

A COMPARISON
OF THE GERMAN MARCHEN
AND THE ENGLISH FAIRY TALES

by

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TABLE OF CONTENTS

PREFACE	1
INTRODUCTION	4
SIMILAR TALES	19
Der Froschkönig - Grimm	19
The Well of the World's End - Jacobs	19
Der singende Knochen - Grimm	31
Binnorie - Jacobs	32
Der Teufel mit den drei goldenen Haaren - Grimm	24
The Fish and the Ring - Jacobs	25
Von dem Machandelboom - Grimm	27
The Rose-Tree - Jacobs	29
Der gescheite Hans - Grimm	31
Lazy Jack - Jacobs	31
Die drei Spinnerinnen - Grimm	33
Habetrot and Scantle Mab - Jacobs	34
Rumpelstilzchen - Grimm	36
Tom-Tit-Tot - Jacobs	36
Läuschen und Flöchen - Grimm	38
Titty Mouse and Tatty Mouse - Jacobs	38
Die Klugen Leute - Grimm	40
Jack Hannaford - Jacobs	40

Das Wasser des Lebens - Grimm	42
The King of England and His Three Sons - Jacobs	42
Das Erdmännchen - Grimm	45
The Little Red Hairy Man - Addy	46
Tischchen, Goldesel, Knöppel - Grimm	47
The Ass, the Table and the Stick - Jacobs ...	48
Die drei Glückskinder - Grimm	51
Whittington and His Cat - Jacobs	51
Die Bremer Stadtmusikanten - Grimm	54
How Jack Went to Seek His Fortune - Jacobs ..	55
Der Räuberbräutigam - Grimm	57
Kr. Fox - Jacobs	58
Daumesdick - Grimm	60
Des Schneiders Daumerling Wanderschaft - Grimm	60
The History of Tom Thumb - Jacobs	61
Der Arme und der Reiche - Grimm	63
The Three Wishes - Jacobs	64
Die Wichtelmänner - Grimm	65
The Pixy's Clothes - Jacobs	65
Die drei Männlein im Walde - Grimm	67
The Princess of Colchester - Jacobs	68
The Three Heads of the Well - Steel	69
Die Kluge Elsa - Grimm	71
The Three Sillies - Jacobs	73
Hans im Glück - Grimm	75
Mr. Vinegar - Jacobs	75
Allerleirauh - Grimm	77
Catskin - Jacobs - Jacobs	77
Up Reisen Gohn - Grimm	79
Stupid's Cries - Jacobs	79
Frau Holle - Grimm	81
The Old Witch - Jacobs	81

Das singende springende Löweneckerchen - Grimm	84
Eisenofen - Grimm	85
Hans mein Igel - Grimm	85
Die Alte im Wald - Grimm	85
Das Eselcin - Grimm	85
Der Froschkönig - Grimm	85
The Three Feathers - Jacobs	85
The Smalltooth Dog - Addy	85
The Black Bull of Norrway - Jacobs	85
Earl Mar's Daughter - Jacobs	85
The Laidly Worm of Spindleston Heugh - Jacobs	85
Das singende springende Löweneckerchen (variant) - Grimm	86
Three Feathers - Jacobs	86
Das singende springende Löweneckerchen - Grimm	88
Black Bull of Norrway - Jacobs	89
Das Mäken von Brakel - Grimm	91
The Maid Who Wanted to Marry - Addy	91
Die Gänsehirtin am Brunnen - Grimm	92
Cap o' Rushes - Jacobs	92
Der Räuber und seine Söhne - Grimm	94
The Blinded Giant - Jacobs	94
Die Zwei Brüder - Grimm	95
The Red Ettin - Jacobs	95
Schneewittchen - Grimm	95
The Three Bears - Jacobs	95
Der Geist im Glas - Grimm	95
Yallery Brown - Jacobs	95
Der liebste Roland - Grimm	96
Molly Whuppie - Jacobs	96
Der Mond - Grimm	96
The Buried Moon - Jacobs	96
Das Hirtenbublein - Grimm	96
King John and the Abbot - Jacobs	96

Die Kristallkugel - Grimm	97
Childe Rowland - Jacobs	97
Der Mann vom Galgen - Grimm	97
Teeny-Tiny - Jacobs	97
Da beiden Kunigeskinner - Grimm	97
Nix Naught Nothing - Jacobs	97
Die kluge Bauerntochter - Grimm	97
Gobborn Seer - Jacobs	97
Die treuen Tiere - Grimm	98
Jack and his Golden Snuff-box - Jacobs	98
Der himmlische Dreschflegel - Grimm	98
Jack and the Beanstalk - Jacobs	98
CONCLUSION	99
NOTES	104
BIBLIOGRAPHY	106

PREFACE

In this study the following collections have been used: German: von der Leyen's edition of the Grimm Märchen; English: Jacobs's English Fairy Tales, and Addy's Household Tales and Traditional Remains, Rhys' Fairy Gold, and Steel's English Fairy Tales. Of these the collections edited by Rhys and Steel are popular and contain no tales which are not in the Jacobs collection.

Nearly a century before the growth of folk-lore into a science the Grimms applied the methods of science to the collecting of Märchen. If they re-told a tale, patched together a whole from several fragments, or rendered dialect into High German the change was recorded in the notes. Jacobs, contemporary English folk-lorist, used the same methods in his collection of English Fairy Tales and named the brothers Grimm as authority. (1)

In every case the Grimms gave the sources of the Märchen insofar as they were able to ascertain them. A large proportion of the stories are from oral tradition in Hesse and Hanau. The brothers were thirteen years in collecting the stories for their first volume, which was published in 1812. Many of the stories in the second

volume, published two years later, came from a woman in the village of Niederzwehren near Cassel who had a perfect genius for story-telling. The Grimms wrote the stories down from her dictation in accordance with their principles in collecting, the first aim of which was exactness and truth. (2) They added nothing, nor did they embellish incidents or features of the story, but gave its substance just as they received it. The mode of telling, however, and the carrying-out of particular details are principally theirs. Whenever the Grimms found that varying stories completed each other, and that no contradictory parts had to be cut out before the variants could be fused, these stories were given as one. When the variants differed the better one was given and the other was retained for the notes. In them also were pointed out the relationships and resemblances of the Märchen with the fairy tales of other countries.

The collection was intended to be one of purely German stories, since Märchen included in the first edition were later rejected as being of foreign origin. (3) The total number of stories in the two volumes is 203. In collecting the Kinder- und Hausmärchen the Grimms had in mind not the furnishing of entertainment for children, but the historical treatment of folk-lore.

In England a general interest in the collection of traditional folk-tales did not arise until the last decade of the nineteenth century. Jacobs' two volumes of English

Fairy Tales, "intended to serve as the best substitute that can be offered for an English Grimm", appeared in 1890 and 1894. From a total of 140 tales placed at his disposal as the editor of "Folk-Lore" he has published eighty-seven. Some of the tales have printed sources, but most of them were collected from oral tradition by English folk-lorists. Slight liberties taken with the text are noted. In each case the source is given and parallels are remarked upon. From the Jacobs collection were drawn most of the English tales used in this study.

Addy published his Household Tales and Traditional Remains in 1895. The fifty-two fragmentary stories collected by him were all obtained from oral tradition and not from printed sources. In every case he either wrote the story from dictation or secured a written copy. The locality for each tale, and in some cases, comparative notes are given. Most of these stories are anecdotal in character and do not greatly resemble the Märchen proper.

From these collections all tales in any way similar have been selected for comparison in this study.

INTRODUCTION

The oldest collection of fairy tales that came to Europe through literary sources is the Tales of a Thousand and One Nights which came into the hands of the French orientalist, Anton Gallard, in the form of an Arabic manuscript of the fourteenth century. In 1704 he published several of these tales, changing them to suit his taste. The tales by virtue of their superior richness of color and setting immediately won great popularity and gave rise to a host of imitations, both in French and in German.

The Indian collections, from which Theodor Benfey formulated his theory of the Indian origin of the fairy tale, are of still earlier date although not brought to the attention of folk-lorists until relatively late.

Gesta romanorum, a collection of Latin narratives made by a German in the middle of the fourteenth century, contained the first Märchen written down in the western world. Two centuries later came the Italian collections of Straparola and Basile. In 1697 appeared Charles Perrault's Contes de ma mere l'Oye, containing Bluebeard, Red Riding Hood, The Sleeping Beauty, Thumbling, Cinderella, and Puss in Boots. These stories were told to Darmancourt Perrault,

the nine year old son of Charles Perrault, by his nurse and then written down by the boy as schoolroom exercises and published by his father. (4) The earliest extant English translation is dated 1719. Musäus' Volkemärchen der Deutschen, which appeared in 1782, are in reality legends, sometimes in Märchen dress, and their ironical-whimsical style and wealth of personal allusion bespeak the author rather than the collector. The Romanticists confined their attention to the Kunstmärchen proper, that of purely literary invention, or they embellished the original tale with elaborate digressions and allusions.

To the brothers Grimm, however, is due the honor of being pioneers, not only in Germany but elsewhere, in applying the methods of science to the collection of Märchen. The Grimms rescued the Märchen from literature and restored it to its original form of simplicity and directness. Moreover they gave account of every change made, and of their sources, traced relationship with the tales of other countries, insofar as they were able, and formulated a theory of the origin of the Märchen.

The two volumes of the Kinder- und Hausmärchen have been ever since their publication in 1812 and 1814 the point of departure for research in the field of the Märchen or fairy tale. It speaks well for the comprehensiveness of the work of the Grimms that in the collections made since then in Germany there is hardly a story that does not find its

counterpart in the Grimm also. (5)

Although there was a collection of Popular Fairy Tales made by Benjamin Tabart as early as 1818 the interest of the English folk-lorists was not directed toward their native fairy tales until the latter part of the nineteenth century. Since then members of the Folk-Lore Society have been active in gathering the folk-tales still extant in oral tradition.

With the graduation of folk-lore into a science and the resulting wide-spread research in the field of the Märchen numerous theories of the origin of the Märchen have been advanced. It was the opinion of the Grimms that the Märchen of different countries resembled each other in proportion to the racial relationship of these countries. A closer examination of Weltmärchenliteratur does not, however, seem to justify this conclusion. The variants of Cinderella gathered by Marian Roalfe Cox (5) sometimes show a closer relationship between nations than between variants in the same country.

The Grimms, moreover, saw in the Märchen "Überreste eines in die älteste Zeit hinaufreichenden Glaubens, der sich in bildlicher Auffassung übersinnlicher Dinge ausspricht", that is, they believed the Märchen to be the remains of mythology. Dornröschen, sleeping in the enchanted castle behind the hedge, was Brunhilde, walled in

flames, and the Zweibrüdermärchen was the Sigurd-saga. But this latter Märchen as a whole - not only in single motives, but in the combination of these motives - is found in Egypt already in 1500 B. C.

The Grimm theory of the Märchen as the remains of mythology was taken up by Max Müller and Sir George Cox and expanded from Götter- und Heldenmythus to Naturmythus. Dornröschen was no longer Brunhild, but earth in the grip of winter, and Sigurd was the sun-god. All heroes were the sun, and all heroines the moon. But primitive man was not ruled by abstract ideas and concepts. His first religious instincts were not aroused by the stellar universe, but by his more immediate surroundings, trees, rocks, hills, streams, animals, wind and clouds. Fetish service and magic were the beginnings of religion, and only gradually do single figures rise from this worship and mythology begins. The original religious impressions are not obliterated, however, but only lowered one stage from Glaube to Aberglaube. (6) (7)

From animism, the first stage in the development of primitive culture, developed the belief in a separate life of the soul, its form, duration after death, separation from body even in life, and in the transmigration of souls. This whole animistic conception of nature is found in the Märchen.

The theory that the Aryan Household Tales are the common

possession of the peoples which speak an Aryan language was also anticipated by the Grimms who see "in den Märchenstoffen altes arisches Erbgut."

The Indian theory was advanced by Theodor Benfey in 1859. The earliest Indian collection of Märchen, Pantachanttra, 300 B. C., was adduced in support. Benfey regarded the Märchen not as a folk product but as Buddhistic pedagogical literature. This brings the origin of the Märchen within recorded history whereas the Grimm theory held that they arose "in der grauen Vorzeit." Further advances in Völkerkunde brought about the discovery of Greek Märchen older than the earliest Indian collection and of some in the New World which bore startling resemblances to the Greek - Australian, African, and West European. In order to save Benfey's theory a diffusion around the entire world would have to be accepted.

The Anthropological theory sponsored by Edward Tylor and Andrew Lang holds that the astonishing similarity of Märchen everywhere is due not to diffusion and borrowing but to the similarity of thought of primitive peoples. This theory of course again reverts to the folk origin of the Märchen and maintains that the Märchen is not the dim echo of a myth but its antecedent in time. Grimm anticipated the Anthropological theory thus: "Es gibt Zustände, die so einfach und natürlich sind, dass sie überall wieder-

kehren, wie es Gedanken gibt, die sich wie von selbst einfinden, es konnten sich daher in den verschiedensten Ländern dieselben oder doch sehr ähnliche Märchen unabhängig von einander erzeugen: sie sind den einzelnen Wörtern vergleichbar, welche auch nicht verwandte Sprachen durch Nachahmung der Naturlaute mit geringer Abweichung oder auch ganz übereinstimmend hervorbringen."

The Finnish folk-lorists, Kaarle Krohn and Antti Aarne, are exponents of the Geographical-Historical method. According to them each Märchen has an Urform which arose at a particular time and place. Every people and every age has produced Märchen. The task of the folk-lorist is to strip each separate Märchen of the changes and additions which it has suffered on its journeyings, find the original form and then determine age, home, and time and place of origin. The weak point of the theory is the failure to distinguish sharply between Märchenmotiv and Märchen.

Friedrich von der Leyen in his edition of the Grimm Märchen has arranged the Märchen in the order of content and sought to give the development of the Märchen. He begins with the few short stories which show the connection of the Märchen with the old religious beliefs. Then follow those which are considered echoes of the first great literary period of the Germanic peoples in the time of the Völkerwanderung, then Spielmannsmärchen of the tenth century

which delight in practical jokes and exaggeration, and Lügengeschichten. Then follow the stories of a legendary nature. These have the characteristics of chivalric poetry and show the ennobling influence of Christianity in the stories of adventurous journeys of bold knights, of haunted castles, of ladies, rescued after superhuman tests of courage, and of fights with dragons and mighty sorcerers.

In the twelfth and thirteenth centuries stories from the Indian Märchen-welt first made their appearance in the western world. The then following animal fables and stories form a group for themselves. Toward the end of the Middle Ages the stories of knighthood were replaced by those of the burgher and peasant, who delighted in Schwank, anecdote, and exaggeration of all kinds. In the seventeenth and eighteenth centuries the French fairy tales and the Tales of a Thousand and One Nights came to the German people. At the end von der Leyen places the Kindermärchen.

The Märchen disappeared earlier from the spiritual world of the people than other folk phenomena, and became book literature. Customs, architecture, costumes have remained, though with evidences of decay, but the Märchen no longer flourishes. While the collector finds evidences of the past he must always take into account the possibility that the tales told him come from printed Märchenliteratur.

That the powers out of which the Märchen grew still

exist , though latent, among the people is evidenced by a *Kriegsmärchen*, current at the time of its printing in 1916.(8) A mother had her child taken to be baptized. The first time a fish lay on the pillow on which the child supposedly reposed. The priest refused baptism. A second time three red roses lay on the pillow. Again the priest refused baptism. But the third time three ears of grain lay on the pillow and these the priest baptized as "lebendiges Brot". As soon as water touched the ears they reverted into the child again which immediately spoke, saying that it was lucky they had not baptized it before. If it had been baptized as a fish peace would have been made on water; if the roses had been baptized three times as much blood as had been shed would yet have been spilled, but the baptism of the ears of grain would cause peace to come before harvest.

The Grimms used a wide range of material and applied to it the terms Sage, Schwank, Fabel and Legende indiscriminately. A distinction is hard to make because of the similarity of subject matter. For instance a Swedish saga tells of a man, mowing on a meadow, who promises a giantess fleeing past not to betray her to her pursuer; nor does he speak, but he points out with his whetstone the direction in which she went. Next day she kills him. A fable of the Middle Ages tells the same story except that the characters are a wolf, a shepherd and a hunter. The same fable appears

in Aesop in the story of the fox and the woodchopper. In another form it is the Legend of St. Barbara. On the flight from her father Barbara is betrayed by a shepherd pointing his finger. Her curse turns him into a stone and his sheep into grasshoppers. The same story is told in a poem of the lower Rhine and in a New Greek folk song.

Fable and legend are easiest to distinguish (9). The Grimms held that the saga differed from the Märchen in the naming of distinct persons and places. Not only does this make an outward characteristic of style, which is a secondary matter, a chief distinction of difference, but it does not hold true of the Weltmärchenschatz. The oriental Märchen is almost without exception localized, even if place names are invented, and the heroes are named. Märchen of the Middle Ages also name time and place. A further distinction made by the Grimms was that the saga teaches while the Märchen entertains; the former demands faith while the latter only narrates. But the Indian Märchen are definitely didactic, and the Märchen collections of the Middle Ages were used in sermons.

The close connection between teaching and entertainment is shown in the abrupt transition to the didactic formula often appended to a Märchen, or in the purely entertaining character of a Märchen which purports to explain something, a name or natural phenomena. Up to the

present time no satisfactory line has been drawn between Märchen and saga. (10)

Most easily distinguished from the Märchen is the Schwank. It does not go beyond reality and has a much broader field than the Märchen. The latter is objective, allows no doubt and takes no account of the possible. The Schwank, on the other hand, displays an ironic attitude on the part of the narrator. It shows the chaos of human life, the sly deceiving and cheating the unsuspecting, folly more successful than honest industry. Its attitude toward the supernatural world of the Märchen is one of expressed doubt. The kernel of the Märchen is a love story, the theme, the struggle between good and bad with the former always victorious. Its emphasis is on dramatic action, that of the Schwank on character. The spirit of the Märchen is that of the credulous child, of the Schwank that of a man experienced in the world and in human affairs.

The Schwankmärchen has the characteristics of both genres with those of the former predominating. The supernatural elements of the latter are exaggerated and belief is intentionally undermined.

The world of the Märchen is a world of magic in which there are no impossibilities, where the mere wish is already a guarantee of its fulfillment. Here is all the splendor

and magnificence of the earth in the capital city close to the village, in the dark forest bordering it dwell glamorous figures, dwarfs and giants, witches and dragons. Beyond lies the wide open sea. All class distinctions are levelled. The life of the people in the Märchen mirrors the characteristics of a yet undeveloped culture.(11)

Palace, king and court have the attributes of folk life. When the king and queen leave the palace it is empty. To represent the high position of the king the Märchen knows only immeasurable riches and untold splendor, palaces of marble and alabaster, chairs and tables of gold, inexhaustible treasure chambers, and no plate for the thirteenth guest! The Märchen translates pottery into gold, the humblest station into the highest, but cannot visualize a mode of existence differing in its essentials from that of the Dorfbewohner. The relationship of king to people is patriarchal. There are only two classes, the royal family, kings, queens, princes and princesses, and its subjects, the people. Here on familiar ground the variety of characters increases. Peasants, artisans, journeymen, soldiers, all the occupations of the people are represented. To which trade the hero belongs is of no particular importance since the immediate aim of the Märchen is to remove him from it into another sphere.

The Märchen has the vague shadowy outlines of the world of dream. It avoids real names and places, either substituting fanciful ones such as Dornröschen, Drosselbart, and names representing types such as Hans and Gretel, or omitting them entirely. The time is indicated by such formulae as "Es war einmal", "vor langen Zeiten", "Es ist schon lange her", "in den alten Zeiten", "wo das Wünschen noch geholfen hat"; English - "Once upon a time", "Along time ago", "Once upon a time, and a very good time it was, though it wasn't in my time, nor in your time, nor in any one else's time", "Once there was".

Indeed the Märchen might be called a mosaic of formulae. Good always triumphs over evil. The hero or heroine, beset by difficulties, is in the end always victorious. The good are invariably beautiful and the wicked ugly. Description consists of set phrases like "so rot wie Blut", "so schön wie eine Apfelblüte". The golden hair of the princess and the star on her forehead are insignia of rank, not of beauty. Ugliness, as of witches, is even given more attention than beauty. The hero is strong and crafty, the heroine beautiful, though often her characteristics are not altogether admirable.

The emphasis of the Märchen is upon action which in turn centers upon a love story in which the hero and

heroine are united after difficulties. Sacrificial and faithful love is a favorite subject of the Märchen. The motives for marriage are often quite mercenary. Wives are chosen for their wealth, cleverness or industry. Children must obey their parents in matters of love, a conception natural to the peasant.

The scene is laid in castle, forest, or village, on heath or sea, but no more definite location is given for the German Märchen. Contrary in this respect is the English fairy tale which is often definitely localized. The Märchen shrinks from specification. Even trees and flowers are rarely named.

The Märchen maintains a strict code of ethics differing in many respects, however, from those of the present day. Theft and deceit are countenanced while minor faults such as ill-will and envy are punished with terrible severity. A promise given must be kept. Pity and sympathy are always well rewarded. Piety and purity are a safeguard against all evil. Faithlessness is so inexplicable that it is usually attributed to magic.

The point of view of the Märchen is that of the child. All abstract concepts and qualities are represented through concrete and visible symbols. Good and evil are synonymous with beauty and ugliness. The invariable triumph

of innocence is the child's belief in a compensating justice.

The Märchen is a rapidly moving narrative. Stock phrases form the description. Repetition is a marked characteristic of style. Verse is frequent, particularly that of the formula type. Direct humour in the Märchen is rare, but is a chief characteristic of the Schwank. Women have been the guardians of the Märchen while men have perpetuated the Schwank. The former is at home in the nursery, the latter in the tavern. Appealing to children are the diminutives, the sound-painting of "plitsch platsch" and "jiggelty-jolt", and the repetition of phrase of the Märchen.

The Märchen-material of the world is a treasure in common. In all nations are wishing-rings and wicked step-mothers, faithful servants and enchanted princes, witches and talking animals. These motives are ever recurring in different combinations, i. e. the Märchen-formulae such as the mistreated step-child, the substituted bride, the forbidden room etc. Among the various Märchen-formulae may be recognized the closer relationship of the Märchentypus, such as the Turandottypus, in which the king's daughter is won by the performance of difficult tasks, the Genovevatypus, the Blaubarttypus etc.

One story may combine two or three types. The individual motives are like building blocks capable of an endless variety of combinations, and therefore the fairy tales of different countries are so like and yet so unlike.

The Grimms thought they recognized in the Märchen of related countries a closely related group about which lay a ring of other countries with the Märchen of which the relation was much less evident. This is no longer regarded as true. It has been shown that the relationship between two Märchen of the same country may be slight, while that between two Märchen of different countries is close. Even Aarne (12) who maintains that the Märchen-materials of two neighboring peoples are more similar than those of such peoples as live farther apart does not believe that this extends to the individual Märchen, and seeks the reason for a closer relationship only in geographical proximity, and not in racial relationship.

Nevertheless it has been found in this study that there is often similarity not only of Motiv, but of the Märchen as a whole.

German

DER FROSCHKÖNIG - Grimm

In old times there lived a king whose daughters were all beautiful, but the youngest was so beautiful that the sun itself was astonished when it shone in her face. Close by the palace was a great dark forest and here by a well under an old lime-tree the princess often amused herself with her favorite plaything, a golden ball. One day it fell into the well. The princess wept bitterly. Then an ugly frog in the well promised to get the ball for her if she would let him be her companion and eat and sleep with her. She promised readily, thinking him silly and that a frog couldn't be companion to a human being anyway. When the frog brought the ball she took it and ran away, paying no attention to his cries that she take him with her. The next day, however, when they were all seated at table someone knocked at the door and called for the youngest princess to open it. When she saw the frog she slammed the door and went back greatly frightened. The king asked her what was the matter and when she told him he said that she had to keep her promise. And so the frog came in and sat beside her and ate from her little golden plate. But when the frog wanted her to lift him up into her bed she threw him against the wall with all her might. Then he turned into a handsome prince who now became her husband. On the next morning faithful Henry, the young King's servant, came for them in a carriage, and as they rode along they heard a cracking. When his young master had been changed into a frog, faithful Henry had had three iron bands fastened around his heart to keep it from breaking and now they were springing from his heart.

English

THE WELL OF THE WORLD'S END - Jacobs

A cruel stepmother gave her stepdaughter a sieve and told her to go fill it at the well of the World's End. A little old woman finally told her where to find the well, but when she tried to fill the sieve all the water ran out. A frog promised to tell her how to fill it if she would promise to do whatever he told her for one whole night. The girl agreed and the frog said:

"Stop it with moss and daub it with clay,
And then it will carry the water away."

Then the girl carried the sieve full of water back to her stepmother who was angry but said nothing. That evening there was a tapping at the door and a voice cried out:

"Open the door, my hinny, my heart,
Open the door, my own darling;
Mind you the words that you and I spoke,
Down in the meadow, at the World's End well."

The stepmother said girls must keep their promises and made her open the door, and take the frog up on her knee. Then it wanted supper which she didn't mind giving it, but she wouldn't take the frog to bed with her till her stepmother made her. Next morning the frog asked her to chop its head off. At first she wouldn't, but when she did there stood a handsome young prince, and all the stepmother had to console her was, that it was all through her that her stepdaughter was married to a prince.

Notes

The story of the frog and the girl is the same in both tales. Details such as his service to her and the method of his transformation differ. Alike are her promise, the tapping at the door, the sharing of supper and bed and the final metamorphosis of the frog into a handsome young prince. The faithful Henry of the German is an addition entirely unrelated to the main story.

Two narratives of which each step coincides even to "girls must keep their promises" must have had a fairly immediate common source.

German

DER SINGENDE KNOCHEN - Grimm

In a certain country there was once a great distress over a wild boar which destroyed both cattle and people. The king promised his daughter in marriage to anyone who should kill the boar. Two sons of a poor man announced themselves ready for the undertaking. The eldest was sly and clever, and did so from pride. The younger was innocent and stupid, and did so from goodness of heart. The elder entered the forest from morning, the younger from evening. When the younger had walked awhile he met a little manikin who gave him a black spear with which to kill the wild boar. Soon he met the boar and killed it. Then he took it on his shoulder and started home. When he got to the other side of the forest there, in a house where people were making merry with wine and dance, was his elder brother. He invited the younger brother to come in and have a drink, and he, suspecting no evil, went in and stayed till night-fall. But when they came to the bridge over a stream, the elder gave his younger brother such a blow that he fell off into the water, dead. Then he buried him under the bridge, took the wild boar on his shoulder, and went home and married the king's daughter. After long years a herdsman drove his flock over the bridge and saw a little snow white bone lying below in the sand. From it he carved a mouth-piece for his horn, but when he blew on it for the first time it began to sing:

"Oh, dear herdsman,
You blow on my bone,
My brother has killed me,
Under the bridge buried me,
To gain the wild boar
For the king's daughter."

"What a strange horn," said the herdsman, "that sings of itself. I must take it to the king." But the king understood the song of the bone, and had the earth under the bridge dug up. Then the whole skeleton came to light. The wicked brother who could not deny the deed was sewed in a sack and drowned alive. But the remains of the murdered brother were laid to rest in a beautiful grave in the churchyard.

English

BINNORIE - Jacobs

Once upon a time there were two king's daughters who lived in a bower near the bonny mill-dams of Binnorie. Sir William wooed the elder and won her love, but soon came to care more for her younger sister who had cherry cheeks and golden hair. So the elder sister hated her and plotted how to get rid of her. One morning they went down to the mill stream of Binnorie to see their father's boats come in and when the younger got up on a rock, her sister caught her round the waist and dashed her in. The princess cried to her sister for help, offering half her property, then Sir William. But the cruel princess bade her sink, saying she would be heir to all and Sir William too. The miller and his daughter took the fair drowned princess from the stream and laid her on the bank. A famous harper came by and saw how beautiful she looked, with pearls and precious stones in her golden hair, and though he travelled on far away, he never forgot her sweet pale face. And after many days he came back to the mill-stream of Binnorie, but he found only her bones and her golden hair. So he made a harp out of her breast-bone and her hair, and travelled on up the hill to the castle of the king, her father. The harper put the harp he had made on a stone in the hall, and sang to his old harp, making them sorrowful and joyous, just as he liked. Presently the harp in the hall began to sing by itself, low and clear, and all were hushed.

"O yonder sits my father, the king,
Binnorie, O Binnorie;
And yonder sits my mother, the queen;
By the bonny mill-dams of Binnorie.

"And yonder stands my brother Hugh,
Binnorie, O Binnorie;
And by him my William, false and true;
By the bonnie mill-dams o' Binnorie."

Then they all wondered, and the harper told them how he had seen the princess lying drowned. Just then the harp sang again:

"And there sits my sister who drowned me
By the bonny mill-dams o' Binnorie."

And the harp snapped and broke, and never sang more.

Notes

The English story is adopted by Jacobs from the ballad of the "Two Sisters o' Binnorie". This is an example of identity of Motiv and Typus without the closer similarity of the Märchen as a whole.*

*Anmerk. v. 1, pp. 270 - 273. "It seems strange that there are no versions of our tale from Scandinavia and England. In place of it we find the ballad of the two king's daughters native. This ballad is found in German by Hauffen."

German

DER TEUFEL MIT DEN DREI GOLDENEN HAAREN - Grimm

A poor woman gave birth to a son. Since he came into the world with a caul on, it was predicted that in his fourteenth year he would have the king's daughter to wife. When the king heard this he was very angry, and went to the parents, offering in a friendly manner to care for the boy. When he offered a large sum of gold they accepted, thinking that for a luck-child everything must turn out well. And the king put him in a box and threw it into deep water. The box, however, floated till it lodged at a mill-dam, two miles from the king's city. The miller's boy fished out the box with a hook, and found the pretty boy inside. The miller and his wife who had no children cared for the foundling. Once in a storm the king came into the mill. He asked the mill folk if the tall youth were their son, and when he heard the story he knew it was the luck-child. Then he asked whether the youth could not take a letter to the queen. The boy set out, but lost his way in the forest. He came to a hut in which an old woman was sitting alone by the fire. The old woman told the boy he had come into a den of thieves and that they would kill him when they came home. The boy said he was not afraid and too tired to go any farther. The robbers were angry but when they had read the letter to the queen, saying that the boy should be put to death, they felt sorry for the sleeping boy, and wrote another letter, saying that the boy should be married to the king's daughter. The queen did as was written in it, but when the king came home he said he had given quite another order. The boy said the letter must have been changed while he slept. The king was in a passion, and said the boy might not keep his daughter unless he fetched three golden hairs from the head of the Devil. So the boy set out. In one town through which he passed he promised the watchman to tell him why the fountain, which had flowed wine, no longer gave even water. In another he promised to tell on his return why a tree which had borne golden apples no longer put forth even leaves. And he promised to tell the ferryman why he had to keep rowing back and forth and was never set free. When he came to Hell the Devil was not at home, but his grandmother was sitting there in an armchair. She pitied the boy and promised to help him. So she changed him into an ant and hid him in the folds of her

dress, and quieted the Devil when he thought he smelled man's flesh. Then the Devil went to sleep with his head in her lap and she pulled out the three golden hairs, excusing herself each time by saying that she had done so in a dream, and telling him the boy's questions. The Devil said the dried-up fountain was caused by a toad sitting under a stone in the well, and that he must be killed; a mouse gnawing at the root of the tree must be killed, then the tree would again bear golden apples; and the ferryman, to free himself, must put his oar in the hand of one wishing to be ferried across. In the morning the Devil's grandmother gave the luck-child his human shape again, and he stated home, answering the three questions, and receiving four asses laden with gold. The king was satisfied and wanted some gold too. So the boy sent him to the ferryman, saying that there was gold in plenty on the other side of the river, but the ferryman put the oar in the king's hand and sprang out. From this time forth the king had to ferry, as a punishment for his sins. Perhaps he is ferrying still? If he is, it is because no one has taken the oar from him.

English

THE FISH AND THE RING - Jacobs

Once upon a time there was a mighty Baron in the North Country who was a great magician and knew everything that would come to pass. When his little boy was four years old, he looked into the Book of Fate and found that his son would wed a lowly maid who had just been born in a house under the shadow of York Minster. The Baron knew the father of the little girl had five children already and was very poor, so he rode into York and offered to help the downhearted father by taking the last little one away. But when he got to the bank of the river Ouse, he threw the little thing into the river. But her clothes kept her up so that she floated and was cast ashore just in front of a fisherman's hut. The fisherman found her and she stayed there till she was fifteen years old, and a fine handsome girl. One day while out hunting, the Baron and his companions stopped at the fisherman's hut for a drink. They all noticed her beauty and one of the men asked the Baron, who could read fates, whom she would marry. The Baron asked on what day she was born, but the girl said she didn't know for she had been washed ashore by the river fifteen years ago. Then the Baron knew who

she was, and said he would make her fortune if she took a letter to his brother in Scar borough. But the letter told his brother to take the bearer and put her to death immediately. The girl took the letter and set out and slept for the night at a little inn. Robbers broke in, and searched the girl, finding only the letter. They opened it, and thought it a shame, so the captain of the robbers wrote another letter saying that the bearer should be married immediately to the Baron's son. When the Baron came to his brother's castle and found what had happened, he took the girl for a walk along the cliffs, and when he got her alone he took her by the arms and was going to throw her over. But she begged for her life and promised not to see him or his son again till he should desire it. Then the Baron took off his gold ring and threw it in the sea saying, "Never let me see your face till you can show me that ring." Then she went to work as scullion in a noble's castle. One day the Baron, his brother and the Baron's son came up. The girl did not know what to do but thought they wouldn't see her in the kitchen, and set to cleaning a huge big fish for their dinner, and inside she found the Baron's ring. She cooked the fish so nicely that the guests called to see the cook. When the Baron saw the girl he was in a tower of a temper, but when he saw the ring on her thumb, he saw at last that no one could fight against Fate, and he handed her to a seat and announced to all the company that this was his son's true wife; and he took her and his son home to his castle; and they all lived as happy as could be ever afterwards.

Notes

Both tales are combinations of several "types".

The core of the story is, however, the same. Again the English is the feminine form of the legend, which is of Byzantine origin, and is strongly localized.

German

VON DEM MACHANDELBOOM - Grimm

A long time ago, quite two thousand years, a woman wished for a child as white as snow, and as red as blood, but when she had her wish she was so delighted that she died. Her husband married again and by the second wife he had a daughter, but the first wife's child was a son. One day she gave her daughter an apple out of a great chest with a sharp iron lock in her room. The child asked whether her brother was not also to have one. The woman was angry, but said he should have one when he came from school. Then she snatched the apple from her daughter and said she should not have one before her brother. When he came home the Devil prompted her to bang the lid of the chest shut on the little boy's head so that it flew off and rolled among the red apples. Overwhelmed with terror she put the head on the neck again, tied a white handkerchief around it, set him on a chair by the door and put the apple in his hand. Marlinchen came into the kitchen, where her mother was constantly stirring round a pan of hot water, and complained that her brother would not answer when she asked him for the apple. Her mother told her to go back and box his ears if he would not answer her. When she did so his head flew off and Marlinchen ran crying and screaming to her mother. The mother then cut up the little boy, and made him into black puddings which Marlinchen salted with her tears, and the father ate with great gusto. When he had finished, Marlinchen gathered the bones from under the table into her best silk handkerchief, and went out to the juniper-tree, whose branches moved as if it were clapping its hands. In the center of a mist rising from the tree, it burned like a fire and from this fire flew a bird singing magnificently. The juniper-tree was just as before but Marlinchen was as gay and happy as if her brother were still alive. The bird, however, flew to the house of a goldsmith and sang:

"My mother who slew me,
My father who ate me,
My sister Marleenken,
Gathers all my bones,
Ties them in a silken cloth,
Lays them under the juniper-tree.
Kywilt, Kywilt, what a beautiful bird am I!"

The goldsmith came out and asked him to sing the song again. The bird refused to sing a second time without pay, but repeated his song in return for a golden chain. Then he flew to a shoemaker who with all his household came out to see the bird with red and green and golden plumage and eyes like stars and to ask him to sing again. The wonderful bird sang for a pair of little red shoes, and then holding the shoes in his left claw and the chain in his right he flew away to a mill and the mill went "klippe klappe, klippe klappe, klippe klappe". And in the mill sat twenty miller boys who had a stone and hacked "hick hack, hick hack, hick hack," and the mill went "klippe klappe, klippe klappe, klippe klappe." Then the bird flew up on a linden tree and sang, and at the first line one miller boy stopped, at the second two, at the third four, at the fifth only eight were still hacking, then only five, and then only one, and he wanted to hear the song too, so the bird said he would sing it for the millstone. The miller boys lifted the millstone "hu uh uhp, hu uh uhp, hu uh uhp!" The bird put his neck through the hole in the millstone and flew again to the tree, sang his song and then flew home. In the room sat his father and mother and Marleenken. The father was gay and lighthearted, but the mother said she felt anxious and depressed as before a heavy thunder storm. Little Marleenken sat and cried and cried. The bird flew on the roof and began to sing. The man was happy but the woman's teeth chattered and her veins were like fire. She held her ears and pinched her eyes shut, but it roared in her ears like a raging torrent, and her eyes burned and flashed like lightning. The man went out and received the golden chain around his neck, and Marleenken the little red shoes. She put them on and danced for joy saying, "Oh, I was so sad when I went out and now I feel so glad. "Nay," said the woman, jumping up, and her hair stood up like flames of fire, "it is as if the world were to go under. I will go out too to see if I can get air! And as she came out of the door, bratch! the bird threw the millstone on her head, so that she was all mashed. The father and Marleenken heard it and went out. Then smoke, and flame, and fire went up from the place, and when that was past the little brother stood there, and he took his father and Marleenken by the hand, and they were all three so happy, and went into the house and to the table, and ate.

English

THE ROSE-TREE - Jacobs

There was once upon a time a man who had two children: a girl by a first wife, and a boy by the second. The girl was white as milk with lips like cherries and her golden hair hung to the ground. Her brother loved her dearly, but her wicked stepmother hated her. One day she told the girl to go to the grocer's shop and buy a pound of candles. When she came home she laid down the candles in order to cross the stile and a dog came and ran off with them. The same thing happened with the second pound and the third, but now she had no more money and had to go home without any. The stepmother hid her anger and told the child to put its head on her lap so that she might comb its hair. Then the stepmother hated her more for her beauty and told her to fetch a billet of wood so that she might part her hair. Then the stepmother said she could not part the child's hair with a comb and bade her fetch an axe. She laid down her little golden head without fear; and whist! down came the axe, and it was off. So the mother wiped the axe and laughed. Then she stewed the heart and liver of the little girl for supper. The husband said they tasted strangely, and the little boy refused to eat, and ran out into the garden, and put his little sister into a box, and buried the box under a rose-tree, and every day he went to the tree and wept till his tears ran down on the box. In the spring the rose-tree flowered, and among the flowers was a white bird which sang like an angel out of heaven. It flew away to a cobbler's shop, perched itself on a tree and sang:

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love
Sits below, and I sing above
Stick, stock, stone dead."

The shoemaker asked the bird to sing the song again. "If you will first give me those little red shoes you are making." The cobbler gave the shoes, the bird sang his song again and then flew away to the watchmaker's where he sang his song a second time in return for a gold watch and chain. With this in one foot, and the shoes in the other he flew away to where three millers were picking a millstone. He sang his song through to the refrain.

At the word "Stick!" one of the men put down his tool and looked up from his work, "Stock!" and the second miller's man laid aside his tool and looked up, "Stone!" and the third miller's man laid down his tool and looked up, "Dead!" and they all cried with one voice; "Oh what a beautiful song! Sing it, sweet bird, again." "If you will put the millstone round my neck," said the bird. The men did what the bird wanted, and away it flew to the tree and sang the song again, and then flew home. It rattled the millstone against the eaves of the house, and the stepmother said: "It thunders." Then the little boy ran out to see the thunder, and down dropped the red shoes at his feet. The second time the father ran out, and down fell the chain about his neck. In ran father and son, laughing and saying, "See what fine things the thunder has brought us!" When the millstone rattled again the stepmother went out to see if the thunder had brought her something; but the moment she stepped outside the door, down fell the millstone on her head; and so she died.

Notes

Except for the introduction and the fact that the parts of the boy and girl are reversed these stories are identical even to the form of the narrative. There might even be a connection between the oppressed feeling, as of a thunder-storm brewing, of the stepmother in the German tale and the exclamation "It thunders!" of the stepmother in the English tale as the bird rattles the millstone on the roof. The very lively colloquial tone of the English fairy tales is most nearly approximated in the low German versions of the German Märchen.

German

DER GESCHEITE HANS - Grimm

Hans went to court Gretel. The first time she gave him a needle and he stuck it into a hay-cart. His mother said he should have stuck it in his sleeve. Next she gave him a knife which he stuck in his sleeve. His mother said he should have put it into his pocket. The next time he was given a goat which he put in his pocket. His mother said he should have put a rope around its neck. Next Gretel gave him a piece of bacon, and he put a rope around it and dragged it after him. Before he got home the dogs had eaten it. His mother said he should have carried it on his head. Then Gretel gave him a calf and he carried it home on his head. His mother said he should have led the calf home and put it in the stall. The next time Gretel herself came with Hans. He tied her with a rope, led her home, tied her up, and scattered some grass for her. His mother said he should have cast sheep's eyes at her, and so he went and cut out the eyes of the calves and sheep and threw them in Gretel's face. She became angry, tore herself loose and ran away, and was the betrothed bride of Hans no more.

English

LAZY JACK - Jacobs

A boy named Jack was lazy and wouldn't work till his mother told him he would have to work for his porridge. This roused him and he went and hired himself to a neighboring farmer for a penny, but lost it coming home. His mother said he should have put it in his pocket. Next he hired himself to a cow-keeper who gave him a jar of milk. He put it in his pocket and spilled it all. His mother said he should have carried it home on his head. Next time he got a cream cheese for his services and carried it home on his head where it melted and spoiled. His mother said he should have carried it in his hands. Next time he got a tom-cat which he carried in his hands till it scratched him so that he had to let it go. His mother said he should have tied it with a string and dragged it along after him. Next time he got a shoulder of mutton which he tied with a string and dragged along after him in the dirt till it was completely spoiled. His mother said he should have carried it on his head. Then Jack hired himself to a cattle-keeper who gave him

a donkey. He hoisted it on his shoulders and started home. On his way he passed the house of a rich man, whose beautiful daughter was deaf and dumb, and the doctors said she would never speak till somebody made her laugh. When she saw Jack carrying the donkey she burst into a fit of laughter and immediately recovered her speech and hearing. Her father was overjoyed and fulfilled his promise by marrying her to Jack, who was thus made a rich gentleman. His mother lived with them in a large house in great happiness until she died.

Notes

The English tale wanders off into the "cure by laughing" incident common in folk-tales and found in German in "Die Goldene Gans". The fool's blunders are of the same general type in both tales. In this English tale the bride does not appear but in one of the tales of the Wise Men of Gotham* a young man threw sheep's eyes in the face of the maid he was wooing.

* John Ashton, Chapbooks of the 18th Century. Tale 16.

German

DIE DREI SPINNERINNEN - Grimm

There was once a lazy girl whose mother, say what she would, could not get her to spin. Finally the mother became so angry that she beat the girl. The queen was just going by and stopped to ask the mother why she was beating her daughter. The mother was ashamed to admit her daughter's laziness, and said she could not get her to stop spinning, but that she was too poor to buy flax. The queen said there was nothing she liked better than spinning, and took the girl home to her castle where there was plenty of flax. The girl was to spin three rooms full of flax, and then marry the queen's eldest son. At the end of the third day when the queen came, the girl excused herself for not having begun by saying that she had grieved so over leaving home. The queen was satisfied, but said that tomorrow she must begin. As the girl stood at the window three women came by. The one had a broad flat foot, the second such a large underlip that it hung down over her chin, and the third a broad thumb. They stopped and asked the girl what was the matter. When she had told them her trouble they agreed to spin the three rooms full of flax if she would invite them to her wedding, not be ashamed of them, and acknowledge them as her relatives, and seat them at her table. She agreed gladly and let them in, and they set to work. From the queen she concealed the presence of the spinning women and showed her only the spun yarn. When the three chambers were empty preparations were made for the wedding. The girl received permission to invite the three relatives. When they came the bridegroom said, "How did you come to make such ugly friends?" He approached the one with the broad foot and asked her how she came to have it. "From treading," she answered. Then he asked the second why she had such a long lower lip. "From licking," she answered, "from licking." In the same manner the third said she had such a broad thumb from twisting thread. Then the king's son was frightened and said his beautiful bride should never spin any more. So she was rid of the evil of spinning flax.

English

HABETROT AND SCANTLIE MAB - Jacobs

A woman had one fair daughter who loved play better than work, and wandering in the meadows better than spinning. The mother knew the girl had no chance for a good husband unless she was an industrious spinner, so she coaxed, threatened, even beat her daughter, but the girl remained an idle cuttie. At last one spring morning the gudewife gave her seven heads of lint saying they must be returned in three days spun into yarn. The girl saw her mother was in earnest and worked as hard as she could, but by evening of the second day only a very small part of her task was done. She cried herself to sleep and in the morning, throwing aside her work in despair, she strolled out into the fields, sparkling with dew. She sat down by a burn, shaded with woodbine and roses, and buried her face in her hands. When she looked up she saw an old woman, sitting on a self-bored stone, and drawing out the thread, as she basked in the sun. On the girl's inquiry the old woman said that spinning thread had made her so long lipped. The girl said she should be spinning too, but that she would never accomplish her task. The old woman promised to do it for her, and passed away among the trees and bushes. The girl fell asleep, and when she awoke it was evening. She heard voices and looking down the hole of the self-bored stone saw her friend, the old dame, walking back and forth in a deep cavern among a group of spineters all seated on colludie stones, and busy with distaff and spindle. They all had disfigured lips like the old dame, Habetrot. One, who sat in a far corner reeling the yarn, had gray eyes which seemed starting from her head, and a long hooked nose. Her Habetrot adressed as Scantlie Mab, saying "Bundle up the yarn, it is time the young lassie should give it to her mother." Delighted, the girl started home, and was soon overtaken by Habetrot with the yarn. The old dame wanted nothing in return, but told the girl not to tell her mother who had spun the yarn. When the girl arrived home she found her mother had been busy making sausters, and hanging them up in the chimney to dry, and had retired to rest. The girl took down pudding after pudding, fried and ate them, and at last went to bed too. In the morning the mother was so surprised to find her puddings all gone and seven hanks of yarn on the table that she cried--

"My daughter's spun seven, seven, seven
My daughter's eaten seven, seven, seven,
And all before daylight."

A laird riding by heard, and came in to find out what she meant. He admired the yarn and begged to see the spinner. He vowed he was lonely and had long been in search of a good spinner, so they were married, though the bride was in great fear that she should not prove so clever at her spinning-wheel as he expected. But old Dame Habetrot came to her aid and bade her bring her husband to the self-bored stone where he would see what came of spinning and not tie his wife to the spinning-wheel. So they locked together through the self-bored stone and heard the song of the sisterhood. Habetrot let them in through a door and the laird inquired of one after another the cause of their strange lips. They said, "Nakasind," "Owkasaand," and "O-a-a-send," but they made him understand what was the cause of their ugliness; while Habetrot slyly hinted that if his pretty wife were allowed to spin she too would get an ugly look. So he vowed she should never more touch a spinning-wheel, and all the flax grown on his land was sent to old Habetrot to be converted into yarn.

Notes

The English story in its early part is a parallel to "Tom Tit Tot" and "Rumpelstilchen", but in the latter part we have undoubtedly the ugly spinners of the German who do the girl's work for her, and perform the greater service of persuading her husband that spinning is no occupation for a pretty girl. It is interesting to note that with little actual difference in content the English stories are yet so truly English as the Märchen are German.

German

RUMPELSTILZCHEN - Grimm

A poor miller who had occasion to speak to the king wished to appear important and said that his daughter could spin straw into gold. Thereupon the king took her to the palace, locked her in a roomful of straw, and said if she did not have it spun into gold by morning, she must die. As the girl wept a manikin came and asked what she would give him if he spun the straw into gold for her. She gave him her necklace. The second night she gave him her ring. On the third night the king took her into a still larger room full of straw and said if she succeeded in spinning that into gold she was to be his wife. Now, however she had nothing left to give the manikin, but he was content with the promise of her first child if she should become queen. When a year later she had a beautiful child and the manikin came to claim it, she wept so that he was moved to pity and said that if in three days she could guess his name he would not take the child. She sent out a messenger to inquire names and guessed Kaspar, Melchior, Balzer, Rippenbiest, Hammelswade, Schnürbein etc. On the third day the messenger came back and said that he had been able to find no new names, but that at a high mountain in a forest he had seen a little manikin dancing on one leg around a fire and crying:

"Heute back ich, morgen brau ich,
Übermorgen hole ich der Königin ihr Kind;
Ach, wie gut ist, dass niemand weis,
Dass ich Rumpelstilzchen heiss!"

So the queen guessed Kunz, Heinz, and then Rumpelstilzchen. The devil told you that, said the manikin, and in his anger plunged his whole right leg into the earth, and then pulled at his left leg so hard that he pulled himself in two.

English

TOM-TIT-TOT - Jacobs

A woman baked five pies and the crust was so hard that she told her daughter to put them on the shelf till

they had come again. Since her mother had said they would come again the daughter ate them. When the woman wanted one for her supper there were none, so she sat in her door with her spinning and sang over and over: "My daughter ha' ate five pies today." The King came riding by and asked what she sang, and the woman ashamed of her daughter's appetite sang instead: "My daughter ha' spun five skeins today." So the King made the girl Queen, and for eleven months she had all she liked to eat and wear, all the company she desired, and everything she wished. During the twelfth month, however, she had to spin five skeins a day, or lose her life. Since she could not spin at all she sat and cried. Then a little black thing with a long tail that twirled around very fast came and offered to spin the flax for her. Every night she was to have three guesses to guess his name. If at the end of the month she had not guessed it she was to be his. She guessed Bill and Ned and Mark, Nicodemus Samuel and Methusaleh, and all the other names she could think of, but the end of the month came round and she had not guessed it yet. On the last night at supper the King laughed and laughed. When the sad Queen asked him why, he said he had been out hunting in a wood and had heard a humming, bumbling noise in an old chalkpit. When he looked in there was a little black thing that was twirling its tail ever so fast and spinning while it sang:

"Name me, name me not,
Who'll guess it's Tom-Tit -Tot."

So the Queen acted as if she were afraid, and the little black thing was very malicious and gleeful. The Queen guessed Solomon and Zebadee, and then she said, "Name me, name me not, Your name is TOM TIT TOT." Then it shrieked and its tail dropped down, and it flew away in the dark, and she never saw it any more.

German

LAUSCHEN UND FLÖCHCHEN - Grimm

A louse and a flea kept house together and were brewing beer in an egg-shell. Then the little louse fell in and burnt herself. On this the flea began to scream loudly. Then said the little room-door, "Little flea, why art thou screaming?" "Because the louse has burnt herself." Then the little door began to creak. On this a little broom in the corner said, "Why art thou creaking, little door?" "Have I not reason to creak?"

"The little louse has burnt herself,
The little flea is weeping."

And so, each in turn, the broom began sweeping, the cart running, the ash-heap burning, the little tree shaking off its leaves, and the little girl breaking her little water-pitcher. Then the spring said it would begin to flow. And in the water everything was drowned, the girl, the little tree, the ash-heap, the cart, the broom, the door, the little flea, the little louse, all together.

English

TITTY MOUSE AND TATTY MOUSE - Jacobs

Titty mouse and Tatty mouse both lived in a house,
Titty mouse went a leasing and Tatty mouse went a leasing,

So they both went a leasing.

Titty mouse leased an ear of corn and Tatty mouse leased an ear of corn,

So they both leased an ear of corn.

Titty mouse made a pudding, and Tatty mouse made a pudding.

So they both made a pudding.

And Tatty mouse put her pudding into the pot to boil, but when Titty went to put hers in, the pot tumbled over, and scalded her to death. Then Tatty sat down and wept; then a three-legged stool said: "Tatty why do you weep?" "Titty's dead," said Tatty, "and so I weep:" "Then," said the stool, "I'll hop," so the stool hopped. Then in turn the broom swept, the door jarred, the window creaked, the old form ran around the house, the walnut-tree shed its leaves, the bird moulted all his feathers, the little girl dropped the pitcher and spilled the milk,

the old man fell off his ladder and broke his neck. Then the great walnut-tree fell down with a crash, and upset the old farm and house, and the house falling knocked the window out, and the window knocked the door down, the door upset the broom, the broom the stool, and poor little Tatty mouse was buried beneath the ruins.

Notes

This tale is widespread and is found in many parts of the world. Jacobs says,* "These twenty-five variants of the same jingle, scattered over the world from India to Spain present the problem of the diffusion of folk-tales in its simplest form. No one is likely to contend with Prof. Müller and Sir George Cox, that we have here the detritus of archaic Aryan mythology, a parody of a sun-myth---Even Mr. Lang is not likely to hold that these variants arose by coincidence and independently in the different parts of the world where they have been found. The only solution is that the curious succession of incidents was invented once for all at some definite place and time by some definite entertainer for children, and spread thence through all the old world."

*Jacobs, vol. 1, p. 252

German

DIE KLUGEN LEUTE - Grimm

A peasant went on a journey. He told his wife to sell their three cows for two hundred Taler, and if she did anything stupid he promised her a beating. A man came and bought the cows, but he said he had forgotten his money and offered to leave one of the cows as guarantee, with which she was satisfied. Her husband was angry, but out of pity he said he would put off the beating for three days, and attempt to find someone who was more stupid than she. A woman came along who was standing up on her wagon, instead of sitting on the bundle of straw, so that the load would not be so heavy. He told her he had fallen from heaven. She asked about her husband and on hearing that he was in need fetched a bag of money for him. Her son also wanted to see the stranger from heaven and rode to overtake him. The peasant said he had just gone over the hill, so the boy asked him to mount the horse and bring him back. When he did not return he thought that the peasant had sent the horse to his father and was satisfied.

English

JACK HANNAFORD - Jacobs

A farmer went to market and gave his wife ten pounds to keep while he was gone. Jack Hannaford, an old soldier came by and told her he came from Paradise. She asked about her first husband and found that he cobbled shoes for the angels and was in need of money to buy more leather, and so she gave Jack the ten pounds to carry to the cobbler. When the farmer came back from market he was very angry and swore that he had never met with such a fool as his wife. He rode off after Jack who lay down, shading his eyes with his hand, and looked into the sky. Jack said he saw a man going straight up into it, as if he were walking on a road. The farmer lay down to see it too, and Jack rode away with his horse.

Notes

A similar theme is found in the old English ballad, "Saddle to Rags". The three parts of the German Märchen were existent separately as early as the fifteenth century.* The English tale does not have the preliminary of the sale of the cows. Again not only Motiv but Märchen agree. German: ein Bauer. English: Jack Hannaford.

*Anmerk. vol. 2, p. 440

German

DAS WASSER DES LEBENS - Grimm

A king who had three sons was ill. One after another the three sons went to seek the water of life for him. But the two oldest were rude to a dwarf on the way, and so rode into narrowing passes from which they could not again get out. The youngest, however, answered the dwarf politely and was given by him an iron rod and two loaves of bread. With the rod he struck three times the doors of the enchanted castle in the courtyard of which was the well of the water of life. With the loaves he silenced the lions. Then he took the rings from the fingers of the enchanted princess, a loaf, and a sword. In another room was a beautiful maiden, who said he had rescued her, and that if he came back in a year he was to marry her, and have her whole kingdom. Then he slept and had to hasten to get the water of life and to get out of the castle gates before it struck twelve, otherwise he would have been imprisoned there. His brothers, however, were envious of him and on the sea they took his water of life and put salt sea water in its place. Then they told their father that the youngest son had tried to poison him. The father ordered a huntsman to take the young man into the forest and shoot him, but the huntsman spared his life. Soon after, three wagons, laden with gold and precious stones, came for the youngest son, who had lent his sword and loaf to three kings who were at war, and thus helped them to be victorious. Then the king thought he had been wrong and he sent a message to all kingdoms, saying that his son should return. The king's daughter in the enchanted castle had a street of gold built. The other two brothers rode beside it, and were rejected, but the youngest thought of the princess, and, not seeing the golden street, rode upon it. Then he returned with the princess to his father. The other two brothers, however, had gone away over the sea and never came back.

English

THE KING OF ENGLAND AND HIS THREE SONS - Jacobs

The king of England fell sick. His three sons, Valentine, Oliver and Jack went to seek the golden apples which would make him well. To make a long story short

Jack is followed, and, since there is not much good in them anyway, the other two are left to take their chance. Jack spent the first two nights with horrible-looking old men where his bed was overrun with snakes and frogs. On the third night he stayed with the third brother who told him how to get the golden apples. By swans he was carried in the name of the Griffin of Greenwood over a black water to a large castle. The three entrances were guarded respectively by giants, lions and fiery serpents, all asleep. He had to be there at one and leave at two. He exchanged a garter, watch and handkerchief with a princess asleep on a gold bed, and then got the golden apples and went home. On his way he had to cut off the head of each of the three horrible old men who then turn into handsome young gentlemen. At the crossroads where he was to meet his brothers he fell asleep and they came, stole his apples and went off to London with them. Now when the youngest son presented his brother's apples the king thought they were not so good and more for poisoning him. So he ordered the headsman to behead his youngest son, but the headsman had pity on him and took him to a forest not far from town. There Jubal, a young man disguised as a bear, took care of him. But the young princess of that castle got together an army and sailed to England. She asked each of the eldest sons whether they had ever been to the Castle of Melvales. Each said he had, but broke his leg in walking over her handkerchief. Then she asked the king whether he had not another son. The king in a fright sent for the headsman who said that the young prince was alive. He was found and brought to the castle where he walked over the handkerchief without hurting himself. Then they went off to the country of the princess.

Notes

The English story was told to Mr. F. Hinde Groome by a Welsh gypsy. Mr. Hinde Groome contends that all folk-tales were diffused by means of gypsies as colporteurs. Although lengthy and of a rambling style the English tale is frequently, as here, scant of the necessary motivation, which a comparison with the German Märchen

supplies. For instance, the king's thought that the youngest son's apples were not good "and more for poisoning him" is unexplained. But in the German the king tastes the salt water and grows worse. The elder sons tell him that their younger brother has tried to poison him. The English story is always attached as much as possible to something known: The king of England; London; the Griffin of Greenwood; Valentine, Oliver and Jack; the Castle of Melvaes; Jubal. And the whole has an effect of comfortable colloquial intimacy. One drops into an English tale to hear about acquaintances, the local news, so to speak.

German

DAT ERDMÄNNEKEN - Grimm

A rich king had three daughters who ate an apple from a tree in his garden. The king had pronounced a curse on any one eating this fruit confining him a hundred fathoms under the earth. And so the three daughters disappeared and could not be found. The king said anyone finding them should have one of his daughters in marriage. Three huntsmen who sought the king's daughters came to a castle where warm food steamed on the table but no living person was to be seen. Then one stayed in the castle and the other two searched for the king's daughters. On the first day when the eldest stayed at home a dwarf came and asked for a piece of bread. The man gave him a piece which the dwarf dropped and asked the man to pick it up for him. When he did so the dwarf seized him by the hair and gave him a beating. On the second day the second huntsman was served in the same way. But the youngest told the dwarf to pick up the bread himself, and when the dwarf grew angry, gave him such a beating that he cried out for mercy, promising to tell where the three king's daughters were. Then he told the huntsman that they were at the bottom of a deep well in which was no water. He had to let himself down in a basket and kill the dragons guarding the three king's daughters. Then he sent them up in the basket, but because he had been warned by the dwarf that the other two huntsman intended evil toward him he now put a stone in the basket. When it was halfway up they cut the rope. Then they made the king's daughters promise to say that they had saved them. The youngest huntsman, however, found a flute on which he blew. Immediately hundreds of dwarfs came and asked his bidding. Then each took hold of a single hair and flew up to the surface with him. The wedding was just to be celebrated at the king's castle. When the huntsman came the king's daughters fainted. They said they could not tell the reason but the king told them to tell it to the stove. Then he listened at the door and heard everything. So the two eldest huntsmen were hanged but the youngest received the youngest daughter of the king in marriage.

English

THE LITTLE RED HAIRY MAN - Addy

A poor lead miner in Derbyshire had three sons. The eldest went to seek his fortune. As he sat down to eat his bread and cheese a little red man covered with hair came out of the wood and asked for some, but was given a kick so that he limped. The second son gave the man his crumbs, but the third shared his bread and cheese with the little man who then took him to a mine with a windlass and told Jack to get in the bucket and let him down. At the bottom was a beautiful country. Jack threw a copper ball which rolled till it flew against the door of a copper castle. A giant came out whom Jack killed freeing the princess. In the same way he threw a silver and a gold ball, killed the giants and freed the princesses. The little man married him to the gold princess, and they went back up in the bucket. The other two brothers went to try to get some gold from the gold castle also. In the hut they quarreled about who should go down first. The rope broke and they both fell to the bottom of the pit the sides of which gave way and blocked it up forever.

Notes

Bolte and Polivka refer to the English version as "ziemlich verblasst." The incidents of the English tale lack motivation which a comparison with the German might supply. As usual the English tale is localized (Derbyshire) and the hero named.

German

TISCHCHEN, GOLDESEL, KNÖPPEL - Grimm

A tailor had three sons and only one goat. But since the goat had to support them all with her milk she had to have good food and be taken everyday to pasture. Once the eldest took her to the churchyard where she ate all day until satisfied. But when the father asked her she said she had leaped about all day among the graves and found nothing to eat. Thereupon the father took the yard measure from the wall and drove his eldest son out with blows. In the same way the wicked goat caused the second and third sons to be driven out. On the next morning the tailor himself took the goat to pasture, and the goat, serving him as she had all the rest, he saw that he had driven his sons away without cause. Then he shaved the goat's head and drove her away with a horse whip. Meanwhile the eldest son had apprenticed himself to a joiner and when the time came for him to go the joiner gave him a little wooden table of ordinary appearance which however, had the property of setting itself with clean cloth, knife and fork and plate, and dishes of boiled meats and roasted meats, as many as there was room for, and a great glass of red wine. At length the young man decided to go back to his father. On his way he stopped at an inn, the guests invited him to eat with them, but he refused to take the few bits out of their mouths, and asked them to be his guests instead. They laughed, but he placed the little table in the center of the room, saying, "Little table, cover thyself." Instantly it was covered with food and they all fell to. And what surprised them most was that when a dish was empty, a full one immediately took its place. In the night the inn keeper exchanged the magic table for an old one from his lumber-room. When the eldest son arrived at home he told his father to call in all his relatives for a feast, but when he said to the table "Little table, cover thyself," nothing happened, and the relatives mocked him, so the poor lad had to go again to a master in the craft. When the second son had finished his years of apprenticeship with a miller the miller gave him an ass which dropped gold pieces from its mouth on a cloth if one said "Bricklebrit" to it. On his way home he came to the same public-house in which his brother's table had been exchanged. It struck the host as odd that the young man himself took the ass to the stable. But when he put his hand in his pocket and brought out two gold pieces the inn-keeper thought he must be rich after all, and when the guest asked what he owed, the host doubled the reckoning. The apprentice felt in his pocket

and finding no gold bade his host wait a bit until he should fetch some. But he took the table-cloth with him. The host was curious and followed him to the stable, and, since the door was bolted, he peeped through a knothole and saw how the stranger procured his gold. In the night, therefore, the innkeeper substituted another ass for that of the apprentice. When the apprentice arrived at home he offered to make all his relatives rich, but when he said "Bricklebrit" the ass did not respond, he saw that he had been betrayed and all the relatives departed as poor as they had come. The third son received from his master a cudgel in a sack. This cudgel, on being commanded, leaped out of the sack and beat such a dance on the backs of the people that they could not stir for a week, and did not leave off till one said to it, "Intothe sack, Cudgel!" With it the third son recovered the wishing table and the gold ass of his brothers from the thievish innkeeper and took them home with him. Then the relatives were again invited, and the little table covered itself, and the ass showered gold-pieces for them. The tailor locked away needle and thread and lived in joy and splendor with his three sons. The goat, however, had crept into a fox's hole where her two great eyes shining out of the darkness terrified the fox and the bear, but the bee flew in and stung the goat so violently that she jumped up, crying, "meh, meh," and ran forth into the world as if mad, and to this hour no one knows where she has gone.

English

THE ASS, THE TABLE, AND THE STICK - Jacobs

A lad named Jack was once so unhappy at home through his father's ill-treatment, that he made up his mind to run away and seek his fortune in the wide world. He ran, and he ran, until he could run no longer, and then he ran right up against a little old woman who was gathering sticks. He was too much out of breath to beg pardon, but the woman was good-natured, and she said he seemed to be a likely lad, so she would take him to be her servant, and would pay him well. He agreed, for he was very hungry, and she brought him to her house in the wood, where he served her for twelve months and a day. Then for his wages she gave him an ass, and he had but to pull Neddy's ears to make him ee-aw! and drop from his mouth silver sixpenies, and half -crowns, and golden guineas.

Away he rode till he reached an inn. There he ordered the best of everything, and when the host refused to serve him till he had been paid, the boy went off to the stable, pulled the ass's ears and obtained his pockets full of money. The host had watched all this through a crack in the door, and when night came on he put another ass for the precious Neddy of the poor youth. When the boy came home he asked his father's permission to marry the daughter of a poor widow. "Never till you have the money to keep her," was the reply. The boy said he had money and pulled Neddy's ears, but though Neddy hee-hawed and he hee-hawed, he let fall no half-crowns or guineas. The father picked up a hay-fork and beat his son out of the house. I promise you he ran. He ran and ran till he came bang against a door, and burst it open, and there he was in a joiner's shop. So he served the joiner for a year and a day and received a table to which he had but to say, "Table, be covered," and at once it was covered with lots to eat and drink. When he came to the inn he ordered his dinner but there was nothing in the house except ham and eggs. Jack said he could do better than that and ordered his table to cover itself. At once the table was spread with turkey and sausages, roast mutton, potatoes, and greens. The inn keeper opened his eyes, but he said nothing, not he. That night he exchanged Jack's table for a worthless one. Jack came home to prove to his father that he could now keep the girl of his choice, but the table remained bare, and the father warmed his son's back with a warming-pan. Jack ran howling from the house and he ran and he ran till he came to a river and tumbled in. A man picked him out and bade him help in making a bridge. Jack climbed up to the top of the tree and threw his weight on it, so that when the man had rooted the tree up, Jack and the tree-head dropped on the farther bank. Then the man tore a branch from the tree and fettleed it up into a club with his knife. "There," said he, "take this stick, and when you say to it, 'up stick and bang him!' it will knock down anyone who angers you." Then Jack, overjoyed, went back to the inn, and as soon as the inn keeper appeared he cried "Up stick and bang him!" At the word the cudgel flew from his hand and battered the old fellow on the back, rapped his head, bruised his arms, tickled his ribs, till he fell groaning on the floor; still the stick belaboured the prostrate man, now would Jack call it off till he had got back the stolen ass and table. Then he galloped home on the ass, with the table on his shoulders, and the stick in his hand. When he arrived there his father was dead, so he brought his ass into the stable and pulled its ears

till he had filled the manger with money. It was soon known through the town that Jack had returned rolling in wealth, and accordingly all the girls in the place set their caps at him. "Now," said Jack, "I shall marry the richest lass in the place; so tomorrow do you all come in front of my house with your money in your aprons." Next morning the street was full of girls, holding out their aprons full of gold and silver. Jack's own sweetheart was among them, but she had only two copper pennies. "Stand aside, lass," said Jack to her, speaking roughly. "Thou hast no silver nor gold--stand off from the rest." She obeyed, and the tears ran down her cheeks, and filled her apron with diamonds. "Up stick and bang them!" exclaimed Jack; whereupon the cudgel leaped up, and running along the line of girls, knocked them all senseless on the pavement. Jack took all their money and poured it into his true love's lap. "Now, lass," he exclaimed, "thou art the richest, and I shall marry thee."

Notes

The story of the lying goat which frames the German tale appears elsewhere alone. In the English tale Jack's sweetheart and the incident of the girls who come with their aprons full of money are introduced. In the German there are three sons the youngest of whom is successful. In the English Jack makes three attempts, and is successful the third time. The crux of the story, ass, table, and stick, is the same for both.

German

DIE DREI GLÜCKSKINDER- Grimm

A father gave to his three sons respectively a cock, a scythe, and a cat. On an island where the people knew nothing about cocks and did not understand how to divide their time the eldest sold his cock for as much gold as an ass could carry. The second son sold his scythe for as much gold as a horse could carry on an island where the people knew nothing of scythes and shot their grain down with cannon. The third brother also could accomplish nothing so long as he stayed on the mainland but at last he sailed to an island where no cats had ever yet been seen. Here the mice had got the upper hand so much that they danced on tables and benches whether the master was at home or not. The people complained bitterly of the plague, and even in the king's palace mice squeaked and gnawed in every corner. After the cat had cleared several rooms, the people begged the king to buy the wonderful beast for the country and the third brother came home with a mule laden with gold. When the cat grew thirsty, however, and mewed, king and people ran for their lives. A herald was sent to ask the cat to leave peaceably and when she did not do this they bombarded the palace and shot it to the ground.

English

WHITTINGTON AND HIS CAT - Jacobs

In the reign of king Edward III Dick Whittington, a poor orphan, walked up to London with a kind waggoner to seek his fortune. Disappointed not to find the streets paved with gold, as he had heard, he begged for charity, worked in a hayfield and was finally rescued from starvation by a rich merchant, Mr. Fitzwarren, and made helper to the latter's ill-natured cook, from whom he was in some measure protected by Mr. Fitzwarren's daughter, Alice. For a penny earned by cleaning shoes Dick bought a cat to rid his garret of rats and mice. Soon after his master had a ship ready to sail and all the servants were allowed to send out something also. Dick, having nothing else, sent his cat. The cook constantly twitted him about sending his cat to sea, so that very early in the morning, on All-hallows Day, the first of November, he started out

to run away. He walked as far as Halloway; and there sat down on a stone, which to this day is called, "Whittington's Stone," and thought which road to take. Then the Bells of Bow Church, at that time only six, began to ring and their sound seemed to say:

"Turn again, Whittington,
Thrice Lord Mayor of London."

And so he went back. The ship with Mrs. Puss on board, however, was driven by the winds to Barbary on the coast of Africa, where the only people were the Moors. They came in great numbers to see the sailors and were eager to buy the fine things with which the ship was loaded. The king sent for the captain. Dinner was brought in and immediately a vast number of rats and mice rushed in and devoured the meat. The captain set forth the merits of Whittington's cat and sold her to the king for a ship-load of gold and jewels. The queen wished to see the creature who had done them so great a kindness, but when the captain presented Mrs. Puss, the queen started back and was afraid to touch a creature who had made such horror among the rats and mice. The captain called: "Pussy, pussy," and the queen said: "Putty, putty," and the cat purred herself to sleep on her majesty's lap. When Mr. Fitzwarren learned the story of the cat he said:

"Go send him in and tell him of his fame;
Pray call him Mr. Whittington by name."

Whittington then married Miss Alice, was Sheriff of London, thrice Lord Mayor, and received the honor of knighthood by Henry V., who said of Whittington: "Never had prince such a subject;" whereupon Sir Richard rejoined; "Never had subject such a prince." The figure of Sir Richard Whittington with his cat in his arms, carved in stone, was to be seen till 1780 over the archway of the old prison at Newgate.

Notes

"Die drei Glückskinder" is from Paderborn while Jacob's version of "Whittington" is from three English

chapbooks. According to Jacobs Whittington's cat has made the fortune of her master in all parts of the Old World.*

The English tale, an old chapbook favorite, is very definitely localized, London, Halloway, "Whittington's Stone," and figure over Newgate; and placed in the fourteenth century. It has only one thread of action whereas the German, as often, has three of which the last receives the most emphasis. The English tale in the course of fitting the events to a particular person may have lost the other two.

In general the English tale, as it stands, gives the impression of being of later origin than the German. It is too diffuse and explanatory and seems to be self-conscious of its fictitious nature.

*Jacobs, No. 31, p. 270

German

DIE BREMER STADTMUSIKANTEN - Grimm

A certain man had a donkey who was growing unfit for work and his master began to consider how he might best save his keep. The donkey seeing that no good wind was blowing, set out for Bremen to be town musician. He was joined by a hound who could no longer hunt, and a cat too old to catch mice whose masters also wished to kill them. The three went along till they came to a farmyard where a rooster was making use of his last opportunity to crow vigorously, for on the following day he was to be made into soup. And he also was asked to join the troupe of musicians. In the evening they came to a forest where they meant to pass the night. The donkey and the hound laid themselves under a large tree and the cat and cock settled themselves in its branches. But before he went to sleep the cock saw a light, and the company, agreeing that the shelter was bad, got up and went on till they came to a robber's house. Here the donkey placed his forefeet on the window-ledge, the hound jumped on his back, the cat climbed on the dog and the cock perched on the head of the cat. At a given signal they began to perform their music together and then burst through the window into the room. The robbers fled in fright and the minstrels ate what was left of their supper and then settled themselves for the night, the donkey on some straw in the yard, the hound behind the door, the cat upon the hearth near the warm ashes, and the cock on a beam of the roof. When there was no longer a light in the house the robbers sent back a messenger to investigate. He mistook the cat's eyes for live coals, and tried to light a match on them. The cat flew in his face, spitting and scratching. Frightened, he ran to the back-door where the dog bit him in the leg. In the yard the donkey kicked him, while the cock, awakened by the noise cried "kikeriki!" The robber ran back to his captain as fast as he could, and told him that he had been clawed by a horrible witch, stabbed in the leg by a man with a knife, and beaten by a black monster with a wooden club while the judge up on the roof called, 'Bring the rogue here to me!' The robbers ventured into the house no more, but it suited the Bremen Townmusicians so well that they did not care to leave it any more.

English

HOW JACK WENT TO SEEK HIS FORTUNE - Jacobs

Once upon a time there was a boy named Jack, who went out to seek his fortune. He met a cat, a dog, a goat, a bull and a rooster, each of whom in turn asked if he might go along. "Yes," said Jack to each one, "the more the merrier." So on they went, jiggelty-jolt, jiggelty-jolt. About dark they began to think of some place to spend the night. They came to a house and Jack looking in at the window saw some robbers counting over their money. Jack went back and told his companions to make all the noise they could when he gave the signal. Altogether they made such a dreadful noise that it frightened the robbers away. Then they went in and took possession of the house. Jack was afraid the robbers might come back. So he put the cat in the rocking chair, the dog under the table, the goat upstairs, and the bull in the cellar, and the rooster flew up on the roof, and Jack went to bed. By and by the robbers saw it was all dark, and sent one man to look after their money. Before long he came back in great fright and told them his story. An old woman had been in the rocking chair knitting, and she had stuck her knitting-needles into him. That was the cat, you know. Then he went to the table to look after the money, and the shoemaker under it stuck his awl into him. That was the dog, you know. He started to go upstairs and was knocked down with a flail by a man threshing. That was the goat, you know. He started to go down cellar, but a man, chopping wood down there, knocked him up with his axe. That was the bull, you know. But he wouldn't have minded at all, if it hadn't been for the little fellow on top of the house, who kept a-hollering, 'chuck him up to me-e! Chuck him up to me-e!' Of course that was the cock-a-doodle-do.

Notes

The Grimm story is from two stories heard in the districts of Paderborn. It is told in Rollenhagen's "Froschmenseler" and was treated by Hans Sacks in verse. The story has parallels in many countries, agreeing less

closely than the English, however.* A German-Austrian parallel has the same animals as the English tale. Another German tale, 'Der Mann mit den Tieren' substitutes a horse for the goat, but evidently also introduces, a human being as chief actor, a feature of the English tale which Grimm's version lacks. Since in the development of the Märchen human figures are substituted for the earlier animal actors the addition of one of the former as the hero, and the giving of secondary positions to the animals may perhaps be regarded as the later version.

*Grimm - Märchenanmerkungen, v. 1, No. 27, pp. 237 - 260.

German

DER RAUBERERKUTIGAM - Grimm

A miller had a beautiful daughter whom he wished to marry well. A suitor came who appeared to be very rich, and the miller promised his daughter to him. The girl, however, did not like him and had no confidence in him. Whenever she saw or thought of him she felt a secret horror. Once he said that she was his betrothed, and yet had never paid him a visit. The girl said she did not know where his house was, but he said it was out in the dark forest. She tried to excuse herself by saying she could not find the way, but he said she must come the following Sunday, for the guests were already invited, and he would strew ashes that she might find the way. When Sunday came the girl was uneasy, she herself knew not exactly why, and filled her pockets with peas and lentils, which she strewed along the path which the ashes marked for her. She walked almost all day till she came to the middle of the forest where stood a dark and dismal house. She went in but no one was there except a bird which cried,

"Turn back, turn back, young maiden dear,
'Tis a murderer's house you enter here."

The girl went from one empty room to another. At last she came to the cellar, and there sat an old woman whose head shook constantly. The girl asked for her betrothed, but the old woman told her that she was in a murderer's den, and that the water in the kettle was for cooking her, for the murderers would cut her in pieces and eat her. Then the old woman hid the girl behind a cask. Hardly was this done when the godless crew came home drunk and dragging with them another young girl. They gave her wine to drink, three glasses, white, red, and yellow, and with the last glass her heart burst in twain. Then they tore off her delicate raiment, laid her on a table, cut her beautiful body in pieces, and strewed salt upon it. One of them noticed a gold ring on the little finger of the murdered girl, and since it did not come off readily, he took an axe and cut the finger off, but it sprang over the cask and fell straight into the bride's bosom. The robber took a candle and wanted to look for it. The robbers wanted to look behind the cask, but the old woman said the finger wouldn't run away and urged them to eat. Then she put a sleeping draught in their wine, and when the robbers lay snoring the girl stepped over them, and great was her

terror lest she should waken them. But God helped her and she got safely over. The old woman went up with her, and they hurried out. The wind had blown away the strewn ashes, but the peas and lentils had sprouted and grown up, and showed them the way by moonlight. When the day of the wedding came the miller invited all his friends and relations. At table each was bidden to relate something. The bride, however, was silent until the bridegroom asked her also to tell something. Then she related as a dream, the story of her trip to the murderer's den in the dark forest, saying always, "My darling, I only dreamt this." But at the end she said "and there is the finger with the ring!" and drew it forth and showed it to those present. The robber who had become pale as ashes leaped up, and wanted to escape, but the guests held him, and delivered him over to justice. Then he and his whole troop were executed for their infamous deeds.

English

MR. FOX - Jacobs

Lady Mary had two brothers and many lovers, but the one who pleased her most was a Mr. Fox whom she met at her father's country-house, so it was arranged that they should be married. He described his castle, but strange to say did not ask them to come and see it. One day when her brothers were away, and Mr. Fox was gone for a day or two on business, as he said, Lady Mary wandered away in search of his castle and at last she found it. On the gateway was written "Be bold, be bold." She went through it and saw over the doorway "Be bold, be bold, but not too bold." She went on into the hall, up the stairs and to a door in the gallery, over which was written, "Be bold, be bold, but not too bold, lest that your heart's blood should run cold." Lady Mary opened the door and saw bodies and skeletons of beautiful young ladies all stained with blood. Then she went down the stairs, and out of the window she saw Mr. Fox dragging along a beautiful young lady, and so she rushed down and hid behind a cask. Just as Mr. Fox got near Lady Mary, he saw a diamond ring on the finger of the young lady, and since it would not come off he drew his sword and cut off her hand, which jumped up in the air and fell into Lady Mary's lap. Mr. Fox looked about a bit but did not think of locking behind the cask, and so he dragged the young

lady up into the bloody chamber. Lady Mary crept out of the door and ran home as fast as she could. The very next day the marriage contract was to be signed and before that they had a splendid breakfast. Mr. Fox remarked on Lady Mary's pallor. She said she had had a bad dream, and Mr. Fox asked her to tell it. Then Lady Mary told of her trip to his house as if it had been a dream, and at every pause Mr. Fox said, "But it is not so, nor it was not so. And God forbid it should be so." And at the last Lady Mary said, "But it is so, and it was so. Here's hand and ring I have to show," and pulled it out from her dress. At once her brothers and her friends drew their swords and cut Mr. Fox into a thousand pieces.

Notes

The English story as given here is found in Boswell's "Life of Johnson," with notes by Malone. It is thus alluded to by Benedick in "Much Ado About Nothing" - "like the old tale, my lord, it is not so, nor 'twas not so; but indeed, God forbid that it should be so."* This is the same story step by step, yet the characteristics of each stamp it unmistakably as German and English respectively.

*Margaret Hunt, Grimm's Household Tales, p. 389

German

DAUMESDICK - Grimm

A poor peasant and his wife wished for a child if only as big as a thumb. The child did not grow taller but was a clever creature. One day the father wished that he had someone to bring the cart to him in the woods. Thumbling did this by sitting in the horse's ear to direct him. Two strangers followed the cart and bought Thumbling from his father. He walked about on the hat brim of one of the strangers looking at the country. In the evening Thumbling asked to be put down and in the dark made his escape into a mouse-hole, and the two strangers had to go home with their vexation and their empty purses. Thumbling crawled into a snailshell to sleep. Robbers came along who wished to rob the pastor's house. Thumbling offered to help them by crawling through the iron bars and reaching out whatever they wanted, but once inside cried out so loudly that he wakened the maid and frightened the thieves away. Then he went to the granary but in the morning the maid fed him with an armful of hay, in which he was sleeping, to the cow. As Thumbling grew crowded in the cow's stomach he cried "Bring me no more fodder," and the maid and pastor thinking the cow possessed of an evil spirit killed her. Just as Thumbling was struggling out of the stomach which they had thrown away a wolf came and swallowed him. Then Thumbling persuaded the wolf to steal into his father's house and feast in the larder. The wolf ate so much he could not get out again and Thumbling screamed for his parents who came and killed the wolf and released their son.

DES SCHNEIDERS DAUMERLING WANDERSCHAFT

A tailor's son no bigger than a thumb wanted to make his way in the world and his father gave him a darning-needle with a knob of wax for a sword. He looked into a dish which stood on the hearth and was carried up the chimney by the steam which carried him along for a while and then let him down on the ground. He went to a master in his craft, but he complained of the food and was driven out by the master's wife. Then he fell in with a band of robbers who wished to rob the treasure-chamber of the king. As Thumbling crawled through a crack in the door one of sentries thought him a spider and wanted to kill him, but

the other sentry stopped him. Then Thumbling began to throw out thalers. The king came in and saw that some were missing and ordered his sentries to be on the watch. As soon as he was gone Thumbling crept out from behind the thaler where he had been hiding and began to throw out more thalers. Then the sentries came in, but Thumbling ran from thaler to thaler always crying out, "Here am I!" and the sentries chased him till they were exhausted, but could not catch him. When they had gone Thumbling threw out the rest of the money and received for his share a kreuzer which was all he could carry. Then he was man servant at an inn. The maids did not like him because he told tales about them, so one of them mowed him up with the grass and fed him to the cow. Then he cried out whether the pail would soon be full and the master hearing this ordered the cow to be killed. Then Thumbling found himself in a blackpudding hung up to be smoked. When winter came and the pudding was taken down he escaped only to be swallowed up by a fox on the road. He promised the fox all his father's chickens if he would release him and so he finally got safely home again and gave his father the kreuzer which he had earned on his travels.

English

THE HISTORY OF TOM THUMB - Jacobs

In the days of King Arthur, Merlin, the magician, was travelling as a poor beggar. One evening he enjoyed the hospitality of a ploughman and his wife. They were unhappy because they had no children. The woman said she would be satisfied with a son no bigger than her husband's thumb. Merlin granted this wish and the little child was christened Tom Thumb by the queen of the fairies who gave him his wardrobe, oakleaf hat, shirt of spider web, shoes of mouse's skin, etc. Tom was cunning and full of tricks. When he played cherry-stones with the boys he would crawl into their bags and help himself until one day he was caught in the bag and given a good shaking with cherry-stones bruising him all about. One day he climbed to the edge of a bowl of batter-pudding, slipped in, and was put into the pot to boil in the pudding bag. He kicked about so that his mother thought the pudding bewitched and threw it out where a tinker picked it up, but Tom cried out, frightening him so that he threw it away, and Tom got out home again..

Then he was eaten by a cow, but when he cried out in her throat she let him drop into his mother's apron. One day a raven picked him up and carried him over the sea where the bird dropped him. A large fish swallowed him. The fish was served at King Arthur's table, and Tom was found and soon grew a great favorite at court. On hearing that Tom's parents were poor the king told him he might take as much to them from the treasury as he could carry, and Tom took a silver three-penny-piece in a purse made of a water bubble to his parents. When he returned to court he was given a new suit of clothes, mounted on a mouse, given a chair on the king's table, and a palace of gold as well as a coach drawn by six mice. The queen was angry at these favors and told the king that Tom had been saucy to her. Tom crept into a snailshell, where he almost starved. Then he got astride of a butterfly but fell from it into a watering pot. The queen said he was to be beheaded and he was shut up in a mouse trap. The cat patted it till the wires broke and Tom was again at liberty. The king received him into favor again, but soon he was killed in a combat with a spider. Although he drew his sword (which was a needle) and fought well, yet the spider's poisonous breath overcame him.

Notes

The English story appears in verse in the sixteenth century and in the chapbooks of the eighteenth century.* Of his adventures only that of his story in the cow's stomach is common to the English and German. A German poem (1601) tells of a little tailor who fell into a spider-web and could not get down.* In both English and German he hides in a snailshell.

* Anmerk., Vol. 1, p. 390

* Ibid., p. 397

German

DER ARME UND DER REICHE - Grimm

Long ago when the dear God himself still walked the earth, it so happened that night fell before he came to a lodging. Before him were two houses, one large and beautiful, the other small and poor. The rich man in the large house refused to take him in because he looked poor, but the poor man and his wife immediately invited him to stay, and entertained him with the best they had. Then they gave up their bed to him. In the morning when the dear God arose and went his way he granted the couple three wishes. The poor man wished for eternal salvation, freedom from want together with health, and said for the third wish he knew nothing. Then the dear God said "Do you not want to wish for a new house in place of the old?" So the poor man wished for a new house. But when the rich man awoke and saw the new house he could not understand it and sent his wife to find out about it. Then he was angry at himself for not having taken in the stranger. His wife advised him to hurry after the stranger on horseback and obtain for himself three wishes also. So he overtook the dear God, made many excuses, and asked for three wishes also. The dear God said he might have them but advised him not to take them. The rich man, however, thought he could make three wishes which would be good for him. As he rode home he thought about what he should wish and let fall the reins. Then the horse began to prance about so that he could not control it and he angrily wished that it would break its neck. No sooner had he uttered these words than the horse fell down dead. Because he was stingy by nature he did not want to lose the saddle too, and so loaded it on his back. Then he walked along thinking about what to wish but nothing seemed big enough, and then he thought about his wife sitting at home in a cool room and taking her ease while he was loaded down with the weight of the saddle. That made him properly angry, and without thinking he said, "I wish she were sitting on the saddle at home and couldn't get down instead of that I am carrying it here on my back." No sooner were the words out of his mouth than the saddle was gone from his back. When he got home there sat his wife in the middle of the room on the saddle and lamented and cried and could not get down. Then he said, "Content yourself, I will wish all the riches of the world hither for you; only remain sitting there." But she called him a simpelton and said

they would do her no good if she sat in the saddle, and so he had to wish her off. Thus they had nothing of it but trouble, scolding and a lost horse, but the poor people lived peacefully and piously "bis an ihr seliges Ende."

English

THE THREE WISHES - Jacobs

A poor woodman went to cut a huge old oak, but he hadn't given one blow before a fairy came and prayed him to spare the tree. He agreed and was given three wishes by the fairy. When he got home he was tired and sat down to rest. He asked his wife whether she had nothing for supper yet, and she said not for a couple of hours. But the woodman was hungry and said I wish I had a good link of black pudding here before me. No sooner had he said the word than a link of black pudding came down the chimney. Then he told his wife about the fairy, but she was vexed and burst out that he was but a fool, and she wished the pudding were on his nose, and there it sprang. They both pulled but the pudding stuck and stuck. The wife thought it not so very unsightly, and the woodman saw that he must wish in a hurry; and wish he did, that the pudding might come off his nose. And if the goodman and goodwife didn't ride in a golden coach, or dress in silk and satin, why, they had at least as fine a black pudding for their supper as the heart of man could desire.

Notes

This tale is extremely wide-spread. In North German it is the story of the sausage as in English and French. Jacobs says the story is ultimately derived from India.

German

DIE WICHTELMÄNNER - Grimm

Two elves make shoes for a poor shoemaker . He and his wife hide behind clothes to see who helps them. They see that the elves have no clothes. The wife makes them some. When they put them on the elves sing:

"Sind wir nicht Knaben klatt und fein?
Was sollen wir länger Schuster sein!"

They dance out of the door and never come back again, but the shoemaker is prosperous for the rest of his life.

English

THE PIXY'S CLOTHES - Rhys

A pixy spins flax for an old woman. One evening she comes suddenly into the room and spies the ragged little creature. In order to further win its services she buys it fine new doll's clothes. When the pixy puts them on she exclaims:

"Pixy spin, - Pixy gay,
Pixy now will run away."

And the ungrateful creature never spun for the old woman any more.

Notes

E. M. Wright in her Rustic Speech and Folklore, p. 209, tells a similar story of a pixy which threshed corn for a woman whose husband neglected his work. While it worked the pixy sang:

"Little pixy fair and slim,
Without a rag to cover him."

According to Miss Wright this story used to be told in one of the southern counties of England.

The story is localized in England in the tale of the could lad of Hilton who made it his business to undermine the good qualities of the servants at Hilton Hall.

German

DIE DREI MÄNNLEIN IM WALDE - Grimm

The two girls know each other. The woman suggests the marriage to the man's daughter and offers as inducement that she shall wash in milk and drink wine while the woman's daughter shall wash in water and drink water. The man tells his daughter to fill up a boot with water. If the boot which has a hole in it fills with water he will marry the woman. It does. The stepmother soon begins to treat the man's daughter very unkindly. Wearing a paper dress she is sent out in winter to gather strawberries in the woods. Because she shares her crust with them the three dwarfs give her three gifts: that she shall grow more beautiful every day, that gold pieces shall fall out of her mouth when she speaks, and that a king shall come and marry her. When she sweeps the snow away from the back door as she is bid, she finds ripe red strawberries under it. Jealous of her step-sister's good fortune the woman's daughter now goes to seek strawberries in the wood. Her mother clothes her in fur, and gives her bread and butter and cakes to eat. She enters without knocking, does not share her food with the dwarfs, and refuses to sweep the snow from the back door. For her rude conduct the dwarfs grant that she grow uglier every day, that a toad spring out of her mouth when she speak, and that she die a miserable death. The step-mother, still more enraged, sends the man's daughter to the river with an ax to cut a hole in the ice where she is to rinse boiled yarn. The King drives by in a splendid carriage, sees her, takes her home with him and marries her. The wicked stepmother and step-sister come for a visit, and while the king is out, throw the Queen out of the window into a stream. The ugly daughter is then put in the Queen's bed. When she speaks to the king and a toad jumps out of her mouth the stepmother says it is the result of illness and will soon pass. During the night the scullion sees a duck swimming which asks about the king, the guests, and the baby. In the form of the queen it goes upstairs and nurses the baby. On the third night the duck tells the scullion to tell the king to swing his sword over her three times on the threshold. Then the queen stands before him. He keeps her hidden till the christening when he asks the wicked stepmother what a person who drags another out of bed and throws him in the water deserves. She answers that the wretch deserves nothing better than to be put into a barrel stuck full of nails and rolled downhill into the water, which is accordingly the fate of the old woman and her daughter.

English

THE PRINCESS OF COLCHESTER - Jacobs

The king of Colchester was witty, strong, and valiant, subdued his enemies abroad, and planted peace among his subjects at home. The queen died when his only daughter who, because of her courtly carriage, her beauty and affability was the wonder of all who knew her, was fifteen years old. But as covetousness is the root of all evil, so it happened here. The king married an ugly hook-nosed, hump-backed dame because of her wealth. Her daughter was an envious, ill-natured yellow dowdy of the same nature as her mother. By false reports the queen set the king against his daughter, and the latter desiring to go away was given a canvas bag of brown bread and hard cheese, with a bottle of beer by the queen. First the princess came upon an old man sitting on a stone at the mouth of a cave and shared her provisions with him. For this he gave her a wand with which she was to strike a thick thorny hedge three times to gain a passage through it. A little way beyond was a well from which three golden heads would come up. Whatever they desired she was to do. The heads one after another came up singing:

"Wash me, and comb me,
And lay me down softly."

This she did with a silver comb and laid them on a primrose bank. They gave her grace to charm the most powerful prince in the world, fragrance exceeding the sweetest flowers, and made her fortunate enough to become queen to the greatest prince reigning. She let them down into the well again at their request, and going on she met a king hunting in the forest who charmed by her loveliness married her. They now visited at the court of Colchester and were entertained in great state. The hump-backed sister now determined to seek her fortune also. Her mother furnished her not only with rich apparel, but sugar, almonds, and sweetmeats in great quantities, and a large bottle of Malaga sack. When she saucily refused to share her food with the old man of the cave he said, "Evil fortune attend thee." The thorny hedge closed in on her and scratched her. At the well where she wanted to wash herself she banged the three golden heads with her bottle for which she was struck with leprosy, her hair turned into pack-thread, and married to a poor country cobbler who had cured her leprosy. The queen

hanged herself in her wrath, and the king gave the cobbler a hundred pounds to quit the court with his lady. He took her to a remote part of the country where he mended shoes and she spun thread.

THE THREE HEADS OF THE WELL - Steel

Variation from above:

The princess is too proud to complain of her pitiful dowry. The old man ate nearly all of her provisions, but she was too proud to complain. The heads sing:

"Wash me and comb me, lay me on a bank to dry,
Softly and prettily to watch the passers-by."

She thanked the three heads for their wishes and suggested that she had better put them back in the well, for since they were golden, the passers-by might steal them. The first head addresses its companions as brothers. The wish of the second head is that her voice shall be sweeter than a nightingale's. The mother furnishes her daughter with silken dresses and furs. The first two wishes are that she shall have blotches on her face, be hoarse as a crow, and speak as if she had her mouth full, because she answered the third head with her mouth full of sugar and almonds. At the court of Colchester the people burst into loud guffaws at the cobbler in leather and his wife in silks and satins.

Notes

Here again the English tale is localized. The incident of the hedge is perhaps borrowed from *The Sleeping Beauty* (*Dornröschen*). The three dwarfs of the German tale have in English become three heads in the well, but the old man sitting on a stone at the mouth of a cave is reminiscent of them, since the German word is *Hauhe-männchen* or *Waldhöhlenmannlein*.

In the Grimm story the man's daughter is sent into the woods in winter wearing a paper dress. The woman's daughter is clothed in furs. In the English tale nothing is said concerning the clothing of the princess, but the ugly step-sister is clothed in silken dresses and rich furs despite the fact that the primroses are in bloom!

German

DIE KLUCE ELSA - Grian

Hans came from a distance to woo Clever Elsa, but he stipulated that she should be really wise. Her mother said that she could see the wind coming up the street and hear the flies coughing. When they had eaten dinner Elsa was sent into the cellar to fetch beer. On the way she tapped the lid that the time might not seem long, and when she was below she fetched herself a chair so that she need not stoop and hurt her back. Then she placed the can before her and turned the tap, and while the beer was running she would not let her eyes be idle, but looked up at the wall, and after much peering here and there, saw a pick-axe exactly above her, which the masons had accidentally left there. Then Clever Elsa began to weep and said, "If I get Hans, and we have a child and he grows big, and we send him into the cellar here to draw beer, then the pick-axe will fall on his head and kill him." Then she sat and wept and screamed over the misfortune which lay before her. When she did not come back the maid was sent to fetch her. Elsa told her why she was weeping, and the maid exclaiming, "What a clever Elsa we have," also sat down and wept. One after another the boy, the woman, and the man went down to fetch her and stayed to weep and exclaim, "Oh what a clever Elsa!" When the bridegroom went down and heard the story he said that more understanding than that was not needed for his household and married her. Not long afterward Hans went to work to earn some money and Elsa went to the field to cut corn. She took a kettle of broth along and decided to eat before she cut the corn. After she had eaten she decided to sleep first. When she did not come home Hans went out to the field and finding her asleep and the corn still uncut he threw a fowler's net with bells on it over her and went home and shut the door. When Elsa got up and the bells began to jingle she became uncertain whether she really was Clever Elsa or not and said, "Is it I, or is it not I?" At length she said, "I will go home and ask if it be I, or if it be not I, they will be sure to know." The door was shut, so she knocked on the window and asked Hans if Elsa were within. When he said yes she was terrified and said, "Ah heavens! Then it is not I," and went to another door, but when people heard the jingling of her bells they would not let her in. Then she ran out of the village and no one has seen her since.

English

THE THREE SILLIES - Jacobs

When folks were not so wise as they are nowadays a young squire home from his travels courted the pretty daughter of a farmer. Every evening he strolled over from the Hall to have supper with them, and every evening the daughter went into the cellar to draw cider for supper. One evening she looked up at the ceiling and saw a big wooden mallet covered with cobwebs stuck in one of the beams. She began thinking how dangerous it was having the mallet just there. "For," thought she, "supposing him and me was to be married, and supposing we was to have a son, and supposing he was to grow up to be a man, and supposing he was to come down to draw cider like as I'm doing, and supposing the mallet was to fall on his head and kill him, how dreadful it would be!" And with that she put down her candle, seated herself on the cask, and began to cry and cry and cry. Then her mother came down to see what the matter was and hearing the story seated herself beside her and began to cry. Then the father came and did likewise. The young squire became impatient and went down also. He found them with their feet all awash in cider for by now the cellar was fairly flooded, so he ran and turned the tap off. When he heard their story he laughed till he was tired, then he reached up, pulled out the old mallet, and put it on the floor. He couldn't marry one of the three biggest sillies in the world, he said, so he set off again on his travels to find three bigger ones, and left them all crying: this time because the marriage was off. He soon found three bigger sillies, however. The first was a woman who cudgelled her cow up a ladder to eat the grass growing on the thatched roof. She fastened one end of a rope to the cow's neck, and the other about her wrist while she was doing the washing. The cow fell and was strangled by the rope, while its weight dragged the old woman halfway up the chimney where she was smothered by the soot. The second bigger silly was a fellow traveller who put on his breeches by hanging them on the knobs of the tallboy and taking a run to try to jump into them. Next on a moonlight night he came on a group of villagers armed with rakes, pitchforks, and brooms, trying to rake the moon out of the pond. The squire concluded that there were many more sillies in the world than he had thought and went back to marry the farmer's daughter since she was no sillier than the rest.

Notes

In the notes the Grimms give another story from Hesse, "Hansens Trine," which begins with lazy Trine asking, "What shall I do; shall I eat, or sleep, or work?" Hans cuts off her gown as far as her knees, and when she awakes she is confused about her identity. In "Die Klugen Lente" the husband goes out to find someone more stupid than his wife.

Miss Hunt draws attention to the similarity between this incident and the well-known nursery rhyme about the little old woman who fell asleep by the King's highway, and whose petticoats were cut by the pedlar.

As a whole the story is allied to Catherlieschen, and in one part is identical.

German

HANS IM GLÜCK - Grimm

For seven years' service Hans receives a lump of gold as big as his head, and sets out for home. He meets a horseman and trades the gold for the horse, because it hurts his shoulder to carry the lump. The horse throws him off into a ditch and he trades it for a cow. On crossing a moor he grows thirsty and tries to milk the cow, but no milk comes and the cow kicks him over, so he trades it for a pig. A lad with a goose under his arm joins him and intimates that the pig has been stolen from the mayor, so Hans, frightened, trades for the goose. This he trades to a scissors-grinder for a grindstone and an ordinary stone on which to straighten bent nails. When he stoops over to drink from a well he accidentally pushes the stones in and jumping up he thanks God with tears in his eyes for this favor and runs home with a light heart free from every burden.

English

MR. VINEGAR - Jacobs

Mr. and Mrs. Vinegar lived in a pickle-jar which Mrs. Vinegar kept very neat and clean while Mr. Vinegar tilled the garden with a pickle-fork and grew vegetables for pickling. One day Mrs. Vinegar swept so hard that she broke the pickle-jar all to bits, so they went out into the world to seek their fortune. Mr. Vinegar took the door with him, so that no one should be able to break in and steal the furniture. They walked all day and did not make so much as a brass farthing. At night they were in a dark forest. Mr. Vinegar fastened the door in the fork of a tree and on it Mrs. Vinegar slept. Mr. Vinegar sat on one side to balance it, and just as he was beginning to nod a band of robbers met under the tree to divide their spoils. Mr. Vinegar shook so as he listened that he shook the door with Mrs. Vinegar asleep on it right down on the robbers who took to their heels in great fright. In the morning when Mrs. Vinegar awoke and the still-frightened Mr. Vinegar scrambled down out of the tree they found one robber squashed flat and forty golden guineas under the door. Their fortune being made Mrs. Vinegar sent Mr. Vinegar to buy a cow. With the forty golden guineas Mr. Vinegar first bought an old red

cow. The cow he traded for bagpipes, the bagpipes, which he could not play, for a pair of warm gloves, because he had got tired walking. When a magpie laughed at him for his foolish bargains he threw the stick at it and it stuck in a tree. Consequently he had to go back to Mrs. Vinegar without anything at all for which she gave him an awful beating.

Notes

Mr. and Mrs. Vinegar is allied to another Grimm story called Catherlieschen (which in turn is allied to Die Kluge Elsa). Catherlieschen takes the door on her back in order to secure the house from robbers, and brings a jug of vinegar and dried pears for her husband to eat. When it grows dark in the forest they climb into a tree, and robbers come to share their booty under it. Catherlieschen lets the door, which has become too heavy for her, fall, the robbers disperse, and the two carry off the gold.

German

ALLERLEIRAUH - Grimm

A king who has promised his wife to marry no one who is not so beautiful and has not such golden hair as she, can find no one resembling her except his daughter and determines to marry her. The daughter demands first three dresses the color of the sun, moon, and stars respectively, and a cloak made of the fur of every kind of animal in his kingdom. The king meets all these requirements, so his daughter is forced to flee. She takes with her the three dresses in a nutshell, and a golden ring, spinning-wheel, and reel; puts on the cloak, and blacks her face and hands with soot. A king out hunting finds her in a hollow tree and she is taken back to the palace to make herself useful in the kitchen. One day there is a feast upstairs, and she receives permission from the cook to look on for half an hour. Going into her den she washes the soot from her face and hands, puts on her dress which shines like the sun and goes up and dances with the king. Then she runs back, blackens herself again, puts on the hairy robe and makes bread soup for the king, while the cook looks on at the ball. Allerleirauh puts her golden ring in the soup. When the king finds it he summons the cook and asks who has made the soup. The cook finally admits that it was Allerleirauh, but she says she knows nothing about the ring and is good for nothing but to have boots thrown at her head. The second time everything happens as before except that she wears the dress that is silvery as the moon and puts the golden spinning-wheel in the soup. The third time the king slips a golden ring on her finger and has the dance last so long that she hasn't time to take off the star-dress, but only throws over it her furmantle, and in her haste leaves one finger white. Then when the king finds the reel in his soup and causes Allerleirauh to be summoned he spies the ring and white finger, and when she wishes to flee he clutches at her mantle and the shining dress and her golden hair are revealed, so they are married.

English

CATSKIN: - Jacobs

Because her father wanted a son instead of a daughter

he never saw her until she was fifteen years old. Then he said she was to marry the first man that came for her. She asks for a coat of silver cloth, then one of beaten gold and finally one of feathers. But when they gave her a coat of catskin she ran away. She hides all her pretty white frocks in the wood by the crystal waterfall as the old woman had bid her, and putting on a dress of catskin went to seek a place as servant maid far away in the town. At a great house the lady takes her in as scullion. Soon there is a great ball and Catskin says to the cook that she would like to go. The cook scolds her and throws a basin of water in her face, but Catskin shakes her ears briskly and runs off to the wood, where she washes every stain from her skin, puts on a beautiful dress and hastens to the ball. The lord, her young master, at once falls in love with her and asks where she lived. But she answered only:

"Kind sir, if the truth I must tell,
At the sign of the Basin of Water I dwell."

When the time comes for the next ball and Catskin says she would like to go the cook breaks a ladle over her head. This time she tells her master:

"Kind sir, if the truth I must tell,
At the sign of the Broken-Ladle I dwell."

The next time the cook breaks a skimmer over her head. Then Catskin says she lives at the sign of the Broken-Skimmer, but this time the young squire follows her into the forest and sees the strange disguise she puts on. He then takes to his bed, and not until his proud mother has consented to his marriage with Catskin does he get well again. After her marriage Catskin's father repents of his harshness.

German

UP REISEN GOHN - Grimm

The poor son of a widow wanted to go a-traveling. He had not much money so he went along saying, "Not much, not much." Some fishermen flagged him and made him say, "Catch them full, catch them full." But when he came to the gallows saying this he was beaten and told to say, "God pity the poor soul," and so he said that till he came to a man who was unloading a dead horse. The man beat him and made him say, "Lie therein the ditch, thou carrion." But he said this to some people whose wagon had fallen into the ditch. The coachman whipped him till he ran home to his mother, and he never went traveling again.

English

STUPID'S CRIES - Jacobs

A little boy was sent by his mother to buy a sheep's head and pluck. He repeated it till he came to a stile where he fell down and hurt himself. Then he said "Liver and lights and gall and all," but a man who had a pain in his liver beat the boy and made him say, "Pray God send no more." This he said to a sower who made him say, "Pray God send plenty more." He said this till he came to a funeral procession where the chief mourner beat him and made him repeat, "Pray God send the soul to heaven," till he met a cat and a dog going to be hung. Then he had to say, "A dog and a cat agoing to be hung," till he overtook a man and a woman going to be married. The man made him say, "I wish you much joy." He said this to two labourers who had fallen into a ditch. One of them scrambled out, beat the boy and made him say, "The one is out, I wish the other was." He said that to a man who had only one eye. The man made him say, "The one side gives good light, I wish the other did." But when he came to a burning house and said this the people thought he had set fire to the place, and he was put in prison. The end was that he was condemned to die.

Notes

Another version, which is low German, collected by the Grimms (before 1822) is much more similar to the English. The sequence of this tale is sower, funeral procession, dead horse, wedding, burning house, bees, and pail of water. It is interesting that here also the low German version is closer to the English.

German

FRAU HOLLE - Grimm

There was once a widow who favored her own ugly idle daughter, and made her pretty industrious step-daughter do all the work. Every day she had to sit by a well in the highway, and spin till her fingers bled. One day she dipped her shuttle in the well to wash it and dropped it in. Then her stepmother said she would have to fetch it out again. She jumped in and when she came to her senses again she was in a lovely meadow where the sun was shining and many flowers were growing. She went along till she came to a baker's oven full of bread which cried to be taken out, so she took it out. Then she came to a tree covered with apples. It wanted to be shaken, because the apples were all ripe, and so she shook it. Then she came to a little house in which lived a woman with large teeth who spoke kindly to her, and said she might stay and do the house-work. When she made the bed she had to shake it thoroughly till the feathers flew, for then there was snow on earth. Although the old woman was kind to her and she was much better off with her the girl became homesick. Frau Holle took her to a door where a shower of golden rain fell, and all the gold remained sticking to her as a reward for being industrious. Thereupon the door was closed and the girl found herself up above on the earth not far from her mother's house where she was well received because of her wealth. The other daughter now wished to try her fortune, but she would not take the bread out of the oven for fear of getting herself dirty. Nor shake the apple-tree for fear of an apple falling on her head. On the first day at Frau Holle's she worked industriously, but thereafter she grew lazier and lazier. She was glad enough to go on being told to leave, but instead of the gold at the door a great kettleful of pitch was emptied over her, and it stuck fast and could not be got off as long as she lived.

English

THE OLD WITCH - Jacobs

Two girls lived with their father and mother. The father had no work, and the girls wanted to go and seek their fortunes. One girl sought service in the town, but,

finding none, went farther into the country until she came to an oven where there was lots of bread baking which asked her to take it out for it had been baking for seven years. Then she met a cow who had been waiting for seven years to be milked, milked her and drank some of the milk. She went a little farther and came to an apple tree, breaking down under the weight of its fruit. She shook it and propped up the branches and then went on till she came to the house of a witch who took girls in as servants. Here she had to keep the house clean and tidy and sweep the floor and the fireplace, but she was not to look up the chimney. One morning she forgot and looked up the chimney when a great bag of money fell down into her lap. This happened again and again so she started home. When she had gone some way she heard the witch coming after her. So she ran to the apple tree and cried:

"Apple tree, apple tree hide me,
So the old witch can't find me;
If she does she'll pick my bones,
And bury me under the marble stones."

When the witch came up she said:

"Tree of mine, tree of mine,
Have you seen a girl
With a willy-willy way, and a long-tailed bag,
Who's stole my money, all I had?"

And the apple tree said, "No, mother; not for seven year." Then the cow hid her, and then the baker, and when the witch asked him he told her to look in the oven, and the oven said, "Get in and look in the farthest corner." The witch did so, and when she was inside, the oven shut her door and kept the witch there for a very long time. The girl went home, married a rich man and lived happy ever afterwards. Then the other sister went to seek her fortune, but she wouldn't take the bread out for fear of burning her fingers, nor shake the apple tree because she was in a hurry nor milk the cow. Well, it happened to her just the same as to the other girl, but the apple tree wouldn't hide her and told the witch which way she had gone, and so the witch caught her, beat her, took the money away from her, and sent her off home just as she was.

Notes

The version found by Addy in Nottinghamshire differs as follows: There is only one girl, who is poor, and has to sell watercresses for her living. The old witch offers to do this for her if she will help her keep house. She looks up the chimney, sees a white bag, and pulls it down. She asks only the apple tree to hide her. The witch asks the gooseberry bush and all the trees whether they have seen the girl. They all say they have not. At last she asks the apple tree and it also says "Nay". When the witch had gone to bed the little girl carried her bag of money home.

The following stories form a more or less closely related group. Two stories from the German and two from the English are sketched. Of the other similar tales only the motives are given. These are lettered according to the following list of motives for this group which are given by Bolte and Polivka.*

(A 1) Animal-man comes into being through a thoughtless wish of impatient parents, (A 2) Maiden is promised him by her father, (A 3) or herself, (A 4) Both seek in vain to substitute maid for bride. -- B. The bride frees the dwarf, bear, wolf, ass, snake, hog, porcupine, frog, bird or tree from enchantment by kiss and tears, (B 2) by burning the animal skin, (B 3) or by beheading. -- C. She loses him by burning the animal skin too soon or disobeying some other command. -- D. She makes a toilsome journey on iron shoes (D 1) asks for him of the stars (D 2) or winds, (D 3) does maid's service, (D 4) and makes fools of insistent suitors. -- E. With three previous objects she buys from his new bride three nights beside the lost bridegroom and regains his love.

German

DAS SINGENDE SPRINGENDE LOWENECKERCHEN A 3. C. (ray of light changes lion into dove for seven years.) D. D 1. D 2. E.

ANOTHER VERSION A 2. C. D 3. D 4.

EISENOFEN A 3. A 4. B. (Not animal-merely enchanted in iron stove) C. D. D 3. E.

HANS MEIN IGEL A 1. A 2. (doubling of motive two kings, daughters, etc.) A 4. B 2.

DIE ALTE IM WALD B. (bride frees tree)

DAS ESELEIN A 1. (no wish for animal, however) A 2. B 3. (father burns it)

DER FROSCH KÖNIG A 3. B. (by angrily throwing frog against wall)

English

THE THREE FEATHERS C. (lighting candle changes husband into bird for seven years) D 3. D 4. (after seven years bridegroom returns and carries her off)

THE SMALLTOOTH DOG A 2. (girl unwilling--calls dog names--sweet as honey-comb when he lets her go to her father) B. By calling him endearing names in her father's house.

THE BLACK BULL OF NORROWAY A 3. (old witch washer-wife) B. (no mention made of change in first part of story a black bull, in second a knight) C. (by crossing her feet.) D. E.

EARL MAR'S DAUGHTER A 1. (Prince changed into dove by his mother for disobeying her) A 3. (dove changes into prince at night--love--seven years--seven sons) (father wishes her to marry threatens to wring bird's neck, bird goes to mother for help, rescues bride with help of other birds. Mother removes enchantment).

THE LAIDL Y WORM OF SPINDLESTON HEUGH A 1. (Margaret changed into dragon through step-mother's jealousy) B. (Freed by three kisses of her brother). (Witch queen changed into toad by brother of Margaret) Milk of seven kine to feed dragon.

*Märchen Anmerkungen 1. vol. 2, p. 234

German

DAS SINGENDE SPRINGENDE LÖWENECKERCHEN (variant of Hannover, 1822.) anmerk. vol.II, p. 230

The king's three daughters become ill. In order to recover they must eat game. The hunter can find nothing but a raven which promises to lead him to all the game he can shoot in return for one of the king's daughters. The youngest together with her maid accompanies the raven to a splendid castle. In a magic mirror the king's daughter can see everything that goes on in her father's castle, but the maid must not be allowed to look. One day the king's daughter leaves the key in the door and the maid enters and looks in the mirror. Then the raven says the king's daughter must go away to serve seven years doing the work of seven maids. Then he pulled out a feather, gave it to her, and said if ever a piece of work was too hard for her she was to take out the feather and say: On command of the raven it shall be done. She found a place where she was to do the work of seven maids. First she was to clean out a stable, but soon she had blisters on her fingers. So she took out the feather and said: On the raven's command the stable is to be clean as it never was before. Thus for seven years she performed all her tasks. Of servants in the house who annoyed her because of her great beauty she made sport. She made the coachman, who asked to marry her and to whom she said, yes, undress and dress himself for an hour in the courtyard and then come and thank her for the pleasure. After serving them all thus the servants plan to beat her with rods, but she makes them beat each other and thank her for the pleasure. At the end of the seven years she is fetched by a king's son, which is the raven whose enchantment is now ended.

English

THREE FEATHERS

A girl was married to a husband whom she never saw. One night she lit a candle to look at him when he changed into a bird. Then she had to serve seven years and a day as laundry-maid. But the bird gave her three feathers and said that whatever she wished through them would come to pass. John, the butler wanted the pretty laundry-maid for his wife and brought her his savings, but as

they were going upstairs she said she had left the shutters undone. When he went back to fasten them she made him stay all night trying to fasten them, for by virtue of the three feathers he could not get his fingers free. William, the coachman, she served in the same manner, making him try to take the clothes down all night. James, the footman, tried all night to get her a drop of brandy. Then the servants fell to discussing how she had served them and the master came along so the girl made them dispute over which one had been served worst till they all shoved each other into the pond. After the seven years were up the bird-husband restored to his own shape came for her and telling her to give the men back their savings took her off to their own castle.

German

DAS SINGENDE SPRINGENDE LÖWENECKERCHEN - Grimm

A man went on a journey and asked his three daughters what to bring for them. One wanted diamonds, the other pearls, but the youngest asked for a singing lark. But the lark which he got belonged to a lion, who let him go only on the promise of the first thing which met him at home. But this was his youngest daughter, so she went to the lion's castle and was married to him, for he was an enchanted prince and a lion only by day. When she went home to her sister's wedding she persuaded the lion to accompany her. He did not want to because no ray of light dared touch him. But the light of the torches in the wedding train fell through a tiny crack in the door, and the lion was changed into a white dove. For seven years the dove flew about leaving at every seven steps a drop of blood and a white feather by which the girl followed him. But at the end of seven years there was no drop of blood or white feather anymore. Then she went to the sun and moon and winds seeking him. The sun gave her a little box, the moon an egg to open in case of great need. The south wind told her that the dove had been changed back into a lion and was on the shore of the Red Sea engaged in a fight with a dragon. On the right shore grew large reeds. She was to cut the eleventh one, strike the dragon (Lindwurm) with it when both would again take on human shape. Then with her lover she was to mount the bird Greif and fly over the sea. Midway she was to drop a nut from which would grow a tree on which the bird could rest himself. But when the dragon and the lion had resumed their human form the king's daughter, who had been a dragon, seized the young man, mounted the bird Greif and flew away. She wandered till she came to the castle where the young man and the king's daughter were to be married. With the golden dress which the box from the sun contained, and the golden hen with twelve chicks out of the egg from the moon she bought two nights at the side of the young man. On the second night he poured out the sleeping draught and thus heard the voice of his true bride. Then they stole out of the castle, mounted the bird Greif, and flew home over the Red Sea.

English

BLACK BULL OF NORROWAY - Jacobs

A certain lady in Norroway had three daughters each of whom went to seek her fortune at an old witch-washerwife's. The first two rode away an the third day in a coach and six, but for the third daughter a great Black Bull came along. The girl was distracted with terror but she was put on his back, and had to go along. When she grew faint and weary the Bull told her to eat out of his right ear and drink out of his left. At night they stayed in the castles of his three brothers where the girl received an apple, a pear, and a plum, and was told not to break them till she was in the greatest strait mortal could be in. Then they rode to a dark and ugly glen where the bull had to fight the Old One. He told the girl not to stir hand or foot till he came back or he could not find her. But when the air turned blue, and not red, and the girl knew that the bull had been victorious she was so happy that she crossed one foot over the other, and the bull could not find her. Then she wandered till she came to a great hill of glass and had to serve a smith seven years for which he made her iron shoon with which to climb the glassy hill. On the other side was the old washerwife's habitation. She told the girl of a gallant young knight who would marry the girl who could wash his blood-stained clothes. The girl washed them, but the witch wife made the knight believe it had been her daughter, so they were to be married. Then the girl broke the apple, pear and plum, found them filled with rich jewellery, and bought with it three nights in the young knight's chamber. The first two nights he drank the sleeping drink the old wife gave him, but when he heard about the girl he secretly emptied the drink and on the third night stayed awake to hear the girl sighing and singing:

"Seven long years I served for thee,
The glassy hill I clomb for thee,
Thy bloody clothes I wrang for thee;
And wilt thou not waken and turn to me?"

Then he recognized her and they told each other everything that had happened. And he caused the old washerwife and her daughter to be burnt.

Notes

Particularly significant is the fact that the German tale, collected in 1833, to which the English "Three Feathers" so closely corresponds was published only in the notes. Moreover a reference to the "Black Bull o' Norro-way" occurs in Sidney's "Arcadia" as also in the "Complaynt of Scotland," 1548.* Many of the English tales which have German counterparts, as in this instance, date much farther back than the publication of the Grimm Märchen. Here again is shown the English tendency toward localization which is almost entirely absent in the German: Black Bull of Norro-way, Earl Mar's Daughter, The Laidly Worm of Spindleston Heugh. The latter is the "Lindwurm" who is an enchanted princess of the German tale. In "Earl Mar's Daughter" the prince is a dove for seven years, which is the second change in the "Löweneckerchen". The prince's change of form, caused by a light falling on him, which is a la Cupid and Psyche, occurs in both the "Löweneckerchen" and in "Three Feathers" and the time of enchantment in each of the four tales sketched and in "Earl Mar's Daughter" is seven years.

I.

*Jacobs, More English Fairy Tales - p. 243

German

DAT MAIDEN VON BRAKEL - Grimm

A maid of Brakel went to the chapel of St. Anne and because she wanted a husband and thought no one else was in the chapel she sang:

"O holy St. Anne
Help me soon to get a man,
Yellow is his hair,
And where he doth dwell
That you know well."

The sacristan who stood behind the altar listening cried out, "You won't get him, you won't get him." But the girl thought it was the virgin's child that spoke, and cried angrily, "Pepperlepp, hold thy tongue and let thy mother speak."

English

THE MAID WHO WANTED TO MARRY - Addy

A young Irish girl wanted to marry a young Irishman, so she went to Spunkhill to pray. When she had got very near to the church she knelt down behind a hedge and said: "O holy Mother, can I have Patrick?" An old man, who was behind the hedge, heard her question and said, "No, thou canst not." But the girl said, "Thee be quiet, little Jesus, and let thy Mother speak."

Notes

In a Hannoverian version the girl asks God for a sign and a shepherd who is concealed behind a hedge throws a shoe over. Addy points out that the incident of the hedge appears only in the Grimm notes and that it is thus evident that the English story is not borrowed from the printed Märchen.

German

DIE GÄNSEHIRTIN AM BRUNNEN - Grimm

A young man helped an old woman carry a bundle of grass and two baskets of apples and pears up to her cottage where her ugly daughter was tending geese. For his services the old woman gave the young man an emerald box. When he came to a royal castle the young man gave the box to the queen. She fainted because the box contained a pearl of the kind which her youngest daughter wept. The king had asked his three daughters how much they loved him. One said she loved him as much as sugar. The other said she loved him as much as her prettiest dress. But the youngest said she loved him as much as salt. This made the king very angry and he drove her out. Now, however, he had repented of his harsh treatment of her, so he and the queen and the young man set out to look for her. In the woods they became separated. The young man climbed into a tree and saw how the ugly daughter of the old woman came down to the well and laid aside her wrinkled skin and gray hair to wash her face. And she was more beautiful than anyone he had ever seen. The limb on which the young man was sitting cracked as he leaned forward and the girl fled. He found the king and queen who said the girl was their daughter and together they went up to the old woman's cottage and found the girl. The cottage was turned into a palace and given to the girl by the old woman. Then the young man and the princess were married.

English

CAP O' RUSHES - Jacobs

A rich gentleman had three daughters and he thought he'd see how fond they were of him. The first said she loved him as her life. The second said she loved him better than all the world but the youngest said she loved him as fresh meat loved salt. Then he was angry and turned her out. She made herself a cap of rushes and became scullery maid at a great house. Taking off the cap of rushes she went three times to a dance and danced with the master's son. When she wouldn't tell him her name, nor where she came from, he gave her a ring and said if he didn't see her again he should die. Well, he tried to find her and when he couldn't he grew ill and had to keep to his bed. Then Cap o' Rushes made some gruel for

him and put the ring in it, and so he found her and they were married. Cap o' Rushes ordered every dish to be prepared without salt. Then her father who was invited to the wedding burst out crying because he had turned out his daughter, but she rushed up to him, and so they were all happy ever after.

Notes

A large part of the English story is a parallel to "Catskin." The essence of the tale is that of the plot of "King Lear" and it is found in Godfrey of Monmouth.* In Addy the story occurs as "Sugar and Salt." A cap of rushes is in this story "a kind of a sort of a cloak with a hood" i.e. in German Tarnkappe or kappe.

*Jacobs, vol. 1, p. 249

German

DER RAUBER UND SEINE SÖHNE - Grimm

One of three stories told by the robber to free his three sons is the Polyphemus myth. One by one the giant eats nine of the robber's companions. When the robber's turn comes he promises to cure the giant's sore eyes and pours into them a mixture which blinds the giant. Then disguised in a sheepskin he makes his escape between the giant's legs.

English

THE BLINDED GIANT - Jacobs

At Dalton, near Thirsk, in Yorshire, a one-eyed giant had a mill in which he ground men's bones to make his bread. A Pillmoor lad named Jack had served the giant for seven years. Topcliffe fair was coming on, but the giant would not let him go. So one day when the giant was asleep Jack took the giant's knife and drove it into his single eye. With a howl of agony the giant started up and barred the door. But Jack killed and skinned his master's dog and throwing the hide over his back he ran between the giant's legs and thus made his escape.

Notes

These adaptations of a story from the Odyssey illustrate what is true in general of the tales of both countries, that they are not autochthonous, in spite of the English proof-positive of localization, and that, since the tales of both countries are so similar, the borrowing may well have taken place before the boundaries of nationality were drawn.

Of the eighty-seven English fairy tales collected by Jacobs forty-five are similar to the same number from the Grimm collection which contains two hundred tales. Fifty-eight of the tales which are most similar, twenty-nine German and twenty-nine English tales, are sketched. The others are treated either in the notes to the tales or in the notes which follow.

German DIE ZWEI BRÜDER - Grimm
English THE RED ETTIN - Jacobs

Both stories follow the same general outline, the separation and subsequent adventures of two brothers, the knife as death-index, the turning to stone of one of the brothers and his rescue effected by the other. The details, however, are not at all similar.

German SCHNEEWITTCHEN - Grimm
English THE THREE BEARS - Jacobs

"The Three Bears" is only the one motive of the German tale, but in the seventeenth century English comedians* played among other comedies that of "der schönen Frau im Bergen mit ihren sieben Zwergen." Shakespeare's "Cymbeline" bears some similarity to this tale.

German DER GEIST IM GLAS - Grimm
English YALLERY BROWN - Jacobs

The theme, that of the release of a supernatural being of malignant spirit, is the same. The details are

*Märchenanmerkungen, vol. 1, p. 453.

quite different. The English tale was told by a labourer, who professed to be the hero of the story, and related it in the first person. The initial circumstance of a young man wandering along and hearing cries for help, which lead to his search for their source, is the same.

German DER LIEBSTE ROLAND - Grimm
English MOLLY WHUPPIE - Jacobs

The only similarity is in the changing of places in bed to avoid being killed. Molly Whuppie exchanges for the gold chains of the giant's three daughters the ropes of straw about the necks of her sisters and herself. In the German tale the girl changes places in bed with her step-sister.

German DER MOND - Grimm
English THE BURIED MOON - Jacobs

In the English story the moon is freed from the marsh where she was imprisoned by the bogles. In the German the moon is stolen by four men on a journey. The quarters are buried with them as they die. Finally the moon is recovered by St. Peter and hung back in the sky.

German DAS HIRTENBUELEIN - Grimm
English KING JOHN AND THE ABBOT - Jacobs

In the German story a shepherd boy is noted for his wisdom. The king sends for him, and the boy answers three questions so wisely that the king takes him to be his own. In the English story King John is jealous of the Abbot of Canterbury and says that if the Abbot cannot answer three questions within a week he shall lose his head. His shepherd impersonates the Abbot and answers the questions. In both stories a shepherd answers three questions. They are not similar, however.

German DIE KRISTALLKUGEL - Grimm
English CHILDE ROWLAND - Jacobs

These stories are similar in motive only.

German DER MANN VOM GALGEN - Grimm
English TEENY-TINY - Jacobs

The motive, that of stealing for food a part of a corpse and the coming of the corpse to demand it back again, is the same. In the German the liver is taken, in the English a bone.

German DE BEIDEN KÖNIGESKINNER - Grimm
English NIX NAUGHT NOTHING - Jacobs

These tales are quite similar. In both the king's son performs three tasks. Only that of draining the pond is the same in each tale. Then follow the flight and the three obstacles to pursuit. The story of the three nuts containing three beautiful dresses with which the girl buys a place at the bedside of her beloved is found in English in "Catskin".

German DIE KLUGE BAUERNTOCHTER - Grimm
English GOBBORN SEER - Jacobs

The theme of the clever girl who solves difficult problems is the same. The stories, however, are not similar in detail. In the German the girl advises her father and solves the riddle given her by the king, who thus becomes her husband. In the English the girl aids her husband by interpreting his father's speeches for him. One point of similarity is in the right interpretation of the veiled message carried by an adjective. In the

German the girl comes wrapped in a fish net, and so she is neither "naked nor clothed." In the English Jack's wife throws the king's son into the chest and fastens it down. So there he is, both "crooked and straight." As usual the English characters are named.

German DIE TREUEN TIERE - Grimm
English JACK AND HIS GOLDEN SNUFF- BOX - Jacobs

The English story was told by a gypsy to Mr. F. Hides Groome. After 1850 the German Märchen was left out by the brothers Grimm because they found it came from a translation of the Mongolian Siddhi-Kür. Mr. Jacobs speaks of the English version as "one of the few English folk-tales that have been taken down from the mouths of the peasantry." In the English story no reason is given for the helpfulness of the animals. In the main the two stories agree. The wishing-instrument in the English is a snuff-box, while in the German it is a stone. When it is dropped in the ocean the frog recovers it. In both a magic castle is summoned, disappears, and is regained. Das blaue Licht, Grimm, also calls forth a manikin to do the bidding of its owner. In a version given in the notes a little box possesses the magic property.

German DER HIMMLISCHE DRESCHFLEGEL - Grimm
English JACK AND THE BEANSTALK - Jacobs

To the well known English story of Jack and the Beanstalk is related the German Märchen of Der himmlische Dreschflegel, in which a beet seed grows up into a tree reaching to heaven. A peasant climbs up and sees the angels threshing oats. He takes with him a hoe and a flail and because someone below chops off the tree he has to twist a rope of oat straw to let himself down. He falls into a deep hole, chops his way out with a hoe and takes the flail home as proof of his story.

CONCLUSION

There are approximately twice as many German Märchen as English fairy tales extant, and of the English tales one-half have German parallels. These are parallels in the stricter sense of the term, that is, the stories are not merely similar but the same. For example, two stories the theme of which is that of the wicked step-mother can be found in any two given languages for the motive is common to all. But two stories which agree in every step of the narrative as do "Von dem Machandelboom" and "The Rose-Tree" must be derived either one from the other or from an immediate common source.

The literary intercourse of the two countries after they were nationally defined units was slight. Herford* says that the literature of marvels was almost the only direction in which the literary communication between the two countries remained relatively flowing and vigorous. News sheets from Germany contained accounts of portents, prodigies and legends, such as that of

*Charles H. Herford, *Studies in the Literary Relations of England and Germany in the Sixteenth Century*, p. 178

Dr. Faustus, which found their way into the English chapbooks.

The most of the great mass of folk customs and superstitions which are alike in the two countries are common racial heritage, the telling of the bees, white horses for divination, the necessity of not accepting food and drink from the fäiries and the like. Many of these beliefs are embedded in the folktales. In the tale of the "Sons Who Salted Their Father's Corpse" as well as in the companion tales of "Die Gänsehirtin am Brunnen" and "Cap o' Rushes" is shown the high value placed on salt, both as the best of all seasonings and as an antiseptic. A plate of salt at burial was a religious custom, and salt springs were places of worship.*

Therefore it seems not unlikely that the folk-tales themselves are also a part of the common racial heritage of the two nations. Alois Brandl says: "Alles deutet darauf, dass die Angelsachsen nach der Auswanderung aufhörten, von den heidnischen Stammesgenossen des Kontinents noch Nennenswertes zu lernen ... Wäre die Germanische Heldensage nicht sofort mit den Angelsachsen

*Francis B. Gummere, Germanic Origins, p. 68.

nach Britannien gewandert, so hätte sie nie mehr Gelegenheit gefunden, in kräftiger Weise bei ihnen Wurzel zu fassen.*

Although it is true that the German tales sometimes supply points which are missing in the English this is not of necessity a proof that the former are earlier, and it probably indicates only a more imperfect retention in the English. This is perhaps due to the dying out of the tales in England before collecting began.

Some of the English tales which have a German counterpart were existent in England as much as three centuries before the publication of the Grimm Märchen. "The Red Ettin" and "The Black Bull of Norroway" are referred to in the "Complaynt of Scotland", 1548. In Shakespeare are found both allusions to the fairy tales themselves and adaptations of the themes of certain tales. Thus there is a reference to "Childe Rowland" in "King Lear" which is itself based on the theme of "Cap o' Rushes" or "Sugar and Salt". "Mr. Fox" is alluded to in "Much Ado About Nothing" and the story of "Tempest" is similar to the tale of "Nix Naught Nothing".

*Hermann Paul, Grundriss der Germanischen Philologie, VI., 6, par. 6.

In the "Vicar of Wakefield" Mr. Burchell tells "Catskin" to the Primrose children, and Fielding refers to "Jack the Giant-Killer" in "Joseph Andrews". Peele's "Old Wives Tale" is a jumble of fairy tales on which the title is an interesting commentary since it is the belief of folk-lorists that women have been the perpetrators of the Märchen.

A comparative study of German and English folk-tales brings out at once the striking similarity and the equally striking difference between the two. In this difference lie the national characteristics of the tales, characteristics so marked that of two like tales neither could ever be mistaken for or confused with the other even though their sequence be identical.

The distinction rests in part on such obvious differences as that of localization. The English have a penchant for it and tell a story with circumstantial details of time and place and name and an air almost of "There, that ought to prove it." The Germans, on the other hand, shrink from being definite. The land of the Märchen is a land of magic in which everyday life must not obtrude too far. The German Märchen are pleasantly rife with kings and queens, princes and princesses, as if in the Märchen world every other house were the castle of a royal family. But the English

demand more of realism in their entertainment and prefer to hear about the lords and ladies, the earls and knights of the countryside.

The most essential difference between the English folk-tale and the German Märchen is in the style, that elusive combination of the folk qualities inherent in the tellers and the told. In the tales of each people there is an individual national residue of that which is differentiatingly volkstümlich, the simple piety of the German, the colloquially intimate tone of the English - all this is ultimately and completely their own.

NOTES TO PREFACE AND INTRODUCTION

- (1) Joseph Jacobs, More English Fairy Tales, Preface, p. vi.
- (2) Margaret Hunt, Grimm's Household Tales, vol. 1, Preface, p. iv.
- (3) French: "Blaubart"; "Der gestiefelte Kater".
English: "Die Hand mit dem Messer".
- (4) James Saxon Childers, Mother Goose and Her Stories, Brentano's Book Chat, vol. 7, no. 6.
- (5) Karl Spiess, Das deutsche Volksmärchen, p. 29.
- (5a) Marian Roalfe Cox, Cinderella, Three hundred and Forty-five Variants.
- (6) Karl Spiess, Das deutsche Volksmärchen, p. 101.
- (7) Artur Bonus, Zur Biologie des Märchens, in Preuss. Jahrb., 1905.

"Und je mehr sich die religiösen Vorstellungen vergeistigen, mit um so grösserer Zähigkeit hängt sich das naive Volk, das in seinem Empfinden dem primitiven Menschen überall und zu allen Zeiten verwandt bleibt, an diese uralten Formen religiösen Empfindens. Sie leben in allen volkstümlichen Erzeugnissen auch heute noch; sie sind in Lied und Sage, in Sitte und Brauch, bei Spiel und Arbeit noch ebenso lebendig, wie sie es einst im Märchen waren. kurz der ganze recht märchenhafte Wunderglaube, dem nichts unmöglich ist, ist ein echtes Kind jener Zeit, der alles Geschehen eine Offenbarung geheimnisvoller Kräfte war und deren kindliche Gläubigkeit keine Grenze kannte. Das Märchen ist darum kein gesunkener Göttermythus, sondern ist in seinem innersten Kern älter als jeder Mythos; es steht auf der untersten Stufe des primitiven Geisteslebens, das sich erst in Jahrhunderte und Jahrtausende langer Entwicklung zu der Höhe emporarbeitete, auf der der Göttermythus möglich ward: vom

Baum einer noch vormythischen Sagenwelt fielen einst diese reif und süsse gewordenen Früchte, die wir Märchen nennen; der Baum ist verkümmert und die Früchte kamen in die Kinderstube."

- (8) Frankfurter Zeitung, Nr. 273, 2. Oktober, 1916, Abendblatt.
- (9) Karl Spiess: "Beide sind Kunstgattungen, die nicht auf dem Boden des Volkstums gewachsen sind, sondern ihre Entstehung schon einer höheren Kultur verdanken."
- (10) Ibid., "In der primitiven Urzeit sind alle diese Gattungen, Sage, Märchen, und Schwank nicht zu trennen. Erst die Entwicklung bringt ihre Unterschiede zur Geltung. Die kurzen Erzählungen die am Anfang dieser Entwicklung stehen, bleiben leichter an einem Ort haften. Zeigten sie die Neigung sich zu verlängern und sich mit anderen zu vermischen, so verloren sie damit den Boden der Wirklichkeit, der in den kurzen Geschichten noch deutlich erkennbar ist. Die reine Lust am Erzählen und an der Anhäufung der tollsten und unglaublichsten Einfälle spann sie weiter aus. Die Phantasie gab ihnen Flügel und sie flogen als Märchen durch die ganze Welt."
- (11) Ibid., "Das Dorf ist die eigentliche Heimat des Märchens."
- (12) Anti Aarne, Leitfäden der vergleichenden Märchenforschung, p. 18, 41.

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