

***ESTONIAN FOLKTALES I: 2. FAIRY TALES.
SUMMARY***

The second volume of *Estonian Fairy Tales* is a continuation to the publications of fairy tales (tales of magic, wondertales) included in the folktale series of *Monumenta Estoniae Antiquae*. 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. The collections of the EFA contain approximately 6,000 manuscript fairy tales and include in addition to these also audio recordings. A thorough survey of Estonian fairy tales as well as the background and origin of the publication can be found in the summary of Volume I (EMj I:1 2009: 583–586).

General information. The second volume of the anthology includes sample texts of types ATU 500–749; the first volume contains texts belonging to types ATU 300–499, altogether 315 texts. The anthology 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.

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 722*) 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 collected in the course of two hundred years: the earliest dated text comes from the journal *Beiträge* and was 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.

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* 'Archival sources used', p. 741), the series number, the volume number, page numbers in the volume, 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) 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 (V:).** A type's most important published variants have been listed (see pp. 743). 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.

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 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. 751).

The concluding part of Volume II 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 fairy 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 500: The Name of the Helper

A man tells the king that his daughter can spin gold from straw. The king invites the girl over and sends her into a room full of straw for her to spin. The girl weeps; an old (grey) man appears and promises to help her if he is given a scarf in return; the following time, he wants a ring, and the third time, her child. The king marries the girl and they have a child. The initial motif of spinning is missing from some variants; instead, a man who gets lost in the forest unwittingly promises to give his child to a stranger. The old man comes to take the child away, but he is willing to leave it with the parents if they can guess his name within three days. Incorrect guesses are offered on the first and the second days. The king then sends out spies. One of the spies (a chance passer-by) hears the old man singing and mentioning his name. The name is guessed correctly and the old man rips himself apart in anger (disappears).

ATU 501: Three spinners

While a mother is beating her lazy daughter, a gentleman driving by asks the reason why she beats her. The mother lies, saying that the daughter works too much and spins everything into yarn. The gentleman takes her in his employment. The girl cannot spin, and cries; she gets help from three old women – one of them has a long nose; another an enormous lower lip, the third a wide foot. In return, the old women ask to be invited to the girl's wedding. The gentleman marries the girl. At the wedding party he asks why these women are so ugly and they tell him that this was caused by spinning. The gentleman forbids his wife from working anymore.

ATU 502: The Mushroom King

A woman (man) finds a Mushroom King (a dwarf-sized man) under a mushroom in the forest and takes (sells) him to the king. The king shuts the little man up in a cellar and throws a party to show the guests his rare find. The king's son is playing with a golden egg (apple) in the garden; the egg rolls to the little man who promises to return it if the boy lets him free. In secret, the king's son takes the key from her mother's pocket and frees him. After some time, the king learns the truth about the Mushroom King's escape and banishes his son from home together with a general (coachman). While travelling, the prince and the general become thirsty. They take turns lowering themselves into a well by means of a rope, but the general refuses to draw up the prince before the latter promises to exchange positions with him. Most often, the plot of *The Dragon Slayer* then follows, in which the prince frees princesses from many-headed dragons with the help of magic objects (copper, silver and golden clothes, horses and whistles)

received from the Mushroom King. He marries the youngest princess; the general is punished.

ATU 505: The Grateful Dead

A man (soldier, merchant, king) meets some people on the road who are beating a corpse because he has left many debts behind him (there is no one who would pay for his burial). The man settles the dead man's debts and has him buried. The man continues his journey (survives a shipwreck) and meets a stranger (an old grey man) who becomes his travelling companion and advisor. Following the old man's instructions, the man saves a princess from the forces of evil and becomes her husband. The hero has promised to share everything with his companion. The old man cuts the wife in two with a sword, purges her of evil spirits once and for all and then joins her body together again. The unknown helper turns out to have been the same dead man whose debts the man had paid.

ATU 507: The Magician's Bride

A young man saves a corpse from people who are beating it by settling the dead man's debts. He is joined by a stranger who helps the people they meet on the road (cures them miraculously) and receives a rod, bird's wings and a sword in return. The men come to the king's city. The king's daughter, who has a secret relationship with a magician, has promised to marry the man who can guess what she is thinking; those giving wrong answers are killed. The princess flies to the magician on three nights, the young man's companion follows her using the bird's wings and beats her with the rod. The companion overhears the advice the magician gives to the princess suggesting that she first think of her shoe (ring, glove), and on the third time of the magician's head. With the help of his companion the hero can guess all the thoughts of the princess and they get married. On friend's advice the man finally frees her from the spell by pushing her into a bath of magic herbs. In the end it turns out that his helper was the spirit of the dead man whom he had saved.

ATU 510A: Cinderella

A stepmother (the Evil One) takes her daughters to the church (a party) on Sunday and gives the orphan the task of picking out beans from ashes and making a soup. On the following occasions the orphan has to pick out peas, lentils or groats. The orphan cries, she is approached by an old (grey) man who helps her to accomplish the tasks. The old man gives the girl a stick; by using it to knock a stone she gets fine clothes and a carriage to attend church (the party), but has to leave the church before the others (the party before midnight, before the crowing of the cock).

(Some versions from the Seto region start with the Evil One turning the orphan's mother into a sheep who is killed and eaten; the orphan buries the bones and will later visit her mother's grave to seek help. She has to pick out beads from ashes. There is also the motif of the Evil One asking the girls before the party to wash their hair and dry it, competing to see who is the fastest. In order to arrive before the orphan, the Evil One cuts off the heads of his own daughters, dries them in the oven and glues them back again with cowdung.)

The prince notices the girl in the splendid clothes and wants to get to know her, but the orphan flees. On the third Sunday the prince covers the church threshold in tar and the orphan's shoe gets stuck. The prince starts looking for a girl whom the shoe fits. The stepmother first offers her own daughters and when the shoe turns out to be too small, she cuts off the daughters' heel or toes. In some versions a bird sings that the bride's shoe is full of blood. In the end the prince finds the right girl and they get married.

ATU 510B: The King's Kitchen Maid

A father (king) wants to marry his daughter; in order to avoid the wedding the girl lets the father give her three wonderful (wedding) dresses with the stars, the moon and the sun on them. The father provides all the dresses she wishes for. The girl flees from home, reaches the castle of another king and works there as a maid. The king arranges three balls which the girl also attends, wearing dresses that get increasingly more sumptuous each time. At the end of the party she always flees. When she enters the king's room dressed as a maid, the angry king throws a boot (on another occasion a cake of soap) at her; next time at the party the girl tells him that she lives in the country (city) of Boot (Soap). As she is fleeing the third time, the hem of her dress gets caught in the kitchen door, the king recognises his kitchen maid as the girl he met at the party and they get married.

ATU 511: One-Eye, Two-Eyes, Three-Eyes

A stepmother sends an orphan to herd cows and gives her the task of spinning flax into thread. A cow helps the girl. The stepmother's daughters One-Eye, Two-Eyes and Three-Eyes take turns to learn how the orphan can manage with her task. Following the cow's advice, the orphan lulls the stepmother's daughters to sleep with her song (*Sleep, sleep, One-Eye...*). She forgets to lull one eye of the three-eyed sister, and it sees that the girl has been helped by a cow. The stepmother has the cow slaughtered, the orphan buries the offal (bones) and from these a (golden) apple tree grows. The king sees the apple tree and wants a golden apple. The stepmother's daughters try to pick an apple, but the tree will not let them (raises its

branches, beats their eyes out). Only the orphan can get an apple from the tree and the king marries her.

Ee 511A: The Ox as a Helper

This is tale type 511A in the AT catalogue, but is no longer a separate type in the ATU catalogue, where it is included under ATU 511.

A (white) ox warns a boy that his stepmother is planning to kill him. The boy puts a bundle of firewood (a milk keg) into bed in place of himself and escapes together with the ox. They throw things (a wood chip, a grain of sand and a drop of water) behind their backs and these turn into obstacles (a wood, a hill and a lake) in the pursuers' way (cf. ATU 313). After escaping from the pursuers, the boy gets a horn from the ox that will fulfil all his wishes. In some versions the boy lets the king's daughter conceive a baby with the help of the magic horn (contaminated with ATU 675).

ATU 513A: Six Together can Go through the Whole World

On his travels a soldier (king's son) meets men with miraculous abilities (one is a fast runner, the other has acute hearing, the third can blow windmills to work, the fourth has enormous strength, the fifth can make everything freeze) and invites them to join him. The men reach a city where a princess is looking for a husband and will marry the man who can run faster than she can. The hero wins the race with the princess with the help of the miraculous companions. The soldier and his companions are locked up in an iron room which is heated up, but one of the helpers cools the room down and they survive. The hero gives the princess up and asks instead for as much gold as a man can carry as his reward. On their way back they are attacked by the king's army, which one of them then blows away.

ATU 513B: The Flying Ship

A king promises his daughter's hand in marriage to a man who can build a flying ship. A poor boy (the youngest brother) meets an old (grey) man when travelling who helps him to build the ship. The hero meets men with miraculous abilities (a man of great thirst; a man of enormous appetite, men who can make wind and cold) and invites them to accompany him. The king gives the suitor further tasks: to eat and drink a vast amount of food and drink, to go to an iron sauna that is burning hot. With the help of his companions (the old grey man) the hero is able to accomplish all the tasks and marries the king's daughter.

ATU 514: The Girl as a Soldier

A father has three daughters. The eldest dresses like a man and goes off into the wide world (to war). On her way she meets an old (grey) man who recognizes that she is a woman. The girl returns home; the same then happens to the second daughter. The third daughter helps the old man she meets on the road and he advises her how to disguise her sex. (In the Seto versions, the daughters want to go to a war instead of their father, the father turns into a bear and frightens them on the road; the youngest daughter kills the bear.) The heroine, posing as a man, then enters the king's service. The king's sister wants to marry her, she refuses, and the king's sister demands that she be executed. The condemned heroine asks for permission to undress and reveals that she is a woman. The king marries the girl.

ATU 516: Faithful Servant

A young man (king's son) sees a picture of a beautiful girl and wants to marry her. He goes together with a servant (hired man) to look for the girl. They lure the girl onto a ship and take her with them. The servant overhears birds (old women) talking about the dangers threatening the young couple on their way home – that the young man could be killed by a weapon hidden in a horse's mane, that there are plans to poison the couple and kill them in the marriage bed – and how these fates might be averted. The servant saves them, but is taken for a murderer and is condemned to be executed. Before the execution the servant reveals the truth and is turned to stone up to his knees (after that up to the waist, finally totally). He can be saved only by the blood of the young couple's child(ren). The man (wife) kills his (her) child and revives the petrified servant; after that the servant then revives the child.

ATU 517: The Birds' Prediction

A boy learns to speak the languages of birds. When travelling with his father he overhears the croaking of crows (ravens) and the father asks him what the birds are talking about. The son reluctantly reveals that in the future his father will treat him humbly (serve him, drink the water in which his feet have been washed). The father gets angry and pushes the son into the sea (drives him away from home). The son escapes and starts to serve a foreign king; thanks to his knowledge of bird languages he can give useful advice to the king. He returns home as an important person, his mother and father do not recognize him and serve him just as the birds had predicted.

ATU 518: Quarrel over Magic Objects

A man (soldier, son of a merchant) meets three (two) little men (devils, men as high as a forearm, dwarfs) in the forest who are quarrelling about the magic objects they have inherited – a hat (coat) making the wearer invisible, bark shoes that take one over long distances (seven-mile boots) and a stick that can deliver beatings itself on command. The quarrellers invite him to judge, the man obtains the objects by cunning (tries the objects out, sends the men for an apple or a stone that has been thrown afar) and flees (destroys the quarrellers with the help of the magic objects).

ATU 519: The Strong Bride

A king's son goes to find a wife together with his servant, they become lost in the woods and finally reach a house (of robbers). The owners have a beautiful daughter whom they offer to the prince in marriage. The prince and the girl are given a bed to share at night, and she attempts to strangle the man. He changes places with the servant who overcomes the strong girl. The prince then marries the girl. He believes his wife's slander and orders the servant's feet to be cut off. The servant meets a blind man in the forest and together they continue on their way, the footless servant sitting on the shoulders of the blind man. They meet an old woman (witch) who knows the location of a healing spring. The men make the old woman show them the way to the spring and they are healed. The servant goes back to the king's city where the prince is now a herdsman. He kills the wife and helps the prince back to the throne.

ATU 530: The Princess on the Glass Mountain

On his deathbed, a father asks his sons that each one of them should watch over his grave for one night. Two elder brothers send the youngest (stupid) brother to watch for them. For keeping watch, the father (an old grey man) gives the son a copper horse, and then a silver horse, and then a golden horse, as well as clothes (whistles, whips) of corresponding colours. The king promises to give his daughter to the man who can ride up a glass mountain. The elder brothers ride there, one on a pig, the other upon a he-goat, leaving the youngest one at home. The youngest brother attempts to ride to the top of the glass mountain on the horses he has been given, manages to reach the summit on the third attempt and is given a ring (a seal on his forehead, an apple, a golden egg) by the king's daughter. The hero hides the ring from the others. When the king seeks out the suitor who could fulfil the task, the youngest brother shows the ring to the king and marries the king's daughter.

ATU 530A: The Pig with the Golden Bristles

A king promises his daughter's hand to the man who will bring him magic animals: a (copper, silver, golden) pig, after that a goat, and then a horse (bird, ox). A stupid boy (the youngest of three brothers) goes off to accomplish the task and meets an old (grey) man in the forest who teaches him how to catch the animals. (In versions contaminated with tale type ATU 530 the boy solves the task with the help of the copper, silver and golden whistles (horses) he has received in return for watching over his father's grave). The boy sells the animals to other suitors (brothers-in-law), asking one body part in exchange – a finger, a toe or a strip of skin from their back. The suitors boast in front of the king with their heroic deeds, the hero shows the body pieces he has received from them and reveals them to be liars. The suitors are punished and the hero marries the king's daughter.

Ee 530B* Brides Kidnapped from the Wedding

This is tale type 530B in the AT catalogue, but is no longer a separate type in the ATU catalogue.*

On his death-bed, a father asks his sons to take turns keeping watch over his grave. The elder brothers send the youngest to the grave in their stead. The youngest son gets a copper, silver and golden horse in return for watching. The brothers are invited to a wedding. The elder brothers take a pig and a he-goat to ride to the wedding, the youngest rides a fine horse and kidnaps the bride. This kidnapping happens two more times. The youngest brother hides the horses and kidnaps brides in a storehouse. The brothers hear voices in the storehouse and find the stolen girls. The youngest brother gives a horse and a girl to each brother and marries the youngest girl.

ATU 531: The Clever Horse

The youngest of three (twelve) brothers keeps watch over haystacks (a field of crops). He catches a mare who gives him a horse for each brother. The elder brothers take the best horses and leave the smallest (lame) horse to the youngest brother. On his way to the city (fair) the youngest brother finds a golden feather; he takes it with him despite the horse warning him against doing so. In the city the young man gets work as the king's stable boy. His envious companions (brothers) see the golden feather and tell the king about it. The king sends the young man to fetch a golden bird, then a golden horse and after that a princess (her ring, clothes); the horse helps the hero fulfil all these tasks. In the end the hero has to bathe in a cauldron of boiling milk which makes him handsome. The king follows his example but perishes. (Nearly half of the Seto versions have a different initial episode:

an old couple have no children; upon the advice from a wise man they get 12 duck (goose) eggs and the woman hatches 12 sons from these).

ATU 537: The Flight on the Grateful Bird

A man (king, hunter, merchant) finds an injured bird (raven, eagle, hawk) and cures it. In some versions, the man initially wants to shoot the bird, and later the bird throws him off its back three times and then catches him. The bird takes the man to its home (the home of its sisters). As a token of gratitude, the man gets a small box that he opens too soon despite having been forbidden to do so. After the box has been opened, a city appears around it. In order to get the city back into the box, the man promises to an old grey man (the Evil One) the being that will meet him first at home. It is his own son that he meets first. On most occasions contamination with the tale type 'The Magic Flight' (ATU 313) follows: the boy fulfils tasks given by the Evil One with the help of a girl and they escape from hell.

ATU 545B: Puss in Boots

A cat (fox) promises to make a stupid boy (youngest son, poor boy) rich (the king's son-in-law). He gives the king animals (hares, wolves, bears, birds) as a gift, stages the drowning (robbing) of his owner's entourage and asks for new clothes for the boy from the king. The king promises his daughter to the boy in marriage and his retainer starts off to the boy's home. The cat hurries off in front of them, meets herdsmen and farmers working for the Evil One and makes them tell the king that the cattle and the fields belong to his son-in-law. Finally, the cat reaches the Evil One's castle and lures him into a block of wood (a barrel) that is later destroyed by the king's soldiers. In some versions, the Evil One initially turns himself into a big animal and then into a mouse that is eaten by the cat.

ATU 550: The Golden Bird

A golden bird (firebird) is stealing (golden) apples from the king's (father's) orchard. The king sends his sons looking for the bird. The youngest (stupid) brother reaches a fork in the road, where different branches lead the wayfarer to a variety of different fates – his horse may be eaten by a wolf, he may lose his life, or he may starve to death. The youngest brother opts for the road on which he will lose his horse. A wolf kills the horse and takes the hero on its back to the golden bird. He warns the young man against touching the bird's cage, the boy ignores the warning and is caught. The owner asks for a golden horse (a horse with a golden mane) in return for the bird, the young man touches the horse's bridles despite the wolf forbidding him from doing so and is caught. A princess (with a golden braid) is

required in return for the horse. With the wolf's help the hero gets the bird, the horse and the princess. On his way home the elder brothers kill the young man while he is sleeping and take his belongings and the princess. The wolf sends a crow (a raven) to fetch the water of life and death, and revives the hero with it. The young man goes home, and the king learns the truth of the matter. The hero marries the princess, the brothers are punished.

ATU 551: The Mirror that Makes One Younger

A king sends his sons to search for a mirror that will make a person younger. The two elder brothers go to an inn, the youngest continues on with the search. He meets three old women who are sisters one after another, and asks them for directions; the eldest calls up a hawk (an eagle) who knows the location of the mirror. The hawk takes the boy to a desert island and gives him feathers which he uses to put the lions (bears) guarding the gates to sleep. The boy takes the mirror from a sleeping princess, but, ignoring the hawk's warning, he also takes her ring (lingers to admire her, stays to eat). As a punishment for his action, the hawk drops the boy into water three times. On his way back, the hero receives a bunch of twigs, some scissors and a bag as gifts from the old women. On his way home, he meets his brothers who steal the mirror and take it to their father. The youngest brother is pushed onto the open sea in a boat (without oars). He reaches a desert island where he erects a city with the aid of his magic objects. A ship passes with a princess aboard who is allowed only to marry the person who possesses the ring that was stolen off her. The hero and the princess get married. The king learns the truth about the magic mirror and the elder brothers are punished.

ATU 552: Animals as Sisters' Husbands

The AT catalogue contains the types AT 552A and AT 552B.

A father (brother) promises his three daughters' (sisters') hand in marriage to three suitors (old men met on the road, those who first meet him on the road). After the wedding night the daughters disappear with the suitors. A brother goes to look for them. In turn, he visits the sisters whose husbands are kings of animals or birds (a lion, an eagle, a snake) and receives magic objects (a tablecloth, a handkerchief, a little box, a whistle, an egg) from them as gifts. The brother then sets off to find a wife. In gratitude for having protected its nestlings, an eagle (a hawk) takes the hero to a king's city across a sea of fire. The young man ends up in prison, where he arranges a sumptuous feast with the help of the magic objects he has received from his sisters' husbands. The king's daughter wants to obtain the magic objects herself; to get them she has to sleep in the same bed as the hero (contamination with ATU 580) or reveal her moles (contamination with ATU 850). After that they get married.

ATU 554: The Grateful Animals

On the basis of the Estonian material, two type redactions can be identified that may also be interwoven with one another:

(1) Three brothers go travelling. They reach an anthill (later, a bees' nest and a duck's nest). The elder brothers want to smash the nests, the youngest brother deters them and the animals promise to help the boy in return. The brothers reach a palace (house) whose owner gives them difficult tasks: to pick up pearls scattered in the grass; to fetch a key from the bottom of a lake; to guess which of the people who have been turned into stone was the last one to eat honey etc. The elder brothers are not up to the tasks and are turned into stone effigies. The ants, the duck and the bees help the youngest brother to fulfil the tasks, after which all stone effigies are turned back into people. (The owner of the palace, now freed from enchantment, gives his daughter in marriage to the youngest brother.)

(2) Big Peeter and Little Peeter are working in the wood. First they eat the bread from Little Peeter's bag. At the following mealtimes Big Peeter gives no food to Little Peeter in return from his own bag, but sends him to look for food in a mouse's nest (thereafter a bees' nest, a hawk's nest). Little Peeter takes pity on the animals and in return they promise to come and help him should he need this. Big Peeter lies to the lord of the manor (the king) that Little Peeter has promised to build a church of beeswax with an earthen wall around it, and install a bell of 12 sounds in its steeple. The animals help Little Peeter to build the church. With the help of the hawk he steals the bell from the Evil One. When escaping, the hero throws a grain of sand, a twig and a drop of water behind his back and these grow into obstacles on the way of the pursuers (contamination with ATU 314*). Little Peeter tells the lord of the manor that Big Peeter has promised to climb into a heated stove (to extinguish a stable on fire by urinating on it); Big Peeter has to complete the task and perishes.

ATU 555: The Fisherman and His Wife

In Estonia, this type has two different initial situations: a poor man (an old man, a cottager, a fisherman) catches a golden fish (a crayfish), or wants to cut down a (sacred) tree. A golden fish (tree) promises to grant all his wishes if spared. Initially the man asks for food (firewood, a new house to live in). Following the demands of his wife, the man then wants to become lord of the manor, and after that to raise his status further by becoming a judge, a general, the king. When his wife wants to become God, they lose all their wealth and are as poor as in the beginning (are turned into bears, pigs).

ATU 556F*: Herding the Wizard's Horses

A young man has to herd a wizard's horses for three days without any of them getting lost, but all the horses escape as soon as they have been let out of the stables. Earlier he has encountered flies, horseflies, gnats (a bear and a wolf) who were begged to be spared (contamination with ATU 554); with their help the hero manages to drive the herd home in the evening. In return for having completed the task, the young man asks for a magic horse from the wizard. With the help of the horse, the young man manages to free his wife (contamination with ATU 302C*).

ATU 559: The Dung Beetle

A soldier (a farmhand) gives all his pay to a dung beetle, a mouse (a rat) and a crayfish (a frog) he meets, and in return they promise to help him should he need it. The king has promised his daughter's hand in marriage to the man who can make her laugh. With the help of the animals the hero succeeds in doing this. The king's daughter wants to marry another suitor instead of the poor soldier. The king sends both men to sleep in the same bed with the princess who will then marry the one towards whom her face will be turned in the morning. During the night the animals smear the other suitor's face with excrement and the princess turns her face towards the soldier to avoid the smell; the same happens on the two following nights. The soldier and the princess get married.

ATU 560: The Magic Ring

A mother sends her son to buy food in the town (to haggle at the market). The young man meets people who want to put down a dog, and on the following occasions a cat and a snake, and each time he pays for the animals to free them. In return for having saved the snake, it (the father of the girl who has been turned into a snake) gives him a magic ring that grants all his wishes. The hero wants to marry the king's daughter; to do this he has to build a splendid castle and a bridge (of glass, gold). With the help of the magic ring the young man fulfils the tasks. The king's daughter steals the ring and lets herself be carried to a far-away country (island) together with the palace and the riches (and her lover). The young man is imprisoned. The cat and the dog promise to get the magic object back. The cat catches a mouse and makes it fetch the ring from the mouth of the sleeping princess. Swimming back across the sea, the cat and the dog accidentally let the ring drop into the water, a fish (crayfish) finds it and the young man has his riches restored to him.

ATU 561: The Magic Lamp

A poor boy meets a witch (an old woman) who (gives him a magic ring and) asks him to fetch a magic lamp (lock) from a cave (from under a stone). The boy will not give the lamp to the witch and she locks him up in a cave as a punishment. The boy reaches home with the help of spirits appearing from the lamp (ring). He has the spirits build him a splendid palace, fulfils the tasks given by the king and marries the king's daughter. The witch steals the magic lamp (replaces it with something else) and lets the spirits carry off the palace with the princess. The boy kills the witch and gets back all his riches and the king's daughter with the help of the magic lamp.

ATU 562: The Magic Fire Iron

A soldier meets an old woman on the road and she asks him to fetch her a fire iron (a candle) from an underground cave (a cellar, a well) – in return the man can take as much money as he wishes from there. He gets a scarf (an apron), the dogs guarding the entrance under the ground sit on it and let the man enter the treasure chamber. The man takes the fire iron (and kills the old woman). He goes to the town, gets fine clothes and a house and spends all the money. With the help of the fire iron, three dogs (men) appear who fulfil all of his wishes. The man lets the dogs bring the king's daughter to him for the night. The king sends out guards to follow his daughter, they mark the soldier's house with a cross, but by the morning the soldier's helpers have drawn crosses on all the houses in the town. In the end, a bag of grain (peas) is tied to the princess (her bed), the soldier is discovered by means of the grains that have fallen from his bag and is sentenced to death. At the site of execution the soldier wishes to smoke a pipe for the last time. The dogs appear from his fire iron and kill the judges; the freed soldier then marries the king's daughter.

ATU 563: The Tablecloth, the Horse and the Stick

The man gets a tablecloth that covers itself with food from an old (grey) man (the Evil One). (In some versions the wind blows a poor man's flour away and gives him a tablecloth to make up for this.) On his way home the man stops at an inn (a sauna) and uses the magic tablecloth. The innkeeper (sauna's attendant) then swaps the magic tablecloth for an ordinary one. The man goes home and discovers that the tablecloth has no magic power left. He goes back to the old man and receives a horse (a goat, he-goat, a cock) that defecates money. On his way back home the man stays at the same inn and the innkeeper replaces the magic animal with an ordinary one. For the third time the man gets a stick from the old man that gives beatings by itself and with the

help of this he manages to retrieve the stolen magic objects from the innkeeper.

ATU 564: The Magic Bag

Frost bites a poor man's crops. The man goes off in search of Frost; in compensation, Frost (an old grey man met on the road) gives him a bag that provides food. A rich man buys the bag from the poor man. The poor man goes back to Frost and gets another bag from which (two, three, twelve) men with staves emerge. The rich man wants also this bag for himself and the poor man gets his food bag back. The rich man arranges a big party where all the guests get a beating from the men with staves.

ATU 565: The Magic Handmill

(At Christmas), a poor man goes to his rich brother in order to ask for some food. The rich brother gives him a ham (a pig's head) and sends him to hell with this. On his way, the poor man meets an old grey man who advises him to exchange the ham for a handmill (mill) in hell. The handmill grants all the man's wishes. The rich man buys the handmill, and let's it make (milk) soup (and salted fish), but cannot stop it. In trouble, he gives (sells) the magic object back to the poor brother. Several versions end with the motif of the poor brother selling the handmill to a merchant (a sea captain) who lets the handmill grind salt but then cannot stop it. The ship sinks into the sea under the load of salt and thus makes the sea salty.

ATU 566: The Magic Apples

Three brothers (soldiers) meet an old grey man (three girls) on the way from whom they each get a magic object as a gift: a coat (a hat) making one invisible; a bag producing money; a stick (a music instrument) from which an army appears. The men reach the king's city. The king's daughter gets them drunk (invites them to play cards) and obtains the magic objects by cunning. The youngest brother leaves town and sees an apple tree. When he eats the fruit of this tree, he turns into a sheep (his nose grows to an enormous size; horns appear upon his head); the fruit of another apple tree, however, make him even more handsome than he was before. The man picks apples from both trees, dresses himself as a merchant and sells the apple that makes you beautiful to the princess's maid, and the apple that turns you into sheep to the princess. The hero presents himself as a doctor and promises to cure the princess; he takes her to the sauna, beats her with a whip and demands all the magic objects back. In the end the man gives the princess an apple that makes her beautiful and they get married.

ATU 567A: The Heart of the Magic Bird and the Sons of a Poor Man

A man hunts down (catches) a magic bird. (It lays golden eggs, the man sells these to a merchant (a rich man) who also wants to get the bird.) He takes the bird to the rich man who finds a letter under the bird's wing: the person who eats the bird's heart (liver, wings) will become a king (acquire the ability to spit gold). He has the bird roasted and forbids anyone else to taste it. In some versions he leaves home and his wife's lover wants to eat the bird himself. The sons of the poor man find the roasted bird in the kitchen and eat it. The rich man (the wife's lover) learns about it and gives orders that the boys be killed. The man who was ordered to kill them feels pity for the boys and frees them. The boys reach a town in which a husband is being sought for the king's daughter (a new king is being sought) – the man in whose hand a candle lights up by itself will gain the princess. The candle is lit up in the hand of one of the brothers and he becomes king, the other brother becomes his counsellor (becomes the wisest man in the world, king of another country, a merchant). (In some versions the brothers invite their father to come or go to him disguised as beggars and tell him the whole story. The wife and her lover are punished.)

ATU 569: Exchange of Magic Objects

A poor man gets a magic bag that gives him food (and, additionally, another magic object). On his way he meets a man who has a stick that administers beatings all by itself (an axe that chops all by itself). The poor man exchanges the magic bag for the stick and then gets the bag back with the help of the stick. (On his way he meets men who have other magic objects and acts similarly.) In some versions a plot follows in which the man reaches the king's city and marries the princess who takes the magic bag using cunning, and sends the man away. The man gets the bag back with the help of the magic stick (and wins a whole army with his magic objects).

ATU 570: The Hare Herder

A boy gets the task of herding a king's (the lord's of the manor) hares (horses) without any of them getting lost. An old grey man gives the boy a musical instrument (whistle) with which all the animals can be gathered together. The king sends his daughter(s) and wife to buy hares. The boy sells a hare to each one for money and a kiss (sexual intercourse) and afterwards recalls the animals with the help of the instrument. In the end the king himself goes to buy a hare, the boy asks for money and lets the king be (sexually) humiliated. The king arranges a party and invites his hare herder; he asks the boy to tell a bagful of lies in front of the guests. The boy tells the story of selling the hares. When he

reaches the description of the king's activities, the latter interrupts him shouting: "The bag is already full!"

ATU 571: The Stuck Ones

Two redactions with different initial episodes can be identified in Estonia:

(1) A father has three sons, the eldest goes to the forest to cut down trees. An old grey man asks him for some food, but he will not give him any. The eldest brother injures himself with his axe and returns home. The same happens to the middle brother. On the third day the youngest brother goes to the forest, he gives some food to the old man and finds a golden goose under the roots of a tree. The young man goes to an inn, taking the goose with him. The innkeeper's daughter attempts to steal a golden feather and becomes stuck to the goose. While heading on, the young man meets people and different animals who get stuck one after another.

(2) An old man (with an old woman) is looking for a shepherd for his golden rams. He asks the shepherd to always follow the animals and fetch some hay from the place they eat. The first shepherd does not follow the animals and is dismissed. The second shepherd swims across the water with the rams. He takes some golden and silver hay with him and gets a ram as his reward. On his way home the shepherd meets people and different animals who all get stuck to the ram one after another.

The king has promised his daughter's hand in marriage to the man who can make her laugh. The procession following the goose (ram) makes the princess laugh and the young man marries her.

ATU 571B: The Imp-amp

A wife has a lover who lies to the manor owner that her husband has promised to build a house (dig a pool, carry together a hill) in a single night. The lord gives orders that the task be done, an old grey man helps the husband. Finally, the man must create an 'imp-amp'. He gets a stick (whip) from the old grey man and uses it to cast a spell that makes his wife and her lover stick to each other. On their way to the manor various other people and animals get stuck to them. The man gets money (a higher position) as a reward for making the 'imp-amp'.

ATU 572*: Skulls Making Noises

A poor boy is sowing barley (oats, peas) under a sauna bench (close to the sauna). A hare comes to eat the grain, the boy catches the hare and it takes him on its back to the forest. The boy gets lost in the forest, hears dogs barking and thinks he has reached a village. Instead, what he finds are barking dog skulls and

he takes them with him. After that he finds still more (horse, cock, etc.) skulls, as well as washing bats that pound without needing any human hand. Having found his way out of the forest the boy learns that the king's daughter has been promised to the man who can make her laugh. With the help of the skulls that make noises as well as other magic objects he has found, the boy fulfils the task and marries the princess. He sets out towards home with his wife and her dowry. The dog announces his splendid homecoming to his mother (*Cattle in front, cattle behind...*), the mother will not believe the dog, cuts off its paws one after another and puts out its eyes. When the boy reaches home with his young wife, the mother attempts to make amends for her injustice, and puts the dog in a box of wool and feeds it with the best food.

ATU 575: The Magic Wings of the King's Son

Two masters are competing to find out who will create a more miraculous object for the king. The goldsmith makes a golden duck, and the blacksmith makes an iron hawk that can fly (the carpenter makes wooden wings). The blacksmith wins the competition. The king's son flies to another kingdom on the back of the iron hawk where he secretly meets a princess who has been locked up in a tower. The king learns about their meetings (the princess gives birth to a child) and the young lovers are condemned to be burned at the stake. They flee to the prince's home on the back of the hawk and get married. Some versions include an additional episode in which the princess who has been sent to the pyre gives her child to someone else to be brought up and the child will later find his parents with the help of a ring which they have given him.

ATU 577: Tasks Received from the King

Three brothers go out travelling, one after another. They see various tools lying on the road. Two elder brothers do not take them, but the youngest does. The king has promised his daughter to the man who can cut down a large tree. The elder brothers cannot fulfil the task and are killed by a bear. The third brother cuts down the tree with the help of the objects he found on the road. He also fulfils the additional task given him by the king – that of emptying a lake of water (digging a well). At night a bear comes to kill the young man, but he overcomes it with the help of his magic objects. The youngest brother marries the princess.

ATU 580: Bought Nights

A young man goes to woo a king's daughter but is imprisoned. With the help of a magic tablecloth (egg, keg) he arranges a sumptuous feast for his fellow pris-

oners. The king's daughter wishes to have the magic objects herself, but the young man will give them to her only if the girl will show her knees, next time her navel, and finally bare her body entirely (sleep with the young man). Thus the princess gets all the magic objects. In the end she marries the young man.

ATU 590: The Faithless Mother

While travelling with her mother (sister), a young man finds a belt (sword) that makes him strong. They reach the house of the Evil One (robbers). Acting on the advice of the devil, the mother feigns illness and asks that the milk of different wild animals (healing water, three apples) be brought to her on three different occasions. The young man fights wild animals (the Evil One) and obtains the required remedies, and in addition he frees a princess (princesses) from imprisonment. The mother betrays the secret of her son's strength to the Evil One who steals the boy's belt, they put out his eyes and banish him from home. (The king's daughter meets the blind boy, recognises her rescuer and marries him.) The young man regains his sight with the help of the animals (princess, doctor). As a punishment the hero puts out the eyes of the treacherous mother and the Evil One (kills them). Some versions end with an added episode in which the young man single-handedly gains a victory over the army of the neighbouring country that is attacking their kingdom.

ATU 592: An Instrument that Makes People Dance

A cowherd cannot keep his cattle together. While he is crying about this, an old man appears who gives the boy an instrument (a whistle) that keeps the herd together and makes those listening dance. A manor owner (clergyman) who has come to see the cattle starts dancing against his will, and so takes the boy to court. Despite the manor owner's warning, the court lets the boy play the instrument. At the sound of his playing everybody starts to dance. The court demands that the boy stop playing, and in return he is found not guilty.

ATU 612: The Reviving Book

A merchant's wife dies soon after her wedding. While keeping a wake at his wife's coffin, the merchant gets a book from an old man and revives his wife using it. The wife starts cheating on her husband with a general and leaves home. The merchant joins the army. He finds his wife, but she accuses him of stealing and he is sentenced to death. At the hero's request a guard revives him after the execution with the help of the magic book. The merchant learns about the death of the king's daughter and revives her. The king gives her daughter to the merchant in marriage. His former wife and the general are punished.

ATU 613: The Rich Brother and the Poor Brother

The type has two different initial episodes:

(1) Two brothers are travelling (in the forest). The poor brother asks the rich brother for some food, but the latter will not give him any (puts out his eyes in return for food).

(2) Two men set out to ask those they meet if it is easier to get by in life by being truthful or by lying. Those met on the way say that it is easier to get on by lying, and the truth-seeker has his eyes put out.

The blind man hides in a tree (under a boat). By accident, he overhears the talk of evil spirits (birds) and learns how to regain his sight, save a city from lack of water, and cure a princess who is ill. The man follows the instructions and regains his sight. In return for bringing back the water and curing the king's daughter he is rewarded with treasure. Back at home he tells the rich man about everything. The man wants to become even richer (has his eyes put out) and goes to the same place where the poor man heard the evil spirits talking. The devils find the rich man in his hiding place and kill him.

Ee 621: The Louse Skin

This is tale type 621 in the AT catalogue, but is no longer present as a separate type in ATU, being catalogued under ATU 657.

A king finds a louse (flea) and starts to fatten it up. He has shoes made for his daughter out of the louse's skin. The one who can guess correctly what the shoes are made of can marry the daughter. The only one to give a correct answer is a snake (a poor boy, a soldier) and the king's daughter has to marry him.

ATU 650A: Strong Mats

A man with supernatural strength (Mats, stepchild of a barn-keeper) is employed as a farmhand at the manor. For his wages, the manor owner promises the man everything he can carry off with him on his back. Various tasks are given to the hero – to fetch wood from the forest and hay from the fields. The strong man stacks a load so heavy that the horses (oxen) don't have the strength to draw it. He beats the horses to death and draws the load home on his own (a bear kills the animals, the man catches the bear and makes it pull the load). The lord wants to get rid of the troublesome farmhand for he eats too much (causes other kinds of trouble). He lets the man dig a well and asks his servants to stone the strong man (with millstones), but these do not harm the man. Finally, the manor owner sends the strong man off to fetch gold from the neighbouring king. The king's army attacks him but bullets are like peas for him (cannonballs are like potatoes). (The manor owner sends the strong man to the Evil One's mill, hoping that he will be killed. The hero over-

comes the devil and takes his treasure along.) He takes the gold to his lord, makes a strong rope and pulls the manor owner's storehouse to his own home.

ATU 650B: Man Looking for Opponents

A strong man goes off to find a worthy opponent. He reaches the house of evil spirits where an old crone is preparing food for her sons. The evil spirits eat an enormous amount of food and go to sleep, at night the man looking for opponents is thrown from one wall to another, pushed by their farts. The man flees and meets Kalevipoeg who hides him in his pocket (his trousers). Kalevipoeg fights the devils, and, acting upon instructions from a hedgehog, he uses the planks edgewise to hit them. As a reward, the hedgehog gets a piece of Kalevipoeg's fur coat. The man returns home. Some versions add an aetiological narrative explaining about how baldness came about – while the man was hiding in Kalevipoeg's trousers his hair was worn away.

Ee 650D*: Strong Man Yeruslan

A separate type in the East-Slavonic Tale Type catalogue (SUS 650 B); the plot has been categorized as 650A in the AT and ATU catalogues.*

The king has twelve strong men. Laasar's son Yeruslan is the strongest of the children of the strong men, he harms (kills) them when playing and for this is sent away from home. On his way, the hero meets an old man, who helps him in finding a horse and harness that are worthy of him. He fights other strong men, who then become his companions. Strong Man Yeruslan marries a king's daughter and leaves home after the birth of his son. Years later Yeruslan's son goes off to look for his father, fulfilling a prediction they fight and the strong man unwittingly kills his son. When the killed son is brought back to life with the help of life-giving water, the strong man recognizes him.

Ee 650E*: Ilya Muromets

A separate type in the East-Slavonic tale type catalogue (SUS 650 C); the plot has been categorized as 650A in the AT and ATU catalogues.*

An old man and an old woman have a son (Ilya Muromets) who has been ill and staying in bed (been unable to walk) for 30 years. An old man comes to him and asks for water to drink. He gives some of the water to the young man and he is cured. He becomes a strong man who initially helps his father to till the land, and after that enters the service of the king. He fights demonic enemies, tests his strength against other strong men and saves the king's daughter. In the end, the king gives him a treasure as a gift, but he declines it and dedicates himself to serving God.

ATU 652: The Boy Whose Wishes are Fulfilled

A man builds a bridge across the marsh (river) and sends farmhand under the bridge to listen to what people are saying. The man hears the wayfarers' (saints', a lord's) prediction that the builder of the bridge will have a son whose wishes will all be fulfilled. The man lies to his master that the prediction says his son will be turned into a crow (dog). He switches his master's son with a crow, and the mother is accused of killing the child and is imprisoned. The farmhand raises the boy himself and lets him wish for things to his liking, a new house, a wife. The boy overhears the farmhand and his wife talking about his own origin and miraculous abilities. He turns the hired man into a squirrel and his wife into a dog and goes to his real home where they are celebrating the crow's wedding. The boy kills the crow and reveals the hired man's deceit.

In some versions in which the man has a dream predicting the birth of his son, the mother is accused of killing the child. When the boy returns to his father later on, he orders coals to be given as food to the labourer who has been turned into a dog. He answers to the questions wondering how a dog could eat coals: "If a dog eating coals is a miracle, then so is a mother killing her own child". He tells his father what really happened, and the mother is released from prison and the farmhand is executed.

ATU 653: The Four Skillful Brothers

Four brothers go off to learn a trade, one becomes a thief, another a hunter, the third a lookout with a telescope and the fourth a tailor. They demonstrate their skills to their father with a bird's nest: the lookout sees how many eggs there are in the nest, the thief steals the eggs, the hunter shoots them to pieces with arrows and the tailor sews them back together again. Meanwhile, the king's daughter has disappeared and the king promises her hand in marriage to the person who will bring her back. The lookout finds her with a flying serpent by the seaside. The brothers set out in their ship and the thief steals the princess, on their way back the serpent attacks them. The hunter shoots it down, the serpent smashes the ship when falling and the tailor sews it back again. The king cannot decide who should get his daughter, and so gives land and money to each of them.

ATU 653A: The Most Miraculous Thing

Three men find (buy) three magic objects: a mirror that helps one to see anywhere; a vehicle that will take one to wherever one desires, and a healing apple (egg). With the help of the mirror the men can see that the king's daughter is ill, they ride to her in a magic coach and cure her with the apple. The princess marries the man who had the apple.

ATU 654: The Three Fast Brothers

A father has three sons. He sends the sons off to learn a trade – the one who will become the most skilful master will inherit his treasure. The eldest brother becomes a blacksmith, the middle brother a barber and the youngest a skilful fencer with a sword (soldier). After three years, they return home to show their father their skills. The blacksmith shoes a running horse, the barber shaves the chin of a running hare, and the third brother wields his sword so fast that it remains dry in the rain. The father leaves the treasure to the youngest son (all sons).

Ee 654A*: The Big Penis

This is tale type 654A in the AT catalogue, but is no longer given as a separate type in the ATU catalogue (where it can be found subsumed under ATU 654). The plot is described in the Lithuanian type catalogue.*

A father has three sons, one of them is a tailor, the other a shoemaker, and the third son has a big penis. One by one, the brothers go to the king to show off their skills. The tailor can sew a hundred overcoats in a single night and receives horses and a cartload of gold as his pay. On his way back, he comes upon a house in the woods, the lady of the house invites him to have sex with her – the one who tires first will have to give the other all of his or her treasure. The tailor loses all his riches. The same happens with the shoemaker. The third brother promises the king that he will make a hundred soldiers in one night and fulfils the task. On his way home, he betters the lady of the house in lovemaking and gets his brothers' and the woman's riches in return.

ATU 660: Three Doctors

Three men (doctors) are boasting of their skills – one of them promises to cut a hand off a person (himself) and sew it back on later, another to take an eye out and then put it back in place, and the third to cut out a heart (the guts) and then return it (them) to its (their) right place. They cut off the respective body parts. During the night a cat (dog) eats the body parts. When this is discovered, the body parts are replaced by the hand of a hanged thief, the eye of a cat, and the heart (guts) of a pig. Later, the owners of the replaced body parts complain that one of them has a hand that tends to steal, another sees better by night than by day (wishes to catch mice), and the third has an enormous appetite (a desire to roll about in dung).

ATU 665: The Fast Messenger

There are two different redactions of the tale type.

- (1) Two men are building a bridge, one of them is doing it to honour the

king (for money), the other in honour of God. Christ gives the man who built the bridge in honour of God the ability to turn himself into birds and animals. The king with his army reaches the bridge and discovers that he has left his sword at home. He promises his daughter to the man who will fetch the sword in three (seven, nine) days. The man who had built the bridge to honour God goes after the sword, turning himself into several animals on his way. In the king's city he gets the sword and a ring cut in half from the king's daughter. He returns before the appointed time and goes to sleep. A soldier (the builder of the other bridge) kills the sleeping man and takes his sword, the king promises his daughter to him. Christ and St. Peter (the disciples) find the skull of the man and revive him (Christ asks Peter to kick the skull). Following Christ's advice, the man buys himself a fiddle that can both kill and revive people. He goes to play at the wedding of the king's daughter, shows his half of the ring and tells the whole story. The hero marries the princess, the soldier is executed in a barrel of tar.

(2) A man meets animals (a lion, a dog, an ant, a hawk) who are quarrelling over the kill. He helps them to divide the prey and in return gets a hair (feather) from each animal that gives him the respective characteristics. From then on, the plot proceeds according to contamination with ATU 302.

ATU 670: The Cock's Advice

A man (a hunter) meets a snake in the wood and gets the ability to understand the languages of animals and birds from him. He has to hide his skills from the others, or else he will die. In the forest the man overhears the conversation of trees and finds a treasure following it; at home he can hear the dogs talking about the bad food given to them by his wife and thieves breaking into the house. The wife demands the man explain her how he is able to know everything. Finally the man is ready to make a clean breast to his wife and lies down onto the bed to die. The cock admonishes the man – he can cope with his numerous wives, but this man cannot manage a single one. The man changes his mind, punishes the wife and does not reveal his secret.

ATU 671: The Man Who Can Talk with Birds

A boy learns the language of birds and animals. He overhears the conversation of birds and learns how to save the king's daughter from death (cure her) and free his brothers from a spell. The boy follows the instructions and in the end marries the princess.

ATU 672: The Crown of the King of Snakes

A lord of manor (man) wishes to eat the crest (crown) of the king of snakes that would give him the ability to understand the language of birds. In the forest he comes upon a place where snakes congregate and cuts down the crest of their king with his sword. He only manages to escape by casting down his clothes in front of the snakes pursuing him. The lord lets the cook make soup of the crest and prohibits everybody from tasting it. The cook tastes the soup all the same and acquires the ability to understand the language of birds. When the cook and the lord are out riding, the cook overhears birds saying that a horse will break its leg when they reach the bridge. He tells the lord about this and the prediction comes true. The lord understands that the cook tasted the soup first, gets angry and kills him.

ATU 672D: The Stone of the Snake

In autumn, a man sees how snakes lick a stone (eat grass) in the forest and after that go into a cave to hibernate. The man does the same and falls asleep. (From time to time, he wakes up, and licking the stone removes the feeling of hunger.) Upon awakening he goes home and asks his wife for some soup (porridge) she had been cooking the day before. It turns out that the man had been sleeping throughout the entire winter.

ATU 675: By the Pike's wish

The youngest of three brothers is lazy (stupid) and lies on the stove at home. The brothers (the brothers' wives) send him to fetch water. The young man catches a pike (a goldfish) who asks to be released; it promises to fulfil all his wishes in return. At the command: "The pike's language, the pike's mind" ("By the Pike's wish, at my command", etc.), the buckets of water (later, a cartload of wood or hay) walk home by themselves. The young man drives by the king's palace and sees the king's daughter in a window laughing at him. At the young man's command, she falls pregnant. The king wants to know who the child's father is. He invites men into his palace and sets up a test – the man to whom the child will give a golden egg (apple) is the father. The child gives the egg to the young man. The angry king orders her daughter, the hero and their son be cast into the sea in a barrel. They reach an island and with the help of magic the young man lets a splendid palace appear there. The king goes to take a look at the palace, finds his daughter and son-in-law and is reconciled with them.

Ee 676: Open, sesame!

This is tale type 676 in the AT catalogue, but no longer is a separate type in ATU (it has been moved to ATU 954).

A poor brother comes across a cave of robbers (devils). He hears words of magic the robbers use to open the door (Sesame, sesame, open the door!) The man makes use of the magic formula to enter the cave, and he finds a treasure. At home he borrows a measure from the rich brother to measure the gold. The rich man smears the bottom of the measure with fat and thus learns what it was that the poor brother was measuring. Upon the instructions of the poor brother he goes to the cave to get a treasure, but forgets the magic formula when he needs to leave and so is stuck in the cave. The robbers find the rich man and kill him. The poor man lives on, having become rich.

ATU 677: Three Pieces of Advice

A poor man has no luck and he asks the king for advice as to what he should do. The king's daughter advises him to take a wife who has luck. The angry king has the daughter marry the poor man. The wife sends the man to the market to sell a scarf (blanket). The man sells the blanket to an old man who pays him with the following words: Don't be afraid of death! On the second and the third times the man gets new bits of advice: There is better water under the willow bush; When you raise your hand, do not let it fall. The man finds employment on a ship. The ship gets stuck on the open sea; he recalls the first piece of advice and he jumps into the water. Under the water there are men (evil spirits) holding on to the ship who ask which is more expensive, iron or gold (which weighs more than the rest, gold, silver or copper). The hero gives an answer that satisfies everybody and gets a big reward from the arguing men. Following the second piece of advice, the man finds pure drinking water. Returning home after many years he finds his wife sleeping between two young men who are unknown to him. He raises his sword to kill them, but then remembers the third piece of advice. His wife explains to him that the young men are their sons.

ATU 700: Tom Thumb

A childless married couple get a son the size of a thumb (from a thumb that was cut off and thrown upon a stove). Tom Thumb takes food to his father and helps him on the fields, sitting in the ear of the horse (on the plough, on the harrow). A manor owner (merchant, thieves) driving by is surprised at the horse working on its own. At Tom Thumb's suggestion his father sells him to the lord. On the way, the boy escapes into a mousehole, using his wits. (The

thieves send Tom Thumb stealing, he shouts out loudly, the owners of the house can hear him and come to check, the thieves flee.)

Tom Thumb ends up in the hay (chaff) and is eaten by a cow. He frightens the milkmaid with a talking (singing) that sounds from the cow's stomach, the cow is killed (the guts end up in a beggar's bag, the beggar is frightened and throws the talking bag away), a wolf eats the boy together with the guts. From the wolf's stomach, Tom Thumb warns shepherds against the approaching danger. The wolf wants to get rid of him, but he is willing to come out of the stomach only when he is in his own home (he gives directions to the wolf to go to steal there). The boy calls out to his father for help, the wolf is killed, Tom Thumb lives happily with his mother and father.

ATU 703*: The Snow Child

An old man and an old woman have no children. Out in the yard the village children are making a snowman; following their example, the old couple make a snow child for themselves. The child wakes up and plays with other children. In the spring, the snow child goes to the forest together with the others and melts when jumping over a bonfire. The old couple feel sad (and promise to make a new snow child in the coming autumn).

ATU 706: The Maiden without Hands

A brother and a sister promise each other (their parents) that they will never marry. The brother does not keep his promise and takes a wife (who turns out to be an evil spirit). The wife starts hating her sister-in-law. She kills a cow, then a horse, then her own child and blames her sister-in-law. The brother takes her sister to the forest and cuts off her hands. The handless girl finds her way into the king's garden and eats apples there. The king's son finds the girl, takes a liking to her and they get married. He goes to a war, the wife bears a child when he is away and she sends a letter about it to her husband. Her sister-in-law (the prince's mother) switches the letter with another and gives orders that the handless woman be sent to the forest with her child. In the forest, the woman reaches a healing spring and her hands grow back (while rescuing the drowning child). In disguise, she goes to her brother and tells him the whole story. The brother recognizes his sister and his evil wife is punished (the prince finds his wife, learns the whole truth and punishes his mother).

ATU 707: The Miraculous Children

The type has different initial episodes:

- (1) Three sisters go into the forest with their father, the father disappears

(leaves his daughters in the forest). A stream of the sisters' tears runs to the king's house. The king's son (the king) walks along its bank and finds the girls.

(2) The king's son is hunting (travelling) and meets three girls.

He overhears the girls talking: the eldest promises to feed a whole army with a head of grain should the king's son marry her; the middle sister promises to clothe a whole army with a flax fibre. The youngest sister promises to give birth to miraculous children who have a moon on the nape of their necks, a sun on the forehead and a body full of stars. The king's son marries the youngest daughter. He goes on a journey (to war) and while he is away, his wife gives birth to sons bearing the miraculous signs. Her envious sisters (the prince's mother) exchange the newborn children with puppies (kittens, piglets) three times. They replace the letters sent to the prince, as well as his answers, with false letters. On the last occasion the wife hides one of the children under her arm, she and the child are cast into the sea in a barrel. The barrel reaches an island where they meet an old man who gives them a magic wand with the help of which they obtain a splendid castle. The king's son hears about the castle on the island and wants to go and see it. His new wife lures him with other marvellous objects and beings one after another – a golden pig, a wonderous cat, miraculous children. The son overhears their talk disguised as a fly (bird) and uses the magic wand to make them appear on the island. In the end the prince goes to the island where he finds his true wife and the miraculous children. The wife's evil sisters (evildoers) are executed.

ATU 709: Snow White

A royal couple has their eagerly awaited baby. After the birth of the daughter, the queen dies and the king marries a new wife. The stepmother is envious of Snow White because of her beauty and gives a servant orders to take the girl into the forest and kill her. The servant has mercy on the girl (and takes a wild animal's heart and liver to the stepmother as false evidence). In the forest, the girl reaches a house where seven (twelve, three) dwarfs (robbers) live, and she stays with them. With the help of her magic mirror the stepmother learns that she is still alive. She dresses as a pedlar and takes to Snow White a poisoned comb (on another occasion, a belt); when she uses it, she drops down dead. The dwarves find the poisoned object and the girl is revived. On the third occasion the stepmother gives Snow White a poisoned apple. The dwarves put her in a glass coffin. A prince finds the girl, falls in love with her, and takes the coffin with him. When the coffin moves, the piece of the apple falls from Snow White's throat and she is revived. Snow White marries the prince; the stepmother is executed.

ATU 710: Mary's Goddaughter

Mary takes her (orphaned) god-daughter to heaven with her. Godmother forbids the girl from looking into a certain room, the girl does not heed the prohibition and sees God in the room. She denies that she has been in the room and as a punishment Mary sends her back to earth as a mute. A king finds the girl in the forest, they get married and a child is born to them when the king is away. Mary appears to the woman who is still denying her deed; thus Mary takes the newborn baby away with her. The same happens with the second and third child. The woman is suspected of killing the children and the king sends her to the stake. At the stake she confesses her guilt to Mary, gets back her children, regains her speech and escapes alive.

ATU 715: The Magic Cock

A poor man gets a hand mill that turns by itself as a gift from an old man (the devil) (an old man and an old woman have a magic hand mill). A rich man (manor owner) takes it away. The next gift the poor man gets is a magic cock, who goes to the rich man to demand that he give back the hand mill. (In some Seto versions a cock and a hen scratch a golden egg or another golden object out of the ground and the manor owner steals it. The cock goes to get it back.) On his way the cock meets a fox, a wolf and a bear and tells them to climb into his stomach. The rich man shuts the cock in the goose-shed for the night, the fox comes out of its stomach and kills the geese. Next time, the cock is locked up with the horses (on the third time, the oxen) and the wolf (after that, the bear) kills the animals. The cock is thrown into a well, he drinks up the water in the well; after that he is put into an oven and it extinguishes the fire with the water. In the end, the rich man has the cock roasted and eats it. The cock sticks out his head from the man's bottom and demands that the hand mill be given back. The rich man has his valet cut off the cock's head, but he accidentally cuts off the rich man's buttocks (genitals). The cock escapes and gets the hand mill back.

ATU 720: The Orphan as a Cuckoo

A stepmother makes an orphan and her own daughter compete in carrying water; she gives a sieve to the orphan and a mug to her daughter. Following the advice of a bird, the orphan smears clay on the bottom of the sieve and completes the task first. The stepmother sends her to take bread and butter from a chest of corn and lets the chest lid fall upon her; the orphan girl is killed. The stepmother boils the killed stepdaughter as food for the family. Her sister gathers the bones together and puts them on a tree stump (in a hollow tree, upon the branches of an

oak). A cuckoo appears from the bones. Sitting on the roof of the house, the cuckoo sings the song of its fate to its father and brother (In Seto versions, the formulaic song *My mother killed me, my father ate me*). In several versions the cuckoo distributes presents as it sings – a hat for the father, boots for the brother, a necklace for the sister; a millstone falls upon the stepmother and kills her.

Ee 720A*: Sister Turned into a Cuckoo

This is tale type 452C in the AT Catalogue; ATU no longer lists it as a separate type (it is included under ATU 511). SLM 1987 introduces the plot as type AT 452*; the AT Catalogue contains a reference to the Lithuanian tale type Balys *453.*

Three brothers go to town (to market), their sister stays at home. The Evil One wants to destroy the sister, and therefore digs a grave under the threshold and invites the girl for a visit. The cat warns the sister three times, as a punishment, the Evil One breaks its legs, finally killing it. The sister goes to the Evil One, perishes in the fiery grave and is turned into a cuckoo. (The daughter of the Evil One washes the girl's intestines in a river, but an end bit is lost and becomes a cuckoo.) The Evil One's daughter replaces the sister. The sister flies back to her brothers as a cuckoo and sings to them. The elder brothers shoo away the cuckoo, the youngest brother listens to its song and helps the sister become human again. The daughter of the Evil One is killed.

Ee 722*: A Cluster of Berries

Not differentiated as a separate type in ATU. The plot has been listed among fairy tales in the Lithuanian type catalogue.

Brothers wish to kill their sister. They let her to bring them lunch forest (on two earlier occasions it is the brothers' wives who take the lunch to them, but the third time it is the sister). The brothers lock the sister in a beehive made from a hollow tree. Their wives heat up the sauna and invite the lost sister-in-law with a song (*Sister-in-law, sister-in-law, the sauna is heating up, the smoke has risen...*). The sister answers singing that she cannot come (*I cannot roll, sister-in-law...*). A rowan grows out of the tree. A young man (hunter) picks a cluster of berries (from the tree) and takes it home. Every day when he leaves home, the cluster of berries is turned into a girl who takes care of the household. The man wants to know who is doing the chores in his home. Following the instructions from a wise man he catches the girl unaware and captures her. They get married. One of the brothers stays overnight in their house (the sister invites her brothers to the christening party; the sister herself goes to visit the brothers), the sister tells the tale of her fate and finally forgives her brothers.

ATU 725: The Dream Kept to Oneself

A father asks his sons to tell him their dreams in the morning. The youngest son declines, the father gets angry and sells the boy to the first person he meets. When the boy refuses to tell him as well, he resells the boy. Finally the young man ends up with the king, he will not tell his dream to the king either and is imprisoned. The king goes a-wooing and the boy asks to be released to help the king. On their way he meets three men from whom he takes magic objects by cunning (contamination with ATU 518); with the help of these objects the boy fulfils the tasks given to the king. The grateful king gives the boy a letter by which he will later recognize his helper. In the end the young man explains to the king that in his dream he had foreseen all the events.

ATU 729: The Water Sprite's Three Axes

The axe of a farmhand (a poor man) falls into the water when he is cutting wood by a lake. An old grey man (a water spirit) appears from the lake who allows the man to retrieve his axe from the lake bottom. First he offers the farmhand a copper axe, then a silver and a golden one, but the man will not take these and wishes to get his own axe back. In the end the old man brings back the farmhand's axe from the bottom of the lake and also gives him the other axes as a gift. The farmhand's master also wants to get marvellous axes and throws three axes into the water on purpose. The old man offers him a copper, a silver and a golden axe, the master claims these as his own, but as a punishment is left without any of them.

ATU 735: The Rich Man's and the Poor Man's Fortune

A poor man sees that the fortune of a rich man is working in the field, while his own is sleeping under a bush. The poor man's fortune tells him that it is not a peasant's but a merchant's fortune. At this the man goes to town, starts working as a merchant and becomes rich.

ATU 735A: Poverty Goes to a Rich Man

A rich man arranges a feast, and his brother brings him a fish as a present. The rich man receives the present but does not ask him to join them at the table. On his way home the poor man meets an old man who teaches him how to drive poverty out of the house. The man acts upon the instructions and becomes rich. The rich brother is jealous of the poor brother, he catches poverty to take it back to his brother, but it crawls under his own stove. So the rich man becomes poor.

ATU 736: The Jewel in the Fish's Stomach

Two men are discussing whether it is riches or luck that is more important. One of the men gives money to a poor man but the life of the latter does not become better. The other man gives the poor man a leaden bullet. The poor man forwards it to fishermen to be used as weight for the fishing equipment and is given the first fish to be caught. At home he finds jewels in the fish's stomach, sells them and becomes rich.

ATU 737: Predicting the Future Husband

A girl wants to know who her future husband will be. On New Year's Eve she forecasts the future with the help of a mirror and candles (the Bible) and sees a military man with a sword in his hand in the mirror. The girl does something forbidden – looks back, turns over the mirror, etc. The man disappears, leaving his sword behind. The girl hides it. After some time she marries the man she had seen in the mirror. By chance, the man finds the sword, becomes angry as the prediction (losing his sword) had caused him pain, and kills his wife.

ATU 745A: The Predestined Fortune

Before his death a father hides his money in a hollow tree and says that the money will go to a man who rocks his father in a cradle. His son sees the treasure being hidden. After the father's death he cuts the tree down but cannot get the money. He sells the block of wood to a shoemaker. The shoemaker is rocking his father, who is ill, in the cradle, and he finds money in the block. He wants to give it back to the man but the latter will not take it. The shoemaker lets his wife bake a loaf of bread, hides the money within it and gives the loaf to the man. The man gives the loaf to a chance passer-by (beggar) and this person resells it to the shoemaker who realizes that the money really is meant for him.