



A BLESSED DRINK: ON THE HISTORICAL BACKDROP OF WINE

Vidia Stonovica

Institute Of Folklor "Marko Cepenkov", Ss Cyril And Methodius University In Skopje, Macedonia

ABSTRACT

In this paper we will consider a few viewpoints where we can explore the event, the presence, and the meaning of wine in the Balkans. We will utilize information from ethnolinguistics and people writing, particularly the presence of giving a toast and the faction of savoring wine epic verse, also the etiological legends that investigate the starting points of wine. Likewise, some going with custom and religious activities will be broke down that may clarify the importance and significance of wine in certain pieces of conventional people culture.

KEYWORDS: - Wine, customary people culture, beginning of wine, etiological legends

INTRODUCTION

Wine is an old legendary image of ripeness and a fanciful sign related to human blood. The soonest proof of the legendary victory of wine and blood were set up in antiquated Hittite ceremonies and center Hittite writings of heroes' pledges, where in the exhibition of customs there is pouring of wine and interjections – "this isn't wine, this is your blood!" These recipes show up in Christian folklore.

The connection among wine and blood is likewise found in the clique of the Ugarit God, who was cut like plants from grape plantations, and in the Greek faction of Dionysus, addressing secrets that are trailed by sapsagos of Dionysus. For Dionysus, the trait of wine is typically related, yet it's anything but the most critical, and unquestionably not the main organic product filled in Balkan lands. Subsequently, we ought to expect that it's anything but a significant

part in the Eleusinian Mysteries devoted to fruitfulness. However, wine comes from the southern piece of the Balkans, from a similar region which is viewed as the most seasoned country of Bacchus and Dionysus. It is the southern area of the Podunavlje, where natural geology has set up the most established event of a grapevine. Budimir reasons that the Greek clans took the Dionysus' games and secrets from Indo European forerunners, committed to the clique of the progenitors during the vernal and pre-winter equinoxes. Henceforth, the harvest time Dionysus' day, Apaturia, doesn't just apply to new wine and different blessings of Demeter, yet additionally to the youthful Athenians who went into a clique local area called a brotherhood. The name for the harvest time banquet of Dionysus, Apaturia, underlined the incredible beneficial interaction of Greek pioneer clans with the old Balkan Pelasti, their family members from the Indo-European line. Such advantageous interaction shows in general mixoglotic wording that alludes to the



antiquated scene and dramatization (1969: 81). Specialists believe the name of this god to be non-Greek; really it is viewed as old Balkan or Anatolian, and there are comparable sentiments in regards to its equivalent words: Dionisos, Sabazios, Zagreus, Iakhos. Additionally fascinating for the Balkan areal is the Illyrian articulation Bizb, referenced during the cutting of youthful plants from which, through a dissimilation, the shape olisbos showed up as a term for a little sickle that serves for the cutting of a plant. From Vasmer's etymological perspective, wine is generally considered as an old Mediterranean term, contrasted and Greek $\phi\omicron\iota\nu\omicron\varsigma$, $\omicron\iota\nu\omicron\varsigma$, lat. vinum, arm. gini, alb. geg. venë; tosk. verë, got. wein, ahd. win. This hypothesis is upheld by the way that the given word is missing in the Indo-Ir. dialects, and the way that the beginning of wine is viewed as the Caucasus and Asia Minor. In any case, the people religion of wine in the Slavic world is as yet the most broad among the southern Slavs, where there is an antiquated practice of viticulture, from whence we will determine numerous models.

MATERIALS AND METHODS

Perhaps the main ways for an agreeable and comfortable life, as per Gurevich, is the support of well disposed relations with others. Visits and blessings ought to be traded. Cooperation in feasts and the trading of endowments were the main methods of socialization among brutes. In numerous countries the trading of blessings was imperative to such an extent that it's anything but an entire framework called a stately trade: certain things or natural product continually passed from one hand to another as trade for other people, where these things were not utilized, however moved further, so they could be freely displayed. This second happens in South Slavic epic tunes like "The Prince's

Supper", where a cup of wine circles around with a toast until it goes to the individual it is proposed for (the most youthful, and so forth) Common treatment of visitors among crude people groups some of the time transforms into sort of a challenge in liberality: the hosts will in general dominate the liberality. Visitors then, at that point need to defeat in accommodation their previous hosts. This neighborliness, as per Gurevich, verges on aggression, and now and again changes it: the reason for the fellowship, feast isn't to accomplish a wonderful stay, however to exhibit to them one's own predominance. Such eats and merriments ought to have fortified the ethical government assistance of the champ, which was, all things considered, substantially more significant than material government assistance. In this story we find that the dining experience is quite possibly the main foundations in the public activity not just for the Balkan public. Comparable circumstances are uncovered with the Scandinavian brutes after the early Middle Ages. The picture of the colossal job of the banquet and the trading of blessings in public activity is found among Germans also. In the previously mentioned Macedonian folktale model we find that one of the main thought processes is the support in the dining experience and the requirement for noble conduct at something very similar. Eating at the blowout, just as blessing giving required a prize. The banquet and its corresponding penances address the methods for guaranteeing the government assistance of individuals, which relied upon the rulers. Cups were brought at the dining experiences up out of appreciation for the agnostic divine beings.

CONCLUSION

From everything examined above, we can take a



few minutes which in a specific way clarify the presence of wine in the Balkan region. We discover it in the accompanying organizations: penance, neighborliness, custom devouring, and that takes us back to a deeper measurement of religion. Benveniste and Trubachyov determine friendliness and the banquet from the Indo-European beginning in the importance of an outsider, a more bizarre that ought to be offered food to eat, and that ought to be given a rooftop over his head. As indicated by some etymological word references the word phantom begins from Indo-European root significance without food, and in this reason for existing is the importance of cordiality made and played out, that an outsider ought to be acknowledged and taken care of. From the given models we can totally agree with the etymological clarification given by Benveniste that alludes to religion: There is a long debate about the beginnings of the Latin word religion. Here it is shown that it is both from the semantic and from the constituent reasons identified with relegare "assemble once more, again taken for another political decision, to get back to a previous amalgamation for its reorganization": religion, "strict doubts" is accordingly in its starting point, individual state of mind, intelligent impacts related with a hole of a strict sort. Truly off base, the translation of the action word religare "to tie" found by Christians, is demonstrative of the reclamation ideas: religion turns into a "obligation", a target connection between the adherent and his God. This significance of the word religion, which can be found in numerous different subjects, is affirmed by the coin of the word religionsus "one that is cautious in issue of the clique, which looks for comprehension about the custom". "A few Roman researchers illuminate us that the actual faction can be called strict ... Religiosus is the thing that caused a portion of the responsibility and distant from us" (Sabin Masuria with Aulus Gellius NA 4, 9), "strict is which man isn't

permitted to do, so in the event that he did, apparently like restricting the desire of the divine beings". Eventually, religion addresses hesitance that holds, wavering that forestalls and not a feeling that guides man to an activity or urges him to a faction. This compares with the models about the hegumen who showed his priests to drink wine with control, which then again partners to the shared association between the middle age primitive framework and the strict cognizance that together build up their guidelines of conduct and structure the archaic living space whose memories can be met in the Folk Traditional Literature Collections from the eighteenth to the twentieth hundreds of years. As indicated by all above, we notice the translation given by Cicero binds it to relate religion with legere. Contemplating that religion addresses a hole, dread, and hole, we can presume that the best salvation from that dread is only the subsequent attribution, associated with joy and merriment.

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