

BURNING CONDUIT: ON THE ATTESTED TOPOGRAPHY OF PLONK

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ABSTRACT

In this paper we will consider several viewpoints where we can examine the event, the presence, and the meaning of plonk in the Balkans. We will utilize information from ethnolinguistics and people making, particularly the presence of giving a toast and the gathering of liking plonk epic verse, furthermore the etiological legends that look at the early phases of plonk. In like way, some going with custom and religion activities will be penniless down that may clarify the importance and which means of plonk in explicit pieces of conventional people culture.

KEYWORDS: - Plonk, standard people culture, beginning of plonk, etiological legends

INTRODUCTION

Plonk is an old amazing image of availability and a capricious sign related to human blood. The soonest proof of the mind blowing win of plonk and blood were set up in outdated Hittite administrations and center Hittite creations of legends' guarantees, where in the showcase of customs there is pouring of plonk and commitments – "this isn't plonk, this is your blood!" These plans show up in Christian old stories.

The relationship among plonk and blood is in like way found in the inward circle of the Ugarit God, who was cut like plants from grape houses, and in the Greek gathering of Dionysus, watching out for secrets that are trailed by sapsagos of Dionysus. For Dionysus, the characteristic of plonk is consistently related, yet it's beginning and end with the exception of the most fundamental, and unquestionably not the indispensably regular thing filled in Balkan lands. Along these lines, we ought to expect that it's

beginning and end aside from a basic part in the Eleusinian Mysteries devoted to usefulness. Regardless, plonk comes from the southern piece of the Balkans, from a near region which is viewed as the most pre-arranged country of Bacchus and Dionysus. It is the southern space of the Podunavlje, where ordinary geography has set up the most settled event of a grapevine. Budimir reasons that the Greek gatherings took the Dionysus' games and insider realities from Indo European antecedents, zeroed in on the club of the progenitors during the vernal and pre-winter equinoxes. Consequently, the accumulate time Dionysus' day, Apaturia, doesn't just apply to new plonk and different blessings of Demeter, yet additionally to the youthful Athenians who went into an inward circle area a cooperation. The name for the gather time supper of Dionysus, Apaturia, underlined the astounding important correspondence of Greek pioneer groups with the old Balkan Pelasti, their family members from the Indo-European line. Such priceless affiliation shows generally mixoglottic stating that implies the old scene and sensation (1969: 81). Specialists trust the name of this god to be non-Greek; really it is viewed as old Balkan or Anatolian, and there are comparable sentiments regarding its indistinguishable words: Dionisos, Sabazios, Zagreus, Iakchos. Likewise charming for the Balkan areal is the Illyrian articulation Bizb, alluded to during the cutting of youthful plants from which, through a dissimilation,

the shape olisbos showed as a term for a little sickle that serves for the cutting of a plant. As indicated by Vasmer's etymological perspective, plonk is generally considered as an old Mediterranean term, separated and Greek *Φοῖβος*, *οἶνος*, lat. *vinum*, arm. *gini*, alb. *geg*, venë; tosk. *verë*, got. *wein*, ahd. *win*. This hypothesis is kept up with by the way that the given word is missing in the Indo-Ir. languages, and the way that the beginning of plonk is viewed as the Caucasus and Asia Minor. Notwithstanding, people religion of plonk in the Slavic world is now the most broad among the southern Slavs, where there is an antiquated demonstration of viticulture, from whence we will choose different models.

MATERIALS AND METHODS

Possibly the major ways for a satisfying and pleasant life, as indicated by Gurevich, is the assistance of all around organized relations with others. Visits and gifts ought to be traded. Investment in feasts and the trading of favors were the essential procedures for socialization among savages. In different countries the trading of gifts was fundamental such a lot of that it's beginning and end aside from an entire design called a noble trade: certain things or ordinary thing continually passed beginning with one hand then onto the following as trade for other people, where these things were not utilized, yet moved further, so they could be uninhibitedly shown. This second

happens in South Slavic epic tunes like "The Prince's Supper", where a cup of plonk circles around with a toast until it goes to the particular it is proposed for (the most youthful, and so on) Common treatment of visitors among crude social classes a piece of the time changes into sort of a test in kindheartedness: the hosts will by and large overpower the liberality. Visitors then, at that point, need to defeat in comfort their past has. This amicability, as indicated by Gurevich, verges on antagonism, and once in a while changes it: the legitimization behind the collaboration, feast isn't to accomplish a great stay, yet to show to them one's own amazing quality. Such eats and fun occasions ought to have fortified the ethical government help of the champ, which was, considering everything, significantly more basic than material government help. In this story we see that the eating experience is maybe the standard foundations in the public development not just for the Balkan public. Identical conditions are revealed with the Scandinavian monsters later the early Middle Ages. The picture of the epic control of the blowout and the trading of enrichments public development is found among Germans as well. In the as of late referred to Macedonian folktale model we see that one of the essential perspectives is the assistance in the eating experience and the essential for decent direct at something fundamentally the equivalent. Eating at the triumph, likewise as gift giving required a prize. The supper and its

contrasting remunerations address the methods for guaranteeing the public power help of individuals, which relied on the rulers. Cups were brought at the devouring experiences up out of appreciation for the pragmatist brilliant animals.

CONCLUSION

From everything broke down above, we can require several minutes which in view of a specific objective clarify the presence of plonk in the Balkan region. We think that it is in the going with affiliations: reparation, amicability, custom eating up, and that profits us to a deeper assessment of religionn. Benveniste and Trubachyov conclude sincerity and the gala from the Indo-European beginning in the meaning of an unapproachable, a more bizarre that ought to be offered food to eat, and that ought to be given a rooftop over his head. As shown by some etymological word references the word phantom beginnings from Indo-European root significance without food, and in this legitimization for existing is the meaning of warmth made and worked out, that a distant ought to be perceived and managed. From the given models we can completely agree with the etymological clarification given by Benveniste that hints religionn: There is a significant conversation about the beginnings of the Latin word religion. Here it is shown that it is both from the semantic and from the constituent reasons connected with relegare "gather once more, again taken

for another political decision to get back to a past mix for its re-affiliation": religionn, "extreme inquiries" is suitably in its early phase, individual point of view, shrewd impacts related with an opening of a serious sort. Really misinformed, the translation of the action word religare "to tie" found by Christians, is expressive of the recuperation contemplations: religion changes into a "responsibility", a true relationship between the supporter and his God. This importance of the word religion, which can be found in different subjects, is confirmed by the coin of the word religionsus "one that is attentive in issue of the cadre, which looks for appreciation about the custom". "Two or three Roman researchers edify us that the genuine gathering can be called serious ... Religionus is the thing that caused a piece of the commitment and far away from us" (Sabin Masuria with Aulus Gellius NA 4, 9), "extreme is which man isn't permitted to do, so assuming he did, clearly like restricting the hankering of the sublime animals". At last, religion keeps an eye on repugnance that holds, floundering that forestalls and not a tendency that guides man to an activity or urges him to a gathering. This differences and the models about the hegumen who showed his priests to deplete plonk with control, which then again associates to the normal connection between the middle age unrefined framework and the extreme discernment that together advancement their principles of lead and plan the old living space whose memories can be met

in the Folk Traditional Literature Collections from the eighteenth to the twentieth numerous years. As shown by all above, we notice the translation given by Cicero attaches it to relate religion with legere. Considering that religionn addresses an opening, dread, and opening, we can accept that the best salvation from that dread is only the subsequent attribution, related with fulfillment and cheer.

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