A COLLECTION OF SERBIAN FOLK TALES

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by
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The thesis of Anthony Milanovich, Contribution of the Graduate School, Indiana State Teachers College, Number 483, under the title A Collection of Serbian Folk Tales is hereby approved as counting toward the completion of the Master's degree in the amount of 8 hours' credit.

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CHAPTER I

THE PROBLEM AND REVIEW OF THE LITERATURE

The American people, it seems, know less about the Serbians than about people of any other nationality; that this should be true cannot be accounted for. This inference is supported in one's mind, to a large degree, by the question which is repeatedly asked: "Are the Serbian people from Assyria, Siberia, or Syria?"

I. THE PROBLEM

Statement of the problem. The purpose of this study is to acquaint readers with the Serbian people, their history, customs, and beliefs. An effort is made to familiarize readers especially with Serbian folk tales.

Importance of the problem. The telling of tales has been for many ages a principal form of entertainment among most peoples of the world. The guess is that it is the fundamental form of literature, a form which can be studied on a world-wide basis. The chief purpose of telling tales has been the whiling away of leisure time, an aesthetic practice. Listening to tales has the same function as looking at the movies has with us—simple,
innocuous entertainment. There is no utilitarian, educational, or religious basis for folk tales, nor are they meant to be didactic in any way. There is not much realism in the field of folk tales; it is a world of imagination, improbability, and impossibility.

The wealth of Serbian folklore, of which folk tales constitute a major phase, has not been very extensively explored in America. So far as the writer of this paper was able to learn, no collection of Serbian folk tales has been made within recent years. He is of the opinion that the folk tales included herein should be preserved for posterity.

II. REVIEW OF THE LITERATURE

The collecting and studying of the folklore of non-English speaking groups of people in the United States has been noticeably neglected. Probably the folklore of the Serbs has been overlooked as much as, or more so than, that of any other group. Recently, the Popular Literature Section of the Modern Language Association has been concerned with the problem of promoting interest in the folklore of the various nationalities that have chosen America for their home.
Collections of Serbian folk tales. The principal collections of Serbian folk tales during the latter half of the nineteenth century were made by Vuk Stefanović Karadžić, the chief collector; Atanasije Nikolić, George Kojanov Stefanović, and Jovan B. Vojinović. Karadžić's collection was published under the title, Srpske Narodne Pripovjetke i Zagonetke (Serbian National Tales and Riddles). The other collections were entitled Srpske Narodne Pripovjetke (Serbian National Tales).

Three collections were published in the very early part of the twentieth century: Srpske Narodne Pripovjetke, Obrad Karadžić; Serbian Fairy Tales, Madame Elodie L. Mijatović; and Hero Tales and Legends of the Serbians, Voislav M. Petrović. Not any of these collections was published in America. The last two can be found in the folklore library at Indiana University.

III. ORGANIZATION OF REMAINDER OF THE THESIS

Chapter II presents a discussion of the history and people of Serbia. Chapter III includes the method of procedure and the source of data employed in this study, and Chapter IV contains a collection of Serbian folk tales.
CHAPTER II

DISCUSSION OF THE HISTORY AND PEOPLE OF SERBIA

To understand and appreciate Serbia, her people, and her traditions, it is indispensable to know something about the history of Serbia and her people. It is a story of centuries of fighting, strife, and bondage; furthermore it is a matchless record of noble sacrifice of life and property, unexcelled patriotism, and unrivaled heroic deeds—all for the love of faith, freedom, and fatherland.

I. HISTORY OF SERBIA

Following is a brief outline of the history of Serbia, which dates back to the ninth century.

In 1349, under Stephen Dušan, the kingdom reached the height of its glory.

The Serbians, led by Lazar I, were completely defeated at the terrible battle of Kosovo (elevated plain) in 1389. Although the Serbs staged a stubborn and courageous opposition, they were nearly annihilated, and were kept in bondage by the Ottoman Empire until the complete independence of Serbia was finally realized in 1878, by the Treaty of Berlin. It was at the battle of Kosovo that Miloš Obilić, a national hero of the Serbs, won his
fame. To this day are recited cycles of national songs (epic poetry) glorifying the exploits of Obilic and Kraljevic Marko, the other national hero.

In times of persecution, the Turks forbade all public meetings and religious services. The guslari, national bards, quite often blind, with their gusle (musical instruments), wandered about from village to village chanting songs concerning the national heroes. It was the guslari who, in a large measure, instilled life and courage into the Serbian people in times of distress. They strengthened the fighting spirit, buoyed the power of resistance, and kept alive the spirit of religious faith and patriotic enthusiasm among the Serbs, whose morale was badly weakened many times, but never completely broken.

In 1804, George Petrovic, popularly known as Karadjordje, or Crni George (Black George), an energetic peasant, influenced by love of liberty, led the Serbs in a revolt against the Turks, and succeeded in securing partial freedom. Milos Obrenovic, in 1815, organized another revolt and gained self-government for Serbia.

Serbia entered the World War in 1914 and fought on the side of the Allies, and her people further displayed some of their remarkable qualities, which won for her the
highest approval and honor of the Allied countries.

After the World War, with the Serbs forming the nucleus, the Croats, Serbs, and Slovenes formed Yugoslavia, the land of the Southern Slavs, under the rule of King Alexander I. It was indeed a shock to the Serbian people when they received news that their beloved king, King Alexander Karadjordjevich I, was assassinated in Marseilles, France, in October, 1934.

Because of the minority of the monarch, King Peter II, a board of regency, headed by the uncle of King Peter, Prince Paul Karadjordjevich, was set up to rule the nation. When the board recently granted the Nazis transit to Greece against public sentiment, the regency was dissolved, and immediately a new government under the control of King Peter II was established. Today, King Peter II is in exile in England, where he is a student at Cambridge University.

II. THE SERBIAN PEOPLE

Ethnologically, the Serbians belong to the great family of Slavonic nations; therefore they might be considered as first cousins to the Bulgars, Czechs, Poles, Russians, and Slovaks, and brothers to the Croats and Slovenes with whom they live.
The Croats (Hrvati) and Serbs (Srbi) are descended from the same stock, but in language they differ a little; and the Croats use the Latin alphabet, while the Serbs use the Cyrillic, which is a form of the Greek alphabet. Furthermore, the church of the Croats is the Roman Catholic; whereas, that of the Serbs is the Greek Orthodox, the rites of which are very similar to those of the Episcopal Church. These differences are probably responsible for much of the traditional dissension existing between the Croats and the Serbs.

The Serbian people are large of stature and dark complexioned; they are highly sensitive and very emotional, but their emotions are of short duration. They possess a lively temperament and are very active, and their enthusiasm is quickly aroused.

The Serbians are great eaters, singers, and lovers of merriment. On religious and saints' days' slavas (celebrations), on wedding days, and on Christmas, which comes on January 7--because Serbians still adhere to the Julian calendar--Serbs everywhere eat pig and lamb barbecued on a spit, sing, drink, and dance the kolo (wheel), the Serbian national dance, which is danced to the music of the tambure.
In Indiana, the older Serbs are very superstitious, and believe in such fanciful practices as nature worship, sorcery, witchcraft, charms, magic, spells, and curses; they also attach very definite meanings to dreams and have faith in the foretelling of future events.

Someone has remarked that the Serbians are a group of farmers, shepherds, and peaceful artisans; nevertheless they are also great thinkers, poets, artists, and engineers. America has acquired several distinguished people of Yugoslav descent.
CHAPTER III

SOURCE OF DATA AND METHOD OF PROCEDURE

This chapter presents a discussion of the source of the folk tales which are included in the next chapter. It includes also an account of the method used in collecting the tales, and biographies of the two men who contributed most to the collection.

I. SOURCE OF DATA

The folk tales in this collection were collected in Blanford, Indiana, a little town of a few hundred people, approximately one hundred of whom comprise Serbian families. The tales were related—in Serbian—to the collector by old Serbian men who heard them told in Serbia when they were children. Probably this is the first time that these versions of the tales have been written—either in English or in Serbian.

II. METHOD OF PROCEDURE

The writer of this study collected his material from several old Serbs who are naturalized citizens of the United States, but who are not able to use the English language with any degree of fluency. Most of them, because
of unfavorable circumstances, were not able to attend even the schools of Serbia for any length of time.

The collector of these tales visited with his informants and interested them in telling folk tales, while he wrote as complete notes as possible. Then, with the aid of the notes, he translated the tales into English, being careful to preserve the exact contents of the stories and the manner in which they were told. In the case of the tales written in Serbian, it was necessary to write down every word, so that the tales could be produced word for word.

In his collecting, the writer was confronted with many problems which had to be solved. First of all, several calls had to be made upon a person before a visit could be arranged. In many cases, the informant was either not at home, too busy, did not know any tales, or declined to tell them without some coaxing. In many instances, it was difficult to interest informants in telling their tales because they had to be convinced of the significance of them. The collector learned that not everyone is a teller of tales, and that the telling of tales is an art.
III. BIOGRAPHIES OF PRINCIPAL CONTRIBUTORS

The principal contributors to this collection of folk tales were Sava Divjak and Milić Dotlich. Mr. Divjak was born in Krupa, Bosnia, Yugoslavia, on March 7, 1880. He was one of four children—three sons and a daughter—born to Mr. and Mrs. Vujo Divjak.

As a child, Sava Divjak herded the sheep up and down the hills of his father's farm. Even after he was married, at the age of eighteen, he herded the sheep with his wife. A year after his marriage, he went to Hungary to seek a new type of employment. He spent seven years there, laboring in the factories; then, in 1910, he came to America to find a better job. In this country, he worked as a factory hand for a while; but for a number of years now, he has been employed as a coal miner.

While he worked, Mr. Divjak sent part of his money back to his wife and two sons. He saved a portion of it, intending to return to his family as soon as he had accumulated a sizeable sum. However, World War I prevented his return. Again, in 1922, he planned to return to his native country, but that time blood poisoning developed in one of his teeth. The doctor's bill and the hospital bills amounted to $1100, almost all of the money he had
saved for his return trip. Realizing the impossibility of ever returning to his family and home, Mr. Divjak recently became a naturalized citizen of the United States.

Although Sava Divjak did not attend school at all in Serbia, and can read and write very little Serbian, he is very adept at telling tales. When he was a child, Mr. Divjak heard the tales which he contributed to this collection. His kum (godfather) was an excellent story teller. In the winter time, after all the farm work was done and the shepherds had come home, of evenings, several people would gather in the godfather's home. There they sat around the fire and listened attentively to the tales which the godfather related. Each evening the godfather was presented with gifts of tobacco, wine, and šljivovica (plum brandy), the national drink of the Serbs.

Mr. Divjak's godfather once told him, "Sava, let me teach you to read and write. They will do you more good than listening to stories." However, Sava Divjak enjoyed listening to tales and then telling them to other people. In this country he told them mostly to the boarders who lived at his boarding house in return for drinks of beer and whiskey. Upon one occasion, he won a case of beer at a contest staged to determine who could
tell the most tales.

In the little Serbian settlement at Blanford, Indiana, Mr. Divjak will always be remembered as a skillful teller of tales.

Milić Dotlich was born on August 25, 1875, the same year that the Turks forced all Serbs out of Bosnia. The Dotlich family migrated into Nebljusi, Lika, Yugoslavia, and there Milić Dotlich was born. The father of the Dotlich family of three sons and two daughters was a farmer of average means.

In 1878, when the Turks lost control of Bosnia to Austria-Hungary and the Serbs gained their independence, the Dotlich family moved back into Bosnia, and Milić Dotlich grew up to be a Bosnjak (from Bosnia), a most typical Serbian.

Mr. Dotlich was dissatisfied with the pastoral type of life on his father's farm; so, at the age of eleven, he left home to look for employment. At that early age, he worked in the coal mines of Germany. Later, he worked as a railroad and factory employee in several countries of Europe.

In 1903, Milić Dotlich came to America, because "this is the best country in the world," and worked here
as a railroader and a factory worker, but mostly as a coal miner. After saving some money, he returned to Yugoslavia in 1909 and married Perka Ljubović; then the two of them came directly to this country and reared six children. Soon after coming to America the second time, Mr. Dotlich became a naturalized citizen.

Milić Dotlich attended school in Serbia for only three years. He was more interested in listening to the tales of old men and in making money.

The tales which he contributed to this collection were heard before he was eleven years of age, but were not retold to anyone except his children. For this reason, Mr. Dotlich lay awake several nights, recalling the details of his folk tales.

As long as Milić Dotlich can be provided with a little beer to "keep his tongue lubricated," he will undoubtedly be classed as an excellent teller of tales.
CHAPTER IV

COLLECTION OF SERBIAN FOLK TALES

The writer of this thesis has collected approximately thirty Serbian folk tales, concerning fairies, heroes, fantastic creatures, and witches; however this collection includes only twelve of them. The first five tales are written in Serbian, each of which is followed by an English translation; while the last seven appear in English only. Since the tales were given no titles, it was necessary for the collector to invent his own.
Bila su dva grofa u jednom gradu. Jedan imao samo jednu kćer a onaj drugi samo jednoga sina. Onoga jednoga grofa sin je volio drugoga grofa kćer, a ona njega je volila istom tako.

Otač one djevojke je vidio da se oni vole, i on je otišao ocu onoga momka i kazao mu da se njegova kćerka voli sa njegovom sinom. On rekao, "Bolje će biti da im se mi nedamo ženiti. Ti kaži svome sinu da se on ženi sa potrebnom djevojkom; onda će i ona dobro živiti s njim. Ja ću kazati mojoj kćerki da se ona oženi sa potrebnijem momkom; pa će i on dobro živiti s njom." Obadva grofa su se zavjerili da djecama se neđađu nikako ženiti, nego nako kako su se dogovorili.

Kad su čuli momak i djevojka što su se roditelji dogovorili, oni su odlučitali da bježe u duboku šumu, i da se tamo ožene. Poslije kad su otišli u šumu, oni su našli suv javor od kojega je kora odpadala. Momak je rekao, "Neka ova šuma bude crkva, a ovaj javor oltar; pa ćemo oko drvo proći, oženiti se, i zakleti da budemo vjernu jedno drugome."

Momak je rekao ove riječi svaki put kad su oni prošli oko suvog javora: "Tkobi od nas dvoje koga pronevjerio, od njega koža i meso otpadalo kao i kora
otpada od ovoga drveta." Oni su prošli tri puta oko suvog javora; svaki put on rekao ove riječi ona je morala da kaže "Amin."

Oni su bili sustali i legli su pod jąvor i zaspali. Kad je momak spavao, on je sanjao da će doći do potoka gdje leži zmija preko svega njega, i da on raspoji zmiju, jerbo će naći u njoj sablju sa znamenjena. Sa onom sabljom on će moći učiniti što god pomisli.

Drug dan, kad su odali, oni su došli do onoga potoka i našli zmiju, kao što je momak sanjao. On počeo da zmiju rasporio, ali žena mu nije dopuštila. On je poslušao ženu, i oni su prešli preko potoka i otišli dalje; onda se on pokajao što nije zmiju rasporio i izradio sablju. On je rekao zeni, "Ti sjedi ovdje dok se ja vratim."

On je odletio nazad do potoka, rasporio zmiju, i izradio sablju. Onda on se vratio ženi, i oni su otišli dalje otale i došli do pećine u kojoj su ušli. U njoj su našli sve pokušta, ali nitko ga nije bilo ondje. Tu je živio Pasoglav. Kad je on opazio nji, on je utekao iz pećine.

Oni su tu noćili, i drugi dan vjerenik je otišao u lov da što dobije za zesti. Pasoglav je vidio kad je on otišao, i on je otišao vjerenici i s njom divanio dok nije
vidio njezina muža gdje ide. Kad je njega vidio, Pasoglav je bježao.

Dugi dan, kad se Pasoglav vratio, on se zaljubio sa ženom i htio da se s njom ženi. Ona mu je kazala da ona njega voli, ali da se nemože s njim oženiti dok nebi njezinoga muža nestalo. Dok je ona to izgovorila, ona se odmah razboljela. Kad je čovjek kući došao, on je našao nju bolesnu.

Dugi put kad je Pasoglav došao da vidi nju, on je njoj kazao da kaže svome mužu da je ona sanjala da ako on otiđe u neku pećinu i donese joj suvije šljiva iz te pećine, da se ona najede, dabi ona odmah ozdravila.

Posle kad je ona kazala to svome mužu, on je odmah otišao tamo, u tu pećinu, i našao tri vraga. Oni su skočili da ga ubiju; ali on je uzeo za sablju, i oni se nijesu mogli više da pomaknu. On je nabrao suvije šljiva i odnio ženi. Ona je nji jela, ali nije ozdravila.

Dugi dan momak je otišao u lov; Pasoglav je opet došao, i pitao žene jeli se njezin muž vratio i donio njoj šljiva, a ona mu kazala da on jest. Pasogлав njoj opet kazao do kaže mužu da je ona sanjala ako on opet ode u drugu pećinu, još dalje, i njoj donese suvoga grožđja da se najede, da će ozdraviti. I Pasoglav kazao njoj da se
otuda njezin muž vratiti neće. Već od mlade žene počeli koža i meso odradati.

Kad je muž došao kući, ona ga je pitala da joj donese suvoga grozdja. On je rekao, "To je lako; sve ću učiniti za tvoje zdravlje," i odmah otišao do one pećine. Sada je ušao, šest vragova su počeli da ga ubiju; ali on se vatio za sablju, i oni nijesu mogli ništa da mu učine. On je uzeo grozdje i odnio njih kući svojoj ženi, ali oni nijesu njoj pomogli.

Drugi dan momak je opet otišao u lov, a Pasoglav dašao i pitao ženu dali se njezin muž vratio. Ona mu kazala da jest, i da joj je donio suvoga grozdja što je ona pojela. Onda Pasoglav njoj kazao, "Imamo još jednu priliku. U najdaljoj pećini su devet vragova i njiv kralj. Otuda se za istinu vratiti neće. Kaži mu da si sanjala da u toj pećini je carska kćer koja se igra sa zlatnom jabukom; i, ako on tu zlatnu jabuku donese tebi, da bi ti, za istinu, ozdravila."

Kad je ona to mužu kazala, on njoj rekao da će on njoj donijeti sve što ona hoće samo da ona ozdravi. Od nje je sve više koža odradala.

Muž je otišao u tu najdalju pećinu; i tamo našao devet vragova i njihova kralja, i carsku kćer, koju su

Djevojka njemu je rekla, "Bog je tebi pomogao, jer ti u njega vjeruješ. Nosi meme iz ove pećine sobom. Ja sam carska kćer. Vragovi su me zarobili kad sam bila mala djevojka, i ja sam uvijek bila s njima do sada. Ako ti hoćeš, izvadi me ovdale i oženi me."

On njoj kazao, "Ja ću te izvaditi ovdale; ali ja se ženiti nemogu, jer sam ja već oženjen."

Ona mu je rekla, "Ti si oženjen, ali je tvoja žena tebi nevjerna. Molim te, nosi me van. Bog te pomoga!"

Carska kćer je otišla kući, a momak je odnio zlatnu jabuku ženi.

Drugi dan Pasoglav je došao i pitao ženu jeli donio njezin muž zlatnu jabuku, a ona mu kazala da jest. Onda Pasoglav rekao, "On je jači od sviju vragova. Ja bježim!"


Muž se vratio kući, večerao, metno sablju pod svoj košunel, i legao u krevet. Kad je on zaspao, žena je zovnula mekano Pasoglava, "Ustani; on je zaspao. Uzmi sablju." Pasoglav je učinio kako je ona rekla.

Svim je Pasoglav uzo sablju, momak se probudio, pokrio oči sa rukama, i rekao, "Izgoriše mi oči!"

Pasoglav je mužu svezao ruke i pitao žene, "Što bi s njim radio?" Ona je kazala Pasoglavu da ga odvede daleko, u šumu, kad tamo dodje da iskopa mu obađva oka, odreši mu ruke, i da ga ostavi. Pasoglav je tako učinio i onda se vratio mladoj ženi.

Kad je carska kćer vidila gdje krv kapa iz njezine
polovice rupčića, ona je otišla otacu i rekla, "Onaj momak koji je mene oslobodio nastradao je. Daj mi tvoju vojsku, da ga idem tražiti." Car joj dao njegovu vojsku.

Glađan momak je odao od drveta do drveta; najposlije, on je došao do potoka, legao, i zaspao. Kad se probudio, on je čuo gdje vile se kupaju u potoku. One su govorile, i on čuo gdje jedna rekla: "Ako onaj koji nema očnog vida okupa svoj obraz u ovoj vodi, on će odmah dobiti očni vid i progledati."


Momak je otišao u istu pećinu gdje mu je žene bila. Kad je tamo došao, on našao da je ona slijepa i da je sve meso od nje odpalo. On je polako ušao i legao pod krevet.

Pasoglav se vratio kući, i poslije kad je jeo, on je legao na krevet i metnuo sablju pod košunel. Kad je momak pod krevetom znao da je Pasoglav zaspao, on je ustao i zgrabio sablju. Onda on je digao Posoglava iz kreveta, svezao mu ruke, i odveo ga na isto mjesto gdje je Pasoglav
njegove oči iskopao.

On iskopao Pasoglavu oči, odriješio mu ruke, i otišao nazad u pećinu, gdje je iskopao oči svojoj ženi. On je uzeo zlatnu jabuku, otišao caru, i tamo oženio carsku kćer.

Poslije kad su car i njegova svojta poumirali, momak je ostao za cara na mjesto njegova taste.
There were two wealthy men who lived in one town. One of them had only one daughter and the other only one son. The one rich man's son loved the other rich man's daughter, and she loved him just as much.

The father of the girl saw that they loved each other; so he went to the father of the young man and told him that their daughter and son loved each other. He said, "It would be better not to permit them to get married. You tell your son to marry a poor girl; then she will live well with him. I will tell my daughter that she should marry a poor lad; so he will live well with her, too." Both of the wealthy men vowed not to let the children get married, except as they had agreed.

When the youth and girl heard of their fathers' agreement, they decided to flee into the deep forest, and get married there. After they had gone into the forest, they found a dead maple tree from which the bark was falling. The young man said, "Let this forest be the church, and this maple tree the altar; then we'll march around the tree, be married, and swear to be true to each other."

The young man said these words every time they marched around the dead maple: "Tkobi od nas dvoje koga pronevjerio, od njega koža i meso otpadalo kao kora otpada..."
They marched around the dead maple tree three times; every time he said these words she had to say "Amen." They were tired and lay down under the maple tree and fell asleep. As the youth slept, he dreamed that he would come to a brook where a zmija lay entirely across it, and that he should rip open the snake, because in her he would find a sablja which had a hilt studded with precious stones. With this saber, he would be able to do whatever he wished.

The next day, while they were walking, they came to that brook and found the snake, just as the youth had dreamed. He started to rip open the snake, but his wife wouldn't permit him to do so. He obeyed his wife, and they crossed the brook and went farther; then he repented the fact that he had failed to rip open the snake and remove the saber. He said to his wife, "You sit here until

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1 Who of us two is unfaithful to the other, may the skin and flesh fall off him as the bark falls off this tree.

2 This is a customary act of the marriage ceremony in the old Serbian Orthodox Church.

3 Serbians attach meanings to their dreams.

4 snake (Serbs believe that a snake is a sign of good luck.)

5 saber
I return."

He ran back to the brook, ripped open the snake, and removed the saber. Then he returned to his wife, and they went farther from there and came upon a pećina which they entered. In it they found furniture, but nobody was there. A Pasoglay lived there. When he perceived them, he escaped from the cave.

They passed the night there, and the next day the bridegroom went hunting to get something to eat. The Cyclops saw when he left, and he went to the bride and talked with her until he saw her husband coming. When he saw him, the Cyclops fled.

The next day, when the Cyclops returned, he fell in love with the wife and wanted to marry her. She told him that she loved him, but that she could not marry him until her husband disappeared. As soon as she said that, she immediately became ill. When the young man came home, he found her sick.

The next time the Cyclops came to see her, he told her to tell her husband that she dreamed if he went into a certain cave and brought her back some suvije šljiva

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6 cave
7 Cyclops
8 dried plums
out of that cave, for her to eat, that she would instantly get well.

After she told her husband that, he went immediately to that cave, and found three **vrage**. They rushed toward him to kill him; but he took hold of his saber, and they were not able to move anymore. He gathered some dried plums and took them to his wife. She ate them, but she didn't recover from her illness.

The next day the young man went hunting; the Cyclops again came, and asked the wife if her husband had returned and brought her some plums, and she told him that he had. The Cyclops told her to tell her husband that she dreamed that, if he again went into another cave, still farther away, and brought her back some **suho grožđe** to eat, she would become well. The Cyclops also told her that from there her husband would not return. Already, the skin and flesh were falling off the young wife.

When the husband came home, she asked him to bring her some of those dried grapes. He said, "That is easy; I'll do anything for the sake of your health," and at once went to the cave. As soon as he entered, six devils

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9 **devils** (Serbian people think that there are several devils in existence.)

10 **dried grapes**
started to kill him; but he touched his saber, and they were not able to harm him. He took some grapes and carried them home to his wife, but they didn't help her.

The following day the young man again went hunting, and the Cyclops came and asked the wife if her husband had returned. She told him that he had, and that he brought her some dried grapes which she ate. Then the Cyclops said to her, "We still have one chance. In the farthest cave there are nine devils and their king. It's certain that he won't return from there. Tell him you dreamed that in that cave there is a tzar's daughter who is playing with a zlatna jabuka;11 and that, if he brings you the golden apple, you will get well, for sure."

When she told her husband that, he answered that he would bring her anything she wanted, if she would only become well. From her the skin was falling faster and faster.

The husband went into that farthest cave; and there he found nine devils and their king, and the tzar's daughter, whom they had taken prisoner. She was playing with a golden apple. As soon as the devils saw the young man, they all rushed towards him to kill him; but he grasped

11 golden apple
his saber, and they all stood still. The king of the
devils said, "Calm down, children; he has great powers
in that saber. He can kill us all if he wishes. Let him
take what he wants." Then the young man took the golden
apple from the tzar's daughter and put it into his pocket.

The girl said to him, "God has helped you, because
you believe in Him. Take me out of this cave with you.
I am a tzar's daughter. The devils captured me when I was
a little girl, and I have been with them ever since. If
you wish, take me out of here and marry me."

He told her, "I will take you out of here; but I
cannot marry you, because I am already married."

She said, "You are married, but your wife is un-
faithful to you. Please take me out of here. Bog te
pomoga!" 12

When they got out of the cave, the girl took out
a rupčič 13 which she had made in the cave. She tore it
in half, gave him one half, and said these words to him:
"Guard that handkerchief well and look at it often. When
blood begins to drip out of it, then you will know that I
am in danger. Come to my rescue. I will watch my half of

12 God help you!
13 handkerchief
the handkerchief, too. If blood drips out of it, I will immediately go to help you."

The tzar's daughter went home, and the young man took the golden apple to his wife.

The following day the Cyclops came and asked the wife if her husband had brought her the golden apple, and she told him that he had. Then the Cyclops said, "He is stronger than all the devils. I will flee!"

She said to him, "Don't hasten away. I know why he has such powers; he has a magic saber. You listen to me. Before he comes, you get under the bed and lie there. After he falls asleep, I will call you. You jump up and seize the saber; then you will be master."

The husband returned home, ate supper, put the saber under his pillow, and lay down upon the bed. When he had fallen asleep, the wife called softly to the Cyclops, "Get up; he is asleep. Take the saber." The Cyclops did as she said.

As soon as the Cyclops took the saber, the young man awakened; covered his eyes with his hands, and said, "My eyes are burning up!"

The Cyclops tied the husband's hands and asked the wife, "What shall I do with him?" She told the Cyclops to take him far away, into the forest, dig out both of his
eyes, untie his hands, and leave him there. The Cyclops did that and then returned to the young wife.

When the tzar's daughter saw blood dripping out of her half of the handkerchief, she went to her father and said, "That young man who rescued me is in danger. Give me your army, so that I can go look for him." The tzar gave her his army.

The hungry young man walked from tree to tree; at last, he came to a brook, lay down, and fell asleep. When he woke up, he heard vile bathing in the brook. They were talking, and he heard one of them say: "If he who has no sight bathes his face in this water, he will instantly see again."

At that moment the army found the young man. The tzar's daughter wanted to take him with her, but he refused to go. He asked the soldiers to lead him to the water in order to bathe his face, and they did so. He bathed his face, and immediately his sight was restored. He told the girl that she should go home with the army and that he would go alone.

The young man went into the same cave in which his wife was. Upon arriving there, he found that she was

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14 fairies
blind and that all the flesh had fallen off her. He
slowly entered and lay down under the bed.

The Cyclops returned home, and after he had eaten,
he lay down upon the bed and put the saber under the
pillow. When the young man under the bed knew that the
Cyclops had fallen asleep, he got up and seized the saber.
Then he raised the Cyclops out of bed, tied his hands, and
led him to the same place where the Cyclops had dug out
his eyes.

He dug out the Cyclop's eyes, untied his hands,
and went back into the cave, where he dug out his wife's
eyes. He took the golden apple, went to the tzar, and
there married the tzar's daughter.

After the tzar and his relatives died, the young
man ruled as tzar in place of his father-in-law.
[Mudra Lisica]

Bila jedan put lisica koja je napravila mekeni kolač od djubra i pomazala ga sa medom, te pošla da vara. Čobane nebili što dobila jesti. Ona je došla onijem koji su janjce čuvali i zapitala da joj promjenu jedno janje za slatki kolač, ali čobani nijesu pristali na to.

Lisica je pošla dalje i došla do mlijeka koji su čuvali svinje. Ona je zapitala da joj daju jedno prase, a ona će njima dati slatki kolač. Ni oni nijesu pristali na to.

Onda ona pošla još dalje i našla konjušare gdje su čuvali konje. Ona je zapitala da joj daju jedno ždrijebe za slatki kolač, i oni njoj dali ždrijebe za kolač. Lisica im je kazala, "Nemojte toga kolača lomiti dok ja nepredjem preko devet brda, i onda neka ga najstariji preko glave prelomi."

Posle kad je lisica prešla preko devet brda, uzeo najstariji konjušar kolač, prelomio ga preko glave, i našao da je napravljen od djubra i da ne valja. Konjušari su pošli da traže lisicu. Lisica se sakrila sa ždrebetom u svojoj kući u šumi, koju je napravila od drveta. Tako, konjušari nijesu mogli da lisicu nadaju i vratili se.

Lisica pošla da donese svome ždrebetu sijena i vode
i ostavila nju zatvorenu u kući. Ona je njoj rekla, "Nemoj nitkome otvorniti vrata, date neznam tko zove. Ja ću zvati tanko: 'Kobo, kobasica, otvori mi vrata, vratašća; nosim tebi vodice i travice.'"

Kad je lisica otišla, vuk je došao i zvao ždrijebe. On kušo da je prevari, da mu otvori vrata, ali se ždrijebe sjetilo da je vuk i nije čelo da otvori. Vuk, kad je vidio da mu ždrijebe neće otvoriti vrati, sakrio se za malu kućicu.

Lisica došla i vikala: "Kobo, kobasica, otvori mi vrata, vratašća; nosim tebi vodice i travice." Ždrijebe je otvorilo vrata, i lisica je ušla u kući.

Posle kad je lisica ušla, ždrijebe joj reklo, "Teta, njetko je vikao debelo na vratima."

Lisica joj kazala, "Nemoj ti nitkome otvorniti vrata, nego onome tko te zovne ovako, kao ja: 'Kobo, kobasica, otvori mi vrata, vratašća; nosim tebi vodice i travice.'" Vuk to sve slušao.

Lisica opet otišla po vodu i sijeno i zatvorila ždrijebe u kući. Poslije kad je ona otišla, vuk je došao i zvao ždrijebe tanko--kao i lisica što zvala--da mu otvori vrata. Ždrijebe se prevarilo i otvorio vrata; vuk je ušao i udavio ždrijebe, pojeo nju, i bježao u šumu.

Kad se lisica vratila i vidila da su vrata otvorena
i ždrijebe pojeđeno, ona se sjetila da je vuk pojoždrijebe i mislila se kako da mu se osveti. Ona je izašla na put i legla kao da je mrtva. Težak koji je vozio sir na sajam na prodaju došao sa vozom i vidio gdje lisica leži na putu. Težak je sašao sa kola i uzeo lisicu za zadnje noge i bacio je na svoj voz, mislio je kad se kući vrati da će joj odrijeti kožu. Onda on pošao dalje putom.

Putom, lisica je uzela jedan sirac i pojela ga iznutra kako je mogla njezina glava proći. Ona je natakla sirac na svoju glavu i skočila iz kola i utekla u šumu. Tamo lisica trevila onoga vuka koji je njezino ždrijebe pojo, i vuk je zapitao, "Oklen ti taj sirac?"

Lisica mu odgovorila, "Ja sam izlokalala iz vode." Vuk pitao, "Gdje to ima? Ja bi išao sebi dobiti sirac."

Lisica ga je dovela jednomu vrelu gdje se mjesec vidio i zapitala, "Vidiš ga u vodi?"

Vuk odgovorio, "Da, vidim."

"Ti sada loći vodu i ti ćeš sir izlokati," rekla lisica.

Vuk počeo da loče vodu i lokao dok više nije mogao da loče. Lisica mu rekla, "Loći još; ti ćeš sada dobiti sirac."

Vuk opet vodu lokao, i kad je voda pošla svuda kuć
je on šupalj, lisica začepila sve jame da više vode more stati.


Posle kad su ušli unutra, lisica potegla čepove iz vuka i hitro skočila van i kapak zatvorila.

Voda udarila iz vuka i počela padati na svatove koji su bili u kući, i oni su potekli na tavan da vide oklen voda dolazi. Kad su oni našli vuka na tavanu, svatovi su skočili sa sikirami i ubili ga.

Tako, lisica se osvetila vuku za svoje ždrijebi.
There was once a fox who made a soft cake out of manure and smeared it with honey, and then started out to trick the cobane out of something to eat. She came to those who were watching lambs and asked that they give her one lamb in exchange for a sweet cake, but the shepherds refused to accept her offer.

The fox went a little farther and came upon the svinjare who were watching their swine. She asked that they give her one pig, and she would give them a sweet cake. Neither would they accept her offer.

Then she went still farther and found some konjušare. She asked that they give her one colt for a sweet cake, and they gave her a colt for the cake. The fox told them, "Don't break that cake until I cross beyond the ninth hill, and then let the oldest one of you break it over his head."

After the fox had crossed nine hills, the oldest herdsman took the cake, broke it over his head, and found

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1 The Serbs are not so prudish as the American people.

2 shepherds

3 swineherds

4 horse herders
that it was made of manure and was not good. The herdsmen started out to seek the fox. The fox hid herself with the colt in her house in the forest, which she had made out of wood. Thus, the herdsmen were not able to find the fox, and so they returned.

The fox started out to bring the colt some hay and water and left her shut up in the house. She told her, "Don't open the door for anyone, regardless of who calls you. I will call you in a light voice: 'Kobo, kobasica, otvori mi vrata, vratašca; nosim tebi vodice i travice.'" When the fox went away, a wolf came and called the colt. He tried to trick her into opening the door, but the colt surmised that it was the wolf and refused to open it. The wolf, when he saw that the colt wouldn't open the door for him, hid himself behind the little house.

The fox came and called: "Kobo, kobasica, otvori mi vrata, vratašca; nosim tebi vodice i travice." The colt opened the door, and the fox entered the house.

After the fox entered, the colt told her, "Aunt, somebody called at the door in a heavy voice."

The fox said to her, "Don't you open the door for anyone, unless he calls you in this way, as I do: 'Kobo,
kobasica, otvori mi vrata, vratašća; nosim tebi vodice i travice." The wolf overheard all that.

The fox again went after water and hay and shut the colt up in the house. After she had gone, the wolf came and called the colt, in a light voice—the same way as the fox had called—to open the door. The colt was deceived and opened the door; the wolf entered and choked the colt, ate her, and fled into the wood.

When the fox returned and saw that the door was opened and the colt eaten, she suspected that the wolf had eaten the colt and thought how she would gain revenge. She went out upon the road and lay down as if she were dead. A težak who was hauling cheese to be sold at the fair happened along with his load and spied the fox lying on the road. The peasant climbed off his wagon and took the fox by the hind legs and threw her upon his load, thinking that he would skin her when he returned home. Then he went on down the road.

Along the way, the fox took one head of cheese and ate the inside out of it so that the cheese would fit over her head. She put the cheese on her head and jumped out of the wagon and ran into the wood. There the fox

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6 peasant
met the wolf who had eaten her colt, and the wolf asked, "Where did you get that cheese?"

The fox replied, "I lapped it out of the water."

The wolf asked, "Where is that place? I would like to get a head of cheese for myself."

The fox led him to a certain spring in which the moon could be seen and asked, "Do you see it in the water?"

The wolf answered, "Yes, I see it."

"You now lap the water and you will lap up the cheese," said the fox.

The wolf commenced to lap the water and lapped until he couldn't lap any more. The fox told him, "Lap more; you will soon get the head of cheese."

The wolf again lapped the water, and when the water began to leak out wherever there were holes in him, the fox corked up all the holes so that the wolf could hold more water.

When the fox saw that he couldn't hold any more water, she told him, "Now, let's go eat my head of cheese," and led him to a certain house, one side of which was built into the side of a hill. They went to the built-in side of the house where there was a shutter open in the garret, and the fox said to the wolf, "Let's
go in. Here's where we are going to eat my cheese." They stole into the garret without anyone's seeing them.

After they entered, the fox pulled the corks out of the wolf and quickly jumped out and closed the shutter.

The water poured out of the wolf and began to fall upon the svatove7 who were in the house, and they hurried to the garret to see whence the water came. When they found the wolf in the garret, the wedding guests rushed upon him with axes and killed him.

Thus, the fox gained revenge over the wolf for the loss of her colt.
Kralj koji je imao lijepu kćer kazao joj da je neda mitkome da ženi nego onome koji napravi i dotera ladju po zemlji sa njegovim svatovima u njoj. Mnogi su provali da naprave ladju ali nijesu mogli.

Bila su tri brata; dva su bili pametni, a treći držali ga da je budalast. Kad su oni čuli za kralja, najstariji rekao, "Ja idem da napravim tu ladju."

On je ponio jesti i piti sobom i otišao u sumu gdje je posjekao drvo da pravi ladju. Knjemu je došao jedan stari čovjek sa bjelom brađom, koji ga je pitao, "Što ti tu radiš?"

Brat mu odgovorio, "Ja nemam s tobom vremena govoriti."

Starac ga pitao, "Imašli što jesti?"

On mu kazao, "Nemam, nego za mene."

Starac sa bjelom brađom pošao dalje i rekao najstarijemu bratu, "Pravi, ali nećes napraviti."

Brat je ladju napravio, ali nije mogla da ide po zemlji. On je otišao kući i kazao braći da nije mogao napraviti ladju da ide po zemlji.

Drugi brat provao da napravi ladju, ali ni on nije mogao da napravi i vratio se kući.

Onaj najmladji brat je rekao, "Idem i ja provati
Starija su braća mu kazali, "Odi, budalo!" Oni mu nijesu dali ništa nego suha kruha i kosti da ponese s njime. On je otišao u šumu i počeo tražiti lepše drvo, od kojega mu je najlakšnije napraviti ladju; i on našao jednu bukvu koja mu se dopala.

On je skino torbu sa ledja gdje će sjeći drvo, i dašao knjemu starac sa bjelom bradom pa ga upitao, "Što ti tu hoćeš da radiš?"

Najmladji brat mu odgovorio, "Hoću da pravim ladju, ako budem mogao."

Stari mu je rekao, "Ti to dobro hoćeš da radiš." Onda on upitao ga, "Imašli što pojesti?"

Brat mu kazao, "Da, imam; kako meni, tako i tebi." Kad je on odriješio svoju torbu da dade starcu kruha, on našao u njoj lijepi bijeli kruh i meso. Kad je budalasti brat ponudio staroga sa hranom, on nije htio da jede. On samo gledao bili mu brat dao hrane.

Kad je stari pošao od najmladjoga brata, on mu je kazao, "Ti pravi; ti ćeš napraviti ladju." Budalasti brat pomalo radio ali je brzo napravio ladju. Kad je bila gotova, on je uzeo vesla i sjeo u ladju. On počeo goniti po zemlji, i ladja isla kao i po vodi.

Poslije kad je isèero ladju is duboke šume, on je
nasao stotinu košaca gdje kose travu. On je zapitao njih, "Kome vi toliko kosite?"

Oni su mu odgovorili, "Nepitaj, brate. Imademo jednu kobilu koja je dugacka od podne do noći. Nevelimo je ubiti, a nemožemo da je naranimo."

Ona je on njima kazao, "Dajte nju meni, ovde u ladju." Oni su mu dali kobilu, i brat otišao dalje sa ladjom i odvezao kobilu. On je našao jednoga čovjeka gdje se nadnio na jedno jezero i gledao ribe kako se koprcaju u blatu. On ga je zapitao, "Što gledaš tu?"

Čovjek podigao glavu i odgovorio, "Ništa. Jutros sam malo doručao. Skuvo sam trista oka palente, popio malo vode, i sađa gledam kako se ribe muče bez vode."


Oni su metnili starca u ladju; i brat gonio ladju dok je trevio čovjeka na putu, koje mu je bilo ime "Nogo," koji je mogao sa jednoga brda na drugo karaciti. Brat ga je pozvao da ide s njime u ladju, u svatove, i "Nogo" jedvo dočekao da ide. Otalen brat gonio ladju upravo
Kad je kralj vidio da su samo nji četiri čovjeka i jedno paripće u ladji, on bratu kazao, "Ti što si dosao u ladji, to ti je ždabe, akoli tvoji svatovi ne poju svu hranu što je pokuvalo i ne popiju sve piće što smo spremili za svatove, i tvoji konji ne pojedu zob i sijeno što je pripravito."

Onaj čovjek koji je pojaso sve palentu za ručak pojo je svu hranu. Onaj starac koji je čudo vođe pijo popio je sve piće, i kobila je sve sijeno i zob pojela.

Brat je zaslužio kćer, ali kralj nije htio dati nju njemu jerbo momak je bio potreban. Kralj mu rekao, "Dašu ti tri zeca. Goni nji u sumu tri dana i čuvaj nji; oću da mi svaku veću doteras nji nazad."

"Nogo" je kazao, "Gazda, ja gonim zecove u Šumu."

Poslije kad je "Nogo" oterao tri zeca u sumu, kralj je divanjio sa kraljicom. On rekao, "Kad su svatove sve učinili, oni ću učiniti i to. Bilo bi mudro da mi opravimo našu kćer, princezu, da kupi jednoga zeca."

Princeza je otišla u Šumu. Kad je došla tamo, ona je našla "Nogu" gdje je ležao pod grmom, i ona ga je zapitala da joj proda jednoga zeca. "Nogo" joj je rekao, "Daj mi trista dukata i poljubac." Ona je morala na to pristati. "Nogo" je nju poljubio i dao joj zeca.
Kad je veće prišlo, "Nogo" je koracio nekoliko koraka medju grmove, uvatio trećega zeca, i dognao nazad tri zeca. Kad je kralj vidio zecove, on je kazao ženi da se princeza nije razumjela da kupi zeca.

Drugi dan "Nogo" je opet oterao tri zeca u šumu, i kralj je poslao kraljicu da kupi zeca. Ona usla u šumu i vidila "Nogu" gdje je ležao pod grmom. Ona mu je rekla, "Daj mi prodaj jednoga zeca."

"Nogo" joj odgovorio, "Oću za pet stotina dukata i poljubac." Kraljica je morala pristati na to. Kad je bilo veće, "Nogo" opet gonio tri zeca nazad.


"Nogo" je odgovorio, "Ja oću za hiljadu dukata i poljubac."

Kralj mu rekao, "Daću ti dvije hiljade dukata, ali ne poljubac."

U veča, "Nogo" je opet doterao tri zeca nazad. Kralj, kad je vidio da je "Nogo" sačuvao sva tri zeca za tri dana, rekao potrebnu bratu, "Ja tebi ne mogu dati moju kćer još. Ja imam sobu u kojoj je kaca. Otidi u sobu i divani doklen godj obručovi na kaci ne popucaju."

"Nogo" je kazao, "Ja ću, gazda, divaniti." On rekao, "Ja sam pognao prvi dan tri zeca u šumu. Došla je princeza i dala mi trista dukata i poljubac za jednoga zeca. Tako je i kraljica došla da kupi zeca na drugi dan. Ona mi je dala pet stotina dukata i poljubac za jednoga zeca. Na treći dan otišao sam opet u šumu sa zecovima i došao je kralj i kupio je zeca. On mi je dao hiljadu dukata i -------"

"Dosta!" vikao kralj. "Popucaju svi obručovi." Tako je budalasti i potrebni brat dobio princezu s kojom se oženio i živio do smrti u veselju.

Ja sam s njima bio i vino pio. Ako ne vjeruješ meni, gledaj u moj jezik; još je mokar.
[The Silly Brother]

A king who had a beautiful daughter told her that he would not give her in marriage to anyone except to him who built a ladja and rowed it upon the ground with his svatove in it. Many tried to make the boat but failed to do so.

There were three brothers; two of them were bright, and the third one was thought to be silly. When they heard of the king, the eldest said, "I am going to make that boat."

He took food and drink with him and went to the woods, where he cut down a tree to make the boat. To him came an old man with a white beard, who asked him, "What are you doing there?"

The brother replied, "I don't have time to talk with you."

The old man questioned, "Do you have anything to eat?"

He told him, "I don't have, except for myself."

The old man with the white beard started away and told the eldest brother, "Keep working, but you'll not
The brother made the boat, but it wouldn't move upon the ground. He went home and told his brothers that he wasn't able to make a boat that would go upon the ground.

The second brother undertook to make the boat, but neither could he make it, and so he returned home.

The youngest brother said, "I shall try to make that boat, too."

The older brothers said to him, "Go on, you fool!" They didn't give him anything to take with him except some dried bread and bones. He went into the wood and commenced to look for the most suitable tree, out of which it would be easiest to make a boat; and he found a beech tree which pleased him.

He took the bag off his back where he intended to cut the tree, and the old man with the white beard came upon him and asked, "What are you trying to do there?"

The youngest brother answered, "I want to make a boat, if I can."

The aged man told him, "You want to do a good thing."

Then he asked him, "Do you have anything to eat?"

The brother said, "Yes, I have; what there is for me is also for you."

When he untied his bag to give the
old man some bread, he found fine white bread and meat in it. When the stupid brother offered the old man food, he refused to eat it. He just wanted to see if the brother would give him some.

As the old man started away from the youngest brother, he told him, "You keep working; you will make the boat." The foolish brother worked slowly but soon built the boat. When it was completed, he took the oars and sat down in the boat. He began to row upon the ground, and the boat moved as if on the water.

After he had rowed the boat out of the deep wood, he found one hundred men mowing grass. He asked them, "For whom are you mowing that much?"

They answered him, "Don't ask, brother. We have one kobila which is as long as from noon to night. We don't desire to kill her, and yet we can't feed her enough."

Then he said to them, "Give her to me, here in the boat." They gave him the mare, and the brother went farther with the boat and hauled away the mare. He found a man leaning over the edge of a lake and watching the fish squirming in the mud. He asked him, "What are you watching there?"
The man raised his head and replied, "Nothing. This morning I ate a little breakfast. I cooked three hundred oka\(^4\) of mush, drank a little water, and now I'm watching how the fish suffer without water."

The youngest brother said to him, "You come with me in the boat as a wedding guest." The man went with him in the boat. The brother went farther and came upon a well where one hundred people were waiting for water. One old man was drinking the water and the hundred people were waiting; they couldn't get any water until the old man filled himself. The foolish brother said, "Let me take him with me in the boat, since he is in your way."

They put the old man into the boat; and the brother paddled the boat until he met a man on the road, whose name was "Nogo,"\(^5\) who could step from one hill to another. The brother invited him into the boat, to go with him as a wedding guest, and "Legs" was very eager to go. From there the brother rowed the boat directly to the king.

When the king saw that there were just four men and one horse in the boat, he said to the brother, "You have come in the boat for nothing if your wedding guests

\(^4\) An oka equals approximately three pounds.

\(^5\) "Legs"
don't eat all the food which has been cooked and don't drink all the drinks which we have got ready for the wedding guests, and your horses don't eat all the oats and hay which have been prepared."

The man who had eaten all the mush for breakfast ate all the food. The old man who drank a lot of water drank all the drinks, and the mare ate all the hay and oats.

The brother deserved the daughter, but the king didn't want to give her to him because the young man was poor. The king told him, "I'm going to give you three zebras. Drive them into the wood three days and watch them; I want you to drive them back to me every evening."

"Legs" said, "Master, I'm going to drive the rabbits into the wood."

After "Legs" had driven the three rabbits into the wood, the king talked with the queen. He said, "Since the wedding guests have done everything, they will do that, too. It would be wise to send our daughter, the princess, to buy one of the rabbits."

The princess went into the wood. When she reached there, she found "Legs" lying under a bush, and she asked
him to sell her one rabbit. "Legs" told her, "Give me three hundred dukata and a poljubac." She had to agree to that. "Legs" kissed her and gave her a rabbit.

When evening came, "Legs" stepped among the bushes, caught a third rabbit, and drove back three rabbits. When the king saw the rabbits, he told his wife that the princess didn't understand about buying the rabbit.

The next day "Legs" again drove three rabbits into the wood, and the king sent the queen to buy a rabbit. She entered the wood and saw "Legs" lying under a bush. She said to him, "Sell me one rabbit."

"Legs" replied, "I will for five hundred ducats and a kiss." The queen had to agree to that. When it was evening, "Legs" again drove three rabbits back.

On the third day, "Legs" once more drove three rabbits into the wood. That time the king himself went to buy a rabbit of "Legs". He found "Legs" lying under a bush. The king had disguised himself so that "Legs" would not recognize him. The king asked him, "Will you sell me one rabbit?"

"Legs" answered, "I will for one thousand ducats

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7 A denomination of Serbian money worth about $5, $10, or $20 in United States money, usually $5.

8 kiss
and a kiss."

The king told him, "I'll give you two thousand ducats, but no kiss."

"Legs" said, "I will not accept the money without the kiss." The king saw that he had to give "Legs" a kiss. "Legs" kissed the king and accepted a thousand ducats for the rabbit. The king took the rabbit and went home.

In the evening, "Legs" again drove three rabbits back. The king, when he saw that "Legs" had watched all three rabbits for three days, told the poor brother, "I can't give you my daughter yet. I have a room in which there is a barrel. Go into the room and talk until the staves on the barrel burst."

"Legs" said, "I, master, will talk." He said, "The first day I drove three rabbits into the wood. The princess came and gave me three hundred ducats and a kiss for a rabbit. In the same way, on the next day, the queen came to buy a rabbit. She gave me five hundred ducats and a kiss. On the third day I again went into the wood with the rabbits and the king came and bought a rabbit. He gave me one thousand ducats and --------"

"Enough!" shouted the king. "All the staves are bursting."
That's how the stupid and penniless brother won the princess with whom he was married and lived in happiness until his death.

I have been with them and drunk wine. If you don't believe me, look at my tongue; it is still wet.
[Prica od Vlasčida]

Jednomu caru se rodi kćer. Kad se rođila, car joj je našao uš u kosi. On je metnuo istu uš u stakleni sud i ranio nju do osamneste godine.

Kad je uš velika narasla i kćer mu je narasla na udaju, car je zaklao uš i od kože njezine napravio bubanj. Onda je on napisao oglas po svojemu carstvu da tko pogodi od kakve je životinje onaj bubanj napravit, da će mu dati kćer za vjernu ljubu.

Poslije kad je taj oglas po carevini otišao, puno se svijeta skupilo da pogadjaju kakva je koža na bubnju; ali nitko nije mogao da pogodi.

Najzad je došao vrag koji se pretvorio u čovjeka. On je upitao cara, "Oćeš li meni dati kćer ako pogodiš ja?"

Car mu odgovorio, "Tko godic pogodi, ja ću mu dati kćer."

"Kad se tvoja kćer rodila, s njom se uš rođila, i ta je koža od te uši. Ti si tu uš ranio dok nije velika narasla; onda si je zaklao i napravio bubanj od nje," kazao vrag.

Dok je vrag kazao otšta je koža na bubnju, car je kazao vragu, "Tvoja je djevojka." Sćim je car to kazao, nestalo je vraga i djevojke. Onda car je opet oglas dao
po njegovoj caravinì da tko god u Boga vjeruje da dodje
knjemu.

Prvi čovjek koji je došao rekao je caru da on je
mogao viditi preko devet brda, i car mu kazao, "Sjedi
tu."

Drugi čovjek došao i kazao, "Ja mogu čuti preko
devet brda.

Car mu rekao, "Sjedi ti tu."

Došao je treći čovjek i kazao da on je mogao
nositi sedam naroda, i da je mogao preći devet brda u
devet koraka. Car mu rekao, "I ti sjedi tu."

Došao je četvrti čovjek i rekao caru da on je mogao
ubiti i oživiti sa svojima prstima, jer je on imao gromove
u njima. Kad on pružio prste, on je mogao oživiti koga je

Onda je peti čovjek došao i kazao da on je mogao od
jednom kuću napraviti i razvaliti. Car i njemu odgovorio,
"Onda i ti sjedi."

Šest čovjek došao, najaca na svijetu, i car mu
rekao, "Sjedi i ti tu."

Onda im je car rekao: "Ja želim da vi svi idete
sada da nađete moju kćer i da dovedete nju nazad."

Onaj prvi čovjek je rekao, "Eno nje; ja vidim nju
tamo na devetom brdu."
Drugi čovjek je rekao, "Ja čujem gdje ona divani sa njezinim mužom; oni divanu da nas mogu viditi."

Treci čovjek rekao njima, "Ajte svi name; ja ću vas odnijeti tamo u devet koraka."

Oni su se svi na toga trećega čovjeka ispeli, i on je nji odnio u devet koraka na ono brdo. Tamo oni su našli vraga i djevojku. Najači je čovjek kazao vragu, "Daj ti meni tu carsku kćer."

Vrag njemu odgovorio, "Ovo je moja žena; ja nju nedam."

Najači čovjek kazao, "Mi ćemo se hrvati, pa koji bude jači neka djevojku nosi." Oni su se onda pohurvali, i onaj čovjek je bio jači od vraga. On zavalio vraga i svezao mu ruke i noge.

Onaj čovjek koji je mogao nositi sedmero kazao je, "Ajte svi name da idemo nazad," i oni se svi ispeli na njega.

Onda su svi otišli caru i svaki čovjek je kazao, "Daj tvoju kćer meni da se ženim; ja sam je zaslužio."

Car je nji pitao gdje su djevojku našli—na koji dio zemlje. Onaj čovjek koji je ubio vraga odgovorio i manuo rukom onamo gdje su vraga našli, i vrag se oživio i odmah knjima došao. Onaj koji ga oživio pitao, "Zašto si ti došao?"

Vrag njemu odgovorio, "Car je meni dao njegovu kćer za ženu. Zašto si ti oto nju od mene?"

Onda je onaj čovjek koji imao gromove u njegovima prstima pitao cara, "Zašto si ti dao svoju kćer da se ženi za ovoga čovjeka, kad si znao da je on vrag?"

Car odgovorio, "Da sam ja znao da je on vrag, ja nju njemu nebi dao nikako." Opet je onaj čovjek pružio prste na vraga i ubio ga sa gromom.

Još svaki čovjek htio da se djevojkom ženi. Car je njima rekao, "Ona nemere vas sviju da oženi. Nego, kad se nemerete narediti da se ženi sa jednim od vas, idite vi svi za djevojkom na nebesa; i koji je stigne neka se s njom ženi."

Oni su svi otišli na nebo, i još je ona pred njima. Gledaj za Vlasčićima pa ćeš ih viditi na nebu.
A daughter was born to a certain tzar. When she was born, the tzar found a louse in her hair. He put the louse into a glass jar and fed her for eighteen years.

When the louse had grown large and his daughter was ready for marriage, the tzar killed the louse and made a drum out of her skin. Then he sent word to all his tzardom that he would give his daughter in marriage to him who guessed from what animal the drum was made.

After the word had been received throughout the tzardom, many people gathered to guess what kind of skin was on the drum; but nobody was able to name it.

At last came a devil who had changed himself into a man. He asked the tzar, "Will you give me your daughter if I guess it?"

The tzar replied, "Whoever guesses, I will give him my daughter."

"When your daughter was born, a louse was born with her, and that skin is from that louse. You fed the louse until she had grown big; then you killed her and made a

1 louse
2 drum
3 devil
drum out of her," said the devil.

Upon the devil's making known whence the skin on
the drum had come, the tzar said to him, "The girl is
yours." As soon as the tzar said that, the devil and the
girl vanished. Then the tzar again sent word throughout
his tzardom that whoever believed in God should come to
him.

The first man who came told the tzar that he could
see nine hills away, and the tzar said to him, "Sit there."
The second man came and said, "I can hear nine hills
away."

The tzar told him, "You sit there."
The third man came and said that he could carry
seven persons, and that he could cross nine hills in nine
steps. The tzar told him, "And you sit there."
The fourth man came and told the tzar that he could
cross people and bring them back to life again with his
fingers, because he had gromove⁴ in them. When he spread
out his fingers towards a person, he could kill him; then
he could bring him back to life again by doing the same
thing. "Then you sit there, too," the tzar replied.

Then the fifth man came and said that he could in-
stantly build and tear down a house. The tzar answered him

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⁴ lightning
also, "Then you sit down, too."

The sixth man came, the strongest in the world, and the tzar told him, "And you sit there."

Then the tzar told them: "I desire that you now go to find my daughter and bring her back to me."

The first man said, "There she is; I see her over there on the ninth hill."

The second man said, "I hear her talking with her husband; they say that they can see us."

The third man told them, "All of you climb upon me; I'll take you there in nine steps."

They all climbed upon the third man, and he took them to that hill in nine steps. There they found the devil and the girl. The strongest man said to the devil, "You give me that tzar's daughter."

The devil replied, "This is my wife; I won't give her up."

The strongest man said, "Let us wrestle, and let the stronger of us take the girl." They then wrestled, and the man proved to be stronger than the devil. He got the devil down and tied his arms and legs.

The man who could carry seven persons said, "All of you get on me so that we can go back," and they all climbed upon him.
After they had gone a long way from the devil, the one who could see far looked back and said, "The devil has gnawed the rope in two and is coming after us." Then he told the one who could build a house fast, "Build a house immediately." The man built a house, but there was a vrz5 in the door. The devil ran up to the house, knocked the knot out of the door, and entered the house. But the man who had lightning in his fingers killed him at once.

Then they all went to the tzar and each man said, "Let me marry your daughter; I have deserved her."

The tzar asked them where they found the girl—in what direction from there. The man who had killed the devil replied and waved his hand towards the place where they found the devil, and the devil regained his life and came to them directly. The one who brought him back to life asked, "Why have you come?"

The devil answered, "The tzar gave me his daughter in marriage. Why did you take her away from me?"

Then the man who had lightning in his fingers asked the tzar, "Why did you let your daughter marry this man, when you knew that he was a devil?"

The tzar replied, "If I had known that he was a
devil, I wouldn't have given her to him under any circumstances." Again the man spread out his fingers towards the devil and killed him with lightning.

Still each man wanted to marry the girl. The tzar told them: "She can't marry all of you. Instead, since you can't decide upon which one of you should marry her, all of you follow her up to the sky; and let the one who catches her marry her."

They all went up to the sky, and she is still ahead of them. Look for Vlasići6 and you will see them in the sky.

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6 Pleiades. There was a belief among the Serbian people that when this constellation appeared in the sky, St. Luke turned the witches out; and that when it disappeared, St. George shut them up again.
Bio je jedan kralj koji je imao drvo jabuku koja je svaku noć cvjetavala i radjala zlatne jabuke, ali nitko nije mogao brati jabuke.


Taj je kralj imao tri sina, i oni su mu obećali da će oni čuvati zlatne jabuke. Najstariji kraljev sin je otisao prvu noć da čuva jabuke. On je vidio kad je cvjetala jabuka i počele jabuke rasti; ali kad su sazorele jabuke, on je zaspao i nije njih sačuvao. To je bio uzrok što je vještica donijela mješinu i pirnula vjetra na kraljeva sina iz nje, i on je namah zaspao.

Tako isto, na drugu noć, drugi kraljev sin je poduzeo da sačuva zlatne jabuke. Ni on nije mogao, jer je nanj vještica pirnula vjetar, i on je zaspao.

Treći, i najmladji sin, sanjao da bi on mogao sačuvati te zlatne jabuke. On je imao druga, i njegov drug i on su otisli čuvali jabuke. Najmladji kraljev sin je vidio kad je jabuka cvjetala, cvijet opao, i jabuke rasle. Kad su počele jabuke sazoreti, došla je vještica i pirnula vjetar na najmladjega brata. On je namah zaspao.
Devet vila su došle da beru zlatne jabuke. Dok su osam brali jabuke, deveta je plakala jer ona nije mogla da probudi najmladjega sina kraljeva. Ona kazala njegovu drugu da će se ona vratiti na drugu noć, i da njih dva opet dodju čuvati jabuke.

Poslije nego se kraljev sin probudio, njegov je drug kazao njemu sve što je on vidio i što je vila rekla: da dodju drugu noć čuvati jabuke.

Na drugu noć sve se trefilo kao i na prvu noć. Trefu su noć opet otišli kraljev najmladji sin i njegov drug da čuvaju jabuku, i kraljev sin je zašpao. Kad se on probudio, njemu je njegov drug opet kazao što je njemu vila rekla: da je ona kraljavu sinu sudjena, ali da ona više neće doći.

I vila je kazala drugu: "On mene neće moći viditi dok ne dobije zmajovita konja. Kaži mu neka ide pa služi babu, jer je ona vještica i ima konja zmajovita. Neka on nju služi, i kaži mu da ne ište ništa drugo nego onoga konja koji je u djubru zakopan, i njegovo sedlo i uzdu, i što još ide uz njega.

"Kad dobije konja, kaži mu da uzjaši nanj i da pušti ga da ide gdje on oče. Konj će doći svojoj materi i kmeni. Poslije nego mu sve to kažes, kaži mu da se okrene sa desna na lijevo."
Kraljev sin je odrezao drugu glavu svojom sabljom kad se okreno sa desna na lijevo, i onda otišao kući i zamotao dosta za jesti da ponese uža se.

On pošao da nadje baba. Kad je išao pokraj jedne vode, on je vidio gladnu ribu gdje se premeća, i on je bacio mrva od kruha u vodu. Dok se riba najela, otpalo je jedno pero od nje, i ona je progovorila: "Uzmi to pero; valjače ti." Najmladji brat je uzeo pero i otišao dalje.

On je našao gladnu lisicu gdje na putu leži. On je dao njoj kruha, i kad je pojela ono, lisica izčupala jednu dlaku iz čela i dala njemu. I ona progovorila: "Čuvaj tu dlaku dobro, jer će ti valjati."

Kraljev sin je otišao dalje i našao gladna vuka gdje leži u šumi. On je vuku dao mesa i kruha. Poslije kad je vuk pojeo, on je izčupao jednu dlaku iz čela i dao kraljevu sinu. Vuk je progovorio: "Čuvaj ovu dlaku; valjače ti." Poseže kad je išao dalje, kraljev sin je srio čovjeka koji je njemu kazao gdje živi ona baba. On je našao nju i pitao za radnju. Ona mu je kazala, "Služi ćeš me samo tri dana; onđa ću ti dati što zališteš. Samo ćeš mi čuvati jednu kobilu; ako je ti sačuvaš, ti si zaslužio svoje."
Baba je uzela uzdu, udarila kobilu, i rekla: "Dur, kobilo! babino ždrijebe; ajde danas u jezero medju ribe." Kraljev sin je sve to slušao.


Kad je došao knjoj, ona mu je rekla, "Čuvao si jedan dan, ali imaš još dva."

Baba je tukla kobilu i kazala joj da ide medju lisice drugi dan, a kraljev sin je to sve slušao što je ona rekla. Drugi dan ona uzela uzdu, udarila kobilu, i rekla, "Dur, kobilo! babino ždrijebe," i dala najmlađem bratu.

On je uzjahao na nju i otišao u pašu. Svim je došao tamo, on je zaspao. Kad se u veće probudio, uzda mu je bila u ruci i on je jašio na kamenu. Jađan, on otišao do šume; tamo je izvadio dlaku od lisice iz đzepa, i zovno lisicu da mu dorene kobilu iz šume. Lisice dognale kobilu,
i on udario nju sa uzdom i kazao, "Stoj, kobilo! babino ždrijebe." On je metnuo uzdu na kobilu, dojahao nazad, i dao nju babi.


Na treći dan, baba udarila kobilu uzdom i kazala joj, "Dur, kobilo! babino ždrijebe," i dala je opet najmladjemu bratu uzdu.

On je uzjahao na kobilu i otišao u pašnjak. Sčim je došao tamo, on je opet zaspao na kobili. U veče, kad se probudio, on je jahao na panju. Uzda mu bila u ruci, ali kobile nije bilo.

Jadan, on je opet otišao u šumu, izradio vučiju dlaku iz džepa, i pozvao vuka da mu dorene kobilu. Vukovi su stali lajati i doterali kobilu iz šume. On je udario nju sa uzdom i kazao joj, "Stoj, kobilo! babino ždrijebe." Onda je on metnuo uzdu na nju i uzjahao. On odjahao babi i kazao, "Eto, baba, kobile; ja sam svoje zaslužio."

Baba ga zapitala, "Što hoćeš da ti platim?"

Najmladji brat kazao, "Ja hoću onoga konja iz djutra."

Ona ga je onda pitala, "Što će ti onaj konj? On je već sagnio. Da ću ti zlata ili dragoga kamenja, ili
što drugo hoćeš."

On joj je kazao, "Ja neću ništa drugo nego konja i sve što pada zanlj. Tako smo pogodili—što ja hoću, da mi daš."

Ona mu je dala konja, i on je otišao do djubra i izkopao ga. On rekao babi, "Daj mi uzdu i sedlo od onoga konja, i sve što ide s njime." Ona mu sve to dala.

On je uzeo kefu i izošljavo konja. On je našao da je konju sve zlatne dlake i krila; i da su uzdu i sedlo od zlata napraviti. On je uzjahao na konja i pušto ga neka ide kuda on oče. Kad je konj došao na veliko brdo u dubokoj šumi, on je zarzao, i njegova mater poznala da je on njezin Žarijebe. Onda ona je zarzala iz pećine. Konj odmah otišao njozi u pećinu.

Vila je vidila kraljeva sina i on je vidio nju, te su se sastali skupa. Vila mu je kazala, "Ajde da jahamo, da bješimo prije nego moj ćađa nije došao; jer je on zmaj koji baca vatru iz usta."

Vila je kraljeva sina napravila da bude zmaj koji je mogao bacati vatru. Ćađa je njezin vidio ga i bacao vatru na njega, ali kraljev je sin odbijao vatru sa vjetrom od njegovije krila. Tako je i kraljev sin bacao vatru na ćađu vilina, i on je odbijao vatru sa vjetrom od njegovije krila. Tako, nije mogao nijedan drugome ništa da učini.
Vilni ćađa je pitao njegovu kćer dali ona voli momka, i ona je kazala da ga voli. Onda on je zapitao kraljeva sina dali on voli njegovu kćer, i on je odgovorio da voli. Onda ćađa im je dozvolio da se žene.

Tast zapitao svoga zeta da mu vrati onu kobilu što mu je kćerka jahala na njoj, mater onoga konja što je njegov zet jahao na njemu.

Vila sjašila sa kobile, i kobila otišla u istu pećinu gdje je bila. Kraljev sin je odjahao konja svome ocu, i tamo našao da mu je umro otac i njemu ostavio kraljevstvo.

Vilni ćađa je otišao njegovu zetu i kazao mu, "Kad ti ja zatrebam, zovni me; a kad ja tebe zatrebam, ja ću tebe zvati." Ali nitko nije smio na nji dva udariti jerbo su oni bili zmajoviti.

Kraljev sin i vila su imali djece. Sve su kćeri bile vile, a sinovi zmajevi.

To je sve onda bilo ali se sad spominje.
There was one king who had an apple tree which every night bloomed and bore golden apples, but nobody was able to gather the apples.

The king placed guards to watch over the golden apples and told them that whoever failed to keep the apples would be killed. Many guards watched, but none of them was able to guard the apples. So the king had them all put to death.

The king had three sons, and they promised him that they would guard the golden apples. The king's eldest son went to watch the apples the first night. He saw when the apple tree bloomed and the apples commenced to grow; but when the apples ripened, he dropped off to sleep and failed to keep them. The reason for that was that a vještica1 brought a mjesina2 and out of it blew some wind upon the king's son, and he soon fell asleep.

In the same way, on the next night, the king's second son undertook to watch the golden apples. He also failed to do so, because the witch blew wind upon him, and he, too, dropped off to sleep.

1 witch

2 a bag made out of sheepskin
The third, and youngest son, dreamed that he would be able to guard the golden apples. He had a partner, and his partner and he went to guard the apples. The king's youngest son saw when the apple tree bloomed, the blossoms dropped off, and the apples grew. When the apples started to ripen, the witch came and blew some wind upon the youngest brother. He instantly fell asleep.

Nine víla3 came to gather the golden apples. While eight of them gathered the apples, the ninth one wept because she couldn't wake up the king's youngest son. She told his partner that she would return upon the next night, and that they, too, should again come to watch the apples.

After the king's son woke up, his partner told him all about what he had seen and what the fairy had said: that they should come back the next night to watch the apples.

On the next night all happened as it did the night before.

Upon the third night the king's youngest son and his partner once more went to guard the apple tree, and the king's son fell asleep. When he woke up, his partner again told him what the fairy had said: that she was
meant for the king's son, but that she would not come back anymore.

The fairy also told the partner: "He will not be able to see me until he gets a certain zmajovita konja.\(^4\) Tell him to go and serve an old woman, because she is a witch and has a dragon-like horse. Tell him to serve her and not to ask for anything except the horse which is buried in djubre,\(^5\) and his saddle and bridle, and what else goes with him.

"When he gets the horse, tell him to mount him and let him go where he wishes. The horse will come to his mother and me. After you tell him all of this, tell him to turn from right to left."

The king's son cut off the partner's head with his sword when he turned from right to left, and then went home and wrapped up enough food to take with him.

He started out to seek the old woman. As he went near a body of water, he saw a hungry fish turning over, and he threw some bread crumbs into the water. As soon as the fish filled itself with the crumbs, one fin fell off, and it began to talk: "Take that fin; it will be of

\(^4\) dragon-like horse

\(^5\) manure
some good to you." The youngest brother took the fin and went farther.

He found a hungry fox lying on the road. He gave her some bread, and after she had eaten it, the fox jerked one hair out of her forehead and gave it to him. She began to talk, too: "Watch that hair well, because it will be of some good to you."

The king's son continued on his way and found a hungry wolf lying in the wood. He gave the wolf some meat and bread. After the wolf had eaten, he jerked one hair out of his forehead and gave it to the king's son. The wolf began to talk: "Guard this hair; it will be of some good to you."

After he had gone farther, the king's son met a man who told him where the old woman lived. He found her and asked for work. She said to him, "You will just watch an old mare for me; if you do so, you will have earned yours."

The old woman took the bridle, hit the mare, and said: "Dur, kobilo! babino ždrijebe; ajde danas u jezero medju ribe." The king's son overheard all of that.

He mounted the old mare, rode her to the pasture, and fell asleep, holding onto the bridle. When he woke

6 Get up, mare! old woman's colt; today go into the lake among the fish.
up, the bridle was in his hand, but the old mare had gone away. He, very sad, went near the lake where he had fed the fish. He took the fin from the fish out of his pocket and called the fish to drive out the mare for him. The lake became muddy, and the fish drove the mare out upon the bank. He hit the mare with the bridle and said:
"Stoj, kobilo! babino đrijebe," and she stood still. He put the bridle on her; then mounted her, and went to the old woman.

When he came to her, she told him, "You have watched one day, but you still have two."

The old woman beat the mare and told her to go among the foxes the next day, and the king's son overheard all that she said. The next day she took the bridle, hit the mare, and said, "Get up, mare! old woman's colt," and gave her to the youngest brother.

He mounted her and went to the pasture. As soon as he got there, he dropped off to sleep. When he woke up in the evening, the bridle was in his hand, and he was mounted on a rock. Sorrowful, he went to the forest; there he took the fox's hair out of his pocket, and called the fox to drive the mare out of the forest for him. The

"Stop, mare! old woman's colt."
foxes drove out the mare, and he hit her with the bridle and said, "Stop, mare! old woman's colt." He put the bridle on the mare, rode back, and gave the mare to the old woman.

The old woman was angry. She caught the mare and beat her. She told her, "Tomorrow go among the wolves." The king's son again overheard everything.

Upon the third day, the old woman hit the mare with the bridle and told her, "Get up, mare! old woman's colt," and again gave the youngest brother the bridle.

He mounted the mare and went to the pasture. As soon as he reached there, he again dropped off to sleep on the mare. In the evening, when he woke up, he was mounted on a stump. The bridle was in his hand, but there was no mare.

Sad, he again went to the forest, took the wolf's hair out of his pocket, and called the wolf to drive the mare to him. The wolves began to howl and drove the mare out of the forest. He hit her with the bridle and said to her, "Stop, mare! old woman's colt." Then he placed the bridle on her and mounted. He rode to the old woman and said, "There, old woman, is your mare. I have earned mine."

The old woman asked him, "What do you want me to
The youngest brother said, "I want that horse out of the manure."

She then asked him, "What do you want with that horse? He is already rotten. I'll give you gold or jewels, or what else you want."

He replied, "I don't want anything else but the horse and all that goes with him. That's how we agreed—to give me what I want."

She gave him the horse, and he went to the manure and dug him out. He told the old woman, "Give me the bridle and saddle from that horse, and the other things that go with him." She gave him all of that.

He took a brush and brushed the horse. He found that all the horse's hair and wings were golden; and the bridle and saddle were made of gold. He mounted the horse and let him go where he wished. When the horse came to a large hill in the deep wood, he whinnied, and his mother recognized that he was her colt. Then she whinnied from a pećina. The horse instantly went to her in the cave.

The fairy saw the king's son and he saw her, and then they got together. The fairy told him, "Let's mount,
so that we can flee before my father comes; because he is a zma"9 who spits fire out of his mouth."

The fairy made the king's son into a dragon who could spit fire. Her father saw him and spit fire upon him, but the king's son pushed the fire back with the wind from his wings. In the same way, the king's son also spit fire upon the fairy's father, and he, too, pushed back the fire with the wind from his wings. Thus, neither was able to harm the other.

The fairy's father asked his daughter whether she liked the young man, and she said she did. Then he asked the king's son whether he liked his daughter, and he replied that he did. Soon afterward, the father permitted them to be married.

The father-in-law asked his son-in-law to return the mare upon which his daughter rode, the mother to the horse upon which the son-in-law rode.

The fairy dismounted from the mare, and the mare went into the same cave where she had been. The king's son rode his horse to his father, and there found that his father had died and left the kingdom to him.

The fairy's father went to his son-in-law and said,
"When you need me, call me; and when I need you, I shall call you." But nobody dared to strike against the two because they were dragon-like.

The king's son and the fairy had children. All the daughters were fairies, and all the sons were dragons.

This all happened then but is told now.
In a certain country dwelt a tzar by the name of Trojan. Now this tzar was extremely wealthy and had a fine family; but still he was very unhappy, because he was so unfortunate as to have goat's ears.

Tzar Trojan refused to allow many persons to see him, since he didn't want the people in his tzardom to learn about his misfortune. Several barbers were summoned to shave Tzar Trojan; however not one performed the job more than once. As soon as one completed the job, the tzar asked him if he saw anything unusual while shaving him, and every one of them told him about his ears. Then the tzar put an end to each of them.

It happened that Tzar Trojan sent for an excellent old barber who suspected the fate of any barber who visited the tzar. Instantly the old barber feigned illness and sent his apprentice to the tzar in his place. The apprentice, too, was astounded at the sight of the goat's ears; but upon being asked what unusual thing he saw, he replied, "Nothing." The tzar paid him twenty dukata$^1$ and hired him as his private barber.

When the apprentice returned to the master barber,

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$^1$ A denomination of Serbian money, usually worth about $6.
the master barber asked him how he got along. The apprentice answered, "Very well," and showed the master his twenty ducats, but he was very careful not to divulge the secret about the tzar's ears.

Tzar Trojan's barber shaved him for many years and received twenty ducats for each shave. Finally, the barber began to worry over the fact that he couldn't tell anyone about the tzar's ears. One day the master barber asked him what was wrong, and the tzar's barber replied, "I have something on my heart but dare not reveal it. If I could tell anybody, I know I'd feel better instantly."

The master barber said, "Tell me what's wrong; I won't tell anybody. If you don't trust me, tell the minister. If you don't trust him, go to a pasture, dig a hole, and talk into it and three times tell what bothers you. Then fill up the hole, and you'll soon feel much better.

Tzar Trojan's barber went to a pasture, dug a hole, and thrice said, "Car ima kozi je uši." Then he put the dirt back into the hole and immediately felt better.

After some time, a certain kind of reeds grew up where the tzar's barber had dug the hole. One day some

2 The tzar has goat's ears.
shepherds came upon the reeds, and they cut some down and made whistles from them. When they blew upon them, they were greatly surprised to hear them whistle, "The tzar has goat's ears."

Nearly everyone in the tzardom heard about the whistles, and at last the story reached the tzar. Upon hearing it, he ordered his barber to appear before him at once. The tzar asked his barber why he hadn't kept the secret about his ears, but the barber swore that he hadn't told anybody about them.

As the tzar began to kill the barber with his sword, the barber confessed and explained everything to the tzar. The tzar then asked his barber to direct him to the reeds. When the two got there, they found only one reed left. Tzar Trojan commanded his barber to make a whistle from the remaining reed, and it, too, whistled, "The tzar has goat's ears."

Tzar Trojan decided that nothing could be kept a secret and pardoned his barber, who shaved him for the rest of his days.
Savi Jela\textsuperscript{1} was the strongest man in a certain country. He was so strong that he could easily bend any tree with his hands. One day he started forth into other lands to seek adventure and his fortune.

In another country he met Tari Greda,\textsuperscript{2} who could take the biggest and hardest rocks and crumble them into dust with his hands. Savi Jela challenged Tari Greda to a fight, and Tari Greda said, "Come on!"

Tari Greda proved to be stronger; he tied Savi Jela's arms and legs together. Savi Jela begged for his freedom, saying, "We are both very strong. If you will release me, we can seek our fortunes together. Nobody will dare strike against us."

Savi Jela was freed, and the two men journeyed together into a strange country. Tired and hungry, they came upon a deserted village in which they spied a man lying under a cow, sucking milk from her. Savi Jela said, "We're both hungry. Let's go kill the man and eat the cow. We can easily kill him."

They two jumped upon Posa Kravu,\textsuperscript{3} intending to kill

\begin{itemize}
  \item Bend a fir tree
  \item Crush rocks
  \item Suck a cow
\end{itemize}
him instantly; but Posa Kravu got them both down and tied their arms and legs together. They pleaded with him to free them. They said, "We are all three very strong and will make good companions." Posa Kravu untied them, and the three of them left the cow and went forth together.

They came to a cave which they entered, and there they decided to dwell. The three men agreed that two of them should go hunting every day, while the third stayed at home and did the cooking.

The first day, Savi Jela remained at home to cook. He prepared some soup and meat for his companions. When the soup and meat were done, a tiny man one foot tall with a beard a yard long appeared. He told Savi Jela, "I'm going to eat that."

Savi Jela answered, "No, you won't. I have cooked this for my partners."

They argued, and finally the tiny fellow said, "Let's wrestle, and let the stronger one of us eat the meat and pour the hot soup upon the other's chest."

Savi Jela consented, and the two began to wrestle. The little man turned out to be stronger; he tied Savi Jela's arms and legs together and ate the meat. Then he
threw away the soup, untied Savi Jela, and went away.

When the companions came home and asked for their supper, Savi Jela told them what had happened. Tari Greda was angry. He said, "Let me stay at home tomorrow."

The next day, Tari Greda stayed at home, while the other two men went hunting. All happened as it had done the day before.

When the companions returned home and found that there was no food, Tari Greda explained what had taken place. Posa Kravu was angry. He said, "I'll stay at home tomorrow."

The third day, Posa Kravu remained at home to prepare supper. Just as soon as the soup and meat were cooked, the tiny man with the long beard again appeared. He told Posa Kravu, "I'm going to eat that."

Posa Kravu replied, "No, you won't. This is for my partners."

After some argument, the little fellow said, "Let's wrestle, and let the stronger one of us eat the meat and pour the hot soup upon the other's chest."

Posa Kravu agreed to wrestle with the tiny man. They commenced to wrestle, and Posa Kravu caught the little man by the beard and took him to a large fir tree. He bent the tree until it cracked; then he placed the little
man's beard in the crack and let the tree straighten up again. Posa Kravu left the tiny man hanging by his beard.

When the hunters got home, they were surprised to find supper prepared and happy to learn that the little man was captured. After supper, the men discussed what to do with the mean little fellow. Posa Kravu said, "Let's let him hang until tomorrow; then we'll put an end to him."

The next morning, the men went to the place where Posa Kravu had hanged the tiny man, but they were extremely disappointed to find that the little fellow had dragged the tree away behind him. They followed his tracks to a large hole in the ground. Savi Jela said, "Let me down into the hole on a rope; I'll find him and kill him. If I shake the rope, pull me right out." The men slowly lowered Savi Jela into the hole. When he felt fire on his body, he shook the rope, and they jerked him out.

Tari Greda then volunteered to go into the hole, but he, too, had to be pulled out because of the fire.

Posa Kravu said, "I'll go down into the hole. When I shake the rope, drop me." At the bottom of the hole, he discovered a new world inhabited by Pasoglavi. He found

5 Cyclopes
the little man trying to burn off his beard to get rid of
the tree. Posa Kravu killed him with his ax; then went on
with his ax and svirala.⁶

He came upon a house in which there lived a Cyclops.
Upon being asked how he happened to be there, Posa Kravu
related his story to the Cyclops, who said, "You came here
to be killed." When the Cyclops rushed towards him, Posa
Kravu grabbed him and killed him with his ax. In the
house, Posa Kravu didn't find much except a large, zlatna
jabuke⁷ on the table, which he left there.

He went a little farther and came to a house in
which there dwelt a larger and stronger Cyclops. That
Cyclops also attempted to kill Posa Kravu, but Posa Kravu
killed him with his ax, too. When he entered the house,
Posa Kravu found another large, golden apple on the table;
but he left it there.

He continued on his way until he came to the house
in which lived the king of the Cyclopes, the largest and
most powerful of them all. When he saw Posa Kravu, he
asked him how he escaped past the two other Cyclopes and
he threatened to kill him. Posa Kravu said, "I killed

⁶ Serbian wind instrument resembling a flute
⁷ golden apple
them, and now I'll kill you." The Cyclops rushed towards Posa Kravu, but Posa Kravu easily killed him with his ax.

Then he went into the house and found a king's beautiful daughter, playing with a large, golden apple. She offered him a stick and said, "Take this stick and go back and hit the first apple and put it into your pocket; hit the second, put it into your pocket; then hit this apple and put it into your pocket." When Posa Kravu did so, the whole world disappeared—all but the girl and him.

The beautiful princess asked to be taken back into the other world. She said that the "little devil" captured her and gave her to the Cyclopes. Posa Kravu agreed to help the girl get into the other world. When they came to the bottom of the hole, the princess said, "Your partners can't be trusted. Listen to me. Let them pull me out first; but, when they should pull you out, tie a big rock to the rope. If they pull it out, they will also pull you out."

The princess was pulled out. When the rock was about half way out, the rope was cut, letting the rock fall to the bottom. Posa Kravu sighed, "I'll never get out now!" The princess begged Savi Jela and Tari Greda to try
to pull Posa Kravu out, even though he was killed by the fall. However, they refused to do so.

The two men took the princess to her father, the king, and argued over who of the rescuers should marry the girl. The princess refused to marry either man. She said, "My rescuer is still in the hole; these men have been disloyal to him."

When Posa Kravu decided that he could never return to the old world, he took his ax and svirala in hand and walked about on the deserted world below. Tired and hungry, he lay down under a large tree and fell asleep. When he woke up, he saw some vile near him. They were dancing and singing.

Posa Kravu took his svirala and began to play. When they heard the music, they went to him and promised to help him get back to the other world if he taught them to play the svirala.

The fairies tried to finger the instrument, but they could not do so as well as Posa Kravu. However, they insisted that they could finger just as well as he, and refused to help him get back home.

Posa Kravu said, "Although you won't help me out of
this world, I'll teach you to play as well as I play." He drove his ax into a large stump and split the top of it. He asked each of the fairies to place the fingers of one hand into the crack; then he removed the ax, catching the fairies by their fingers. Posa Kravu told them, "If I have to stay here, you will, too, now."

The queen of the fairies said that she would furnish Posa Kravu with two goats and a large bird, which would enable him to get to the other world, if he would free all the fairies. Posa Kravu accepted the offer.

When the fairies were released, the queen told Posa Kravu where he could get the goats and the bird. After he got them, the queen directed him to kill the goats, skin them, and to cut each into four parts. Then the queen of the fairies said to Posa Kravu: "Every time the bird calls, give it one piece of meat. When all four parts of a goat are eaten, give the bird one pelt full of water. Then give the bird the other goat and other pelt of water in the same way."

Posa Kravu mounted the bird, and the queen tied all the supplies on and handed him the magic stick, ax, svirala, and the three golden apples.

As the bird flew to the upper world, Posa Kravu gave it the meat and water as directed; but before it got
to the top, the bird called for the second pelt of water. Again, near the top of the hole, the bird called for more meat. With his ax, Posa Kravu cut the flesh off the thigh of one of his legs and fed it to the bird.

When they were upon the other world, the bird asked Posa Kravu, "What do you lack?" He was afraid to tell the bird about his thigh; so he answered, "Nothing." The bird spit the flesh out of its mouth and placed it back upon Posa Kravu's thigh. As soon as the bird licked the thigh with its tongue, the thigh was healed. The bird then went back into the hole; Posa Kravu went to the king's palace.

When the beautiful princess saw Posa Kravu, she recognized him instantly, and said, "There's the man who saved my life. I'll marry him, and no one else."

The king wanted to hang Savi Jela and Tari Greda, but Posa Kravu said, "No, don't hang them. I'll pardon them." Posa Kravu asked Savi Jela where he would like to live, and Savi Jela told him. They went together to that place and Posa Kravu put one of his golden apples on the ground and hit it with his magic stick. Immediately, a golden house furnished with golden furniture appeared. Savi Jela was left to live there.

With the second golden apple, Posa Kravu made a golden house furnished with golden furniture at the place
where Tari Greda chose to live.

Posa Kravu used the third golden apple to make a golden mansion magnificently furnished with golden furniture for himself. Then he married the princess whom he had rescued. When the king and queen died, Posa Kravu and his wife became the rulers.

Savi Jela and Tari Greda, because of their fine homes, also married princesses. All three men came to rule large kingdoms and lived in peace from then on.
One afternoon a group of women gathered together to stitch and talk. After some time, one woman said, "We talk too much. Let's see how long we can keep silent, and may the first one of us who talks turn into a kravaî." They all agreed to that.

One of the women had a baby who was crying in the next room. Someone came to the door and called her to attend to it. Without thinking, the woman replied, "I'm coming," and at once turned into a cow.

When her husband returned home in the evening, he found a cow grazing in the barnyard and nobody but his little daughter in the house.

After a number of years, the man again got married; this time to a mean and haughty widow who also had a daughter of the same age as the man's daughter.

The proud woman and her daughter were envious of the husband's daughter because she was very beautiful, kind, and well-liked by everybody. The wife's daughter was not liked because she was rude and selfish.

The mačeša was cruel to her step-daughter. She

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1 cow

2 step-mother
made her work hard from morning till night, cooking, washing clothes, spinning flax, and cleaning the house. Because the girl had to take care of the fires and carry the cinders out, her step-mother called her Pepečuga3. While Cinderella worked, her step-sister dressed up in fine clothes and sat around doing nothing but admiring herself. The step-sister had fine foods to eat; whereas, Cinderella had nothing but crumbs. Cinderella was not even allowed to eat at the table.

One day, before the step-mother and step-sister went away, Cinderella was given a lot of flax and ordered to spin it all by evening. Cinderella took the flax out behind the barn, sat down, and began to weep. She knew that she couldn't spin all the flax in one day alone. As she sat there crying, the cow who was her mother heard her weeping and came to her. The cow asked, "Why are you crying, my child?" After Cinderella told the cow about her troubles, the cow said, "Let me help you spin the flax. You just feed it to me."

Cinderella fed the flax to the cow, and the spun flax came out of the cow's ears. Within a short time, all the flax was spun. Cinderella thanked the cow and went to
the house. When the step-mother came home, she was surprised to find all the flax spun and supper prepared.

Upon the next day, the step-mother and her daughter went visiting. That day Cinderella was given more flax to spin than on the day before. Again, she had the flax spun and supper on the table by the time they returned home.

The third day, Cinderella was given still more flax to spin. Her step-mother went away, but the step-sister remained at home to spy on Cinderella. Without her knowing it, her step-sister sneaked down to the barn and discovered the cow, spinning flax for Cinderella.

That evening, after supper, Cinderella overheard her step-mother demand that her father kill the cow the next day. All night long Cinderella shed tears over the fate of her friend.

Early the next morning, Cinderella went to the cow and wept bitterly. When the cow asked Cinderella why she was crying, Cinderella told her what she had overheard the night before. The cow said, "Don't worry. You just bury my bones after I'm eaten and everything will turn out right." That day the cow was butchered. After it was eaten, Cinderella collected all the bones and buried them in the barnyard.

A few weeks later, after Cinderella's family had
got ready for church, the step-mother called her into the kitchen and told her that she would have to prepare all the dinner. The step-mother scattered a bushel of *proso* on the floor and ordered Cinderella to pick up every grain before the family returned from church.

After they had all left, Cinderella began to cry because she could never go to church, too. She knew also that she couldn't pick up all the millet in time. Disheartened, Cinderella went to the barnyard for a walk.

As she walked in the barnyard, she was surprised to see two *golube* perched upon a suitcase on the very spot where the bones were buried. Cinderella opened the suitcase and found that it was filled with beautiful clothes. She took the doves and clothes to the house. When she entered, the doves saw the millet on the floor; and, before long, they had eaten every grain of it. Cinderella dressed in one of the fine dresses which she found, and in it she was more beautiful than ever.

Since the doves had picked up all the millet and she was all dressed up, Cinderella decided that then was her only chance to go to church.

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4 millet
5 doves
When she entered the church, all the people wondered from where such a beautiful girl had come. However, most of all, the knez marveled at the sight of such a lovely girl. During the entire services, he kept his eye on Cinderella.

In order to have dinner ready in time, Cinderella hurried out of the church as soon as services were over. The prince ran after her, but he was not able to catch up with her.

By the time her family returned home, Cinderella had changed into her old clothes and had dinner on the table. At dinner time, her family talked about the strange, beautiful girl who was at church that morning. Cinderella, who was eating out on the back porch, heard them talking. She told them that she saw the girl from the apple tree which stood behind their house. Then the mean step-mother commanded her husband to cut down the tree.

Upon the next Sabbath day, Cinderella was ordered to pick up two bushels of millet and to have dinner prepared by noon. The doves ate all the millet, and Cinderella put on another one of her gorgeous dresses and went to

6 prince
church. Again the people were astonished at the beauty of Cinderella, and the prince again ran after her when church was out.

When her family returned from church, Cinderella had dinner ready. While they were eating, she heard her step-mother and step-sister talking about the beautifully dressed girl whom they had seen at church. Cinderella told them that she saw the girl from their house. Immediately, her step-mother asked her husband to tear down their house, but he answered, "Wait until we get another one built."

The next Sunday Cinderella was left at home to pick up three bushels of millet and to get dinner ready. Once more the doves picked up the millet, and Cinderella dressed in her most beautiful dress and went to church.

The prince sat near the back of the church that day and watched for Cinderella. When the services were over, he again ran after her. In her excitement, Cinderella ran so fast that she lost one of her golden slippers.

The prince announced to all the people in the village that he wanted to find the girl whose foot would fit the slipper. Then he went from house to house, trying the slipper on many feet, but with no success.

Cinderella's step-mother invited the prince to her
home to try the slipper on her daughter's foot. When she saw the prince approaching, she hid Cinderella under the hog trough. The step-mother tried her best to force the golden slipper on her daughter's foot, but the foot was just too big. She was very much disappointed.

As the prince was leaving, a cock came up to him and crowed, "She's under the trough! She's under the trough!" The prince went to the trough and found Cinderella. He tried the slipper on her foot, which fit perfectly.

The prince took her to the palace and dressed her in the finest satin. Then they were married, and beautiful Cinderella lived happily with the prince.
[The Spotted Tomcat]

It happened that cholera swept through a large town, killing every person and all animals, except one very poor young man. Since he was the only living person left, the young man decided to go forth into other towns to seek his fortune.

After journeying for three days without food or drink, he met Šarani Maćak, who asked the man his name, where he lived, and where he was going. The man answered, "My name is Sirotas. In my town cholera killed everything--from animals to people. I didn't have anything to eat, and so I'm out looking for food, shelter, and company."

Orphan asked the cat where he was going, and what had happened to him. Spotted Tomcat told him that in his town, also, cholera had destroyed every living thing but him; so he was out searching for a new place to live, too.

Spotted Tomcat asked, "Do you believe in God?"
Orphan replied, "Yes, I believe in God."

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1 Spotted Tomcat
2 Orphan
3 The Serbians are a religious group of people. The religious element is manifest in several of their folk tales.
Spotted Tomcat said, "Pledge to God that you will always be loyal to me, and I'll give you my word to be loyal to you forever. Then we two can live together well. However, let me tell you this: 'You must do everything I say.'"

Orphan said, "I will," and swore to be true to his partner.

Spotted Tomcat suggested: "Now, let's go near the king's palace, and there I'll build us a house in which we'll dwell together. I'll make myself an extra room in which I'll sleep at night. You see, in the daytime I'm a cat, while at night I'm a man."

They went near the king's palace, and Spotted Tomcat set to work and made a house of gold, magnificently furnished with golden furniture and plenty of fine food. He made himself an extra room of gold, in which he had a golden bed with silken bedclothes.

Spotted Tomcat said, "Orphan, I'll make the finest suits of clothes for us—even finer than the king's. This king has many sons and daughters; but only one believes in God, and I'll see that she marries you."

One night Spotted Tomcat, who was a man by night, dressed up in one of his fine suits of clothes and went to see the king. The king asked, "Why did you come?"
Spotted Tomcat replied, "I have come to ask for your religious daughter in marriage to my господин Orphan."

Then the king told him, "You tell your master, Orphan, to build a good road for me, so smooth that he can roll an egg on it from his home to mine without breaking it."

Spotted Tomcat said, "He'll make the road and roll the egg without breaking it. When you find it, roll it back immediately."

The king promised, "Yes, I will."

When Spotted Tomcat went to Orphan and told him what the king had ordered, Orphan remarked, "How can I perform such a feat?"

Spotted Tomcat answered, "Didn't we promise to be true and helpful to each other? I'll take care of that task, but mind me well. I'll build the road tonight. When you see the king wake up in the morning and look at the road, put the egg on the road and roll it to him. Now, listen well. After you are married to the king's daughter, don't tell her anything at all about our relationship."
Orphan assured his friend, "I will mind you."

Spotted Tomcat asked, "What will you make me after I'm dead, if I marry you off to the king's daughter?"

Orphan replied, "I'll make you a golden vault in which I'll put a golden casket with you in it. Over the top of the vault and the casket I'll place pieces of glass; so that you can be seen through all kinds of weather, without being exposed to it. I'll keep the vault locked at all times. Also, I'll place a golden tablet in the casket, on which I'll inscribe the story of all that you have done for me; so that all posterity can read about it."

Spotted Tomcat remarked, "I'll write the inscription myself, before I die." Then he continued, "When your wife and you eat, please feed me out of a clean dish like yours."

That night Spotted Tomcat built the road, and before sunrise turned back into a tomcat again.

Early the next morning, Orphan came out of his house with an egg in his hand. He looked down the smooth road and saw the king; then he carefully rolled the egg toward the king's palace. When it reached him, the king picked it up and rolled it right back. Orphan took the egg and laid it upon Spotted Tomcat's bed.

When night came, Spotted Tomcat became a man. He
again went to the king and asked him, "What do you think now? When will you let your daughter marry my master, Orphan?"

The king answered, "Now, two houses must be made—one near my palace for my daughter, and the other for your master."

Spotted Tomcat said, "The houses shall be made, but don't you envy my master if the houses are finer than yours."

The king replied, "I won't mind; let the houses be finer than mine. I won't envy your master."

Spotted Tomcat then said, "Good! My master will fulfill your request tonight, but please don't ask him to do anything else. Give him your daughter."

The king said, "Fine! I'll go to his new house tomorrow."

Spotted Tomcat said, "All right, you go there tomorrow. I'm going back whence I came."

Spotted Tomcat went to his master and told him what the king had ordered done. He said, "Tonight the houses shall be built, and the king will come to see you tomorrow. I'll be a cat, but you will be dressed in fine clothes. You show the king around in your house. If he asks for the man who wooed his daughter for you, tell him that he
comes to see you occasionally; but that you don't know who he is, nor from whence he comes."

The two houses were built by morning, and the king went to see Orphan and his new house. He was well pleased with Orphan and seemed to like the looks of the house very much. The king asked Orphan to bring his wooer with him to his palace and pick out Orphan's wife.

Upon the next night, Orphan and Spotted Tomcat went to the palace and chose the girl who believed in God for Orphan's wife.

On the following day, the king went to visit his daughter and son-in-law. He couldn't control his envy and became angry because both of the new houses were finer than his. The king asked Orphan to send the wooer to see him. Orphan promised to do so; he wanted to find out why the king was so angry.

When night came, Spotted Tomcat became a man and went to see the king. Upon finding out why the king was angry, Spotted Tomcat said, "You know that you promised to be satisfied if the houses proved to be finer than your palace. Now, things will not be so good for you and your family."

Soon cholera visited the king's family and killed everyone except Orphan's wife. Then Orphan and his wife
became the rulers of the kingdom.

Orphan told his wife, "Treat the tomcat right;" but she didn't like the cat, and was very cruel to him.

One day Spotted Tomcat pretended that he was dead, and Orphan cried and cried. His wife asked him, "Why are you crying over a cat, you fool?"

Orphan replied, "He had been a very good cat, and I swore to God that I'd bury him in a golden casket and vault."

"No," said the woman; "we'll save the golden casket for you or me."

Orphan said, "No, no, it is his," and then he went to his room and wept bitterly. As soon as he got into his room, his wife took Spotted Tomcat by the hind legs and threw him outside.

When Spotted Tomcat hit the ground, he immediately turned into a man.5 He went back into the house and called Orphan and his wife to talk to them. He asked them who threw the cat out of the house, and the wife answered, "I did--before he started to decay."

Spotted Tomcat said, "I was the spotted tomcat, and I was responsible for your marriage and your beautiful

5 He remained a man for the rest of his days.
home. Your husband can tell you that. You are not worth a good husband, because you don't believe in God. Go to the devil!" Orphan's wife put on her hat and coat and left; she was never seen again. Probably she did go to the devil.

Orphan was sad over the loss of his wife. Spotted Tomcat tried to comfort him. He said, "Don't worry, Orphan. I'll marry you to the daughter of the king whose kingdom is next to yours. I'm sure that all of his family believes in God. I'll go see him soon."

Orphan said, "Good! I'll depend upon you for that."

When the king saw Spotted Tomcat, he said, "Zdravo, Spotted Tomcat! What good news do you bring?"

Spotted Tomcat answered, "I've come to ask for your daughter in marriage to my master, King Orphan."

The king inquired, "Where is his wife?"

Spotted Tomcat said, "Oh, she died."

The king then said, "I'll give him my daughter with blessings. Tell him he may have her when he wishes."

Spotted Tomcat said, "All right. We'll come for her as soon as we can."
He went to Orphan and told him the king's reply. Spotted Tomcat set to work and made ready a golden carriage and some winged horses; then Orphan and he went after the princess. The king saw how well-dressed and fine Orphan was and told him, "When I die, you and my daughter shall rule in my stead."

After some years, the king and queen passed away, and Orphan and his new wife ruled the kingdom next to theirs, also. Orphan had a beautiful palace built in the middle of the kingdoms, and Spotted Tomcat took his golden casket and vault with him and lived there, too.

Orphan and his second wife lived together happily for many years. They had several daughters and sons, and all of them married into good families.

Orphan and his wife lived for a long time. They finally died, but Spotted Tomcat lived on and on.
[How a Poor Farmer Gained Riches]

In a little town there lived a pious farmer who was very wealthy. That farmer had a kind wife, eight fine sons, and eight good daughters-in-law. He had much livestock also, and every year on Sveti Djuradj\(^1\) he sacrificed one of every one hundred sheep, cattle, hogs, and oxen. However, one year he failed to count his livestock on St. George's Day and to turn his sacrificed animals out into the deep forest.

In another little town distant about one-half day's walk,\(^2\) there lived another pious farmer who was very poor. He had a good wife, eight young sons, and two acres of land. Day and night the poor man toiled to support his large family.

One day he got tired of working so hard. He went home to his wife and said, "What should we do now, wife? Why didn't we have eight beautiful daughters instead of eight sons? They could all marry into wealthy families, and then you and I could live an easy life. Our sons are too young to marry and we can't feed them any longer."

\(^1\) St. George's Day (May 6)

\(^2\) About ten miles. Serbians measure distances by the length of time needed to walk them.
"You are crazy, husband," the wife replied. "Pray to God. He will take care of them."

Being tired and sleepy, one day the poor farmer went to the barn to sleep. While he slept, an angel went to him and awakened him. The angel said: "Get up! Go to the rich farmer in the next town and steal two of his oxen with which to plow your land."

The farmer answered, "No, brother. If I do that, God will punish me. I never have stolen in my life, nor committed any wrong deed."

Then the angel insisted, "Go! Don't worry. You won't be committing a sin."

The man rose and started walking to the next town. When he got about half way there, he met a tall, thin, ugly woman. She had long, sharp fingernails and feet which looked like goat's feet. She told the poor man: "I know where you are going. You are going to steal two oxen from the rich farmer who lives a few miles from here. Don't steal two oxen; take all of them, if you wish. I'll choke the farmer and all his family to death."

"But I don't know where the farmer lives," said the

3 angel

4 This woman was a witch.
The old witch replied, "I'll show you where he lives, but listen well. If you hear any member of the family sneezing, don't you dare say, 'Dobro zdravlje tebi.' If you do, I can't help you, for I won't be able to choke the farmer's family to death."

When the poor man and the ugly woman came to the large farm, they found a fine house in the podrum of which there was much livestock. Around the large house were eight little houses in which the eight sons and their families lived.

The ugly woman went into the large house, while the poor farmer went into the cellar to get the oxen. After the farmer entered the cellar, his conscience began to bother him; and he decided to take only one large ox, sell it, and buy two small ones.

As soon as he got the ox out from under the house, he heard the people in the houses sneezing. Feeling sorry to think that all of them would be choked to death, he

5 Good health to you.

6 cellar. Livestock is kept in the cellars of the farm houses in Serbia.

7 It is customary to live in such a large family group (zadruga) in Serbia.
yelled out: "Good health to you!"

The old witch cried out, "He's driving away the oxen!" The poor farmer left the ox and ran home as fast as his feet could carry him.

The rich farmer and his sons ran out of their houses and found an ox with a rope tied around its neck. The head of the large family asked his sons and daughters-in-law, "Who shouted, 'Good health to you!' and 'He's driving away the oxen'?" But nobody knew anything about the matter. Then he said, "Let us pray to God; He'll tell us just what happened."

They all went into their houses and prayed to God, asking Him to help them to understand what had happened. Later, as they all slept, an angel appeared and awakened the rich farmer, saying, "Tomorrow at noon I'll send you a man who will tell you just what happened tonight. It all occurred because you neglected to make your sacrifice this year."

The poor farmer was at home asleep when the angel awakened him and told him to go to the rich farmer at noon the next day and explain to him what happened at his house.

At noon the next day the poor farmer went to see the rich farmer. Neither knew the other. They greeted each other, and the wealthy man asked the poor one what
his mission was, and whether he was sent there by God. The poor man answered, "I was sent here to tell you what you and your family want to know." The rich man called his family together to listen.

The poor man related the story of how he talked to his wife about his sons and about the suggestions made by the angel and the ugly woman. He told them that the old woman warned him not to say, "Good health to you," if he heard someone sneeze. Then he began to tell them about his feeling sorry for them and yelling, "Good health to you," and about the old witch's crying out, "He's driving away the oxen."

The rich man told the poor farmer about the family's praying, about the appearance of the angel, and about the promise of the poor man's coming. Then he said, "I have sinned because I haven't made my sacrifice."

The rich farmer ordered his sons to count all his livestock and to turn one of every one hundred animals into the deep forest. Also, he gave the poor farmer two oxen, a wagon, a plow, and a cow and calf to take home with him.

After ten years of hard, honest labor, the poor farmer and his eight sons and eight daughters-in-law became just as rich as the wealthy farmer. The members of
the two families were very close friends and visited with
each other often and made merry. Neither wealthy farmer
ever forgot to make his sacrifice of one out of every one
hundred head of livestock.
One hot summer day Gutomodjia, a young swineherd, and his swine lay under the shade of a tree which stood upon the bank of a lake. Upon the bank, across the lake from them, there sat a man, sunning himself and watching the fish as they came to the top of the water for air and food. As the man sat there, deeply interested in the fish, Gutomodjia saw a wolf sneak upon him. Just as the wolf started to attack the man, Gutomodjia yelled to him, and the man became excited and fell into the water. Gutomodjia, thinking that he caused the man to be drowned, was so frightened that he ran his swine home as fast as they could go.

A few days hence a man came to Gutomodjia and asked him what he had seen happen in the past few days, but the youth was afraid and refused to tell anything. However, after the man assured Gutomodjia that he need not be afraid to talk, Gutomodjia related the story about the wolf and the man who fell into the lake. When the man asked Gutomodjia what he wanted for his good deed, Gutomodjia answered that he didn't know. Then the man said, "I know

1 swineherd
2 wolf
a beautiful princess who has never laughed at anyone. She has promised to marry the person who can make her laugh, and I'll see that she laughs at you."

The man gave Gutomodjia a little kola which had four little corner posts on it, each of which had a zlatna jabuka on it. Then he handed him a svirala and said, "You just sit in the wagon and play upon your svirala, and you'll be taken where you please."

That evening Gutomodjia came to an inn and asked for lodging. The inn keeper told him he'd have to leave his wagon on the outside, but Gutomodjia insisted on taking it into the inn. At last Gutomodjia was permitted to take his wagon into the inn, and there he ate and slept in it.

The four beautiful djevojke who worked in the inn became fond of the apples and agreed among themselves to steal them. Late that night, when everybody in the inn was asleep, one of the girls awakened and woke up the

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3 princess  
4 wagon  
5 golden apple  
6 A Serbian musical instrument similar to a flute  
7 girls
other girls. Then the four of them, dressed in their nightgowns, stole quietly up to the wagon to steal the apples. Just as each of them reached out for an apple, Gutomodjia woke up and blew his svirala, and the girls' hands stuck fast to the corner posts.

The next morning Gutomodjia played upon his svirala, and the wagon went down the road, with the four girls in their nightgowns running along beside the wagon. As the wagon went through a pasture, a coban stopped the wagon and asked Gutomodjia to give him one of the beautiful girls for a wife. Gutomodjia said, "Take which one you want." As soon as the shepherd took hold of one of the girls, Gutomodjia blew upon his svirala, and the shepherd's hands stuck to the girl.

When the wagon went down a certain road, it came upon an old woman who was baking bread. Upon seeing the girls in their nightgowns, the old woman became angry. She picked up the long-handled shovel with which she removed the ashes from the oven before putting the bread into it; then she struck the shepherd with it. Just then Gutomodjia blew the svirala, and the shovel stuck to the shepherd and the old woman stuck to the shovel.

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8 shepherd
As the wagon approached the palace the kralj, who was looking through his spyglasses, spied it and commenced to laugh. He then handed the spyglasses to the princess and told her to look, and she burst out in laughter.

The king went out to greet Gutomodjia and invited him to come into the courtyard. The king said, "You have made my daughter laugh; so you have won her. Now, please free the people." Gutomodjia freed them, and they quarreled over who was responsible for their fate.

Because of his good deed, Gutomodjia gained the beautiful princess for his wife and half the kingdom.
[The Boy Who Fooled the Devil]

A poor man, his wife, and his son lived together in a very old house. One day the wife died, and upon the next day the old house fell in; so the man and his son were forced to live in the podrum of the house. Since the father could not find a job, the son was determined to do so, even if he had to work for a djavol.2

When the boy started forth to seek a job, he met a devil who had disguised himself as a zeleni đovjek.3 The two of them stopped to talk, and the devil told the boy, "I have heard of your misfortunes and of your search for work. I have been looking for a boy like you. If you are willing to work for me, I will hire you right now." The poor boy eagerly accepted the job.

They went to a large hole, and the boy was told to stand on the devil's feet. Slowly, they descended down upon another world—the home of the devils. There, the boy was left in care of an old woman4 who was supposed to

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1 cellar
2 devil. Serbians believe that there are several devils.
3 green man
4 She was a princess who had been captured by the devils when she was a young girl.
teach him the tricks of the devils.

The boy and old woman grew to be very fond of each other, and the boy soon knew the tricks of the devils—e even better than his master. However, the old woman told the devil that the boy just couldn't learn anything. She told the boy that, if he pretended he couldn't learn, some day he would be able to rescue both of them from the land of the devils.

The boy was taught for one whole year; but, at the end of it, he told the devil that he hadn't learned anything. The second year went by, and still the boy said he knew nothing. At the end of the third year, the boy told the devil that he had forgotten what little he had learned. The devil was angry. He said to him, "You're not for me. Stand on my feet." The boy stood on his feet, and instantly they were upon the other world. The devil dismissed the boy and then returned into the hole.

The boy went home to his poor father and asked him how he was getting along, and the father answered, "Not very well, Son."

The wise son said, "I know how we'll make some money. You must listen closely and do exactly as I say. We shall go to a large, level ground and I shall turn
into a large grad. A green man will come to buy the city from you; but, whatever you do, you must not sell the key to the city."

The boy disappeared, and a beautiful, large city appeared in his place. The green man came to buy the city. He asked the poor man whether the city belonged to him, and whether he would sell it. To which the poor man replied, "Yes, this city is my son, but I would sell it for a good price." The poor man asked a high price for it, but the green man had the money with which to pay him.

The green man counted the money out upon the poor man's overcoat and then searched the pockets for the key to the city. He couldn't find it, and so he asked the poor man for it. When the man refused to give up the key, the green man became angry and insisted that he had bought the key, too. The poor man became excited and threw the key upon the ground. Instantly, the green man vanished; the city disappeared, and the boy stood near his father.

After a short time, all the money which the green man paid the poor man for the city was spent on rebuilding the house, on new furniture, and on servants; so the son decided that it was time to make more money. He told his
father, "This time I'll change myself into a dušan6 with very expensive articles in it: pearls, diamonds, jewels, and very costly kinds of wood. Our friend, the green man, will again come and pay a big price for the shop. Remember--don't sell the key to the shop."

Soon after the son had turned into a shop, the green man came and asked to buy it. The father said it was his son and demanded a big price for the shop, but the green man again counted the money out upon the father's overcoat. When the green man demanded the key to the shop, the father threw the key upon the floor. The green man disappeared, and the shop turned into the son.

When all the money was again gone, the boy said to his father, "We'll make money one more time, and then quit. This last time I'll become a zlatni konj,7 and you take me to the sajam.8 You will be able to sell me for a very big price. Regardless of how much money the green man offers, you must not sell the halter."

The father took the golden horse to the sale and found the green man there. After some bargaining, the

6 shop
7 golden horse
8 sale
green man bought the horse at a very high price. When the father refused to give up the halter, the green man became very angry and turned into a lion.

The father hit the halter upon the ground, and the golden horse became *proso*. The lion then changed into a sparrow and ate a grain of the millet. Immediately the millet turned into a tom cat which bit the head off the sparrow and removed the grain of millet. The tom cat changed into the son, and the devil disappeared forever.

The boy asked his father to go home, while he went back to the land of the devils and rescued the old woman who had taught him all the tricks of the devils, and had helped him to fool his master.

The old woman, upon reaching the other world, learned that her father, the king, had died and that the kingdom was without a ruler. She returned home just in time to become the ruler of the kingdom, and she and the boy who fooled the devil remained the best of friends.

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9 millet
Certification of Accuracy
of Serbian Language and Authenticity of Tales

I have examined the Serbian writing in this thesis, and, so far as I am qualified to say, I can verify the accuracy of the language and the authenticity of the folk tales.

(Signed) Danilo Bogunovich

This is to certify that the tales included in this collection were told to Anthony Milanovich by us and are reported exactly as told.

(Signed) Sava Divjak
(Signed) Milić Dotlich