

***ESTONIAN FOLKTALES III. REALISTIC TALES.
SUMMARY***

This anthology of Estonian realistic tales (*Novelle*), organised by tale-type, continues the multi-volume folktale series published in the academic series *Monumenta Estoniae antiquae*. This collection provides an overview of all variants of realistic tales recorded in the manuscripts and sound recordings of the Estonian Folklore Archives of the Estonian Literary Museum. Its typology follows the ATU type catalogue (2024 [2004]), which synthesises the type indexes of the folktales of many nations, with realistic tales classified between type numbers 850 and 999.

Realistic tales are characterised by their lifelike characters and realistic plots. Their main structure and chief themes resemble those of fairy tales; there is no clear-cut boundary between the two genres. Generally, realistic tales lack supernatural characters and miraculous attributes. Instead, the protagonists succeed thanks to their cleverness and wit or wise counsellors, at times also chance or fate. The composition of realistic tales tends to be simpler than that of fairy tales. The most important compositional device is opposition.

The German-based term for these tales, *Novelle*, derives from the literary genre of the short story (cf. Italian: *novella* ‘(topical) news’). In his catalogue of folktales, Antti Aarne (1910) employs the term *novellenartige Märchen* (‘folktales which resemble short stories’). Historically speaking, this type of the folktale has grown out of literary tradition. Alongside the term *Novelle*, the term ‘romantic tale’ (AT type catalogue 1961) has been used, here referring to the tales’ themes. The term ‘naturalistic fairy tale’ has been employed too. None of these terms, however, fully express all the aspects of realistic tales – on the one hand, they do not cover the tales of predestined fate (ATU types 930–949), and, on the other, romantic plots can also be found in other kinds of folktales (e.g. fairy tales). Furthermore, plots and settings deriving from everyday life are just as characteristic of conversational narratives and jokes as they are of realistic tales. Attempts have been made to find a suitable term to replace the current literary one. The Estonian folktale scholar Richard Viidalepp has suggested the term ‘quotidian folktale’ (*olustikuline muinasjutt*; cf. Viidalepp 1967). His suggestion draws the readers’ attention to the realistic depiction of characters and their surroundings, and has parallels with the English-language term ‘realistic tale’. As was typical of the Soviet period, scholarship on such tales typically emphasised the contrasts between the manor and the village, the rich and the poor. Nevertheless, social criticism is not of primary importance in realistic tales, as in some tales the authority figure(s) may be just and wise, represent values attributable to an enlightened monarch (see ATU 951A, 952). According to Max Lüthi (1964), such juxtapositions characterise the characters’ internal values, not their social relations.

Realistic tales have been considerably influenced by literary tradition, which

is evident in the plots and themes they share. At the beginning of the 19th century, the topic of women suffering from unjust treatment was rather popular in Western European literature. Sentimental fiction brought the stories of Helena, Hirlanda, and Griselda to Estonians. Some of the plots featuring them had already been current in the Middle Ages. One of the most popular tales across the whole Europe was the story of Pious Genevieve (Jenoveva), a version of which reached the Estonian reader as mediated by Friedrich Reinhold Kreutzwald (1842). Types ATU 881, 882, 883A, and 887 of the realistic tales correspond to the plots known from such fiction – in all of them a woman's fidelity and patience are put to the test. Tales with didactic content have reached realistic tales from the fable tradition. Often, it is the father who dispenses pieces of wisdom in these tales (e.g. ATU 910E, 910F). Tales of robbers and murderers are closely connected with literature as well. Similar to stories about suffering women, various tales of highwaymen were also popular in the 19th century and widespread in sentimental literature. In the oral tradition, these cautionary tales were considered to have been based on real-life events.

A distinct group is constituted by riddle tales that are tightly interwoven with matter deriving from minor forms of folklore. The hero of the tale is posed a riddle, something which can be seen as equivalent to the difficult tasks given to other heroes in folktales, as solving the riddle will enable him to marry a spouse of a higher social status, grow rich, escape, or help someone else escape from captivity.

About this edition. Systematic work on creating a database of folktales and preparing the folktale series appearing in *Monumenta Estonia antiquae* has been undertaken by the folktale workgroup of the Estonian Literary Museum and University of Tartu since 1999. A two-volume publication of fairy tales (EMj I:1 2009, EMj I:2 2014) and a volume of animal tales (EMj II 2020) have appeared in the series in earlier years. During the preparation period of the present volume, the team has included Risto Järv (project leader), Mairi Kaasik and Kärri Toomeos-Orglaan, as well as Inge Annom (up to 2021). To begin with, the workgroup used the descriptions (including descriptions of content) found in the card catalogue compiled by the scholars who prepared the 1967 book *Eesti muinasjutud* ("Estonian folktales", EMj 1967) for publication. But these did not cover the full scope of the material to be found in the archives. Thus, in arranging the typology and compiling the plot descriptions, the workgroup also consulted the international type catalogues (Aa, AT, ATU) as well as the folktale type catalogues of neighbouring countries (the Latvian, Lithuanian, Finnish, and East Slavic indexes).

In the international type catalogue, realistic tales have been divided into the following thematic groups:

1. The Man Marries the Princess (ATU 850–869). A young man of poor origin marries the princess thanks to his cleverness and eloquence.

2. The Woman Marries the Prince (ATU 870–879). A girl of poor origin uses her wits to solve the tasks given her, and marries the prince.

3. Proofs of Fidelity and Innocence (ATU 880–899). Tales in which the man tests the fidelity and obedience of the woman. On several occasions, a woman who is already married is put to the test, so as to check her suitability for the status she gained by marriage.

4. The Obstinate Wife Learns to Obey (ATU 900–909). This group contains tales relating the rehabilitation of a proud, recalcitrant, and lazy woman. The achievement of harmonious cohabitation between a man and a woman is key in these tales.

5. Good Precepts (ATU 910–919). The protagonist learns wise precepts from his father or an old, grey-haired man; by following these he becomes rich.

6. Clever Acts and Words (ATU 920–929). The main characteristic of the riddle tales in this group is difficult questions (and tasks) which the protagonist answers (and performs) in a clever way.

7. Tales of Fate (ATU 930–949). Two main lines of development can be detected in these tales: one of these consists in attempting to thwart the fulfilment of a prophecy, the other involves turning predestined fate towards a better end.

8. Robbers and Murderers (ATU 950–969). The group brings together various tales of robbers. Sometimes, the protagonist can be a highwayman (a so-called noble robber). At other times, the brave and clever hero will manage to overcome robbers. Recognising robbers is often a result of a lucky chance.

9. Other Realistic Tales (ATU 970–999). The plots in this group lack any common features.

General information. Over 1100 realistic tales are to be found, either in manuscript or as sound recordings, in the Estonian Folklore Archives of the Estonian Literary Museum. 104 different tale types are represented in the Estonian archival material. Nearly one fifth of the types recorded in Estonia have been documented only in a single recording.

The anthology presents one to three archival texts from each folktale 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 35 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.

The present edition draws upon the ATU classification system of international tale types. When a tale type found in Estonia is not described in the international catalogue, it is marked with the abbreviation “Ee” (e.g. Ee 934L*). The same marker is used when a type present in the AT register has been omitted from the ATU catalogue, but the compilers have considered it expedient to retain it for the Estonian material. Among the realistic tales, 15 tale types have been registered as Estonian types (Ee), some of which derive from tale types described in the East Slavic tale type catalogue.

Structure of the publication

The texts:

- a) **A sequential tale number.**
- 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 established reference system of the Estonian Folklore Archives has been employed: **the collection code** – the abbreviation of the collection (see *Kasutatud arhiiviallikad* ‘Archival sources used’, pp. 537), the series number, the volume number, the page numbers in the volume, and the piece (textual unit) number in the folder. In case of sound recordings the full abbreviation, the numbers of the recording and the piece are indicated. 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) has been used.
- b) **The 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 its international parallels. Local redactions as well as more typically Estonian tale combinations have been described. Links with other tale types have also been characterised.
- e) **Commentary on a specific tale** includes the title of the sample text, the sequential number (given in parentheses), original title in cases where it has been changed compared to the original, or a note about the lack of a title originally. A list of tale combinations is also given in parentheses if the tale represents a combinations of types. Subsequently the commentary describes the major differences in the sample text from the basic form of the type, provides information about specific motifs and other details of the tale.
- f) **Published sources (V:).** A type's most important published variants have been listed (see pp. 540). As a rule, the most detailed version among the 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, as has almanac and school literature not relevant from the point of view of the type's content and spread.

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. in case of tale combination, type numbers;
 5. in a new paragraph a selection of translations appears. If the translated text has also been 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. 547).

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

Concise English-language summaries of the Estonian realistic tales included in the volume can be found on the following pages. The tale type names are translations of the Estonian names that need not correspond to the ATU equivalents.

ATU 850: The Birthmarks of the Princess

A princess sees dancing piglets and wants to buy one. The swineherd is only willing to give her a piglet if she lets him see her body naked from the knees down (naked from the waist down the second time, and totally naked the third time). The king promises to give his daughter in marriage to the man who is able to say what kind of birthmarks the princess has on her body. Only the swineherd knows the correct answer. The king is not willing to give him his daughter, and so devises an additional test: he commands his daughter to sleep between the swineherd and a rich suitor, saying that the man she has her face turned toward in the morning will be the one to become his son-in-law. The swineherd takes some white bread (sweets) with him. At night, he lies to the other suitor, claiming that he defecated in the corner and then ate the faeces afterwards. The rich suitor then has to relieve himself and, believing the other man's story, he eats his own faeces. (The swineherd eats sweets, and lies that he is eating his nose, his ear and his penis. The rich suitor believes him and actually eats these parts of his body.) Due to the stink spreading from the other suitor, the princess turns her face towards the swineherd. The swineherd and the princess get married.

ATU 851: The Riddle for the Princess

A stepmother (mother) wants to poison her stepson. His servant (half-brother) learns about it and warns the young man. A dog (horse) eats the poisoned bread and dies. Two crows eat the carrion and die as well. The boy takes the dead birds with him and leaves home together with the servant. They spend the night at the home of twelve robbers. The robbers eat the poisoned birds and die. The king promises to give his daughter in marriage to the suitor who can pose the princess a riddle she is not able to solve. The boy asks a riddle about the events related to the poisoning: one killed two, two killed twelve. The princess says she will solve the riddle within three days. At night, she sends a chambermaid to the suitor, to seduce and tease the answer out of him. The boy says he will reveal the answer if the chambermaid takes off her clothes. However, the servant, who has hidden himself in the room as well, hits her with a whip and she flees, leaving her clothes behind. On the third night, the princess herself goes to the suitor and learns the answer to the riddle. (In the morning, he asks her an additional riddle about the girls' night-time visits). The princess marries the suitor.

ATU 852: The Skilful Liar

The king promises to give his daughter in marriage to a man who is a skilful liar. The suitor has to tell a tale that either the king or his daughter will brand as a lie. Three brothers come to woo the princess. The king shows the suitors his cabbages,

beans and butter. The eldest brother praises everything, while the middle brother criticises everything; however, the king does not brand their utterances lies and they are punished. The youngest brother says that he has seen a cabbage under which a whole army could hide (contamination with ATU 1960D) and a beanstalk that grew up to heaven (contamination with ATU 1960G). In heaven, he says, he saw that his own father was a king, and the king's father was a swineherd. The king declares the tale a lie and the youngest brother marries the princess.

ATU 853: The Princess Cannot Find the Answer

The king's daughter has been promised in marriage to any man who can better her in a debate. Three brothers go to woo the princess. The youngest brother finds along the way a dead bird, a broken trough, a hoop and a wedge, and takes these with him. The elder brothers cannot defeat the princess in an argument, and are sent away. The youngest brother makes use of the objects he found: he gives the princess the dead bird for her to fry on her hot body; the broken trough for her to catch the dripping fat; the hoop to mend the trough; and the wedge to get the hoop to fit. The princess finds responding to this difficult and has to marry the young man.

ATU 853A: The Princess Says "No"

Soldiers on watch speak to one another of their hopes: one wants money, another fine clothes (a party), and the third to spend the night with the princess. The king overhears them and fulfils the men's wishes. The third soldier will be allowed to spend the night in the princess's bedchamber, but she must say "no" to everything he says. The soldier puts his requests in such a way that it makes it possible for him to sleep with the princess. The king acknowledges the man's cleverness and gives his daughter to him in marriage.

ATU 854: The Golden Goat

A soldier notices a beautiful princess and boasts that he could get her for money. The king overhears his boasting and locks the soldier in a basement full of money. He promises to give his daughter to the soldier in marriage if he can get to her from the locked room. A friend helps the man out of the basement. With the money he retrieved from the cellar, the soldier orders an effigy of a goat (a large musical instrument) to be built, and hides in it, playing some music. The king has the music-making goat carried to the princess's chamber. At night, the soldier emerges from the figure, sleeps with the princess, and takes her ring as a token of this. The following day, he tells the king of his visit and proves what he said by means of the ring. The king lets the soldier marry his daughter.

Ee 855*: The Soldier and the Princess

Not differentiated as a separate type in ATU. The tale type is described in the East Slavic tale type catalogue (SUS 855).*

Generals are discussing the beauty of the princess and promise to give a fortune to be able to see her. The soldier overhears the conversation and promises to fulfil their wish, if he gets enough money. He spends the money in an inn, buying expensive food and drink. He learns that the princess accepts secret visits from a rich suitor. At night, the soldier climbs in through the princess's window instead of the suitor, and throws the contents of a chamber pot over the suitor when he arrives. The soldier spends the night with the princess and gets a ring (watch) from her as a present. By this token, the man is recognised the next day, and he gets to marry the princess. (The soldier shows his wife to the generals and gets the fortune he was promised.)

Ee 860A*: Finding the Princess's Hiding Place

In the AT catalogue, tale type 860A. Not differentiated as a separate type in ATU (included under ATU 853).*

The king promises to give his daughter in marriage to the man who can locate the princess's hiding place. Two brothers masquerade as a dancing bear and a bear tamer. The king invites them to perform in front of his daughter, the man in the bearskin is taken to the princess, and thus he learns the location of her hiding place (under a lake).

ATU 873: The King Recognises His Son on the Scaffold

The king has a secret tryst with a merchant's daughter, who becomes pregnant. Without him knowing, she gives birth to a son and gives him away to be raised by another family. Later, the boy becomes a merchant's journeyman. The king's sister takes a liking to him and he uses an underground passage to go and meet the girl. The king learns about this, and has the boy arrested and sentenced to death. The merchant's daughter gives her son a medal she got from the king. By this token, the king recognises his son and releases him. The king marries the merchant's daughter and their son marries the king's sister.

ATU 875: The Clever Farmgirl

This tale type contains four redactions that can be combined with one another:

(1) A poor man and a rich man are in court. The judge (manor lord) poses three riddles (e.g. how heavy is the moon; what is the fastest thing; what is the sweetest thing). The person who can solve all of these riddles will win the court case. The poor man has a clever daughter who helps him to solve the riddles posed by the judge. The judge wishes to meet the clever girl and asks her to come to him on

condition that she will be neither clothed nor naked, will travel neither on the road nor by the roadside, and come neither on foot nor on horseback. The girl manages to meet all these criteria (clad in a fishnet, she walks in the wagonwheel-ruts and/or sits astride a goat, so that her feet touch the ground). The judge marries the clever girl. He forbids his wife from interfering with his decisions at court. The wife ignores this prohibition, and the man sends her away, allowing her to take with her only one thing: what she holds dearest. She uses a sleeping potion to make him fall asleep and takes him with her. The man forgives his wife.

(2) The king is looking for a clever wife. He sends a girl a bundle of twisted flax and orders her to make clothes for the whole army from the material. In return, the girl sends him a twig so as to build a loom fit for the purpose.

(3) The king (a suitor) goes to a girl's home and asks where her father, mother and brother are. The girl answers in riddles: her father is hunting, leaving behind those he can catch and taking home whom he cannot; the mother is making the good even better, and the brother is turning his back to the wind. The king does not understand what she means and the girl explains: the father is outside killing fleas, the mother is grinding grain with a handmill, and the brother is burning the swidden field.

(4) The suitor finds the girl at home weaving cloth (baking bread) in her undershirt and asks: "Why does the magpie not have a tail?" (i.e. why doesn't she have proper clothes on). The girl answers: "Because the home has no ears." (i.e. the dog who might have warned her about the arrival of an unexpected visitor is not at home).

ATU 875B: Man Giving Birth to a Child

A master orders a man to get his oxen to sire calves. The man's daughter (son) advises the father to lie down in bed and tells the master that he is giving birth to a child. When the master responds that this is impossible, the daughter replies that it is likewise impossible for an ox to sire calves.

ATU 875E: Quarrel about a Foal

A poor man's mare gives birth to a foal. The foal moves toward the rich man's wagon (gelding, ox). When the poor man tries to get his foal back, the rich man claims that it belongs with the wagon. The men go to court (to the king). The judge decrees that the foal belongs to the owner of the wagon. The king's clever wife advises the poor man to go fishing in a sandpit. The judge says that it is not possible to catch any fish in the sand. Following the woman's advice, the man answers that if a wagon can give birth to a foal, also fish can be caught in sand. The poor man gets his foal back.

ATU 880: The Wife Saves Her Husband from Prison

A man is in prison. His wife disguises herself as a man and goes off to woo the princess. On the wedding day, she has the king free all prisoners and flees with her husband. (The wife goes to visit her husband in prison and swaps places with him. On the day of the execution, the deception is discovered and the woman is set free.)

ATU 880*: The Soldier Beats the General at Cards

A soldier beats a general at cards and wins his clothes and his fortune. He then marries a rich man's daughter. He returns to service as a simple soldier. His wife looks for him and she finds her husband. The king learns that the general lost his fortune and his clothes playing cards. He appoints the soldier in the general's position.

ATU 881: Fidelity Put to the Test

When abroad, a merchant's stepson sees the picture of a beautiful princess and falls in love with her. Dressed as a woman, he moves in and starts living with the princess. Finally he confesses that he is a man and marries her. The man hides his wife in a box and sends her to his home. His mother notices that someone is eating their food in secret and discovers his son's wife, hiding in the box. She goes for walks in the city with her daughter-in-law. An officer attempts to seduce the princess, but has no success. In revenge, he falsely tells the husband that his wife is unfaithful. In anger, the husband strikes his wife with a knife and takes her into the forest. A doctor finds the wounded woman, heals her, and wants to marry her. The woman escapes. A fisherman saves the woman just as she is about to drown and wants her to marry his son. The woman flees from his place, as well. She meets an old man and gets men's clothing from him. Dressed as a man, she goes to her hometown and becomes king. She puts a picture of herself on display and asks the guards to detain anyone who pauses by the picture. The officer, the doctor, the fisherman, the old man, and the merchant's stepson are all arrested in turn. The officer is executed and the others are rewarded for their help. The merchant's stepson regrets his actions and his wife forgives him. The man then becomes king.

ATU 882: The Wife Accused of Infidelity

A merchant marries a poor girl. The man's friend makes a bet on her fidelity and steals (has her chambermaid steal) her ring (necklace) at night, bringing it to the merchant as evidence of her infidelity. The man casts his wife out from their family home (casts her into the sea, but she escapes to land) and all his belongings end up with the slanderer, as the merchant has lost the bet. (The man becomes a

soldier. The wife dresses up as a man and follows her husband into the army, where she becomes a general. When she puts on woman's clothes, the man recognises her.) In the end, the man learns that his wife has been faithful to him. The slanderer is punished.

ATU 883A: The Innocent Slandered Maiden

A merchant goes on a sales trip with his son. He leaves his daughter in the care of a clergyman (her uncle). The clergyman attempts to seduce the girl, but does not succeed. He sends a slanderous letter to the merchant, stating that his daughter has loose morals. The merchant is enraged and tells his son to kill the girl (send her away from home). He demands that the daughter's heart (eyes) be brought to him as evidence. The brother kills a dog instead of his sister and takes the animal's heart to his father. The sister escapes. (A prince meets the girl and marries her. She wants to visit her father. On the way, her escort attempts to seduce her. The woman escapes.) She puts on male clothing and seeks employment with his father. Her husband comes to the same town and asks for a good storyteller. The wife in male clothing tells her life story to everybody and is recognised. The slanderers are punished.

ATU 883B: Punishing the Seducer

A king goes on a journey and leaves his three daughters behind. Before he leaves, he gives each of the daughters a crown of flowers and forbids them from letting any strangers into the castle. A manor lord's son dresses up as a beggar and asks the princesses' leave to stay overnight. The eldest daughter lets the beggar sleep with her. In the morning, she notices that the flower crown her father gave her has withered. On the second night, the middle daughter allows the beggar into her bed, and she also finds her crown has withered by morning. The elder princesses have the youngest sister let the beggar come to her on the third night. The youngest sister pushes the beggar into the sea. When the king comes home, he lets his daughters show him their flower crowns. He is angry at his two eldest daughters and sends them away. The manor lord's son wants to take revenge on the princess, but she outwits him. In the end, he marries the princess. After some time, he tries to kill his wife, but she puts a pig's bladder filled with blood into her bed instead of herself, and so survives.

ATU 885: The Deceitful Wedding

A poor soldier (herdsman) is in love with a rich man's daughter who has been promised to the clergyman. The soldier expresses his doubt about the clergyman's skills of baptising and officiating at a wedding without the help of a Bible. They

have a bet about it. The clergyman demonstrates his professional skills and unwittingly weds the poor man to the rich man's daughter.

ATU 885A: The Seemingly Dead Bride

A poor young man and a rich girl love each other, but her father promises to give her to a rich man. On her wedding day, the girl dies. The young man goes to see the dead girl in the church (at the cemetery) and resuscitates her from feigned death. They escape together and are married.

ATU 886: A Bride's Secret

A young man asks his fiancée to keep their engagement secret until he returns from the army. The girl waits for the man for twenty-five years. When her fiancé does not return at the expected time, she reveals their secret. The man hears of this, breaks off the engagement and finds a new bride. The new bride is surprised at his earlier fiancée's inability to keep a secret and reveals her own: she herself has killed her newborn babies and has not told anyone about it. The woman is punished for infanticide and the man marries his former fiancée.

ATU 887: Long-Suffering Wife

A prince goes to hunt in the forest and there he meets a poor man's daughter. He asks the girl to marry him and makes her promise to be patient. The man has their newborn children taken away from the wife, and lets her think they will be killed. After that, he sends his wife back to her father. The wife never complains about her husband's decisions. Years later, the man invites the wife back to be his cook, points out a girl sitting at the table during the feast and tells the wife about his intention to marry her. She responds by saying that he might be more merciful towards his new wife than he was to her. The man confesses that the girl is their daughter, and takes the wife back.

ATU 887A*: Precious Stones in Bricks

A poor man says that he has brains, but no money. Upon hearing this, a rich man takes him to be his son-in-law and gives him money. The son-in-law buys tar, then smears trees with this tar and sets them on fire. The rich man becomes angry and sends him away. Upon reaching an island, the man finds some precious stones there. He hides them inside bricks and sends them to his father-in-law. The angry rich man casts the bricks down. When they break, he finds his fortune.

ATU 889: The Honest Cowherd

The lord of the manor makes a wager with other gentlemen, saying that his cowherd never lies. They send a girl to the cowherd who gets him drunk, seduces him, and urges him to kill the lord's ox. The girl asks for the ox's hide as her remuneration. Later, when the cowherd is on his way to the lord, he puts a stick in the ground and tells different lies to it concerning the loss of the ox. He is not satisfied with his own lies and decides to tell the truth to the lord. The lord wins the wager.

ATU 890: A Piece of Flesh to Repay a Debt

A man borrows money from a Jew and refuses to pay it back. The Jew goes to court and promises to relieve the man of his debt, if that man lets a piece of flesh be cut from his body. The man agrees on the condition that the piece is exactly the size agreed upon and no blood is shed. The Jew refrains from exacting his debt.

ATU 893: Testing the Friendship

A rich man wishes to test the reliability of his friends. He kills a pig and hides it in a sheet. The man then tells his friends that he has killed a person in a fit of anger. He asks them to help him hide the corpse, but the friends will not help him. The rich man goes to his poor brother with the same wish, and he turns out to be the only person willing to help the rich man. As a sign of gratitude, the rich man gives the slaughtered pig to his poor brother.

ATU 899: The Bride's Forfeit Years of Life

A man has been told that he will die on his wedding night. The man marries a young wife and Death comes to fetch him on their wedding night. The newly-married man asks Death for a prolonged stay on earth. Death allows him to stay on condition that someone else gives some of their own remaining years to him. The man asks his parents to help him, but they do not. At last, he tells his wife of his predestined fate. The wife agrees to give half of her own remaining years of life to him.

ATU 900: The Haughty Princess

A princess mocks her noble suitors and will not marry any of them. The king is angry at his daughter and promises to give her away to the first beggar who comes along. A prince whom the princess has rejected comes back dressed as a beggar (music maker), and the princess is made to marry him. They set up home in a poor hovel. The husband sends his wife to sell clay pots at the market. A man on horseback rides to the market and the horse breaks the pottery. The husband finds employment for his wife in the kitchen of the castle where preparations are being

made for a wedding. The wife steals some food for her husband from the kitchen. At the wedding celebration, the prince asks his wife to dance and she spills the food that she has hidden under her clothes. The prince reveals the truth about his identity and they celebrate their wedding in grand style.

ATU 901: The Taming of the Shrew

A man marries a woman (the youngest of three sisters) who is angry (lazy, disobedient). To frighten his wife, the man kills a rooster (cat) and a dog who fail to fall silent at his command. When visiting the wife's home, the man kills a horse who does not obey him on the road. At her husband's orders, the frightened wife starts to pull the cart herself. The wife becomes docile. (Three men visit their father-in-law and make a wager to find out whose wife is the most docile. Only the youngest sister comes out of the sauna naked when her husband demands it.)

ATU 901B*: Who Works Not Eats Not

A lazy girl gets married. She cannot be bothered to work and thus she is not given any food in her husband's home. She complains to her mother about it and she advises her to sweep the floor. After starting to work, she is given food.

ATU 902*: The Lazy Woman

A man has a wife who is lazy when it comes to housework. The couple are invited to a wedding. The wife has no decent clothes to put on. (The husband fetches a white goose from the village. The wife thinks it is a new shirt, casts her old shirt into the oven, and is left with no clothes.) The husband takes his naked wife, who is wrapped in a bundle of straw, to stand by the door of the house where the wedding is being celebrated and urges the wedding guests to urinate on the straw. After that, the wife stops her laziness.

Ee 902B*: The Illness of a Lazy Woman

Not differentiated as a separate type in ATU.

A man marries a woman who cannot be bothered to work, and yet who wants to attend parties. She simulates illness in order to avoid work. Her husband says that he is going to take her to a wedding celebration; the wife is cured at once. On their way to the wedding, the man leads the cart onto a field and makes the wife work (by beating her). The wife becomes industrious.

ATU 910A: The Father's Pieces of Advice

Before he dies, the father lets his son choose between money and three pieces of advice. The son chooses advice. The precepts are: never loan a pregnant mare to

another man, never be a frequent guest, never marry a woman who has come from afar. The son wants to check whether his father's words hold water. He lends his pregnant mare to his neighbour, who makes it work so hard that the mare bears a dead foal; he visits (his relatives) too frequently, and they cease to welcome him; he woos a woman from afar. Before the wedding, the man dresses like a beggar, goes to the bride's home and asks for lodging for the night. The bride treats him badly. At night, the man sees that his bride secretly heads off to sleep with the tailor. He steals the tailor's trousers and sends these to the bride as evidence. The wedding is cancelled. All of the father's precepts turn out to have been true.

ATU 910B: Instructions Instead of Money

A man works for a master who will offer either money or three precepts as payment for his service. The man opts for the precepts, which are: do not take the straight road but the roundabout one; do not tell what you see; do not raise your hand when you are angry. On his way home, the man does not take the straight route, but takes a roundabout way. His fellow travellers take the straight road and are ambushed by highwaymen; and so the man's life is saved. When staying overnight at a place, he sees curious things, but does not ask for explanations. Thanks to this, the woman who lives there is released from an enchantment. When he reaches home, he discovers a strange young man in bed with his wife. Thinking of the advice, the man reins in his anger and does not raise his hand against them. The wife explains that the young man is their son who has grown up in the meantime.

ATU 910C: The King and the Barber

The king says about everything: "Do whatever you will, but think of your end." The king's subjects, who are planning to kill him, decide the barber should murder the king. When the barber sets to work, the king utters his usual sentence. The barber thinks that the king knows everything and reveals the murder plot against him. The king punishes everybody involved in the conspiracy.

ATU 910D: The Man Hanging Himself Finds a Treasure

Before he dies, a rich man advises his (drunkard) son to hang himself should he ever lose all his money. The son then spends the inheritance he received from his father. He goes to the place his father indicated he should hang himself, but his weight tears the hook out of the ceiling and money hidden behind it pours down. The son becomes a decent and industrious man.

ATU 910E: Wealth Obtained from the Field

A father is worried about how his lazy sons are going to cope after his death. He tells them that he has buried his treasure underground. After their father's death, the sons start digging in the field. In the end, the whole land is dug up, without any treasure being found. The sons decide to sow grain in the field and become rich thanks to that.

ATU 910F: Stronger Together

An elderly father doles out precepts to his sons. He has them try to break some sticks that have been tied together in a bundle. The sons cannot do this. This shows that they are stronger together than they would be each on their own.

ATU 920: The Prince as the Blacksmith's Ward

A yet-unborn prince calls his mother a whore from the womb when she passes an unjust judgement. After giving birth, the queen orders the cook to kill the son and then roast him (his heart). The cook takes pity on the child (hides him in a heap of straw), and kills a dog in his stead. The prince becomes a blacksmith's ward (and the blacksmith's son is sent to the royal household). The king starts to suspect that his real son is lost and sends his servants to look for him. The prince is in the pasture, herding cattle, eating some bread, and he goes behind a bush to relieve himself. When the servants (king) passing by ask him about this he answers with a riddle, saying that he is driving the old out and taking the new in. The king tells his servants to ask the people they meet on the road how much his gold carriage is worth – the prince answers that in a time of famine, it is not worth a chunk of bread. The king orders the boy (his master) to come to the royal castle neither naked nor dressed, neither on foot nor on horseback, etc. The prince fulfils the king's contradictory requirements. The king discovers that the boy is his son.

ATU 920A: Boiled Eggs

The king orders a poor man to hatch chicks from boiled eggs. The poor man's daughter (son) helps her father to solve the task by boiling peas and asking the king to sow them. The king finds this to be stupid. In response, the girl asks who has ever seen chicks being born from boiled eggs.

ATU 920C*: Choosing a Wife

A man asks the young Solomon which woman to marry: a girl, a widow, or a divorced woman. Solomon answers that a girl will do things her husband's way, a widow will do things her own way. He compares a divorced woman to an unruly horse.

ATU 921: Clever Answers

The lord of the manor (king) comes across a farm where only a little boy is at home. At the gentleman's questions about the whereabouts of the other members of his family, the boy answers in riddles: the father has gone to town to fetch the better to go with the good (is hunting in the forest), the mother is making the better from the good (weeping the laughter of yesteryear), the brother is neither in heaven nor on earth (is hunting in the forest) and the sister is turning her backside towards the wind (is in the sauna, weeping the laughter of yesteryear). The gentleman does not understand the boy's talk, gets angry and tells him to come to the manor neither naked nor clothed, neither on foot nor on horseback, neither along the road nor by the roadside. The boy puts on a fishnet and rides to the manor on a goat along the wagonwheel ruts. He explains to the gentleman what his riddles meant: the father was in town to fetch salt for the meat (catching lice), the mother was churning butter (visiting her daughter lying in childbed), the brother was up a tree (catching lice), and the sister was reaping corn (giving birth).

ATU 921A: Where Does Money Go

The king asks a farmer what he does with the money that he earns, and he answers with a riddle: one part of the money goes to pay debts (i.e. to feed his parents), another to make prepayments (to feed his son), a third part he throws away (feeds his daughter), while only the fourth part remains with him.

ATU 921B: Best Friend, Worst Enemy

A man is ordered by the king to bring his best friend and worst enemy. The man takes along a dog, who is his best friend, and his wife, who is his worst enemy.

ATU 921C: Why Hair of Head is Grey before the Beard

The king wants to know why hairs atop a head turns grey before hairs in a beard. Only a farmer knows the answer, saying that the reason is the hair being twenty years older than the beard.

ATU 921D: Death Will Come Anywhere

A sailor says that his father perished at sea. A villager is surprised that he still dares to go to the sea. Upon being asked where his own father died, he answers that he died in his bed. The sailor asks the villager how in this case he dares to sleep in a bed.

ATU 921F*: Plucking Geese

A soldier goes to the king after his service is over. The king asks him three

questions that the man answers with witty riddles. The commanders of the king's army cannot answer the same questions and are cast into prison. The king sends the soldier to "pluck the geese", i.e. to get money from the army commanders. For a fee, the man tells them the correct answers to the riddles. Later, he also receives a rich reward from the king for his cleverness.

Ee 921G*: Spoons with Long Handles

Type 921G in AT. Not differentiated as a separate type in ATU.*

A master gives his labourers spoons with long handles. The men feed each other with the spoons.

Ee 921H*: If They Come, They Will Not Come

Not differentiated as a separate type in ATU.

A farmer is sowing peas (grain) in the field and telling himself: "If they come, they will not come, and if they do not come, they will come." A gentleman passing by overhears this and asks what this means. The farmer explains that if birds come, they will eat the seeds, and if they do not come, there is going to be a crop.

ATU 922: The King and the Clergyman

The clergyman puts a sign on his door reading "A man without worries". The king sees this and asks him three questions (e.g. what is the price of the king; how high is the sky; how broad is the world; how deep is the sea; where is the centre of the world) that he must answer by a set date (upon threat of death). The shepherd hears of the clergyman's problem, dresses in his robes, goes to the king and provides correct and witty answers to the king's questions. To the question "What is the king thinking?" the shepherd answers that the king thinks it is the clergyman in front of him, while actually it is the shepherd. The king is satisfied with his answers. He makes the shepherd a clergyman and the clergyman a shepherd.

ATU 922B: The King's Face on the Coin

The king sees a tanner soaking hides in a hole in the ice and asks him why he is working when it is cold. The man answers with a riddle: "The five cannot carry the seven and the thirty two will not give up." He explains that the five summer months cannot withstand the seven winter months, for the thirty-two teeth always demand food. The king gives the tanner money and forbids him from retelling the riddle until he has seen the king's face. The king asks the same riddle of his courtiers (guests). One of them eventually finds the tanner who gives him the right answer in exchange for a payment. When the king accuses the tanner of breaking his command, the tanner shows him the coin on which there is a picture of the king's face.

ATU 923: As Dear as Salt

The king asks his three daughters how much they love him. The two elder daughters compare their love for their father with tasty food and pretty flowers. The youngest daughter says that she loves her father like salt. The king becomes angry and sends the youngest daughter away from home (wants to have her executed). The princess finds shelter with an old woman in the forest and becomes her goose girl. A prince meets her, falls in love with the princess and marries her. The princess's parents are also invited to the wedding; they regret what they have done.

ATU 925*: What Do You Love Best

A widow has three sons who go out into the wide world. First, the eldest son leaves, and his mother bakes him a cake to take with him. On his way, the young man comes across the king's garden and the princess asks him to picnic there. She asks what the man loves best. The man replies "cake", and is then cast into prison. Next, the middle brother leaves home with a bottle of beer. In the king's garden he answers "beer" to the same question, and ends up being imprisoned. The youngest brother leaves home with his mother's blessing. In response to the question, he says that he loves the princess best, and is then able to marry her.

ATU 926: Judgement of Solomon

Two women have babies at the same time. One of the women accidentally suffocates her child while sleeping and secretly swaps her dead baby for the other woman's baby. The other woman notices the deception. The women go to the king to argue the case. The king orders the remaining baby to be cut in two with a sword. The child's real mother pleads with him not to do that, and is even willing to let the other woman have the baby. Seeing this, the king knows which is the child's real mother.

ATU 926A*: The Musician Becomes Rich

The (lazy) son of the poor man meets an old man (beggar) who gives him a pipe (magic box from which musicians come out). Following the old man's instructions to earn his bread with music, the young man becomes rich and famous.

ATU 927: The Prisoner's Riddle

There are three redactions of the tale type in Estonia:

A man (father) is in prison. His wife (daughter) is given the opportunity to free him if she can ask the judge (king) a riddle he cannot solve.

(1) The daughter gives suck to her starving father and she turns this into a

riddle: I became the mother of the one I had been the daughter of.

(2) The wife rides a horse to the judges with a child in her arms and turns this into a riddle: there was eating under me, there was eating above me, I was eating and I was being eaten. The explanation is as follows: the horse was eating grass, a bird on the tree was eating berries, the woman was having some bread, while nursing her child.

(3) The prisoner sees from his window how crows are carrying off a piglet (lamb) and makes a riddle of it: three heads, eight legs, two carrying the third. The judges cannot solve the riddle and the man is released from prison.

ATU 927A*: Old Saddle

A man has earned the king's favour with his cleverness (faithfulness) and can ask for anything in return. The man asks for an old saddle and the king signs the contract. Later, it becomes clear that the man was asking for an estate called 'Old Saddle'.

ATU 927C*: Ground Measured with an Ox Hide

A strong man asks the ruler for leave to build a wall around a convent. The ruler gives him leave to build on a plot of ground the size of an ox hide. The man cuts the hide into pieces, ties these together, and measures out a large amount of ground with the resulting rope. (The ruler gets angry and kills the builder.)

ATU 930: The Heir to a Rich Man's Treasure

According to a prophecy, the son of a poor man will become a rich man's heir. (On the same night when the poor man's son is born, a sheep bears a lamb. According to a prophecy, the wolf will eat the lamb and the poor man's son will become the rich man's heir. The rich man buys the lamb, roasts it, and puts the roast meat to cool on the window sill. A wolf eats the roast.) The rich man buys the poor man's son and leaves him to die in the woods. A passer-by finds the boy and adopts him as his stepson. The rich man learns that the boy is alive and buys him once more. The man writes a letter to his wife in which he commands that the person delivering the letter should be killed and sends the boy to bring it to her. On his way, the boy meets an old man who changes the contents of the letter, so that instead of being killed the young man will marry the rich man's daughter. When the rich man gets home, he discovers what has happened. He orders some men making tar to kill the first person they see the next morning. He then sends his son-in-law to check the tar pots that morning. The young man drops by at a church on his way. The rich man thinks that the boy should be dead by now and hurries along to the tar pots, where he turns out to be the first to arrive. The labourers push him into a pot, and the young man becomes heir to the rich man's property.

ATU 930A: The Predestined Wife

A wayfarer stays at a cottage for the night. That night, the cottar's wife gives birth to a girl, and the man hears a prophecy foretelling that the cottar's daughter will become his wife. The man buys the girl, injures her, and leaves her in the wood to die. A passer-by finds the child and adopts her. Years later, the man happens to visit the family with whom the girl is living, falls in love with her, and asks her to marry him. After they have become married, the man learns that his wife is the same girl who, according to the prophecy, was predestined to be his wife.

ATU 934: Predestined Death

There are three redactions of the tale type in Estonia:

(1) The king has a son. It is predicted that the son will be killed by lightning. The king builds his son a cellar (of iron) where he must hide during thunderstorms. The boy does not follow his father's command; thus when lightning destroys the cellar, the prince survives.

(2) There is a prophecy about a newborn boy, saying that he will drown on his wedding day (in seven years). The parents keep him away from water and cover up their well. Nevertheless, they find their son dead on the well-cover on his wedding day.

(3) On the very night a certain child is born, it is predicted that he will die thrice: by snakebite, iron (falling), and water. The boy climbs a tree to study a bird's nest. A snake bites him there. The boy falls off the tree onto his knife, and rolls into the water.

ATU 934D: Born to Be a Soldier

A son is angry with his father, as he did not help him to avoid conscription to the army, and he wants to kill him. A grey old man tells the man that he was predestined at birth to become a soldier. He is shown a newborn baby who has the signs of a soldier – a soldier's cap on his head and a rifle by his side. This child is to become a soldier as well. The son abandons his plan to kill his father.

Ee 934L*: A Predestined Course of Life

Not differentiated as a separate type in ATU.

There are two redactions of the tale type in Estonia:

(1) An innkeeper's wife gives birth to a son at night. A person staying overnight at the inn says the child was born at the thieves' hour. The innkeeper does not believe the prediction, but conducts a test and discovers that the child's hand can open any lock. (The father does not believe the prediction, and the son demonstrates his powers to him.)

(2) According to the midwife, a newborn baby will become a murderer in later life and that the prediction will come to pass when he puts on his shoes the wrong way. The parents keep a careful eye on the child and attempt to resist fate. However, one time the boy puts his shoes on the wrong way. Following this, he strikes a man with a straw and, as a result of this, the man dies.

ATU 935: The Dishonest Son Becomes Rich

A son sends his father a letter from the army, lying about his rank. The father is proud of his son's achievements and sends him money. Once the son has spent the money, he writes again and the father sends him some more money. (The father learns about his son's dishonesty and withdraws his support.) The son marries a rich man's daughter. On his way to the father's house, he loses all his money and clothes at cards. He arrives at his father's place as a poor man and becomes a cowherd. His wife goes to look for her husband (and gets back his fortune on the way). The father learns that the son is indeed rich.

ATU 936*: The Golden Mountain

A stranger hires a boy to work for him. He sews the boy into an oxhide which is taken to a mountain top by a large bird. Once there, the boy fills a sack with gold and lowers the sack down the mountainside by rope. Eventually, the old man takes the rope away, and the boy cannot come down. At night, the young man kills an animal that attacked him, makes a strap from its hide, and escapes from the mountain by using it to lower himself down.

ATU 939A: Killing the Son Who Has Returned Incognito

A soldier returns home from his military service. He poses as a wayfaring stranger and asks for lodging from his parents. When his mother and father learn that the wayfarer has lots of money on him, they decide to kill him. In the morning, a friend (daughter) comes to the parents, asking for the man who stayed overnight. The parents learn that they have killed their own son and then kill themselves (are taken to prison).

ATU 940: Three Suitors and the Wake

Three suitors wish to marry a widow. The woman promises to marry the man who can manage the task she gives. She has one suitor lie in a coffin, and stay there till the morning. The second man is given white clothes and is asked to attend the wake. The third man has to wear black clothes and steal the corpse. The suitors clad in black and white start to fight. The man in the coffin thinks that an angel and a devil are fighting for his soul, and he flees. The other suitors think that the corpse has risen from the dead and flee as well.

ATU 944*: Easy Come, Easy Go

A rich man gives a poor man a hut to live in. He begins to kill the bedbugs in it by means of fire, and manages to burn the house down. At this, he says: "Easy come, easy go." The other man says that the bedbugs had it coming.

ATU 947: Bad Luck Cannot Be Avoided

A rich man wishes to help a poor man and leaves a purse in his way. The poor man comes along the road imagining how a blind man would move, and, with his eyes closed, he walks past the purse. The rich man realises that the poor man is destined not to be lucky.

ATU 950: Thieves in the King's Basement

A rich man's son becomes a thief and is hired to work as a servant by a merchant (innkeeper, mason). Together with a companion, he robs the king's treasury. The king sets a trap in his basement and the thief's companion is caught. The thief cuts off his companion's head in case anyone should recognise the thief. The king lays out the corpse on the market square and orders everybody who starts crying at the dead body to be arrested. The thief (the dead man's wife) kicks a milk container, knocking it over, and claims to be crying over broken dishes. Next time, the thief gets the watchmen drunk, steals the corpse, and buries it. The king arranges a huge party and scatters banknotes over the floor, hoping thus to catch the thief. The thief covers the soles of his shoes with tar and manages to collect the money without getting caught. The princess is ordered to mark the forehead of the man who comes to sleep with her. When the thief discovers the sign on his forehead, he marks the foreheads of all the guests. The king promises to marry his daughter off to the clever man. The thief comes to the king and confesses his deeds.

ATU 951A: The King and the Thief

There are two redactions of the tale type in Estonia:

- (1) A thief overhears a plot to kill the king. He tells the king about this and the plot is discovered.
- (2) A soldier goes thieving, but only steals from the merchants what has been earned unjustly. The king tests the thief. He dresses as a soldier and urges the thief to enter the king's treasury. The man takes the king to the treasury, but does not allow him to steal anything. The following day, the king asks the man to come to him, and makes him a general (assigns a high salary to him).

ATU 952: The King and the Soldier

There are two redactions of the tale type in Estonia:

(1) After military service (lasting twenty-five years), a soldier returns home and loses his way in the forest. He meets the king, who has also lost his way while hunting and whom he does not recognise, and they travel on together. The men come upon a robbers' house, and spend the night there. When the king falls asleep, the soldier stays awake in order to stand guard. He overhears how the robbers, who have now come home, plan to kill the sleepers. One by one, the robbers steal up to them, but the soldier stands guard, and cuts off their heads. In the morning, the king learns that the soldier has saved his life. They find money in the robbers' house and take it with them. The king invites the soldier to visit him. It now becomes clear who the soldier's companion actually was. The soldier gets to keep the whole of the robbers' treasure as a reward for saving the king's life.

(2) A father and son (two travellers) spend the night in a house belonging to murderers. The son overhears them talking, and, one by one, kills all robbers who attempt to break into their sleeping space. His father sleeps through the night peacefully and only hears of the events in the morning. The men then take the robbers' treasure (former Aa 953*).

ATU 952*: Sausage as a Gun

A man is coming from town, eating a sausage on the way. In the forest, he is overcome by highwaymen who demand his money. The man threatens them with his sausage, and says he will fire, and the robbers run away. The man tells the innkeeper what happened, the robbers overhear this, and go back into the forest in order to waylay him. The innkeeper gives the man his gun in order to protect himself with. When the highwaymen attack again, the man threatens them with a real gun but the attackers are not afraid. The man fires and the robbers flee, wondering how the man's sausage can go off with a bang.

ATU 954: Forty Robbers

Robbers are looking for a man who stole treasure from their cave. (They find the man and draw a cross on his door so as to know which house to enter at night. The man's maid discovers this, and draws crosses on the doors of all the houses in the town.) The robbers decide to hide in vats of oil. One of them is disguised as a merchant, and he asks the man for lodging for the night. The maid happens to overhear the robbers in the vats asking whether the time is right yet for the attack. She kills all the robbers by pouring boiling water (hot oil) into the vats. When the leader of the robbers arrives to help the other men get out of the vats, he finds his companions are dead, and flees.

ATU 955: The Robber Suitor

A young man comes to woo a girl and invites her to visit him. The suitor makes marks (drops peas) on the way, so the girl can find her way to his house. (There the girl meets an old woman who warns her of murderers.) Looking around in the house, she finds bloody tools in a room (along with corpses). When the robbers come home, she hides under a bed. From her hiding place, she sees how the men kill a woman and cut her body into pieces. The woman's severed finger rolls under the bed, and the girl takes it with her when she flees. (At the gate, she gives some bread to the lions guarding it, and they let her pass.) The suitor comes to visit the girl again. The girl tells him what happened in the robbers' house, as though it had all been a dream. At the end of the story, she shows all her listeners the finger she took with her. The murderers are caught.

ATU 955B*: The Woman in the House of Robbers

A woman marries a murderer unawares. The man takes his wife and child to visit his brothers. The brothers kill the child and cook it. The woman refuses to eat the child's flesh (takes its fingerbones with her) and flees from the murderers at night. She hides from her pursuers up a tree, and then in a merchant's wagon. When she reaches her father's house, she tells her family the whole truth about her husband.

ATU 956: The Man in the Robbers' House

A wayfarer stays overnight in a house where he is led into a dark room with no windows. Lighting a candle he has with him, he sees that the chamber is bloody. In a space under the floor, he finds the corpses of murdered people. The man waits until the capturers come into his room, and kills them one by one (the man flees from the robbers' house). The man takes the robbers' treasure.

ATU 956B: The Girl Kills the Robbers

A mother and father leave their daughter home alone. At night, some robbers break into the house, and the girl kills them one by one. One of the intruders escapes and later comes to woo the girl. The girl who marries the robber, then flees her husband's house. She climbs a tree to escape her pursuers. By chance, the robbers injure her with the tip of a spear, but do not notice her bleeding leg. Moving on, she meets a merchant and hides in his wagon. The robbers search the wagon, but cannot find her. The woman reaches her father's home, tells her parents about the events and the robbers are caught.

ATU 956D: The Girl's Clever Call for Help

A girl is home alone. A robber breaks into the house (and hides under the bed). The girl does not dare call for help openly. Combing her hair, she talks to herself, saying that if her future husband ever pulled her hair, she would shout "Help!". The neighbours hear the girl's call and the robber is captured.

Ee 956A*: The Thief's Beard

Type 956A in AT. Not differentiated as a separate type in ATU (included under ATU 968).*

A girl goes to fetch some tow from the storehouse for spinning. A thief is hiding there and the girl accidentally grabs him by the beard. She pretends that she did not realise what it was she was grabbing, and says that this tow was not the right one. At this, the thief thinks the girl did not notice him. The girl flees to the living quarters and tells the household about the intruder. The thief is caught.

Ee 957: The Bear Catches the Robber

Type 957 in AT. Not differentiated as a separate type in ATU (included under ATU 1161).

A bear-tamer stays overnight at a farm where that day a pig has been slaughtered. The bear is put into the pigsty for the night. In the middle of the night, thieves break into the sty, and think the bear is a pig. The bear catches one of the men.

ATU 958: An Appeal for Help by Playing an Instrument

A young herdsboy is looking after the animals. Robbers come to steal the ox and tie the boy to a tree. The herdsboy asks for leave to blow his horn. By playing the horn, he sends a message to the people at home that the robbers do not understand, and the farm folk come and help him.

ATU 958C*: Robber in a Coffin

Robbers who are carrying a coffin (sack) ask for lodgings for the night. The people living in the house notice that the person in the coffin is alive. They realise what the robbers' plan is, and kill the man in the coffin, as well as the rest of the robbers.

ATU 958E*: The Robber Makes People Fall Asleep

A robber disguised as a beggar asks leave to stay the night. With the help of a candle made of human fat (a dead man's hand), he makes the people of the house fall asleep and opens the gate for his companions to break in through. The other robbers take their time and the man goes to look for them. At the same time, the maid, who was the only person to stay awake, closes the gate.

Ee 958A: The Soldier Saves the Princess from Robbers**

*Not differentiated as a separate type in ATU. The tale type is described in the East Slavic tale type catalogue (SUS 958A**).*

A soldier comes across robbers and earns their trust. In the robbers' cave, he finds a princess and flees with her. The princess gives the man a necklace that will help the king recognise her rescuer. When they are in a boat at sea, they encounter a ship whose crew takes the princess with them. The captain makes the princess say that he was the one who saved her from the robbers. On the princess's wedding day, the soldier uses the money taken from the robbers to throw a party far grander than the royal celebration. The king invites the man to visit him, and the soldier shows him the princess's necklace. The soldier marries the princess.

ATU 960: Murder Will Out

A robber kills a wayfarer in the woods. Before he dies, the man asks a bird flying by (the sun, the moon) to bear witness to his murder. After a while, the murderer sees the same bird (a patch of sunlight). He laughs at the witness of the murder and thus involuntarily reveals his crime. A random passer-by reports the murderer and he is punished.

Ee 960C*: An Innocent Man in Prison

Not differentiated as a separate type in ATU. The tale type is described in the East Slavic tale type catalogue (SUS 960C).*

A man is imprisoned for a murder he did not commit. After he has served his sentence, he meets the actual murderer. The latter confesses his crime, which he regrets (tells of the murder he has committed when he is mistakenly accused of another crime). The truth comes out and the criminal is punished.

ATU 961: Money in a Robber's Stick

A man meets a robber in the wood, and kills the man in self-defence. When looking for a place to stay the night, he comes across the place where the man he killed used to live, and there he learns that the robber had money hidden inside his stick. He finds the robber's corpse and takes the stick with the money.

ATU 961A: The Lost Stick

Coming home from town, a farmer is attacked by a robber in the forest. The man fights him off using a stick, which he loses in the course of the fight. After several years, the farmer goes to a shop in town and sees his lost stick on the wall. The shopkeeper confesses that he was the robber, but he has now become an honest man thanks to the lesson he learnt from the farmer.

Ee 962*: Pig Thieves' Mishap

Type 962 in AT. Not differentiated as a separate type in ATU (included as a jocular tale under the type ATU 1792B).*

Two men go pig stealing. They agree that one of them will place burning tinder fungus on the pig's head while the other one strikes it dead. The one who has to put the fungus on the pig leaves the tinder upon his knee for a moment, and his companion strikes his knee with an axe (hammer). At the howling of the hurt man, his friend flees and the people of the farm catch the thief (both thieves are taken to court).

ATU 962: A Loaf of White Bread in a Puddle of Mud**

God, disguised as a beggar, offers to be the godfather to a poor man's son. When the godchild has grown up, God invites him to visit. God sends the boy's mother a loaf of white bread as a present. On his way back home, the boy comes to a brook. He does not want to get his feet wet, and so puts the loaf in the mud and then steps on it. Later, God comes for a visit and admonishes his godson.

Ee 963*: The Deadly Bed

Type 963 in AT. Not differentiated as a separate type in ATU (included under ATU 968).*

A man is travelling and he comes across a robbers' house. At night, he is sent to sleep in a deathly (bottomless) bed. The man sees through the robbers' plan and he pushes the woman who is taking him to the bed onto it, whereupon she is killed. The other robbers are caught. In the cellar under the bed, several dead bodies are found, together with the treasure that was stolen from them.

ATU 967: The Spider Saves the Fugitive

Villagers flee into a cave in order to shelter from war. A woman and a child are sent away by the others, and they hide in another cave. A spider spins its web across the entrance of their cave. The enemy finds the other fugitives and kills them, but the woman and her child are saved thanks to the spider's web, as it is thought that their cave is empty.

ATU 968: Tales of Robbers and Murderers

A man (girl) comes across a robbers' house (meets robbers on the way, a robber breaks into the house). They attempt to kill him. The man outwits them, kills them, and takes possession of their treasure.

Ee 968A*: The Robber and the Unfaithful Wife

Not differentiated as a separate type in ATU (included under ATU 968). The tale type is described in the East Slavic tale type catalogue (SUS 968A).*

Robbers break into a house when the owner is away. When he comes back, he finds his wife in bed with the leader of the robbers. He fights the robbers, and asks his wife to help him. She refuses and he overcomes the robbers on his own. Afterwards, the man asks his wife's relatives what should be done with an unfaithful wife. They tell him that such a wife should be killed. This is what the man does.

Ee 968B*: The Soldier Kills the Robber

Not differentiated as a separate type in ATU (included under ATU 968). The tale type is described in the East Slavic tale type catalogue (SUS 968B).*

On his way home, a soldier meets a robber. They eat together and the robber puts his food into his mouth using the tip of his knife. The soldier takes his chance and rams the knife down the robber's throat.

ATU 970: Intertwining Trees

A young man takes a wife that his mother does not like. The mother pours poison into her daughter-in-law's drinking cup. The man notices this and drinks from the same cup. Before he dies, he asks his mother to bury them both under the church threshold. The mother buries the lovers separately – her son by the church door and the daughter-in-law on the other side of the church. Trees, whose branches intertwine, grow from their graves.

ATU 974: The Homecoming of the Lost Wife

After several years, a woman who has been kidnapped returns home. Her husband does not recognise her and is about to marry another woman. But the dog recognises his mistress.

ATU 980: The Ungrateful Son

There are three redactions of the tale type in Estonia:

(1) A son is angry with his elderly father who drops dishes on the floor because his hands are shaking. He makes a wooden dish for his father. His own son hollows out a block of wood, telling his father that he is making him a dish to eat from for when he is old.

(2) The father gives everything he owns to his son, together with the house. After this, the son forces him out of the house. The father, who goes around as a beggar, comes to his son, asking for a set of clothes and to stay and warm himself in the house. The son orders his own son to bring his grandfather a tatty old rag.

The son cuts the rag in two, giving half to his grandfather, while keeping the other half. In response to his father's question, the boy replies that he is going to give the part he kept to his father in the future, after he has been given the house.

(3) The son takes his old father on a sledge into the forest to die. The father advises him to take the sledge with him because his grandson might need it someday.

The man realises how unworthy his behaviour has been, and from that point on he treats his father with respect.

ATU 980*: The Carpenter and the Painter

A painter lies, saying that the deceased father of the lord of the manor needs better living quarters built for him in heaven (the lord wants a palace to be built for him in heaven; the lady orders fancy buildings to be constructed in heaven for her dead husband). To get this done, a carpenter is sent to heaven. To get there, he has to climb onto a burning pyre and ascend to heaven with the smoke. Earlier on, the carpenter dug a passage under the pyre, and it is through that he escapes the scene. After some time, the carpenter reports to the lord that the house is now ready, and that the painter has should be sent up to paint the walls. The painter is put onto the bonfire where he is burnt up.

ATU 981: Advice from an Old Man

Upon the king's orders (according to the old law), all old people have to be killed (taken into the forest). One man does not kill his father, but hides him in his cellar (behind the stove). When there is a famine, no-one has any grain left to sow. The father tells his son to take the straw from the thatched roof and to winnow it again (to sweep together the seeds of grain from the corners of the granary) and then to use the grain gained this way as seeds he could sow. (The man sows the grain sparsely – from horseback, later it appears that the field has grown full of dense stalks. After some days, he hears the ears of corn talking among themselves, saying they should move closer.) The man's neighbours complain to the king that the man had grain to sow. The man tells the king that he let his father live, as well as the advice he was given by him. The king issues a new law according to which old people are not to be killed any more.

ATU 982: Stones for Inheritance

A father divides his property between his daughters, who then cast him out. He has a box made and claims that it contains an inheritance for the person who will take look after him till he dies. One of the daughters takes her father in. After his death, only stones are found in the box.

Ee 988*: Who is Believed More

Not differentiated as a separate type in ATU. The tale type is described in the East Slavic tale type catalogue (SUS 988B).*

A poor man complains that rats have eaten his bread. No one believes him, people thinking that he ate the bread himself. The rich man lies, saying that rats ate the blade of his plough and everybody believes him.

ATU 990: The seemingly Dead is Revived

A young woman chokes on a ring (food). Her family thinks she is dead and she is buried (taken to the chapel). A grave robber digs the grave open to steal the dead woman's jewellery. The seemingly dead woman wakes up in the course of this. The robber is frightened and flees. The woman goes home and lives on happily with her family. (The grave robber is rewarded for having saved her.)