

**VATRA I VODA U SUKOBU  
PERUN I VELES**



**FIRE AND WATER IN CONFLICT  
PERUN AND VELES**



## *O autorici / About the author:*

**Emanuela Peči:** Pozdrav! Moje je ime Emanuela i imam 17 godina. Živim u Požegi u Hrvatskoj. To je malen, ali lijep grad predivne prirode. Pohađam Ekonomsku školu Požega. Imam mlađu sestru Antonelu. Moji su hobiji crtanje i sviranje gitare. U slobodno vrijeme volim gledati filmove, posebice romantične filmove i komedije ili pak otići u šetnju i uživati u prirodi. Zaista volim životinje i imam dvije mačke (Lino i Cuko) i dva psa (Ben i Čupko). Također volim putovati i upoznavati nove kulture i ljude.

**Emanuela Peči:** Hi! My name is Emanuela and I'm 17 years old. I live in Požega, Croatia. It is small but beautiful city with amazing nature. I'm attending School of Economics Požega. I have younger sister, Antonela. My hobbies are drawing and playing guitar. In my spare time I also like to watch movies, especially romance and comedies or take a stroll and enjoy nature. I really love animals and I have two cats (Lino and Cuko) and two dogs (Ben and Čupko). I also like travelling and meeting new cultures and people.

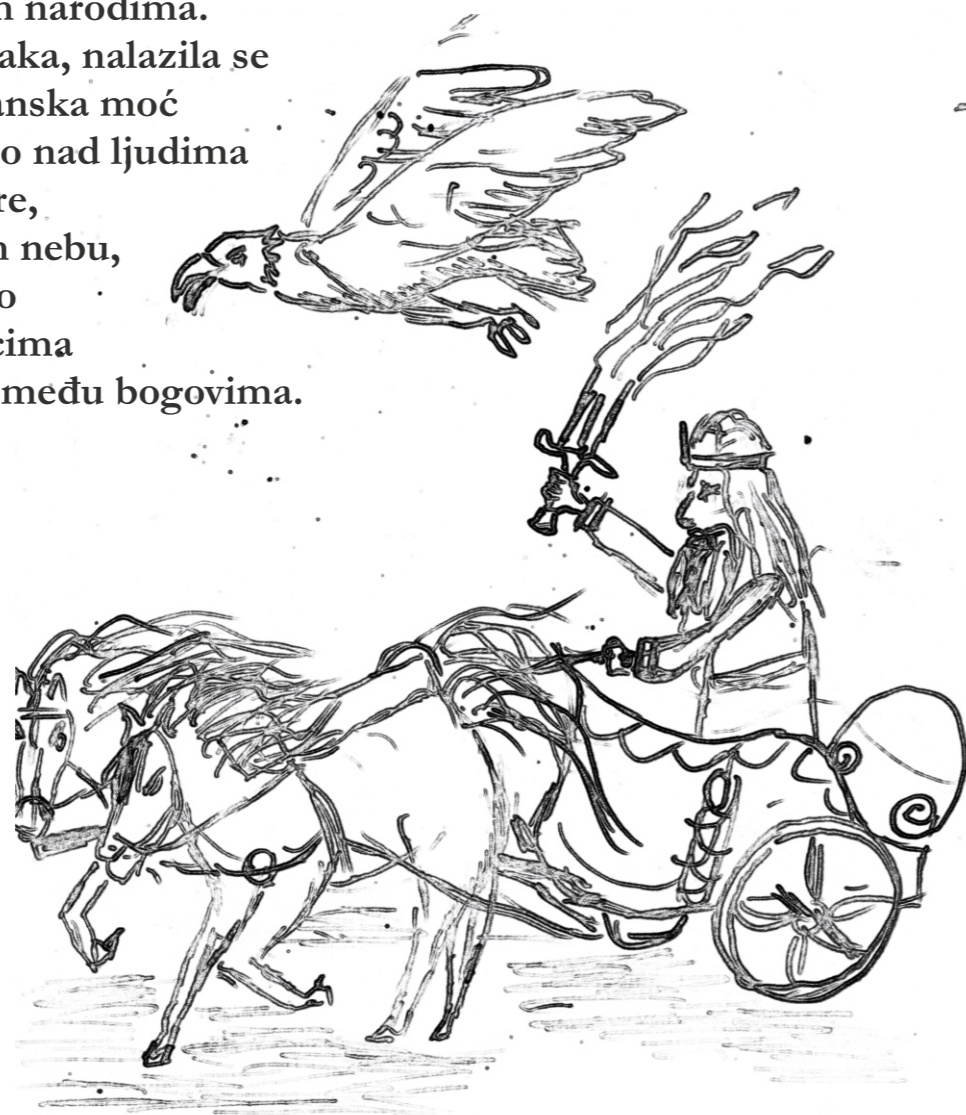
**D**avno, davno, u slavenskoj mitologiji vrhovno prijestolje na nebesima pripadalo je bogu svih bogova Svarogu. On bijaše tvorac neba i zemlje, vladar svijeta i vrhovni sudac koji je stolovao na prijestolju vječnosti. Njegovi su nasljednici bili njegovi sinovi Perun i Svantevid.



**A**long time ago in Slavic mythology the supreme heavenly throne belonged to the god of all gods, Svarog. He was the creator of the heaven and the earth, ruler of the universe and the supreme judge who dwelt on the throne of eternity. His heirs were his sons Perun and Svantevid.

**U** prehistorijsko i rano historijsko doba Perun je bio poznat kao bog gromovnik. Bog groma postojao je još otkad su preci Hrvata bili u prazajednici s ostalim indoeuropskim narodima.

Ondje, iza oblaka, nalazila se Perunova božanska moć kojom je vladao nad ljudima i zemljom. Gore, na zemaljskom nebu, Perun je vladao zrakom i oblacima i bio je najjači među bogovima.



**I**n prehistoric and early historic era Perun was known as the god of thunder. Bolt thrower had existed ever since Croats were in original community with other Indo-European peoples. There, behind the clouds, lay Perun's divine power that ruled over humans and land. Up, in the earth's sky, Perun ruled the air and clouds, and was the greatest among gods.

**V**idjevši u kameno doba koliko se ljudi muče, Perun im se odlučio smilovati i pomoći. Prvo njegovo djelo i dar nebeski, kojim se približio ljudima, bili su svjetlo i oganj. Kremenima je iskresao iskre, a nakon što je ljudima podario vatru, poslao je na zemlju kišu. Tako se iskazao kao bog plodnosti koji natapa polja i livade da budu rodne. Nakon što je postao dobročinitelj ljudi jer je ukazao na svjetlo i stvorio vatru, postao je čuvar seljaka i prijatelj radnika. Nije prošlo dugo vremena, a Perun je postao najomiljeniji nebeski bog među narodom.



**H**aving seen people struggling with their everyday commitments during the stone age Perun decided to show mercy on them and help. His first deed and the heavenly gift, the one he got close to people with, was the light and flame. He created

sparks by using flint, and after he created fire, he sent rain on the earth. He asserted himself as the fertility god, the one who waters fields and meadows to be fruitful. After becoming the benefactor of people because he pointed to the light and created the fire, he became the guardian of peasants and a friend of workers. It was not long before Perun became the favourite celestial god among people.



**B**udući da je Perun bio prijatelj ljudi, imao je običaj putovati zemljom, ali tako da ga ljudi ne prepoznaju. Pritom im je ostavljao znamenja od kojih su nastala stara slova, koja su potom postala prvotnim pismom. Ti znakovi potječu od njegova oca Svaroga koji je svoju mudrost prenio na njega. Stabla u koja je urezivao svoje znakove smatrala su se svetim stablima. Najčešće su ljudi pronalazili znakove urezane u jelu ili hrast, zbog toga su mu posvećeni žir hrastovi.

U hrvatskoj mitologiji kao njegovo naslijeđe ostala je biljka perunika, kojoj se pripisuje moć liječenja.



**S**ince Perun was friends with humans, he used to travel across the land, but covertly, not to be recognized. Thereat he would leave them signs out of which old characters formed, which then became the first letter. These characters originate from his father Svarog who had passed his wisdom onto Perun. Trees in which he carved his signs into were considered sacred. People would usually find signs carved into a fir or oak, that is why oak acorns are dedicated to him. Perun's legacy in Croatian mythology is the iris plant (perunika), which is attributed the power of healing.

**P**erun je slavljen kao bog zaštitnik ljudi iz više razloga. Po naravi nije bio ratničke ćudi, već je volio pravdu i mir. Budući da je gospodario kišom i olujom, vjetrom i vremenom, razgonio je crne olujne oblačine i sluge boga Crnoboga. Svoje je zlobnike pobjeđivao strijelama i gromoderom, strašnim oružjem kojim je zazivao grmljavinu i slao munje na protivnike. Noću je štitiio ljudske domove i ljude od napada vukodlaka, mora ili aždaja - tada ih je pogađao svojim ubojitim strijelama.

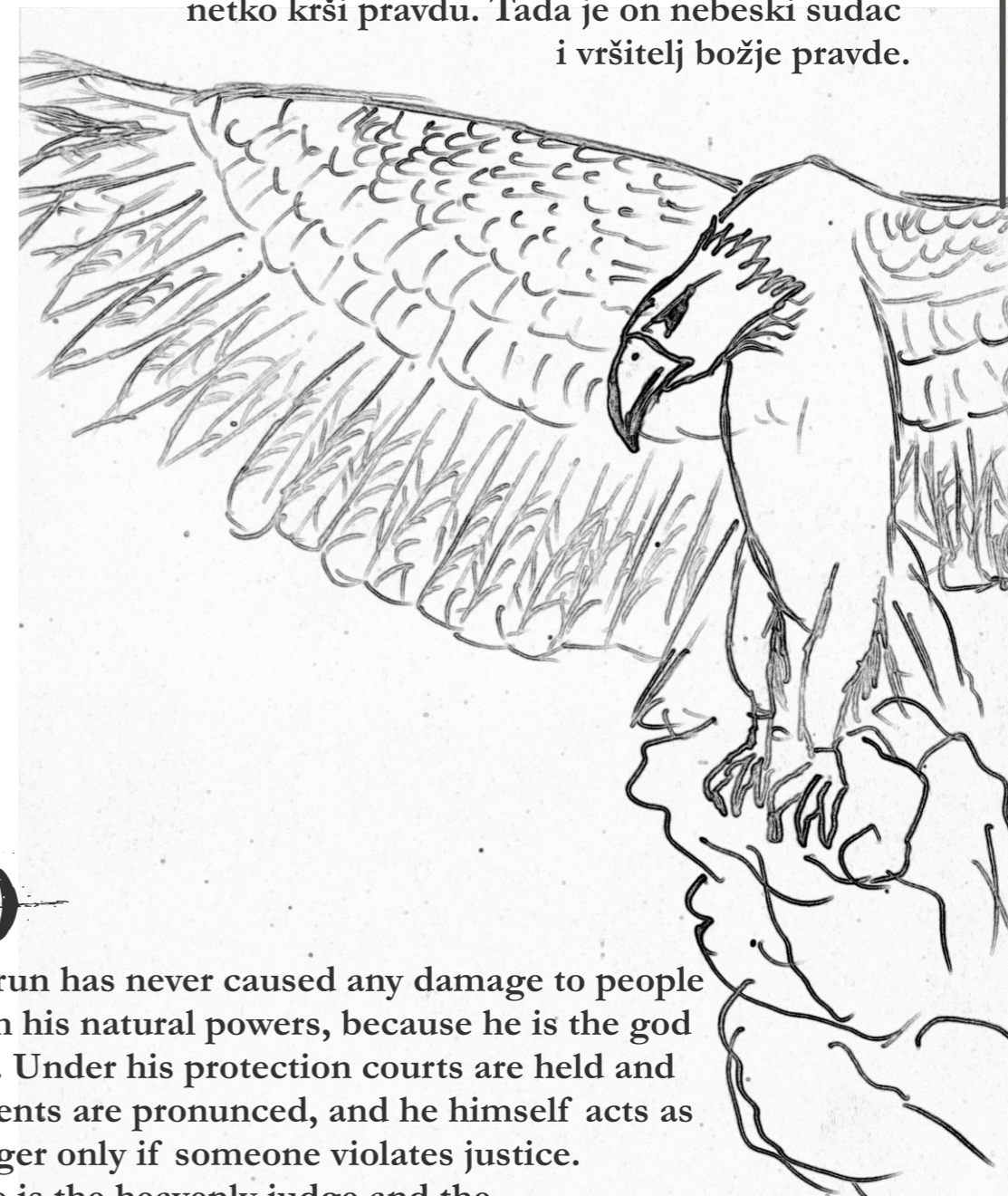


**P**erun is worshiped as the god protector for various reasons. He wasn't a warrior temper, but loved justice and peace. Since he ruled the rain and thunderstorm, wind and weather, he would dispel black storm clouds and servants of god Crnobog (Black god). He used to beat his evil opponents with arrows and bolts, the mighty weapons which called upon thunders and sent lightning to his opponents. At night he would protect human homes and people from the attacks of werewolves, incubi or dragons - he threw his deadly arrows at them.





**P**erun nikada svojim prirodnim silama nije pravio štetu ljudima i zemlji jer je on svijetli bog. Pod njegovim se okriljem vode sudovi i izriče pravda, a on sam istupa kao osvetnik jedino kada netko krši pravdu. Tada je on nebeski sudac i vršitelj božje pravde.



**P**erun has never caused any damage to people with his natural powers, because he is the god of light. Under his protection courts are held and judgements are pronounced, and he himself acts as an avenger only if someone violates justice. Then he is the heavenly judge and the executor of the divine will.



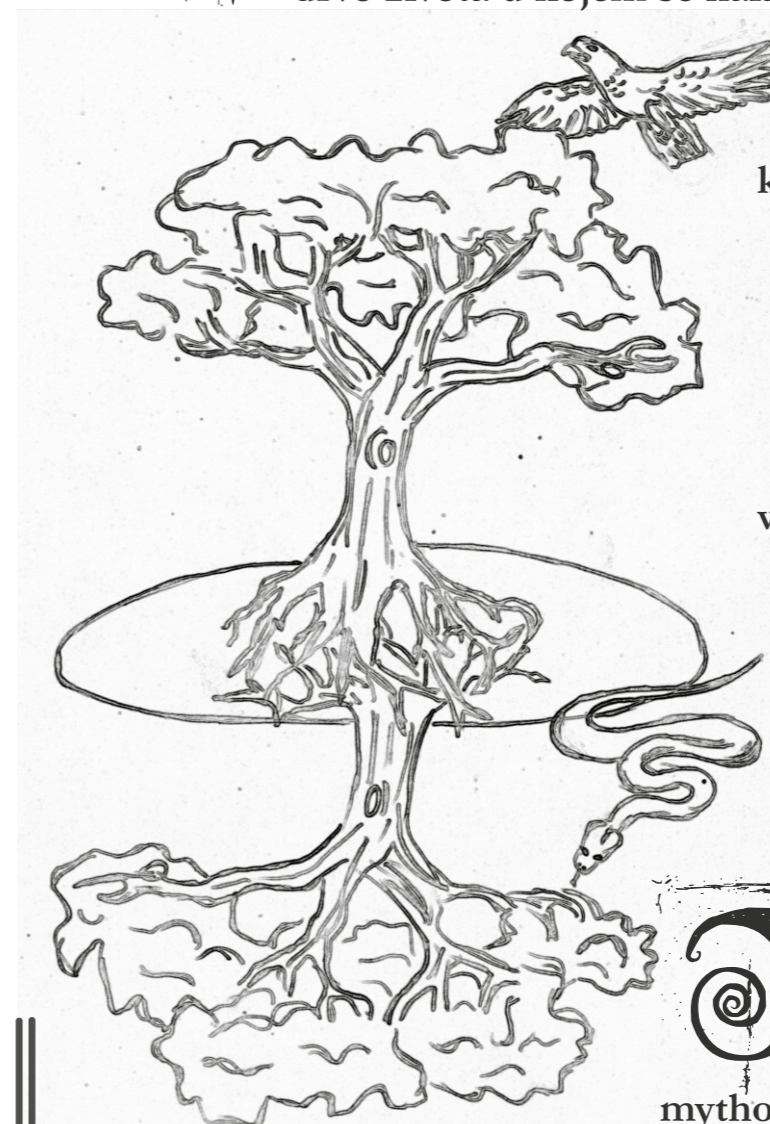
**J**oš jedno vrlo staro božanstvo jest Vefes ili Volos. Njemu su posvećena mnoga mjesta, gradovi, planine, rijeke, zemlje, pa čak i plemena. Veles je zaštitnik pastira, stada i ratara, gospodar tamnih i vlažnih šuma. Štovali su ga ratari i pastiri kao pralika pastirskog boga, a njegova je žena bila božica domaćeg ognjišta. Premda u mitologiji ima ulogu zlikovca, Slaveni ga nisu smatrali zlim.



**A**nother very old deity was Veles or Volos.

Numerous settlements, towns, mountains, rivers, lands, even tribes are dedicated to him. Veles is the protector of shepherds, flocks and farmers, the master of dark and damp forests. He was worshiped by farmers and shepherds as the archetype of the pastoral god, and his wife was the goddess of the hearth. Although he plays the role of a villain in the mythology, the Slavs did not consider him evil.

**U**slavenskoj mitologiji svijet je prikazivan kao sveti hrast, drvo života u kojem se nalaze dva svijeta: svijet nebesa i smrtnika (nebo i zemlja) i podzemlje, svijet mrtvih.



Perun je simboliziran orlom koji je sjedio na najvišoj grani svjetskog drveta i promatrao cijeli svijet te brinuo o održanju svetog reda. U korijenu svetog stabla, u podzemlju, nalazio se njegov neprijatelj Veles, vodeni bog utjelovljen u zmiji, zmaju ili medvjedu.

**T**he universe is presented as a holy oak tree in old Slavic mythology, the tree of life in which there were two worlds: the world of heaven and mortals, and the underworld, the world of the dead. Perun is symbolized by an eagle that sits on the highest branch of the Holy Tree, watches over the world and ensures maintenance of the Holy Order. In the roots of the Holy Tree, in the underworld, his enemy Veles lives, the water god embodied in a serpent, dragon or bear.





**V**eles je unosio nered u Perunov uređeni svijet, napadao ga krađući mu stoku, otimajući mu sina i prisvajajući njegovu ženu. U tom ljubavnom natjecanju nastao je poznati praindoeuropski ljubavni trokut. Naime, Perun je imao svoju ženu-pomagačicu Mokoš.

Ona je bila dvojaka slavenska božica koja je pola godine bila uz njega, i tada je predstavljala sunce, a drugi je dio godine bila u podzemlju kod ljubavnika Velesa. Bila je smještena uz vodu koja je spajala oba svijeta i koja je predstavljala granicu između svijeta živih i mrtvih.



**V**eles was making a mess in Perun's well-ordered world, attacked him by stealing his cattle, snatching his son and appropriating his wife. The great Indo-European love triangle was created in this love competition. Perun had a wife-helper Mokoš. She was a twofold Slavic goddess who spent six months each year with Perun, representing the sun, and the other part of the year in the underground with her lover Veles. She was located along the water that connected both worlds and that was the borderline between the worlds of the living and the dead.



**P**erun se borio protiv Velesa napadajući ga munjama s nebesa, a Veles je bježao pretvarajući se u razne životinje ili skrivajući se. Naposljetku je Perun otjerao Velesa u njegovo vodeno podzemlje.

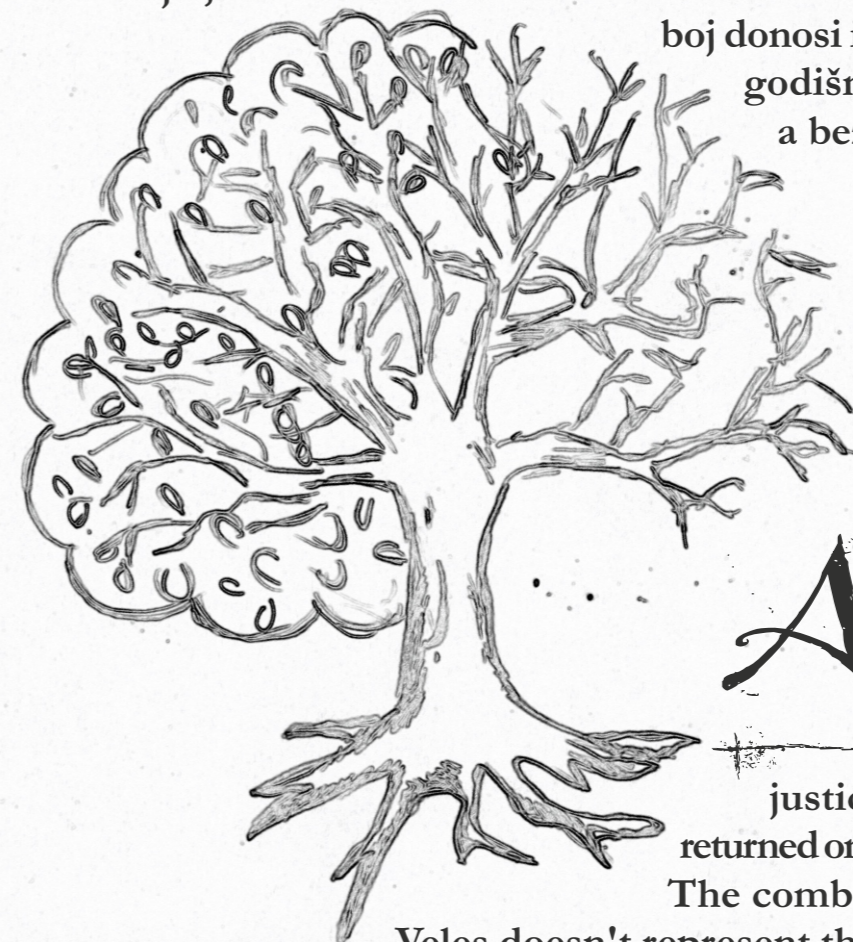


**P**erun fought Veles by attacking him with lightning strikes from the heavens, and Veles fled transforming himself into various animals, or hiding. Finally, Perun repelled Veles into his watery underworld.



**N**akon što je ponovno uspostavio red i pravdu na svijetu, Perun se vratio na vrh stabla života. Borba Peruna i Velesa ne predstavlja borbu dobra i zla, već je utjelovljenje suprotnih prirodnih elemenata: vatre i vode, neba i zemlje. Mitska opreka svijeta podijeljenoga na gornji i donji, podzemni svijet, ovisi o ravnoteži u odnosu Peruna i Velesa. Njihov božanski

boj donosi izmjenu suhих i vlažnih godišnjih doba (ljeta i zime), a bez dinamike božanskog boja nema života na Zemlji.



**A**fter he finally restored order and justice in the world, Perun returned on the top of the Holy Tree. The combat between Perun and

Veles doesn't represent the battle between good and bad, but is the embodiment of opposing natural elements: fire and water, earth and sky. The mythical opposition of the world divided into upper and lower, underground world, depends on the balance in the relationship between Perun and Veles. Their divine struggle brings a change of dry and wet seasons (summer and winter) and without dynamics of the divine battle there wouldn't be a life on Earth.





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