

Zvonimir Budimirovic

DEMIR KAPIJA

A PART OF TIKVESH STORY ABOUT WINE



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Zvonimir Budimirovic

DEMIR KAPIJA IMPORTANT
DESTINATION FOR WINE
MERCHANTS TROUHT THE AGES

*wine is captured sun
and dream of the gods*

author

A review for the book 'History of wine' by Zvonimir Budimirović :

The author successfully conveys story for the wine and viniculture through centuries in the region of Demir Kapija and Tikves. The perception of this matter, he compares it in his own way through the prism of ethnology, history, archaeology and mythology.

Phd Antonio Jakimovski

On the work of Zvonimir Budimirović,
Demir Kapija Important Destination of Wine Merchants through the
Ages

Reviewer: Viktor Lilčić, Ph, Dr at St.Cyril and Methodius University,
Faculty of Philosophy-Skopje, Institute of Art History and Archeology,
Department of Archeology.

Mr.Zvonimir has created a work worthy of respect. Although it has not so many pages, it is full of erudition and vision, as well as experience and interdisciplinarity, about the main product of the Middle Povardarie, that, under the protection of the God from Nysa-Dionysus, here in Macedonia, in the region called Tikvesh, has been occupying and activities of the people who make their existence through wine through millennia nad centuries.

The author gives detailed information about the origin of wine, types of vines and their origin. He emphasizes the origin of the grapevine from the oldest periods from Georgia.

Z.Budimirović tries to find a solution for the etymology of the wine named *kratoshija* and makes a connection between this word and the words krater and karta(wooden wine flask) and the sweet protogenic grape extract-the must(shhira).

The author of this exceptionally interesting work gives an analysis about the Paenonians, the oldest known settlers of the Tikvesh region and the Demir Kapija region, as well. He also gives an analysis

about old paeoninan coins, and notable vessels for storing and drinking wine. The well-known bronze krater excavated at Gramage excavaion site, near the village of Koreshnica in Demir Kapija, and the kantharos presented on the silver tetrobol of the Paeonian ruler Teutaos, discovered at the ancient fortification Markova Kula, village of Koreshnica. This work also contextualizes the finding of the representative hydria painted by the painter Meidias, as well as the wine jug which was discovered during the investigation at Varnicite excavation site near Klisursko Maalo in Demir Kapija. These findings present distinctivematerial mementos to a time past, to a specific process in which wine played a central role in the lives of local people of higher ranks.

The author of the book, Mr.Zvonimir Budimirovic, continues with a description of the deep cave `Golem Zmejovec`, which was considered by the ancient population of the Middle Povardarie to be the gate to the underworld, the deadly Hades, and also mentioning a highly representative finding which has been taken to Switzerland. He gives a chronological description of the events in the Demir Kapija region and its neighboring areas, connected through the context of autochthonous wine production, the processes of its storage and transport, i.e its reading. So, he leads us thourgh the Middle Ages, through the Ottoman era when other types of grapewines arrived in this are. The author gives a special attention to the twentieth century when, even under various shifts of power, the grapevine didn`t give its leading place to other cultures.

In the final part of the work, the author deals with the chemical composition of wine, the antioxidant role of phenols and their positive effects on the human organism.

Finally, in front of us, we have a genuinely written monument, the work of the author Zvonimir Budimirovic, Demir Kapija, `Important Destination of Wine Merchants through the Ages` in wich he speaks, in very interesting way and interpretation, about wine, the companion of people through few millennia, wine which in an optimal absorption measure causes positive reactions in the lives of people, wine native to Demir Kapija whence it started its journey with trade caravans parts of Macedonia and the world. Because of all the useful information and the vividly painted story about wine and Demir Kapija, I warnly recommend his work to anyone in wine and truth.

Prof. Viktor Lilcik, Ph

DEMIR KAPIJA
2011

Preface

When I started writing the story about wine, I wanted to avoid all the mystic entrapments that like red rubies enlightened the way to the birth of this divine beverage. With facts bright as the light of the torches, the bare truth showed me how blind audience we were not to see like on a palm arranged evidence, about one extraordinary space at the flow of rivers Doshnica and Boshavica into the eternal Vardar.

The place called Iron Gate (Demir Kapija) with all of its beauty and splendor, with its wild rocks and cliffs hanging over the river, with its eagles masters of the heights, announces to the traveler the entrance into the tame valley. The scent of noises and camel sweat, the big wooden barrels of wine and the shining gold and silk are spinning in the vortex that connects the Middle East with the North and the West. At this space exchange of goods was made, this ancient market place was marked with big red dot on the maps of the caravan roads. Through the ages the famous Tikvesh wine traveled from here to the royal tables and military camps and fortresses, to embellish the mood of the noblemen and to return the warmth in the veins of the lonely soldiers, to instill courage in their hearts. In mutual quarrels the Gods forgot the wine goblet and unwillingly gave wine to the people. Wine has remained a permanent connection between the supernatural and the natural, between spiritual and physical, between truth and deception. Women under the influence of wine lure young men into bed freed from fear and shame. In the warm and playful bed loaded with desire, in the hands of divine Eros, the body yields in bliss, ending the passion with a scream that no flame or spring that gushes cold water can match. That drink is poured when we are born, when we swear and when we die is a gift greater than sorrow and happiness. Wine is present when we socialize, when we sing and dance. It has the power to chase out and banish the darkness out of our souls. Wine, red as our blood has soaked the land of Demir Kapija, only to be reborn. Here, at the mouth of the river Vardar who grabs his way through the gorge towards the Aegean, happened the history of wine that I want to tell.

the author

To the foreword

Writing a panel story about wine is relied on historical sources. The research demands from us each and every time, extreme seriousness. In this text there is no space for legends and mythical stories. But one is surely interesting and by its audacity overcomes the boundaries of this type of literature. Namely, in conversation with my friends who are dealing with similar issues, we were searching for an answer to the question why the Tikvesh region is one of the most significant wine-region in this part of the Balkans.

Beside the historical genesis of the viticulture and wine making, one very interesting explanation has imposed itself. Thousand of years ago after the big eruptions on planet Venus, cloud made of dust has been released into space that reached even planet Earth. The atmosphere was filled with dust called ambrosia. Pulled down by intensive raining, part of this dust fell on Tikvesh soil. The rose of the winds took further participation in filling this region. The composition of the soil in Tikves region is ideal for wine production. We don't have written sources about this occurrence, but we do have information about the dust from Sahara desert that can reach our areas and store itself here.

Maybe planet Venus is very far away, but Sahara desert is quite near during the major cyclone activity.

Wine is a beverage that deserves much larger space in the researchers' agendas. As a beverage for body and soul it is present in every religion in the East and West. And the greatest historical stronghold is the Mediterranean. In the Christian religion wine is on the table of our messiah Jesus. Jesus says to the apostles: "this piece of bread is part of my body, and this drink is my blood with which you will communicate through the ages". Romans say: "in vino veritas". And the ancient Macedonians celebrate wine through *svetkovini*, celebrations dedicated to the God Dionysus. Dionysus is actually *Dios* by *Nisa*, area inhabited by mixed Macedonian and Thracian population. He is God of nature's awakening in spring. The dynasty of the *Aygs* celebrated Dionysus through the March's jubiliations, festivals, called *martinki*. Through the Thracians, even today in Bulgaria this custom called *martie*, *martinki* is still preserved. Wine is present not only in the rituals and religious rites but also in the secular happenings. During marriage proposals, wedding receptions, baptisms even at funeral rituals wine is always dominant as beverage. The wine cult is strongly present in the artistic circles. Our icon painters in the Middle Ages used wine instead of water to mix the colours and also their ascetic food consisted of bread and wine. Artists consider wine as the strongest mediator in releasing the creative genius, which rests deep in the psychological constitution of the human. Today wine is considered as a drink with bounding and relaxing abilities. Its relaxing strength is crucial for the positive outcome in the close communications, free of conflicts. Wine, which positively affects humans, is in biological correlation with the ability of the liver to process it. It is considered that an optimal quantity of wine consumed without consequences to the organism is 300 to 500ml. Wine in History, beside being beverage, also represented an eternal topic in the artists works who identified their own gift with the gift given by God. In the world's universal codex of behavior, toasting with a drink means making noise that in a mythological sense and also in the pagan rituals means expulsion of the forces of evil, or in modern terms expulsion of the negative energy. Wine was a challenge for the furniture designers and also the designing of the shape of the storage containers, the transport containers or the consumption containers. In the middle Ages the consumption culture reaches its greatest expansion. The attitude towards wine, the ways of consumption and the lavish décor of the interior where it is being kept adds a special touch to the wine. Consuming wine represents status symbol of social difference and determines the criterion which allows class identification. The culture of consumption implies compatibility in music and visual environment. Identification with the progressive elite imposes mass consumption of wine, which is moved from the courtyards to the tables. After the enthronement of the national identities in shape of countries, wine gets its opponents, new drinks which depict the uniqueness in sense of ethnic roots and customs in the framework of the historical genesis. The appearance of beverages such as beer, spirit liquors, tea, coffee, is a battle lost in advance against the popularity of wine. Wine survives all challenges because its mythical, religious and historical role can't be compared with anything else. History gives wine its exclusivity that can't be exceeded. All the marks that wine through history has visibly left are susceptible under general spiritual and cultural interpretation. Nor the Middle Ages or the capitalist society can not come near the ancient wine

consumption culture, which is actually deprived from unnecessary décor and represents spiritual symbiosis of beverage and human creature with scent of spiritual upgrade as normal and natural merge. In ancient times, especially Macedonians, did not drink wine in praise of the god Dionysus, they drank it because they had the need to challenge the god to a duel, to win and not to talk about it. In the ancient Macedonians we can not find descriptions of their victories, because in their mindset that is mockery of the Gods. The battle is won by God, who through man defiles. That's why it is not a coincidence that Alexander the Great is proclaimed deity by the Egyptians, Persians and Indians but never by the Macedonians. Searching for the history of wine culture in the ancient Macedonians is so challenging. The truth that the wine road, the wine cult, the wine as a beverage on European soil is promoted exactly by the Macedonians is paradoxical. About wine also wrote sources as Diodorus Cronnos, Plutarch and Arian. They indicate the ancient Macedonian wine regions on Chalkidiki, Mandy, Skione, Akantos, Tassos and around Pella. Even Aristotle had his own vineyard in Stagira. During archeological researches near Gram grape seeds dated around 2000-2200 years B.C. had been found. That only confirms the assumption that the grapevine is cultivated on European soil in this area and from here it expands toward Europe. It is to be proven with facts by us.

This story is a beginning of a research about which we have modest, but reliable facts upon which we rely. It will be a while until we get the answer for all or at least the most important questions. I believe that in Demir Kapija After 3000 years we will discover the lost temple of Dionysus and with all the facts that we will gather we will be able to say that Demir Kapija is an epicenter spot when it comes to wine trades and also in the enthronement of the wine as a cult beverage.

It is an assumption that wine, as beverage is 6000 years old. It is considered that its preorigin is from Georgia. Wine as beverage on European ground emerges 4500 years ago. It is very questionable if this time period is bound with the import of the technology for making wine from grape, or that happened at the same time with the import of the grapevine from Georgia to the Mediterranean. The climatic conditions the altitude the carbonized and volcanic soil on the Mediterranean coast fits the grapevine perfectly. The climatic conditions had special influence when it comes to wine producing technology. Namely because of the warm Mediterranean sun that allows high sugar content in the grape, and reflects negatively during the fermentation because the heat induces rapid fermentation of the wine, and also a relatively fast process of transformation into vinegar. Ancient people, especially Macedonians, used salted water, saline or lime to slowdown the process of acidification of the wine. To improve the flavor, aromatic plants and pine resin were poured into the wine. I have to make a digression regarding the expansion of the wine consuming culture. Normally merchants were those who in ancient times played one of the important roles in the expansion of the culture, but in this case protagonists of this cult are the military contingents. One of the opiates which had a mediator role between actual mental condition of the warrior and the necessary mood that maintain the moral, were wine and opium. Wine had higher rank, because in the same time it represents food that returns to the body the necessary minimum of strength to endure all physical efforts. In the military formations of the ancient Macedonians, in the time of Amyntas, but especially in the time of Philip the second and Alexander the third, each warrior was entitled to certain quantity of wine, before and after the battle. The quantity was determined by the available contingent. Philip and Alexander were famous for their **symposium** which represented a social event that contains meal, partying and drinking wine. If I come upon the word **potos**, that means plane drinking party, binge drinking, and the word **deipnon** means a lunch party where wine can be served, but not necessarily. The

Symposium might last from noon till dawn, and the most famous symposium is the one before Alexander left for Asia, that lasted nine days. What did the ancient Macedonians drink? Wine, drunk by Macedonians until today, and that wine is the wine AKRATO. That is confirmed even by the Persian historian Adnan Ray who quotes Alexander, when after the great victory at Issa a big feast is thrown and the Persians offer Alexander their wine, to what he responds: "I thank you, but I don't drink cooked wine" and turns to Jola, brother of Cassander, the older son of Antipater and says to him: "bring me Akrato to celebrate the victory". The grapevine from which this wine is made is called AKRATO. Today it is known as the famous KRATOSIJA from Tikvesh. The interesting qualifications by professor Negrul, who although puts it in the Black sea ecological-geographical group, locates the origin of the kratosija in Montenegro. Also makes it a variety, a type of vranec and adds the synonyms krakoshija, montenegrina, vrancina and others. Professor Milovanovic process the kratosija in three species, two of them are with expanding plasts, and only one type is KRATOSIJA in shape of a sphere cluster. Actually this type, this variety is the successor of the ancient AKRATO. Similar analysis makes professor Vulic. I have to disappoint many of my friends convinced in the assumption placed in the scientific community, but never fully proven, or simply there was no need for that. The grapevine AKRATO since the time of Philip the second is moved from the island Tacos, Kavala and Drama to the area between Gortinia (Gevgelija) and STENAE (Demir Kapija). Quickly the viticulture and winemaking became dominant in the Tikvesh area. Probably the wine culture is taken from the Macedonians by the Painonians and because of the enlargement of the military potentials of the Macedonians it is necessary to provide large amounts of wine, which represents a real economic gain. Of course then the question why KRATOSIJA and not AKRATO can be posed? Each study uses tools called compatible scientific disciplines. Archeology is often aided by the scientific disciplines as: Anthropology, Ethnology, and Etymology. I would ask the question: why today Astibo is not Astibo but it is Stip? If we analyze using etymology the name Negotino, which comes from Antigonea, then it is very easy to explain the word KRATOSIJA. It is a grapevine from which Wine AKRATO was made. To preserve the memory of their greatest son Alexander, Macedonians preserved the grapevine from which this wine was made. But in the etymological deformities and the slavonicization of the names, probably akrato, from which musts (shira) is previously received, and it is known that Slavs preferred sweat beverages, the name AKRATO is transformed from AKRATO-SIRA into KRATOSIJA. Maybe AKRATO is bound with the Tikvesh region, so from the Tikvesh AKRATO, it is formed the word KRATOSIJA, that phonetically fits the Slavs. This is a hypothetical thought of my smallness I leave this to the historians to prove or to deny. Anyway my studies, considerations and efforts go in favor of clarification of one historical section in the name of the truth. Truth in philosophical sense is the reverse of lie, and always the seekers of truth find it hard to eliminate all the lies that had been placed through the epochs. AKRATO as wine was differentiated from KRATOSIJA by its flavor and strength. Why do I say this? AKRATO was served in containers called craters. Crater is actually a big barrel, big jug where wine was put along with herbal aromas, and pine resin, then in the crater water was poured in scale from one third to one half of the amount of wine. That was mixed and the mixture was served as a beverage. It is interesting in the etymology of the word that in western Macedonia this wine is called KARTOSIJA, and in the Tikvesh region KRATOSIJA. If we take in consideration that in western Macedonia the can for wine is called karta then it could be considered that the word karta actually derives from the word KARTOSIJA. Regarding the Tikvesh region in ancient times krater was the main container for serving wine. So therefore there is a possibility in

etymological sense that krater derived from AKRATO or conversely, krater served as an initial basis for the forming of the word KRATOSIJA. But as we already noted these are just assumptions that are hard to prove, but as an initial basis are very interesting. The main distribution of wine was made by the merchants. Wine was transported by caravans in ceramic containers which were the only thing that could maintain the quality of the wine during transport. But where did the merchant come from with their caravans? Where was this market for exchanging goods? All the assumptions go in favor of STENAE (Demir Kapija), or maybe the lost Paionian city of Meneya. Since the time of Pirayhme, Paionian ruler, the geostrategic position of the valley (Demir Kapija) had an epicenter spot. With strong military establishment represented a strong strategic position, but also assured safety to the merchants to organize the exchange of the goods here. Military camps on the right and on the left side of the valley (STENAE and RAMNISTE) beside the defensive function they had the task to protect the gold and copper mines, and also the mouth flow of the gold-bearing river Dosnica, from which gold was extracted by separation of the gold-bearing sand and mud. The material evidence for this claim is modest but sufficient to draw attention. Even today, when nature lovers walk by the flow of river Dosnica have the opportunity to see the big rocks (modraci) which not even the strong spring flow of the river caused by the melting of the snow on Kozuf Mountain, couldn't move from the river basin. These rocks were actually the construction material for the cascades which were built to keep gold-bearing sand or mud, which during the summer period at low water flow of the river is being pulled out and from it with separation the gold is extracted. This fact is one of the many that explains the presence of early ancient fortresses in Demir Kapija. One of the truths is certainly that the nearest road that starts from the Thessaloniki bay and goes toward the continent passing through the Demir Kapija valley. That allowed strong trading frequency and establishment of caravan roads through, or nearby the valley. Beside the caravan roads, river Axios (Vardar) represented suitable waterway to transport the wooden construction materials that was used by the Macedonians for building their ships. There is an assumption that even the Phrygians traded wood from the forest regions of Kozuf Mountain, Serta and Klepa with the Phoenicians and the Egyptians. A special story is the story about Lina, type of tisa, wood from which the ancient Macedonians and Panonians made bows and arrows, but also and the famous long spears. Special significance in the military formation of Philip and Alexander had the phalanges where the most significant place held the spear bearers. All of the mentioned resources are in order of justifying the position of STENAE (Demir Kapija) as exceptional trading post. But one of the most important goods that were traded was of course wine. It is of great importance to bring out the fact that Tikvesh region even then represented a big wine region, where primary occupation of the natives is viticulture. In STENAE (Demir Kapija) was found a silver coin tao tey which in numismatic sense is unique, single copy of a coin in world numismatics. The coin on its averse shows a wine crater (in relief), and on its reverse a cow, very often used in the Macedonian symbolism. The coin found in STENAE (Demir Kapija) poses a puzzle to the scientific community that refers to the assumption that this coin is forged in the settlement that existed on this site because there are no similar coins forged by the famous mints. For us the symbol on the averse is primary it indicates the wine cult, that probably had priority. The coin tao tey is not the only direction pointer that goes in favor of the exclusivity of the Tikvesh region and Demir Kapija when it comes to wine. Silver stator found in Demir Kapija on the averse shows wine crater, and on the reverse Dionysus on throne with raised wine goblet in his right hand. From total of six known kraters (wine containers) in the world, three are found in Demir Kapija. These kraters with their size and artistic shape can lead us to the

conclusion that they are part of the temple dedicated to Dionysus. Different story is the story about the krater found during the robbery of a tomb in the locality Koresnica, near STENAE (Demir Kapija). This rare krater is owned currently by the Shelby foundation, but despite its lack of physical presence does not lower its scientific meaning that it has in proving the epicenter spot of STENAE (Demir Kapija), regarding the wine consumer culture. The development of viticulture in Tikvesh is actually a continuous process lasting with unimpaired intensity from centuries ago. In the late ancient period in this region the viticulture and wine production occupy the dominant position. The location of STENAE (Demir Kapija) which is actually the end of the Boshava valley, has a place as a most important post that in the time of Antigonus the second (gonatas) represented area where the aristocracy and the nobility owned their vacation facilities. The founding of the hydria – table amphora from the workshop of Medias confirms the above mentioned. Namely, there are only four known of painted hydrias from the workshop of Medias that even in the ancient world represented state of the art processing. Demir Kapija with its splendid gifts does not stop to surprise and thrill us. The cave Zmejovec, six kilometers away from Demir Kapija set in an inaccessible region, hides a story which if researched by high scientific authorities could represent truly epic discovery. During the research of this cave in the Sixties significant ceramic artifacts were found, but also and a crystal skull that is told to be send to Switzerland for expertise from where the trace is lost. All the findings in the cave Goren Zmejovac as well as the external appearance indicate that this is a mythological entrance to hell. This assumption if proven accurate will represent one of the favorite tourist destinations for the people from the scientific community and also for the specificity seekers. With the scientific verification of this assumption another question will be posed associated with the ancient mythology where the story about hell will be owned by ancient Macedonians. Beside the hydria, in Demir Kapija during the researches in the Fifties conducted by archaeologist Mrs. Todorovic were found a painted jug and painted wine glass. The beauty of the craftsmanship indicates to a wealthy class who could afford to consume wine out of these containers. The production of wine in this region continues and after the Roman conquest in 133 B.C. The found ceramic pitchers, glasses and amphorae speak in favor of the wine consuming culture which was present in this period also. STENAE (Demir Kapija) in this period gets the prefix STENA in its name, so in the period when the settlement on the right side of river Vardar was formed, near the right coast of the river Dosnica, is called STENA STENAE. In the period of the Roman occupation the rule of the emperor Diocletian is important. The major reform which Diocletian implements in the Empire is of course the turning toward the provinces and the revival of the agriculture, livestock, fruit and viticulture. This successful reform restores the economic power of Rome, but also the authority of the Emperor, one of the few to retire. Beside growing olives and tangerines, Diocletian in his elderly years grows grapevine on his private property. When it come to growing grape on the Apennine peninsula since ancient times grape plants were brought from the Mediterranean, so the roots of AGLIANICO, ALEATICO, MALVASIA DI CANDIA, MALVASIA BIANCO, MOSCATO and MOSCATELLI - famous vines in Italy, originate from ancient Macedonia. STENA STENAE, as a settlement lives till the early middle ages. This is indicated by the artifacts found during archeological researches. The first archeological researches are performed by the Germans in the second half of the 19-th century. Spiridon Gopcevic in its travelogue indicates a destroyed city with overhead structures and even with marble roadpointers that show the direction and distance to Stobi. The Roman period of STENA STENAE and also the Tikvesh area is a period of well developed trade and production of agricultural products among which the grapevine

had its supremacy. In that period the vineyards were transferred again toward the Thessaloniki area, but also in the north toward the city Veles. In the early Christian period STENA STENAE (Demir Kapija) was ranked high again in sense of historical events. During the research of an early Christian basilica conducted by academic Blaga Arsova from 1952 till 1956, the researcher concluded that the basilica is built on cult place, or on early ancient and early Christian cemetery. Two phases were distinguished in the construction of this temple the older phase is dated around the 6-th century, in the time of Justinian. With the Avar campaigns this temple was demolished, and it was rebuilt in the 9-th century, staying in use till the 16-th century when it was definitely destroyed and never rebuilt. The construction of the early Christian basilicas is linked with the arrival of St. Paul in these areas, in the first century, when the first attempts for baptism of the population were made. STENA STENAE (Demir Kapija) is probably demolished and devastated by the intrusion of the Avars, and Justinian during the recovery of the military settlements and fortification facilities moved again STENA STENAE (Demir Kapija) to its former location and recovering the fortress Prosek, by doing that the population was moved on the left bank of river Vardar, and that ends the wine story in these areas until the time of the recovery of the Macedonian Empire under the rule of king Samoil. The period of the Macedonian empire is filled with twists, but also with power that created the empire from the Adriatic Sea all the way to the Black Sea, from the rivers Sava and Danube to the city of Prosek. In this period the wine cult is revived again, and gives to the Tikvesh area, but also and the south of the Demir Kapija's gorge an exclusivity in sense of production of one of the wines with the highest quality in that period. Wine which before all is part of the Christian rites, from the military to civilian needs. The overall Christian civilization turns toward wine and beside ritual purposes it was mass used as beverage. The large Macedonian empire gives tremendous impulse in the branching of the wine roads toward the continent, and imposes the wine as beverage of every nation under Macedonian management. With the mass demand for wine the production increases, but also and the grapevine is moved toward the continent. Tikvesh region does not lose its dominant position among the winemakers on the peninsula, but a migration of a part of Macedonian population toward the continent happened, to areas with similar climate and geological characteristics. In this period new wine and viticulture regions were created, some of them exist today. After the fall of Samuil's Empire, Prosek (Demir Kapija) remained in the focus of the political events from the first uprising lead by Dobromir Strez untill the second uprising in 1144 in the time of Dobromir Hrs, when the large Macedonian Empire was for the second time established free from Byzantine influence and occupation. There is not much information available about the economic situation in Macedonia in that period, but because of the deeper enthronement of Christianity, wine still had its cult and religious role. There are relatively modest remains from this period, except for the pitos – large cups, buckets where wine was contained and the ceramic containers for wine serving. Wine was being contained in wooden barrels and goat skins, so it is impossible the remains from that period to be preserved as artifacts today. From this period date the rock cisterns – limestone troughs where the grape was put and squeezed with feet or with wooden hulls. Such remains of rock containers used for grinding were found in the area of the village Bohula in the Tikvesh region. Before the end of the 13-th century Macedonia falls under Serbian administration, and winemaking and viticulture is moved intensively to the north. Tikvesh as an area between three rivers still nurtures viticulture, but the migration of the viticulturists from this area toward the north grows larger. In the first half of the 14-th century Tikvesh loses its dominant position and the area between Gradsko and Veles as well as the area from Veles toward Sveti Nikole became winemaking

and viticulture areas, but perhaps because of the composition of the soil, and probably the experience, the quality of the Tikvesh wines was never exceeded. In the time of the great Turkish conquests there was a story about the sultan Murat the third, who during the march with his army toward Kosovo bypasses Demir Kapija and in the Ovce pole valley a welcome party was organized where among other he was served with wine from Tikvesh region. It is said that when the sultan tasted the wine he said: "this beverage cures seven diseases". We don't know on which diseases the sultan Murat actually meant, but we assume that he meant to give his gratitude to the hosts and to praise the beverage that he really liked. After the fall under Ottoman occupation in Macedonia viticulture plants, grapevines from Asia Minor were brought, above all the grape Sultanija that does not contain seeds and it is used as raisins for different variety of deserts. Also in that period were brought different types of red grape, used by the Turkish people for preparing madzun or winehoney. But in the Christian population red wine is used as a symbol of Christ's blood, maintaining its cult position throughout the ages and widely spreading among Christians. That is the period when Tikvesh restores its primate as viticulture region with highest quality, above all because of the fact that wine trade is expanded in all of the territories under Ottoman rule. I must emphasize that around 300 years ago Europe is stricken by the first wave of the disease Phylloxera that literally destroys the viticulture plantations. The disease phylloxera attacks the root of the grapevine and destroys it. Europe was working intensively in finding a solution for this disease. The experts from France, Spain and Italy found the solution. On the wild American grapevine base (RIPARIA, BERNARDIERI and DILOT) a domesticated European grapevine was grafted and a European clone known as [ASLA was obtained. This clone opposes the phylloxera with success and gives the opportunity of further crossings. The grapevine that gives the famous French PINOT-NOIR or Crn Burgundec, was actually created by crossing the SENTEMILION as mother and the Macedonian Stranusina as father. Later new attempt was made by crossing SENTEMILION and Prokupec obtaining similar grapevine. The French took these grapevines to the south of Demir Kapija strait and for a period of time this area became wine sub region. This wine sub region beside the grapevines that give the dessert wines was also suitable for table grapes such as Valandovski drenak and Belozimsko. The Tikvesh wine region got wine sub region that stretched from Gradec to Idomeni in the south and Dojran (Tauriana) in the southeast. In the second half of the 19-th century from Augustin Negrotto's sources, from his personal correspondence with his family in France we have obtained the information that the wine from the Tikvesh region and the valandovo-gevgelija sub region was exported to France. In that period the railway line Istanbul – Paris became operational which facilitated the transport to the west. This is the period when Tikvesh region again became exclusive wine producing region. Probably in this period the types, the varieties of grapevines were moved to the west. In 1911 and until 1924 the disease phylloxera again destroyed the viticulture plantations in Europe. Small number of the indigenous grapevines survived this disaster. In 1925 again a nobleman changed the destiny of this region. Namely, the Serbian king, Alexander the first Karagjorgjevic advised by the French ampelographers and enologists, bought large property from the Turkish Beys in the area between Demir Kapija and Negotino to build modern winery and viticulture plantations. That is also a period of renaissance of Stenae, Stena Stenae, Prosek turning into modern urban settlement which was named after the railway station Demir Kapija. This period was the golden era in the development of this settlement because after the disastrous earthquake in 1931, with epicenter in the village Pirava, the earthquake literally demolished Valandovo and also the village Banja, nearby the royal estate, the king Alexander the first Karagjorgjevic issued an order by which all the families

from village Banja were accommodated in modern, solid construction family houses. With these 45 houses the urban core of today's Demir Kapija was created. The further development of Demir Kapija is described in two monographies and the development of the winery and the royal estate is described in the monography "The estate of King Alexander the first Karagjorgjevic" by Voislav Lambev. What we want to mention out is the modern winery in Demir Kapija which actually represents the foundation of the modern way of production and bottling of wine in Republic of Macedonia and with its modernity represented winery with cutting edge technology in that period and in this region of the Balkans. The produced and bottled wines by this winery were exported in almost all of the European royal courts, because the dynasty Karagjorgjevic was closely related to almost all of the royal courts in Europe. The fact that wine was exported to Europe is not important to us, but the fact that it was present on royal and imperial tables speaks for the wine quality. With the completion of the complex technological structure for wine production and the beginning of the Second World War end the history about the royal winery in Demir Kapija. During this period in the Tikvesh region existed several small wineries that bottled home made wine, far from the quality and quantity of the royal winery in Demir Kapija. After the Second World War in the 1950-ties a second five-year plan charted the road for development of the viticulture and wine making in Macedonia, in this plan viticulture was treated as one of the key agricultural branches. During the period between 1950 and 1960 in Macedonia 14 wineries were built and during the 70-ies the Tikvesh region again overtook the primate in wine production with the construction of the largest winery in the Balkans. The period of the 60-ties, 70-ties and even the 80-ties was the golden period in viticulture and wine making in Macedonia. Republic of Macedonia in that period produced wine that represented one of the most important export products and took high position in the exchange inflow of the republic. But this period was period of production of uncontrolled wine in sense of quality, the priority was given to quantity. During this period in Republic of Macedonia viticulture was developed without great scientific backup, so the varieties of grapevine were planted on large areas to satisfy the requirements of the Yugoslav market, with the accent set on producing and selling raw wine. It was only in the period of the 80-ties and 90-ties after the establishment of the institute for viticulture in Republic of Macedonia a strategy was conducted for the variety, types of grapevines and viticulture plantations that with its quality were competitive with the French, Spanish and Italian wines. After the independence of Republic of Macedonia new era in the wine making begins, that means production of small quantities of high quality wines. That trend continues in the republic, but the pioneering role of the winery Bovin from Negotino who set the standards for contemporary, modern wine production, has to be emphasized. It is no coincidence that this winery places its wines throughout Europe and the world, winning the highest awards for quality and with that opened the doors for the other wineries toward Europe and the world. Currently in Macedonia 84 small, medium and large wineries are working, but still the largest concentration of wineries is in the Tikvesh region.

Zvonimir Budimirovic

drink some red wine
to have a darling bride
drink some red wine
to have god by your side
drink some red wine
before battle
to celebrate the victory
after battle
drink some red wine
to awake the drowsy music
in the body
drink some red wine
to find the truth
to oppose loud
the lie
with sword the weak
to attack not
with courage the strong
to beat
to be crowned with glory
knight
in songs your name singed
wine
god's blood
through veins
nobility grants
rejuvenates the old
makes the blind see through soul
the young with love
the sunlight
search
to unite
in eternal restlessness of life
Universe's greatest prize

ACKNOWLEDGEMENTS

It is my honour to express my appreciation

The region of Demir Kapija, as well as the municipality of Demir Kapija, owes appreciation to God, who really gave it such beauties and rarities. It owes to its patron, The Mother of God, who preserved the settlement and the people through all the times of wars, illnesses and natural disasters. It owes to his Highness, Alexander I Karadordevik, who laid the foundations of modern and urban settlements.

It owes to the deceased president, Mr. Boris Trajkovski, who firmly lined up with the positions Demir Kapija to become a municipality, to Mr. Jovan Ristov, with whose authority he helped to protect the cultural-historical monuments of Demir Kapija. The Elenovi family, who wholeheartedly invested their capital to the Royal winery in order to be restored and revitalized. Mr. Trajce Dimitriev, who as a mayor with his team opened new chapter in the building of modern Demir Kapija, with a complete commitment to it. To the family Budimirovik, who enabled the opening of the museum, one of the most representative premises in Demir Kapija.

To the American people who made possible big number of buildings to revitalize their infrastructures. To all well-intentioned citizens who with their intellectual capacity and creativity contributed to the modern modeling of Demir Kapija, as well as to the rest of the people who showed their love to their town with their modest help.

The Author

The origin of the immortal drink comes from the Latin word VINUM, for which literal translation does not exist. There is not an artist, writer or a poet who did not devote at least one sentence, one verse to the wine. Large number of proverbs as an essential wisdom from many nations is devoted to wine and its properties.

In these collected Latin sentences we come across:

In vino veritas - In wine is truth

Vinum lac senum - Wine is milk of old people

Post vinum verba, post ibrem nascitur herba - After wine come words, as grass grows after rain

Quante vinum, tale latinum - Like wine like Latin

Vina dant animus - Wine lifts up one's spirit

Vinum dementat sapientem - Wine turns even wise man into madness

Vinum st mulieres apostatare faciunt - Wine and woman make wise man fall off

Resources:

-Plutarch

-Herodotus

-M.Orbini

-S.Gopchevikj

-A.Rej

-V.Lilchikj

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