

STORIES MAKE LIFE BETTER

ZGODBE LEPŠAJO ŽIVLJENJE
PŘÍBĚHY DĚLAJÍ ŽIVOT LEPŠÍM
ISTORIJS DARO GYVENIMĄ GERESNĮ

KNJIŽNICA
ŠMARJE PRI JELSAH



KNJIŽNICA
ŠMARJE PRI JELŠAH



STORIES MAKE LIFE BETTER

ZGODBE LEPŠAJO ŽIVLJENJE
PŘÍBĚHY DĚLAJÍ ŽIVOT LEPŠÍM
ISTORIJS DARO GYVENIMĄ GERESNĮ

Knjižnica Šmarje pri Jelšah

•
November 2022

TABLE OF CONTENTS

Introductions 3

About the project 6

The importance
of telling folk stories
in everyday life 12

Folk tales from
Kozjansko, Slovenia 26

Folk tales from
Ignalina, Lithuania 42

Folk tales from
Prachatice, the Czech Republic 52

NOT ANOTHER STORY

about not another book

Let me tell you a story. A story of how this book was born.

Two years ago in a small library in Šmarje pri Jelšah a handful of enthusiasts wondered: "How could we reach farther, learn more, and contribute to the faster and more harmonious development of our community?" After many coffee cups and chocolate bars the answer was obvious: "Let's start doing international projects." Even though we had no idea what adventure lay ahead, it was a worthwhile effort.

We met two libraries that became project partners: wonderful people from Lithuania and the Czech Republic. Throughout the project, we shared stories on the peaceful lakes of Ignalina, Lithuania. In the old town of Prachatice in the Czech Republic, we learned new psychosocial support skills. We gathered in Slovenia to learn new ways of telling stories. Many stories have been exchanged, valuable lessons have been learned, and colleagues have become friends over the last two years.

We have always believed that storytelling is essential for maintaining a positive attitude toward life and preserving heritage for future generations. In other words, stories make life better. And that is how this book came to be. It contains numerous stories. Some are true stories, some are folk tales, and some are legends. But they all have one thing in common. A desire to make life better.

Our story even extends beyond the pages of this book. With our work and increase in international activity, we have triggered a wave of effects that considerably support the objective of public libraries, including broadening horizons, cultivating social connections, and providing unfettered access to education and culture. And whether we are librarians or not, we all have a common goal: to improve the quality of life on this planet.



Dr. Marko Samec
DIRECTOR OF THE
ŠMARJE PRI JELŠAH LIBRARY

SHARING STORIES, *sharing experiences*



Mgr. Hana Mrázová
DIRECTOR OF THE MUNICIPAL
LIBRARY PRACHATICE

The Municipal Library Prachatice presents itself to the general public as a centre of lifelong learning for people of all ages. Seniors 65 and older are an important and unique group.

This project enabled the library to expand its offering of interesting activities, especially during the Covid-19 pandemic and lockdowns. The group of seniors who participated in the project particularly enjoyed the opportunity to visit Slovenia and Lithuania, the opportunity to share their life experiences with people around the world, and the realisation that despite living in different countries and speaking different languages, their concerns and joys are largely the same. They were greatly enriched by learning about the rumours, stories, and history of their foreign partners. Learning how to use a camera and other filming tools was also an interesting experience.

FRIENDSHIP BORN

during the making of a project

Ignalina district municipality public library, in order to be an innovative centre of attraction for the community, fostering a culture of reading, reducing socio-cultural segregation, participating in the process of lifelong learning, makes acquaintances, maintains close relations with various partners. A chance meeting with Šmarje pri Jelšah Library turned into a lovely friendship and gave beautiful results - the employees of Ignalina, Prachaticė, Šmarje pri Jelšah library administrations, librarians, senior visitors of these libraries got to know each other very well, visited places shrouded in legends and tales, learned the history of these places, got acquainted with the protected cultural, natural, historical and other objects, shared knowledge, stories, tales, legends etc.



Loreta Alekniėnė
DIRECTOR OF THE IGNALINA
DISTRICT MUNICIPALITY
PUBLIC LIBRARY

The implemented activities gave tangible, positive results: improved the digital media skills of librarians and older people, created conditions for learning creative art forms and storytelling methods, with the help of which intangible cultural heritage is accumulated, digitized and protected. All acquired knowledge and experience are applied and used in everyday activities.

Looking to the future, a very bright, creative, innovative and productive cooperation of these libraries is visible. By sharing accumulated experience, acquiring new competences, learning from each other, and creating innovative services, we can offer the visitors of our libraries undiscovered worlds.



ABOUT THE PROJECT
THE IMPORTANCE OF
LEGENDS AND FOLK TALES
IN THE SOCIAL REACTIVATION
OF ADULT LEARNERS
AND OVERCOMING THE
CONSEQUENCES OF COVID-19
STORIES MAKE LIFE BETTER





O PROJEKTU
POMEN LEGEND IN LJUDSKIH
PRAVLJIC PRI SOCIALNI
REAKTIVACIJI UČEČIH SE
ODRASLIH IN PREMAGOVANJU
POSLEDIC COVID-19
**ZGODBE LEPŠAJO
ŽIVLJENJE**

STORIES AND FRIENDSHIPS MIXED TOGETHER

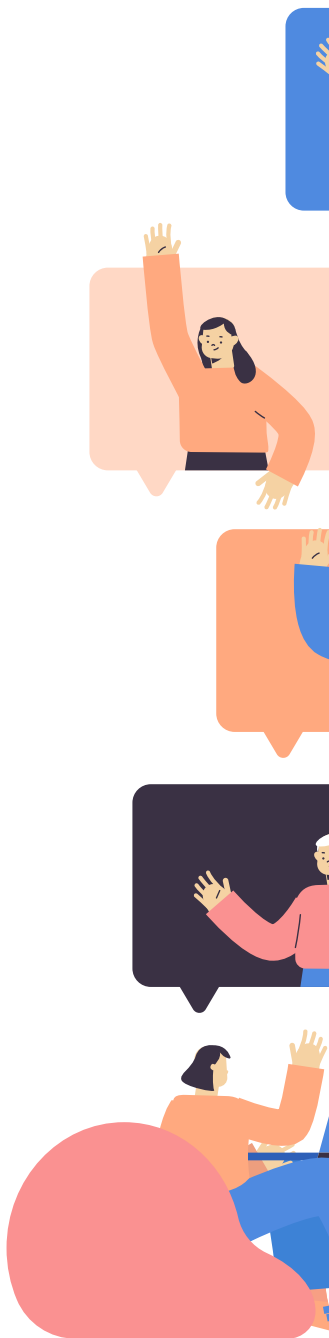
Irena Černelč

COORDINATOR OF THE PROJECT

We started brainstorming ideas for Erasmus+ projects in the Šmarje pri Jelšah Library just before the COVID cloud engulfed us unprepared. Just then, I connected with Vida Sekoniene from the Ignalina library online via the Epale platform. Vida quickly won us over and, in particular, inspired us to submit an application for a strategic partnership. She also put us in touch with Prachatice's public library, our third project partner.

Thus, a new chapter of my life's story began, one that presented me with a plethora of issues and worries, but also with many more heartwarming tales, friendships, and moments of fulfilment.

When we are lost, stories can act as our compass. They speak to us and guide us back to people. When the project was being developed, we were all wandering around a bit lost: the young, the old, and everyone in between. Even librarians, despite the fact that we are surrounded by books and stories. The lecturer of one of the learning activities that we conducted in the in the Municipal Library Prachatice, M.Sc. Štefan Šwarc, referred to us librarians as "story guides." In his opinion, librarians are "perfectly positioned to empathise with the users' stories and offer book advice at the same time," so becoming a story guide is the right way to go. We must also serve as guides for both ourselves and our work colleagues. One of the most lovely stories created for the project describes the warm ties that exist between our colleagues and their students from our Third Age University. On our international trips to Lithuania, the Czech Republic, and Slovenia, these ties



PREPLET ZGODB IN PRIJATELJSTEV

Irena Černelč

KOORDINATORKA PROJEKT



Tik preden so nas nepripravljene zagrnili kovidni oblaki, smo v Knjižnici Šmarje pri Jelšah začeli vihariti ideje za Erasmus+ projekte. Ravno takrat sem v spletu, na platformi Epale, spoznala Vido Sekonič iz ignalinske knjižnice, ki nas je kmalu navdušila in predvsem opogumila za prijavo strateškega partnerstva. Prav tako nas je povezala z mestno knjižnico v Prachaticah - tretjim projektnim partnerjem.



Tako se je začela nova zgodba, ki mi je sicer prinesla veliko novih izzivov in skrbi, a še več lepih zgodb, prijateljstev in zadovoljstva.

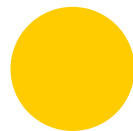


Zgodbe so lahko naši kažipot, ko se izgubimo. Nagovorijo nas in nas pripeljejo nazaj med ljudi. Ko je projekt nastajal, je bil ravno čas, ko smo se izgubljali: mladi, stari in vsi vmes. Tudi knjižničarji, čeprav smo obkroženi s knjigami, z zgodbami. Knjižničarji smo vodniki po zgodbah, kot nas je poimenoval mag. Štefan Schwarc, predavatelj ene izmed učnih aktivnosti, ki smo jih izvedli v Mestni knjižnici Prachatice. Dodal je, da je biti vodnik po zgodbah tudi prava pot, saj imamo knjižničarji “popoln položaj za sočustvovanje z zgodbami uporabnikov in hkratno dajanje nasvetov za knjige.” Vodniki moramo biti tudi sami sebi in sodelavcem. Ena izmed najlepših zgodb, ki se je spisala med projektom, pripoveduje o toplih vezeh med sodelavci in med člani naših univerz za tretje življenjsko obdobje. Prepletlo jih je pripovedovanje osebnih, življenjskih zgodb na naših mednarodnih poteh v Litvo, Češko in Slovenijo. Tako



were interwoven through the telling of their personal life stories. This is how we got to know each other in a new light, felt each other better, and understood each other more easily.

Our project's main focus is on folktales. They reawaken in us memories of earlier times, and they have the power to draw us away from solitude and back into social interaction. We become curious about them, picking up old books and beginning to read or even gather stories. It turned out that they have the ability to awaken the storyteller within the listener because we want to tell others, especially younger people, the stories that have touched us. This is something we want to endorse going forward. We ourselves acquired new digital skills and learned how to locate psychosocial support along with the students at our universities for the third life period. With our partners, we shared good practise examples and put some of them into practise. The art of public speaking, which in a broader sense also includes storytelling, can be improved with many excellent tips. The videos that are available to view on the Šmarje pri Jelšah Library's YouTube channel capture the key moments and ideas of our project's story. We wanted to leave our mark in material form as well, so we created this book. Its chosen illustrations were gathered with the aid of competitions for the elderly that were held by all of the partner libraries.



ŠMARJE PRI JELŠAH
9.5.2022

Art and friendship have no boundaries; on the contrary, they erase them and connect us. This is the most important result of the project. Because it is a privilege to be able to make the lives of others and yourself more beautiful with stories, even at work.





IGNALINA
4.8.2021



smo drug drugega spoznali v drugačni luči, se bolj začutili in lažje razumeli.

Ljudske pripovedi so srce našega projekta. V nas prebudijo spomine na pretekle dni, lahko nas iz osame privabijo nazaj med ljudi. V nas prižgejo iskrico radovednosti, da posežemo po starih knjigah in začnemo prebirati, celo zbirati zgodbe. Izkazalo se je, da lahko iz poslušalca v nas zbudijo pripovedovalca, saj zgodbe, ki so se nas dotaknile, želimo deliti z drugimi, še posebej mlajšimi. K temu želimo spodbujati še naprej. Skupaj s člani naših univerz za tretje

življenjsko obdobje smo se tudi sami naučili uporabe novih digitalnih orodij, naučili smo se, kako si poiskati psihosocialno podporo. S partnerji smo si izmenjali primere dobrih praks in kakšno tudi udejanili. Nabrala se je kopica odličnih nasvetov za izboljšanje javnega nastopanja, čemur lahko v širšem kontekstu prištejemo tudi pripovedovanje zgodb. V videih, ki si jih lahko ogledate na YouTube kanalu Knjižnice Šmarje pri Jelšah, so ujeti trenutki in misli naše projektne zgodbe. Ker smo hoteli pustiti pečat tudi v materialni obliki, je tukaj ta knjižica. Izbrane ilustracije v njej so zbrane s pomočjo natečajev namenjenih starejšim, ki smo jih je izvedle vse partnerske knjižnice.

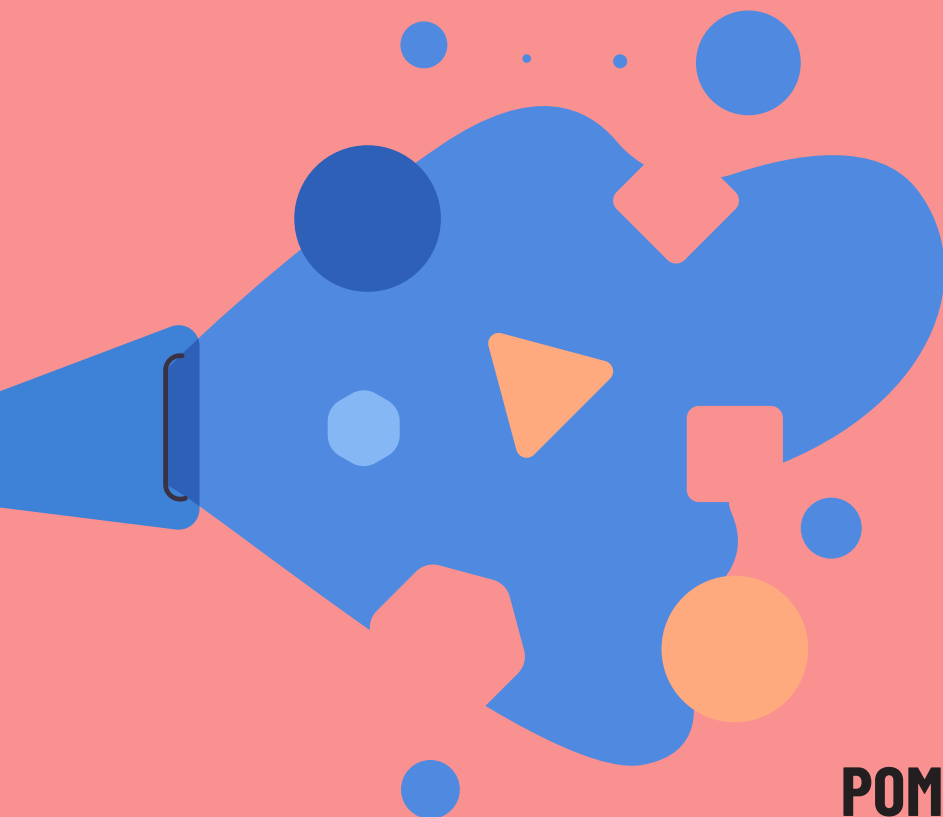
Umetnost in prijateljstvo ne poznata meja, nasprotno: brišeta jih in nas povezujeta. Prav to je tudi najpomembnejši rezultat projekta. Kajti privilegij je, da lahko tudi na delovnem mestu z zgodbami lepšaš življenja drugim in sebi.

THE IMPORTANCE OF TELLING FOLK STORIES IN EVERYDAY LIFE

Janja Sivec

BSC ETHNOLOGY AND
CULTURAL ANTHROPOLOGY,
CERTIFIED INTERPRETER
OF CULTURAL HERITAGE





POMEN PRIPOVEDOVANJA LJUDSKIH ZGODB V VSAKDANJEM ŽIVLJENJU

Janja Sivec

UNI. DIPL. ETN. IN KULT. ANTROP.,
CERTIFICIRANA INTERPRETATORKA
KULTURNE DEDIŠČINE

BACK IN THE DAY...

Storytelling is as old as humanity itself. We pass on one's lessons and experiences from generation to generation through storytelling by the fire, in the form of cave paintings, around the table, or in its most contemporary form, on stage.

Stories were born from the urge to teach, to prevent undesirable behaviour, and to explain the creation of the world and natural phenomena. Due to their survival in oral tradition, we can find many tales that are similar throughout Europe and the rest of the world. Folk tales live on today thanks to the recordings and storytellers who bring them to life. However, there are numerous opportunities for improvised storytelling.



V DOBRIH STARIH ČASIH ...

Pripovedovanje je staro kot človeštvo samo, potreba - deliti svoje izkušnje in nauke se prenaša iz generacije v generacijo, v obliki pripovedovanja ob ognju, v obliki jamskih poslikav, za krušno pečjo oz. v najmodernejši obliki na odru.

Zgodbe so nastale iz vzgiba poučevanja, preprečevanja neželenega vedenja, razlage nastanka sveta in naravnih pojavov. Njihova značilnost je preživetje v ustnem izročilu, kar pomeni, da bomo našli veliko podobnih zgodb na različnih koncih Evrope in ne nazadnje sveta. Danes ljudske zgodbe živijo po zaslugi zapisovalcev le-teh in pripovedovalcev, ki jih obujajo. A priložnosti za spontano pripovedovanje je veliko.



The elderly can benefit from storytelling in the following ways:

- Storytelling does not require memorization or extensive preparation.
- The elderly often have vivid memories of the past and are able to narrate it to others.
- Through the use of stories, the elderly can subtly remind the younger generations of the values that, in their view, are fading away.
- Because storytelling always takes place in social settings, it helps the elderly to reactivate their social lives and engage in conversation with others.
- They support the preservation of cultural heritage. Elderly people frequently perceive their heritage with more kindness and responsibility. Through social activation, they highlight the significance of heritage in their community.

Storytelling can take place at any time and in any place. Thus, it is the most commonly accessible form of artistic creation, or it is so organic and widespread that most people do not even think of it as a form for which it is necessary to prepare, practise, etc.

Many people feel safe and at ease in this form of expression because there is no script and thus no room for error. The storyteller is free to mix and match various elements of the story as they please. The reason this form is especially suited for re-engaging the elderly generation is precisely because of the casual but significant messages the stories convey.





PRACHATICE
4.10.2021



PÍSEK
7.10.2021



VOLARY
5.10.2021

Ugoden vpliv pripovedovanja na starejše:

- Pripovedovanje ne zahteva učenja na pamet, obsežne priprave ipd.
- Starejši se mnogokrat spominjajo preteklosti in jo lahko v obliki pripovedovanja delijo z drugimi.
- Zgodbe nosijo pomembna sporočila, s katerimi lahko starejši na manj opazen način opomnijo mlajše generacije na vrednote, ki po njihovem mnenju izginjajo.
- Pripovedovanje se vedno dogaja v družbi, kar pomeni, da se starejši pri tej obliki socialno reaktivirajo in vstopajo v kontakt ter dialog z ostalimi.
- Pomagajo pri ohranjanju dediščine. Starejši imajo mnogokrat bolj prijazen in odgovoren odnos do dediščine. Z družbeno aktivacijo tako opozarjajo na pomen dediščine v svojem okolju.

Pripovedovanje se lahko zgodi kadarkoli in kjerkoli, zato je najširše dostopna oblika umetniškega ustvarjanja oz. je tako spontana in vse prisotna, da jo večina ljudi niti ne smatra kot formo, na katero bi se bilo treba pripraviti ali za njo vaditi ipd. Veliko ljudi se v tej obliki izražanja počuti varne in domače, saj ni scenarija in posledično ni napak. Zgodba je v lasti pripovedovalca, da jo obdela po svoje. Prav zaradi sproščenosti, a pomembnega sporočila, ki ga nosijo zgodbe, je ta forma še posebej primerna za reaktivacijo starejšega prebivalstva.

IMPORTANT ASPECTS OF STORYTELLING

- **The storyteller has to find the story likeable, important, beautiful, and more.** The story will quickly lose its meaning if there is no connection between the story and the storyteller.
- **At that particular time, the story is only yours.** Even though there are now books of folktales, the definition of folk is that is "owned" and "performed" by people. The story becomes solely yours for the duration of narration, along with the narrator's accessories. In any case, you must adhere to certain ethical standards as a storyteller in order to avoid completely reinventing the tale, which would turn it into an original work of fiction rather than a traditional tale.
- **When it comes to stories, we are not rushing.** When someone is telling you about an event, pay attention to their pace. Keep the narration moving at the same speed as the conversation. Allow your audience time to absorb the messages you want to convey.
- **Tell stories because you enjoy it.** It will make you feel good, and those who listen to you will feel that too.
- **Be aware of your style.** There is a distinct style for every storyteller. Some are energetic and humorous, while others are restrained and timid. It is critical that you stick to what suits you. There was a time when it was believed that stories were told to frighten children and pass the time. Though the objectives of storytelling may have changed somewhat in modern times, it is still one of the most straightforward and widely used methods of social engagement.

NEKAJ Poudarkov pri PriPOVEDovanju Zgodb

- **Zgodba mora biti pripovedovalcu v prvi vrsti vsščna, pomembna in lepa.** Brez povezanosti z zgodbo bo le-ta postala vsebinsko prazna.
- **Zgodba je v danem trenutku samo vaša.** Čeprav so ljudske zgodbe danes zapisane, je pomen ljudskega prav ta, da pripada zgodba ljudem. Za čas pripovedovanja postane zgodba samo vaša, z vašimi pripovedovalskimi dodatki. Vsekakor pa ste kot pripovedovalec zavezani k določeni etičnosti, da ne boste zgodbe povsem predelali, saj je potemtakem to avtorska in ne več ljudska zgodba.
- **Pri zgodbah se nam nikamor ne mudi.** Spomnite se tempa, ko vam kdo pripoveduje dogodek. Naj bo tempo pripovedovanja enak tempu pogovora. Pustite poslušalcem čas, da vsrkajo sporočila, ki jih želite predati.
- **Pripovedujte, ker vam je to v veselje.** Vi se boste pri tem dobro počutili in to bodo čutili tudi tisti, ki vas poslušajo.
- **Ozavestite svoj stil.** Vsak pripovedovalec ima stil, ki mu je pisan na kožo. Nekateri so glasni in humorni, drugi tihi in zadržani. Važno je, da ste zvesti tistemu, kar vam odgovarja. Nekoč so pripovedovali, da bi se prenašalo znanje, da bi strašili otroke in si krajšali čas. V sodobnem času so se morda cilji pripovedovanja malce spremenili, a še vedno le-to ostaja eno najpreprostejših in dostopnih orodij komunikacije ter socialne aktivacije.

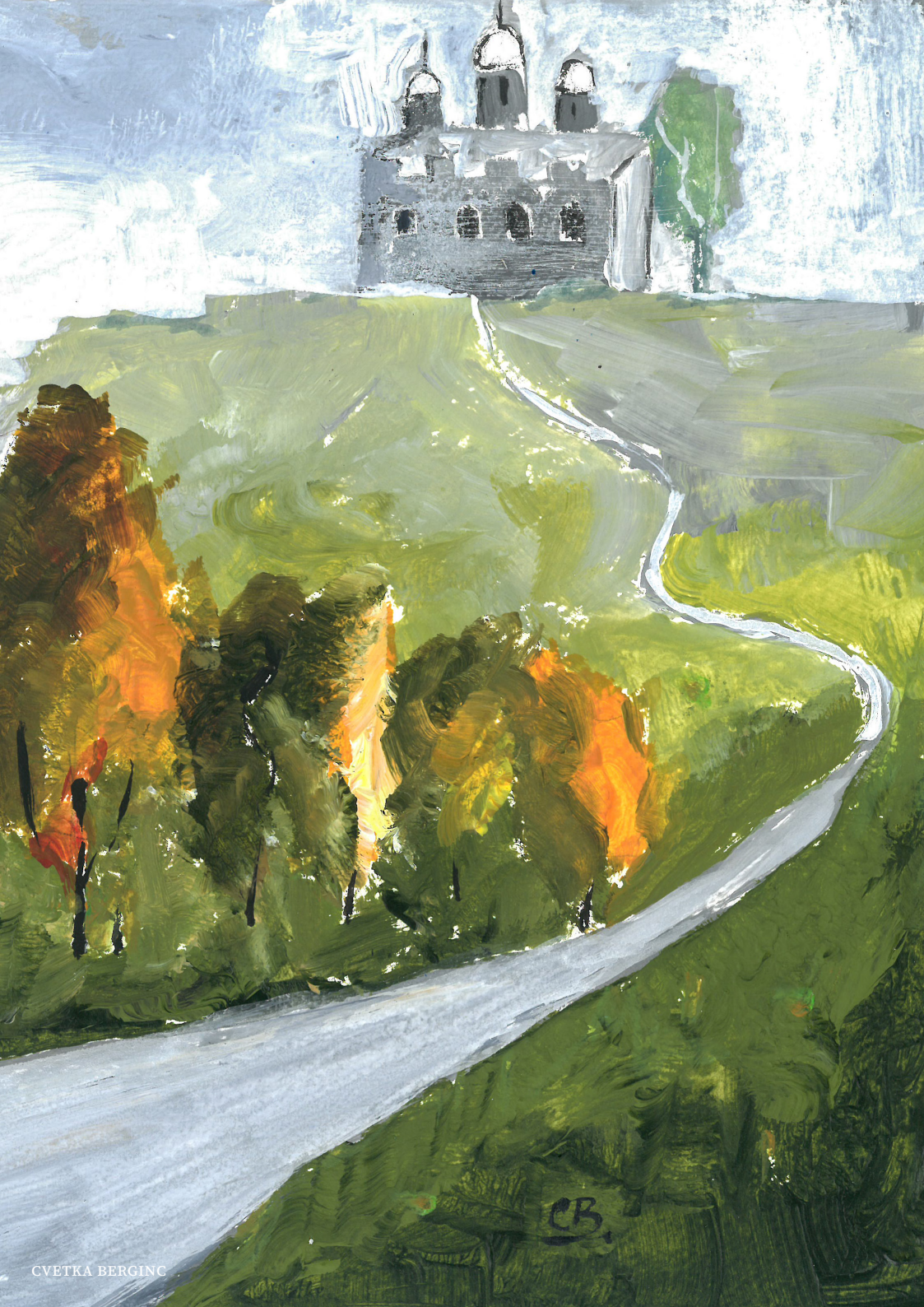
DO YOU RECALL THE ONE ABOUT...?

We have been accompanied by stories since early childhood, when we first encountered the written and/or spoken word. That is when we learn the basic laws of stories (introduction, core, and conclusion), which give the story the charge of plotting and then unravelling. Fairy tales are narratives that take place outside of time and space (such as Once Upon a Time hidden behind Nine Mountains) and feature supernatural creatures. Only these have a very concrete structure and are typically longer. More folk stories than fairy tales can be found in the literature, and the majority of them take place in specific locations and times (Once upon a time, an evil man lived in the castle of so-and-so; When the Otomans were rampaging through our lands...). Of course, folk literature also contains other kinds of stories, but fairy tales and folk tales are the ones that appear the most frequently.

People made up stories and told them to one another for a variety of reasons, so we have explanatory stories about the creation of the world and other natural phenomena that people couldn't explain. There are numerous fright tales, many of which are closely related to Christian content, are primarily designed for education and the prevention of particular behaviours. The stories are also connected to historical figures and events. But they all share the mystery. Although we are unsure of the specifics of what and how it occurred, it certainly made for an interesting story.

Folktales have endured for generations, frequently thanks to the efforts of collectors, recordings, and storytellers who resurrect them from oblivion. Even if spontaneous storytelling is becoming increasingly rare, a good and tense story will captivate even the most "stunted" listener. In any case, don't forget to tell them that the most popular movies and video games are frequently inspired by historical epics and folk tales.





A POZNAŠ TISTO O ...?

Zgodbe nas spremljajo od zgodnjega otroštva, ko se prvič srečamo z brano in/ali pripovedovano besedo. Takrat spoznamo osnovne zakonitosti zgodb (uvod, jedro in zaključek), ki dajo zgodbi naboj zapleta in nato razpleta.

Zgodbe brez časa in prostora (Nekoč za devetimi gorami ...), v katerih nastopajo bitja z nadnaravnimi lastnostmi, so pravljice. Le-te so ponavadi daljše in imajo zelo dobro strukturo. V ljudskem slovstvu pa več kot pravljic najdemo povedk, ki po večini imajo čas in prostor (Včasih je na gradu tem in tem živel zlobni graščak; Ko so po naših deželah divjali Turki ...). Seveda v ljudskem slovstvu najdemo še druge vrste zgodb, a najpogosteje zastopane so pravljice in povedke.

Ljudje so zgodbe ustvarili in si jih pripovedovali zaradi različnih vzgibov, tako imamo razlagalne zgodbe, ki se ukvarjajo predvsem z nastankom sveta ter ostalimi naravnimi pojavi, ki si jih ljudje niso znali razlagati. Veliko je strašljivk, ki so namenjene predvsem vzgoji ter preprečevanju določenega vedenja, mnoge so zelo vezane na krščansko vsebino. Zgodbe so vezane tudi na zgodovinske dogodke in osebnosti. Vsem pa je skupna skrivnostnost. Ne vemo točno kaj in kako se je zgodilo, a vsekakor je iz tega nastala odlična zgodba.

Ljudske zgodbe so preživele generacije, marsikatero na račun zbirateljev in zapisovalcev ter pripovedovalcev, ki jih ponovno obujajo in iztrgajo pozabi. Spontanega pripovedovanja je danes vedno manj, a dobra in napeta zgodba bo prevzela še tako „zakrnelega“ poslušatelja. Vsekakor pa jim ne pozabite omeniti, da so najpopularnejši filmi in videoigre marsikdaj narejeni prav na podlagi oz. navdihu zgodovinskih epov in ljudskih zgodb.



FOLK TALES
FROM KOZJANSKO
SLOVENIA





LJUDSKE ZGODBE
IZ KOZJANSKEGA
SLOVENIJA



A TALE OF A LOVER

Once upon a time, in the castle, there lived a beautiful girl with whom a young boy fell in love. Several times, he felt the desire to approach her but was unsure of how. He suffered greatly for the sake of this love, and he was willing to sell his soul to the devil just to win over the lady of the castle.

He had heard that the devil purchased souls at the manor mill and offered whatever one desired in exchange. At midnight, he set out and arrived at a marshy field that expanded in front of the mill and is now dried up and said to have once swallowed the Turks. Here, out of nowhere, a large dog appeared from the fog and stood up in front of the boy. As the beast glared silently at the boy with glowing eyes, refusing to let him go, terror gripped him and he began to flee. However, the ground began to give way and he was unable to move either forward or backward. He remained there until dawn, guarded by what appeared to be a cursed creature.

When daylight came and thunder roared behind the hills, the monster vanished, but the young man was still frozen in place, as if he had died. Then a beautiful young lady approached from the castle, took him by the hand, and led him away. While enjoying some food and beverages in the castle, he told her the entire tale and proposed marriage to her. However, the young lady gave him a cheeky smile, brought him a large mirror, and urged him to look into it. He noticed that his cheeks had aged and that his hair was now entirely white, making him appear to be an 80-year-old man.

The young man wept bitterly and passed away from the great heartache. And the young lady was so shaken by this that she collapsed and died beside him on the ground.

People speculated on what that monster might have been. Some claimed that it was the young man's angelic guardian, while others asserted that the dog was simply more clever than the man.





Silva Polajžer
2022

ZGODBA O ZALJUBLJENCU

V gradu je bivala nekoč lepa devotka, v katero se je zagledal mlad fant. Večkrat se ji je hotel približati, toda vedel ni, kako bi to storil. Radi svoje ljubezni je silno trpel in rad bi bil prodal svojo dušo vragu, samo da bi si bil prisvojil grajsko gospodično.

Slišal je, da v graščinskem mlinu vrag duše kupuje in da daje zanje, kar kdo hoče. Opolnoči se poda na pot in pride do močvirnega sveta, ki se je razprostiral pred mlinom, do sveta, za katerega pravijo, da je pogoltnil Turke in je zdaj osušen. Tu se hipoma pojavi iz megle velik pes, ki se postavi pred fanta in ga ne pusti naprej. Ker je zver nemo zijala in strmela v fanta z žarečimi očmi, ga ne pusti naprej, ga je popadla groza in pričel je bežati. Toda tla so se udirala in mogel ni ne naprej ne nazaj. Tako je stal tam do zore, ob njem pa je kot ukleta stražila pošast.

Ko je napočil dan in je za hribi zagrmelo, jo pošast izginila, a mladenič se še ni ganil – bil je kakor brez življenja. Tedaj se je prišetala iz gradu lepa gospodična, ki ga je prijela za roko in povedla s seboj. V gradu se je okreščal, ji povedal vso zgodbo in jo prosil za roko. Gospodična pa se mu je razposajeno nasmejala, prinesla je veliko ogledalo in mu rekla, naj se pogleda vanj. Videl je, da je postal kakor osemdesetletni stavec, lica so mu uvela in lasje so se mu čisto pobelili.

Mladenič je zajokal prebridko in od bolečine v srcu umrl. Gospodično je to tako pretreslo, da se je tudi ona mrtva zgrudila k njemu na tla.

Ljudje so ugibali, kaj bi bila tista pošast. Eni so rekli, da je bila mladeničev angel varuh, drugi pa so trdili, da je bil pes pametnejši od človeka.

V: Orožen, J. (1936). Gradovi in graščine v narodnem izročilu. 1, Gradovi in graščine ob Savinji, Sotli in Savi. Celje: samozaložba, str.: 177.

THE GOAT THAT DESTROYED THE EVIL

Franc Valenčak, a farmer from Kozje, informed me that while the Germans referred to the old square as Drachenburg, the Slovenians referred to it as Kozje. Both names are derived from an old legend that is still alive.

Then Franc revealed to me that the rock called Bredič, which is located above the Bister Graben valley, once supported a castle. Its owners were powerful and particularly cruel. They descended from their fortified high perch and plundered the valley like eagles from their nest. They were arguably among the area's roughest robbers.

However, the evil that resided in the deep cave in Bister Graben was even worse than the castle robbers. During those olden days, the fearsome dragon was the greatest scourge of the Kozjans. An ancient legend says that the monster only emerged from its lair once a year, and that when it did, woe betide any living thing that disobeyed its evil commands. The fire Drake could destroy an entire village with a single strike of its scaly tail and stir up the Bister Graben stream, flooding the valley with water. On the day the monster crawled out of the depths, the residents had to offer the most beautiful young woman in the village to calm it down. It was only after the dragon had swallowed its "morsel" of food that it withdrew into the depths.

It is unknown how long the monster from beneath Bredič terrorised the nearby farmers. According to the fairy tale, the villagers became aware of the dragon's poor vision. They started taking advantage of this weakness of his by presenting him with the prettier girls at first and with older women later.

The most courageous made the decision to trick the dragon once and for all in order to put an end to the evil that was terrorising the valley. For a year or two, they still hurled the occasional domestic animal into his ravenous throat, which is how they came to realise he was unaware of their deception. So, when it was finally time to act, they killed and skinned a fully grown goat and filled its bladder with quicklime. They watched in terror as the dragon emerged from its lair. They were fortunate: the dragon fell for the ruse and swallowed the quicklime-filled goat's bladder. Thus, he was eager to drink from the Bister Graben's cold waters. He suddenly felt as though his insides were on fire, realised that he had been tricked, and feeling powerless, he violently swung his tail and then vanished into the bottomless abyss. The ground shook violently, homes collapsed all around, and the mighty castle on rock Bredič was reduced to ruins.

This is the story that Franc Valenčak told me.

As Franc said, "In my opinion, the village of Kozje and the entire Kozjansko region are named after this event. The goat saved Kozje from the terrible creature from the cave under Bredič."





KOZA JE UNIČILA ZLO

»Nemci pravijo trgu Drachenburg, slovensko ime pa je Kozje,« mi je rekel Franc Valenčak, kmet iz Kozjega. Izvor obeh imen je tesno povezan s staro legendo, ki je še vedno živa.

Nato mi je Franc pripovedoval, da je davno tega na skalnatem Brediču nad dolino Bistrega grabna stal grad. Mogočni so bili njegovi lastniki in še bolj kruti. Kakor iz orlovskega gnezda so prežali s svojega utrjenega visokega domovanja in plenili po dolini. Bili so bojda eni najhujših roparjev v okolici.

Še mnogo hujše od grajskih roparjev pa je bilo zlo, ki je bivalo v globoki jami v Bistrem grabnu. Strahoviti zmaj je bil v tistih davnih časih največja nadloga Kozjanov. Kakor navaja staro izročilo, se je pošast pojavila iz svojega brloga le enkrat na leto, a gorje tedaj tamkajšnjemu življu, če ne bi ubogal njenih zlobnih ukazov. Z enim samim udarcem luskinastega repa bi pozoj lahko razdejal vas in razburkal Bistri greben, da bi voda preplavila dolino. Tisti dan, ko je pošast prilezla iz globin, so ji morali okoličani darovati najlepšo mladenko. In šele ko je zmaj pogoltnil »zalogaj«, se je spet umaknil v brezno.

Ni znano, koliko časa je pošast izpod Bređiča strahovala okoliške kmete. Pravlјica pripoveduje, da so menda prebivalci spoznali, kako slabega vida je zmaj. To njegovo slabost so začeli izrabljati: sprva so mu darovali manj lepa dekleta, kmalu pa le starejše ženske.

Najsrčnejši so se odločili, da zmaja dokončno prevarajo in uničijo zlo, ki je strahovalo dolino. Leto ali dve so mu ob usodnem dnevu še vrgli v nenasitno žrelo kako domačo žival in tako uvideli, da prevare na opazi. Prišel je odločilni trenutek: ubili so staro kozo in jo odrli, njen meh pa napolnili z živim apnom.

S strahom so čakali, kdaj se bo zmaj prikazal iz brloga. Posrečilo se jim je: zmaj je nasedel prevari in pogoltnil kozji meh, napolnjen z živim apnom. Žejalo ga je, da se je napil hladne vode Bistrega grabna. Tedaj pa ga je kot ogenj zapeklo v drobovju, zavedel se je prevare in svoje nemoči in silovito zamahnil z repom, potem pa izginil v brezdanjem breznu. Silno se je zamajala zemlja, rušili so se domovi naokoli in mogočni grad na Bređiču se je sesul v razvaline.

Takšna je pripovedka, ki mi jo je povedal Franc Valenčak.

»Po mojem se vas Kozje in tudi vse Kozjansko imenuje prav po tem dogodku,« je še pripomnil Franc. »Kozja je rešila Kozje strahotne pošasti iz jame pod Bređičem.«

V: Radešček, R. (1983). Slovenske legende. Ljubljana: Cankarjeva založba, str. 133-136.

HOW THE KORPOLE AND JELŠINGRAD CASTLES CAME TO BE

Two brothers from the family of giants came and sought to settle in the valley. In Korpole, they wished to build a castle. Yet, they noticed halfway through that it would be too small for both of them. One would have to create their home somewhere else. As they were saying their goodbyes, they realised they only had one hammer. However, they both needed it. They fought over it for a long time. They tossed each other around on the ground, causing the ground to rattle. They then separated themselves and threw lumps of mud at each other. The lumps were so huge that when they landed, they formed hills. These hills, which are not connected to one another and thus appear as lumps, are those of St. Roch, St. Nicholas, and St. Thomas.

They eventually realised they could not outmatch one another. They decided that each of them would take turns possessing the hammer. The brother that moved built a castle on the current site of Jelšingrad.

In one day, both castles were built. The brothers threw the hammer from hand to hand from castle to castle as they worked.

When the work was finished and the hammer had given its final whiff through the air, it fell to the ground in the middle of the path with such force that the earth split open and the water gushed and flooded the entire valley; this is how the lake was formed (Mary on the "lake").

USTANOVITEV JELŠEVSKEGA IN KORPOLSKEGA GRADU

Prišla sta dva brata, iz ajdovskega rodu in sta se hotela nastaniti v dolini. Jela sta si staviti grad v Korpolah. Ko sta ga napol dozidala, sta opazila, da bo za oba premajhen. Eden bi se moral odločiti, da si postavi dom drugje. Ko sta se poslavljala, sta opazila, da imata samo eno kladivo. Obema je bilo potrebno. Sprla in stepla sta se zanj. Premetavala sta se po tleh, da se je zemlja tresla. Nato sta skočila narazen in se obmetavala z blatom. Kepe so bile tako ogromne, da so tvorile hribe, ko so priletele na zemljo. Tako so nastali griči Sv. Rok, Sv. Miklavž, Sv. Tomaž, ki so brez vsake zveze med seboj in izgledajo zato kakor kepe.

Končno sta uvidela, da si ne moreta do živega. Dogovorila sta se, da bo imel kladivo zdaj eden, zdaj drugi. Tisti brat, ki se je izselil, si je postavil grad na mestu sedanjega Jelšingrada.

Oba grada sta bila pozidana v enem dnevu. Med delom sta si brata metala kladivo z gradu na grad iz rok v roke. Ko je bilo delo končano in je kladivo zadnjič frčalo po zraku, tedaj je padlo na tla sredi poti s tako silo, da se je zemlja razklala in je voda privrela pa zalila vso dolino; tako je nastalo jezero (Marija na »jezeru«).

V: Orožen, J. (1936). Gradovi in graščine v narodnem izročilu. 1, Gradovi in graščine ob Savinji, Sotli in Savi. Celje: samozaložba, str.: 176.






SILVA FELIPE
2022




FOLK TALES
FROM IGNALINA
LITHUANIA





LIAUDIES PASAKOS
IŠ IGNALINOS
LIETUVA





THE DEVIL'S FOOT

A concave Čelniukai stone called the Devil's Foot can be found in the forest of Ažubalis.

According to legend, the angel was pursuing the devil in order to rob him of a man's soul. The frightened devil leapt over the spruce, landed on the stone with his foot pressed into it, and fell to the ground. Thus, some people believe that Čelniukai stone pieces have healing properties. By the way, there are ghosts in this place. Various stories are told about it: "No one will pass here without making a mistake."

VELNIO PĖDA

Ažubalio miške yra Čelniukų akmuo su įduba, vadinama Velnio pėda. Legenda pasakoja, kad angelas vijosi velnią, norėdamas atimti iš jo žmogaus sielą. Išsigandęs velnias šoko per eglę, pataikė ant akmens ir, išspaudęs jame pėdą, prapuolė skradžiai žemę. Žmonės tiki, kad Čelniukų akmens gabalėliai turi gydomųjų savybių. Be to, prie akmens vaidenasi ir apie tai pasakojamos įvairios sakmės – „Nei vienas žmogus ten nepereis nesuklydęs“.

Source: <https://www.ignalina.info/lankytinos-vietos/celniuku-akmuo>

THE LEGEND OF IGNALINA

The castle of Duke Budrys stood in antiquity where the lake Ilgis now swells. The Duke had nine sons and a beautiful daughter named Lina. When the land was attacked by the crusaders, Budrys went to war with his sons and did not return. Lina became the ruler of the land and the castle.

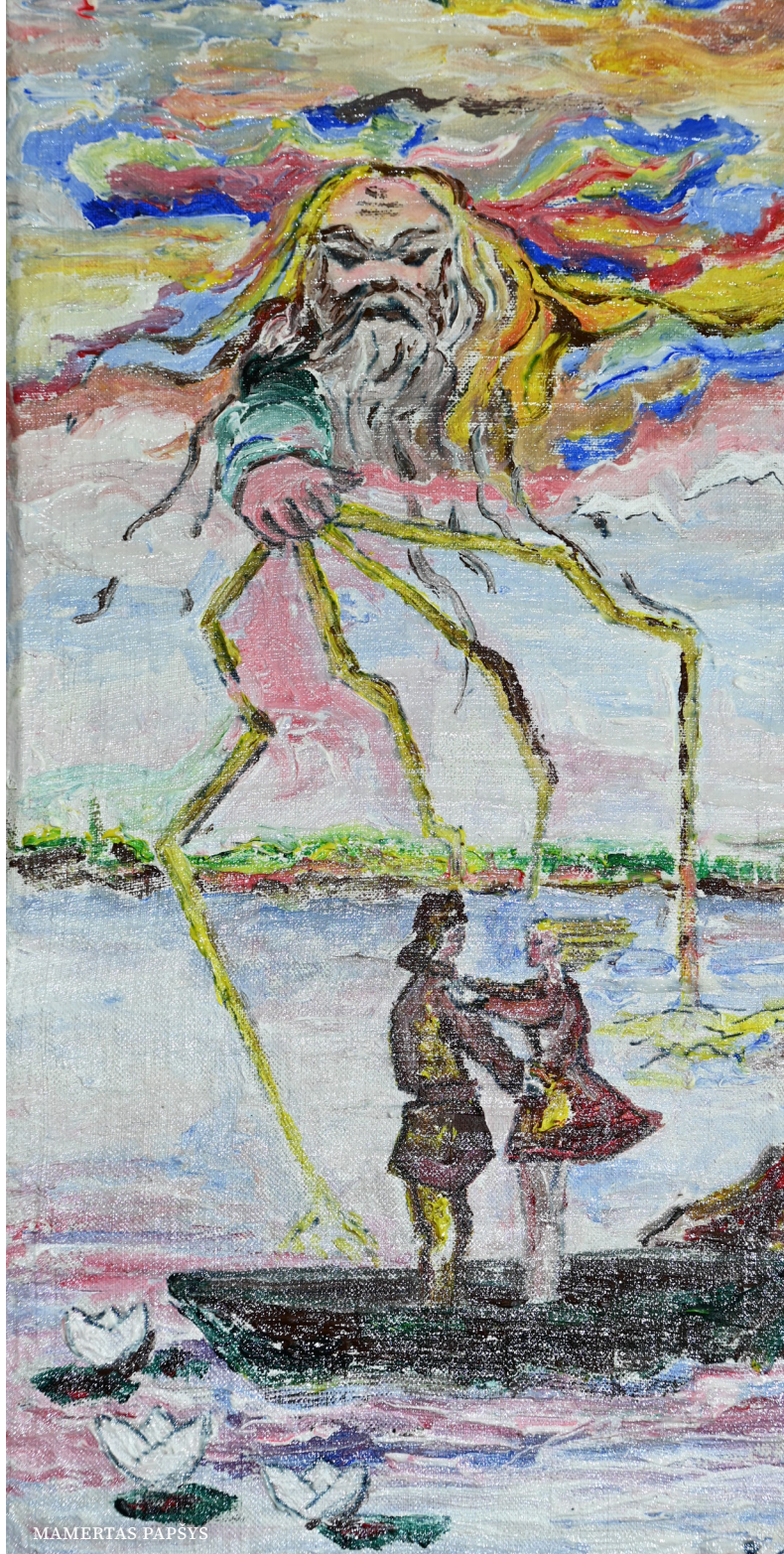
Fate compelled her to fall in love with one of the crusaders, Ignas. People condemned Lina for her love of the crusader, and on the day of the wedding, they cursed both of them. The God of Thunder destroyed the castle and sank it to the bottom of the lake. People continued to hear Lina's cry over the years. They realised Lina and Ignas' love was still alive. And when a small town appeared between the beautiful lakes and hills, it was named Ignalina to honour the extraordinary love of Ignas and Lina, which had lasted for centuries. During the winter and summer, a water source gushes down the slope of Lake Ilgis. Its water is as clear as a teardrop. This water source was named Lina's Tears.

LEGENDA APIE IGNALINĄ

Ten, kur dabar tyvuliuoja Ilgio ežeras, senovėje stovėjusi kunigaikščio Budrio pilis.

Kunigaikštis turėjo devynis sūnus ir gražuolę dukrą Liną. Užpuolus kraštą kryžiuočiams, išėjo Budrys su sūnumis į karą ir negrižo. Lina liko krašto ir pilies valdove. Likimas lėmė jai pamilti vieną iš kryžiuočių – Igną. Žmonės smerkė Liną už meilę kryžiuočiuvi ir vestuvių dieną juos prakeikė. Perkūnas pilį sudaužė ir nugramzdino į ežero dugną. Slinko amžiai, o žmonės vis girdėdavo sklindančią Linos raudą. Jie suprato, kad Linos ir Igno meilė tebegyva. Ir kuomet tarp gražiųjų ežerų ir kalvų atsirado nedidelis miestelis, žmonės jį pavadino Ignalina, kad amžiams primintų nepaprastą Igno ir Linos meilę. Ilgio ežero šlaite žiemą ir vasarą trykšta šaltinėlis. Jo vanduo skaidrus kaip ašara. Tą šaltinėlį žmonės vadina Linos ašaromis.

—
According to a legend written by L. Alseika.



THE LEGEND OF TRIKALNĚ

The children's beloved Trikalně is located in the village of Grybėnai, near the cemetery, in the forest known as the small pinewood. These are three hills, one higher than the other, that look like stairways. These three peaks have been given names. According to legend, the smallest hill belonged to the devil, hence the name "Devil's Mountain". The middle one is the snake's, and the highest is the witch's.

The Devil was envious of the witch of that hill, so he requested that she give it over to him. However, the witch was not a fool. She sent the Devil to bring her a stone from her hill's fields, and then she would hand over her hill to the Devil. The Devil consented. When the next night came, he flew away to bring that stone. He travelled through fields and mountains. The Devil was not tired because he was strong. He arrived in the forest, already carrying a stone on his hill. The cock suddenly began to sing. The devils are terrified of the dawn and the crowing of cocks. The Devil then threw a stone at the Devil's hillside and flew into his hiding place.

Since then, the hills have been nicknamed the Devil's, Snake's, and Witch's. To help people understand, the hills are known as Trikalně, which translates as "three hills". It is said that even now, in the mornings, a stone can be heard falling there.

LEGENDA APIE TRIKALNĘ

Grybėnų kaime, netoli kapinių, miške, kuris vadinamas šilaliu, yra vaikų pamėgtoji Trikalnė. Tai trys kalnai – kaip laiptai, iš kurių vienas už kitą aukštesnis. Šie trys kalnai turi pavadinimus. Legenda pasakoja, kad mažiausias kalnas priklausė velniui, todėl vadinamas Velnio kalnu. Vidurinis – Gyvačių, o aukščiausias – Raganos. Velnias raganai pavydėjęs to kalno, todėl paprašęs, kad jį ragana atiduotų jam. Raganos būta nekvailos. Ši pasiūlusi velniui iš laukų atnešti akmenį ant josios kalno, tada ji savo kalną perleisianti velniui. Velnias sutiko.

Sulaukęs kitos nakties, nurūko to akmens parnešti. Nešė per laukus, kalnus ir klonius. Kadangi velnio drūto būta, tai beveik ir nepavargo. Priėjo mišką ir jau neš akmenį ant savojo kalno. Staiga užgiedojo gaidys. Ogi velniai labai bijo aušros ir gaidžių giedojimo. Tada velnias numetė akmenį Velnio pakalnėje ir nudūmė į savo slėptuvę. Nuo to laiko taip ir liko kalnai Velnio, Gyvačių ir Raganos vardais pavadinti. Kad žmonėms būtų aiškiau, kalnai vadinami Trikalne.

Sako, kad dar ir dabar rytais ten girdi akmenį krentant.

—
Legenda apie Trikalnę // Grybėnai istorijos vingiuose ir žmonių prisiminimuose / sudarė Elvyra Šalnaitė-Matačiūnienė. – [Utena] : [Utenos Indra] ; Grybėnai, [Ignalinos r.] : Asociacija „Grybėnų kaimo bendruomenė“, 2019. – P. 9.







FOLK TALES
FROM PRACHATICE
THE CZECH REPUBLIC





LIDOVÉ POVĚSTI
Z PRACHATIC
ČESKÁ REPUBLIKA



GOOFY FEATHERS

Mating with feathers was once a tradition in the South Bohemian countryside. Each bride was required to have duvets, so there had to be enough goose down. Geese were kept in each cottage; the larger the land, the more geese.

During the summer, the geese' feathers were cut short several times. When autumn finally arrived, the geese were killed, their feathers plucked, and then, during the consecration of Martin, the geese were baked.

It was then time to "go to the cottages." The neighbours gathered around the table, sat down, and fought with their plumes, tearing the soft feathers from the quills. The fine down feathers were usually hidden beneath the pot so that they would not fly around because of the rushed activity. There was much talking, but also singing and eating of local dishes. Various gossips were shared among the children, and various customs were mentioned to them.

To begin with, St. Martin's was expected to arrive on a white horse on November 11th and bring the first snowfall. Then, there was the story of the approaching

St. Nicholas, who was accompanied by the Devil and an angel. He rewarded good children with apples, sweets, and small toys, while punishing the naughty ones by handing out charcoal and potatoes to them. The Devil wanted to take the naughty ones to hell with him in a ready-made sack, but the angel intervened and saved them by making the children promise that they would improve their behaviour in the future.

We could talk about Christmas for hours.

There was talk of Jesus' birth and the three kings who brought him the gifts of gold, incense, and myrrh; of the Christmas Eve dinner, the tree, the presents, and the fact that anyone who had fasted until Christmas Eve would see a golden pig at midnight mass. After Christmas, the days would lengthen by a chicken step on New Year's Day and for an hour on Groundhog Day. Finally, spring would arrive, and St. Matthew would break the ice.

There was never a shortage of such stories. So, the townsfolk would simply move on to another cottage to wire wrap feathers, talk, taste sweet treats, and enjoy the cold cuts, and then there would be more fun and work at home, in the field, or in the garden.



DRANÍ PEŘÍ

Draní peří dříve patřilo k tradicím jihočeského venkova. Každá nevěsta musela mít ve výbavě peřiny, a proto bylo nutné mít dostatek husího peří.

Husy se chovaly v každé chalupě - čím větší grunt, tím více hus. Od léta do podzimu se peří z hus několikrát „podtrhávalo“ a pak přišel podzim, Martinské posvícení, husy se zabily, oškubaly a upekly.

Pak nastal čas draní „po chalupách“. Sousedky se sešly, usadily se kolem stolu a draly peří - odtrhávaly jemné peří od brček.

Jemné prachové peří se schovávalo pod hrnec, aby nelítalo, protože při draní se hodně povídalo, ale i zpívalo a jedly se pochoutky, které domácí připravili. Vyprávěly se tam také dětem různé pověsti a zmiňovaly se různé zvyky. V první řadě o blížícím se Mikuláši, který chodí s čertem a andělem. Ten hodným dětem dává dárky - jablíčka, sladkosti a malé hračky a zlobivým nadělí uhlí, brambory. Ty nejzlobivější chce čert v připraveném pytlí odnést do pekla, ale anděl je zachrání, když slíbí, že se polepší.

11. listopadu je svatého Martina a ten by měl přijet na bílém koni, to se říká, že přijde první sníh. O Vánocích se dalo povídat dlouho a dlouho. Povídalo se o narození Ježíška, o třech králích, kteří mu přinesli dary - zlato, kadidlo a myrhu. O štědrovečerní večeři, o stromečku, dárkách a o tom, že kdo vydrží na Štědrý den až do večera nic nejíst, tak uvidí zlaté prasátko o půlnoční mši.

Po Vánocích se už dny prodlužují - na Nový rok o slepičí krok a na Hromnice o hodinu více. A pak už se začne blížit jaro - Svatý Matěj ledy láme - a takových vyprávění není nikdy dost.

A šlo se do další chalupy drát peří a povídat a ochutnávat dobroty a těšit se, že zima končí a budou zase jiné zábavy a práce doma, na poli nebo na zahradě.

HUS CASTLE

The ruins of Hus castle are hidden among the trees on a steep rock in the romantic valley of the river Blanice. Today, the castle can be reached by following the blue tourist sign located at the dam of the Křišťanovický pond, near the town of Prachatice. Hus Castle was built to guard the Prachatice branch of the Golden Trail. The Golden Trail was used to transport salt from Bavaria to Bohemia in the Middle Ages. The Janovice family built the castle with the permission of King Jan of Luxembourg in the middle of the 14th century. It was later turned into a royal estate. During the Hussite wars, the castle's previous owner, Jan Smil of Křemže, was captured, and the castle fell into the hands of the robber knight Habart of Lopata. This knight and his retinue raided the surrounding area and attacked merchants on the Golden Trail. Later, the robber knight and his retinue were captured, and the castle was destroyed. The castle has since fallen into disrepair, and we can only find ruins here today. The castle itself is the subject of many legends and myths. We can read about the treasures that are said to be hidden at Hus Castle, about the white lady who sometimes appears around the castle, and there is also a legend about a stray root that disappears when crossed.

Pay attention to what the locals are saying about the wandering root.

Based on a legend, a huge tree with magical powers rises to a height near the ruins of Hus Castle. The tree was old and its roots were all over the place. This tree had a bad reputation in the area. It was said that anyone who crossed the roots of this tree wandered for several days in the forest, even if they knew it well. A poor coal miner and his family once lived not far from the road to the castle, on the way to the village of Záblati. Every Sunday, the coal miner would attend Sunday Mass at the church in Záblati. He was on his way home from Sunday Mass one day when he decided to take a shortcut. He was not really paying attention and unintentionally crossed the roots of the magical tree, finding himself



in a completely different world. He wandered aimlessly until dark, looking for a way home. He had no idea what was happening to him and was afraid he would never return home. He made the decision to spend the night in the woods in the hopes of finding a way home in the morning. He noticed a light in the distance before laying down. When he looked closer, he noticed the windows of a building in the distance. As a result, he set out to save this light. Suddenly, he saw a castle in front of him. Fearfully, the coal miner entered through the castle gate. As he walked up the steps to the large room, he noticed full-armored knights sitting around the table, eagerly discussing something. They paid no attention to the nice coal miner. Suddenly, the clock on the tower struck midnight, and everything vanished like a wave of a magic wand. Fearful, the coal miner curled up on the ground and dozed off. He found himself lying in the middle of a ruin when he awoke the next morning. Everything appeared to be a dream to him. He jumped to his feet and ran home. What a surprise it was when his wife greeted him cheerfully at home. She had been searching for him for three days with the help of all of her neighbors in vain and was already grieving his death.

POVĚST O HRADU HUS

V romantickém údolí řeky Blanice se mezi stromy na strmé skále ukrývá zřícenina hradu Hus. K hradu lze dnes dojít po modré turistické značce, která je umístěna u hráze Křišťanovického rybníka, který leží nedaleko města Prachatic. Hrad Hus byl postaven na ochranu prachatické větve Zlaté stezky. Po Zlaté stezce se ve středověku dovážela z Bavor do Čech sůl.

Hrad vystavěl v polovině 14. století rod Janoviců s povolením krále Jana Lucemburského. Později se stal královským majetkem. Za husitských válek byl zajat tehdejší držitel hradu Jan Smil z Křemže a hrad se dostal do rukou loupeživému rytíři Habartu z Lopaty. Tento rytíř se svou družinou přepadával na Zlaté stezce kupce a podnikal loupežné výpravy do okolí. Později

byl loupeživý rytíř i se svou družinou zadržen a hrad byl zničen. Od těch dob hrad chátrá a dnes zde najdeme již jen rozvaliny. K samotnému hradu se váže mnoho pověstí a legend. Můžeme se například dočíst o pokladech, které jsou na hradu Hus prý ukryty, o bílé paní, která se v okolí hradu občas zjevuje a také existuje pověst o bludném kořenu, po jehož překročení člověk zabloudí.

Poslouchejte, jaká pověst se povídala mezi lidmi o bludném kořenu.

Kdysi se mezi lidmi říkalo, že nedaleko zříceniny hradu Hus se tyčí do výšky mohutný strom, který má čarovnou moc. Strom to byl letitý a jeho kořeny se rozpínaly kolem dokola. Tento strom měl v okolí velmi špatnou pověst. Říkalo se, že kdo překročí kořeny tohoto stromu, bloudí v lese několik dní, i kdyby to tam znal sebelépe. Nedaleko cesty k hradu, při cestě do obce Záblatí, žil kdysi chudý uhlíř se svou rodinou. Uhlíř chodil pravidelně každou neděli do kostela v Záblatí na nedělní mši. Jednou šel z nedělní mše domů, už měl nadohled svůj domov, když ho napadlo, že si zkrátí cestu domů. Nedával pozor a nevědomky překročil kořeny kouzelného stromu a najednou se ocitl úplně v jiném světě. Marně hledal cestu domů, bloudil až do setmění. Nevěděl, co se s ním děje a už měl strach, že již nikdy svůj domov nespátří. Rozhodl se, že v lese přenocuje a ráno snad cestu domů najde. Než ulehl, spatřil v dálce světýlko. Když se pozorněji podíval, uviděl v dálce rozsvícená okna jakési stavby. Vydal se tedy s nadějí na záchranu za tímto světlem. Najednou se před ním tyčil hrad. Otevřela se brána hradu a uhlíř pln strachu vešel dovnitř. Když vstoupil po schodech do velké místnosti, uviděl tam sedět okolo stolu rytíře v plné zbroji, kteří o něčem horlivě diskutovali. Milého uhlíře si ani trochu nevšimli. Najednou hodiny na věži odbily půlnoc a vše jako mávnutím kouzelného proutku zmizelo. Uhlíř byl strachem celý bez sebe, schoulil se na zemi do klubíčka a usnul. Když se ráno probudil, zjistil, že leží uprostřed zříceniny. Myslel si, že se mu vše jen zdálo. Rychle se zvedl a utíkal domů. Jaké bylo jeho překvapení, když ho žena doma radostně vítala. S pomocí všech sousedů ho marně tři dny hledala a již ho oplakávala.

JAN NEPOMUK NEUMANN, A NATIVE OF PRACHATICE, BISHOP OF PHILADELPHIA AND THE FIRST AMERICAN SAINT

Jan Nepomuk Neumann was born on March 28, 1811 in Prachatice, in house no. 142, as the fourth child in the Czech-German family of Filip and Anežka Neumann. The father was a tights weaver, the mother took care of 7 children. After spending his school years in Prachatice, Jan continued his studies at the Episcopal Grammar School in České Budějovice. Here he decided to pursue a priestly profession and therefore went to study theology in Prague. However, he was not ordained a priest because of the abundance of priests. He therefore decided to go to America as a missionary.

After a painful journey, he entered the American mainland on June 2, 1836. Already on June 25, 1836 he was ordained a priest in New York. As a missionary, he worked until 1840 in North America, especially around Niagara. In September 1840, he applied to the Congregation of the Most Holy Redeemer in Pittsburgh. He took his vows on January 16, 1842. On his 41st birthday, March 28, 1852 he was ordained Bishop of Philadelphia.

Jan N. Neumann sought to educate children and youth. He is considered the founder of American education. He was responsible for building Philadelphia Cathedral and about a hundred churches. He also built many orphanages and hospitals.

At the turn of 1854-55, he undertook a trip to Europe, during which he also visited Bohemia. He last visited his native Prachatice at the beginning of February 1855.

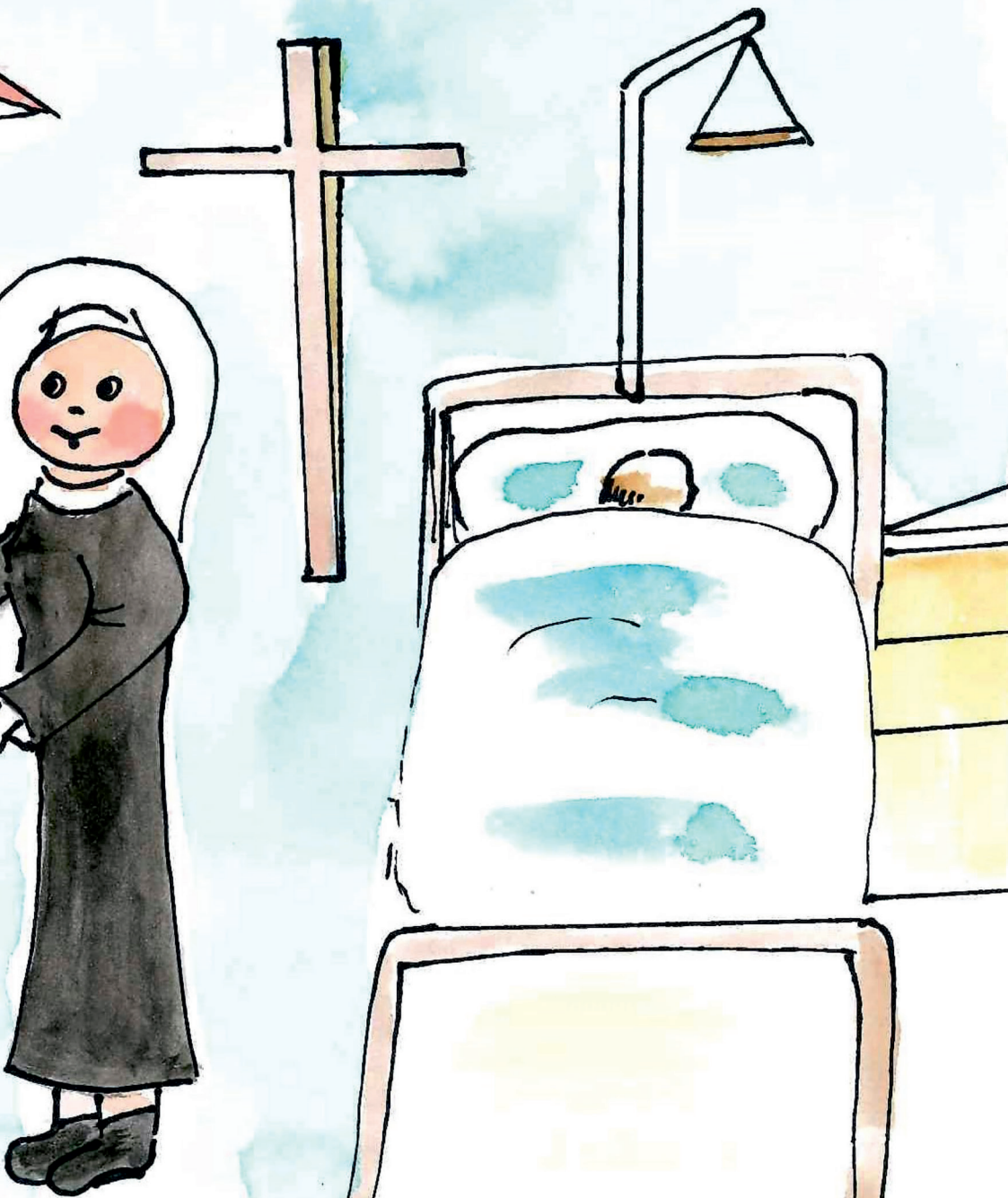
He died at the age of 48, January 5, 1860, as a result of exhaustion. In 1977 he was Pope Paul VI. canonized in Rome. He is the first American saint.

Paradoxically, he is better known in America than in his homeland. Nevertheless, he has not been completely forgotten in our country either. In the Church of St. Jakub in Prachatice, the Bishop of České Budějovice, ThDr. Antonín Liška consecrated the Chapel of St. Jan Nepomuk Neumann on October 11, 1993 which houses a late Gothic stone baptistery, where St. Jan was baptized. In Neumannova street in Prachatice, there is a house with the house no. 161, which houses the Neumannka Gallery, a center of architecture and design. Across the gallery, the house no. 142 is the birth house of Jan N. Neumann. After the death of his father Filip in 1860, the house was inherited by his daughter Jana Neumannová, then a sister of Boromejka Karolína, who turned it into a monastery "Neumannium". A chapel bearing his name was established in the room where Jan was born. The chapel was consecrated on July 25, 1992.

During the extensive reconstruction of the monastery building in the years 2014-2016, the person of an important with roots in Prachatice was remembered. Not only was the chapel rededicated and re-consecrated on June 10, 2017, but a Gallery bearing his name was also established there. There are personal belongings of Jan and members of his family, such as his boat ticket to America, personal documents, photographs,.... On the walls are paintings with the motif of Jan N. Neumann, which were painted by international participants in the Salve project, which is organized annually by the city of Prachatice on various topics. The paintings are lent to the monastery by the town of Prachatice. However, this room is used not only as a gallery. There are concerts and lectures for the general public, various courses take place here, and a meeting place. For several years The Days of Sacred Music have been taking place.

Today, young children are playing at the statue of John, a gift from Mrs. Di Coco, a Japanese woman living in Philadelphia, located in the convent garden. It is therefore a great hope that his legacy will survive in future generations.





JAN NEPOMUK NEUMANN, PRACHATICKÝ RODÁK, BISKUP FILADELFSKÝ A PRVNÍ AMERICKÝ SVĚTEC

Jan Nepomuk Neumann se narodil 28. 3. 1811 v Prachaticích, v domě č. p. 142, jako čtvrté dítě v česko-německé rodině Filipa a Anežky Neumannových. Otec byl punčochář, matka se starala o 7 dětí. Jan po školních letech strávených v Prachaticích pokračoval na studiích biskupského gymnázia v Českých Budějovicích. Zde se rozhodl pro kněžské povolání a odešel proto studovat teologii do Prahy. Na kněze však pro nadbytek kněží nebyl vysvěcen. Rozhodl se proto odejít do Ameriky jako misionář.

Po strastiplné cestě vstoupil 2. 6. 1836 na americkou pevninu. Již 25. 6. 1836 byl v New Yorku vysvěcen na kněze. Jako misionář pak působil až do roku 1840 v Severní Americe zejména v okolí Niagary. V září 1840 požádal v Pittsburghu o přijetí do Kongregace Nejsvětějšího Vykupitele. Řádové sliby složil 16. 1. 1842. V den svých 41. narozenin 28. 3. 1852 byl vysvěcen na filadelfského biskupa.

Jan N. Neumann usiloval o vzdělání dětí a mládeže. Je považován za zakladatele amerického školství. Zasloužil se o vybudování filadelfské katedrály a zhruba kolem stovky kostelů. Postavil také mnoho sirotčinců a nemocnic.

Na přelomu let 1854-55 podnikl cestu po Evropě, při níž navštívil i Čechy. Své rodné Prachatice naposledy navštívil na počátku února 1855.

Ve věku 48 let, 5. 1. 1860, na následky vyčerpanosti zemřel.

V roce 1977 byl papežem Pavlem VI. v Římě svatořečen. Je prvním americkým světcem.

Paradoxně je více znám v Americe než ve své rodné vlasti. Přesto se na něj ani u nás zcela nezapomnělo. Vprachatickém kostele sv. Jakuba byla českobudějovickým biskupem ThDr. Antonínem Liškou posvěcena 11. 10. 1993 Kaple sv. Jana Nepomuka Neumanna, ve které je umístěna pozdně gotická kamenná křtitelnice, u které byl sv. Jan pokřtěn.

V prachatické Neumannově ulici stojí dům č. p. 161, ve kterém je Galerie Neumannka, centrum architektury a designu. Naproti galerii stojí dům č. p. 142, rodný dům Jana N. Neumanna. Po smrti otce Filipa v roce 1860 zdělila dům dcera Jana Neumannová, tehdy již sestra boromejka Karolína, která ho proměnila na klášter Neumanneum. V místnosti, kde se Jan narodil, byla zřízena kaple nesoucí jeho jméno. Kaple byla 25. 7. 1992 posvěcena.

Při rozsáhlé rekonstrukci objektu kláštera v letech 2014 – 2016 bylo na osobu významného prachatického rodáka pamatováno. Nejen že byla upravena a 10. 6. 2017 znovuposvěcena kaple, ale byla zde i zřízena Galerie, nesoucí jeho jméno. Jsou zde Janovi osobní věci i členů jeho rodiny, jako například jeho lodní lístek do Ameriky, osobní doklady, fotografie. Na stěnách jsou obrazy s motivem Jana N. Neumanna, které byly namalovány mezinárodními účastníky projektu Salve, jenž každoročně pořádá město Prachatice na různé téma. Obrazy jsou městem Prachatice klášteru zapůjčeny. Tato místnost je však využívána nejen jako galerie. Jsou zde pro širokou veřejnost pořádány koncerty, přednášky, probíhají zde různé kurzy, je místem setkávání. Již po několik let jsou zde zahajovány Dny duchovní hudby.

U sochy Jana Nepomuka Neumanna, daru paní Di Coco, Japonky, žijící ve Filadelfii, která je umístěna v klášterní zahradě, si dnes hrají malé děti. Je proto velkou nadějí, že jeho odkaz tak přetrvá do dalších generací.

AUTHORS / AVTORJI BESEDIL

Loreta Aleknienė, Irena Černelč,
Hana Mrázová, Marko Samec, Janja Sivec

EDITORS / UREDILA

Irena Černelč, Marko Samec

ILLUSTRATIONS / ILUSTRACIJE

Albina Verhovšek, Cvetka Berginc, Silva Polajžer, Nada Slana, Jana Holá,
Jitka Sedlecká, Mamertas Papšys, Dalia Pajėdienė, Natalija Juknevičienė

PROOFREADING / LEKTORIRANJE

Natalija Čokl Šoštarič

ENGLISH TRANSLATION / PREVOD V ANGLEŠČINO

Nastja But

DESIGN / OBLIKOVANJE

Anja Jurše, Marko Samec

PUBLISHER / IZDALA

Knjižnica Šmarje pri Jelšah, zanjo dr. Marko Samec
Aškerčev trg 20, 3240 Šmarje pri Jelšah

PROJECT PARTNERS / PARTNERJI PROJEKTA

Knjižnica Šmarje pri Jelšah,
Knjižnica okrožja Ignalina (Ignalinos rajono savivaldybės viešoji biblioteka),
Mestna knjižnica Prachatice (Městská knihovna Prachatice)

ELEKTRONSKA IZDAJA

Šmarje pri Jelšah, 2022

**KATALOŽNI ZAPIS O PUBLIKACIJI (CIP) PRIPRAVILI
V NARODNI IN UNIVERZITETNI KNJIŽNICI V LJUBLJANI**

COBISS.SI-ID 131594499

ISBN 978-961-91850-9-4 (PDF)

Knjižica Zgodbe lepšajo življenje je rezultat projekta Erasmus+, financiranega s strani Evropske komisije.
Vsebinska publikacije je izključno odgovornost avtorja in v nobenem primeru ne predstavlja stališč Evropske komisije.

This book has been funded with support from the European Commission. This publication reflects the views only of the authors,
and the Commission cannot be held responsible for any use which may be made of the information contained therein.

THIS BOOK WAS BORN FROM A VERY SPECIAL PURPOSE.

Storytelling is crucial for maintaining a positive attitude towards life and preserving heritage for future generations.

Three public libraries from Slovenia, Lithuania and Czech Republic worked together on the European Erasmus+ project *Stories Make Life Better* to encourage lifelong learning and strengthen psychosocial support skills with the help of stories. This book was born in this project and it contains 9 legends and stories: 3 each from Slovenia, the Czech Republic and Lithuania.

We believe the results of the project and the book itself will achieve what stories do: making life better.

