



## Pčelarski putevi i priče Honey Trails and Tales

Otkrijte priče, istoriju i običaje vezane za pčelarstvo cetinjskog kraja!

### Njegoš

#### "Gorski vijenac" (562-566) Petar II Petrović Njegoš

Dijelovi pjesničkog epa i drame, objavljene 1847. godine



"Čašu meda još niko ne popi,  
što je čašom žuči ne zagrči;  
čaša žuči iste čašu meda,  
smiješane najlakše se piju.

"Tijesna su vrata uljaniku;  
za međeda skovana sjekira."

"Kupimo se na mjedeno gumno,  
niko ne zna do nas đe je ono."

"Med za usta i hladna prionja,  
a kamoli mlada i vatrena!"

Discover the history, stories and customs related to beekeeping in the Cetinje area!

### Njegoš

#### "The Mountain Wreath" (562-566) Petar II Petrović Njegoš

(Montenegrin Prince-Bishop and poet)

Parts of a poem and play, published in 1847.



None yet ever drank a cup of honey  
Un-mixed with a cup of bitter gall;  
and a cup of gall for honey equally do call,  
they so mixed are easiest to drink.

"Narrow is the entranceway to the bee yard,  
to kill the bear with a forged axe."

"Gather us on the honeyed threshing-floor,  
only we alone know where it is."

Even to chill lips of the aged is honey sweet,  
not to mention how much sweeter to those young and passionate.

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### Narodne anegdote

Čuvenom travaru iz Baice, Ivu Lazovom, neko ukrade pčelu. Mudri Ivo krađu prećuti. Godinu iza toga dođe mu u goste kum Puniša Čeklić. Posle ručka Ivo dragoga gosta izvede u uljanik.

„Znade li, kume, ko ti onu jednu, lanik, ukrade?“ -reče kum.

„Znadoh, kumašine, amaneta mi božjega!“ - uzvрати Ivo.

„A ko to bi, očinskoga mu oca lupeškoga gonim!“ – žestoko će Čeklić.

„Ti, dični moj kume, pošto za tu krađu, mimo mene i tebe, niko živi znava nije!“ – stavi ga Ivo pred svršen čin.

Uvuče se medvjed u uljanik, izabra najbolji, pa poče da ga smjesta diže i da s njim o tle udara. Reći će mu matica:

„Prođi se, međo, muke dok je nijesi sad glavom platio; svak svoju muku brani, a mi ćemo našu“.

Naruga joj se medvjed:

„Ma ko to prijeti? A da svi, koji ste u košnici, ozubite i orožite pa da se u čelik pretvorite, toliko bih se vas bojao koliko miša iz tikve.“

Matica povika: „Na krila, naši!“ Pokuljaše pčele iz ulišta. Te gdje koja pala tu i upecnula, tako da medvjed ne samo kao badanj oteče, nego i oslijepi, te nije mogao naći vrata na uljaniku, pa zapomaga:

„Amo braćo i sestre! Vaš megdan i vaše junaštvo: pokažite mi gdje su vrata uljaniku, vjeru vam zadajem, nikad vam više u uljanik neću doći.“

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### Popular Anecdotes

Somebody stole bees from a well-known herbalist from Baice, namely Ivo Lazov. However, Ivo was wise and did not reveal the theft. One year thereafter, his great friend Puniša Čeklić came to his house. After the lunch, Ivo took his dear guest to the bee yard. Then Čeklić reacted:

„Have you come to know, my dear friend, who stole from you last year?“

„I swear to the Lord's word I have!“ - Ivo responded.

„And who was that, to hell with his wicked father!“ – Čeklić said angrily.

„You personally, my esteemed brother, since that theft was unknown to everyone but me and you!“ – Ivo confronted him boldly.

A bear prowled around in a bee yard and selected the best one, lifted it from its hive and started crushing it onto the ground. The queen bee addressed him:

„Come on, bear! Desist from your efforts, otherwise you'll pay by your head; everyone defends their own endeavors – and so it is with us“.

The bear ridiculed her: „Well, well, who is threatening me? If all of you in the beehive had horns and teeth and were transformed into steel, I would be as afraid of you as of a mouse from a pumpkin.“

The Queen bee yelled: „Our forces, start your wings!“ The bees rushed from the beehive. Wherever the bees landed, they stung. Consequently, the bear not only swelled but also became blind and could not find the bee yard exit, so he cried:

„Come here brothers and sisters! It's your turn to prove your courage: show me the exit from the bee yard and, I swear by the Lord's name, I will never come again to your yard.“

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### Priče o Svetom Petru Cetinjskom

Prolazio Sveti Petar kroz neko selo u okolini Cetinja i svrati kod jedne familije, nastanjene pored puta, koju je teško siromaštvo bilo spopalo. Da bi štimala visokog gosta, domaćica iznese pred njim kilo meda, koje je bilo sakriveno na tavanu.

Sveti primijeti odakle je domaćica teglu donijela, pa je upita, da li joj je med tražilo koje od djece ili kakvi bolesnik iskao za lijek. Ona priznade da jeste, ali ga nije htjela dati pošto ništa drugo nema u kući sa čime bi mogla stidnog gosta dočekati.

„Onda ga baci“, na to će Sveti, „jer to više nije ni hrana ni lijek već otrov!“

Kad je Sveti Petar prolazio kroz Kosijere, popadija popa Filipa ga počasti sokom od kupine, koji je na njega toliko blagotvorno djelovao, da je zatražio još jednu čašu, blagosiljajući čudesnu biljku:

„Dao Bog, da voćka od čijega je roda ovaj sok načinjen vazda napreduje. Ništa joj suša i zima ne mogle, no joj se i vrh primao kad god na zemlju panuo!“

„Ti nas, vladiko, prokle jer smo mi od te voćke na jade. Kad bih se ja pitao svakoj bi korijen osušio!“ - na to će pop Filip.

„I cvjetala i grozdila, dabogda, da preteče i čeli i insanu!“ – doda Sveti, ne mogavši poreć ono što je već izrekao.

I steklo se po vladičinoj! Zahvalit kupini, Kosijeri su danas najpčelarskije mjesto u Crnoj Gori.

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### Tales from the 19<sup>th</sup> Century about St. Petar from Cetinje

Once, St. Petar was passing through a village near Cetinje and paid a visit to a family who lived in a serious hardship in a house by the side of the road. In order to host the important guest, the housewife served one kilo of honey that had been hidden in the attic.

The Saint noticed whence the housewife took the jar of honey, and asked her whether a child, or an ill person had asked her for honey as for a medicine. She responded positively, but explained she had not wanted to give any honey away since there was nothing else in the house to serve an important guest.

„Then throw it away“, reacted the Saint „because it is neither honey nor food any more, but only poison!“

When St. Petar was passing through Kosijeri, the Priest Filip's wife served him blackberry juice. The juice had such a healing effect on him that he asked for another glass of it, blessing the marvelous plant:

„The Lord will make the fruit tree from whose harvest this juice was made to flourish for ever more!“

„Dear Bishop, we have been suffering from that plant a lot. If I were the one to decide, its roots would perish!“ – responded the Priest Filip.

„Then Lord, let it blossom and cluster and make more than bees and humans should ever need!“ – added the Saint, being in no situation to renounce what he already had said.

Said it has happened just as the Bishop pronounced! Thanks to blackberries that have covered grounds wherever their tops could reach, Kosijeri is today the region with the highest number of bee yards in Montenegro.

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### Stare priče



Jedne prilike okupi kralj Nikola plemenske kapetane i pozove Iliju Bearu da ih podučava, a on, do guše zaljubljen u vrijednu pčelu i opijen vizijom u sjajnu budućnost pčelarstva na crnogorskom kamenitom prostoru, započne priču o teoriji da se matica sparuje sa dosta trutova i to što ih više primi na sebe, to će biti kvalitetnija, jer će u ulištu biti više vojske a samim tim i više meda. Na to će riječki plemenski kapetan:  
„E, vala, volio sam čelarstvo i divio se matici ka ijedan majčin sin, a od danas, Bogom vam se kunem, neće ta bezobraznica u moju torinu“.

Vraćajući se sa Balšića pazara, dva Riječanina, jedan Bokovljanin a drugi Ljubotinjanin, se počnu nadgornjavati ko je od njih bolje zagazdio. Bokovljanin je tvrdio da ima više pčela nego što Ljubotinjanin ima snopova pšenice, a ovaj obrnuto. Padale su teške riječi, ni mrak ih nije mogao rastaviti u ljutoj raspravi. Na kraju se opklade, da prebroje košnice i snopove pšenice, pa ko bude imao manje da svoje zapali. Prvo prebroje snopove pšenice i nađu da ih ima 222. Ispostavi se da Bokovljanin ima 221 košnicu i tako izgubi opkladu. Uprkos Božjoj žalosti, nije bilo druge nego je morao zapaliti svoj uljanik. Med je potekao niz kamenu prodo i nataložio se u obliku gumna na kamenoj zaravni ispod dotadašnjeg predivnog uljanika.

Od tada se to mjesto zove Medeno gumno.

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### Old Popular Tales



Once, King Nikola gathered the clans' heads and invited Ilija Beara to instruct them, and he, deeply in love with the industrious bees, started his practical teaching of the theory that the more Queen honey bees mated with quite a large number of drone bees, the higher potential they would have, the greater the numbers in their "army" and thus the more honey would result. However, the Riječki Clan's Head reacted to this by saying:  
„Well, I have liked beekeeping and have admired the queen bee like one of my own sons; however, as of today, I swear to the Lord that I won't let such a shameless bee into my corral!“.

Coming back from Balšića market, two men from Riječka Province started quibbling over who of the two of them was the better freeholder. The first man alleged that he had more bees than the second one had wheat bundles, and the second man alleged the opposite. Serious words were uttered – even the dark could not stop the fierce quarrel. In the end, they agreed to count everything and the one of them with the lower score would set fire to his property.

They found 222 wheat bundles, and 221 beehives. Despite it being a crying shame, the beekeeper had no option but to set fire to his bee yard. The honey started flowing down the rocky dale and settled in the form of a threshing-floor on the stony plateau at the foot of the earlier bee yard.

Since then, that place has been called the Honeyed Threshing-Floor.

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### Narodna vjerovanja

Prodajom pčela prodaje se i naslijeđena sreća u držanju pčela. Zato mnogi stari pčelari nipošto nijesu htjeli prodati košnicu, ma u kakvu nuždu upali.

Mnogi su čvrsto vjerovali da postoje „oči od uroka“. Da takve oči ne bi naškodile uljaniku, pčelari su stavljali konjsku glavu „na sred“ uljanika, jer se vjerovalo da urok njoj ne može nauditi, pa tako ni uljaniku koji je „čuvala“.

Protiv tuđice upotrebljavane su razne vradžbine, a najčešće vuna od vukojedine. Sa mjesta na kom vuk pojede ovcu, ostatak vune se uzimao, i od nje je žensko dijete kojemu još zubi nijesu počeli opadati tj. mijenjati se, ispredalo konac i plelo uzicu, kojom se omotavao vrh košnice.

Za stradanje pčela optuživana je neka opaka životinja koju je narod nazivao čelozobac. I vile su se mogle pretvoriti "šarenijem čelozopcem da iskopaju čele u roju".

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### Popular Beliefs

The sale of bees meant the sale of the inherited luck of beekeeping. Therefore, in times gone past beekeepers did not want to sell their beehives for any price regardless of the hardship they might suffer from.

Many people strongly believed in „the evil eye“. In order for the bee yard to be free from harm from such eyes, beekeepers used to put a horse's head in the center of the bee yard. It was believed that no spell could cause any harm to the head, and therefore neither to the bee yard it "guarded".

A variety of "magic" was practiced against the potential arrival of somebody else's bees. From the place where a wolf ate a sheep the remaining wool would be taken and a child who still their milk teeth would spin it into thread and knit the thread as twine that was used for wrapping the beehive tops.

When bees perished, a wicked animal popularly known as "the bee-eater" used to be blamed. It was also believed that dryads (nymphs) could transform themselves into "multi colored bee-eaters that destroy the swarm of bees"

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### Narodna vjerovanja

Ko želi da dobije od svojih pčela mnogo meda, ne dopušta da se iz kuće na Badnji dan ma što iznese.

Na badnje večer valja na pčelinjak odnijeti parče badnjaka i na njemu ga ostaviti da stoji preko cijele godine. To će pomoći da pčele preko godine ne bježe.

Rano izjutra na prvi dan Božića pčelar sa obližnjeg izvora u ustima donosi vodu i njom škropi košnice. Vjeruje se da će tada biti meda ko u ustima vode. Vjeruje se, ko u šumi nađe roj pčela, našao je sreću. Pobjegne li mu roj, pobjegla mu je sreća.

Pošto je uljanik neprikosnoven za pčelara, u njega ne smije ulaziti žena bez prijeke potrebe, a sa preslicom i pletivom ne smije nipošto.

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### Popular Beliefs

He who wanted to harvest a lot of honey from his bees did not let anything from his house be taken out on Christmas Eve.

It was good to put a branch from a Yule log on the beehive and to leave it there for the whole year. This would help prevent the bees from fleeing.

Early in the morning on the first day of Christmas, a beekeeper would take a mouthful of water and spray his beehives with it. It was believed that the honey would drip like the water from his mouth.

Since the bee yard was a holy place for any beekeeper, no women were admitted without serious necessity and in no way was a woman allowed to enter if she had her distaff or knitting with her.

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### Istorija

Opšti imovinski zakonik za Knjaževinu Crnu Goru iz 1888. godine

Član 76. „Kome pobjegne roj čela, on može za njima ići, šikati ih i uzeti gdje ih god uhvati, kao svoje. Ako roj sjede, bilo u plemensku goru ili na zemlju pojedinca čovjeka ( bilo na zemlju vlastinu kakve Kuće), a vlasnik nema načina da čele odmah ušika, on ih može obilježiti kao svoje; poslije toga niko ih drugi zauzeti ne može.”

Vosak je dugo bio veoma cijenjeno platežno sredstvo, jednako uvažavano kao nadaleko poznati, čuveni sir iz Crne Gore “caseus Docieas”. Dok je kvalitet zlata i srebra kontrolisan posebnim postupkom, prema vosku je opstajalo neokrnjeno povjerenje.

U srednjem vijeku pčele su gajene u tri vrste košnica: ulišta, dubine i trnke. Ulišta je duplja sa poklopcem. Dubina je šuplje dubovo ili lipovo deblo, zadniveno s gornje strane. Trnka je košnica opletena od pruća i spolja oblijepljena goveđom balegom.

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### History

General Property Code for the Principality of Montenegro, of 1888, reads as follows

Article 76. „From whoever a swarm of bees have fled, he may chase and attract them, as well as take them as his own bees wherever he catches them. If such swarm of bees settles either in a clan's mount region or on any individual man's land (or on a land that is the property of a House), and the owner has no mean to attract the bees immediately, he may mark the bees as his own; thereafter, no one else may take them.”

For a long time, beeswax used to be a rather valuable currency and equally valued as the widely known “caseus Docieas” cheese from Montenegro. While the quality of gold and silver was subjected to a specific procedure, beeswax enjoyed an intact confidence.

In the middle ages, the bees were farmed in three types of hives: ulišta, dubina and trnka. Ulišta is a cavity with a cover. Dubina is a hollow common oak or linden tree timber, covered on the upper side. Trnka is a bee skep that is made from coiled straw and coated by cattle dung.





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### Narodna vjerovanja



U Crnoj Gori postoji narodno vjerovanje da će nastati smak svijeta kad nestane u polju pčele i cvijeta.

Narod vjeruje da pčela ima dušu, i da je zato grehota ubiti. Za uginulu pčelu nikad se ne kaže drugačije nego „pčela je umrla“.

Djevojka koja želi da je vole momci umiva se vodom u kojoj je bila matica. Vjerovanje je da će njoj poslije toga momci rado prilaziti, kao što pčele prilaze svojoj matici.

Na koja vrata uđe gost pčelaru domaćinu u kuću, na ista mora da izađe. Vjerovanje je, ako bi gost suprotno učinio, tj. na druga vrata izašao, domaćinu bi pčele iz košnica bježale.

Ko ima dosta pčela, kod toga vlada sloga u kući.

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### Popular Beliefs



There is a popular belief in Montenegro that it will be the end of the world when bees and flowers in the field disappear.

It was believed by people that a bee had her spirit and that it was a real sin to kill her. The only thing to be said about a dead bee was that „the bee died“.

A girl wishing to be liked by boys should wash her face with the water in which the queen bee was previously removed from the honeycomb. It was believed that thereafter boys would come to her as readily as bees come to their queen bee.

The entrance taken to enter the house of a beekeeper also had to serve as the exit. It was believed that if a guest would do otherwise, i.e. if he took a different door to go out, then the host's bees would flee from their beehives

Whoever kept a lot of bees, harmony was abundant in his home.

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