



A FLAMING DRAIN: ON THE ARCHIVAL SCENERY OF WINE

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ABSTRACT

In this paper we will consider a couple of perspectives where we can investigate the occasion, the presence, and the significance of wine in the Balkans. We will use data from ethnolinguistics and individuals composing, especially the presence of giving a toast and the group of appreciating wine epic stanza, additionally the etiological legends that examine the beginning stages of wine. In like manner, some going with custom and religion exercises will be destitute down that might explain the significance and meaning of wine in specific bits of traditional individuals culture.

KEYWORDS: - Wine, standard individuals culture, start of wine, etiological legends.

INTRODUCTION

Wine is an old incredible picture of readiness and a whimsical sign identified with human blood. The earliest proof of the incredible triumph of wine and blood were set up in out of date Hittite services and focus Hittite compositions of legends' promises, where in the display of customs there is pouring of wine and contributions – "this isn't wine, this is your blood!" These plans appear in Christian old

stories.

The association among wine and blood is in like manner found in the inner circle of the Ugarit God, who was cut like plants from grape manors, and in the Greek group of Dionysus, tending to mysteries that are followed by sapsagos of Dionysus. For Dionysus, the attribute of wine is regularly related, yet it's everything except the most basic, and



verifiably not the vitally natural item filled in Balkan lands. Therefore, we should expect that it's everything except a critical part in the Eleusinian Mysteries dedicated to productivity. Notwithstanding, wine comes from the southern piece of the Balkans, from a comparative locale which is considered the most prepared nation of Bacchus and Dionysus. It is the southern space of the Podunavlje, where regular topography has set up the most settled occasion of a grapevine. Budimir reasons that the Greek groups took the Dionysus' games and insider facts from Indo European precursors, focused on the club of the ancestors during the vernal and pre-winter equinoxes. Hence, the gather time Dionysus' day, Apaturia, doesn't simply apply to new wine and various favors of Demeter, yet also to the young Athenians who went into an inner circle neighborhood a fellowship. The name for the collect time dinner of Dionysus, Apaturia, underlined the mind boggling valuable communication of Greek

trailblazer factions with the old Balkan Pelasti, their relatives from the Indo-European line. Such invaluable association shows overall mixoglottic phrasing that insinuates the obsolete scene and sensation (1969: 81). Experts trust the name of this god to be non-Greek; truly it is seen as old Balkan or Anatolian, and there are similar feelings with respect to its identical words: Dionisos, Sabazios, Zagreus, Iakhos. Also captivating for the Balkan areal is the Illyrian enunciation Bizb, referred to during the cutting of young plants from which, through a dissimilation, the shape olisbos displayed as a term for a little sickle that serves for the cutting of a plant. According to Vasmer's etymological viewpoint, wine is for the most part considered as an old Mediterranean term, differentiated and Greek ῥῆνος , οἶνος , lat. vinum, arm. gini, alb. geg. venë; tosk. verë, got. wein, ahd. win. This theory is maintained by how the given word is absent in the Indo-Ir. lingos, and the way that the start of wine is seen as the Caucasus and Asia Minor. Regardless,



individuals religion of wine in the Slavic world is at this point the most expansive among the southern Slavs, where there is an old-fashioned act of viticulture, from whence we will decide various models.

Materials and Methods

Maybe the fundamental ways for a pleasing and agreeable life, according to Gurevich, is the help of all around arranged relations with others. Visits and gifts should be exchanged. Participation in feasts and the exchanging of blessings were the primary techniques for socialization among savages. In various nations the exchanging of gifts was basic so much that it's everything except a whole structure called a dignified exchange: certain things or normal item constantly passed starting with one hand then onto the next as exchange for others, where these things were not used, but moved further, so they could be uninhibitedly shown. This second occurs 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 singular it is proposed for (the most young, etc) Common treatment of guests among unrefined social classes a portion of the time changes into kind of a test in benevolence: the hosts will overall overwhelm the generosity. Guests then need to overcome in convenience their past has. This friendliness, according to Gurevich, borderlines on hostility, and sometimes transforms it: the justification behind the cooperation, feast isn't to achieve a magnificent stay, but to display to them one's own transcendence. Such eats and good times should have strengthened the moral government help of the champ, which was, taking everything into account, considerably more critical than material government help. In this story we observe that the eating experience is perhaps the principle establishments in the public movement not only for the Balkan public. Equivalent conditions are uncovered with the Scandinavian beasts later the



early Middle Ages. The image of the epic occupation of the feast and the exchanging of endowments public movement is found among Germans too. In the recently referenced Macedonian folktale model we see that one of the primary points of view is the help in the eating experience and the prerequisite for respectable direct at something basically the same. Eating at the victory, similarly as gift giving required a prize. The dinner and its comparing compensations address the techniques for ensuring the public authority help of people, which depended upon the rulers. Cups were brought at the feasting encounters up out of appreciation for the rationalist heavenly creatures.

CONCLUSION

From everything analyzed above, we can require a couple of moments which with a particular goal in mind explain the presence of wine in the Balkan district. We find it in the going with associations:

atonement, friendliness, custom gobbling up, and that returns us to a deeper estimation of religion. Benveniste and Trubachyov decide cordiality and the feast from the Indo-European start in the significance of an untouchable, a more strange that should be offered food to eat, and that should be given a roof over his head. As shown by some etymological word references the word ghost starts from Indo-European root importance without food, and in this justification for existing is the significance of warmth made and worked out, that an untouchable should be recognized and dealt with. From the given models we can thoroughly concur with the etymological explanation given by Benveniste that insinuates religion: There is a long discussion about the beginnings of the Latin word religion. Here it is shown that it is both from the semantic and from the constituent reasons related to relegare "collect again, again taken for one more political choice to return to a past blend for its re-association": religion, "severe questions" is



appropriately in its beginning stage, individual perspective, wise effects related with an opening of a severe sort. Genuinely misguided, the interpretation of the activity word religare "to tie" found by Christians, is expressive of the recovery thoughts: religion transforms into a "commitment", an objective association between the follower and his God. This meaning of the word religion, which can be found in various subjects, is attested by the coin of the word religionsus "one that is wary in issue of the coterie, which searches for appreciation about the custom". "A couple of Roman scientists enlighten us that the real group can be called severe ... Religionsus is what caused a part of the obligation and far off from us" (Sabin Masuria with Aulus Gellius NA 4, 9), "severe is what man isn't allowed to do, so if he did, evidently like confining the craving of the heavenly creatures". Ultimately, religion tends to aversion that holds, faltering that prevents and not an inclination that guides man to an action or urges him to a group. This contrasts

and the models about the hegumen who showed his ministers to drain wine with control, which on the other hand accomplices to the common relationship between the middle age crude system and the severe perception that together development their rules of lead and design the old living space whose recollections can be met in the Folk Traditional Literature Collections from the eighteenth to the 20th many years. As shown by all above, we notice the interpretation given by Cicero ties it to relate religion with legere. Pondering that religion addresses an opening, fear, and opening, we can assume that the best salvation from that fear is just the resulting attribution, related with satisfaction and cheer.

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