic matching rules that grammar describes and / or prescribes. Formal records support the evidentiary part of the grammatical procedure. It is necessary to clarify methodologically that Avram Mrazović is not a "speech", the product of which are entirely constructed sentences based on a predicative act, grammatical formation, intonation and which carry a "statement" of content. We cannot say that the observed functional syntax activates the fundamental functional properties of the words in the sentence (preposition, predicate, adverb….). So it would be more correct to see the syntax of "word classes", as the instructions are mainly for relationships within in the

phrase and less for sentence construction, for sentence properties or structural unfolding of a simple and complex sentence.

Here are illustrative examples of working with formal descriptions.

The names:

NNNom – sa padezhema imenitelnьma

NNNNom: Boga Otetsa Sotvoritel

A = N/Pro = N/Adv = N (substantivatsii): strashnaya sovershayut-sya, nesty moe dati, ino esty vchera

NNGen – sa padezhema roditelnьma

NNGen: duha premudrosti, NNPGen: muzh dobrago serdtsa, mnozhes-tvo raba

NNDat/Gen: (vmesto roditelnago datelena) Bozhe silama

Q [kogda]: NN nastoyashtago dne

Q [otkudu]: p NPGen: pride ot Nazareta; sa gora Araratskiha

The verbs

NNomV – va padezhi imenitelnoma

NNomV: Pavela blagovetstvueta.

Bitiyniyat glagol sam (”sushtestvitelen”) sashto e otnesen kam tazi grupa:

NNomcopNNom: Boga esty tvoretsa nebu i zemli.

VNGen – va padezhi roditelnoma

VNGen: boyusya smerti, lishayusya roditeley

VNegNGen/Acc: serdtsa razdrazhennago ne prevozmuti

The grammatical description of Avram Mrazovic, who reduces the management of verbs to a syntactic property of the language, cannot be expected to help solve the verb problems in the syntax in the modern Bulgarian sentence. This fact was well comprehended almost at the same time by the great connoisseur of the Bulgarian language Yuri Venelin: “I could not recognize the requirements of the verbs as a linguistic turn, because if the verb requires a genitive, in combination only with it is not a sentence, but hence a reversal” (Venelin 2002: 46). The case syntax does not give a “look” at the mechanisms of the whole sentence: “In accordance with this situation, I did not dare to call such a requirement of a certain case by the verb (Regimen verborum) word order or syntax (Venelin 2002: 46).

The implicit and explicit traces of the “octave” considered so far, found in the Church Slavonic grammars, confirm the impression that they are entirely grammars for the maturity requirements of the parts of speech – nouns and verbs and their extensions. They are instructions mainly for correct writing and reading in the nature of instructions that do not explain or “examine” the speech of the language (despite the element “verbs” in the definitions), nor its connection with thinking. In places, they are reduced to a mechanical

enumeration and presentation of examples drawn from corpora that are not directly cited and are the subject of scientific restorations or are taken from

practice. In general, the Modern Bulgarian syntactic grammatical tradition cannot draw from the Church Slavonic grammars a model of description of analytical syntactic properties or find descriptions of the mechanisms of speech generation as a synthesis of sentence structures. They also do not discuss the laws of thought or logic, which means that the universal character of grammar is not yet affected.

The second chapter of the second part is devoted to the grammar of Yuri Venelin "Gramatika na dneshnoto balgarsko narechie" (Grammar of today's Bulgarian dialect). The focus is first on the figure "seal of rebirth" and the understanding of the spirit of grammar, and then formalized extractions of syntactic knowledge of the Bulgarian language in the section "On word order", as well as a review of sections "Idiomatisms" and "On the intonation of the Bulgarian language ".

Yuri Venelin has a clear philological awareness of the developmental dynamics of languages and the analytical trend in modern languages from different language families. He uses the term "rebirth stamp" in the "On the Requirements of Verbs" section, where he makes a number of comparisons between old languages, which "cost their maturity" and new languages, which "rushed more or less to prepositions." (Venelin 2002: 197). According to Yuri Venelin, the movement from masculine forms to prepositions leads to "all those changes and reversals that distinguish the mechanics of modern languages" (Venelin 2002: 197). The term "mechanics" is decoded through the reflections in the section "On word order", where one's own grammatical model is developed. In this model, the mechanics of language are words taken separately ("according to separate laws"), and their order is subject to other, general laws: "The difference between grammar and word order is quite tangible, as grammar deals only with forms. of the words separately, with the mechanics of the words, and the word order – with the arrangement of the words "(Venelin 2002: 218). Thus, a number of modern languages ("today's dialects") have transformed noun and verb systems to express grammatical relations instead of "in" outside words, which is the meaning of the metaphor used for the seal of reincarnation. The focus on the preposition in the verb position adds implicit syntax to the grammar, not only because of the morpho-syntactic aspects of the verbs (case management, verb requirement, Regimen Verborum), but also because of the added analyzes of the prepositional combinations: "The preposition is key to phenomena, because it is a condition under which the action takes place "(Venelin 2002: 196), the preposition is a mobile, wandering maturity; he wanders between the action and its object. The verb system of a language sets its syntax according to the Regimen Verborum.

The purpose of the review is to understand more from the section "On word order": to understand the philosophy of language and analytical procedures of Yuri Venelin's "academic syntax"; to find out more about his view on the

syntactic properties of the "natural" Bulgarian language. Without mentioning the Church Slavonic grammatical tradition, the author implicitly describes it as what his syntax is NOT: "Here by word order I mean not the known requirements (regimen) of one or another part of speech, but in accordance with the literal meaning of the word a certain order or distribution (τάξις, order, distribution; σύνταξις, Syntaxis, distribution in a certain order) of all parts of speech or even of whole sentences" (Venelin 2002: 218).

The science (other than grammar) that studies inversions (constructions, expressions) in a language, Yuri Venelin calls phrases (Phraseographia). The scholar should proceed to the exposition of phraseography only after observing the forms and nuances of the language in which the folk mentality is embedded, that is, he must have become acquainted with the syntax of a language after observing the "phraseography" of literature provided that it has "reached its full development". This discipline of the mind explains why the founders of the Bulgarian normative complex – Joakim Gruev, Ivan Momchilov, Marin Drinov, Lyuben Karavelov and their associates, could not draw up rules for syntactic codification in the third quarter of the 19th century, although from the time of the first damasks in the 17th – 18th centuries the syntactic elements with the "seal of rebirth" entered our literature in our native language.

Yuri Venelin derives a polar categorization: grammar is a "permanently defined science" because language "cannot be enriched with new grammatical forms" while structurography is a "mobile-defined science".

The syntactic units in the language themselves are divided into two categories: linguistic expressions (reversals) and idioms.

Turns to one's own language can only be found in comparison with another language, so learning them requires "general philology" or linguistics. In Yuri Venelin's grammar there are reflections on what we have called "grammar in the mind." It ensures the national purity of the language and is called by it "folk sense" (le tact national) against the background of the still missing description of the syntactic level of the language ("in the absence of a fully set out complete system of folk language twists and idioms"). Yuri Venelin demonstrates that syntax is a detector of universal grammar, because "two different and distant peoples may have the same linguistic twists for the same reasons" (Venelin 2002: 220).

With the help of the accepted formalism, records of the modern Bulgarian syntactic material that Yuri Venelin had at his disposal are derived. From today's point of view, he outlines a plan for a comparative French-Bulgarian syntax on verb constructions. Here we illustrate only some of the block diagrams and language examples without the accompanying comment:

$(N_{Nom\ sg/pl})$ даV: *да просю, да просишь*

да N_{Acc}V: *да го просишь,* de le prier

V да V: *Той зе да яде хляб.*

V даV да V: *Баща ми зе да го проси, да донесе грозде*

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(N_{Nom}) **V да (N_{Acc})V**: *Той стори да го храни*

(N_{Nom}) **(N_{Acc}) V да V**: *Той го стори да работи*

V даV да V: *И заради това зеху да го просят да им покаже путь*.

(Q_{Acc}V) да $Pron_{Dat}$$Pron_{Acc}$V: *Какво щете да ви го дам*

(N_{Nom}) V $Pron_{Acc}$ Ø $Pron_{Dat}$ V $Pron_{Acc}$: *Он просил его, чтоб ему показали его*

V $Pron_{Acc}$ да $Pron_{Acc}$ $Pron_{Dat}$ V: *Просиха го да го им покаже.*

The section "On the intonation of the Bulgarian language" is included in the study

Because of the observations that affect the reasoning about the nature of the Bulgarian sentence. The intonation property of languages, called in the original text of Yuri Venelin "melody", is related "not only to the tonal but also the tact ratio between vowels", which in different dialects of one language and in different languages is subject to different rules. Of interest to our study is the separate scientific "niche" for sentence intonation as a separate subject: "The rules for accents in linguistic twists or for the various elevations of the voice are at the same time rules for reading or recitation. All these relations represent the content of the linguistic intonography (Oedeographia philologica) (Venelin 2002: 233). In this part, Yuri Venelin expresses the constant observation that "so far little has been developed in the topography… of the individual languages" even less their intonation. His explanation is related to the philosophy of language: "the study of intonation is the most difficult, the highest, the most philosophical and the final study of language" (Venelin 2002: 233).

Yuri Venelin's grammar is not part of the "living" Bulgarian syntactic tradition we study here, but it is part of the path of grammatical knowledge, an amazing example of advanced knowledge, including syntactic, frozen in a labyrinth. It contains the first scientific description of fragments of the Bulgarian syntax in its live sound at the beginning of our Revival and in comparison with the syntax of other analytical "new" languages. Grammar awakens impulses for analytical study of the incompletely studied rhythmic-intonational parameter of the Bulgarian sentence, which joins it to the list of scientific ideas, which we can call "past with future".

The third chapter is devoted to the syntactic knowledge in the Revival grammars. It is a known fact that in the first quarter of the 19th century in the field of Bulgarian education and Bulgarian culture were visited the tendencies that gave generous fruits in the literary life in the following decades. During this period the first grammatical works were created for the needs of the secular school. The original early phase of the Bulgarian grammatical tradition was formed. Here we will briefly point out the specific, typically Bulgarian characteristics of the outlined process. *First*. Historically, the first audience of the Bulgarian Revival grammars were the children – schoolchildren from the Revival secular schools. … That is

why our grammars from this period are marked by accessibility and rationality. Such are the procedures applied in the proceedings. *Second*. The Bulgarian Scientific Society of Philologists was established late. Until this period, grammars were created "for the needs of" rather than "for (scientific) interest in." *Third*. As theoreticians of the Bulgarian language, the first Revival (Slavic-Bulgarian) grammars worked inductively, transferring "from outside" the grammatical structure from the closest known samples, based on the octave. But in this structure there is a selection and search for the "genetic" linguistic element, which often arouses the true scientific curiosity of "grammarians" (see, for example, the reception of the book about John the Exarch by Kalaidovich by Neofit Rilski: "This book is very curious and dignified", Neofit Rilski 1835: 22). Syntax is accepted as the science of the eight parts of speech and their "composition." The key to transfer is selection. It goes hand in hand with the realization of the differences and with a comparative approach, created along the lines not only of practical philology, but also of the first philological concepts related to the knowledge of the Old Bulgarian language. For example: "Pronouns in the Bulgarian language are different, as in Slovene, and the following are: me, you, the one who, someone, someone ... anyone, anyone, anything, because… something, something you are," he, this one, his own, ..techty, theirs "(Neofit Rilski 1835: 114, my italics, PB). But Neofit Rilski also makes historical selection at the macro level. Knowing well both the onto- and philo- 'genetic' system of the Bulgarian language, he revives the original place of the article among the eight parts of speech. We know more about this part from Jagic's comments, and it is not difficult, as we did in the previous statement, to notice the controversies of the medieval scribes, according to which the article ("razlichie") should be dropped in the grammatical descriptions of the octave on South Slavic soil – where grammatical expression definiteness by articulating nouns is uncharacteristic and is not part of any "grammar in the mind." Here is how Neofit Rilski pulls the arrow of grammatical history and directs the grammatical description in a new rut: "Parts of the word in the Slavo-Bulgarian language are eight declensions: name, article, pronoun, verb; indeclinable: adverb, preposition, conjunction, interjection "(Neofit Rilski 1835: 73 – 74). The closest previous grammatical sample of Avram Mrazovic contains a participle that has been dropped here. The grammar of Neofit Rilski, in turn, influences the following grammars, but it does not contain explicit syntax. *Fourth*. Even in the periods of strong influence and spread of a grammar, the Bulgarian syntactic tradition shows a tendency to present alternative theoretical points of view on the same facts. After the middle of the 19th century, the grammars of the "new languages" became available, and our grammarians eagerly devoured models from Russian, French, and German sources. This predisposition is preserved in the later developed science of language, presented in the works of At. Iliev, Al. Teodorov-Balan, L. Miletic, St. Mladenov et al. (see in more detail in Barkalova 1994).

The changes in the field of grammar tradition are considered as the first change of the scientific and educational paradigm through data from the state of

education in Koprivshtitsa during the teaching of Neofit Rilski and the development of his students as "Plovdiv school", with added touches on the role of Marashko. primary school related to the teacher Ilarion Hilendarski.

Assuming that neither in terms of influences nor in a historical way we will get to the essence of the syntactic heritage in the Revival grammars, we choose the third way – by reading the definitions of a sentence, assisted by a formal record of syntactic patterns as follows.

Grammars	Sentence Definitions	Examples
Bogorov,1844: Ivan Bogorov. Parvichka balgarska gramatika. Bukuresht, 1844**.**	Vsyakoya rech, deto e ot nyakolko dumi i mozhe da se razumyae, ima	*Орелът е птица* (**N cop** **N**) *Адам бил*
	si nyakakva satba na nashiyat um; Satbata, koyato se izrazyava s dumi, vika se predlozhenie. p. 95	*Чловек* (**N cop N**) *Златото не е легко* (**N cop A**).

Careful reading of the definition of a sentence in each individual Revival grammar here forms a chronology and raises the question of the overall understanding of the syntax, subject of the next part of the study.

The Bulgarian grammar of Neofit Rilski is considered as a bridge between the old grammatical and philological tradition and the reborn Bulgarian language, although there is no explicit syntax in it. The connection that Neofit Rilski makes is important for the beginning of the Bulgarian grammatical tradition – not only in his enlightened linguistic consciousness, but also for his readers, between the Old Bulgarian language and the modern language of his grammar. Referring to Kalaydovich's research on the old Bulgarian writer Yoan the Exarch, "he translated the theology of St. Joan Damascin and the Shestodnev book of St. Basil the Great, and other books into the Slavic language." for the civilizational and value weight of the grammatical-philological knowledge. Although there is no direct mention of the translation of John Damascene's The Eight Parts of Speech, Neopfit Rilski knew through Kalaidovich about this translation of Joan Exarch as the first grammatical work of the Old Bulgarian period, which is at the heart of the grammar lesson for the peoples of the whole Slavia orhtodoxa and represents the very thin thread of the grammatical tradition, visible to the Church Slavonic grammar writers and brought back to "native soil" in the first quarter of the XIX century. The parallels with the grammars of Mileti Smotritsky and Avram Mrazovic are well described from a historiographical point of view. The syntax is still a "black hole" in the Bulgarian syntactic tradition.

Upon careful reading, implicit syntax is found in the curriculum of Neofit Rilski. Some of the mutual learning tables contain sentence material.

Bogorov's "Parvichka balgarska gramatika" is considered through the metaphors "young sprouts" of the science of the sentence and the first "crooked mirror" of the Bulgarian syntax. Grammatically, grammar follows the tradition of the "octave". The grammatical sections are: for a noun, for the adverb (article), for the adjective, for the pronoun, for the verb, for the adverb, for the preposition, for the conjunction (union), for the middle (interjection). Part One is not named terminologically, instead the subject of grammar is clarified: "Bulgarian grammar teaches us to speak and write Bulgarian properly" (Bogorov 1844: 3). Part Two is called "Uprava" (Bogorov 1844: 95 – 100). On these five pages the seed of the syntactic tradition is sown and we can now distinguish: definition of the subject of the syntax, definition of the sentence, idea of the basic structure of the sentence, definitions of the main parts of the sentence, attempt at elementary division by subject: subject and predicate are simple and complex, outlining coordination mechanisms.

As we noted in the description of the section on syntax in Avram Mrazovic's grammar, the teaching of case relations in nouns (and the teaching of verb rule) in Church Slavonic grammar necessitated asking questions about finding the case and observing the rules of case use. This model was used by Bogorov and we call it a "crooked mirror" because, as the author of a grammar, he gives immaculate sentence examples from a living vernacular, and the questions remain "maturity", e.g. VP: the sun illuminates (who? What?) The earth (NNom Vtr NNom); They went (where?) To the city (NNomVintr NNom); DP: I give the book (to whom?) To my sister (NNomVtrNNom p NPNom); RP: the master (to whom?) Of the house (NNom p NNom), the head (whose?) Of the man (NNom p NNom), the house (whose?) Of Stoyana (NNom p NAcc / Gen). And the biggest problem is that this practice is still ineradicable today. It became a harbinger of the numerous "scholastic paragraphs" (Balan 1886 – 1887: 506), which later A.T.-Balan criticized, looking at the curriculum in Bulgarian language and the syntactic section in the textbooks in his article "The failure of the Bulgarian language in our schools" (cited above: 500 – 523).

The study also focuses on the first critiques of the grammatical works in the Revival press in the section "Grammar is one in all languages" (?). The path of grammatical knowledge also passes through the debate on grammar, a testimony to the nascent grammatical critique. The controversy proves that the scientific knowledge of language itself is perceived as a consolidating element with a projection far ahead in time. A new culture of discussion is being built, at the center of which is grammatical and philological knowledge.

The third part of the dissertation is dedicated to the Bulgarian syntactic heritage.

Chapter One presents its specifics as a research object. The different authors of grammars according to the time of publication and use of grammar

works in the Bulgarian school (primary, secondary and "upper") stood out with changing understandings of the sentence, which have not yet received their full description, although grammatical works were generally referred to the various philological fields: logical, psychological, formal-grammatical, etc. This reference in our study led to two different readings: a traditional reading of the Bulgarian syntactic tradition and a philosophical reading. What is specific is that for the purposes of the study the reading was done through the prism of the syntactic definitions of a sentence (see Appendix 2.2.). Here we present the main results.

Traditional reading: *Chronology of schools and directions*

The developmental tendencies that we find in the definition of the sentence can be presented as related to the development of certain schools and directions in Western Europe, Greece and Russia and their influence on the Bulgarian grammars. This is how they were presented most often. According to the author and the time of publication and use, syntactic descriptions can be classified by areas such as logical, psychological, formal-grammatical, etc. In our case, in the primary empirical observations we abstract from historicism and the topic of influence. We are interested in the very definition of the sentence. The prism of the definition also outlines the specifics of the logical direction in our country. Such notions abound in the period before the Liberation. We find them in the works of Ivan Bogorov (1844), Joakim Gruev (1858), Hristodul Sichan Nikolov (1858), Teodor Khrulev (1859), Parteniy Zografski (1859), Vasil Beron (1859), Georgi Mirkovich (1860), Yanko Kochov (1868), Ivan Momchilov (1868), Todor Ikonomov (1875). The term is still a "predlozhenie". The definitions of Sava Radulov (1863 – 1871) are different. His understandings of the sentence incorporate it into the later formal-grammatical concepts. The first years after the Liberation did not change the theoretical basis on which the sentence was defined. In the definitions of Stoyan Vezhenov (1880), Stefan Panaretov (1881), Todor Shishkov (1880), Slavi Kesyakov and Petar Gorov (1882), Sava Iliev Sirmanov (1884), Dragan Manchov (1886), Dimitar Lachkov, Dimitar Mishev (1891)) (1892) (1895), P. Grigorev (1897), Nikola Altunkov (1888) logic is still inextricably linked to grammar. Gradually, around the end of the 19th and the beginning of the 20th century, definitions based on the formal-grammatical theory began to appear in our grammatical literature, according to which linguistic forms are essential, and not the content they express. Authors such as Dragan Belobrady (1898), Ivan Topkov (1899), Manol Ivanov (1901), Dimitar Mirchev (1907), Nikola Iliev (1910), Atanas IlievIliev (1922), Penyo Mihailov (1922), Hristo Ivanov and Ivan Kravkov (1925), Petar Kalkandjiev (1936), Ivan Hadzhov, T. Atanasov, A. Atanasov (1937), Stefan Mladenov (1939), Dimitar Popov (1942) define the sentence based on the presence of a verb in it. The last formal definitions are quite late (see Mladenov (1939) and Popov (1942)).

Even in the early twentieth century. Representatives of the logical direction – Nikola Kostov and Enyo Nikolov (1947) are recognized. Some authors cannot be unambiguously assigned to a particular group because their understandings change over time. So it is with Al. Teodorov-Balan, who in his grammars of 1898 and 1899 used logical theory to define the sentence, and in his later editions (1940, 1961) was already a supporter of the psychological school, of which he remained the only representative. The situation is similar with Kliment Karagyulev. In 1906 its definition was logical, and later (1922) – formal-grammatical.

In 1899, Todor Ikonomov was the first to introduce the term "sentence". Ikonomov's terminological clarification that "a sentence should be used in conversation and a sentence in grammar" is interesting (Ikonomov 1899: 3). It can be speculated whether this means distinguishing practical from theoretical syntax. An exception in terms of terminology is St. Mladenov, who uses the term "izkaz".

The newer generation of syntactics tries to "reconcile" theories and directions in linguistics and to propose a definition of a sentence that combines both logical and formal-grammatical point of view. The modern definition was formulated by K. Popov (1979). Used by P. Pashov (1989), it is also included in the academic "Grammar of the modern Bulgarian literary language" (1994).

Yordan Penchev (1984, 1993) offers a definition based on the concept of predication related to the categories of person, time and modality. He was the first to introduce the metalanguage of symbolic notation, which is a sign of a conceptual "switch" to the mathematization of sentence data for the purposes of linguistic modeling and artificial intelligence.

Decoding ontologies: *cartesians vs aristotelians.*

This section contains a reading of the same definitions through the idea of the defining philosophy of the mind. The early development of syntactic terminology shows that the first Bulgarian grammarians have long been guided by the difference between the logic of judgment and the grammar of the sentence. Although the terms are calcified and have a modern Bulgarian "look", behind them lies the conceptual apparatus of Aristotle's logic – subject, predicate, logical connection (copula). The interpretation of *съм* (to be) and of the sentences with *съм* (be sentences) shows this well. In a number of grammars before and after the Liberation (starting with J. Gruev in 1858 and ending with M. Ivanov in 1905) the notion that *съм* (to be) is the only word through which quality is ascribed (forms the so-called qualitative verbs). Thus, when they explain the utterance, they explain its logical nature, and when they explain the sentence, they explain the judgment. In the still undeveloped notions of the difference between predicative, verbal and predicate, many of the definitions are anomalous. It is difficult to distinguish the function of the whole from the function of its part. For example, according to Hr. K. Sichan-Nikolov "there is one verb – esm, and he himself interprets the notice. Pishtu, dayu, etc. are not

true verbs, but only contain the verb esm "(1958, p. 43). According to Y. Gruev, "connection is always an auxiliary verb", as well as "connection and adverb are sometimes merged together and uttered in one verb. In this case, the verb in which the connection and the adverb are understood is said to be utterable. His example "Stoyan e zdrav = Stoyan zdravee" (ibid .: 84). The fact that the philosophical methodological basis of the Bulgarian syntax at this stage is Aristotle's type can be supported by several passages derived for comparison from Aristotle's Metaphysics: "It makes no difference to say 'man is coming or cutting' or 'man is coming or cuts ", and also:" existing is called on the one hand that which exists as included, on the other – that which exists in itself " (Metaphysics, book D, gp. VIII, 1077, 5-10).

Aristotle's syllogistics is entirely based on the idea of a three-component basis of judgment. This division gives the deceptive impression that all sentences in language are binomial copulative sentences of the form: *All men are mortal, Socrates is man, Socrates is mortal.* The division of the judgment of a subject – connection – predicate (connection is the verb I am in 3 l. Singular or plural) keeps for a long time linguistics captive to the classical formal logic, which does not allow natural and adequate development of the descriptions of the sentence with a verb predicate.

For the European tradition, this "delusion" is related to the influence of Port Royal's grammar and the logical direction in syntax in general, which dates back to the end of the 17th century and lasted until the beginning of the 20th century (see Gak 1981: 20; Berka 1961: 161).

The explanation for the long-standing preference for classical logic probably lies in agreement with the principles of Greek ontology and with the interpretation of being and existence in the spirit of Aristotle's ideas. This is how the descriptions of two sentence predicative matrices are outlined:

subjunctive-copula-predicative: N cop N Pred (syllogistic Aristotelian type);

noun – verb- verbum finitum: N V (dualistic Cartesian type).

The two "schools" in the Bulgarian syntactic tradition include the following representatives:

I.   *Aristotelians*. The main parts of the sentence are three N cop N / N cop A: Hr. Pavlovich (1836), Iv. Bogorov (1844), J. Gruev (1853), Hr. K. Sichan-Nikolov (1858), Parthenii Zografski (1859), G. Mirkovich (1860), Iv. Momchilov (1868), J. Kochov (1868), T. Shishkov (1872), St. Panaretov (1881), K. Karadja (1890), Al. T.-Balan (1898).

Surprisingly, many definitions of this type show that the number 3 has long kept the verb sam (connection, connection) in the center of the sentence, probably because its displacement from there would lead to the destruction of the syllogistic structure.

II.   *Cartesians*. The main parts of the sentence are two N Vf. The existence of a two-component syntactic definition for the sentence of the type name –

verbum finitum represents the Cartesians: T. Hrulev (1859), S. Radulov (1863, 1870), Dr. Manchov (1886), T. Ikonomov (1875), St. Vezhenov (1880), S. Kesyakov and P. Gorov (1882), S. Sirmanov (1882), At. Iliev (1888), Iv. Topkov (1899), Iv. Slaveykov (1900), M. Ivanov (1901), K. Karagyulev (1906), D. Mirchev (1907), N. Iliev (1910), At. Iliev (1922), Iv. Kravkov (1925), Iv. Hadzhov (1937), P. Kalkandjiev (1936), St. Mladenov (1939), D. Popov (1942), L. Andreychin (1942), K. Popov (1979), P. Pashov (1989), J. Penchev (1984, 1993).

It can be argued that in practice the two groups of grammarians impose two different ideas about the construction of the predicative center (core) of the sentence.

The specific task of the present work is to obtain and present systematized information about the nature of the Bulgarian syntactic tradition through the prism of the classical mechanism of defining concepts: from the closest genus to the species characteristic (Latin per genus proximum et differentiam specificam).

The analytical part is based on the observation and comparison of parallel chains of syntactic definitions. The idea is that the overall picture of syntactic heritage can be "read" beyond the interpretations our study offers.

Key features of the matrix network of definitions.

Network. In formal terms, as a construction, the generalized network of syntactic definitions is a newly manifested, systematically arranged object with its panoramic structure, which can be consciously organized and reorganized both formally and substantively. Once created, it can be repeatedly "used" for various research purposes. As a completely structured network of inherited definitions for sentence categories, its depth in retrospect covers 65 grammars, starting from the first modern Bulgarian Revival grammar of Neofit Rilski from 1835 to the present, ie the research intervention is 185 years ago. The number of these grammars may vary if, for example, they are deliberately screened into "school" and "academic". The number of grammars also varies objectively, depending on the presence or absence of a syntactic definition in its content. In disintegration and division, the structure of the network remains the same, and the scope of the content extends according to the scale and purposes of fragmentation.

Horizontal sequences and vertical sequences. The axis of the horizontal arrangement of the definitions for the parts of the sentence reflects the individual readings of the sections by syntax in each grammar, as a result of which the definitions of the different syntactic functions of the sentence components are arranged side by side. Today's scope of the syntactic tradition is judged by the terminological apparatus for the functions of the sentence components: preposition (with adjacent agreed and uncoordinated definitions and applications); predicate (with accompanying direct and indirect additions, 8 types of circumstantial explanations for: place, time, reason, purpose, condition,

manner, quantity and degree, discount, 2 types of predicate definitions: to the subject and to the addition). The syntax of a complex sentence is recognized by the following concepts: main sentence with functionally adjacent subordinates: definite, additional; circumstantial for: place, time, reason, purpose, condition, manner, quantity and degree, discount, exclusion, consequence; subjunctive predicative: to the subjunctive and to the adverb; subordinate sentence (in two varieties according to the nature of the relationship – allied and non-allied).

Two fragments are presented in a table: a fragment of the grid with syntactic definitions in a horizontal row and vertical columns. The table also presents the development of the notion of a subjunctive in the syntactic tradition 1835 – 1858 as an illustrative fragment.

Dimensions. Each sequence is at the same time a document of heritage, impact and development, which have four dimensions: science (reason, theory), education (training), culture (value identity, style, sense of purpose) and personal inner development of the creators of the visions of the language system. (authors as individuals). This aspect of the model is summarized in tabular form in Appendix 1. Patrimonium. From the possible four working fields in this phase of the research, the focus narrows on the science of the sentence and, when / if necessary, on education (Bulgarian language teaching, curriculum and syntax lesson location).

We want the material to be in front of the user, who can check and consider the development and content of the definitions on both axes and to conduct their own observations, as well as to apply their own analytical procedures.

The original character of the Bulgarian syntactic tradition is presented in the form of six theses, which concern: 1. the later origin of the syntactic tradition in the field of grammatical knowledge, 2. the adoption of syntactic rules as a more universal regulation called "European expression", which did not disturb the primary rule-making, 3. the ministerial orders for the curriculum, 4. the "small strategists" – the authors of school and academic grammars, who in most cases are teachers and lecturers, 5. the Bulgarian syntactic tradition as a series of clashes of philosophical and linguistic ideas and 6. the change of incoming and outgoing scientific and educational paradigms.

By constructing the basic data for the development of syntactic grammatical knowledge, the goal is to shed light on the currently missing syntactic component.

The second chapter presents the Bulgarian syntactic tradition through the evolution in the comprehension of its object – through the definitions of a simple sentence and through the idea of the nature of the simple and the complex sentence. In support of the large-scale synthesis is the modeling and formalization of the data from the corpus of 65 Bulgarian grammars with syntactic content in the period 1835-2000.

The results of the analytical procedures are presented in two phases – empirical and analytical.

In the empirical phase, reliable methods have been created for deliberate, systematic, purposeful and active observation of the syntactic definitions in the corpus of grammars. These primary methods allow for direct and indirect fruitful comparisons. This is followed by measurements (percentages in the macro framework) and experiments (data retrieval matrices). In the field of the syntactic tradition, intensive processes of abstraction, analysis and synthesis, induction and deduction become possible in order to arrive at modeling and formalization of the data. This research strategy paves the way for the axiomatic approach. It is important, from a methodological point of view, to first dwell on the observed definitions.

Observations on the definition of the sentence.

After the extraction for the specific reading needs, vertical sections were made in the network of 65 definitions and the genus and species characteristics were distributed in separate chronological columns in the same definitions, which underwent decomposition in the name of demand per genus proximum et differentiam specificam (from the nearest genus to species characteristics).

Naming the sentence. The following terms for the sentence are found as a resource of definitions inherited today in the observed grammatical chain: *predlozhenie, predlozhenie/slovo, prosto predlozhenie, rech/predlozhenie, predlozhenie/izrechenie, izrechenie/rech, kratko predlozhenie, izrechenie/ predlozhenie, v razgovora izrechenia/v gramatikata predlozhenia, izrechenie/predlozhenie/slovo, prosto izrechenie, izkaz, saobshtenie, izrechenie* and the most established term *predication / predicative* – in the latest definition of J. Penchev. Strictly terminologically, the terms are eight – bold. They are introduced in three main ways: with a single term: *predlozhenie, izrechenie, izkaz, saobshtenie, predikatsia*; with two names: *predlozhenie/izrechenie, izrechenie/rech, izrechenie/predlozhenie,* with three terms: *izrechenie/predlozhenie/ slovo.*

Link in the definition. The connection in the definition serves to connect the syntactic term for a sentence with the generic feature that grammar and grammar attribute to it. These connections have four varieties. The largest number of grammars (especially the earlier ones) introduce the term for a sentence with a connection that indicates that the term for a sentence is introduced as the name (name, label) of the grammatical phenomenon being described. The construction of the definition is formally identical to the construction of the binomial copulative sentences with a structural scheme **N cop N** – subject – connection – predicative: (Suggestion / word / speech….) predlozhenie/slovo/rech…. *vika sa/kazva se/narichat/imenuva se/nazovava se/duma se/zove se…* (genus trait and subdominant species difference). In second place are the terms related to the copulative verb. The presence of this verb is evidence of a more definite type of definition than "X is X, this is the sentence". In the third place there is the connection *pravi se ot/se obrazuva/pravyat ot.* The idea of "making" corresponds

to the modern idea of "building" the sentence. There is also the relationship "constitutes", far comparable to today's "is a constituent". The ratios are presented in Figure 9 in the text.

Generic feature of the sentence, genus proximum. In the observed grammars, more than 20 different notions of the generic feature of the sentence stand out, evident from the variety of terms: *sadbata, slovo/sbor ot nyakolko rechi; razsazhdenie; syakoya ponyatna rech; soedinenie na ponyatia/dumi, izrecheni zaedno/slovosaedinenie/sache¬tanie ot dumi/sbor ot nyakolko rechi; podlezhashte i skazuemo (podlog i prilog); izgovor; misal/sazhdenie; dve ili poveche dumi (dumite); izrechenie; duma ili gramaticheska reditsa dumi/reditsa ot dumi ili otdelna duma; neshto; edno svarsheno za sebe si v dushata ni sachetanie; slovosachetanie s opredelen glagol (verbum finitum) ili negov zamestnik; nay-malkata sintaktichna edinitsa na obshtuvane chrez ezika, gramaticheski oformena spored pravilata na daden ezik; ezikova edinitsa; osnovna gramaticheski oformena edinitsa na svarzana rech; edinstvo/sachetanie ot tri momenta; osnovna gramatichno oforme-na edinitsa na svarzana rech* (destiny, word / sum of several speeches; reasoning; any intelligible speech; combination of concepts / words spoken together / word combination / combination of words / sum of several speeches; subject and predicate (forgery and adverb); pronunciation; thought / judgment; two or more words (words); sentence; word or grammatical word sequence / word sequence or single word; something; a combination done for ourselves in our soul; a word combination with a certain verb (verbum finitum) or its substitute; the smallest syntactic unit of communication through language, grammatically formed according to the rules of a given language; language unit; basic grammatically formed unit of connected speech; unity / combination of three moments; basic grammatically formed unit of connected speech). The quantitative expression can be seen from Table 5 and Figure 10 of the text. Here we also present the graphics.

The data observed in this way reveal a quantitative predominance of the emphasis on the "language-thinking" relationship in the field of syntax. Thought, reasoning, judgment are the dominant generic feature of the sentence in most definitions. They are another way to prove that the whole Bulgarian syntactic tradition is a series of clashes of philosophical and linguistic ideas. The next idea in scope is syntactic – it explains the sentence through the connection (interweaving, according to Plato) in the sentence formations: *combination of concepts and words, pronounced conjunctions or combinations of words, sum of several speeches*, etc. The following is the idea of syntactic arrangement in lines: *word or grammatical sequence of words, sequence of words or individual word, grammatical formation according to the rules of "a given language"…* In some definitions the generic feature indicates the "source" (generator?) of syntactic chains: *destiny, soul, speech…* Nearest to the nature of the sentence itself (paradoxically identical to Plato's original definition) are the definitions in which the basis of the sentence is

the predicative, the connection between the name and the verb: the subject and the predicate, the preposition and the adverb.

Generic feature of the sentence, genus proximum
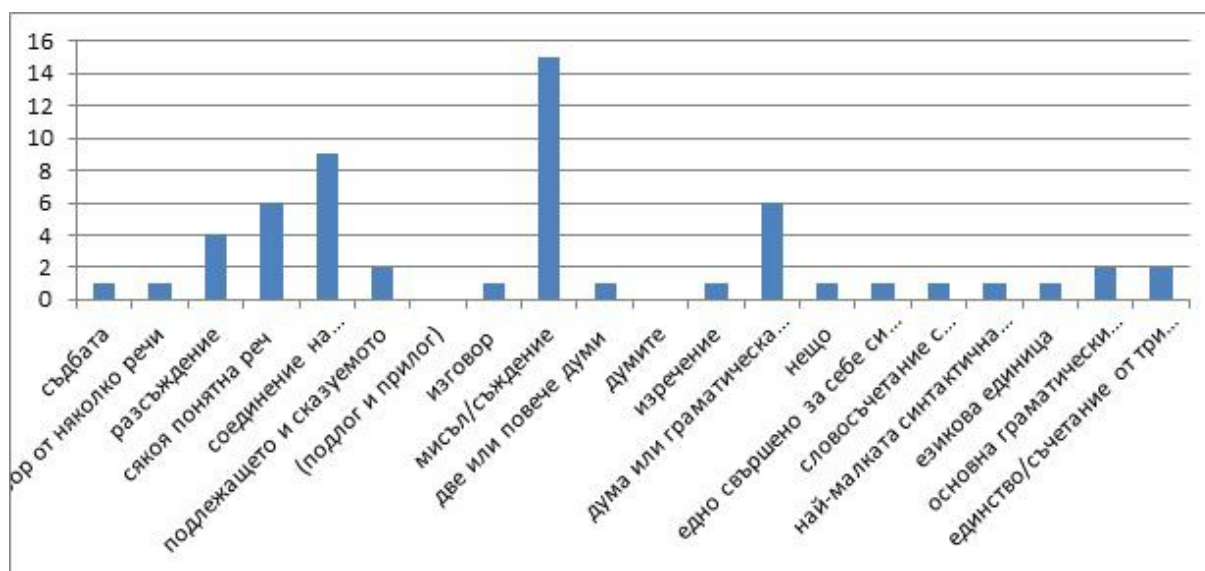
Species difference, ***differentiam specificam.*** In the separate selection of species differences (differentiam specificam) the wandering between genus and species is evident, and hence their blurred boundary in the syntactic definition. The largest group of definitions is distinguished by the presence of *the word* as a species characteristic, as a material substance *of what is said, expressed, constructed, said, spoken, connected*. The next largest group of species traits are verbocentric. They introduce *the verb* (Verbum finitum) as a necessary and sufficient syntactic foundation of what is said. While words and verbs are a material linguistic substance, the third type feature introduces unity of *meaning and intonation and adds communicative "significance" to them*, whatever that means.

We find the research benefits of the proposed approach in the hidden explanatory power of related grammatical data, left to speak for themselves through "pure observation". This approach deliberately avoids critical-historical interpretations that could carry the weight of reductionism. In this sense, the table is full of answers. Their severity may vary according to the spectrum of the question asked.

One of these questions arises in the third step of the analytical procedure – control observations of examples that present surprises. Formally described, the examples of the different sentence definitions in the first 20 grammars with a syntax section come down to the same block diagram with two variants: N cop N: *Orelat e ptitsa* (The eagle is a bird), and N cop A: *Zlatoto ne e legko* (Gold is not light). Rare exceptions are the examples with a full verb: N Vf: *Az pisha, Slantseto sveti* (I am writing. The sun is shining.) The inexplicable is the fact

that each definition is different. This means that grammarians define gender and species distinction theoretically, but the practical pattern seems to be indoctrinated "from outside" and invariably the same. One possible hypothesis is about the dominance of the syllogistic logical three-component model of judgment. More explanations can be sought in terms of authority and influence. Who is the first grammarian who could permanently impose this understanding? Our assumption is that this was done by the mutually teaching Tables 36 and 37 "Nouns and adjectives with the noun verb" by Neofit Rilski, which are noted in the text to contain 32 examples of copulative sentence type, with N_{Det} cop A examples predominating. A: *Bog e vsesilen, Neboto e prostranno* (God is omnipotent, Heaven is vast).

The conflict between the linguistic example and the definition of the sentence was obviously not noticed and realized, so we accept with some reservations that we have evidence of a growing syntactic scholasticism, which years later will complain Lubomir Miletic and Al. T.-Balan.

Observations on the nature of the sentence.

Due to the open conflict, the second approach for extracting data about the syntactic tradition has been applied. The formal model of the impersonal constructions, chosen because of the typological importance of the pro_{drop} parameter in the Bulgarian language, is taken, and an excerpt of examples (without definitions!) From the grammatical corpus, placement of the examples in the network matrix and arrangement in reverse chronology of records are applied.

The maximum horizon of the research program recedes in the course of the research itself with each step taken. Therefore, the focus is on the syntactic achievements of today, as close as possible to the fundamental syntactic properties of the modern Bulgarian language. The novelty of the results requires the presentation of the "toolkit" of the study itself in the form of three modern achievements of theoretical syntax: the constituent grammar, configuration analysis and some formalizations in the field of compound sentences. This leads to an understanding of the presented result as part of a more comprehensive tradition.

Scope of the research object

Grammar	Functions in NP $NP \rightarrow (Ou) (A)^n(N)N(PP)((p)Adv)((c)S)$						Functions in VP $VP \rightarrow V(NP)(PP) \begin{Bmatrix}(NP)\\(PP)\\(AP)\end{Bmatrix} (AdvP)$						
	СО	НСО	ПР	НСО	НСО	ОИ	ПД	НПД	СКО	О П	ПДИ	ПОИ	…

When the whole picture of parallel and studied fragments of the syntactic tradition appears, then the centuries-old grammatical tradition that interests us in this study (as a "garden with branching paths") could feed the writing of a true syntactic part of the history of Bulgarian philological thought.

Syntactic formalism. The structure of a complex mixed sentence is applied as a real "new techne" in the work. The analysis reflects the operation of constitutional rules and the operation of functional categories in a complex sentence. In the field of the section "Complex sentence" in the Bulgarian grammatical tradition the term sentence cannot be considered through a generic feature and a species difference, because such features are not in the composition of the traditionally used names. In other words, what we see is the construction of a sentence broken down into sentences that are loosened into other sentences. It is still unnamed. That is why the syntactic term period deserves special attention.

Grammatical formalism. This is the second formalism in the field of complex sentences, through which we examine the Bulgarian syntactic tradition. It is a table of taxonomic descriptions of the Bulgarian complex sentence derived from the grammars. Taxonomic pictures trace the evolution of syntactic knowledge in the field of complex sentences, while adhering to the term "period".

The "Complex Sentence Data" subsection provides an overview of a "random sample" of the grammatical corpus to make a sounding observation and interpretation of some definitions of a complex sentence.

In the section "Al. Teodorov-Balan as a judge… " important conclusions are drawn, drawing on the experience of Al. Teodorov-Balan in his article "Failures in the Bulgarian language in our schools" (Balan 1886 – 1887). This study of Balan is accepted as a model for critical analysis of the relationship between the curricula in Bulgarian, the curriculum in the sections on syntax in Bulgarian grammars and the scientific picture of the nature of the sentence.

The final section "The term" period "in syntactic taxonomy" traces through the taxonomic grammatical pictures of the classifications of complex sentences given by P. Kalkandjiev, Al.-Teodorov Balan, K. Popov and others. the formation of the idea of all functional classes of subordinate sentences and the path of the term "period" – sometimes present, sometimes inexplicably disappearing in the Bulgarian grammatical tradition.

Conclusions

The picture of the reaching and spread of grammatical knowledge in the Slavic orthodox world, part of which are the Bulgarian Middle Ages, contains scarce documented fragments of the course of an "explicit" grammatical tradition, which is born of the Greek-Byzantine grammatical model. More evidence is found for the "practical" philology of writers, manifested in situ in the field of translation practice, in fiction and poetic texts of medieval Bulgarian literature, in the preserved to this day religious and secular literary monuments.

What are the reasons?

- Orthodox Slavic transcribers and translators learned the language and syntax by reading each manuscript.
- Literary work is a continuous and endless practical training, perhaps comparable to the acquisition of language by the child in close contact with the mother.
- The norms of the Old Bulgarian literary language were established and implemented first in the translation activity of the Old Bulgarian writers. The stability of the translation model is a remarkable event in the Bulgarian verbal culture, a sign of continuity in the field of the practical philology.
- The Old Bulgarian literary language is associated with a living spoken language and therefore no grammatical rules are needed in its application, unlike Latin and Greek, which are no longer living and understandable languages. It is precisely the connection with the spoken language that allows the creation of not only translated works, but also unique original ones, which in some respects surpass the Byzantine models.
- Grammatical practice is established not only in the field of translation. The pages of the old Bulgarian literature were written by writers who were also authors of original religious and secular texts.
- It is true that the palm belongs to the translators and transcribers, but excellent exegetes and interpreters are also being born, who direct their activity no longer to the philosophical meaning of Christianity, but to its practical assimilation, which can be the reason for successful acceleration, but it can be also related to the scope and depth of the practical philology.

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The search for a "natural property" of the language remains irrelevant regarding the modern Bulgarian language and its connection with the Old Church Slavonic grammars. They are rather a bridge between traditions, which holds the eight parts of speech, referring in places to examples from primary sources (Cyrillo-Methodian language in the Old and New Testaments of the Ostrog Bible), in places – examples in living language, examines living language in "nearest sources" and sets parameters of language literacy, teaching not only which are the parts of speech, but also the parts of grammar.

<div align="center">***</div>

Yuriy Venelin's grammar is not part of the "living" Bulgarian syntactic tradition we study here, but it is part of the path of grammatical knowledge, an amazing example of advanced knowledge, including syntactic, frozen in a labyrinth. It contains the first scientific description of fragments of the Bulgarian syntax in its live sound at the beginning of our National Revival and in comparison with the syntax of other analytical "new" languages. The applied comparative French-Bulgarian syntax sounds like a draft for a modern grammar project. Venelin's grammar awakens impulses for analytical study of the incompletely researched rhythmic-intonational parameter of the Bulgarian sentence, which in turn joins it to the list of scientific ideas we can call "past with future".

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Our study presents traces of the path of grammatical knowledge from the ancient Greek-Byzantine grammatical treatises through the Eastern Orthodox Slavic world (Slavia Orthodoxa) to the Old Church Slavonic grammars of Lavrentij Zizanij (1596), Meletius Smotrytsky (1618-1619) and Avram Mrazović which are generally considered to have influenced the Bulgarian National Revival grammatical tradition. The nature of grammatical writing has not been the subject of special research such as "making" grammars. The focus was in particular on the syntactic element of the grammatical description, which is known to be the "black hole" in the Greek-Byzantine grammatical tradition, that it is not explicitly present in the medieval transcripts of the widespread treatise *The Eight Parts of Speech*, but in the Old Church Slavonic grammars is reduced to the known requirements regarding one or other part of speech. Observations of grammars show how, when and where the first knowledge of the Bulgarian sentence, which can be called syntax (in accordance with the literal meaning of the word – as a certain order or distribution, ταξις, σύνταξις, Syntaxis, distribution in a certain order).

Through the attached formal description of the sections on the sentence in the grammars of Avram Mrazović and Yuriy Venelin, we compare "the art and craft of writing grammars." Grammatical formalisms prove to be a reliable tool in analytical procedures, which seek to gather arguments and prove in a new way that the Bulgarian syntactic tradition contains a key to the philosophy and history of Bulgarian linguistics.

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The original character of the Bulgarian syntactic tradition, according to the understanding formed so far, is expressed in the following:

- Syntactic thinking in Bulgaria did not originate in the first grammars created for the purposes of teaching the Bulgarian language. It matured decades later than morphology and phonetics.
- The national language awareness runs simultaneously as an awareness of the belonging to Europe of the Bulgarians. The syntactic language level is the specific place where European identification can be claimed and demonstrated.
- The Bulgarian syntactic tradition is the result of the "great strategy" of the Ministry of Education and its history is connected with the history of the Bulgarian language curricula.
- The true history of syntax is developed by the "little strategists" – the authors of school and academic grammars, who in most cases are teachers and lecturers.
- The Bulgarian syntactic tradition is a series of clashes of philosophical and linguistic ideas.
- Bulgarian syntactic thinking solves its problems depending on the incoming and outgoing scientific paradigms. Teaching syntax in the Bulgarian school solves its problems depending on the incoming and outgoing educational paradigms.

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