

***ESTONIAN FOLKTALES I: 1. FAIRY TALES.
SUMMARY***

Fairy tales (also **Tales of magic, wondertales**), which in modern times are part of children's folklore, functioned in the traditional society of the past primarily as entertainment for adults. In comparison with other traditional narratives such as jokes, legends, animal tales, and so forth, fairy tales are relatively long fictional narratives with a human protagonist and at least one fantasy element: a magic object, a speaking animal, a supernatural character, a transformation, a superhuman deed or the like. In addition, the fairy tale is characterized by a happy ending (Apo 1986: 17). The collections of the Estonian Folklore Archives in the Estonian Literary Museum contain approximately 6 000 manuscript fairy tales, the overall volume of which exceeds 20 000 pages and also encompasses approximately two hundred hours of audio recordings.

Monumenta Antiquae Estoniae. Jakob Hurt, a monumental figure in Estonian folklore collection, made it a national goal to collect folklore and publish the material in its entirety in a series of scholarly anthologies. Hurt esteemed the Estonian folk song (*regilaul*) repertoire, which he himself prepared for publication. The first part of the series, „Vana Kannel“ (‘The Old Psaltery’; VK 1;), which included the folk songs of Põlvamaa parish appeared in 1875. In the second publication of *regilauls*, „Setukeste laulud“ (‘Songs of the Seto’; 1904), Jakob Hurt appended the title, „Monumenta Estoniae Antiquae“ – „Vana Eestimaa mälestused“ (‘Records of Old Estonia’ (SL: XII)), which has been used ever since with reference to fundamental folkloric publications. At this time, there are four sub-categories of academic folklore compilations that have been created: editions of *regilaul*, legends, proverbs and riddles.

The scholarly edition of fairy tale types stored in the Estonian Folklore Archives of the Estonian Literary Museum provides an overview of all types of Estonian fairy tales.

When preparing this collection for publication, it seemed more expedient not to publish all the texts, considering the sheer volume of the Estonian folk tale repository, but rather to present as representative as a type anthology as possible, one which would provide several variants of each tale type.

The folktale card index of the Estonian Folklore Archives served as a basis for the typological organization of the Estonian fairy tales, this enabled a typological examination of the manuscripts. The precursor to the card index may be said to be the type index of Estonian folktales which was compiled by the Finn, Antti Aarne, and which includes material from J. Hurt's collection of folklore (Aarne 1918, FFC 25). Following Aarne's initial work of creating a typological system, Walter Anderson, Oskar Loorits and, later, Herbert Tampere produced typologies of the folktales found in the collections of the Estonian Folklore Archives. During the preparation of the publication „*Eesti muinasjutud*“ (‘Estonian

folktales' EMj 1967), a great deal of supplementary work on typologies was carried out (predominantly by Ingrid Sarv). The only complete typology that has been compiled thus far is the typology of animal tales (published by Pille Kippar 1986), while the rest of the index has been arranged rather sporadically.

The folktale project. For the creation of a typology of Estonian fairy tales it was necessary to ensure that archival manuscripts and sound recordings should be made available. Relevant special studies were also necessary. In 1999, a folktale project committee was established at the Department (at that time the Chair) of Estonian and Comparative Folklore at the University of Tartu in order to accomplish these tasks. This project focused on the fairy tales stored in the Estonian Folklore Archives. The present publication is the product of the efforts of the project's research team.

The publication of all the folktale variants would be an extremely labour-intensive task although such enterprises are feasible at the level of tale type, as demonstrated by the publication based on the folktale type „*Ussi naine*“ (‘The Serpent’s Wife’; ATU 425M) which the editors of the present anthology completed in collaboration with the folklorists of the Institute of Lithuanian Literature and Folklore, and which also gathers all respective Estonian archival texts (34 variants, Eglè 2008). This edition publishes approximately one twentieth of the texts of Estonian fairy tales.

The exhaustiveness of this anthology. This edition presents one to three archival texts from each fairy tale type found in Estonia, depending on the number of the variants gathered in the archives. There are two textual samples of most of the tale types; if there are fewer than ten written recordings, one text has been selected for inclusion; if the archive contains more than 75 texts, three texts have been included. The selection principles are, as a rule, the following:

1) the first textual sample is as „typical“ as possible – if it is, e.g., a combination of types consisting of several plots, then the respective combination has been selected;

2) in the case of several textual samples, the textual samples have been chosen from different regions, if possible, so as to better illustrate variations in the texts, the originality of the teller, the uniqueness of the combination, and so on.

One should bear in mind that the occurrence of texts in the archive does not unequivocally reflect their spread and degree of popularity among the people; and it is furthermore important to note that the bulk of this material was collected at the turn of the nineteenth and twentieth centuries. For instance, the archive contains only ten variants of the now popular fairy tale „*Punamütsike*“ (‘Little Red Riding Hood’; ATU 333).

When selecting textual samples the editors attempted to include those stories

that are as complete and as narratively-developed as possible. In particular, this applies to those brief types which approach the status of legend. While, for example, Pirkko-Liisa Rausmaa has omitted from the Finnish anthology of fairy tale types, types which „clearly resemble legends“, such as „*Kuu paistab, kooljas sõidab*“ (‘The Dead Bridegroom Carries off his Bride’; ATU 365 or „*Ussikuninga kroon*“ (‘The Crown of the Serpent King’; ATU 672 < AT 672A) (see Rausmaa 1988: 483, 499), the ATU catalogue has retained these as fairy tales, drawing upon the historically established typology. The typology of Estonian fairy tales has omitted those texts in the ATU 300 to 749 which can clearly be classified as legends – e. g. texts similar to the fairy tale type „*Naine libahundiks*“ (‘The Girl as Wolf’; ATU 409), which possessed but a single episode, and which named specific individuals and locations. These are better considered as notes on folk belief. On the other hand, the present anthology has included the types (or texts) on the generic border between folktales and legends, where their Estonian examples possess folktale characteristics. The border-line between folktales and legends is relative, and often one and the same plot may be assigned to different genres, depending on the teller’s manner of presentation, something which the earlier written recordings do not give us a clue about. A tendency towards change can also be detected in the subject matter itself – with the passage of time, several legend plots have acquired some fairy tale features. Thus ‘entertainment legends’, for example, have emerged, and many a legend-like plot has come to resemble the folk tale genre (see, for instance, Valk 1998: 16, 95–96).

General information. The first volume of this scholarly edition contains the fairy tale types ATU 300 – 480, the second volume 500–749. The present edition draws upon the ATU classification system of international tale types. When the abbreviation „Ee“, and a type number followed by an asterisk (e.g. Ee 327H*) precedes the type name, this signifies the absence of the type number and/or the letter in the ATU index. In such cases the closest ATU number or letter has been used, based upon similarities in content. In cases where the ATU index has omitted a type present in the AT system, the compilers have sometimes thought it expedient to retain that type while working with the Estonian material. In such cases, the designation „Ee“ has been used, in which case there is no asterisk.

This publication represents all recordings of Estonian fairy tales that have been written down in the course of two hundred years: the earliest dated text comes from *Beiträge* published in 1816 („The Magic Purse“, ATU 562), while more recent texts have been recorded in the first decade of the 21st century, during a folklore expedition carried out in Setomaa by the University of Tartu (cf also Järv 2008).

The „time-peaks“ of in the collection of Estonian fairy tales (see Figure 1, p 20; see also Järv 2005b: 47–48) reveal two key periods. The first of these fell during the years 1887–1898, which is linked to Hurt’s call for gathering folklore (Hurt 1989 (1888)). This was followed by Matthias Johann Eisen’s analogous calls, as a result of which Eisen’s folklore collection, which chiefly included folk tales, came into being. The second peak period, the collecting work following the foundation of the Estonian Folklore Archives, stretched from 1927 to 1939. The sampling of tale types in the present anthology also replicates these „time peaks“ with an emphasis towards the earlier folklore collections.

As for the geographical representation of tale types, an attempt has been made to choose texts from all over modern Estonia. In addition, some textual samples derive from the Lutsi Estonian speech island in Latvia and from Estonian enclaves in Russia and elsewhere. The largest number of fairy tales have been recorded from four districts: southern Mulgimaa (Helme, Karksi, Tarvastu parishes) and Viljandi, northern Estonia in the vicinity of Kuusalu (Ambla, Kadrina, Haljala) southwestern Estonia (especially from Vastseliina and Võnnu), and, especially, Setomaa.

Structure of the publication

The texts:

- a) **A sequential tale number.** The two volumes of the Anthology of Estonian fairy tales utilize a consistent numbering system for the texts.
- b) **A title.** Whenever possible, the collector’s tale title has been retained. If it is missing, the editors have supplied one.
- c) **The text.** The entire text of the tale has been given.
- d) **Notes.** The notes made by the original recorder of the tale are shown in the footnotes below the respective texts. In some cases the notes include the editors’ specific textual commentary.
- e) **Archival references.** The traditional system of reference of the Estonian Folklore Archives has been employed: **the collections code** – the abbreviation of the collection (see *Kasutatud arhiiviallikad* ‘Manuscript Archive Holdings’), the series number, the volume number, page numbers in the volume, the piece (textual unit) number in the folder. These are followed by **the source information**: the sign denoting the source (<), the teller’s dwelling place; after a dash, the recorder’s name, the source sign, after which comes the name of

the presenter and his or her year of birth (or age); at the end, the year of collecting is given in parentheses.

- f) **The tale type** in the international (ATU) classification or the Estonian (Ee) system (given in square brackets).
- g) **Explanations of obscure words.**
- h) **A translation.** For the sake of clarity, texts differing considerably from the Estonian written language have been translated in their entirety.

Commentary to the tale types:

- a) **The type number and name** in the Estonian typology. If the plot is cited in the ATU index, a respective reference has been made, in other instances, the Estonian type designation (Ee) have been used.
- b) **An English name of the type** in the ATU index. If the type is not indexed in the ATU system, the commentary indicates what source has been used to create a new type.
- c) **A brief description of the type.** A general summary of the type has been given based on the Estonian archival variants. Words given in parentheses designate characters, motifs or plot sequences sharing the same function in different variants. For the most part, this is not an exhaustive list. As a rule, succeeding plot descriptions utilize the character name appears first in the list (the one most frequently featured).
- d) **The tale type commentary** includes information about the distribution of the tale type in Estonia and when necessary, about its international parallels. Local redactions as well as more typically Estonian tale combinations have been described. Links with other tale types have also been characterized.
- e) **Commentary on a specific tale** includes, for instance, the title of the sample text, the sequential number and the original title are given in parentheses as is a list of tale combinations and content-related commentary if the tale represents a combination of types.
- f) **Published sources.** A type's most important published variants have been listed (see pp. 619). As a rule, the most exact of recent paper and/or internet publications has been taken as the basis. In the case of literary reworkings, only one publication, as inclusive as possible, has been provided with a bibliographical description. Collections including previously published tales have been omitted. Considering

their impact on the tradition of Estonian folk tales, the editions of the works by the Brothers Grimm and Perrault have also been referred to here.

The following has been provided:

1. The publication's title and year of publication (in parentheses, the publication of the first edition),
 2. The title of the tale text,
 3. The sequential number of the text in the publication, or the page numbers when this is missing,
 4. Type numbers, if these are tale combinations.
 5. In new paragraph a selection of translations appears. If the translated text is also published in Estonian, the equals sign in the first paragraph denotes the appearance of the same text in German or English.
- g) **The bibliography of related studies** (K:) assembles references to studies written in Estonian which include a more in-depth examination of the respective tale type (see pp. 628).

The concluding part of Volume I provides a list of abbreviations, sources and references as well as an index to the volume's storytellers, correspondents and locations of recording.

There now follow descriptions of Estonian fairy tales in English.

ATU 300: The Dragon-Slayer

A boy (a cottager's son, a soldier, a king's son) acquires dogs with magic powers, leaves home and travels to a city which is all dressed in mourning, or meets a black coach on his way. Every year a young girl is to be given to a monster (sea dragon); in the current year, the lot has fallen on the king's daughter. The hero and the (many-headed) serpent (the old bad one, sea devil, sea spirit) fight once or three times by the sea. The coachman who has accompanied the king's daughter makes her bear false witness and claim that it was the coachman who rescued her. The king's daughter asks for the wedding to the coachman to be postponed for a certain time (a year, three years). By the time of the wedding, her real rescuer returns; in some versions the hero is not believed, he is imprisoned and the dogs save him. Pieces of evidence (the serpent's tongues, a ring cut in half, the handkerchief of the king's daughter that was used to dress the hero's wound) prove his heroism and he marries the king's daughter, the coachman is executed (quartered, rolled into the sea in a barrel).

ATU 300A: The Fight on a Bridge

The plot is usually preceded by the introductory part of the tale type „Blood-Brothers” (ATU 303): a man and his wife have no children; after eating fish the wife gives birth to a son and so do the domestic animals (a cat, a dog, a mare); one of the sons, usually that of an animal, is stronger than others.

The brothers venture off on a journey (reach a city) and learn that the Evil One (serpent) is menacing the land. The other brothers stay overnight in an inn (start playing cards) and the hero tells them to watch a plate on the table (a knife in the wall) that will become bloody when the hero is in peril; he goes to wait for the Evil One (serpent) under a bridge. In some versions, the Evil One first asks him if he wants to fight or make peace; the hero chooses a fight. On the following nights he also fights an evil being with six heads and one with twelve heads. On each occasion the Evil One rams the hero (deeper and deeper) in the ground. On the third time, the hero takes off his boot and throws it at his companions (their roof), they awake and come to help him, and the Evil One is defeated.

Some versions continue as follows: The hero drives to hell with his companions. The wives of the evil spirits try to lead the wayfarers to their destruction by turning themselves into, respectively, a well, an apple tree and a bed. The hero (in the shape of a fly) learns of the evil plans of the devil's wife (mother) and defeats them. With the help of a blacksmith the crone is killed by throwing hot iron (salt) into her mouth. The hero marries the king's daughter.

ATU 301: The Three Stolen Princesses

The initial episodes of the type vary (301A, 301B in the AT catalogue).

- (1) The king's daughters are stolen and three brothers (or a soldier, a valet and a cook) go to find them (AT 301A).
- (2) The son of a bear (the son of a human and a bear whose name often indicates his origin – Bear-Ivan; Hairy Ivan; Bear-Eared Ivan) grows to be very big and strong. The hero lets the blacksmith make himself an iron staff that is worthy of him. On his way he meets men with wonderful abilities (mountain turner, water manager) who become his companions. The travellers hear of the stolen princesses and go to find them (AT 301B).

The wayfarers reach a house where they stay overnight and take turns to cook. Twice, an inch-long man with a beard an ell long (a dwarf, a midget) eats everything in the pot and beats the person who made the food. The third brother (soldier, Bear-Ivan) defeats the inch-long man, who then gives him instructions to go underground (to hell). His companions remain waiting for him there. The hero finds the princesses, exchanges bottles for drinks that increase and decrease the drinker's strength and fights the devil (many-headed serpents). He sends the princesses up to the earth with treasure, the companions take these with them, leaving the hero in hell. The hero escapes from hell with the help of a bird (eagle), feeding it flesh during the flight. At the last he has to cut the flesh it from his own calf (in other versions a limping devil returns him to earth). On his return, the hero grants the princesses' wishes (gives them beautiful clothes, shoes, palaces) with the aid of the magical objects (whistle, egg) that he brought from hell. The hero marries the youngest princess and the treacherous companions are punished.

ATU 301D*: The Princess's Ring

A princess vanishes (a whirlwind or a strange ship takes her away). The king sends a shipful of men (warriors) to find his daughter, and a young man goes along with them. The warriors reach a desert island and take turns in cooking meals. A big man (a large man in a broad-brimmed hat, devil) asks them for food and beats the cooks if refused. The hero gives the stranger food, gets him drunk then kills him. He finds keys on the devil, frees the princess from her chamber and takes her to the ship. The hero then goes back for the princess's ring (clothes) and is left behind when the ship leaves. He meets a wolf (a little boy) on the island who leads him to a manor house. In return for the work done on the manor, the hero receives a horse, a sword and an old purse which is never short of money. The horse or a large bird (a hawk, an eagle) takes the hero home. The

princess is about to get married to the ship's captain but recognises her true rescuer by the ring and marries him.

ATU 302: The Old Man's Heart in an Egg

An old man (the devil, a wizard) steals a girl and the hero comes to rescue her. The girl tries to discover where the old man's heart (soul) is. The old man names various places (a door frame, a pillow) which the girl then adorns with flowers. Finally the old man reveals that his heart is in a bird (different animals, egg, tree, box) flying in a faraway church (castle). The hero has helped (fed, not hunted) various animals (combinations with tale types ATU 552, 554, 550, 665); with the help of these animals the hero succeeds in getting the old man's heart (the ox drinks a ditch dry, the pig digs out a road, the hawk catches the bird) and killing the old man. The hero and the girl marry.

ATU 302C*: The Magic Horse

The hero marries a princess. Going against his wife's prohibition, the man opens the door of a room, thus freeing the devil (sorcerer) from imprisonment (lets the devil drink, breaks the chains). The devil abducts the princess. The man finds his wife, they try to escape (three times), but the devil catches them. On the third occasion he cuts the man into pieces. His brothers-in-law revive him (cf ATU 552) and he goes off to look for a magic horse. With the help of grateful animals (insects, crayfish) (cf ATU 554) he succeeds in herding a sorcerer's cattle for three days (cf ATU 556F*) and thus acquires a magic horse who helps him to kill the devil and rescue his wife.

ATU 303: Blood-Brothers

Twins are born in a supernatural way (from eating fish), as are twin dogs and twin horses, or three step-brothers are born, that of the mistress, the maid and an animal (a horse, a bull, an ox, a cat)'s sons.

The twins set off into the wide world taking the animals with them; when coming to a forking path they stick their knives into a tree and part company. One brother reaches the king's city, saves the king's daughter from a sea serpent (devil) (combination with ATU 300) and marries her. While hunting, the hero encounters the devil's mother, who turns him, and the animals, to stone. The other brother finds the knife stuck in the tree has grown rusty, and arrives at the brother's home, where the brother's wife takes him for his husband. At night the brother places his sword between himself and the brother's wife. He goes hunting, kills the crone and saves the brother who was turned into stone.

In the versions involving stepbrothers it is the son born of an animal who

saves the princess(es) (combinations with tale type ATU 300A). He fights a many-headed devil, the step-brothers are to come to his rescue when they get a sign (blood appearing in water or on a kerchief), but they fall asleep. The hero throws his boot at them. On their way back, the stepbrothers are threatened by the devil's sisters who disguise themselves as a spring, an apple tree and a bed beside the road. The hero warns his companions and kills the menace.

ATU 303A: Seven Brothers Look for Seven Sisters to Marry

This is only found in Estonia in combination with tale type ATU 302.

Seven (3, 6, 12) brothers look for seven (3, 6, 12) sisters to marry. The youngest brother remains home. On their way the brothers meet an old man (the Evil One, the devil, a sorcerer) who asks them to get a wife for him as well. The brothers find seven sisters; on their way back they refuse to give up one of the sisters to be the old man's wife. The old man turns them all to stone except one girl. The plot then develops according to the descriptions of tale type „The Old Man's Heart in an Egg" (ATU 302) – the girl learns that the old man's soul (heart) does not lie inside him. The youngest brother sets out to look for his lost brothers, comes to the old man's house where the girl tells him where to find the old man's heart. On his way, the young man shares his food with animals (a wild ox, a wild boar, an eagle) who later help him. The hero gets hold of the old man's heart and kills him, the brothers and sisters who were turned to stone are revived.

ATU 306: The Danced-Out Leather Sandals

A king's daughter wears out several pairs of footwear (seven pairs of leather sandals, shoes) each night. The king puts guards out every night to discover where she goes but the princess puts the guards to sleep by means of a potion (vodka). They discover nothing and are executed. A soldier (a poor man) meets a beggar in an inn before he goes on his watch; the beggar gives him a crust of bread that keeps the owner awake. The soldier follows the princess and reaches hell. From there he takes along a magic box (a harp, a war instrument) as a proof of evidence. The soldier gets to marry the king's daughter. In some versions the king's son-in-law defeats a foreign army with the help of the soldiers appearing from the magic box.

ATU 307: The Coffin Watcher

A man (son of a merchant, younger brother, soldier) has to keep watch for three nights by the princess's coffin. Up to this point all the watchmen who have done this have been found dead the next morning. Following the instructions of a

(grey) old man, the hero undertakes several preventive activities in the church – lights candles, surrounds himself by three circles, prays, reads the Bible, hides himself from the corpse. On the third night, the man hides himself in the princess's coffin and promises to free her if the princess recites the Lord's Prayer three times. The king gives the hero the rescued daughter's hand in marriage. The hero has promised to give a half of everything to the grey old man. The old man cuts the princess in two with his sword, cleans the inside of her body of serpents and other horrible things then puts her back together again.

ATU 311: The Wife-slayer and Three Sisters

The devil in the shape of an animal (a cat, a wolf, a bear, a hare) or a grand suitor entices three sisters into his house one by one. The girls are allowed to enter all of the rooms except one. Those who transgress the prohibition are killed. The youngest sister manages to conceal that she has been to the room, she lets the devil take the sisters who have been resurrected (or their dead bodies) home in a bag (a basket). The devil may not look into the basket; when he nevertheless attempts to do this, a bird or the sister warns him from the roof (from inside the bag). At the third attempt, the woman herself hides in the bag and leaves a pestle (a bundle of straw) on the roof (in the bed) to stand in for her; on his return the devil swallows it, taking it to be her.

ATU 312: Bluebeard

A rich suitor marries the daughter (or daughters, one after another) of a poor manor owner (a merchant) (adopts the form of a golden egg and entices them to come to him). The man gives his wife a key, but forbids her from entering a certain room. There the wife finds an axe, a block and a vat of blood and the bodies of his previous wives. On his return the man wants to kill the wife for transgressing his prohibition, but her brother (brothers, friend, servant) saves her, or the youngest sister manages to escape, taking her sisters' bodies with her. The wife-killer is executed.

ATU 312D: The Devil Leads the Sister Astray

A sister goes to take lunch to her brothers in the wood (on the hayfield). The devil shifts the signs showing the way and thus leads the sister to him. The brothers take turns to look for their sister. The elder brothers meet wild animals who offer themselves as servants, but the brothers refuse the animals' help. At the devil's place they find their sister kneading dough. The devil kills the elder brothers. The youngest brother takes the animals along with him. They help him to scratch the devil's (crone's) back and kill him (her) afterwards.

ATU 313: The Magic Flight

The AT catalogue differentiates between several versions: AT 313A, 313B, 313C.

A man (a merchant, a king, a hunter) gets lost in the woods (or opens a box too soon) and promises to give the person who helped him whoever he first meets when back home (or something in his home unknown to him). When the man finally gets home, it turns out he has promised his own son to the devil. The boy goes to hell and has to fulfill various onerous tasks (making beer or bread by morning from corn grown overnight; herding and feeding animals from hell; breaking in the devil who has taken the form of a stallion). A Christian's daughter living in hell helps the youth to carry out these tasks. In some cases the boy has to recognise the Christian's daughter among other girls (birds, animals). The youth and the girl flee from hell, turning themselves into different objects and beings (a stream and a fish; a church and a pastor; cattle and a cowherd); the pursuers do not recognize them. In some versions the escapers throw different things behind them to delay their pursuers (a grain of sand becomes a mountain, a chip of wood a forest, a drop of water a sea); often the devil attempts to drink all the sea and bursts. In some cases the story continues with the „forgotten bride” episode (previously AT 313C) – the youth returns to his home town and the girl remains waiting for him; he forgets her (greeting his mother or sister against her prohibition). But she turns up at the man's wedding and they get married.

ATU 313E*: The Sister Flees from her Brother

A brother wants to marry his sister and sends her into the barn to dress. A mouse asks her for some bread (some meat), and in return helps the sister to escape. The brother asks from behind the door whether his sister is ready yet, but her spittle answers instead of her. The sister sings for an oak tree to rise and for heaven to descend, then climbs up the oak into heaven. There she comes upon a house where three girls who resemble her live. The sister invites them back to earth with her. At home, the brother does not recognize his sister; a wise man advises him to wound his own hand – the one who comes to dress the wound will be his sister. The brother does not marry the sister but one of the heavenly girls.

ATU 314: The Horse as a Helper

The former tale type (AT 532) has also been placed under this type.

(1) A man is in trouble in the woods (gets lost, a load of dead branches falls upon him; a tree he has been cutting grows back together again) and he promises to give an unknown helper something at home he does not know about. Mean-

while his wife has given birth to a son who the unknown helper (sorcerer, devil) then takes away. The boy is forbidden from entering one chamber in particular. Disobeying, he finds two animals there: a horse (ox) who has been given meat to eat, and a lion (bear) who has been given hay (oats). The boy exchanges the two animals' food and his hair (hand, finger) turn to gold. The grateful animals help him to flee from hell. They throw objects (a grain of sand, a drop of water, a chip of wood) behind them; these become obstacles for the pursuers (cf ATU 313). The boy learns that the horse and the lion are humans who have been turned into animals and releases them from their enchantment.

(2) A youth's stepmother wants to kill him. A horse (foal) warns the boy against poisoned food and drink, the boy throws the food down, the animals and birds who eat it die. The stepmother demands the horse be killed; the boy and the horse flee (previously AT 532).

The plot continues with the boy's entering the king's service (as gardener or cook). In several versions he is only allowed to say the words „I don't know" (or „nesnaaju", which is the Russian for „I don't know"). The hero fulfills various tasks (defeats an army, kills a dragon) and marries the king's daughter.

ATU 314A*: Animal Helps Escapers from the Devil

The devil persecutes a sister and a brother (man and wife; girl and boy) and they flee, following the instructions of an animal (ox, horse, bird). The escapees cast different objects behind their backs; these become obstacles for the devil (a grain of sand becomes a mountain; a chip of wood a forest; a drop of water a lake), cf ATU313.

ATU 315: The Faithless Sister

A sister (wife) has a secret liaison with the devil (robber) who advises her to kill her brother (husband). The sister feigns illness and sends the brother to fetch the milk (meat, fat) of wild animals (wolf, bear, lion). The brother, however, manages to accomplish the task and also brings the cubs of the killed animals. Finally, the sister sends the brother to a haunted mill (hell) where his animal helpers remain locked up behind many (seven, twelve) locks. The devil attempts to kill (eat) the brother; the hero is passing the time in the sauna, when a bird (raven, crow) brings him news about the animals' arrival. The animals kill the devil, but his tooth is still there, and the sister uses it to kill the brother. The animals revive the hero. The sister does not regret her deed; she is executed in revenge; the brother marries.

ATU 318: The Faithless Wife

A soldier (a youth) saves a woman from a burning haystack, or the woman curls around the man's neck in the shape of a serpent and is disenchanted after having been taken to a palace in the woods. The rescued girl (princess) and her sisters present the soldier with magical objects: a shirt whose owner cannot be killed; a sword that defeats all armies; a purse from which the money never ends. The king gives the hero his daughter's hand in marriage, but the bride is not faithful and she steals the magic objects, then with the help of her lover, who rules the neighbouring kingdom, cuts the man to pieces. The three sisters resuscitate the hero. The soldier turns himself in turn into a horse, an apple tree then a drake. The princess attempts to destroy all of them. The soldier retrieves his magic objects, kills his wife and her lover, then marries a lady's maid.

ATU 325: Devil's Apprentice

A father wants his son to be trained (as tailor, blacksmith) and gives him as an apprentice to an old man whom he has met on the road; this, however, turns out to be the devil (a sorcerer). After a set period the father comes to take his son back and has to recognise him among similar birds (pigeons, geese), animals (stallions, dogs) or people; following the son's advice, the father manages to do this. At home the son turns himself into an animal (an ox, a hound, a horse) which the father sells at a market; however, he has to keep the tether (the bridle) for the son to be able to escape. The third time the father sells the horse together with the bridle, and so the son remains under the devil's command. Finally the youth manages to escape; both the hero and the devil who pursues him take the shapes of different animals (birds, fishes). In the end, the boy turns into a ring on the princess's hand. The devil disguised as a merchant (musician) comes to claim it; the princess throws the ring on the ground, it turns into peas (grains) that the devil who has turned into a cock starts to eat. The young man turns into a hawk (a fox) and kills the cock. He marries the princess.

ATU 326: The Youth who Wanted to Learn What Fear Is

A brave man (a stupid brother, a youngest son) goes out looking for fear. He experiences several frightful ordeals: brings a hanged (dead) man to the fireside (into his bed) to warm him up; plays cards with the devils in a church (plays bowling with human heads); watches a church, rings the church bells at night. People cut in half (headless people) falling down the chimney, devils, the living dead, and various animals (black cats, dogs) all try to frighten the man. Nothing can discourage him, with his brave behaviour he drives out evil spirits from a castle and is rewarded with a fortune (marries the princess). Only when his wife

pours cold water and little fish on her sleeping husband's chest, does he finally learn what fear is.

ATU 326A*: A Dead Man Guides a Brave Man to a Treasure

A man (soldier, heater of the barn oven) spends a night in a building (church) inhabited by devils (spirits, the dead). He manages to drive out the demonic beings from the building. A tormented dead person asks the man to bury him and guides him to treasure in return. (The man has to give a part of the treasure to the poor).

ATU 326B*: A Man Seeking for Fear Frightens off Robbers with a Corpse

A man (a gentleman) ventures out with a servant (a coachman) as companion looking for fear. They pick up some corpses lying by the road and come across robbers. The man offers the corpses to the robbers to eat (pretends to roast the flesh of the corpses as food for himself). The robbers flee, leaving behind treasure. In some cases, the conclusion of the tale includes the motif of the fearless man having water (fish) poured under his collar, and this finally frightening him (cf ATU 326).

ATU 327A: Hansel and Gretel

Children (brother and sister) come across the devil's (dog-headed monsters', a witch's) house in the woods. They are kept in a cage and fed rich food (nuts and milk). The boy sticks a twig out from the cage instead of his finger and the devil bites it, then he leaves the children to be fattened up more. When the devil's old woman wants to roast the children, they lure the hag onto the pan (a cart) by cunning, push her into the oven and flee. The family members return home (often using the formula, *Fah, fah, fart-smell...*), discover that the hag has vanished and start to pursue the escapers. (Combination with ATU 1141: The children hide themselves in a tree, the devil sees their reflection in the water and drinks until he bursts). The children go back home (return to the devil's house) and lead a wealthy life there.

ATU 327B: The Brothers at the Devil's Place

Three (seven, twelve) brothers are looking for wives to marry. In Seto versions the heroes are twelve brothers hatched from eggs. The brothers come to a devil's (sorcerer's) house, they are given hats (headscarves) to cover their heads and are put to sleep by the side of the devil's daughters. The devil plans to kill the brothers. The youngest (stupid) brother (Thumbling) learns about the plan (from his horse), he exchanges the brothers' headgear for that of the devil's daughters. Unwittingly, the devil kills his own daughters. The brothers escape.

ATU 327G: Turnip Thieves

Three brothers go stealing turnips (gherkins, carrots) from the devil's (the evil one's, a dog-nosed monster's, a witch's) house. The stupid youngest brother calls out to the others in a loud voice, the devil then catches them and tells his eldest daughter to roast one of them. The youngest brother drives the devil's daughter into the oven by cunning. The devil eats his own daughter without being aware of this. The same happens to the second (and the third) daughter. There are two alternatives as to what happens next:

(1) The brothers take gold and silver with them, the stupid brother takes a heavy object (an iron pestle), they flee the devil's house and climb a tree to spend the night there. The devil, who has found his daughter's ring in the roast, pursues the fugitives with his companions; they stop under the same tree for the night. The stupid brother defecates over the devils (into the kettle), and finally drops the pestle, which then kills (frightens off) the devils.

(2) The devil discovers the brothers are still alive and wants to roast them, but he is pushed into the oven on an iron cart (pan) (cf ATU 327A).

Ee 327H*: Coal porridge

Does not appear in the international type catalogue. SLM 1987 indicates the presence of the plot in the Seto region.

A brother and a sister cook coal porridge. The sister gets dirty from eating it, and the brother takes her to water (the sea) to soak and goes out each morning to ask if the sister has become clean yet. The devil (the old evil one, a wolf) hears their singing, hones his tongue thin upon a stone, imitates the brother's voice and takes the sister with him. The brother finds the devil's house (following the advice of a wise woman). The devil is shoeing a sleigh and the sister is showing him a light (dipping bread, i.e. kneading bread dough). The brother tries to catch the sister's attention by singing, but the devil explains he himself is making the voices she hears. The brother then plays dead on the doorstep. While brewing beer for the funeral (grinding grain) the devil's body is used as a vessel into which hot stones are pushed. This kills the devil.

Ee 327J*: The Devil as the Father

Not included in the international type catalogue. The type is placed here due to the juxtaposition of children and the devil typical of ATU 327. SLM 1987 refers to the existence of the plot in the Seto region.

A wife gives birth to the devil's daughters. The father eats pieces of firewood (whisks, brooms) instead of the newborn children. The mother secretly brings up the children in a chest. The grown-up children go to the church, where the devil

recognizes them (at the third church visit). The following day, the father demands that the eldest daughter will bring him food in the wood. The father wants to eat the daughter, but the girl escapes by cunning (asks for permission to pick berries, fixes the rope tied to her leg to a tree). Instead of his daughter, the devil swallows the tree with its roots. The other daughters escape the same way. In some versions the devil eats his two eldest daughters, but the youngest daughter escapes, usually thanks to advice received from a wise woman who gives her the magic objects needed to escape.

ATU 328: The Boy Steals the Devil's Treasure

The plot usually starts with the tale type ATU 327B: three (twelve) brothers come as suitors to the devil's house, the youngest brother exchanges the head-gear of the brothers and brides at night and the devil kills his own daughters.

The brothers escape and enter into service at the king's (gentleman's) court. The king, spurred on by the jealous brothers, makes the youngest brother fetch miraculous objects (a golden tub, a blanket, a tablecloth, a magic wand, a bell) and beings (a golden man, a golden goose) from hell. Finally, the hero has to steal a (golden) horse from hell. Often the hero has a peculiar name (Ilpi Kilpi, Kasbuk, Nibupää, Nigupakk).

Ee 328C*: Up the Beanstalk into Heaven

*The plot is similar to the tale type ATU 328A in the international catalogue („Jack and the Beanstalk”). The SUS uses type number 218B, also SLM 1987 refers to this. The Latvian type catalogue has created the type AM *327A*.*

An old woman has a son. The son finds a bean and plants it in the sauna under the platform. The bean keeps growing until it is tall enough to reach heaven; the boy climbs up the beanstalk, reaches heaven and finds a heavenly cottage with walls made of white bread, an oven made of cottage cheese and a roof made of gingerbread. The boy eats as much of the fine food as he can and hides behind the oven. In the evening, many-eyed goats (men) come home and discover what damage has been done. The following morning, a one-eyed goat is left to guard the house, then a two-eyed (three-eyed, four-eyed etc.) goat. The boy makes the goats fall asleep with his singing and eats till he has had his fill. But when it comes to the last guard, the boy forgets to mention one eye in his song and is finally caught.

The resolutions of this plot vary considerably. The heaven dwellers retain the boy as the master of the house; they send him down in order to bring his mother up to heaven as well, but the beanstalk breaks and both of them fall down (to their death); the little goats cast the boy down from heaven; the boy flees down the beanstalk.

ATU 329: Hiding from the Princess

A soldier (son of a rich man) comes across women who reign over birds and animals. With their help the man is turned into a bird (nightingale) or a pin, gains access to the princess's chamber and becomes her lover. The hero is accused of slandering the princess and he is about to be executed. The man hides very far from the princess (in the clouds, in the whale's belly, at times an animal – a bear, an eagle, a lion – helps him to hide). The princess finds him with the help of a magic mirror (a book of wisdom). At the third attempt, the hero, who has turned into a pin, is not found; he then marries the princess.

ATU 330: The Smith and the Devil

The AT tale type catalogue differentiates between subtypes 330A, 330B, 330C, 330D.

A man (a poor smith, or a drunken smith, a farm owner) sells his soul to the devil (for three drops of blood) and gains a rich and carefree life in return. At the time previously agreed upon – in ten (seven, three) years – the devil (Death) comes to fetch the man. With the help of magic objects (a bone from a crane's leg, some magic powder) the smith sticks the devil to a chair; he then sticks the devil to a tree (an apple tree) and bargains some extra time for himself. On the third occasion, the man lures the devil into a box (his grandfather's tobacco box). Smiths hammer the box to dust, the devil flees (as blue smoke). The smith who has become weary of earthly life is not allowed into heaven. The smith goes to hell to get his soul's certificate, he catches the nose of the devil guarding the gate between his tongs and obtains the certificates for the souls of all people. Finally, the smith is admitted to heaven.

Ee 330B: The Devil in a Sack

This is 330B in the AT catalogue. The ATU catalogue does not make the same differentiation (the tale has been moved to type 330). The plot is described in the Latvian catalogue (AM 330B, Redaction I)

A soldier (a poor farm hand) gives his last money to beggars and gets a magic sack (rucksack) in return which can accommodate everything that is put into it. In some cases, he also gets magic playing cards that let him defeat everybody (previously differentiated as subtype AT 330C). The soldier spends a night (three nights) in a house full of devils. He orders the devils into the sack and beats it with a cudgel (lets smiths beat it with hammers). Often, the soldier is admitted to neither heaven nor hell after his death. In the end he manages to get into heaven by cunning inside his magic sack.

ATU 331: Death in the Bottle

A man (a soldier) meets Death on his way or frees a spirit (the devil) from a bottle (a box, a barrel). Death attempts to kill the hero, but the man lures him (back) into the vessel. As a result of this, no-one on earth can die. Finally the man himself (a chance passer-by) opens the vessel and is the first person to be killed by Death.

ATU 332: Godfather Death

A poor man (a cottager, a weaver, a tailor) is looking for a godfather for his newborn son. He meets an old man (Death) on his way who agrees to become the godfather. In the Seto versions the man first meets God (Christ, saints), and/or the devil whom he rejects because of his unjustness. As a gift, the man (godson) gets a healer's powers from Death: whenever Death is at the foot of the bed, the sick person is healed; when Death is at the bedhead, the person will die. A rich man (king, manor owner) falls ill and the famous doctor is invited to cure him. Death is standing at the head of the bed, and the greedy doctor has the bed turned round. On his way home, Death takes the doctor's life.

ATU 332C*: Soldier Sends Death to Chew Trees

Two main versions of this type have been distinguished internationally. The Estonian type resembles the description of Redaction I (cf Redaction II of the Latvian AM 330B).

A soldier becomes the gatekeeper of Heaven. Death comes by three times to ask whose life he is to take. God wants that old people should be killed first, then the middle-aged and finally the young (or the order is reversed). The soldier tells Death to chew trees indeed: first the thick ones, then the middle-sized and finally the slender ones. Death becomes very weak while doing this. Finally, God learns of the deception and banishes the soldier from Heaven.

ATU 333: Little Red Riding Hood

A girl (Little Red Riding Hood, Redhead) goes out to take her grandmother some food. In the wood, a wolf asks her where she is going and learns that she is taking her grandmother milk and cakes. The wolf hurries to the grandmother's house, eats her and lies in her bed to wait for the girl. Little Red Riding Hood gives the wolf milk and cakes and asks why the grandmother has so big eyes and ears – the wolf answers he needs these to see and hear better. When the girl asks the same about the mouth, the wolf eats the girl. (A man kills the wolf and the girl and her grandmother escape.)

ATU 335: Death's Messages

Death comes to fetch a man who has just married. The man asks for more time. Death promises to send the man three messages before he comes. The man lives a long life, in his old age he becomes paralysed, deaf and blind. When Death comes again, the man reproaches him for not having sent the promised signs. Death explains the signs and takes the man with him.

ATU 360: Bargain of the Three Brothers with the Devil

Three travellers make a bargain with the devil receiving a large amount of money, but in return they are not allowed to say anything but „All three”, „For the sake of money” and „True enough”. The men spend a night at an inn, the innkeeper kills a rich man who is also staying overnight and accuses the travellers. The court sentences the men to death. When they are about to be hanged, the devil comes in the guise of a grand gentleman and saves the men from death.

ATU 361: The Unwashed Man

A boy (soldier, poor man) makes a bargain with the devil that he will not wash for three (seven) years. In return he receives a large amount of money. The man goes a-wooing; the elder sisters in the family turn the dirty suitor down, the youngest sister agrees to marry him. The girl (devil) washes the man. The elder sisters kill themselves out of envy. The devil rejoices: „You got one soul, I got two”.

ATU 363: The Corpse Eater

In Estonia, two versions can be seen, one with a male, the other with a female protagonist.

(1) A beautiful (rich) girl will only marry a man with a golden nose. The man takes the girl to his home; on their way they make three stops, each time at a graveyard (church). The girl discovers that the man eats corpses. The man (disguised as the girl's mother) learns what she has seen. He eats (kills) the wife. In a few versions, the wife escapes.

(2) A man desires a beautiful wife. (Following the advice of a wise man) he goes to the crossroads (on a Thursday night) and meets an old man who gives him a beautiful wife. Living with the man, the wife's behaviour seems unnatural (she will not eat anything at home); finally the man discovers she visits the graveyard to eat corpses. The man hits his wife with a rod and she is turned into a cow. In some versions the man turns to the minister with whose help he is finally freed from the demonic wife – combination with the type ATU 810.

ATU 365: The Moon is Shining, the Dead Man is Riding

A bride (a widow) is longing for her bridegroom (a husband) who is either dead or far away. On a moonlit night the bridegroom comes in a black carriage (on a white horse) and takes the bride with him. On his way he repeats the formula: „*The moon is shining high, the dead man is riding straight...*” („*The moon is rising high, the dead man is riding fast...*”; „*The moon is shining, the dead man is riding...*”) and asks if the girl is afraid. The bride assures him she is not. In the graveyard the bridegroom starts digging his grave deeper and asks the horses to watch the bride. The girl drapes her clothes on a cross (on the coffin) and flees (to the minister). Often the girl is rid of the dead bridegroom when she gives him back his ring through the window (door, auger hole).

ATU 366: The Dead Man Demands his Body Part Be Returned

ATU includes two redactions of the tale type:

(1) A man finds a hanged body on the way to church and eats his lungs and liver. The dead man follows him, demands his body parts back and kills the man.

(2) A man loses his leg and has a golden leg be made to replace it. The man dies and is buried together with the golden leg. His maid (who is also his lover) digs the grave open and takes the leg. The man comes and demands the leg be returned. She dies of fright.

ATU 400: The Man on a Quest for his Lost Wife

A man (youth) sees three girls bathing and steals the clothes of one (the feathers of a swan). The girl gets her clothes back on the condition she agrees to marry the man. The man follows the girl to where she lives – hell – where he has to accomplish difficult tasks in which the future wife helps him (combination with ATU 313). In some versions, the man breaks the promise he gave to his wife (burns the skin of the animal – combination with ATU 402) at which the wife disappears from home. The man goes to look for her and reaches hell. On his way he meets various characters (a wise old woman, the wife’s relatives) who either give him advice or some magical means (the treasure of quarrelling men – combination with ATU 518) by the help of which he manages to save his wife from hell. The magical means can also be received from a bird (raven, eagle, crow) whom he cures (feeds) (combination with ATU 537, in some cases also a reference to type ATU 222B).

Ee 401B: The Enchanted Head of a Princess

*There is no description of tale type 401B in the ATU catalogue, it has been created on the model of AM *401B*.*

A smith (a father) sends his three sons out to make money. The sons stick the knives they have received from the father into a tree and each goes his own way. A bear (a wolf) carries the youngest son into a castle in the middle of the wood. The young man finds the head of a princess in a bed. Every day he washes the head with water from a magic spring until the enchantment has worn off. The hero fights both a witch and his companions who have turned into wild animals, frees the kingdom from enchantment and becomes the king's son-in-law. Dressed as a beggar the young man returns to his father's house. The father is angry with him for not having earned anything. The young man stuffs his clothes with straw and hangs them, the father finds the hanged straw man, takes it for his son and asks for forgiveness (beats the straw bundle). The son steps forward from a place where he has been hiding and forgives his father.

ATU 402: The Animal Bride

A father (a king) sends his sons to look for wives. The sons fire off arrows (shoot rifles, roll eggs or a ball of wool) – and the wife is to be found where the arrow falls. The arrow of the youngest brother falls into a marsh (a well, a spring) and he has to marry a frog (a snake, a mouse, a rat, a cat). The father gives the sons three tasks – to bring him the finest shirt, the tastiest bread and the most beautiful daughter-in-law. With the help of the animal bride, the youngest brother manages the tasks better than the others and inherits the father's riches (the kingdom).

ATU 402A*: A Kiss Disenchants the Princess

A princess has been transformed into a snake (a dove). A young man (a herdsman) finds the snake and wants to kill it. The snake says she is an enchanted princess and the young man can disenchant her with a kiss. The young man kisses the snake, she becomes human. The young people get married.

Ee 403A: The Beautiful Sister

This is type 403A in the AT catalogue. The ATU catalogue does not distinguish between tale types 403A and 403B.

A young man in the king's service draws a picture of his sister, or is looking at it (saying that his sister is the most beautiful of all). The king sees the picture and wants to marry the sister. The brother and sister sail across the sea to the king. The stepmother's (the devil's) daughter sails with them (follows them).

She tells the sister that her brother has told her to jump into the sea and takes her place. The king sees that the (false) sister is ugly and has the brother be cast into prison. The true sister visits a cook (an ale brewer) as a bird (a duck) – the cook (the king) throws the bird's feathers into the fire and the sister is disenchanting. The brother is freed from prison and the stepmother's daughter is punished.

Ee 403B: The Black and the White Bride

This is type 403B in the AT catalogue. The ATU catalogue does not distinguish between tale types 403A and 403B.

An orphan is sent by her godmother to pick strawberries in midwinter. The girl comes across a house where three men (old woman) live. She is kind to them, shares her crusts of bread with them, sweeps their doorstep and finds strawberries there. To thank her, the men wish her beauty, a rich suitor and that pieces of gold fall out of her mouth when she speaks. The jealous stepmother sends her own daughter to pick strawberries in the wood as well. The stepsister is impolite, does not share her food nor sweep the doorstep. In return for her bad behaviour, she becomes ugly and frogs fall out of her mouth when she speaks. The orphan is happily married (to a king, a rich man), the stepmother's daughter remains an old maid.

ATU 403C: The Substituted Bride

When a suitor comes, a stepmother (devil, witch) makes her own daughter beautiful (beads around her neck, clean clothes), and lets the orphan seem uglier (a wheel-hub around her neck, doing dirty work). The suitor (the prince) chooses the orphan. Next time the stepmother has her daughter and the orphan change places, but the suitor still chooses the orphan. On the wedding day the stepmother substitutes her own daughter for the orphan and imprisons the orphan (under a tub). The orphan escapes and runs after the wedding train, calling out to the groom that the wrong bride is sitting in the carriage. In answer to the suitor's questions about the noise coming from behind the carriage, the stepmother's daughter says it is only her own brooches and beads tinkling (arse and buttocks grumbling). When they reach a bridge, the suitor discovers the deception, the stepmother's daughter is thrown into the river and a plant (water parsnip, pond lily) grows out of her. The stepmother hears the couple have a baby, but still believes the mother is her own daughter. She goes to visit the daughter, notices the plant when crossing the bridge and wants to pick it to give her grandchild as a toy (formulaic song: *I pick the parsnip, I pull the parsnip*). The daughter sings in answer that the stem comes from her navel. The stepmother pulls her own daughter out of the water.

ATU 407: The Girl as Flower

Includes the previous tale types AT 407A, 407B.

An unknown young man (the devil) befriends a girl. Following the advice of a wise woman the girl ties a thread to the man's clothes, follows him and sees him eating corpses in a graveyard. The girl starts avoiding the man. The devil threatens to kill the girl's parents if she does not confess what she has seen. The girl denies everything, then her mother and father die. In the end she confesses everything and dies herself. The girl's coffin is buried (following the wise woman's advice) at a crossroads (in her own yard), so that the devil cannot get at her. A beautiful flower (rose) grows out of the coffin, the king takes the flower to his palace. At night, the flower turns into a girl and eats in secret (asks the servant for food). The king catches the girl, she is disenchanting and they get married.

ATU 409: The Wife as Werewolf

An orphan (a young married woman kneading bread dough) is turned into a wolf by her stepmother who is a devil. The stepmother's daughter is substituted for her, but she cannot nurse the baby (her breasts are made of birch bark) and the childminder takes the baby (three times) to a stone in the wood and calls the real mother to nurse the child. Before suckling the child, the wife casts her wolf-skin on the stone. The husband learns of the exchange and asks a wise man (wise woman) how to break the spell that turned his wife into a werewolf. The wise man tells him to heat the stone. When his wife throws her wolf-skin on the stone, it dries out and shrinks (gets scorched) and she is saved. In some versions, the husband has to hold his wife while she is transformed into a series of frightening animals; in the end she transforms into a human and is disenchanting. The stepmother's daughter is killed (runs off into the sauna, falls into a boiling kettle and is turned into a magpie).

ATU 410: Sleeping Beauty

A royal couple has a child; twelve sorcerers (wise women) are invited to see her. They lavish good wishes on the baby. Before the last sorcerer can utter her wish, a thirteenth sorcerer, who has not been invited to the celebration, appears and foretells the death of the girl. The last sorcerer modifies the curse, making it merely a sleep that will last a hundred years. When the princess comes of age, she pricks her finger with a spindle and falls asleep. All the other inhabitants of the castle fall asleep and briars grow around the castle. A young man finds the girl in the sleeping castle and wakens her with a kiss. They get married.

Ee 423*: The Wife from an Auger Hole

*The tale has been described in the following legend catalogues: Aa S 59, SJ Q 251, ML 4020. The tale has been classified as a fairy tale in the Lithuanian tale type catalogue (Balys *423).*

A man is harassed each night by a Nightmare who arrives through an auger hole. A wise man (wise woman) advises him to plug this hole (with a peg from the rowan tree), when the Nightmare comes to him again. The man does this, he marries the Nightmare, who is now a woman, and they have a child (some children). The man wonders why his wife never laughs. Once in the church the wife laughs out and when they are back home the man asks her what had been so funny. The wife tells him that she saw the devil writing the names of those dozing in the church upon a horse hide (cf ATU 826). In return, the woman wants to know where her husband got her from. The man shows her the auger hole and she disappears. In several versions, the wife still occasionally comes to take care of the children secretly (fetches clean shirts every week).

Ee 424*: Marriage to a Girl Stolen by the Devil

*The tale has been classified as a fairy tale in the Lithuanian type catalogue (Balys *424), and is referred to in the AT catalogue.*

A young man goes to the sauna at night (on Thursday night) and meets a girl stolen by the devil there (the girl herself comes to the young man). The youth becomes thinner after each visit to the sauna, and his mother and father (his brothers) begin to worry about him. He wishes to marry the girl. Following the advice of a wise man (a minister), a cross is thrown around the girl's neck, she no longer disappears, and she marries the youth. After some time, the married couple wish to visit the wife's father (attend her brother's wedding). The wife tells her husband not to mention God's name nor to take the valuable things her father (the devil) offers him; he can only take three handfuls of ashes (the worst horse). The man offers the girl's father tobacco which makes him fall asleep. The couple flee, they also save the girl's sisters from hell. The ashes they have taken along are turned into human souls.

ATU 425A: The Dog as Bridegroom

Also includes the previous type AT 425G. The ATU catalogue has a separate entry for the general type ATU 425, which includes various motifs, ATU 425A–E and 425M.

A man lost in the wood promises his daughter to a dog (a black dog, a bear, a wolf) as wife; or a girl hears the prophecy that she will marry a dog – the dog kidnaps her. Each night the dog casts off his skin and becomes a man. The wife

returns home on a visit (her sisters' wedding). Urged on by her mother (her father, her sisters), she looks at her husband at night by the light of a flame (burns the animal skin), after which the husband disappears. Looking for her husband, the wife reaches hell where she has to complete various tasks (washing black wool until it becomes white and the other way round; going to the devil's sister) and her husband helps her to accomplish these tasks. In some versions, the wife has to wear out three pairs of iron shoes and three iron staffs; one after another, she reaches three cottages where her husband's sisters live and obtains magical objects (a ball of wool, a tablecloth, a golden spinning wheel) from them. The wife trades the objects for the right to spend three nights with her husband. The man is made drunk and he remains asleep on the first two nights. On the third night the man stays awake and meets his wife. He is then disenchanted and they start living together.

ATU 425C: Beauty and the Beast

A merchant (a king, a father) goes on a trip and asks his daughters what they will have as gifts. The older sisters ask for a silk scarf, dress, beads or a ring, the youngest wants a flower (a white flower, a Bird's-eye). The father gets what his older daughters wish for, but cannot find a flower for his youngest daughter. In the end, he receives the flower from a beast who then demands his youngest daughter's hand in marriage in return. The beast is friendly to the wife. In some versions the wife visits her family but disregards her husband's prohibition (takes a ring off her finger, stays longer than promised) and on her return finds the beast dying. The wife shows her love (kisses the beast), the beast is disenchanted and turned into a prince.

ATU 425M: The Snake's Wife

A girl finds a snake on her clothing which will not go away until the girl has promised to marry him. Each night the snake becomes human, and he takes the wife to a faraway land across the sea, they have children. The wife and the children return to see her parents; the snake prohibits them from telling other people what he is really like or from revealing the song which the wife uses to summon him. The wife's brother (her father, her mother) asks the children about their father. The youngest child reveals the secret. The wife's brother lures the snake to the shore by means of a song and then kills him. When the wife attempts to call her husband, his death is discovered (there is red foam upon the water). The wife turns herself into a birch (aspen) tree and the children into bark (leaves), the youngest child, who is to blame, is turned into a loose piece of birch bark blowing in the wind.

Ee 425N: The Goose as Bridegroom

AT 425N has been categorised as ATU 425B.

An old woman and old man have no children. Geese fly overhead and the old couple ask for a son, even if he were to be a goose. One bird falls into their yard and becomes their son. The goose gets married and becomes human by night, but the wife betrays his secret to her mother. The wife's mother burns the goose's skin. The husband flees on horseback to the forest and comes to a hunter's house where he sings („*Oh my mother, oh my father, oh my young wife, life remained un-lived, the good days remained unseen*”). The hunter lets the family know about this, and the wife then embraces her husband, saving him. The husband takes the wife with him and the old couple remain alone again.

Ee 425R*: Bridegroom Predestined to a Wolf

This type does not appear in the international catalogue; SLM 1987 presents the plot as a combination of AT 934B and 425D.*

A mother and father are forewarned that a wolf will take (eat) their son. The parents keep their son at home. The son goes a-wooing; when the couple is riding to the wedding ceremony, a fox (goat, dog) distracts the attention of the bridal party and a wolf takes the bridegroom from beside the bride. The youth sings in the forest („*Oh my father, oh my mother, oh my young wife, I did not ride to the wedding, did not see the good days*”), in some versions it is the wife who sings this while looking for her husband. God (a wise man) advises her how to get her husband back: she must go through several fires (take an apple from an apple tree). The groom's parents do not succeed, but the wife manages to accomplish the task.

ATU 433B: The Crawfish as Son-in-Law

Includes the previous tale types AT 433, 433B, 433C.

A man catches a crawfish, who asks the man to take him home as his son. The crawfish grows up and sends for his father to ask for a princess's hand in marriage. The king gives the suitor difficult tasks (building a golden castle), the crawfish succeeds gains the hand of the princess. By night, the crawfish becomes human. The princess burns the crawfish's shell (following the advice of an old woman), but as a consequence, her husband vanishes. The princess goes to look for her husband. After several attempts, the wife gets her husband back.

ATU 434*: The Diver and the Princess

A king with a beautiful daughter (Salme) has a very able young diver in his service. The young people fall in love with one another. The king boasts of the

youth's skill in retrieving objects cast into the sea. The king of a Northern country who desires the princess for himself has the princess's costly brooch thrown into the water. The youth dives in after it but does not return. When the ship (with the company aboard) returns to the shore, a duck swims after them, a white ring round its neck. The princess meets a beggar woman and gives her all the gold she has with her. The king's daughter notices the duck on the sea, the beggar offers her some *kama* flour to feed it with. Having eaten the flour, the duck is transformed back into the youth and the white ring around his neck becomes the brooch – water spirits had turned him into a duck. The young people become engaged to be married, and the angry Northern king leaves.

ATU 440: The Frog Prince

A princess drops a golden ball (apple) into a well (spring). A frog retrieves it on the condition he is allowed to eat from the princess's plate and sleep in her bed. The princess reluctantly complies. When the frog crawls into the bed with the princess, she throws it against the wall. The prince who has been turned into a frog becomes human again and marries the princess.

ATU 441: The Hedgehog as Son

A man and his wife have no children. The wife sighs for a son, ever if he were to be like a hedgehog, and this wish is fulfilled. The little hedgehog grows up and rides out to woo a princess on the back of a cockerel (or the hedgehog is herding animals). The king's army kills the animals the little hedgehog is herding, and in return the king has to give him his daughter's hand in marriage. The king's elder daughters will not marry a hedgehog, but the youngest one agrees. On the way back home, the princess cuts three sticks from a bush and strikes the hedgehog as he has told her to do; the hedgehog turns into a handsome young man and they get married.

ATU 449: The Man Turned into Dog

A man's wife has a lover; when he finds out, she turns him into a dog. The dog meets various people and helps them: herds their cattle, catches the thieves at a merchant's place. In the end he comes to a king (a rich manor owner) and saves a newborn child from thieves (the devil). The dog goes back to his own home where the wife turns him into a bird. As a bird, the man comes across a wise man (sorcerer) who disenchants him. Following the wise man's advice, the man turns his wife into a mare.

ATU 450: Little Brother and Little Sister

A brother and a sister flee to the forest from their evil stepmother. The brother wants to drink from an enchanted spring, but the sister warns him against it, saying that he might be turned into a wolf (next time a bear, a horse, a roe). On the third occasion, the brother disobeys and is turned into a roe. The king (a gentleman) chases the roe when out hunting, then comes across the girl and marries her. The stepmother learns about her stepdaughter's luck, and kills her when she has given birth to a child, substituting her own daughter for her. For three nights the real queen comes to ask about her baby (brother). The king learns of this and disenchanting his wife. The brother who had been transformed into a roe also regains human form.

ATU 451: A Sister Who Seeks her Brothers

An evil stepmother turns her stepsons into swans (cranes, doves, ravens). Their sister goes to seek for her brothers, has to make them shirts out of plants (leaves, nettles), and must not speak during the time. The king finds the girl in the woods and marries her. When the king is away at war his mother kills (exchanges) their children and spreads the rumour that the young wife has eaten them. Finally even the king believes this and his wife is sentenced to be burnt at the stake. The brothers who have been turned into birds come to help the sister. The sister throws their shirts on them and they are disenchanting. One brother remains crippled because of an unfinished shirt.

Ee 451A: The Sister of Nine Brothers

While this is 451A in AT, in the ATU catalogue it is simply indexed under tale type ATU 451.

The mother of nine (seven, twelve) brothers is about to give birth to one more child. The brothers leave home and their father (mother) promises to put out a sign to show whether a sister or a brother has come – an axe will mean a brother, a reel a sister. A sister is born, but the devil changes the sign. The brothers remain in the wood. When the sister has grown up she goes to look for them. She bakes a loaf of bread (cake) for each brother and sews shirts (knits mittens or socks) for them. At the same time, the devil's daughter sets out and finally manages to change places with the sister (makes the sister spit in her face and thus obtains her good looks). While on their way looking for the brothers, the sister and the devil's daughter both sing. The sister becomes a cowherd, she sings while herding the cattle and calls the dog carrying the things meant for the brothers to come to her from the woods. The youngest brother is the only one to hear her song and the devil's tricks are revealed.

ATU 460A: The Journey to God

A man goes to God (Christ) and meets different people and animals on his way: men are rolling a stone up a hill but it rolls down again immediately; a woman is drawing water from a well and pouring it back; a man is driving iron poles into the ground and pulling them out again; a whale is suffering by being a bridge – everybody asks him to tell them when their suffering will end. On his way back, the man passes on the answers he has received from God – the sufferers have deserved their punishment for the evil things they have done during their life.

ATU 461: Three Hairs from the Devil's Head

A poor youth wants to marry the daughter of a rich man (princess). The rich man sends the youth to hell to fetch three hairs (head feathers) from the devil's head (hair, beard); or the youth is sent to ask which is richer, the devil or the rich man. The hero promises the people he meets on his way that he will get them answers to their questions from hell (why an apple tree does not bear fruit any more; why a well is dry; where the princess who has disappeared is; when the boatman will be done with his labours). In hell the youth is helped by the devil's wife (a Christian's daughter) who gets him the three hairs and gets answers to his questions while delousing the devil. On his way back, the youth passes on what he has learnt and gets treasure in return. The rich man is forced to give him his daughter's hand in marriage. In some versions the rich man also goes to hell and becomes the boatman's replacement.

ATU 465: Impossible Tasks

Includes the previous tale types AT 465A–465D.

Redactions with different plot developments have been placed together under this type.

(1) A poor man (a soldier) gets a miraculous wife (when hunting, wounds a bird who becomes a woman). The king desires the beautiful wife for himself and gives the man difficult tasks – to build a bridge in a day; to dig a river; to bring something which is and is not; to count all of the trees (people); to fetch a magic instrument (a kantele, a violin, a harp). With the help of his wife the man accomplishes all tasks given to him (previously AT 465A, 465B).

(2) A poor man gets a calf (an ox) as his wages but wolves kill it with the permission of St. George (St. Nicholas). Next the man works for his supper (cuts rye, puts the rye in stacks) and will get the meal if he finishes before sunset, but he finishes ever so slightly late. The man marries the sun's sister (daughter) and goes to see her wife's relatives (is given a difficult task by a jealous king and heads to his wife's relatives). On his way he meets the sun, St. George (St. Nicholas) and beats

them for their earlier unfair behaviour. The man then accomplishes the tasks (previously AT 465C).

ATU 470: Friends in Life and Death

Two friends (two brothers, a father and son) promise to attend each other's weddings. One friend dies; the other friend goes on his own wedding day to the graveyard and asks the dead friend to attend the wedding. He duly arrives and then asks the bridegroom to come to his place (wedding) in return. In the other world the man listens to three tunes played on instruments (drinks three cups of tea, plays cards with the dead friend), and on return discovers that his home is unrecognisable and inhabited by strange people. The church books tell him that three centuries (three generations) earlier a bridegroom had disappeared from his wedding. On hearing this, the man becomes dust.

ATU 470A: A Dead's Skull

A man (a bridegroom) finds (on Christmas Eve) a skull (a human bone) in a graveyard and jokingly invites it for a visit. It duly comes and then invites the man to come on a return visit. The man is away for three days (listens to three wonderful songs). When he returns home, three hundred years have passed. On hearing this, the man turns into dust.

ATU 471: Journey on a Horse to the Other World

Three brothers in turn meet an old man in the woods. He offers them work: they have to look after a sick horse. The elder brothers let the horse go alone to pasture across the sea and remain on the shore sleeping. The youngest brother accompanies the horse over the sea to the other world. He sees curious things there (fat sheep eating in a desert, lean sheep in a lush pasture; people drinking from a well complaining of permanent thirst). The horse explains what he has seen (those who have been living in riches in this world are now lean amidst abundance; those who have been earning at the expense of other people in this world are now innkeepers tormented by thirst). The horse turns out to be an enchanted youth. The youngest brother has to remain in the other world, but he asks the horse to take him home. At home he steps on earth against the horse's prohibition and is turned to dust.

ATU 471A: The Monk and the Bird

While walking a man (a monk, a valet) stops to listen to a bird singing. He thinks he has been away for some moments, but when he returns home it appears several hundred (three hundred) years have passed.

ATU 475: Heater of Hell's Kettle

A soldier (a tailor's apprentice, a tailor, a farmhand) becomes the heater of hell's kettle. He has to keep the fire under the kettles burning, but is not allowed to look into the kettle. He disobeys, finds his superiors in the kettle and adds fuel to the fire. Therefore, the devil is satisfied with him and he gets a sack full of sweepings from hell's floor as his wages. The man goes to an inn, where the sack turns out to be full of gold (cf ATU 476). The innkeeper steals the soldier's wages. The angry soldier goes back to hell, he tells the devil about the unjust innkeeper and gets a new sackful of gold. As a punishment, the devil takes the innkeeper to hell or lets the heater of the kettle warn him against ending up in hell. The man lives a rich life with the treasure he has earned.

ATU 480: An Orphan and the Mistress's Daughter

A man remarries after his wife's death. The stepmother treats her stepdaughter badly but cherishes her own daughter. The orphan drops a bobbin into the well while spinning and follows it in (the stepmother's daughter pushes her down the well); in some versions the stepmother bakes bread and throws the orphan's share out of the door, saying „Go to hell!“. The bread starts to roll and the orphan follows it. On her way, the orphan meets a sheep who asks to be sheared, a cow who asks to be milked (an oven that asks her to take out the bread, an apple tree that asks her to pick the heavy apples). Finally, the girl meets an old woman (a man, a beggar) who asks to be dragged to the sauna by their hair and be whisked with nettles (an old broom). The girl fulfils all of the requests, behaving more caringly than those she helps required – she leaves some milk (some wool) behind, also leaves some bread for the others, and leads the old woman gently to the sauna and then uses a soft birch whisk. As a reward, the girl receives a box; at home it turns out to be full of gold. The mistress's daughter is jealous of the orphan's good luck and steps into the well (follows the bread) herself. She treats those asking for help carelessly, taking all of the milk (the wool, the apples) herself, dragging the old woman to the sauna by her hair. In return she gets a box out of which comes fire (tar) that burns down her house together her and her daughter.

ATU 480A: Devil Wooing in the Sauna

The stepmother sends an orphan into the sauna late at night. (The girl gives the mouse some food.) At midnight, the devil comes to the sauna and starts trying to persuade the girl to marry him (his son). The orphan (following the mouse's advice) says that she cannot marry as she has no proper clothes to put on, and starts asking for items of clothing one by one: a warm large scarf, a dress, a silk

shirt, a silver brooch. The devil sends his son to fetch the items with the words of formulaic song: *Run, my son, and arrive, my son, you'll get a wife, you'll get a young one.* (In some versions the wooing proceeds up to the point of climbing into the devil's coach when the girl asks for a golden block to put her feet on. When the coach begins to move, the girl encourages the dogs to bark and the cock to crow.) At the crowing of the cock, the devil vanishes. Seeing the girl, the dog barks: „The orphan is coming, gold before her, gold behind her!” The stepmother is jealous of the orphan and sends her own daughter to the sauna. When the devil gets there, she (not paying attention to the mouse's advice) lists everything she wishes for at once. The girl is taken away (in the morning, the mother finds her daughter's bloodied head in the window of the sauna.)

ATU 480A*: The Cranes Take the Brother Away

A mother and father leave home and tell their daughter to look after her little brother. The sister leaves the brother on his own and then cranes (geese) take the boy away. The sister sets out to find him and meets an apple tree (a pear tree, an oven, a stream) that offers her apples (pears, bread, water – cf ATU 480) to taste. The girl does not accept, and goes on and reaches a house where her brother is. On their way back, the cranes chase them and the sister asks the objects met on the way for protection. Now she meets everybody's pleas and the brother and sister are hidden from the pursuers. The children manage to get back home.

Ee 480E*: A Bell round the Mouse's Neck

Cf type ATU 480A.

A man is widowed then remarries. Both the man and his new wife have daughters. On the stepmother's orders the father takes his daughter to the forest (to spin), he builds the girl a house there (takes her to a cave). The girl starts making porridge, a mouse asks for some porridge and promises to help the girl in return. The devil (wolf, bear) wants to play at blindman's buff with the girl, promising the girl a wagon full of gold if he loses. The mouse tells the girl to tie a bell round the mouse's neck and hide herself. The devil cannot catch the girl and gives her the gold. In some versions the father takes his daughter into the wood in winter so that she may freeze to death. The girl meets an old man (Frost, the twelve months) in the wood; she receives a treasure in return for her kind behaviour. The dog announces the girl's return: „A pack of horses and a wagon full of gold”. The jealous stepmother sends her own daughter into the wood. The stepmother's daughter does not feed the mouse, ties the bell round her own neck and the devil kills her (The stepmother's sister is impolite towards the old man and freezes to death.)