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THE INFLUENCE OF SOME INDIAN MOTIVES IN THE SOUTH SLAVIC LITERATURES AND FOLKLORE

In the first part of my paper »The Influence of Some Indian Motives in the South Slavic Literatures and Folklore« I keep on the connection of the Indian works »Panchatantra« and »Varlaam and Joasaf« which left visible traces in the medieval South Slavic literatures. These novels found a considerably good soil in the South Slavic regions, where they spread out through various editions of manuscripts. So, for instance, the novel »The Panchatantra« known in the Slavic literatures as »Stefanit and Ihnilat« was known since XIII and XIV century. This novel was popular in the South Slavic manuscript tradition with the Serbs, Bulgarians, Russians, Macedonians, up to the XIX century. The second novel »Varlaam and Joasaf« which represents the christianized life of Buddha, became one of the most favourite works with the South Slavs. The oldest manuscripts originate from the XIV century, and it is known that the novel was known with us before the XIV century. Both novels in the XX and XIX century were translated into the literatures of the South Slavic peoples, more fragmentary, especially in the various anthologies with medieval texts.

In this case, I will pay attention much more to the influence of the mentioned novels in the folk creation of the Macedonian people, because of the fact that these folk creations have been insufficient of Benfey and when they looked for the motives with various peoples.

Besides the distant literary relations between India and the Slavs, more scientists have been engaged in the relations of the folklore connections. e. g. with us V. Yagich determines ten folk

motives in the stories, whose roots are to be found in India.¹ Such motives noticed P. Popovich.² To this filed are known the papers of: T. Maretich, Dragisha Lapčevich, S. Petrovich, and of other investigators.³ c. g. D. Lapčevich is looking for the connections between the Indian story of »The Prince of Sudan« and the Serbian poem on Tsar Stepan and Roksanda Girl, recorded by Vuk Karadžich.

The interesting Indian collection of »Panchatantra« also turned the attention of the investigators in the world and with us. Very significant results have shown the scientific examinations of the European Indialogist Theodor Benfey, who translated this work into German. In the first volume he gave a gonger article about the connections and the diffusion of the folklore material from the Collection.⁴ With a deeper consideration of the old Indian collections, Benfey is writing: »My investigations in the field of fables, stories and tales in the East and West persuaded me that there are very little fables, but a great number of stories diffused of India all over the world⁵. According to Benfey a lot of motives from the Collection passed to West before the X century, after the conquest of India by the Islam peoples the literary influence begin.

The Indian collections with stories have been translated into Persian and Arabic, and the motives were diffusing throughout Asia, Africa, Europe. The influence between East and West was considerable, even B. S. after the campaigns of Alexander the Great in India in the IV century B. C.

Even the interesting stories of »Panchatantra«, written in prose and interrupted by lines influenced by buddhistic orientation, came in Europe.

The theory of Benfey, which has been taken into consideration by M. Arnaudov⁶, is specially confirmed by the discovery of F. Libert, who comes to a conclusion that the history of »Varlaam and Joasaf« is a free adoption of the Indian peoples creations so called džataki. This novel has appeared in Persia on the bases of lost Indian sources. The Indian creations very quickly spread out and adopted in other countries, so that the characteristic Indian gifts have been loosing very often. And according to the investigation of Z. Matishich in his M. A. paper, is concluded that on the territory of Byzantium and Upper Asia some Indian stories took a root, and the relations of our peoples with these countries could not help being mantioned.« More exactly, in this region they adap-

¹ V. Jagić, *Historija književnosti naroda hrvatskoga i srpskoga*, Zagreb 1867, 104.

² П. Поповић, *Преглед српске књижевности*, Београд 1909, 146.

³ Т. Маретић, *Песма о краљу Налу*, Београд 1924, 117.

⁴ Th. Benfey, *Pantschatantra*, Leipzig 1859, t. X, Einleitung Ueber das indische Grudnerk.

⁵ T. Benfey, *op. cit.*, L, XXII—XXIV.

⁶ M. Арнаудов, *Очерци по б'лгарскија фолклор*, Софија 1969, 100—101.

ted and have been transmitted lots of collections with stories whose Indian origin is evident.⁷

The theory of Benfey was later on accepted by J. Gream, and Buslaev afterwards.⁸ Benfey has been supported by: R. Keler, F. Libroht, G. Paris, A. Veselovski, M. Dragomanov, D. Matov, E. Kosken. A lot of things by these investigators, if not as a whole, at least partly stand behind logical and true arguments. But, with no doubt, the supplements of all the theories may give a positive result in such and similar suppositions. So, for instance, the theory of Benfey fulfilled with the later school of Taylor and Long fulfills the gaps and unsolved suppositions which might be put before the theory of Benfey.

Paralels from the stories of »Panchatantra« are to be found in the folklore of all the Yugoslav peoples. In this case, I will pay attention to their echoes in the Macedonia folk creation, which was a subject of smaller comparative attempts. Before all, I will keep to the motive for the destiny of people, when their role is neglecting, as there is the finger of fate. In »Panchatantra« there is a tale so called »Poor Somilaka« Somilaka did not like to be constantly poor and went all over the world to make some money. He got earned 100 dinars, but this money he could not use it, as the high force determined Somilaka not to have more than he needs for his food. Somilaka was persistent, came back again and made 50 more dinars. This money was also taken from him. »The fate neither gives him more money, nor finds another way . . .« Then, he wanted to die. At that moment, the man with a divine feature appeared, and said to him: »Ah, Somilaka, I am the donor of wealth. I give it to nobody, to whom it is not foretold. That, what is foretold will be, if it is not foretold it should not happen«.

This story offers more buddhistic thoughts: »The man does not succeed in anything, neither by force, nor with knowledge, nor with heroism, nor with manliness, nor with advice, and why does he want to complain for?« The wealth and happiness are predestined by destiny, the man is powerless in front of it and it is better to accept the situation. The divine man gets to know by Somilaka that he needs wealth. The man sends him with two merchants. One of them very rich, but constantly worried with the thought for saving; while the other one gave him a lot of food, and Somilaka got to know that he can enjoy the second one. As soon as, Somilaka faced the differences, he gave in to enjoyment, thinking that the wealth does not mean anything.

The belief in the destiny as a motive is to be found in the folk creation of almost all the peoples. The abundance of such variants

⁷ *Pančatantra*, Sveučilište u Zagrebu, Filozofski fakultet, Zagreb 1974.

⁸ J. Grimm, *Kleinere Schriften*, VIII, 560; F. Buslaev, *Perehožija povesti i roskazi*, Moskva 259.

in the Macedonian folklore is presented best by the well-known Macedonian collector of folk creation Marko K. Cepenkov. In the third volume of his gathered creation, which was published by the Institute of Folklore in Skopje are to be found more than 12 variants.⁹ The hard working collector took care to set aside separate variants. In the story »The Happiness and the Poor«¹⁰ is described the life of a poor man who was very diligent. »He worked too much but he could not provide food for his children. What work he was going to take, everything was going wrong; if he touched silver or gold, they would become stone and wood«. So, for Easter he hardly succeeded in buying shoes in order to go to church. Coming back from church he noticed fresh nettles. His wife sent him for spinach, and he remembered nettles. Instead of buying spinach he came back to gather nettles, but he noticed a man who waded across the nettles. The man was just his happiness. The poor wanted to kill him, but the man asked him to get him free, promising that he will give him wealth.

In the other variant the poor got a hen by the Happiness, which was giving golden eggs.¹¹

With Cepenkov we meet variants for the two brothers, one of them with happiness, the other with no happiness.¹² One of the brothers became very rich and lived a happy life, and the other one always drunk, was roaming along the streets. After their father's death, the rich brother met his poor brother and took him at home. One day the poor brother came back to the field to get the forgotten sickle. There he met a man who was gathering the rest of corn. This man was the happiness of his brother and told the poor brother that his happiness was entirely blind and did not work at all. After this advice by the happiness of his brother, the poor man got very rich. In some other variant, the happiness of his brother is giving him an advice how to catch his happiness and to make it working. In the third variant now the skilled poor brother took his happiness and got the hen which was giving golden eggs.

It is very important that Cepenkov recorded some stories which remind of buddhistic thoughts by »Panchatantra«. e. g. »The people more believe in the happiness than in mind and habits. My mother should bear me with happiness and throw me aside afterwards. If I have happiness, I will make money. My happiness does not work, that is why, I did not get anything. Such was my happiness. The Turks even believe in happiness. Cepenkov recorded: »K' smeten ziyade olmas. Edželi gelimish, ulmush.«

⁹ M. Серенков, *Македонски народни умотворби*, кн. 3, Скопје 1972, 220—305.

¹⁰ M. Цепенков, кн. 3, бр. 126.

¹¹ M. Цепенков, кн. 3, бр. 125.

¹² M. Цепенков, кн. 3, бр. 123.

This motive by the mentioned story has been taken into consideration by V. Jagich in connection with the Serbo-Croat folk stories, especially with the story with Vuk Karadžich »Usud«¹³ In this story, too, one of the brothers was blessed to be happy and rich, and the other one to be poor. The happiness of the brother is represented through one beautiful girl who is constantly spinning, and the happiness of the other brother with a fat girl who is sleeping all the time. The destiny of the people is determined by the event of the birthday.

It is evident that from all of the stories we can come to a conclusion that the man's living is predestined by destiny, which directs to passive acceptance of life, reconciliation with destiny, with no revolt and resistance, which of course, comes in the base of the buddism and christianity.

In the various editions of »Panchatantra« is to be found the story of »The Charming Son of Braman«, in which there is a motive of baby-snake. One woman had no offspring and was praying to have a baby. A snake was born and she keep it as her son and later on she decided to get him married. One night the snake showed in front of the bride all its masculine beauty.

Taking into consideration this Indian story Benfey considers that it spread out in many countries. V. Ygich finds a pendant in the Serbo-Croat story »The Snake — Bridgroom«, J. P. Popovich will underline that the topic of snake — bridegroom is from »Panchatantra«.¹⁴

Stories with this motive could be met in the Macedonian folklore, too. One variant recorded K. Shapkarev from the Kostur Region entitled »Baby-Snake«.¹⁵ Compared with the other Yugoslav editions this is very short. »There was a husband and a wife. They were very rich, but they had no child and were praying in front of God to help them. God has given them a snake. She went in a hole. After a certain time a voice from the hole was heard: »Mother, I want to get married«. Then, the snake got married the king's daughter. The snake was bent and put on a horse. When the snake went to bed with the bride »she took out her skin and from the face of the child appeared light in the room« ... »This evening the skin of the snake was burnt.

Shapkarev mentions in the Actes that in his childhood he has heard a longer variant of this story. In his collection there is one more story in Albanian »She Goat King's Bride.«¹⁶

In the papers of the stories of Verkovich, published by Lavkov and Polivka, there was an interesting Macedonian variant: The queen had got no child and after long praying she got pregnant.

¹³ В. Ст. Караџић, *Српске народне приповетке*, Београд 1928, бр. 13.

¹⁴ Р. Роровић, *Pregled* ... 148.

¹⁵ К. Шапкарев, *Сборник от Български народни умотворенија*, кн. 4. Софија 1973, бр. 192.

¹⁶ Шапкарев, кн. 4, 282.

When she was supposed to have a child all the grandmothers gathered here but they could not help her to have a baby. The queen got a baby by aid of one girl, who later on becomes a wife of her son — snake. The girl became syilled by her late mother, on the grave, how to spoil all 40 changing of clothes of the snake in order to become a good-looking boy.¹⁷

Variants with this motive are to be found in the archive papers of the Institute of Folklore in Skopje (record No. 1504, story from the village of Gloznitsa — the Veles Region, record No. 1771 from the village of Zelevo — the Lerin Region.) The motive for the strange birth is a topic of ellaboration in the M. A. paper of Mrs Alexandra Popvasileva »The strange Birth of Hero in the Stoires of the South Slavic Peoples«, a degree of which she took M. A. examination at the Faculty of Arts in Skopje, in 1976.

In Serbo-Croat folklore stories with this motive recorded Vuk Karadžić.¹⁸ In the two variants the woman (an ordinary wife and queen) is praying to have a baby, even for a baby-snake and her wish comes true. In the first case the snake starts speaking at 20, and in the second at 22 and wants to get married. The snake from the poor parents is getting married a queen's daughter, and from the queen an ordinary girl. In the first variant the mother puts in fire the snake skin and the boy remains in Man's form. In the second — during the fact of burying the boy dissapears. After long time she succeeded in fiding him to bring him back home.

The same motive could be met with Vuk Karadžich in form of verses.¹⁹

The stories reveal that a special cult towards the snake has been created in the Balkans. In the regions of Macedonia we meet cults and symbols towards the snake as a good or bad force.²⁰ With the village of Orman in Macedonia is related one special cult towards the snake, connected with the celebration of the Spring Day — March 22. The wakening of snakes from the winter dream. The people put various things in front of the snake holes in the rocks and wait for the snakes to com out. If the snake passes over the obstacle, it is believed that the wish will be fulfilled.²¹ In many places of Macedonia is taking care for the cult towards the snake — watchman of the home fireplace.

Taking into consideration the stories from »Panchatantra«, we will pay attention to the text for the unfaithful women »The Be-

¹⁷ Lavrob — Polivka, *Lidové povídky jihomakedonské v Praze*, 1932, br. 115, 274—276. (AT 433).

¹⁸ В. Караџић, бр. 9, бр. 10.

¹⁹ В. Караџић, *Сртске народне пјесме*, II, Београд 1966, бр. 12.

²⁰ А. Попвасилева, *Змијата како симбол на добротворство во приказните на балканските народи*, Македонски фолклор 7—8, Скопје 1971, 137—140.

²¹ Ј. Спиrowsка, *Култот кон змиите во селото Орман*, Скопско, Македонски фолклор, 7—8, Скопје 1971, 141—145.

trayal of Husband«, »The Weaver of Longhorn« and others. The unfaithfulness of the wife is a subject of a lot of Macedonian folk stories. The story »The Praying Woman the First Class Hore«²² speaks about the nfaithful woman who has hidden her unfaithfulness through the false praying. She prayed in front of the icon when her husband was present and when he would have departed she used to invite a lot of men in the house. In the Macedonian folklore there are a lot of joking stories on this topic: the priest who was locking his wife at home when he was at ork«²³ »The Poor Man with Horne«²⁴ »Woman's Claverness«²⁵. In the last story the man could not find the boy who is sleeping with his wife. The wife constantly succeeded in hiding her lover and to deceive her husband. Such a topic have got the stories, too: »Two women she did not like to have, two husbands she did«²⁶, »Female Cunning«.²⁷ With such a motive one story has recorderd K. Shapkarev.²⁸ Our creation abounds in such motives both in prose and poetry.²⁹

In »Panchatantra« there is one very interesting motive through the story »The Somasarmina's Father«, in which the father is very happy that he has got a pot with corn and thinks over how to sell it, what to buy with it, how his child will be enjoying very much. Drunk by this happiness, he could not help thinking that the pot could be broken. Of course, in the spirit of Buddhism a lossion follos: That is why I say that we should not dream abuot future . . .«

Such and similar motives are to be met in the folklore of the South Slavic peoples. With Cepenkov is noticed the Macedonian variant of the story about »The Gipsy with Pot of Sour Milk.«³⁰ The Gipsy got a pot of sour milk and started to dream for the next marriage, for the son who is going to be born, and how he will bow in front of him. Then, the Gipsy delirious has prayed and poured out the pot. Aarne's — Thompson recorded 6 creation with this motive.³¹

In »Panchatantra« we meet with the buddhistic parable that it is a little important what the world will say, what ochoes in the short stories knowing that »nobody can follow people's wish«. Usually the philosopher goes on foot, besides the donkey which he rides on and the pupil. The world tells that it is not wright. When the philosopher gets on, there are people who critisize him, as he left the

²² М. Цепенков, кн. 5, бр. 310.

²³ М. Цепенков, кн. 5, бр. 322.

²⁴ М. Цепенков, кн. 5, бр. 327.

²⁵ М. Цепенков, кн. 5, бр. 364.

²⁶ М. Цепенков, кн. 6, бр. 387.

²⁷ М. Цепенков, кн. 4, бр. 47, бр. 48.

²⁸ М. Шапкарев, кн. 4, бр. 47, бр. 48.

²⁹ СБНУ, II, 114; СБНУ, I, 67; Милад. бр. 163, 130; Шапк. бр. 563; Кач. бр. 81, 112; Векр. бр. 35.

³⁰ М. Цепенков, кн. 6, бр. 451.

³¹ Atti Aarne's Smith Thompson, Helsinki 1964, vol. LXXV.

pupil to go on foot. To this motive immediately notes Vuk's story on »The world could not fulfill the wish.«²³

Such and similar examples may be found more in the Macedonian folklore. The question of direct origin of India cannot be definitely solved, but it is evident that many motives from the Indian folklore and from the old written collections found the way to the European and Slavic peoples.

УТИЦАЈ НЕКИХ ИНДИЈСКИХ МОТИВА У КЊИЖЕВНОСТИ И ФОЛКЛОРНОМ СТВАРАЊУ СЛОВЕНСКИХ НАРОДА

Резиме

Индијска књижевна дела *Панчатантра* и *Варлаам и Јоасаф* оставили су видљиве трагове у средњовековним словенским књижевностима, нарочито у јужнословенским, где су нашли погодно тло и средину. За то сведоче бројни словенски рукописи у различитим редакцијама, од XIII до XIX века.

У раду се осврћемо на утицај ових мотива у народном стваралаштву македонског народа нарочито због чињенице да Бенефеју нису били познати сви ови мотиви.

²³ В. Караџић, бр. 263.