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DEVELOPMENT FACTORS OF MAY (WINE) IN EAST CLASSIC LITERATURE

Abstract: In the article are shown causes of poem's forming on the topic of may (wine) in the Eastern literature, wine's and connected with wine poetic model's original characteristics, furthermore there are first poems in uzbek poetry on this topic, created by basic examples and analyzed scientifically. And also illuminated the Eastern people's customs, traditions, culture of life and old mythological thinking related to May (wine), and its important role in order to appear theme of May (wine) in the literature. In the "Avesto", "Makhabkharata", "Divan Lugat at-Turk" given the lyric parts devoted to the description of May (wine), which is written this theme May (wine) are scientifically studied as a first examples. And shown the specific role of lyrics about May (wine) in the developing the genres Khamriyyat and Saki-name in the East literature.

Key words: may (wine), Saki (a drink server), party, poetic model, genre, mythology, khaoma, khamriyyat, saki-name, Eastern literature, Dionis.

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Introduction

Debates over may (wine) and its life giving features have long been one of the main topics in classic Eastern poetry. Poems of may (wine) describing the blessings of the world, the beauty of the nature, joy and happiness teach us to appreciate every single moment of life we live. In this sense, may (wine) changes its original sense as a drink and becomes a poem of special poetic image expressing poet's such feelings as love to this life. One of the significant features of poems devoted to may (wine) is their ability to persuade a reader to optimism and get over life challenges of materialistic world. Such poems, first of all, teach us to realize that the world we live is too short to be living with life hassles and thus, we must enjoy every moment so to live happily. Hence, it must be the main reason that in such poems, images like "soqiy (a drink server)" and may (wine) play the main roles since "Soqiy" reminds us of a feast and toast and the grape reminds beautiful vineyards and skillful gardeners working in it. What can be understood is that drink feasts are not just a party to drink but a whole figurative image of understanding life which is full of enjoyment and beauty.

Materials and Methods

The emergence of such topics as may (wine) and other images is closely inter-related to the eastern people's life style, religious beliefs, social and spiritual life, therefore, it is impossible to speak about the historic development of may (wine) without mentioning the appearance of this topic and customs associated with it. According to Professor Hayitmetov, topics on may (wine) are directly related to Persian-Tajik speaking nations' pre-islamic religion Zoroastrism and its customs (8, 141-142).

There are numerous myths and legends about the first appearance of may (wine) and its consumption according to most of these legends that may (wine) was first made in Iran. For example, the legend about Tumaris from Herodot's "History" also shows that this drink was brought from Iran. According to this legend, Tumaris's son Sprangiz and his men, not knowing about the drink which makes one go drunk, was defeated by the enemy due to this trap- getting drunk from excessive consumption. From ancient times, by Persian-tajik peoples, none of the important issues was solved without this drink as these people believed that this drink has a divine power broadening one's outlook, emotional and intellectual world. Precisely, special



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parties used to be held to find solutions to daily problems where the host was expected to serve a drink. It is interesting to note that the host usually invited these people again the next day. In this gathering, if people could prove what came out of the decisions made the previous day, it was taken into consideration and was put into use or these decisions were once again discussed at may (wine) parties (9, 138). From this story, it can be said that may (wine) or sharob was regarded as a means bringing people even closer to one another.

Sharob (wine) is also considered to be revealing life-loving feelings in one of the most popular Indian epos. According to the description, a special envoy, sent to the Himalayas by the leader of gods Indira to persuade Arjun to abandon a single way of life, achieved his goal by this drink, that is, by Indira's instructions the gods accompanied by the envoy and their slaves organize a party before Arjun. Initially, they have a walk through the sights of the forest, go for a swim and at dusk they serve may(wine) to their sweethearts as may (wine) which was sent by Indira was a divine gift containing love, joy, embodying the continuity of generations. Later, Indian poet Bharavi used this as a base plot in his epos "Kiratarjunia". Russian scholar M.Rusanov argues that in "Kiratarjunia", beautiful girls serving drinks to their sweethearts and these girls' traits are described with a great artistic skill and this work played the main role for the development of such genre dealing with may (wine) in Indian poetry – "mahakviy" (18, 93-94).

In the "Spiritual outlook debate", one of the fire worshippers' work written in the Pahlavi language, to the questions asked by an old wise man about May (wine), Spirit answers as follows: "May (wine) is the best of all foods and drinks. If a man with high faith, kindness and goodness in his heart holds a glass made of gold or silver, this glass becomes even brighter. But on the contrary, someone with hatred, envy and cruelty hidden in his heart can be the main cause of rows and offenses" (5,11). Indeed, it was believed that drinking may(wine) within its limits can widen a man's worldview and knowledge. Information proving this can be found in many historic and literary sources, the oldest of which dates back to the Sosonids empire named "Khusrav, Kovod's son and his disciple". As written in the story, a young man has to answer thirteen different questions to be employed at the Shah Khusrav's royal residence. The two of these questions, the eighth and the tenth, are on the theme of may(wine):

- Which type of may (wine) is of the best quality and the most delicious?

The young man says that that freshly made wine is the best, and this irony was warmly-received by Khusrav as he was glad at young man's wisdom.

The other question about entertaining games was answered by the young man skillfully as he, in his answer, brought examples of illusionists, dancers and musicians. However, the young man said that none of these above-mentioned can be equal to the girl playing here the musical instrument and the handsome boy serving wine to others [19, 149-156].

According to Greek mythology, Dionis was considered the god of viticulture and may (wine). This drink was embodied as a drink helping people overcome hassles and even enemy attacks. Life entertainment, rejoicement and life enjoyment were all connected with this word-May. Moreover, Dionis was considered the god of the wings. There were ancient beliefs that if birds flew with their wings, may (wine) could enable people's spirits to fly even higher leading to freedom and liberty [14, 18].

Ancient Greek poet Anacreon (VI century BC) also described may (wine) as the image of beauty and love to life. Thus, most poems written later were named "poems of an Anacreon character".

As it was written in "Memorials left from the ancient peoples" by Beruniy, "People of Kistro(Iran) were in the habit of having one type of basil flowers and traditional wine on the table every other day" [3, 80]. Moreover, Arabs also called one of the months "notil", which meant "the measurement of alcohol drink" as Arabs consumed more wine in that particular month and frequently used the term "notil" in their speech [3, 96]. Such customs can also be found among the Turkik peoples. In the ancient times, Soghd people celebrated a so called "babakhvara" festival held on the eighteenth of Ashi-kh-ida month which means "drinking juice extracted from grape" [3, 279]. It can be seen that Turkik people's honoring this drink dates back to ancient times.

Many legends about may (wine) and its consumption are found in Umar Khayyam's "Navruzname". As written in one of them: "from Kaykhusrav time to the last Ajam's shah Yazdijard time, Shahs had a habit: on the day of Navruz, anyone not from a royal family – the mubad of the mubads (a chief religious position in Zoroastrisme) praises the Shah with his speech and puts a full gold glass of may (wine), a ring, Dirham and Dinor (currencies of that time), barley sprouts, sword, bow and arrow, a pencil and an inkwell in front of him. Having finished his speech, a religious leader tastes some of the wine and then passes it with barley sprouts to the Shah. By doing this, Mubad wants that what Shah looks first on this holiday was believed to make him happy till the next coming year and this is the gift of God to the Shah as what is gifted is the main source of happiness and enjoyment in our life" [11, 28]. Besides, there is an interesting legend about grape and wine in "Navruzname". As it is written in the book, grape first appeared during the reign of Shomiron, who was from legendary Djamshid Shah's

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generation. From those times, may (wine) feasts were held and they were followed by music from musical instrument called “rood”.

A lot of stories can be found associated with the drink may (wine). Turkish scholar I.Pala's story is quite similar to the one mentioned above but in that story the first appearance of May (wine) is said to have begun with Shah Jamshid. According to legend, Shah Jamshid's harem girls, while committing a suicide decides to eat grape, which remained long in the sun, which was considered to be poisonous at that time. Consequently, she forgets all her problems and changes her mind about committing a suicide and tells everyone about this drink and its effects. And this event was the reason for the appearance of this drink [16, 83]. Arabian poet Al-Akhtal wrote that may (wine) was first prepared during Khusrav's reign, the son of Iranian Shah Khurmuzd [12, 432]. In addition, Turkish poet Ravoniy brings two legends associated with this drink in his book “Ishratname”. One of the stories suggests that may (wine) was created in Adam times while the other one suggests similar events to that of Khayyam's [17, 122].

Indeed, drinks made from vine was considered royal pleasure and they expressed entertainment and feasts of the royal palace. During Eastern holiday Mehrjon, which was the celebration of harvest collection, everything on the table was consumed with may (wine) and such drinks. As a rule of this tradition, the Shah who was drunken from this drink was supposed to dance alone in the circle of those celebrating the event with him. It can be understood that this festival and its traditions were the reflection of peace and prosperity of the people [2, 131].

According to some other sources, in Zoroastrian religion, on every first day of the month, there was held a so called gohonbaroq feast. On this occasion, may (wine) was consumed with dances and songs and the party went on till dawn. Religious leaders told some poems and stories, sang songs, which cheered up the participants. Fire worshippers devoted each twelfth day of the month to the god of the moon and may (wine) parties went on again [4, 169].

Such legends, more or less, hold reality. It can be seen that that in every time, may (wine) is considered to be the symbol of a drink providing people with pleasure and helping them to forget their problems and raising their moods. We can prove the ideas with the statements in the book “Avesto”, written about three thousand years ago and a sacred book of Zoroastrians.

Сигинаман бахт-шодлик ҳаққи, (I miss for the sake of happiness)

Бор овозда дуо қиламан. (and I pray with my full voice)

*Ибодатлар келтирадирман (and I pray again)
Қўл етмас ул Хуварнога мен. (for this unreachable Huvarno)*

Хаоманинг шарбати билан (with Haoma's juice)

Эъозлайдирмиз (we appreciate)

Етиб бўлмас ҳамда ғлоҳий (this unreachable Huvarno)

Хуварнони биз... [1, 220]

According to sources, haoma was a special plant grown for sacrificing ceremonies with strong fume consumed and it was consumed by people as an intoxicating plant. The extracted juice was steered with a cow's milk and the drink was made this way [6, 48-54]. In the poem above “haoma juice” is defined as a figurative image expressing divine life enjoyment. Of course, it can be summed up that such beliefs and theories played the main role for the development of poems of may (wine). In some sources, it is written that the word may (wine) which means “hot juice” was originally from the word “madh” in Avesto” [10]. A scholar from Azerbaijan F.Azizova writes that during the Abbasids' empire Arab khalif's continued Avesto's traditions, festivals, royal festivals and songs which were once celebrated by the Sosonid's. Odes sung at the drink parties were closely connected with Avesto's Khaoma culture. A genre dealing with the theme of may (wine) - “Khamriyyat” comes from the Arabic word “khamara” originated from the influence of the word “khaoma”. Actually, the words “khaoma” and “khamara” mean the same-preparing may (wine) [2, 101]. “Khaomi juice”, which was described as a drink giving life enjoyment and divine pleasure, enriching people's worldview and outlook can be defined as the early signs of poems connected with may (wine).

Orientalist J.S Meysami states the development of “khamriyyat” due to the two factors, that is, poems of may (wine) in Arab literature and the impact of ancient Persian-tajik culture into Arabian cultural and social life” [13, 31]. Indeed, khamriyyat describes such images as may (wine), wine, feast and some other musical instruments skillfully. According to Arab philologist I.Haviy, Odes devoted in honor of Dionis played a great role for the development of khamriyyat [7, 214]. We can say that figurative images in Eastern poetry enriched from the source of Greek, Indian and Persian mythologies and from Arabian khamriyyats.

Conclusion

In this way, notions connected with may (wine) came as a tool in heroic epos, didactic poems, odes in order to reflect people's intentions and beliefs. At the beginning of XIV century, which is the transition of literature to classic period, a special genre of mysticism describing spiritual wine – sakiyname (“the book of soqiy-a man who serves a drink”) came into existence [4, 127]. Obviously, the history of poems dealing with may (wine), their poetic features need a thorough research of the opportunities of Eastern poetry, its genre system. It undoubtedly contributes to

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get better acquainted with the history of a nation, its culture, its traditions and customs.

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