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Vernacular Models of Naming Traditional Types of Alcoholic Drinks in the Bulgarian Dialects

DISSERTATION ABSTRACT

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The dissertation consists of an introduction, seven parts, a conclusion, a bibliography divided into literature (13 titles), sources (26 titles) and electronic sources (4 titles) and an appendix containing an lexical index and samples of field research. The dissertation comprises the total of 135 pages, 2 images, 199,046 characters (with spaces).

The defense of the dissertation is due on ... starting at... at Hall ... of the Institute for Bulgarian Language – BAS, at 52, Shipchenski prohod Blvd., block 17

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I. An overview of the dissertation

So far, the problem of identifying the vernacular *models* of naming the traditional types of alcoholic drinks (wine and rakiya brandy) in *the Bulgarian dialects* has not been the subject of a specialized linguistic study, although, to a certain extent, it has been discussed in the works of a few Bulgarian researchers like Olga Mladenova (*Grapes and Wine in the Balkans: An Ethno-Linguistic Study, Ethno-Linguistic Questionnaire in Traditional Viticulture and Wine-Making*), in the articles from the volume *Wine: History and Inspiration* (papers from a National Academic Conference with international participation in the City of Ruse published in 2016) and in two encyclopedic studies.

The objective of this study is to excerpt (collect), describe and analyze the linguistic material, above all with a view to the *modelling*¹ of vernacular names, as well as to the semantics of the models of naming alcoholic drinks in the Bulgarian lands.

The main tasks for meeting the objective of the dissertation have been as follows:

1. To reveal the naming structure by identifying the main *models* used to name the types of alcoholic drinks, i.e. to identify the correlation between their lexical content and linguistic form by modelling of names;
2. To expound and explain all dialectal hyponyms of the hypernyms *вино (wine) and ракия (rakiya)* across the Bulgarian language territory;
3. To point to the origin of different types of forms – *domestic, foreign, hybrids*; and based on the comparison of the models with wine and rakiya to make conclusions about the Bulgarian or foreign language reflexes of each of them.
4. In connection with this, to conduct *a word-formation analysis* by outlining the onomasiological motive of the *reflexes* by giving special attention to the formal structure of models created.
5. To draw conclusions about the ethnopsychological characteristics of Bulgarians based on linguistic data referring to their attitude towards the consumption of alcoholic drinks: positive or negative.
6. To draw conclusions about the *diversity of the names* of alcoholic drinks in the Bulgarian language, notably about different kinds of rakiya brandy which is relevant in

¹ The term *modelling* should be interpreted as a sum of different naming processes that took place in the formation of the vernacular names of alcoholic drinks (wine and rakiya). They have a different range and orientation to the separate sections of the language – basically, of course, to lexicology and lexicography.

terms of setting national priorities for different products marketed in the European Union.

The analysis has been conducted mostly from a naming point of view, which predetermines modelling. The term *names of alcoholic drinks* should predominantly denote the names of traditional wines and rakiyas which have been around in the Bulgarian lands for many centuries and have created a dialectal diversity, however in clearly defined systematic models. The most recent *varieties* of alcoholic drinks and their names – foreign by origin – that have entered the vocabulary of late, have not been subject to analysis here, because in their great majority these are not found in the dialects. The dissertation specifically emphasizes the names for various rakiyas, not only because they are less studied, but also with a view to the acknowledgement of their priority in the European Union on grounds of their *diversity*.

II. Theoretical basis of the study

In terms of methodology, the dissertation utilizes *a set of methods* of both *synchronic* (contemporary) and in part *diachronic* (historical) character, so as to analyze the postulated problems in more aspects, because this study has really tried to stick to a multi-problem and multi-aspect approach.

Among synchronic methods the first one to single out is the *descriptive* one, which is used to describe the collected dialectal material. Synchronic study has been applied to the transparent domestic word-formation models which clearly reflect an onomasiological motive, i.e. the one that creates a connection with other contemporary lexemes.

Among diachronic methods, the etymological one is used in part, not however in the search of new etymologies (as this has been done with great precision by BER), but rather to identify the ratio between the numerous domestic formations and the fewer foreign borrowings (with rakiyas) reflecting to a certain extent the origin of alcoholic drinks' production in the Bulgarian lands and beyond. The presence of names of various types of rakiya in this country and the absence of similar ones or equivalents in other languages have required the use of elements from approaches such as: *comparative-historical* (with the Slavic languages) and confrontational (contrastive) (with some languages in the Balkans, like Greek and Turkish). *The ethnolinguistic* approach in turn has been applied to analyze the names of wines as a basis for rakiyas used in various rituals with symbolic meaning (*вино за преливка* [*wine used to commemorate the dead*], *блага ракия* [*sweet rakiya after*

the first wedding night] etc.). This diversity of problems and methodological solutions actually determines the structure of the submitted many-aspect work (for the presentation of the models, it uses the *paradigmatic mode in its respective parts*).

The dialectal lexical material has been excerpted from:

- a) dialect dictionaries, research archives, articles, historical miscellanies;
- b) personally collected material on the spot in: the town of Bansko; the village of Gorno Draglishte, Razlog region; the village of Dolno Dryanovo, Gotse Delchev region; the village of Shishkovtsi, Kyustendil region; the village of Chuprene, Vidin region; the village of Staropatitsa, Kula region; the town of Tryavna; the town of Hisarya; the village of Paruzhda, Belogradchik region; the town of Zlatograd.

Structure of the dissertation: the dissertation work consists of an introduction, seven parts, conclusion, and a supplement comprising samples from field research and an index.

The introduction defines the subject, objectives and tasks of the study, substantiates the choice of subject, specifies the more important terms and offers a historical review of wine-making in the Bulgarian lands.

Part I carries out a naming characterization of alcoholic drinks in various kinds of dialects of the Bulgarian language with a view to modelling.

Part II explores the naming structure of the names of wines and rakiyas in social dialects.

Part III of the dissertation draws up a historical characterization of the types of rakiyas and wines in the dialects with a view to the Bulgarian specifics.

Part IV reviews the names of wines and rakiyas in the Old-Bulgarian and Middle-Bulgarian sources.

Part V explores the lexemes *вин(о)* and *раки(я)* as onomasiological motives of derivative lexemes in dictionaries of the Bulgarian language.

Part VI looks into the attitude of Bulgarians towards the excessive use of traditional alcoholic beverages as expressed in language.

Part VII offers an ethnolinguistic analysis of the names for wine and rakiya with a view to their symbolic meanings.

The dissertation's conclusion summarizes the results from the research of the lexical material and draws the respective conclusions.

Approbation of the study: Certain parts of the dissertation have been published as articles in Bulgarian and foreign volumes and periodicals. A report was presented on the dissertation's subject at the National Philological Readings for students and doctoral students in Blagoevgrad (2018).

The dissertation has been discussed at the Department of Bulgarian Dialectology and Linguistic Geography at *Prof. Lubomir Andreychin* Institute for Bulgarian Language at the Bulgarian Academy of Sciences by an audience of dialectologists, Old-Bulgarian language experts and lexicologists.

III. Dissertation content

The dissertation consists of:

Introduction

Part I. Naming characteristics of the alcoholic drinks (rakiyas and wines) in different types of dialects of the Bulgarian language (with a view to modelling)

1.0. Naming characteristics of the names of rakiyas in Bulgarian territorial dialects

Naming characteristics comprise the main modes (and marks) based on which a new name is given. They reflect the generic (common) marks for time, place, material, taste, color etc., i.e. they have a universal nature. Onomasiological marks (motives) represent isolated cases of the naming marks. With them the form and generally the meaning are in part preserved by means of the base (theme) of the old derivative lexical unit that has converted into a motive.

1.1 By means of phraseological units

A) by the origin of the material: *гроздова ракиѝа* (BER 1: 284; 'rakiya from grapes'; Northern Bulgaria, Sofia region); *гюлова ракиѝа* (BER 1:308; 'rakiya from gyul 'rose'; Strandzha region); *джанкова ракиѝа* (BER 1:356; 'rakiya from wild plum'; Plovdiv region, Novo selo region);

B) by the color of rakiyas: *бяла ракиѝа* (Petkovo, Sofia region; 'white rakiya'); *жълта ракиѝа* (Southwestern Bulgaria; 'yellow rakiya'); *кехлибарена ракиѝа* (Southeastern Bulgaria; 'amber rakiya');

C) by the quality/ taste of rakiyas: *добра̀ ракія* (all-Bulgarian; ‘good rakiya’); *жешка ракія* (Kyustendil region, Samokov region; ‘hot rakiya’); *лоша ракія* (Pleven region; ‘poor rakiya’); *мєка ракія* (Luzhnica region; ‘mild rakiya’);

D) by purpose: *жєнска ракія* (Southwestern Bulgaria; ‘women’s rakiya’); *мъжска ракія* (Northwestern Bulgaria; ‘men’s rakiya’);

E) by the number/volume of the ordered and consumed quantity: *голя̀ма ракія* (100 ml) (all-Bulgarian; ‘big rakiya’); *мал̀ка ракія* (50 ml) (all-Bulgarian; ‘small rakiya’); *послед̀на ракія* (all-Bulgarian; ‘last rakiya’);

F) depending on the time of consumption: *ракієно врєме* (Southwestern Bulgaria; ‘rakiya time’).

G) depending on the character of the ritual: *бл̀ага / сл̀адка / червє̀на ракія* (Southwestern Bulgaria, regions of Targovishte, Veliko Tarnovo, Pomorie, Lovech, Dobrudzha, Bessarabia; ‘gentle/sweet/red rakiya’);

H) by place of production: *дра̀мска ракія*; *пєщєрска ракія*; (‘Dramska rakiya’ – from Drama; ‘Peshterska rakiya’ – from Peshtera)

1.2. By substantivization of the adjective and omission of the noun

A) by origin of material: *мал̀инова / мал̀иновата*; *морє̀нкова / морє̀нковата*; *сл̀ивова / сл̀ивовата*; (‘raspberry’; ‘plum’)

B) by origin of the centers of production: *сл̀ивєнска*; *тро̀янска* (‘Slivenska’ – from Sliven; ‘Troyanska’ – from Troyan).

1.3. By derivation

A) simple formations: *дрєнчен(а)* → *дрєнченица* (from cornel-cherry);

B) compounds: *спир̀то-ракиє* (BER 7:390; spirit-of-rakiya).

1.4. By borrowing

A) completely foreign: *вишин̀ан* (BER 1:157; from May Duke cherry);

B) partly foreign: *анасонл̀ийка* (BER 1:11) via anason [Turkish] from Greek ανασόνι [GR] (+ –ли from Turkish + –ика from Bulgarian).

a. Gender characteristics of the word-formation models from nouns (and according to their correlation to categories and types)

Feminine

A) Models with suffix –ица (with an extended version –овица): *г̀юловица* [rose rakiya]; *джибровица* [marc rakiya];

B) Models with suffix *-ица* (with an extended version *-еница*): *грозденица* [*grape rakiya*]; *каленица* [*wine dreg rakiya*];

C) Model with suffix *-ка* (with extended versions *-овка*; *-енка*; *-инка*// *инка*; *-луйка*): [*anise rakiya*]; *гюловка* ; *джибровка* [*marc rakiya*]; *дренченка* [*cornel-cherry rakiya*];

D) Model with suffix *-ина* (with an extended version *-овина*): *комина* [*wine dreg rakiya*]; *крушовина* [*pear rakiya*];

Masculine

A) Model with suffix *-ак*: the model with the quoted suffix is found in only in two-three formations: two attributive (*първа̀к* and *тъна̀к* (*с(тъна̀к)*)[*light fraction*]) and one substantive *слива̀к* (cf. *първа̀ ракія* ‘*first rakiya*’; *тънка̀ ракія* ‘*thin rakiya*’ and *ракѝя от слѝви* ‘*rakiya from plums*’);

B) Model with suffix *-ок* : *стѣно̀к* (*с(тѣно̀к)*) [*light fraction*].

C) Models without suffix (zero suffix), but with a prefix are the deverbal formations: *прѣнѐк* [*roast rakiya, distilled twice*], *пър̀вото̀к* [*first, light fraction*], *на̀ток* (*на̀тока*)[*weak fraction rakiya*]. Some of them are masculine, and other may have feminine variations (*на̀ток* and *на̀тока* [*weak fraction rakiya*]).

All modes expounded above reflect different naming marks reviewed separately, and they are created based on: the product used to make rakiya (from Tamyanka grapes [Muscat blanc] – *тамя̀нковица*); the stages in the process of making (*прѣнѐк* ‘toasted, distilled twice; hot, strong, sharp rakiya’); the season of making (*ма̀йска̀ ракія* ‘rakiya in which small green walnuts are added’); the quality (*о̀дѣжин* ‘strong rakiya that burns the one who drinks’); the town/village of origin (*сунгу̀рла̀рска̀ ракія* – made in Sungurlare); the effect on the person who drinks (*пѣ̀кница̀* ‘strong rakiya that may cause cracking’).

2.0. Naming characteristics of the names of wines in Bulgarian territorial dialects

2.1. Phraseological units (two-part names)

A) by epithetic domestic lexis to the generic name:

а) Color: *бя̀ло̀ вѝно* (all-Bulgarian; ‘white wine’); *сѝньо̀ вѝно* (Pomorie region; ‘blue wine’); *чѐрно̀ вѝно* (Byala Slatina region; ‘black wine’);

б) Taste/ quality: *бо̀лно̀ вѝно* (Veliko Tarnovo region; ‘sick wine’); *бла̀го̀ вѝно* (Targovishte, Gyumyurdzhina regions; ‘sweet wine’); *вѝно мѐдово̀но* ‘sweet honey wine’ (Belogradchik, Pirdop regions); *го̀ло̀ вѝно* (Kazanlak, Tetovo and Dupnitsa regions; ‘naked wine’);

γ) Age: *лудо вино* ‘young wine’ (Veliko Tarnovo region); *стàро вино* (Dupnitsa, Petrich regions; ‘old wine’).

δ) Purpose: *жèнско вино* ‘light wine for women’ (Lovech region); *мъжско вино* ‘heavy wine for men’ (Berkovitsa region).

ε) Material: *боровинково вино* (Sofia, Smolyan regions; ‘blueberry wine’); *кълпиново вино* (Hisarya; ‘blackberry wine’); *малиново вино* (all-Bulgarian; ‘raspberry wine’);

- by epithetic lexis with a foreign-language element: *дамя̀товò вино* (cf. Dimyat – Greek – Pleven region); *гъмзовò вино* (cf. Gamza – via Turkish from Arabic – Pleven region); *мавр̀удò вино* (cf. Mavrud – Greek, Asenovgrad region).

2.2. **By univerbation:** *Гъмзовòто е по-добрò от дамя̀товòто*; ‘Gamza wine is better than Dimyat wine’ (Vidin, Lom regions);

2.3. **By secondary naming (renaming).** The model represents one of the basic ways of naming various wines. A most common case is semantic metonymic derivation – wine is named after the product (fruit) it is made from:

A) with domestic lexis: *пел̀ин* – 1. A herb (wormwood); 2. A beverage with this herb (across the entire Bulgarian language territory);

B) with foreign lexis: *димя̀т*; *гъмза*; *мавр̀уд*; *резек̀ия* (via Turkish from Persian); *карабун̀ар* (Turkish); *медòк* (French); *зàрчин//зач̀инак* (Serbo-Croatian) – all nouns mean: 1. A grape variety; 2. The type of wine from these grapes.

2.4. **By derivation (word-formation).** In naming the types of wine in Bulgarian dialects, considerably fewer models are found.

a) Model of domestic lexis: although the generic notion ‘wine’ is of neuter gender, most of the names for various kinds of wine are masculine. The number of exceptions (a few nouns of feminine gender) is insignificant. Neuter names have not been found.

Masculine

- Model with suffix –ак//’ак: *ц̀ипорак* (with an onomasiological motive ц̀ипор(и)) ‘джибри’ [marc]); *резн̀ак* (with an onomasiological motive реж(е) [cut] and a phono-morphological alteration of the consonants ж//з);

- Model with suffix –ин// –ник: *пеленик* (with an onomasiological motive пелин [wormwood]); *водник* (with an onomasiological motive вод(а) [water, noun] or вод(е)н [water, adj.]);
- Model with suffix –аш: *пелинаш* (with an onomasiological motive пелин [wormwood]);
- Model with suffix –ач: *пелинач* (with an onomasiological motive пелин [wormwood]);
- Model with suffix –ец: *марец* [warm wine with honey] (with an onomasiological motive мар(на) or мар(ен) from Russian мар ‘swelter, dry mist’);
- Model with suffix –ул: *маскул* (with an onomasiological motive маск(ам) ‘натискам’ [press]);
- Model without suffix (zero suffix): *самоток* (with onomasiological motives сам(о) (се) точ(и) [trickles by itself]).

Feminine

The models for domestic lexis are diverse:

Model with suffix –ина //–овина: *медовина* (with an onomasiological motive медов(а) [from honey] or мед [honey]);

Model with suffix –ушка: *благушка* (with an onomasiological motive благ(а) [sweet]);

Model with suffix –ига: *пелинга* (with an onomasiological motive пелин [wormwood]).

b) of borrowed foreign lexis: with domestic suffixes they naturally form hybrids (mixed Bulgarian-foreign language formations). Unlike the previous item, where the material, with only few exceptions, is predominantly masculine, with hybrids the feminine gender is dominant.

- Model with suffix –ка: *кадарка* (with an onomasiological motive of Albanian origin from the city of (С)кадар [Shkodra/Skadar]); *алджерка* (with an onomasiological motive of French-Arabian origin from Algeria);

- Model with suffix –уш: *кокуш* (with an onomasiological motive of Greek origin from кок(ал)[bone]);

- Model with suffix –ак: *зачинак* (with an onomasiological motive of Serbian origin from от зачин(ем) [begin]).

Foreign lexical elements, more particularly Balkanisms, are specified better by tracing the ethnic origin of names. This shows in the Orientalisms, Grecisms, Romanianisms: *шаран*; *шор*; *шорè*; *шорабія*; *шòс*; *шороман* – all of them related to the Turkish *şıra*, ‘шира’; *турфандà* ‘young, immature wine’ cf. Turkish *turfanda* ‘rareripe, early fruit or vegetable’ (Sevlievo, Sliven regions); *мисілец* ‘triple sweet wine’ cf. Turkish *müselles* ‘triple, threefold’ from Arabic *müselles* (Mogilovo, Chirpan region); *бòяма* ‘dyed, red wine’ cf. Turkish *boya* ‘dye, dyestuff, color’; *сюзмè* ‘mediocre wine which sours fast, fails to last longer than a year’ cf. Turkish *süzme* ‘something percolated, filtered’; *інсима* ‘unfermented wine’ cf. *ύψωμα* ‘communion bread’ (Gotse Delchev; Thessaloniki region); *кирàца* ‘urban, fine wine’ cf. *κεράτца* ‘townswoman, lady’ (Sofia, Gotse Delchev, Drama and Melnik regions); *кумандарія* ‘type of good wine’ cf. *κουμανδάρια* ‘a variety of sweet Cypriot wine’; *турбурèл* ‘unsettled wine’ cf. Romanian *turburèl* ‘freshly made, still unsettled wine’, substantivized adjective meaning ‘slightly turbid’, diminutive from *tùlbure* ‘turbid’ (Dobrich, Silistra regions); *лìнгур* ‘alcohol-free wine’ cf. Romanian *lingurar* ‘spoon-maker’, derivative of *lingura* ‘spoon’, which originates from the Latin *lingual* (Dedovo, Plovdiv region) and others.

The names of the types of wine display the following naming marks forming the models:

- A. Composition (texture):** *воднìк* ‘water-diluted wine’ (Brestovitsa, Plovdiv region);
- B. Quality:** *резàк*//*резнÿк*//*резнàк*//*резнàе*//*зарезн’àк* ‘wine that cuts’ (Banat);
- C. Origin (content):** *медовìна* ‘an alcoholic drink from honey similar to wine’ (Shiroka Laka region); *кърчàк* ‘homemade wine’ (Smolyan region); *тамъзлѣк* ‘homemade wine’ (Troyan region);
- D. Color:** *маврùд* from Greek *μαύρος* ‘black’;
- E. Season of making:** *рàнгел(ово)* ‘a strong wine from blueberries, hips, raspberries and other fruit prepared early enough to make sure it is good for consumption during St. Archangel Michael Feast (Nov. 8th) (Zlatograd, Madan and Smolyan regions).

An important conclusion can be drawn from the comparison between the naming system formed from the names of various kinds of *rakiyas* and the system of *wines* in the Bulgarian language. The system of names for various kinds of *rakiyas* has mostly Bulgarian character, while the system of wine is richer in foreign lexical elements.

Part II. Naming structure of the names of alcoholic drinks (rakiyas and wines) in Bulgarian social dialects

This part explores the group of names of rakiyas and wines in social dialects – in slang //jargon and in secret professional dialects which are not forms of the standard language either. These dialects are common among larger or smaller closed and detached social groups, in the past and today. The persons in such groups who are bound together based on common production, professional, corporate and other interests and who feel as part of this whole, share a lot in activities, interests, thinking etc. All this finds an expression in their speech. Thus the language of each social group displays distinct features and this gives reason to talk about its specific social dialect (for details see Стойков/Stoykov 1993: 337).

Under the classification of social dialects drawn up by S. Stoykov in Bulgarian Dialectology (see Стойков/Stoykov 1993: 340-361) the range of the professional dialects comprises lexemes of occupations and crafts on the verge of extinction (brazieri, soap-boiling, carding etc.) relevant during the time of study. In the preface to the Dictionary of Bulgarian Slang (Армянов/Армуанов 1993: 4) G. Armyanov remarks that: “(...) slang obviously got separated from the secret craft and criminal jargons and from professional dialects which have a lot different language and social functions although it does borrow some words and phrases from them.”

3.1. Giving names to various kinds of traditional alcoholic drinks in social dialects takes place more or less in the familiar ways, i.e. by:

1. **Univerbation:** *жълтата* [the yellow] ‘plum rakiya’ (Southwestern Bulgaria), *белата* [the white] ‘rakiya’ (slipper-maker dialect Prilep region, mason dialect Krusevo);
2. **Secondary naming** (re-naming). The most common case is by means of semantic metonymic derivation – the drink bears the name of the product (fruit) it is made of: *шұшля* 1. fruit [medlar]; 2. rakiya (Smoylan region); possibly, re-naming may take place based on the use of a proper name as a common noun: *цвєта* [derived from ‘flower’] ‘rakiya’ (Shlegovo);
3. **Derivation (word-formation)**

a) simple formations (formed by condensation): *гроздàнка* ‘grape rakiya’ (slang)²; *гроздомìцин* ‘grape rakiya’ (slang); *джибромìцин* ‘poor quality fruit rakiya’ (slang); *ракѝцин* ‘rakiya’ (slang) (the word has no plural); *сливомìцин* ‘plum rakiya’ (slang).

The previous names have been formed under the model of streptomycin ‘type of antibiotic’: *скòчовица* ‘whiskey’ (slang); *шльòковица* ‘off-grade, poor quality rakiya from various fruits, old compotes, juices etc.’ (slang).

b) complex formations (composites): *ка̀лопис* ‘wine’ (from *пìйц* ‘beverage, drink’ and *ка̀ло* ‘good, nice’) *Айнасьс ÿет ка̀ло̀пизо* ‘This is good wine’ (Gypsy; Bitola, Ohrid, Veles and Krusevo regions); *пà̀рнопис* ‘rakiya’, from *пà̀р* ‘white’ and *пìйц* ‘beverage, drink’ (Gypsy; Bitola, Ohrid, Veles and Krusevo regions).

4. **Borrowing from foreign languages.** Borrowing in slang lexis is more easily traced, because the forms in it are “transparent”. With secret social dialects the situation is much more complicated given the mixing of components from several languages forming the lexeme (foreign again, however the division is carried out on different bases of division):

A) Unchanged: *асмас̀ун* ‘rakiya’ from Turkish *asma* [trellis vine]; the forms *шò̀нтре*, *шà̀нтре* ‘wine’ from Turkish *şarap* ‘wine’ (dialects of slipper-makers, builders, Debarsko region); *шор*, *шорà*, *шорà̀бия*, *шорò̀ман* ‘wine’ from the Turkish *şıra* ‘вино, шира’ (dialects of slipper-makers, dress-makers, Prilep, Debar regions); *ичк̀ия* ‘alcoholic drink’ from the Turkish *içki* ‘alcoholic drink, drinking’; *чьòчя*, *чòчо*, *чок*, *чìчова*, *чòче*, *чòча*, *чòнкь* ‘rakiya’ from Italian *ciociare* ‘suck’ (Smolyan, Pirdop and Bratsigovo regions); *ц̀уйка* // *чòйка* from Romanian *ţuică* ‘low-alcohol plum rakiya’ (Shlegovo, Dobrich and Smolyan regions); *тá̀р̀и* from Gypsy *т(х)ари* ‘rakiya’ (Gypsy dialect Bitola, Ohrid, Veles and Krusevo regions).

B) Hybrids (changed): *шампо̀анско* ‘champagne wine’ (as per the model – a hybrid of *шампанско* and *шампоан* [champagne and shampoo]; slang); *шант̀анско* ‘champagne’ (as per the model – a hybrid of *шампанско* and *шантан* [champagne and chantant]; slang).

3.2. Word-formation models in slang

Feminine

² Interpretation and adducing illustrative material: after Armyanov 1993

A) Models with a suffix –вица: *скòчовица* [derived from *scotch*], *шльòковица* [poor quality *rakiya*];

B) Models with a suffix –ка (with extended versions –анка, –арка, –òска): *гроздàнка* [grape *rakiya*], *каменàрка* [poor quality *rakiya* of dubious origin], *търкальòска* [knock-down *rakiya*].

Masculine

A) Models with a suffixoid –цин (originating from the Greek μύκης ‘fungus’ acting as the suffixoid): *гроздомìцин* [derived from *grape*], *джибромìцин* [derived from *marc*], *ракицìн* [derived from *rakiya*], *сливомìцин* [derived from *plum*] (slang) created with a sense of humor based on the model of chemist’s products;

B) Models with a suffixoid –òс: *ракиджòс* [derived from *rakiya*] (slang).

Of course, we should note the fact here that naming, as is the case with *rakiyas* and wines, can also take place based on different characteristics of the alcoholic drink such as:

A. Quality: *лòта* ‘*rakiya*’ [derived from *strong, chili*] (Kriva Palanka, Struga and Kratovo regions), *лòтìшка* ‘*rakiya*’ [derived from *strong, chili*] (Shlegovo, Kratovo region);

B. Effect from drinking: *каменàрка* [derived from *stone, poor quality rakiya*];

C. Conditions after drinking: *търкальòска*; *гòлчо*, *гòлю* ‘wine’ (because it leaves the drinking person without money, naked; builders’ dialects, Bratsigovo; secret Meshtrogan (builders’) dialect, Gotse Delchev region), *големàн* (the drinking person begins to put on airs; builders’ dialect, Bratsigovo, Smolyan and Pirdop regions);

D. Geographic site of origin: *òрдена*, *òрденка* ‘*rakiya*’, *йòрда*, *òрдуй* ‘wine’ named after the Jordan River (boot-makers’ dialect, Prilep, Bitola, Kazanlak regions).

The names of the types of alcoholic drinks in the Bulgarian social dialects suggest that ways of naming are diverse, but not as many as is the case with the names for the notions of ‘*rakiya*’ and ‘wine’ in the territorial dialects. In them there is no naming by phraseological units however, though only sporadic, naming by substantivization remains. Similarly to naming of specific notions for ‘wine’, re-naming is also found. The general conclusion is that it is manifold more difficult to explore the naming processes in professional dialects and in slang, with a view to the complexity of their emergence – the number of social groups is large, and the number of participant in one

group – quite small. Regardless of the different origin of lexis in them (dialectal, standard, domestic, foreign) the share of the dialectal one is very large.

Part III. Historical characteristics of the names of the types of wines and rakiyas in dialects (with a view to Bulgarian specifics – diversity of products and their names)

a. Name types for ‘rakiya’ with a Slavic (and respectively Bulgarian) genesis of the onomasiological mark

- *грозденица* (BER 1:284) ‘rakiya from marc’ – Serbo-Croatian грозд, Slovenian gròzd, Russian грозд, гроздь, Ukrainian грóзно, грóзло, Czech hrozen, Slovakian hrozno. The meaning of ‘rakiya’ has only been found in the Bulgarian language;
- *дрянковица* (BER 1: 440) ‘rakiya from cornel-cherries’ – Serbo-Croatian дријен, Slovenian drèn, Russian дрён, Czech dřin. The meaning of ‘rakiya’ is found only in the Bulgarian language.
- *крушовица* (BER 3:31) ‘rakiya from pears’ (Poletnitsi, Kyustendil region) – Serbo-Croatian крушка, Chakavian крушва, Slovenian grûška, Russian груша, Ukrainian груша, Czech hruška, Proto-Slavic grušā: krušā. The meaning of ‘rakiya’ is found only in the Bulgarian language.

b. Names of rakiya types borrowed from other languages

A) Fully borrowed

- *вишнàп* (BER 1: 157) ‘cherry brandy’ – from Turkish vişnab, earlier from Persian vişne-ab ‘May Duke cherry rakiya’;
- *ичкiя* (BER 2: 94) ‘alcoholic drink’ – from Turkish içki ‘beverage, drinking’ from the verb iç-mek ‘drink’;
- *ракiя* (BER 6:169 all-Bulgarian) ‘a strong alcoholic drink’ (with different phonetic versions):
- *шпирт* (BER 7:389) ‘strong rakiya’ (Dobroslavtsi, Sofia region) – from Latin spiritus [spirits].

As is seen, the loan-words are fewer than domestic names. Moreover, with them the diversity of reflexes is insignificant.

B) Partially borrowed (hybrid) forms

Most of the reflexes have a foreign base and Bulgarian suffixes.

- *анасонлийка* (BER 1:11) ‘rakiya with anise’ – via Turkish anason from Greek *ανασόνι*;
- *гюловица, гюловка* (BER 1:308) ‘rose rakiya’ (Hesekiya, Strandzha region) – via Turkish gül from Persian gul ‘rose’;
- *джанковица* (BER 1: 356) ‘wild plum rakiya’ (local name, Plochnik, Plovdiv region) – from Turkish caneriği composed of *can* ‘soul; something soft, sweet’ and *erik* ‘plum’;

Hybrid names too are fewer than domestic names.

c. Specific names for ‘вино’ with Slavic genesis

A) Their number is far from great having in mind the multi-century existence of the drink in Europe including the Balkans, and more particularly in the Bulgarian lands.

- *благушка* (BER 1:52) ‘grape juice, wine’ (Bansko) – Serbo-Coatian *благ*, Slovenian *blag* ‘noble’, Russian *благой, благо* ‘good; benefit’ – Proto-Slavic **bolgъ*. The meaning of ‘wine’ is only found in the Bulgarian language.
- *вино медовино* ‘sweet wine’ (Pleshivets, Belogradchik region; Chelopech, Pirdop region; Ugarchin, Lovech region) – Serbo-Coatian *медовина*, Czech *medovina* – derivative from Proto-Slavic **medu*. The meaning of ‘wine’ is only found in the Bulgarian language.
- *водник* (BER 1: 168) ‘kind of water-diluted wine’ (Brestovitsa, Plovdiv region) – Serbo-Coatian *вода*, Slovenian *voda*, Russian *вода*, Czech, Slovakian *voda*, Proto-Slavic **vodā*. The meaning of ‘wine’ is only found in the Bulgarian language.

B) Fully borrowed names for ‘вино’ from other languages

- *вино* (BER 1:149) ‘a beverage from fermented grape juice’ – borrowed from the Latin *vinum*, related to the Greek (φ)οῖνος;

- *боямà* ‘dyed, red wine’ – from Turkish *boya* ‘dye, colorant’;
- *басмà* ‘alcohol-free wine’ – from Turkish *basma*, derivative from the verb *basmak* ‘press’;
- *дели борàн* (BER 1: 337) ‘unsettled wine’ (Southeastern Bulgarian dialects) – from Turkish *deli* ‘naughty, boisterous’, and Hungarian *bor* ‘wine’;

To the fully borrowed names, we can add recently widespread names of the new grape varieties and the wines made from them – *аликант буше, барбера, вранец, гаме ноар, гран*

ноар, гренаш, долчето, евмолпия, зинфандел, каберне совиньон, каберне фран, каринян, карменер, корвина, малбек, мерло, молинару, мурведър, неболо, пино мьоние, пино ноар [*Alicante Bouschet*, *Barbera*, *Vranets*, *Game Noir*, *Le Gran Noir*, *Grenache*, *Dolcetto*, *Eumolpia*, *Zinfandel*, *Cabernet Sauvignon*, *Cabernet Franc*, *Carignan*, *Carmenere*, *Corvina*, *Malbec*, *Merlot*, *Molinara*, *Mourvedre*, *Nebbiolo*, *Pinot Meunier*] and many others, which however do not typify the picture, because they are not folk names.

The analysis of the types of names for ‘ракия’ and ‘вино’ suggests that in naming rakiyas, the lexis which is domestic (Bulgarian) or hybrid (with certain foreign elements) prevails, while with wines there is a more visible borrowing from foreign languages, especially recently.

Part IV. Review of the names for wine and rakiya in ancient (Old-Bulgarian and Middle-Bulgarian) sources

a. Names of wine in ancient sources

As a beverage, wine was common in the Bulgarian lands much earlier, as suggested by various written monuments from the Old Bulgarian and the Middle Bulgarian eras. It was known even before that, in the era of the Classical Antiquity. In the Middle Ages it consolidated its role and place as a symbol of Christ’s blood. New wine products emerged and respectively their names, in recent times. Various kinds of ancient Bulgarian written monuments reflect mostly the generic name of wine. Evidence about wine – what it is, how it is used or not used, has been found in monuments from the three eras of the Bulgarian standard language. As to rakiya, being a later phenomenon, evidence is scarce.

Historical evidence about rakiya is scarce and relatively recent. This is due to the fact that this type of beverage was “imported” at a later stage – after the invasion of the Ottoman Turks, so the materials related to it are not as exhaustive as the ones about wine.

The material presented in this part suggests that along with the generic name *вино* which has been common during the entire written period, there were sporadic appearances also of the generic name *ракия* in later monuments during the 17-18th centuries – a fact that is related to the appearance of the designator in the Bulgarian lands at a later time.

Seen in a linguistic-cultural context, wine falls into the Christian paradigm dominant during that era. This is fully natural with a view to the fact that this widespread alcoholic drink is accepted by believers as a symbol of the blood of Christ. Consequently, most examples attest to the use of wine in the course of various religious (liturgical) needs and practices from the

festive (generally speaking) life of Christians. Interestingly though, regardless of its strictly regulated use and the introduction of bans prompted by moral precepts, wine still found its way into the daily life of Bulgarians as part of their diet – wine, bread, butter.

The names for rakiya have been documented based on written monuments of the spoken tongue – above all in homilies and in the notes of bookmen. It is quite clear that this alcoholic drink could not possibly reach the sacral levels of its predecessor and to assume its religious relevance.

Part V. The lexemes *вин(о)* and *раки(я)* as onomasiological motives of derivative lexemes in dictionaries of the contemporary Bulgarian language

In word-formation the very process of naming takes place with the help of various onomasiological marks (motives) which transfer part of their form and meaning to the new lexical unit from the root word. Thanks to this kind of linguistic development the language is being enriched and complemented with new terms (predominantly specific ones).

A) Derivative formations with an onomasiological motive *вин(о)*

5.1. Substantive lexemes with the base *вин(о)*: *винàр* (RBE 2:187) // *вìнар* // *винàр* ‘the one who loves drinking wine’; *винàр* // *вìнар* // *вìнър* ‘the one who makes and sells wine’; *винàрин* // *винàр’ън* ‘the one who loves drinking wine’ etc.

To these cases we should add two-word combinations: *ба̀бино вìнце* [granny’s wine] (BER 1:149) ‘the plant geranium’, a word group of an epithet and a diminutive noun; *вìно-жìто* [wine-wheat] (RNG 5:71) ‘sky rainbow’, a composite from conjugating two nouns; *вìно-ракѝя* [wine-rakiya] (BER 1:149) ‘sky rainbow’ (due to the belief that whenever a sky rainbow appears there will be plenty of wine and rakiya), a composite from conjugating two nouns.

A specific lexical group is made up of the following place-names: *Вìнища* (Sandanski region), *Вìнище* (Montana region), *Вìнища* (Kocan region), *Винàя*, the old name of Obnova (Pleven region), *Винката* (Sandanski region), *Виновград* (Svoge region), *Виноград* (Tran region), *Винòгради* (Razlog region), *Виноградище* (Belogradchik region) and *Винякът* (Asenovgrad region).

5.2. Adjective lexemes with the base *вин(о)*: *винàрски* (RBE 2:187) ‘one that has to do with production and sale of wine’; *винèв*// *тиняв* (RBE 2:187) dialectal: *винен* ‘one who is made of wine, contains wine, is suitable for making wine or has the respective color’ etc.

The names *винàр // винàрин // винàрко // винарджия // винаджия // винопиец // винапийник // винопийа // винопийца* in the Bulgarian dialects form a string of synonyms with the meaning ‘the one who loves to drink wine’. Part of the material has been excerpted from the book of M. Tetovska-Troeva, *Desubstantized Active Names in the Bulgarian Dialects. Nomina actoris*. Published by BAS 1992, and from L. Vasileva, *Bulgarian Lexical Wealth. Word-Formation Heteronyms in the Bulgarian Dialects*. Multiprint EOOD, 2009.

B) Derivative formations with an onomasiological motive *раки(я)// рьки(я)// реки(я)*

5.3. Substantive lexemes with the base *раки(я)*: *ракеджие* (BER 6:169) ‘someone who sells or buys rakiya’, a phonetic version of *ракиджия*; *ракиджийница* (RSBKE 3:85) ‘a premise used to make rakiya; ‘*ракиджия* (RNG 5:71) ‘someone who sells or buys rakiya’ etc.

To these lexemes we should add the following combinations: *блага ракия* (BER 6:169) ‘rakiya with honey which is drunk before the wedding day (or on the Monday after the wedding) in case the bride proves to be a virgin; a word group of an epithet and a noun; *скума ракия* (BER 6:169) (Gerov) ‘strong, hot rakiya’, a word group of an epithet and a noun; *спирто-ракие* (BER 6:169) ‘spirit’, a composite of two nouns; *топль рькийъ* (BER 6:169) ‘rakiya, which is drunk after the first wedding night of the newlyweds following proof that the bride was a virgin before that night’; a word combination from an epithet and a noun.

5.4. Adjective lexemes with the base *раки(я)*: *ракиен* (RSBKE 3:85) ‘which is of rakiya, contains rakiya’, ‘one intended for rakiya’, ‘one linked to the production of rakiya’.

Adduced examples of derivative lexical formations from modern time with onomasiological motives *вин(о)// раки(я)// рьки(я)// реки(я)* make clear that these cases are still productive, i.e. formation of new nouns and adjectives or combinations from them takes place both in the Bulgarian dialects and in the Bulgarian language as a whole.

Part VI. On the attitude of Bulgarians towards excessive use of traditional alcoholic drinks as reflected in the language

A. Models of phraseological units related to hard drinking:

As a number, phraseological units reflecting drunkenness are not many, however they can be grouped on the basis of various traits and to be regarded as a representative sample.

- Phraseological units associated with animals by way of comparison: “пиян като...” [drunk as a...] *свиня* [swine], and also figuratively *змей*; *змия*; *смок*; *бръмбар* (*да последвам бръмбара*) [dragon, serpent, grass-snake, beetle (follow the beetle)]
- Phraseological units referring to some kind of physical characteristic of the drinking person: *надувам бузите* [blow the cheeks]; *лапнал (захапал) джама* [swallow (bite) the glass]; *губя фокус* [lose focus]; *завъртвам тавана* [swirl the ceiling]; *пиян като тараба* [drunk as a fence], *гъон* [thick leather], *гъостерица* [lath], *крушка* [small pear], *краставичка* [gherkin], *мотика* [mattock], *тална* [plank], *тиква* [pumpkin], *тупан* [big drum]; *по две чаши и вече съм буки* [two shots and I am shoes/soles].
- Phraseological units hinting of (labor) activities or acts: *лея плоча* [mold a slab]; *скъсвам лентата* [cut the ribbon]; *качвам се на черешата* [climb the cherry tree]; *нарязвам се* [get cut alllover].
- Phraseological units-comparisons with ethnic characteristics: *да се оциганя* [do like Gypsies do]; *пиян като казак* [drunk as a Cossack].
- Slang phraseological units: *Мата Хару* [Mata Hari]; *Мортал Комбат* [Mortal Combat]; *Змей Горянин* [Mountain Dragon].

The examples have been mostly looked up and borrowed from the work of Vesa Kyuvlieva *Phraseologisms in the Bulgarian Language* (1986) and from *Dictionary of Bulgarian Slang* (1993) by Georgi Armyanov.

B. Bulgarian proverbs and sayings (examples come mostly from P. R. Slaveykov, *Bulgarian Proverbs* (2003))

a) negative characteristics (with a predominant number of cases)

- **as an expression of a wanting, silly state:** *Виното и мъдрия влудява* [Wine drives mad even the wise man]; *И лудият бяга от пияния* [Even the madman runs away from a drunkard].
- **inadequate confidence:** *Пила козата вино, че търси вълка да се бори* [The goat drank wine, then looked for the wolf to fight with him]; *Що мисли трезвен, пиян го казва* [What the sober man thinks, the drunk one utters].
- **detrimental influence:** *Всичко до време – пиянството до гроб* [Everything passes, hard drinking stays till the grave]; *Първо човек пие вино, после виното пие вино и накрая виното пие човека* [First man drinks wine, then wine drinks wine and finally wine drinks up the man]; *Пиянството е от чума по-лошо* [Hard drinking is worse than plague].

- **deprivation (hunger as a result of hard drinking):** *Дели Марко вино пие, децата му трици лажат [Deli Marko drinks wine, his kids lick bran]; Чаша пълна – жена гладна [A full tumbler – a hungry wife].*

In the abundance of folk wisdom there are also chunks of language which express a varying degree of ironic (derogatory) attitude to alcoholic drinks, and some of them comprise open warnings against hard drinking: *В механа бил, вино не помирусал [He went to the pub, didn't even smell the wine]; Пий, без да се напиваш [Drink without getting drunk]; Пази Боже от пияна жена и от бясна свиня [God forbid from a drunk woman and a mad swine]; Пияна душа, Бог я не слуша [Even God turns a deaf year to a drunken soul].*

b) positive characteristics (fewer cases)

The positive attitudes of Bulgarians towards alcohol are poorly represented in the adduced examples. For this reason there are almost no examples that attest to such attitudes. Here we quote a few and their meaning is explicit: *Бистра водица – мирна главица [Clear water – no trouble]; Благословено вино, проклето пиянство [Blessed wine, damned drunkenness]; Виното е божия кръв [Wine is God's blood]; Наздраве за здраве! [Cheers for health!]; Червено вино – червени бузи [Red wine – red cheeks].*

C. Negative lexis in lexicography (lexical-morphological composition by parts of speech of the lexemes with negative semantics) – with a view to their presence or absence mostly in the Dictionary of the Bulgarian Language, BAS, as well as in other Bulgarian unilingual dictionaries)

Nouns:

Алкаш; алкохолянка [toper, 2 derivatives from 'alcohol']; антифриз [literally antifreeze]; бекрия [from the Turkish bekri, 'sot']; гинс [literally gypsum]; гьостерица [literally lath]; делибекрия [from the Turkish deli, bekri, 'naughty sot']; зёлка [literally cabbage]; ичкиджия [from the Turkish içki 'alcoholic drink, drinking']; каміла [literally camel]; мотіка [literally mattock]; пияндур; пияница// пиєница; пиянка; пияч [toper, 5 derivatives from 'drink']; пòркаджия; поркач [toper, 2 derivatives from 'porc', Romanian for 'drink heavily, like a pig']; nouns with vernacular characteristics, but having entered the slang: сунгер [literally sponge]; талпа [literally plank]; телевизор [literally TV set]; тиква [literally pumpkin]; ишиц [dead-drunk]; щайза [literally crate].

Verbs

[booze o.s. up, from various roots]

врѣзвам; накѣрквам се; напѣрквам се; наръзвам се; насвѣтквам; натаралѣнквам; сенатрѣсквам се; нафѣрквам се.

Rare cases such as: *наквѣсвам; налюсквам се; оливам се.*

Verbs like *удрям, врѣзвам, цѣкам, оплѣсквам* have also entered the slang.

Fully slang lexis includes: *(за)врѣтвам; (из)пѣрквам; грѣмвам; дѣня; жѣля.*

Adjectives and participles serving as adjectives:

[drunk, from various roots]

пиян, накѣркан, наделкал, наскубал, опѣлил, ошлокал. Some are perceived as closer to the slang: *анесезѣран, матѣ, гипсѣран, уснял, наджапан* etc.

The category of the **adverbs** is presented with only isolated cases which have the same form as the adjectives.

This part adduces and analyzes a great number of examples of the negative attitude of Bulgarians towards excessive use of alcoholic drinks on the basis of material from the language – words, phrases, folk aphorisms, proverbs and sayings. In folk notions the place of wine and rakiya is consistent and stable – they are an indelible part of ritualistic celebrations, however their excessive use is condemned. The reason is clear – they may lead to blameworthy, immoral behavior which can easily affect labor efficiency and consequently result in impoverishment, i.e. a purely material explanation is in place.

Part VII Ethnolinguistic characteristics of the names for wine and rakiya

(with a view to their symbolic meanings)

Under *symbolic meaning* of the names here I have in mind the naïve meaning which characterizes the folk perception of names (in this case – for wine and rakiya) in tune with the primitive understanding of the nature of objects and phenomena in the surrounding world. Unlike the *encyclopedic lexical meaning*, which has a scientific basis, the symbolical meaning reflects a host of unscientific, archetypal folk ideas about realities and their features and characteristics which have nothing to do with their objective qualities. Overall, the symbolic meaning is multi-aspect and has a quite wide semantic field.

Symbolic meanings of the names for wine

These meanings characterize both the pre-Christian (pagan) and the Christian eras. During the former era the symbol was associated with the god of wine, Dionysus – the main deity of the Thracians that later became one of the Greek gods, and personified the chthonic (earthly) female principle (expressed in the incessant death and resurrection of the earth and nature – by the change of seasons). His adversary but also imitator in this principle was Orpheus (Apollo) – successor of the Dionysian mysteries (much later, its medieval successor would become Tryphon the Pruner; on his feast in the calendar, the pruning of the vines takes place and work in the farming fields resumes).

- A) Wine as a *symbol of fertility, abundance and wealth of the agricultural harvest.*
- B) Wine as a *symbol of the blood of the sacrificial object (votive offering – human or animal).*
- C) Wine as a *symbol of purification.*
- D) Wine as a *symbol of the connection between the two worlds – the real and the yonder ones.*
- E) Wine as a *symbol of physical health, life and vitality.*
- F) Wine as a *symbol of change, a herald of a new beginning.*

Symbolic meanings of the names for rakiya

Autonomous symbolic meanings of rakiya, rather than ones related to its functions as a companion to wine, are found in only several cases due to the drink's late introduction to the Balkans:

- A) As a *symbol of purity with its whiteness/transparency*, rakiya began to designate the *immaculacy* of the bride on the eve of the first wedding night which would be announced to the whole village with the performance of the ritual of *блага//сладка//топла ракия* [*mild/sweet/warm rakiya*].
- B) *On its own*, rakiya participates symbolically in the feast from the Orthodox Christian calendar called *Varvara* (Varvaritsa, Varvarinden, Women's Christmas) dedicated to St. Varvara (Barbara) – *the saint protecting children from disease, more particularly from measles*. “In a bid to placate and banish Granny Measles, women traditionally prepared a ritual meal (varvara) for Varvara with various legumes (grains, beans), added honey to it and gave it out to

neighbors and kids. In the regions of Sofia and Dupnitsa, an odd number of children would make a large fire at crossroads, then boil lentils or beans in pots and eat three grains each. By the fire their mothers would dish out corn cakes and *rakiya*.” (BM – ER: 47).

CONCLUSION

1. The multi-aspect analysis conducted in the course of work on the dissertation so far, casts plenty of light on the chief problem – identification of the *models of naming* the traditional drinks wine and rakiya in the Bulgarian dialects. Special attention has been given to revealing the naming structures of the *names for the varieties of rakiya* for two reasons: a) there is not a study published on this topic thus far; and b) there has been interest on behalf of the European Union as per fixing the priority of this national product on the common market.
2. With the use of an array of methods (synchronic and diachronic) applied on abundant material the study has systemized not only the generic terms (hypernyms), but also the specific names (hyponyms) of the two popular drinks. The diversity of names shows also in the Index supplemented to the dissertation.
3. There is a wide range of naming modes creating the models for the names of rakiya. They take place by means of phraseological units (*сливова ракия, ракия от сливи*); (*сливовата*); derivation (*сливовица*); direct borrowings from foreign languages (*джанерик 'plum'*); hybridization (*джанковица*); desuffixation (*препек*). It is word-formation that has played a major role for the domestication of foreignisms. The naming models in naming the types of wines are similar.

The difference between the models for the names of rakiyas and wines is rooted in the fact that with the former where Slavic (respective Bulgarian) reflexes prevail, derivation has been most influential, while with the former it has been limited.

Naming marks in the names of rakiyas and in the names of wines are similar – created predominantly based on the name of the product used to make the rakiya (*моренковица*), the order in the process of making (*първак, патока*), the quality (*люта*), the village/town (*пеицарска, драмска*), the effect on the drinker (*скоросмъртница, пукница*). With wines these marks include color (*червено, бяло*), taste (*благо, пребито, горчиво*), purpose (*мъжско, женско*) etc.

Regarding the names of the two categories of drinks in the social dialects naming marks are more or less the same, however the onomasiological motives are strongly tinted emotionally, offering unexpected associations and a sense of humor (*скочовица* [derivative from *scotch*], *грозданка* [feminine, derivated from *grapes*], *търкальоска* [derivative from *tumble*]). Word-formation in many cases with them is a composite and results from crossing elements that are incompatible in semantic terms (*джибромидин* [marc + a suffix used in names of antibiotics] – for *rakiya*; *шампоанско* [champagne + shampoo] – for wine). A part of the slangisms has been incorporated in the Dictionary of the Bulgarian Language, but the rest are not found there.

4. The analysis of the problem in its historical aspect prompts the conclusion that in old monuments (from the Old-Bulgarian or Middle-Bulgarian eras) only the hypernyms **вино** and **ракия** are found, while their hyponyms are not. The names for the types of *rakiya* are only in part found in the dictionaries of the contemporary Bulgarian language, which is logical with a view to the later introduction of the product to the Bulgarian lands. In contrast though, the names of the types of *rakiya* are numerous.
5. The Bulgarian diversity of *rakiya* types has resulted in a greater number of names for them in the dialects (i.e. availability of many *heteronyms*, or names for one and the same designator (*джибровица*, *комовица*, *коминица*, *пръщенка* [derived from marc] etc.). Regardless of the Slavic roots and bases of the words, these names are not found in the etymological dictionaries of those countries, so for the time being it can be assumed that this is above all a Bulgarian characteristic.
6. The issue of the dialectal names of alcoholic drinks in the Bulgarian language gives rise to another interesting issue – about the names of the consumers of wine and *rakiya*. Depending on the attitude towards excessive use of alcohol (and it is negative), words created to name the consumers are also many. They are expressive and negative.
7. The names for wine and *rakiya* in the Bulgarian dialects are overloaded with naïve semantics. Their symbolic meanings are numerous and most of them refer to the religious (Christian) celebrations or to relict superstitions.
8. As to the most important conclusion related to the structure of the names for wine and *rakiya*, I must state explicitly that with them one can find all models that are present in the general theory of naming as an area of research.

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Contribution of the dissertation

1. The dissertation represents the first autonomous and comprehensive monographic study of the traditional alcoholic drinks (wine and rakiya) in the Bulgarian dialects – territorial and social.
2. It identifies the naming models of the vernacular names of the alcoholic drinks (wine and rakiya) and has found all models available also in the general theory of naming as an area of research.

3. The names of the traditional alcoholic drinks have been studied in historical (by means of old written monuments) and social (by means of proverbs, sayings and the attitude of Bulgarians towards excessive drinking) contexts.
4. The study has been conducted with personally collected field material or with dialectal material excerpted from publications and archival sources.
5. Dialectal samples from field research of the names of the traditional alcoholic drinks have been adduced.

List of articles on the topic of the dissertation

1. *Номинационна характеристика на понятията за видовете ракии в българските говори* – В: Сборник с доклади от конференцията Национални филологически четения за студенти и докторанти Югозападен университет 2017-2018; [*Naming characteristics of the notions for the types of rakiya in the Bulgarian dialects* – In: Proceedings from the conference National Philological Readings for students and doctoral students, the Southwestern University, 2017-2018]
2. *On the Balkan character of naming the types of wine in Bulgarian dialects* – В: Балканско езикознание. кн.1, том 58 (2019); [In: Linguistique Balkanique, No. 1, vol. 58, 2019]
3. *Номинационна характеристика на понятията за традиционни алкохолни напитки в българските социални говори* – В Български език. кн. 3. 2019 [*Naming characteristics of the notions for traditional alcoholic drinks in the Bulgarian social dialects* – in Balgarski ezik, No. 3, 2019]