

THE INDEX OF GEORGIAN  
FOLKTALE PLOT TYPES

Systematic directory, according to the  
system of Aarne - Thompson

TBILISI

2000



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The Catalog is based on Aarne – Thompson system. It shows plot types of Georgian folktales published in XIX-XX centuries (archive material is used in some cases).

The Catalog applies to the researchers interested to have more exact opinion about Georgian Folktale epos. It may help to find out typological plots in Georgian folktales as well as original Georgian versions of well-known types. Being based on a standardized classification system, the Catalog introduces Georgian folktale epos to international research.

The edition is designed for folklore researchers.

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# THE INDEX OF GEORGIAN FOLKTALE PLOT TYPES

(by Aarne – Thompson system)



Georgian folktale types catalog is based on the well-known research "The types of the folktale". A classification and bibliography Antti Aarne's "Verzeichnis der Märchentypen" translated and enlarged by Stith Thompson. Second revision. FFC, No. 184, Helsinki, 1964". Besides, we applied to the collective work «Сравнительный указатель сюжетов. Восточнославянская сказка» (Ленинград, «Наука», 1979); index of Aarne – Andreev (Н. Р. Андреев «Указатель сказочных сюжетов по системе Аарне». Л., 1929), and folktale types indices compiled of each collection of Georgian folktales by E. Virsaladze and M. Chikovani (the researches are mentioned below).

While systemizing Georgian tale epos, we have pointed out the types mentioned in the Thompson catalog as well as revealed the types not included in the above-mentioned system. This has become a reason why there are new indexes included in the present catalog. They are marked out with dashes and asterisks – or several asterisks in case there is an additional sign for the number in the Thompson catalog. All additional subtypes are numbered with the subsequent Latin letters.

Brief description of typological as well as original types is enclosed to each tale to emphasize the specificity of Georgian folktale epos, which distinguishes it from the international schemes.

The catalog is mostly based on the tales published in XIX-XX centuries – most anthologies published after 40s of XX century include the archive materials. The tales are pointed out by the first publication except of several cases. The list of abbreviations used is enclosed to the catalog.



## ABBREVIATIONS AND BIBLIOGRAPHY




- AA - N.P. Andreev. Tales directory by A. Aarne system. L., 1929 (in Russ.).
- Ajarian - Ajarian Folk-lore. Record and Treatment by D.Nogaideli, v. II, Batumi, 1940 (in Georg.).
- Agniashvili - Folktales. Collected by L.Agniashvili. Tiflis, 1890 (in Georg. ).
- Alavidze - Alavidze M. Lechumian Folk-lore. Tbilisi, 1951 (in Georg.).
- Ancient Georgia - Dzveli Sakartvelo. Collection of Georgian Scientific Association of History and Ethnography. Editor E.Takaishvili. Tiflis, v.I – IV, 1909-1915 (in Georg.).
- AT - "The types of the folktale a classification and bibliography Antti Aarne's "Verzeichnis der Märchentypen" translated and enlarged by Stith Thompson". Second Revision. FFC, № 184, Helsinki, 1964.
- Bebur - Georgian Folktales. Collectead by B.Bebur. SpB. 1884 (in Russ.).
- Col. Akaki - Akakis krebuli. Monthly Literary Journal. Editor-publisher A.Tsereteli.Tiflis-Kutaisi, 1897 – 1900 (in Georg.).
- Col. Mat. - Collection of Materials on Description of Regions and Tribes of Caucasus. Tiflis, 1881-1929(in Russ.).



- Chikovani - Georgian Folktales. Compiler M.Chikovani. Tbilisi, v. I, 1938; Folk-lore, v. II, 1952; v. IV, 1954; 1956 (in Georg.).
- Dialectology - I. Gigineishvili, V. Thopuria, I. Kavtaradze. Georgian Dialectology, v. I, Tbilisi, 1961 (in Georg.).
- Djedjili - Djedjili. Monthly Childrens Journal. Tiflis, 1890-1920; 1922-1923.
- Dzidziguri - Georgian Folktales. Edited by Sh. Dzidziguri. Tbilisi, 1959 (in Georg.).
- Dzidziguri 1974 - Dzidziguri Sh. Materials of Georgian Dialectology. Tbilisi, 1974 (in Georg.).
- FA IL - Folk-lore Archives of the Shota Rustaveli Institute of the Literature History of Georgian Academy of Sciences.
- FA LM - Folk-lore Archives of the G. Leonidze Literature Museum of Georgia.
- FA TSU - Folk-lore Archives of the I. Javakhishvili State University Tbilisi.
- Gachechiladze - Folk-lore. Collected by A. Gachechiladze. Tbilisi, 1976 (in Georg.).
- Georg. Woman - Tales. Edited by Georgian Women Society. Tiflis, v.I, 1902, v. II, 1903 (in Georg.).
- Glonti Gur. - Glonti A. Gurian Folk-lore, v. I, Tbilisi, 1937 (in Georg.).
- Glonti Kart. - Glonti A. Kartalian Tales and Legends. Tbilisi, 1948 (in Georg.).

- Gogebashvili - Gogebashvili I. Collection of Works. v. V, Tbilisi, 1957 (in Georg.).
- Kipshidze - Kipshidze I. Megrelian Tales. Tiflis, 1920 (in Georg.).
- Kvitsinadze - Popular Georgian Epos. Narrator F.Kvitsinadze. Editor A. Glonti. Staliniri, 1952 (in Georg.).
- Khakhanov - Khakhanov A. Essays an Georgian Literature History, v. I, Moskow, 1895 (in Russ.).
- Khubua - Khubua M. Megrelian Texts. Tbilisi, 1937 (in Georg.).
- Lasian - Lasian Tales. Edition, Afterword and Comments made by Z. Tandilava. Tbilisi, 1970 (in Georg.).
- Martirozov - Martirozov A., Imnaishvili G. Kakhetian Dialect of Geirgian Language. Tbilisi, 1956 (in Georg.).
- Merkviladze - Merkviladze S. Folktales. Kutaisi, 1902 (in Georg.).
- Mravaltavi - Mravaltavi. Collection of Georgian Scientific Association of Histori, Archaeology, Ethnography and Folk-lore, v. I, Tbilisi, 1964 (in Georg.).
- Mskhaladze - Georgian (Adjarian) tales. Editor A. Mskhaladze and N. Nogaideli. Batumi, 1973 (in Georg.).
- Mtiuleti - Folk-lore of Georgian Mtiuleti and Gudamakari mountaines. Record, treatment, introduction and comments made by E.Virsaladze. Tbilisi, 1958 (in Georg.).
- Nakaduli - Nakaduli. Monthly Childrens Journal. Tiflis, 1904-1927 (in Georg.).

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- Narrators - Popular Narators, v. I, Tbilisi, 1956 (in Georg.).
- Natadze - Popular songs and tales. Collected by G. Natadze. Tbilisi, 1950 (in Georg.).
- Nijaradze - Svanian tales. Collected by B. Nijaradze. Kutaisi, 1893 (in Georg.).
- Nobati - Nobati. Monthly Childrens Journal. Tiflis, 1883-1885 (in Georg.).
- Nogaideli - Ajarian Folk-lore. Record, treatment, introduction and comments made by N. Nogaideli. Batumi, 1959 (in Georg.).
- Orbeliani - Orbeliani Soukhan-Saba. The book of Wisdom and Fiction. - in: Georgian Prose, v. V, Tbilisi, 1983 (in Georg.).
- Otskhaneli - Fables and Tales. Rekorded by K. Otskhaneli. Akhali<sup>s</sup> Senaki, 1894 (in Georg.).
- Popular Humour - Popular Humour. Parables, Tales. Editor M.Chhikovani. Tbilisi, 1967 (in Georg.).
- Rasikashvili Kakheti and Phshavi - Folktales. Recorded in Kakheti and Phshavi by Tedo Rasikashvili. Tiflis, 1909 (in Georg.).
- Rasikashvili Kartli - Folktales. Recorded in Kartli by Tedo Rasikashvili, Tiflis, 1909 (in Georg.).
- Sikharulidze Child - Georgian Children's Folk-lore. Compiler K. Sikharulidze. Tbilisi, 1938 (in Georg.).



- Sikharulidze Tale - Folktales. Compiler K. Sikharulidze. Tbilisi, 1938 (in Georg.).
- Sikharulidze Reader - Georgian Folk-lore. Reader-book. Compiler K. Sikharulidze. Tbilisi, 1970 (in Georg.).
- Songulashvili - D. Songulashvili. Materials of Folk-lore, II, Tbilisi, 1957 (in Georg.).
- Short Stories - Georgian popular Stories. Record, treatment, research and comments made by A. Glonti. Staliniri, 1956 (in Georg.).
- Svanian texts - Svanian prosaic texts. Tbilisi, v. I, 1939, v. II, 1957 (in Georg.).
- Tsanava - Sharper than Sword. Compiler A. Tsanava. Tbilisi, 1960 (in Georg.).
- Tsereteli - Tsereteli A. Collection Works in 15 v. Tbilisi, 1950 - 1963 (in Georg.).
- Tsindeliani - Svanian tales. Compiler U. Tsindeliani. Tbilisi, 1975 (in Georg.).
- Umikashvili - Umikashvili P. Folk-lore. Tbilisi, v. III, 1964, v. IV, 1964 (in Georg.).
- Vazha-Phshavela - Collected Works in 5 v. Tbilisi, 1992 - 1994 (in Georg.).
- Virsaladze - Selected Georgian Folktales. Edition, introduction and comments made by E. Virsaladze. Tbilisi, v. I, 1949, v. II, 1958 (in Georg.).
- Wisdom - Popular Wisdom. Tbilisi, v. II, 1964, v. III, 1964 (in Georg.).



# I. ANIMAL TALES

## WILD ANIMALS



### 1 - 69. THE FOX

1.

**The Theft of Fish.** The fox plays dead and lies on the road. The farmer throws him to the bullock-cart (wedding carriage). He steals the fish (swindles the jewelry out of the bride) and escapes.

Rasikashvili, Kartli, № 27; Sikharulidze, Child., № 244; Dzidziguri 1974, p. 118.

2.

**The Tail-Fisher.** The fox persuades the wolf (other foxes) to fish with their tails through the ice-hole. The tail freezes fast. Being attacked by the people the wolf (foxes) tries to escape and loses his tail.

Rasikashvili, Kartli, № 27; Dzidziguri 1974, p. 216.

3.

**Sham Brains.** The fox creeps into the sour milk pot. Trying to get out he breaks the pot, but some pieces sway around his neck and his head is covered with the sour milk. He pretends he was beaten so that the brains have been knocked out.

FA IL № 758.

4.

**Carrying the Sham-Sick Trickster.** "The Beaten Carries the Unbeaten". The fox plays sick and rides on the wolf.

FA IL № 758.

- 6 \*\*

**The Fox and the Bird.** The fox catches the bird. The bird persuades the captor to open his mouth in order to thank God for the dinner and flies away.

Umikashvili, III, № 4; Sikharulidze, Child., № 242;

Chikovani, I, № 35; Songulashvili, p. 144.

- 8 B\*

**Painting as a Bird.** The bear (wolf) wants to be painted like the birds. The fox makes the skewers red-hot and touches his skin (beats him with an axe or red-hot poker). The bear (wolf) dies.

Nijaradze, p. 71, p. 80; FA IL № 30981; FA IL Kartli 245, p. 12.

- 8 B \*\*

**Painting as a Bird.** The bear (wolf) wants to be painted like the birds (learn profession). The fox makes a basket around him (persuades him to sit in the pot) and throws him into the depths

Rasikashvili, Kartli, № 27; Umikashvili, III, № 3a; Chikovani, I, № 4; Sikharulidze, Child., № 245.

- 8 C\*

**False Doctor.** The fox pretends to take care of the blinded bear – calls for a shepherd to kill him.

Rasikashvili, Kartli, № 24; Sikharulidze, Child., № 243.

- 8 D \*

**The Fox and the Bear.** The fox sews up the bear's backside to make him stop feeling hunger.

Rasikashvili, Kartli, № 27.

- 12 \*

**The Fox Entices the Bear to the Wedding at the Village.** They eat a calf and some hens in the cattle-shed, and start singing. The bear is killed; the fox laughs.

Rasikashvili, Kartli, № 24; FA TSU № 339; FA IL Kakheti, 160.

15

**Playing Godmother.** The she-fox pretends she has been invited to be godmother and steals the butter (cheese) stored by her and the bear for the winter. She blames the bear and smears the butter on his belly while



he is asleep pretending that the butter has been rendered out.  
Rasikashvili, Kartli, № 24; Sikharulidze, Child, № 243;  
Mskhaladze, p. 18.



- 17 \*

**The Jackal and the Fox.** An old woman complains that the jackal stole her big hen. The indignant jackal insists that the hen was quite small. The fox takes the hen away with the words: "Let them count it for the whole haycock!"

Chikovani, I, № 9.

- 18 \*

**The Fox as a Queen.** The she-fox drops into the painting bowl. She gets painted and announces herself a queen. She demands that the other animals bring her gifts – a mouse a day. Trying to punish a disobedient fox she gets into the river; the paint washes away and the "queen" turns into a common fox.

Chikovani, I, № 11.

- 19 \*

**The Stinky Tail.** The fox changes his home over and over again. It seems to him that it stinks everywhere. As it finally occurs his own tail stinks.

Glonti, Gur., № 31.

20 A

**Animals in the Pit.** The man gathers the animals (invites them to the wedding of his daughter). The animals eat each other: the jackal eats the cat; the fox eats the jackal; the wolf eats the fox; and the bear eats the wolf. The man kills the bear.

Glonti, Gur., № 38.

20 C

**The Animals Flee in Fear from the End of the World.**

Rasikashvili, Phshavi, № 22; Umikashvili, III, № 3, № 3a;  
Dzidziguri 1974, p. 118; Nijaradze, p. 71; Chikovani, I, № 8.

20 D\*

**Pilgrimage of the Animals.** The fox plays the guide, entices the animals into his cave, and bites them to death.

Rasikashvili, Kartli, № 60. Dzidziguri 1974, p. 277;  
Tsindeliani, p. 8.

21

**Eating his own Eyes.** The fox gives a nut to the hungry bear and convinces him that it was his eye. The bear asks the fox to pull his eyes off.

Rasikashvili, Phshavi, № 20; Songulashvili, p. 139;  
Mskhaladze, p. 18.

- 21 \*\*

**The same with the alternative ending.** The fox asks the Saint for help and promises to light a candle in return. He does not keep his promise and is punished – the Saint revives the bear and he eats the fox.

Rasikashvili, Phshavi, № 20.

- 25 \*

**The Fox and the Tiger.** The tiger runs round the she-ass three times, gets excited, and even has an orgasm. The fox tries to do the same, but in vain.

FA IL № 5630.

- 27 \*

**The Fox and the Hounds.** Being caught by the hounds the fox asks them a permission to play with the mouse. He creeps into his hole and disappears. The hounds try to persuade the fox to play again, but in vain.

Orbeliani, p. 161.

- 32 \*\*

**The Fox in the Trap.** The bear does not take the fox's advice and is caught in the trap. The fox laughs and runs away.

Mskhaladze, p. 12.



or for - 32 \*\*\*

**The Bear in the Trap.** The fox is caught in the trap. He plays dead and the farmer throws him away. The fox escapes, but sends the bear to the trap. The farmer beats the bear.

Chikovani, I, № 4.

34 A

**Dog Dives for Reflection.** Crossing the stream with the meat in his mouth the dog sees the reflection in the water. Thinking it another dog he dives for it and loses the meat.

Gogebashvili, p. 187.

35 B \*

**Fasting Fox.** The fox does not take a risk to get into the trap for a hen. He convinces the wolf that he cannot break the fast. The wolf gets into the trap and the fox eats the hen.

Mskhaladze, p. 14; Glonti, Kart., № 5; Gachechiladze, p.

123.

37

**False Doctor.** The fox pretends he can cure the baby bears. He throws them in the boiling water and flees away.

Rasikashvili, Kartli, № 27.

38

**Paw in the Split Tree.** The fox persuades the bear to put his paw into the split tree.

Ancient Georgia, II, p. 186.

- 46 \*

**The Fox as a Miller.** The fox is covered with the flour. The bear asks to teach him how to be a miller. The fox persuades the bear to put his tongue in the millstone.

Chikovani, I, № 4.

- 47 C\*

**The Fox Teaches Dexterity to the Wolf.** The fox teaches the wolf to



catch a camel by nose and knock him down. The wolf holds the camel so tight that cannot tear away and dies with him. The fox is happy.

Glonti, Kart., № 5.

### 50

**Sick Lion.** The fox advises a leg bone (skin) of the bear (wolf) as the best remedy.

Chikovani, I, № 7.

### - 51 A\*

**The Bear, the Fox, and the Wolf. "The Lion's Share".** They find a dead cow (deer) and agree that it would belong to the eldest. The bear says he is the youngest, but does not allow anyone to touch the booty and eats it alone.

Umikashvili, III, № 2.

### - 51 B\*

**The Wolf Divides the Booty. "The Lion's Share".** The wolf gives a head to the bear, the legs to the fox, and takes a body for himself. The bear gets angry and beats the wolf. The fox being afraid of the strongest gives the bear the whole booty.

Chikovani, I, № 5; Mskhaladze, p. 10.

### 56 A

**The Fox and the Bird.** The fox threatens the bird to push down the tree. The crow gives the bird a good advice. The fox avenges himself, plays dead, and catches the crow. The crow tricks the fox, escapes, and leads the fox to the hunters. The hunters beat the fox.

Djedjili, 1891, № 5, p. 66; Col. Mat. 1903, № 32, part II, p. 129; Rasikashvili, Kartli, № 62; Mskhaladze, p. 9.

### 56 B

**The Fox and the Bird.** The fox threatens to cut down the tree and eat the baby birds. The bird avenges with the help of the hunter.

Gogebashvili, p. 31.



57

**The Fox and the Crow.** The fox flatters the crow and persuades him to sing. The crow drops the cheese.

Gogebashvili, p. 227.

59

**Fox and Sour Grapes.** Pretends that the grapes he cannot reach are sour.

Gogebashvili, p. 204; Tsereteli, IV, p. 273.

60

**The Fox and the Crane** invite each other. The fox has his food on a flat plate, the crane his – in a deep pot.

Gogebashvili, p. 191.

- 61 \*

**The Dog and the Cock** are friends. They decide to build the village. The fox demands for a place for his house. The cock tells him to apply to the judge – the dog. The dog catches the fox and tears his tail off.

Orbeliani, p. 88; Dzidziguri 1974, p. 216.

61 A

**Fox as Confessor.** The fox goes to pray and takes the cock (the goose, the hawk, the hoopce) with him. He pretends to confess them and eats in turn. The hoopce tricks the fox, escapes, and avenges with a help of the hounds.

Orbeliani, p. 32; Rasikashvili, Kartli, № 60; Dzidziguri 1974, p. 277; Tsindeliani, p. 8.

61 B

**Fox, Hens, and Cock.** The fox carries off the cock. The hen rescue him, but the fox makes another attempt and succeeds – eats the cock.

Gogebashvili, p. 24.

64

**Tailless Fox.** The tailless fox does not want the bear (the wolf) to recognize him. He tries to persuade other foxes to tear their tails off, but in vain.

68 B

**The Fox Drowns the Pot.** He puts his head into a sour milk pot. Tries to draw the pot and is himself drowned.

Gogebashvili, p. 232.

70 – 99. OTHER WILD ANIMALS THAN THE FOX

70

**More Cowardly than the Rabbits.** The rabbits find out that some animals (frogs) are afraid of them. They are so happy they change up their mind to get drowned.

FA LM № 26308- X, p. 27.

- 70 A\*\*

**Mother Rabbit, Baby Rabbits, and Frost.** The mother rabbit wants to entertain the baby rabbits shivering with cold. She pretends to warm her paws at the imagined fire. The smart baby rabbit waves his paws and says the sparkle got into his eye

Chikovani, I, № 13.

-70 C\*

**The Lion Gets Scared with the Voice of the Frog.** He tramples the frog down and says: "How come that I got scared when it is hardly seen?"

Gogebashvili, p. 178.

75

**Mouse and Lion.** The mouse rescues the captured lion by gnawing the rope he is tied up with.

Gogebashvili, p. 203.

76

**Wolf and Crane.** The crane pulls a bone from the wolf's windpipe.

Tsereteli, IV, p. 265.



საქართველოს  
რესპუბლიკის  
ეროვნული  
ბიბლიოთეკა

77

**Horns and Legs of the Deer.** The deer is proud of his horns and ashamed of his legs. When he is chased by the hunters his horns are caught in the trees.

Gogebashvili, p. 208.

92

**Lion Dives for His Own Reflection.** The hare sent to be the lion's dinner says he has been detained by the stronger animal and shows the lion his reflection in the well. The lion leaps in and is drowned.

Chikovani, I, № 14.

100 – 149. WILD ANIMALS AND DOMESTIC ANIMALS

101

**Dog and Wolf.** The farmer decides to drive an old dog away. The dog makes a deal with the wolf. The wolf carries the farmer's child off and allows the dog to rescue the child. The farmer leaves the dog at home and feeds him. The grateful dog thanks the wolf.

FA IL Imereti, 183, p. 319; Kakheti, 51, p. 215.

- 101 A\*

**The Bear and the Fox.** The fox attracts the shepherds' attention and the bear steals the sheep. Carries it off and eats alone.

Chikovani, I, № 4.

103

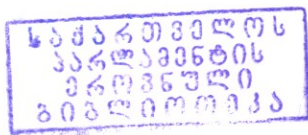
**The Cat and Wild Animals.** The fox poses the cat as a very strong animal. The wild animals want to flatter the cat, but getting scared with his appearance flee in fear.

Mskhaladze, p. 11, p. 13, p. 58.

103 A

**The Cat as She-Fox's Husband.**

FA IL Kakheti, 43, p. 8.





103 A\*

**The Cat Is Declared the King of Animals.** The wild animals feed him with the royal food.

FA IL № 3791, paper-case 39, p. 2; FA TSU № 342.

105

**The Cat's Only Trick.** The cat saves himself on a tree.

Orbeliani, p. 159.

111 A

**The Wolf and the Lamb.** The wolf unjustly accuses the lamb and eats him.

Umikashvili, III, № 1; Tsereteli, IV, p. 95.

112

**Country Mouse and Town Mouse.** The country mouse having visited the town mouse sees why the latter is so skinny.

Chikovani, I, № 16.

- 112 \*\*\*

**The Mouse and the Miller.** The miller is angry at the mouse since the latter makes holes in the flour sack instead of get in from the top. As an excuse the mouse says that one should work to earn one's food.

Ajarian, p. 108.

- 113 E\*

**The Cat and the Mice.** The mice want to hang a bell on the neck of the sleeping cat. The eldest asks who would do it and they flee in fear.

Gogebashvili, p. 434.

- 118 \*

**The Tiger and the Ass.** The ass gets scared at the sight of the tiger and starts to bellow. The tiger is so frightened that runs away. The fox and the bear cannot stop him – he strangles them both and leaves his premises.

Orbeliani, p. 63.



**The Wolf Loses His Pray.**

## 122 A

**Stupid Wolf.** The wolf travels to Jerusalem. He meets different animals on his way that he wants to eat. At their request he waits until the goat stops jogging, the sheep gives birth, and the horse delivers the mail. Finally the horse kills the wolf.

Rasikashvili, Kartli, № 25; Mskhaladze, p. 29; Lasian, p. 18.

## 122 C

**The Cows Persuade the Wolf to Sing.** The wolf starts howling. The people arrive with the hounds and beat (skin) the wolf.

FA IL № 7404, № 21934.

## 122 D

**The Animal (Bird) Captured by the Wolf (Fox)** pretends to help captor bring more desirable victim. The hounds (people) kill the wolf (fox).

Orbeliani, p. 28; Chikovani, I, № 17.

## 122 Z

Other Tricks to Escape from Captor.

Chikovani, I, № 18; FA IL № 461, № 590, № 780.

## 122 B\*

**The Ass Persuades the Wolf** to pull the horse shoes off before eating him.

Col. Mat. 1903, № 32, part II, p. 132; Chikovani, I, № 18.

## 122 M\*

**The Sheep Agrees to Jump into the Wolf's Jaws.** Runs and pushes the wolf with his horns. The wolf falls down, the sheep escapes.

Col. Mat. 1903, № 32, part II, p. 132.

## - 122 P \*\*

**The Farmer Persuades the Bear** to allow him to finish the plough before eating.

123

**The Wolf and the Kids.** The wolf comes in the absence of the mother and eats up the kids (sometimes also the goat). There is no revenge motif in Georgian folktales.

Col. Mat. 1903, № 32, part II, p. 134; Chikovani, I, № 15; Lasian, p. 10.

126 A \*

**Scared Wolves.** They flee from the cock, ass, pig or goat who threaten to eat them.

FA IL Kakheti, 52, p. 89; Kartli, 245, p. 15; Oni, 161, p. 114.

- 127 B \*\*

**The Fox Sues with the Goat.** They cannot divide the crop. The fox invites the wolf be a judge; the goat invites the hounds. The fox and the wolf are driven away.

Orbeliani, p. 155; Gachechiladze, p. 212.

130

**The Animals in Night Quarters.** The cock, the dog, the cat, the ass, and the goat go to the forest. They agree to help each other in trouble. They find robbers in the house and drive them away.

Mskhaladze, p. 9.

- 130 D \*\*

**The Domestic Animals** escape to the forest from their master. They frighten the wolves and stay at their premises.

Gogebashvili, p. 253; Dzidziguri 1974, p. 228, p. 323.

150 – 199. MAN AND WILD ANIMALS

154 I

**The Fox Rescues the Man.** The bear cannot digest the food (is caught in the trees). The man helps him, but reveals the secret to his wife. The bear

threatens to eat the man. The fox tricks the bear and saves the man's life. In return the man wants to skin the fox (or the man thanks the fox).

Rasikashvili, Kartli, № 61; Sikharulidze, Child., № 245; Dzidziguri, p. 273; Mskhaladze, p. 26, p. 28; FA TSU № 2397.

#### 154 IV

**The Fox and His Tail.** The shepherd's dog chase after the fox. He hides in the cave and asks his legs, eyes, and tail how they helped him in his flight. The tail admits that he was no help. The fox sticks the tail out and the dogs pull him out of the cave.

Ajarian, p. 106; Mskhaladze, p. 17; FA TSU № 8264.

#### 155

**The Ungrateful Serpent. "Old Bread and Salt Is Forgotten".** The man (monkey) rescues the serpent (bear, wolf) who in return seeks to kill the rescuer. The fox as a judge returns the ungrateful animal to its captivity (kills it), and saves the man's life, although the man does not response to the good.

Orbeliani, p. 132; Chikovani, I, № 20; G. Beridze. The Javakhian Dialect of Georgian Language. Tb., 1988, p. 217 (in Georg.)

#### 156

**Thorn Removed from the Lion's Paw.** The prisoner escapes and gets to the lion's cave. He removes a thorn from the lion's paw. Later the both are captured. The man has to fight the lions, but the devoted lion defeats him. They both are set free.

Chikovani, I, № 21; Sikharulidze, Child., № 248.

#### 156 A

**The Grateful Lion.** He follows the man in return for his deed. Dies on the grave.

Vazha Phshavela. Collected Works, vol. 4, Tbilisi, 1993, p. 338 (in georg.).

#### - 157 \*

**The Tiger Defends the Cat.** The tiger pleads for the cat and wants to fight the man. Tricking the tiger the man tides him up to the tree and

beats.

Col. Mat. 1894, № 18, part II, p. 184; 1903, № 32, part II, p. 131; Ancient Georgia, II, p. 184; Chikovani, I, № 66; Mskhaladze, p. 30.

### 159 B

**Enmity of Bear and Man.** The bear visits his friend – the man. The man's wife refuses to kiss the guest because he stinks. The bear asks the man to strike him behind the head with an axe. A year later the wound is healed, but not the ache.

Orbeliani, p. 36.

### - 161 A \*\*

**The Pig and the Wolf.** The pig rescues from the wolf offering him her piglets: Hungry, Coldy, Warmy, Laty, and Strongy. The piglets successfully get rid of the wolf.

Chikovani, I, № 19.

### 170

**“Cock for Corn”.** The fox gives the farmer a sheaf of corn to store. In the night he puts the ears of corn in front of the cock and in the morning demands to give him the cock in compensation for the lost corn. Then he likewise demands the sheep for the cock, and the bride for the sheep. The hounds are put in the sack instead of the bride. They bite the fox.

Col. Mat. 1904, № 33, part III, № 9; Rasikashvili, Phshavi, № 17; Sikharulidze, Child, № 250; Mskhaladze, p. 19; Tsindeliani, p. 14.

### - 170 \*

**The Sparrow Gives the Old Woman His Splinter to Store.** Accidentally the old woman burns the splinter and has to give the sparrow a slice of bread instead. The sparrow gives the bread to the shepherds to store. After the bread has been eaten, he gets the sheep. Then he gets a bride for the sheep, and *chonguri* for the bride. The *chonguri* falls down from the tree and is broken up.

Col. Mat. 1903, № 32, part II, p. 135; Rasikashvili, Phshavi, № 12; Ancient Georgia, II, part IV, p. 194.



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- 182

**Fox or Rabbit?** The hunters confuse the fox for a rabbit. They tie him in the yard, but after a while mention that the "rabbit" changes and looks

more and more like a dog. They kill the fox.

FA IL № 13095.

## 200 – 219. DOMESTIC ANIMALS

### 200 B

**Why Dogs Sniff at One Another.** The king sends a dog with a letter to his master. The dog is eaten by the wolves. All dogs are looking for him ever since.

FA LM № 26308 – X, p. 58.

### 201

**Lean Mouse.** Prefers safety without a fear of a cat to abundant food of a house mouse.

FA LM № 26398 – X, p. 2.

### 202

**Two Stubborn Goats.** They meet on a bridge and neither would step aside.

Gogebashvili, p. 152.

### 207 B

**The Camel and the Ass Flee from Their Master.** The ass starts singing. The master hears his voice and finds them. The ass is overburdened until he is crashed. The camel has to assume the load and the ass. He says that he cannot help jumping after having heard the song of the ass. Jumps and throws the ass into the depths.

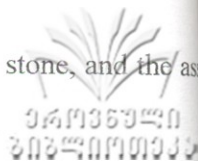
Orbeliani, p. 63; Gogebashvili, p. 236.

### 210 \*

**The Caesar (Farmer) Steals an Ox (Baby birds) from the Poor Man**



(**Turtle-Dove**). The needle, the hammer, the raven, the stone, and the ass punish the Caesar (farmer) for a stolen ox (baby birds).  
Gogebashvili, p. 137; Tsindeliani, p. 18.



- 210 \*\*

**The Jug Is Thirsty**. The cock, the egg, the stone, the needle, and the ass help him drive an old woman away from her home and make a party.  
Rassikashvili, Kakheti, № 5; Kartli, № 9.

211

**Brain of Ass**. The ass loaded with salt falls into the water. The salt melts and the ass relieves of his weight. When loaded with sponge he wants to do the same he just adds to his weight.  
Gogebashvili, p. 410.

214 B

**“The Ass Remains the Ass Even in Golden Crown”**, says the servant to Pasha when the latter dresses his ass in golden clothes.  
Ajarian, p. 104.

- 217 \*\*

**The Ass Must Work as an Ass**: concludes the ass after three times having tried in vain to make his work easier.  
FA IL № 13100.

- 219 \*\*

**The Pig Under the Oak-Tree**. The pig eats acorns under the oak-tree and starts digging its roots. The jay and the oak-tree reproach him for this.  
Tsereteli, IV, p. 289.

220 – 249. BIRDS

221

**The Election of Bird-King**. The birds want to choose the one who flies faster. The wren hides in the mountains and flies back before the falcon.



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საქართველოს

- 232 E \*

**The Serpent and The Crow.** The serpent falls from the tree into the bowl where the workers are cooking. The crow throws himself into the bowl to save the workers' lives. (People built the church in his honor.)

Wisdom, III, p. 247; Gachechiladze, p. 197.

- 233 D \*\*\*

**Boasting Cock.** The cock defeats another one in the fight. While he boasting loudly to let everyone know about his success the hawk carries him away.

Gogebashvili, p. 24.

- 236 \*\*

**The Doves Store the Corn for Winter.** In winter the grains of corn are getting dry and shrink. The dove accuses his wife in eating the corn and drives her away. When the spring comes the grains become bigger again. The dove feels sorry for his mistake.

FA IL № 28142.

- 238 A \*\*

**Hawk, Cock, and the Doves.** The doves find grains of corn and start eating. The cock drives them away. The doves apply to the hawk as a judge. The hawk first tears the cock's head away, and then does the same with the doves.

Gogebashvili, p. 169.

- 239 \*

**The Dove and the Bee.** When in trouble they help each other.

Gogebashvili, p. 241.

- 243 F \*

**The Serpent Eats Baby Crows.** The mother crow avenges by stealing the washed clothes from the village and putting them near the serpent's hole. The people kill the serpent.

Chikovani, I, № 32.



- 244 \*

**The Bat.** The dream of a mouse comes true – he learns how to fly like the birds. Neither birds nor mice want to accept him.  
Tsereteli, II, p. 19; Gogebashvili, p. 193.

- 244 F \*\*

**The Dove and the Turtledove.** The turtledove gets in a trap. The dove starts to laugh at her and gets in a trap himself.  
Gogebashvili, p. 170.

248 A \*

**The Fox and the Partridge.** The fox threatens to eat the partridge's young. The partridge tries to make the fox laugh – sits on the horn of an ox, on the child's head, on the top of a sheaf of corn. The farmer beats the fox on the head with his whip.  
Rasikashvili, Kartli, № 26; Gogebashvili, p. 150.

## 250 – 274. FISH

- 255 \*\*

**The Fisherman and Three Fish.** The fisherman gives names to the fish. He names one of them "Brain", the other – "Mind", and the last one – "Pestle". When the fish swim back at his request they reproach the fisherman for the lack of the brain and mind. The fisherman is upset.  
Chikovani, I, № 41.

## 275 – 299. OTHER ANIMALS AND OBJECTS

280 A

**The Dragonfly and the Ant.** The lazy dragonfly is put to shame by the thrift of the industrious ant. In the winter he is in distress.  
Gogebashvili, p. 182.

281 A \*

**Mosquito and Lion.** Convinced in his strength the lion laughs at the small mosquito. The mosquito defeats him.

Dzidziguri 1974, p. 239, p. 302; Gogebashvili, p. 216.

-282 B \*\*

**"We Ploughed"** says the fly sitting on the horn of an ox.

Gogebashvili, p. 182.

-282 D \*\*

**The Punished Bees.** The bee conceals from God the existence of the three flowers. God forbids bees to suck these flowers.

Wisdom, III, p. 248.

- 284 \*

**Cricket as a Weeper.** The cricket chirrs all the time even while weeping over the dead. Everyone flees away.

Sikharulidze, Child., № 249.

- 285 \*

**Sheep and Poverty.** The sheep comes to the house where the poverty lives. Drives the poverty away and resides.

Gogebashvili, p. 476; Sikharulidze, Child., № 251; Wisdom, II, p. 183.

285 A \*

**The Fair Serpent.** The serpent avenges for the death of his friend. He poisons the crockery in the house of a suspected farmer. When he discovers that the farmer is innocent he breaks all the crockery.

Orbeliani, p. 148.

- 290

**The Tortoise.** Expecting the lover to come the woman covers the roasted chicken with a plate to hide it from her son. The chicken and the plate stick to each other, transform into a tortoise, and crawl away.

Wisdom, III, p. 243.

**The Bubble, the Straw, and the Burning Coal** try to cross the stream, but in vain.

Tsindeliani, p. 5.



- 299 \*

**Members of Man's Body:** debate as to their usefulness and importance.

Gogebashvili, p. 228.

## II ORDINARY FOLKTALES

( 300 - 1199)

### A. TALES OF MAGIC (300 - 749)

#### SUPERNATURAL ADVERSARIES ( 300 - 399)

#### 300<sub>1</sub>

**The Dragon-Slayer.** The dragon (*veshapi*) demands a princess as a sacrifice for water. The hero seeks to rescue the princess. He gets in the lower world, finds the princess, and falls asleep on her knees. The hero defeats the dragon (*veshapi*). The king wants him to marry the princess, but the hero asks to let him go to the upper world. The griffin (*paskunji*) takes the hero home.

This type contaminates with AT 301, 302, 312 D.

Rasikashvili, Phshavi, № 2; Umikashvili, III, № 13; Virsaladze, II, № 7; Chikovani, I, № 45, № 54; Col. Mat. 1904, № 33, part III, № 1; Mtiuleti, p. 367, p.390, p.395; Alavidze, p. 55; Glonti, Kart., № 23, № 62; Ajarian, p. 47; Lasian, p. 42.

#### 300<sub>2</sub>

**Rescue of the Princess.** The hero defeats an ogre (*devi*), rescues the captured princess, and marries her.

This type contaminates with AT 300 A, 301, 302, 303,



315, 321, 516 B, 530 A, 532.

Umikashvili, III, № 43; Chikovani, I, № 52, № 115, № 18;  
III, № 151, № 185, № 188; Virsaladze, I, № 62, II, № 42; Glonti,  
Kart., № 196, № 25.

### 300A

**The Fight on the Bridge.** The hero three times defeats three ogre (*devi*) brothers. He overhears the conversation of their wives (sisters) about his expected death. The hero destroys the plot and rescues his brothers. His enemies chase after him, but he hides from the persecutors in the smithy, and kills them with the help of the smiths.

This type contaminates with AT 300, 302, 507 C, 532, 650 A.

Umikashvili, III, № 2; Chikovani, II, № 100, № 103; III, № 146, № 185, № 188; Virsaladze, II, № 2; Glonti, Kart., № 14.

### 301 A B

**The Three Stolen Princesses.** The brothers (companions) of supernatural origin look for a stolen princess (brides). They cook dinner in turn. The ogre (*devi*) steals food from the elder brothers (companions). The youngest brother defeats the ogre (*devi*). He follows the ogre to the lower world and rescues three stolen princesses. The elder brothers (companions) capture the princesses and leave the hero in the lower world. (Same as in Type 300). The bird carries the hero out. He arrives to the wedding of the princess and the false rescuer. The truth is discovered; the hero marries the princess.

This type contaminates with AT 300, 302, 318, 554.

Rasikashvili, Kartli, № 30, № 49; Phshavi, № 2; Umikashvili, III, № 9, № 43; Col. Mat. 1894, № 18, part III, № 4; Chikovani, I, № 45, № 54; II, № 140, № 141; III, № 184; Mtiuleti, p. 367, p. 390, p. 395; Dzidziguri, p. 244; Alavidze, p. 55; Ajarian, p. 47; Kvitsinadze, p. 61; Songulashvili, p. 180.

### 302

**The Ogre's Soul.** While looking for a bride the hero receives magic help. The bride (sometimes the mother) is captured by the ogre (*devi*). She can be rescued only after the hero finds where the ogre's soul is - it is hidden

away and is hard to find. The hero follows the instructions rescues his bride.



This type contaminates with AT 300, 300A, 350, 350A, 501, 502, 516, 516 B, 554.

Col. Mat. 1890, № 10, part II, № 4; Ancient Georgia, IV, № 21; Georg. Woman, II, № 15; Col. Akaki, 1897, № 1, p. 38; Djedjili, 1891, № 6, p. 35; Rasikashvili, Kakheti, № 45; Kartli, № 22, № 49; Umikashvili, III, № 2, № 9; Chikovani, II, № 75, № 80, № 117, № 118, № 136; III, № 156, № 187, № 200; Virsaladze, I, № 46, № 51; II, № 7, № 22; Glonti, Kart., № 20, № 22; Dzidziguri, p. 213; Kvitsinadze, p. 61; Dialectology, № 244, № 328; Martirozov, № 133; Ajarian, p. 1; Nogaideli, p. 193.

### 303

**The Twins.** Two brothers are of supernatural origin. One frees the princes from the ogre (*devi*) and marries her. (Same as in Type 300\*). The witch turns him into stone (kills, swallows). The second brother steals a magic object from the witch and disenchants his brother.

This type contaminates with AT 302, 315, 449, 516 B, 530, 530 A, 567.

Col. Mat. 1894, № 18, part III, № 1; 1904, № 33, part III, № 2; Kipshidze, № 1; Rasikashvili, kakheti, № 51, Pshavi, № 11; Umikashvili, III, № 10, № 24, № 25, № 37; Chikovani, II, № 87, № 134; III, № 183, № 200; Virsaladze, I, № 51; II, № 17, № 30, № 40; Glonti, Kart., № 19, № 35; Dialekctology, № 17, № 275; Martirosov, № 167.

### -307 J\*

**The Youth Disenchants Princess** by rescuing her from an insatiable crow – her godmother.

Virsaladze, II, № 26.

### 312 D

**The Brother Saves His Sister and Brothers from the Ogre (*Devi*).** The sister is carried off by the ogre (*devi*). The elder brothers look for her, but the ogre swallows them. The youngest brother defeats the ogre and rescues the sister and the elder brothers. (In Georgian folktales the story sometimes is made more complicated with the betrayal of the eldest

brothers.)

This type contaminates with AT 300, 530 A, 532, Col. Mat. 1904, № 33, part III, № 1; Umikashvili, III, № 13, № 46; Chikovani, II, № 83, № 132; Glonti, Kart., № 23; Dialectology, №17.

### 313A,B,C

**The Wonderful Flight.** The youth is promised to the water-spirit (devil, ogre). He meets a daughter of his enemy and steals her clothes. She agrees to marry him and helps to accomplish difficult tasks settled by her father. The hero escapes (alone or with his bride). In their flight they transform themselves into various animals.

The Type has alternative beginnings. In Thompson Catalog tales of Type 313A start with the following episode: the devil (water-spirit, etc.) catches the passerby who tries to drink water by his beard; Type 313B: the man rescues the bird who carries him to his kingdom and gives him a magic box. The man breaks the instructions and opens the box. To get help he must promise his unborn son ("the one who does not know his home"). Type 313C has alternative ending: the hero forgets his fiancée, but then returns to her and they marry.

Rasikashvili, Kartli, № 8; Phshavi, № 15, № 16; Virsaladze, I, № 27; II, № 34; Glonti, Kart., № 40; Dzidziguri, p. 17.

### 313 E\*

**Brother and Sister.** The brother wants to marry his sister. She escapes. (The episode in the tales.)

Svanian texts, I, p. 295; FA TSU № 7684.

### 313 H\*

**Flight from the Witch (Wolf, etc.).** The heroes escape throwing behind different magic objects. (Episode in the tales AT 313 B, 314 A, - 446\*, 467 B, 530 A).

Col. Mat. 1904, № 33, part III, № 3; 1905, № 35, part II, № 1; Ancient Georgia, I, № 11; Georg. Woman, II, № 9; Rasikashvili, Phshavi, № 19; Kakheti, № 28, № 49; Chikovani, II, № 82, № 131; Nijaradze, p. 43; Dzidziguri, p. 129, 198.



**-313 K\***

**Flight from the Ogre (Devil).** The ogre gives a childless man a remedy with the condition that one of the children would belong to him. When the child grows up the ogre comes for him. (Starting episode in the tales of Type AT 303, 313 H\*, 467 B, 530 A, 532, 538).

Rasikashvili, Kakheti, № 32; Umikashvili, III, № 25, № 46; Georg. Woman, II, № 4; Chikovani, II, № 82, № 131, p. 321; Dzidziguri, p. 196.

**314**

**Wonderful Flight with a Help of the Horse.** The youth sold to an ogre escapes with a help of horse hidden in the iron chamber.

Col. Mat. 1905, № 35, part II, № 1; Georg. Woman, II, № 4.

**314 A\***

**The Calf (Horse) as a Rescuer** helps the hero escape from his prosecutors. (Episode in the tales of Type AT 313 H\*, 315, 538 ).

Col. Mat. 1900, № 27, part II, № 1, p. 125; Georg. Woman, II, № 9; Ancient Georgia, I, № 11; Rasikashvili, Phshavi, № 19; Kartli, № 89; Chikovani, II, № 105; III, № 199.

**315**

**Faithless Sister (Mother).** The sister (mother) agrees with her lover to destroy her brother (son). She feigns sickness and sends him for different remedies. Accomplishing the task the hero gets various helpers – a woman, animals. With their help he defeats his enemy and punishes the sham.

This type contaminates with AT 300, 303, 433 B, 507 C, 530 A, 538.

Col. Mat. 1890, № 10, part II, № 1, № 2; 1894, № 18, part III, № 7; 1904, № 33, part III, № 2; Col. Akaki, 1898, № 12, p. 5; 1899, № 6, p. 25; Kipshidze, № 2; Rasikashvili, Kakheti, № 51; Phshavi, № 3, № 11, № 14; Umikashvili, III, № 21, № 24; Chikovani, II, № 105, № 126, № 139; III, № 158; Virsaladze, I, № 40, № 47, № 89; Glonti, Kart., № 19, № 63; Kvitsinadze, p. 56; Dialectology, №



### 315 A

**Cannibal Sister.** She eats her parents, brothers, and neighbors. The youngest brother escapes. He comes back after long adventures and is captured by his sister. The animals help him escape.

This type contaminates with AT 321.

Col. Mat. 1894, № 18, part III, № 3; Col. Akaki 1899, № 5, p. 33; Georg. Woman, II, № 8; Nijaradze, p.43; Rasikashvili, Kaartli, № 97; Phshavi, № 1; Umikashvili, III, № 7; Chikovani, II, № 128; Virsaladze, I, № 44; Dialectology, № 149, № 233, № 355.

### 318

**Faithless Wife.** She deceives her husband into giving up his magic weapons (a sword, a shirt) and plots against his life with her lover. After he is killed the hero gets to a woman who revives him and teaches how to take the form of a horse, a cat, a goose, an apple. He kills his enemies and marries his helper.

This type contaminates with AT 301, 554.

Col. Mat. 1904, № 33, part III, № 2; Chikovani, II, № 104, № 119; Virsaladze, I, № 40; II, № 16; Songulashvili, p. 180; Ajarian, p. 42.

### 321

**Eyes Recovered from Witch.** The hero takes service with a blind ogre (*devi*). He shepherds the herd on the secret pastures of the ogres, defeats them, and steals a handkerchief from the witch. He gets the handkerchief wet in the golden water, restores the eyes of the blind ogre (*devi*), and becomes a golden hair himself.

This type contaminates with AT 300, 315 A, 530 A, 532.

Col. Akaki, 1899, № 5, p. 33; Rasikashvili, Kartli, № 92; Lasian, p. 105; FA TSU № 4615.

### 325

**The Magician and His Pupil.** The father sends his son to the magician to learn how to take a form of different animals. The father is then put to a test to recognize his son among the other pupils transformed into animals.



He recognizes his son three times and gets him back. The magician tries to buy his pupil while he is in the form of an animal, but the boy tricks his teacher using various transformations and escapes (kills the magician).

Col. Mat. 1890, № 10, part II, № 2; 1894, № 18, part III, № 4; Orbeliani, p. 88, p. 129; Georg. Woman, I, № 3; Rasikashvili, Kakheti, № 52; Kartli, № 31, № 35; Chikovani, III, № 169; Virsaladze, I, № 30; Dialectology, № 259; Nogaideli, p. 182; Lasian, p. 54; Martirosov, № 137.

### 327 B

**The Weakling at the Ogre's (*Devi*).** Two brothers get to the ogre. The ogre wants to kill them in the night. The weakling exchanges the clothes (or beds) with the daughters of the ogre and the ogre kills his own daughters.

This type contaminates with AT 328.

Col. Mat. 1890, № 9, part II, № 1; Georg. Woman, II, № 10; Rasikashvili, Kakheti, № 5; Umikashvili, III, № 50; Alavidze, p. 69; Dialectology, № 239, № 347.

### 327 C,F

**The Witch and the Boy.** The witch carries off a boy. Her daughter is to cook him, but the smart boy manages to throw her to the cooking bowl. The boy hides in the attic. The witch asks to teach her how to climb up. The boy tricks the witch and kills her.

Ancient Georgia, IV, № 16; FA TSU № 211, № 500, № 1467, № 5127, № 7181, № 7359, № 8866.

### 328

**The Boy Steals the Giant's Treasure.** He tricks the ogre and steals his treasure: a musical instrument, a golden jug, etc. The giant is transported to the court locked in the cage and then killed.

This type contaminates with AT 327 B, 518.

Col. Mat. 1890, № 9, part II, № 1; 1904, № 33, part III, № 5; Rasikashvili, Kakheti, 20, № 55; Umikashvili, III, № 50; Chikovani, I, № 67; Mtiuleti, p. 381.



329

**The Task of Hiding.** A princess assigns her suitors a task of hiding themselves. She has a magic mirror that gives her a magic sight. The hero hides himself through the help of the animals (in the sky, at the bottom of the sea, in the gorge), but the princess discovers him twice. After that the animals hide the hero under the princess' quilt. She cannot find him and he receives her hand.

This type contaminates with AT 531.

Umikashvili, III, № 3; Chikovani, III, № 161;  
Virsaladze, I, № 59.

330 A

**The Peasant and Death.** Death comes to take an old man. He deceives Death by sending him to pluck the pears. Death cannot climb down the tree. In return of his help the old agrees with Death that he would not arrive until he calls for him.

Col. Mat. 1898, № 24, part II, № 3.

-331\*

**The Spirit in the Jug.** The youth frees the spirit from the jug. The spirit turns into a beautiful woman. She flies away, then returns for the youth. She is unable to take the youth with her and leaves him a ring. (Often joined with Type AT 400z.).

Chikovani, II, № 103.

332

**Godfather Death.** The man is a doctor. He tries to avoid the death of his patients by turning the bed (or the patient) when he sees Death standing at the feet. When he gets sick he asks Death a permission to finish his prayer and thus escapes. Death overtakes him when he is burying a homeless dead.

Col. Mat. 1894, № 19, part II, № 3; Glonti, Gur., № 33.

SUPERNATURAL OR ENCHANTED HUSBAND (WIFE)  
OR OTHER RELATIVES  
( 400 - 459)



400<sub>1</sub>

**The Man on a Quest for His Lost Wife.** The hero catches a duck (dove, frog) that transforms into a beautiful woman. The woman gets her duck coat secretly or after the hero breaks her restrictions, and flies away. The hero looks for his wife, finds her, and they rejoin.

This type contaminates with AT 402, 460 A, 518.

Umikashvili, III, № 34; Virsaladze, I, № 36; Glonti, Kart., № 39.

400<sub>2</sub>

**The Queen-Maiden.** The hero frees a woman locked in the jug. She promises to take him with her, but she being put in a magic sleep by his enemy misses the date with her three times. She disappears. He looks for her, finds, and they marry.

Chikovani, II, № 103.

402

**The Frog as Bride.** Three princes on a quest for the brides follow their arrows. The arrow of the youngest brother is caught by the frog. She becomes his wife and succeeds best in the tasks assigned by the king. In the night she takes the frog coat off and transforms into a beautiful maiden (*mzetunakhavi*). Her husband burns the frog coat. She disappears. He looks for her.

This type contaminates with AT 465 C.

Col. Mat. 1898, № 24, part II, № 3; Rasikashvili, Kartli, № 55, № 101; Kakheti, № 56; Umikashvili, III, № 11, № 17a, № 19; Virsaladze, I, № 60; Dzidziguri, p. 86.

-403\*

**The Substituted Wife.** The stepdaughter becomes the king's wife. The stepmother throws her to the water. She survives and stays to live at the miller's. There she gives birth to the prince. The king returns his wife through the help of his son. The true wife is reinstated and the

punishment executed.

Virsaladze, II, № 13.



**-403 A\***

**The Stepdaughter and the Real Daughter.** The stepdaughter receives a good advice from an old woman for her politeness and good nature. She magically turns into beauty (*mzetunakhavi*). The real daughter is punished for her rudeness.

Chikovani, IV, № 16, № 18, № 26, № 27.

**-403 D\***

**Substituted Wife.** The prince marries a stepdaughter. The cruel stepmother substitutes her own daughter for the bride, and throws the beauty to the water. The heroine turns into the fish. The fishermen bring the fish to the court, but the false wife feigns sickness and insists on cooking the fish as a remedy. The poplar grows up from the fish bone planted on the yard. The prince falls in love with the poplar, but the false wife demands to cut the tree off. An old woman takes a splinter of the poplar home. The splinter transforms into the beauty. She attracts the prince. The truth is discovered and the punishment executed.

This type contaminates with AT 451 B, 510 A, 533.

Djedjili, 1891, № 4, p. 47; № 3, p. 27; Georg. Woman, II, № 17; Ancient Georgia, I, № 6; Rasikashvili, Kakheti, № 25; Kartli, № 20; Chikovani, II, № 76; III, № 145; Virsaladze, II, № 13, № 21; Dialectology, № 174, № 265.

**-403 E\***

**Substituted Wife.** The stepdaughter disenchants the prince and becomes his wife. The stepmother dresses her own daughter into the stepdaughter's clothes and leaves the naked heroine in the forest. (Starting episode in the tales type AT 433 and - 446).

Umikashvili, III, № 33; Chikovani, II, № 79.

**-406\***

**The Cannibal.** The woman eats her own children. The husband (mother-in-law) manages to save one of the sons. When he grows up he conquers his mother (drowns in the water, kills).

Svanian texts, I, p. 414; II, p. 174; Sh. Dzidziguri.





-406\*\*

**Two-Teeth Sister.** She eats the herd in the night. Her brother escapes. When he comes back the two-teeth sister eats his horse and is about to eat him as well. The brother hides himself. She devours the trees, but the helpers – baby eagles – eat her.

Umikashvili, III, № 7; Virsaladze, II, № 8.

407

**The Girl as Green.** She has a name of leek and a belt of dill. Surprises the prince with her wonderful actions: bathes in the boiling milk, cuts her own nose off, etc. The queen tries to follow her and perishes. The prince tests the girl's feelings and getting convinced in her true love marries her.

Col. Mat., 1904, № 33, part III, № 8; Rasikashvili, Kakheti, № 23; Phshavi, № 7; Virsaladze, II, № 20.

-407\*

**The Girl of Reed.** The youth (sometimes with the help of the sorceress – the ogre's mother) takes three reed-trees out of the sea. One of the trees is magically split apart and the beauty (*mzetunakhavi*) comes out. The youth takes her as his wife.

Chikovani, III, № 145.

-407\*\*

**The Beauty (*Mzetunakhavi*) as Tree.** The man is cutting the tree. He hears a moan and finds an infant inside. At the christening the moon grants the child with its beauty, the rabbit – with the speed, the crow – with the black eyes and eyebrows. The crow creeps into the girl's stomach and she becomes insatiable. The youth frees the girl from the crow and marries her.

Virsaladze, II, № 26.

-407\*\*\*

**The Forest Girl.** She is born from the ankle of her father. The eagle (raven) finds her when she is thrown out at the bank of the river and



brings her up on the oak tree (poplar). The prince sees the girl, (deceives with the help of an old woman), and takes her home. When he is convinced in her love he takes her as his wife.

Rasikashvili, Kakheti, № 32; Virsaladze, II, № 27; Chikovani, IV, № 19.

#### 409

**The Drowned Mother Suckles Her Child.** The youngest sister marries the serpent who then transforms into the youth. The elder sisters throw her into the water. One of the sisters substitutes for the heroine. The child is then brought to the place where his mother has been drowned. The mother comes out of the water every night to suckle her son. The husband and the mother-in-law oversee this and discover the truth. They take the heroine out of the river. She is restated and the punishment executed.

Col. Mat., 1890, № 10, part III, № 4.

#### -409A\*\*

**The Girl as Pig.** Helps her parents with the household. The prince buys the pig and marries her. The girl takes the pig coat off and transforms into the beauty.

Rasikashvili, Kakheti, № 19.

#### -409A\*\*\*

**Snake Wife.** The snake taken out from the fire turns into the beauty (*mzetunakha* (*mzetunakhavi*)) and marries her rescuer. The enemies kill the husband, but the beauty (*mzetunakhavi*) restores him to life. He avenges himself and after the several transformations rejoins his wife.

Chikovani, II, № 104.

#### 410\*

**The Petrified Kingdom.** The hero comes to the petrified kingdom. He defeats the witch and revives the kingdom.

No separate tale in Georgian folktales. The story is sometimes used to describe the third difficult task in Type AT 514. The similar episode is observed in Type AT 302.

Rasikashvili, Kakheti, № 30; Kartli, № 13, № 39, №

99; Umikashvili, III, № 16; Virsaladze, I, № 56; Dzidziguri, p. 162; Glonti, Gur., № 17; Mtiuleti, p. 359.



-410\*\*\*

**The Enchanted Kingdom.** The queen revenges for killing her lover and turns the whole kingdom into stone. She petrifies her husband (coachman) waist-high and tortures him every day. The king's son (daughter) rescues the kingdom.

Rasikashvili, Kakheti, № 22, № 30; Chikovani, II, № 116, № 135; Songulashvili, p. 175.

412

**The Marble Tears and Necklace.** The prince marries a wonderful maiden: she drops roses and violets when she is laughing, and marbles when she is crying. Her life depends on upon her necklace that must be always in her possession. The stepmother (stranger) blinds the heroine and steals her necklace so that the heroine seemingly dies. She leaves the girl in the forest and substitutes her own daughter for her. The man finds the heroine in the forest. He buys her eyes back from the stepmother for the marbles. The coffin with the girl's body is placed in a church (on the mountain). The prince sees it and recognizes his wife. Their son steals the necklace from his mother's rival. The heroine comes to life whenever she touches the necklace. The impostor is punished.

This type contaminates with - 403 D\*, AT 510 A, 533.

Col. Mat., 1898, № 24, part II, № 8; Col. Akaki, 1898, № 9, p. 31; Djedjili, 1893, № 3, p. 39; 1909, № 4, p. 25; Georg. Woman, II, 7; Rasikashvili, Kartli, № 6; Kakheti, № 39, № 62; Umikashvili, III, № 6; Chikovani, II, № 76; Virsaladze, II, № 21; Mtiuleti, p. 388; Ajarian, № 35.

425A

**The Pumpkin (Pig) as Bridegroom.** The girl is promised as a wife to the pumpkin (pig). In the night the pumpkin (pig) transforms into the handsome youth. After his coat is burned the youth turns into a dove and flies away. The girl looks for him.

Rasikashvili, Kartli, № 10; Virsaladze, I, № 24; Wisdom, II, p. 121.

#### 425 C

**Beauty and the Beast.** The youngest daughter asks her father to bring the rare flower as a gift. The father must promise his daughter for the flower.

No separate tale in Georgian folktales. Joined with the tales of the types: AT 313 H\*, - 446\*, AT 538.

Col. Mat., 1904, № 33, part, III, № 3; Rasikashvili, Kakheti, № 28, № 37, № 61; Umikashvili, III, № 33a.

#### 430

**The Serpent (Calf) as Husband.** The serpent (calf) marries a princess. In the night he takes his coat off and transforms into the youth. The wife burns his coat and the youth disappears. The princess looks for him.

Ancient Georgia, I, № 2; Dialectology, № 182.

#### 432

**The Prince as Bird.** A prince in the form of a dove flies to a beautiful maiden. The jealous sisters wound him severely with the glass placed on the window ledge. The dove flies away. The girl looks for him.

This type contaminates with -446\*, AT 433 B.

Rasikashvili, Kartli, № 17; Kakheti, № 37, № 47; Umikashvili, III, № 26; Dzidziguri, p. 149.

#### 433 B

**The Prince as Serpent.** A childless queen gives birth to a boy who stays in the form of a serpent. He is placed in a pit and is fed with human (animal) meat. The girl disenchanting him and they marry.

This type contaminates with AT 315, 432, 538, - 403 E\*, - 446\*.

Umikashvili, III, № 21; Chikovani, II, № 79; Virsaladze, II, № 36; Dzidziguri, p. 149; Lasian, p. 122.

#### 437

**The Beauty (Mzetunakhavi) and the King's Nurse.** The beauty (*mzetunakhavi*) travels to meet her fiancé. She is thirsty so unbearably that agrees to get some water from the king's nurse in return for her own



eyes. The nurse substitutes her daughter with the beauty and leaves the latter in the forest. Later the truth is revealed, the girl restores her eyes, and the nurse is punished.

Virsaladze, II, № 21; Mtiuleti, p. 388.

440

**The Frog as Husband.** The girl agrees to accomplish the frog's wishes. The frog bites her and the girl getting angry dashes him against the wall. The frog turns into the handsome youth and marries the girl. She burns his frog coat. He disappears. She follows her husbands, finds him, and they rejoice.

Col. Mat., 1898, № 24, part II, № 4.

-446\*

**Husband Seemingly Dying at the Daytime.** Escaping from a chase the girl shelters in a church. There she sees a youth in the coffin. The youth dies at the daytime and revives at night. They marry. When she is about to bear a child the youth sends her to her parents. He comes to her at night, but the parents capture him. In the morning the youth dies forever. The girl goes to the mother of the Sun for advice. She revives her husband with the water the Sun washed himself with.

This type contaminates with AT 313 H\*, 425 C, 432, 433 B, 480.

Col. Mat., 1904, № 33, part III, № 3; Djedjili, 1906, № 2, p.26; № 3, p. 15; Ancient Georgia, I, № 1; Rasikashvili, Kakheti, № 37, № 47, № 61; Kartli, № 10, № 17; Umikashvili, III, № 33, № 33a; Chikovani, II, № 79; Virsaladze, I, № 20, № 24; II, № 36; Lasian, p. 122.

-447\*

**The Hunter and the Enchanted Animal.** The hunter shoots the animal and then kills him with the knife. He steps over the animal and transforms into a woman (dog, horse, wolf). The woman marries a prince and gives birth to a son. When she steps over the killed animal again she turns into a horse and gives birth to a foal. After that he turns back to the form of a hunter and helps his son to marry the princess.

Col. Mat., 1890, № 10, part III, № 12; Rasikashvili,

Kartli, № 99; Glonti, Kart., № 48; Virsaladze, II, № 37; Glonti, Gur., № 11.



449

**Clever Dog.** An unfaithful wife transforms her husband to a dog and drives him away. After the long wandering the dog turns back into a man. He avenges himself and transforms the wicked wife into an animal.

Col. Mat., 1905, № 35, part II, № 2; Ancient Georgia, I, № 8; Rasikashvili, Kakheti, № 22, № 35, № 46; Umikashvili, III, № 14; Chikovani, II, № 116, III, № 166, № 170; Glonti, Kart., № 35; Songulashvili, p. 175; Lasian, p.92.

450

**Little Brother and Little Sister.** The brother is transformed into a deer (goat) when he drinks from the animal's track. The sister marries the prince. The witch throws the sister into the water, replaces her with her own daughter, and orders to kill the deer. The deer sings a sorrowful song over the place where his sister has been drowned. The prince overhears the song. The truth is discovered, the true wife is revived, and the witch gets the punishment.

Martirosov, № 131; FA TSU № 18, № 4770, № 6546, № 8942.

451

**Brothers as Birds.** The brothers are changed to birds and disappear. The sister seeks for them and finds. She must stay speechless and make shirts of nettle to disenchant her brothers. The prince marries her. As she is about to be executed her period of silence is over, the birds fly down, are disenchanted, and everything is cleared up.

Umikashvili, III, № 11; FA TSU № 3988.

-451 B\*

**Brothers as Deer.** The queen has to let her sons know by a sign who is born: a boy or a girl. The wicked woman changes the sign and the brothers stay in the forest. The sister finds her brothers and stays with them. The ogre (*devi*) tortures the sister. The ogre's (*devi*) mother gives them the seeds of greens. The brothers eat the green and are transformed



into deer. The sister marries the prince and takes the deer along with h

This type contaminates with - 403 D\*.

Rasikashvili, Kakheti, № 25; Georg. Woman, Chikovani, II, № 115.

## SUPERNATURAL TASKS

(460 – 499)

### 460 B

**The Journey to the Sun (Fate).** The wife tricks a secret out of the hero and speaks it out. The hero sets out on a journey to the Sun (the Sun's mother, Fate) to find the reason of his misfortune. On his journey he meets people suffering from different troubles. They ask him to find out when their suffering may finish. He accomplishes all he was asked to do, gets the answers to all questions, and comes back.

Ancient Georgia, I, № 7; Georg. Woman, II, № 14; Nijaradze, p. 3; Rasikashvili, Kartli, № 75; Chikovani, II, № 124.

### -460 C\*

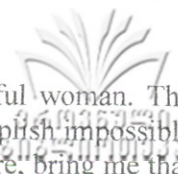
**The Journey to the Sun for Advice.** The sisters-in-law eat their brother-in-law and bury his bones in the yard. The other brothers look for the lost one, but cannot find him. The youngest brother sets out on a journey to the Sun to find out the truth. He gets an advice and revives his dead brother.

Umikashvili, III, № 32; FA TSU № 1193.

### 461

**Poor Man as a Son-In-Law of the Rich Man.** Prophecy that a poor youth is to inherit the rich man's wealth. The rich man tries to destroy the youth. The letter with an order to execute the youth is changed and the youth becomes the rich man's son-in-law. The rich man makes another attempt to kill the poor youth, but in vain.

Ancient Georgia, IV, № 25, № 28; Chikovani, II, № 125; Glonti, Gur., № 4, № 32; Glonti, Kart., № 61.



#### 465 A

**Beautiful Wife.** The hero marries a beautiful and skillful woman. The envious king covets his wife and sends the hero to accomplish impossible tasks: to find an unknown (“Go there – I don’t know where, bring me that – I do not know what”). The hero succeeds with the help of his wife.

Col. Mat., 1886, № 5, part II, № 1, № 2; Djedjili, 1891, № 2, p. 41; Agniashvili, № 4; Nijaradze, p. 67; Rasikashvili, Kakheti, № 40; Chikovani, II, № 109; Virsaladze, I, № 29; Glonti, Kart., № 39; Dzidziguri, p. 222; Dialectology, № 362.

#### 465 B

**Beautiful Wife.** The king covets the hero’s wife and gives him an impossible task: to bring a wonderful flower. The hero sets on a journey and comes back along with the owner of a flower. She kills the king.

Rasikashvili, Kartli, № 18; Umikashvili, III, № 8, № 22; Chikovani, II, № 89; Virsaladze, I, № 43, № 64; II, № 23; Glonti, Kart., № 31.

#### 465 C

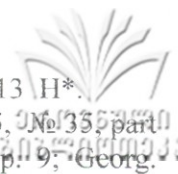
**Beautiful Wife (A Journey to the Other World).** The hero marries a beautiful woman. The king covets the wife and sends to the other world to see his parents. The hero accomplishes the task with the help of his wife. The king is killed.

This type contaminates with AT 402, 460 B.

Col. Mat., 1898, № 24, part II, № 3; Djedjili, 1908, № 7-8, p. 36; Rasikashvili, Kartli, № 55, № 101; Kakheti, № 21, № 56; Umikashvili, III, № 19, № 31; Chikovani, I, № 47; Virsaladze, I, № 60; Dzidziguri, p. 86; Glonti, Kart, № 47; Dialectology, № 421;

#### -467 B\*

**Conqueror of the Witch Sisters.** The smart youth conquers the witch and takes her shoe. The merchant wants to obtain the shoe and announces the youth a stealer. The hero leaves his friend-robbers as a pawn and sets on a journey to find the match of the shoe. He defeats two witch sisters on his way. After many adventures he finds the disenchanting sisters who give him the useful objects. The merchant is unmasked and punished, the robbers are set free, and the youth marries the sisters.



This type contaminates with AT 313 B, 313 H\*.

Col. Mat., 1894, № 18, part, III, № 5; 1905, № 35, part II, № 1; Col. Akaki, 1898, № 10, p. 43; 1899, № 4, p. 9; Georg. Woman, II, № 4; Chikovaani, II, № 82, № 91, № 120, № 143; Virsaladze, I, № 23, № 48; Glonti, Kart., № 57; Dzidziguri, p. 123; Kvitsinadze, p. 68.

#### -471 B\*

**Earth Gets Its Own Back.** The king is afraid that his son learns about Death. He places the prince in the tower. The prince learns about Death anyway and sets on a quest for a place where Death does not exist. He meets a deer, a boar, and a while hawk on his way. They ask him to stay, but he continues his journey. He finds a place where Death does not exist in the country of women where the queen is born at the times of the world creation, but still looks as a 15-year old girl. The prince marries her and lives there for 1000 years that fly pass like 10 seconds. When he decides to go back to his country he takes three apples along. On his way he visits the deer, the boar, and the hawk, but none of them is alive. When he arrives to his country he finds nobody there. He returns to the country of endless life (or dies in the land of his ancestors).

Col. Mat., 1890, № 10, part, III, № 7; Umikashvili, III, № 40; Narrators, p. 207; Mravaltavi, № 2, № 4, № 5, № 6, № 8, № 9, № 10, № 11, № 12, № 13, № 14, № 15.

#### 480

#### **Stepmother and Stepdaughter.**

AA 480A

The stepdaughter is sent to the forest to shepherd the cow and knit a shawl. She drops a spindle into the gorge and goes down to find it. There she meets a sorceress and stays to serve. As a reward for her hard work she becomes golden haired. The real daughter attempts to have the same adventures, but is lazy and disobedient. As a punishment she becomes hideous.

This type contaminates with AT 510 A.

Col. Mat., 1898, № 24, part II, № 8; Chikovani, IV, № 16, № 18, № 26, № 27; Virsaladze, I, № 2; II, № 36; Dialectology,



AA 480B

The stepdaughter is sent to the forest in the winter frost to pluck berries. The twelve months governed by January, and the wood-goblin put her on a test and then accomplish her wishes. The stepmother takes her real daughter to the forest to get the same reward, but the unkind stepdaughter is destroyed instead.

Chikovani, III, № 196; FA TSU № 4280.

AA 480C

The stepdaughter is carried to the forest and left in the forest hut. She feeds the mouse and plays with the bear. The bear rewards her. The real daughter is destroyed when attempts to get the same success.

Col. Mat., 1903, № 32, part II, № 6; FA TSU № 17, №11640.

-480 G\*

**Stepmother and Stepdaughter.** The stepmother persuades her husband to cast out his real children. He takes his three daughters to the forest to pluck apples and leaves them there. The girls getting hungry dig the path in the ground until they get to the king's stalls. (Starting episode in the tales of Type AT 707.)

Col. Mat., 1890, № 10, part II, № 1, p. 162; part III, № 9, p. 61; Ancient Georgia, II, № 7; Rasikashvili, Kakheti, № 18; Umikashvili, III, № 4; Chikovani, II, № 111; III, № 197.

## SUPERNATURAL HELPERS

(500 - 559)

502

**Copper Forehead.** The prince frees a wonderful captive of his father and is driven away. The vizier follows the prince and persuades him to exchange clothes. When they reach the other king's court the vizier pretends to be the prince and passes off the prince as the servant. The real prince gains a wonderful strength with a help of the rescued captive and



defeats the king's fighter. The truth is discovered, the vizier is punished, and the prince marries the princess.

This type contaminates with AT 300, 302, 532  
Orbeliani, p. 141; Chikovani, I, № 74; Virsaladze, I, № 46; Glonti, Gur., № 2; Dzidziguri, p. 213; Wisdom, II, p. 159.

### 507

**Grateful Dead.** The princess asks the hero to find out about the beheaded lovers. The youth – a blue fish set free by the prince, helps him to accomplish the task. After the marriage he advises to “cleanse” the princess by dividing her in half.

Col. Mat., 1890, № 10, part II, № 3, p. 324; Orbeliani, p. 111; Chikovani, II, № 107, № 144; Dialectology, № 263.

### 507 C

**Grateful Dead.** All bridegrooms of the princess have perished during the bridal night. The hero marries the princess. The dead kills an eagle who flies out of the princess's mouse. In order to “cleanse” the princess he suggests dividing her in half.

Umikashvili, III, № 2; Chikovani, II, № 126; Virsaladze, II, № 18; Glonti, Gur., № 20.

### 508\*

**Grateful Dead.** The hero buries a dead body. In return the grateful dead helps him accomplish difficult tasks settled by the princess the hero wants to marry.

This type contaminates with AA \* 559 I.

Rasikashvili, Kartli, № 56; Kakheti, № 60; Chikovani, II, № 108; Glonti, Kart., № 31.

### 510 A

**Cinderella.** The heroine is abused by her stepmother who makes her accomplish difficult tasks. The heroine receives help from her dead mother. She gets wonderful clothing and dances at the ball in the king's palace. The prince falls in love with her. She hides herself (or is hidden by her stepmother), but is discovered through the slipper-test. The prince marries her.





This type contaminates with - 403 D\*, AA 480.

Col. Mat., 1898, № 24, part II, № 8; Agniashvili, № 11; Georg. Woman, II, № 7; Umikashvili, № 18; Chikovani, IV, № 37, № 38, № 39; Virsaladze, I, № 2, № 66; II, № 13; Dialectology, № 83, № 353; Martirisov, № 143; Ajarian, № 33.

### 510 B

**Desire To Marry Own Daughter.** The father wants to marry his own daughter (sometimes he follows the will of his wife; marries the one who the wife's shoe would fit). The daughter demands to build a house with a pillar in the middle. She hides in the pillar. The father unable to find her throws the pillar in the water (or the girl escapes and hides in the cave). The prince finds the girl and marries her. (Starting episode in the tales of Type AT 706.)

Ancient Georgia, IV, № 29; Rasikashvili, Kakheti, № 38; Mtiuleti, p. 382; FA TSU № 753, № 1488, № 13771.

### 511

**Wonderful Cow.** The stepdaughter is abused by her stepmother. She shepherds the cow and works hard. The cow helps her, but the cruel stepmother persuades her husband to kill the cow. The stepdaughter buries the bones of the cow in the yard. She finds a wonderful horse and clothes on the grave and marries the prince.

Chikovani, IV, № 14, № 16, № 18, № 26, № 27; Sikharulidze, Tale, № 22; S. Makalatia. Meskheta and Javakheti. Tb., 1938, p. 178 (in Georg.). FA IL, Kartli, 133, p. 178.

### 513 A

**Wonderful Helpers.** The hero receives help from the wonderful helpers: the man who swallows rocks, the man who drink plenty of water, the priest with a church on his back. They help him accomplish difficult tasks settled by the princess and her father, and marry the princess.

This type contaminates with AT 313, 650 A, 725.

Col. Mat., 1894, № 18, part I, № 2; № 19, part II, № 1; Ancient Georgia, I, № 15; II, № 4; Georg. Woman, I, № 6; Orbeliani, p. 121; Nijaradze, p. 29; Rasikashvili, Kartli, № 16, № 89; Phshavi, № 13; Umikashvili, III, № 36; Orbeliani, p. 172.



514

**The Shift of Sex.** The youngest daughter becomes a servant at the court in place of her father. The king's daughter wants to marry her, but fails. She gives the heroine difficult tasks to accomplish. One of the tasks is to go to the petrified kingdom. There the heroine defeats the witch and persuades her to revive the kingdom. The witch transforms into a man and she marries the prince.

Col. Mat., 1894, № 19, part II, № 6; Ancient Georgia, IV, № 32; Khakhanov, p. 95; Rasikashvili, Kartli, № 13, № 39, № 99; Umikashvili, III, № 16, № 16a, № 16b; Chikovani, II, № 78, № 135; Dzidziguri, p. 162; Glonti, Gur., № 17; Mtiuleti, p. 359; Alavidze, p. 66; Lasian, p. 79.

516

**Faithful Servant.** A prince becomes enamored of a faraway princess by seeing her portrait. He finds her with a help of his faithful servant and carries her off. On their way back the servant overhears the conversation of different life-tokens and learns about the dangers waiting for the prince and his bride. He must not disclose this or will be petrified. The servant strives to prevent the dangers, but finally is forced to justify himself by the explanation of the circumstances. Immediately after the explanation the servant is turned to stone. He can be brought to life only by the water where the prince's child has been boiling. The prince sacrifices his own child and restores the servant. The child is then resuscitated.

This type contaminates with AT 302.

Col. Mat., 1890, № 10, part II, № 2; Georg. Woman, II, № 15; Umikashvili, III, № 39; Dzidziguri, p. 105; Glonti, Kart., № 22; Wisdom, II, p. 169; Dialectology, № 228.

516 B

**Abducted Woman.** The hero looks for a bride. He helps people he meets on his way and leaves them some objects to learn about him and help if he is in trouble. He finds a bride, but breaks her restrictions. A strange woman sent by another king kills the hero and abducts his wife. The friends learn about this. They restore the hero and help me return his wife.

This type contaminates with AT 302, 303, 518, 530 A, 532, 566.

Col. Mat., 1898, № 24, part II, № 4; Col. Akaki, 1900, 3-4, p. 1; Ancient Georgia, IV, № 27; Nijaradze, p. 52; Kipshidze, № 1; Rasikashvili, Kartli, № 16, № 96; Umikashvili, III, № 112; Chikovani, I, № 52; II, № 81, № 105, № 138; III, № 200; Virsaladze, I, № 54; Sikharulidze, Reader, № 7, p.160.

### 518

**Tricked Wood Goblins.** The brother-wood goblins (ogres, men) fight over the magic objects: a cap of invisibility, a flying carpet, self-laid tablecloth. The hero gets the objects by trickery. With their help he accomplishes difficult tasks. (Episode in the tales of different types: AT 313, 328, 516, 552, 566).

Col. Mat., 1904, № 33, part III, № 5; Col. Akaki, 1899, № 4, p. 45; Orbeliani, p. 116; Rasikashvili, Kakheti, № 33; Umikashvili, III, № 34; Svanian texts, I, p. 67; Chikovani, II, № 77, № 95, № 96; Sikharulidze, Reader, № 7, p. 160; Orbeliani, p. 116.

### 530

**Magic Horse.** The youngest brother (a fool) is rewarded a magic horse for guarding his father's grave. The king promises his daughter to the one who reaches her by horse, jumps up to the window of her tower, and gets her ring (kiss). The hero succeeds and marries the princess.

This type contaminates with AT 552.

Col. Mat. 1898, № 24, part II, № 15; Umikashvili, III, № 5; Chikovani, III, № 150; Virsaladze, I, № 85; II, № 12; Dzidziguri, p. 183; Glonti, Kart., № 33.

### 530 A

**Bald Son-In-Law.** A king commands his sons-in-law to get vivid water, deer's milk, grapes of immortality, etc. The youngest son-in-law who is bald is considered a fool. He gets the wonders, but yields them to the elder sons-in-law, when they cut off his fingers and ears. At the feast he exposes these evidences and truth is discovered.

This type contaminates with AT 303, 315, 321, 516 B, 532.



Col. Mat. 1894, № 18, part III, № 1; Col. Akaki, 1899, № 6, p. 25; Kipshidze, № 1; Umikashvili, III, № 25, № 46; Rasikashvili, Kakheti, № 32, № 41; Kartli, № 92; Chikovani, II, № 101, № 129, № 131, № 138; Glonti, Kart., № 18; Dialectology, № 406, Lasian, p. 105.

### 531

**Clairvoyant Horse.** Helps the hero to accomplish the tasks set by the king. The hero obtains a wonderful bird, a beauty, bathes in the boiling milk. The king makes an attempt to do the same and perishes. The hero gets the hand of the beauty and becomes a king. (There are alternative versions where the hero is advised by his mother.)

This type contaminates with AT 329, 513 A, 551.

Col. Akaki, 1898, № 10, p. 66; Rasikashvili, Kakheti, № 8, № 9, № 35; Umikashvili, III, № 3, № 36, № 36a; Chikovani, II, № 98, № 112, № 114, № 127; III, № 151, № 159, № 162, № 163; Virsaladze, II, № 29, № 38; Glonti, Kart., № 17, № 24, № 29; Dzidziguri, p. 239; Martirosov, № 164.

### 532

**I Don't Know.** The prince is driven from home. He turns into a handsome youth with the help of a wonderful horse. He answers all question with "I don't know". He becomes a gardener at the court and secretly rescues the princesses from the ogre (*devi*). The youngest princess learns about his valor and marries him.

This type contaminates with AT 303, 321, 530 A.

Umikashvili, III, № 25, № 46; Chikovani, I, № 52; III, № 146; Glonti, Kart., № 18; Lasian, p. 105.

### 533

**Substituted Woman.** The mother-in-law as a servant carries her beautiful stepdaughter (*mzetunakhavi*) to meet her fiancé. She persuades the girl to take off her dress, dresses up her own daughter in the girl's clothes, and carries her to the palace instead of *mzetunakhavi*. Finally the truth is revealed, the king marries his real bride, and the liars are punished.

This type contaminates with -403 D\*, AT 412.



Djedjili, 1904, № 11, p. 23; Umikashvili, III, № 18;  
Chikovani, II, № 76; III, № 145; Sikharulidze, Tale, p. 102.



-538\*

**The Beauty and Her Horse.** The girl escapes from undesirable marriage with the help of her horse. She gets to the court, marries the prince, and in her husband's absence gives birth to a son. The message to the husband is changed, and he orders to burn his wife. The horse carries the heroine and the child off. He persuades her to kill him and get wrapped in her skin. The heroine and the child fall asleep and wake up in the king's palace. The prince rejoins with his wife and children. (The tale has alternative beginnings.)

This type contaminates with AT 313, 315, 425 C.

Col. Mat. 1894, № 18, part III, № 11; Ancient Georgia, IV, № 30; Rasikashvili, Kakheti, № 24, № 28, № 49; Umikashvili, III, № 20, № 21; Dzidziguri, p. 17, p. 196; Dialectology, № 167; Martirosov, № 135.

545 B

**The Fox and the Peasant.** The grateful fox the hero marry the princess posing him as an owner of a great treasure.

Col. Mat. 1894, № 19, part II, № 10; Col. Akaki, 1898, № 8, p. 1; Agniashvili, № 1; Nijaradze, p. 24; Georg. Woman, I, № 5; II, № 2; Rasikashvili, Kakheti, №10; Kartli, № 63; Dzidziguri, p. 265; Songulashvili, p. 172; Nogaideli, p. 159; Dialectology, № 65; Lasian, p. 36.

-547\*

**The Canary and the Nightingale.** The brothers look for a canary and a nightingale for their father's palace. The youngest succeeds with the help of a horse (good advice of an old man). He finds the birds and their owner – a beautiful maiden. On his way back he meets his elder brothers who betray him (leave him in a pit) and steal the girl and the birds. The hero sets free, returns home, and marries his bride. Just then the canary and the nightingale start singing again.

This type contaminates with AT 300, 302, 513 A, 518.

Col. Mat. 1892, № 13, part II, № 4; Col. Akaki, 1899,

№ 4, p. 13; Rasikashvili, Kakheti, № 7; Chikovani, II, № 106; Virsaladze, I, № 57; Mtiuleti, p. 363; Dzidziguri, p. 43; Dialectology, № 352; Ajarian, p. 8.



### 550

**The Prince and the Wolf.** The king sends his three sons for a wonderful bird. The youngest succeeds with the help of a wolf. He obtains the bird and a beautiful maiden. The elder brothers betray him and kill. The wolf revives the hero. The truth is discovered and the punishment executed.

This type contaminates with AT 300.

Col. Mat. 1904, № 33, part III, № 4; Chikovani, III, № 182; Virsaladze, I, № 62; II, № 42; Glonti, Kart., № 62.

### 551

**Rejuvenation Remedy.** Three brothers on a quest for a rejuvenation remedy (vivid water, eye remedy) for their father. The youngest is kind with (helps) those he meets on his way and receives magic objects with their help. The elder brothers throw the hero into the pit and gain possession of the magic objects. He survives and returns home. The woman recognizes him a father of her child.

This type contaminates with AT 531.

Col. Mat. 1894, № 18, part III, № 12; Chikovani, II, № 85; III, № 159; Virsaladze, I, № 82.

### 552 A

**Animals as Brothers-In-Law.** By the will of his father the hero gets his sisters married the animals (birds). They help their brother-in-law to marry the beautiful maiden.

This type contaminates with AT 530, AA \* 559 I.

Col. Mat. 1890, № 10, part II, № 3; Djedjili, 1909, № 7-8-9, p. 24; Rasikashvili, Kartli, № 4; Kakheti, № 33; Phshavi, № 6; Umikashvili, III, № 5; Chikovani, III, № 150, № 157; Virsaladze, I, № 25, № 65; II, № 3; Glonti, Kart., № 50; Wisdom, II, p. 141; Alavidze, p. 63; Nogaideli, p. 162.

### 554

**Grateful Animals.** The youth shows sympathy to the animals, helps

them in trouble. They help him accomplish the tasks settled by the princess and get her hand. When the hero loses his wife, the animals help him again.

This type contaminates with AT 301, 302, 318, 569.

Col. Mat. 1900, № 27, part II, № 2, p. 129; Ancient Georgia, IV, № 26; Chikovani, II, № 81, № 122; III, № 156, № 161; Virsaladze, II, № 11, № 15; Songulashvili, p. 180.

### -559\*

**The Speechless Princess.** The youth has to make her talk, and so he does with a help of a magic stone. The stone tells stories to the candle – about woman of wood, a healed princess, etc. Listening to their argument the princess cannot help talking. The youth receives her hand.

This type contaminates with AT 508\*, 552.

Col. Mat. 1894, № 19, part II, № 6; 1904, 33, part III, № 7; Nobati, 1884, № 10-11-12, p. 420; Rasikashvili, Kakheti, № 60; Kartli, № 4; Chikovani, II, № 108; III, № 154; Virsaladze, I, № 65; Glonti, Kart., № 21.

## MAGIC OBJECTS

( 560 – 649)


### 560

**Magic Ring (Stone).** The hero helps the dog, the cat, and the snake (mouse) when they are in trouble. As a reward he receives (or finds in the stomach of a hen) the magic ring (stone). By means of this magic object he accomplishes the tasks settled by king and marries the princess. She gives (exchanges) the magic ring (stone) to the merchant who abducts the princess and the wonderful palace. The animals recover the magic object for the hero.

Ancient Georgia, I, № 5; Georg. Woman, II, № 14; Nijaradze, p. 35; Chikovani, II, № 122; III, № 164; Dzidziguri, p. 5; Mtiuleti, p. 385; Dialectology, № 137.

### 561

**Magic Lamp.** The hero receives a magic lamp (hat of invisibility) with a



help of a wizard and gains a power over the spirits. He marries the princess and lives in a palace. The wizard buys the lamp from the princess (steals it) and disappears with the princess and the palace. The hero defeats the wizard by means of another spirit called by the magic ring. He transforms the wizard into the wolf and recovers the magic lamp, the wife, and the palace.

Chikovani, II, № 86; Glonti, Kart., № 49.

### 563

**Wonderful Gifts.** The man receives wonderful gifts (a tablecloth that supplies itself with food, a grinder, and a gold-dropping ass). The king steals (changes) the magic objects. The hero recovers the objects by means of a wonderful cudgel.

Agniashvili, № 3; Georg. Woman, I, № 15; Orbeliani, p. 116; Rasikashvili, Kartli, № 95; Chikovani, II, № 113; Virsaladze, I, № 74; Mtiuleti, p. 380, p.398.

### 564

**Wonderful Gifts.** The poor man finds a wonderful key, a grinder, and a gold-dropping ass. The king steals all the magic objects. The poor man finds a pumpkin with the wonderful soldiers inside. The soldiers jump out of the pumpkin and beat the king. The king is forced to return the magic objects.

Rasikashvili, Kartli, № 27.

### 566

**The Horns.** The hero receives magic objects. He wants to marry the princess. The princess makes him fall into a magic sleep, steals the objects, and drives him away. In the forest the hero finds the plants that cause the horns grow on the head, and the plants that remove the horns. By means of the wonderful plants he recovers the magic objects from the princess and marries her.

Col. Mat. 1894, № 19, part II, № 5; Ancient Georgia, I, № 4; Djedjili, 1892, № 1, p. 26; Umikashvili, III, № 15; Sikharulidze, Reader, № 7, p.160.



567

**Wonderful Bird.** The one who eats her head will become a king; the one who eats her heart – a clairvoyant; the one who eats her stomach – a rich man. The woman cooks the bird for her lover. Her three sons eventually eat the head, heart, and stomach of the bird. The mother and her lover make an attempt to gain possession of the wonderful qualities gained by the brothers, but fail. The sons punish the lover (sometimes also the mother).

This type contaminates with AT 303.

Mravaltavi, № 1; Chikovani, II, № 95; III, № 175, № 183; Virsaladze, II, № 17; Svanian texts, I, p. 67; Glonti, Kart., № 27; Wisdom, II, p. 165; Ajarian, p. 75.

569

**Exchange of the Magic Objects.** The poor man receives (steals) magic objects: a tablecloth that supplies itself with food, a wineskin, and a grinder. He exchanges them to the sword and the cudgel. By means of the new objects recovers the old ones and fights with the king.

Rasikashvili, Kartli, № 87; Phshavi, № 4; Chikovani, II, № 121, № 122; III, № 180; Mtiuleti, p. 398.

570

**Dancing Animals.** The wizard gives the hero a magic pipe (*chonguri*) that makes animals dance. The hero buys the pigs. The dancing pigs amuse the princess who in return shows the hero different parts of her body. The king promises the hand of his daughter to the one who describes her body. The hero wins the contest and marries the princess.

Rasikashvili, Phshavi, № 10; Glonti, Kart., № 36.

-572\*

**The Glass Full Of Gold.** The youth takes a wonderful glass out of the fish's stomach. The glass transforms water into gold. The princess sleeps with fisherman for the glass. The king casts his daughter away from the palace. Disguised as a man she gets rich by means of the wonderful glass, finds her husband-fisherman, and reconciles with her father.

Mtiuleti, p. 392.



**Wooden Horse.** The prince receives the wooden horse that can fly. He flies to the tower of the princess. The king wants to execute him, but he tricks the king and flies away with the princess. (Sometimes the story is made more complicated with the temporary separateness of the prince and the princess.)

Umikashvili, III, № 30; Glonti, Kart., № 28; Martirosov, № 168.

## 576C\*

**Magic Sword.** The hero receives the magic sword from the king. He must wear it on his belt. He conquers the enemy.

Umikashvili, III, № 1; Songulashvili, p. 180.

## 580\*

**Inexhaustible Purse.** It fills with money as soon as the owner moves his right hand.

Songulashvili, p. 180.

## 580\*\*

**Bowl with Coins.** Poor fisherman finds a wonderful bowl in the stomach of a fish. The bowl supplies itself with golden (silver) coins. The princess sleeps with the fisherman to gain possession of the bowl. When she gets pregnant the king drives her away. The fisherman rejoins with the princess and the son, and so returns the magic bowl.

Mtiuleti, p. 392.

## 592

**Magic Fiddle.** The hero is rewarded with a magic fiddle that compels people to dance. With its help he receives a hand of the princess and conquers the enemy of his father-in-law.

Glonti, Kart., № 36.

## -592\*

**Wonderful Singing.** The king promises his daughter to the one who brings the apple of immortality from the serpent's garden. The wonderful singer charms the serpent with his beautiful singing and receives the

apple as a reward.

Kvitsinadze, p. 84.



-592\*\*

**Wonderful Singing.** The hero has a wonderful voice. With it he receives a helper – the eagle, and rescues a beautiful maiden (*mzetunakhavi*).

Glonti, Kart., № 20.

-592\*\*\*

**Wonderful Musical Instrument (*Chonguri*).** The hero gains possession of a wonderful *chonguri* that lulls people to sleep. He lulls people around and abducts the queen on a flying carpet.

Col. Mat. 1904, № 33, part III, № 5; Wisdom, II, p. 161.

613

**The Secret of Animals.** The hero seeks for a source of living. He spends a night in the mill and overhears the conversation of the bear, the wolf and fox. He learns where treasury and water is earthen, and how to restore the sight of the king. By means of the secrets the hero becomes a rich man. His enemy makes an attempt to overhear the conversation of the animals and is eaten.

Umikashvili, III, № 28; Virsaladze, I, № 49; Martirosov, № 123.

621

**Signs of the Princess.** The princess is to marry the man who can guess her signs. The swineherd wins, but the rich suitor disputes his rights. The king decides that the princess will belong to the one to whom she turns at night. The swineherd wins.

Glonti, Kart., № 36.

**650 A**

**Strong Youth.** The strong youth is a son of bear. He has an enormous appetite, incurs complains, and often harms his master. The master tries to get rid of him and gives him difficult tasks to accomplish. The hero successfully gets on with all the difficulties, accomplishes various labors, and marries.

This type contaminates with AT 300 A, 302, 513 A.

Ancient Georgia, I, № 15; Rasikashvili, Kartli, № 16, № 89; Chicovani, I, № 42, № 43; II, № 133; Virsaladze, I, № 83; II, № 2; Glonti, Kart., № 26; Kvitsinadze, p. 53; Dialectology, № 67.

**655**

**Three Clairvoyant Brothers.** They must show their wisdom (reveal an unknown secret). They declare that the king is bustard, that the lamb has drunk dog's milk, and that there is man's blood in the bread. All proves to be true.

Ancient Georgia, IV, № 27; Rasikashvili, Kakheti, № 4; Virsaladze, I, № 37; Natadze, № 260.

**660**

**Three Doctors.** One cuts his arm off, the second one pulls out his own eye, the third one – his own heart. The warms eat all these. The hero recovers the lost members to the doctors and gives them the heart of a pig, the hand of a stealer, and the eyes of a cat. As a result the first doctor starts to act as thief, the second one – as a cat, the third one – as a pig.

Wisdom, II, p. 386.

**670**

**The Animal Language.** The man receives a power of understanding animal languages. His wife is curious to discover his secret. When he is about to submit to death and reveal the secret, he overhears the conversation of a dog and a cock. Taking their advice he withstands his wife and punishes her.



Col. Mat. 1898, № 24, part II, № 1; Rasikashvili, Kakheti, № 16; Orbeliani, p. 153; Umikashvili, III, № 23, № 45; Chikovani, III, № 268; Virsaladze, I, № 50, № 87; Glonti, Kartl., № 45; Songulashvili, p. 145; Short Stories, p. 195, p. 202.

-670\*

**Three Languages.** The grateful snake rewards the man with a gift. He touches his tongue (kisses him, licks him, blows into his mouse). The man receives a power of understanding the languages of animals, birds, and plants.

Virsaladze, I, № 50, № 87; Short Stories, p. 199.

-671 E\*\*

**Magic Boy.** He guesses the day of the king's death, reveals the secret of the princess. Kills his own grandfather and escapes.

Virsaladze, I, № 91.

-671E\*\*\*

**Interpretation of Dreams.** The serpent interprets the dreams of the king and shares the information with the man. The king rewards the man lavishly. The man does not want to share his wealth with the serpent. He is afraid of the punishment, but the serpent forgives him.

Wisdom, II, p. 61.

673

**Serpent's Flesh.** The master of animals takes the youth to the country of cuckoos and feeds him with the flesh of a white serpent. The youth frees form louses, but loses his shadow. He receives a gift of understanding animal language.

Vazha Phshavela, Collected Works, v. V, Tb., 1994, p. 372 (in Georg.); Georgian Folk Tales, Tb., 1986, p. 492 (in Russ.).

-674\*

**Serpent Stone.** The man saves a young snake and as a reward receives a ring with the red stone. The ring accomplishes his wishes. He marries the princess.

Dzidziguri, p. 5; Mtiuleti, p. 385.



-674\*\*

**Reward of the Snake.** The man receives golden coins from the snake as a reward for milk. His son wants to gain possession of a magic stone, makes an attempt to kill the snake, and is poisoned. The man reconciles with the snake.

Glonti, Kart., № 44.

-679\*

**Witty Answer.** The poor man sees dead people in the well. The man shows him two women and asks which one is more beautiful. The poor man chooses the ugly woman and is rewarded with the wonderful pomegranates. He sends them to his wife and becomes rich.

Rasikashvili, Kartli, № 21; Umikashvili, III, № 47; Chikovani, II, № 97, № 102, № 130; Dialectology, № 238.

#### OTHER TALES OF THE SUPERNATURAL (700 - 749)

700

**Tom Thumb.** The elder couple wishes for a child and magically has a boy the size of a thumb. He carries dinner this father working in the field. After many adventures (swallows a rider and a horse, tricks his parents, is eaten by the wolf, reveals the theft) he happily returns home.

Rasikashvili, Kakheti, № 1; Kartli, № 19; Virsaladze, II, № 10.

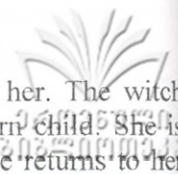
705

**Birth from Fish.** Conceived by eating the magic fish's head and tail two boys (a boy and a girl) are born.

Rasikashvili, Kartli, № 49; Chikovani, II, № 100.

706

**The Maiden Without Hands.** The woman-witch kills her child and accuses the sister-in-law. The father of a child (sometimes the stepmother) cuts the heroin's hands off (blinds her) and casts her forth.



The prince finds the heroine in the woods and marries her. The witch slanders her and she is cast forth again with her newborn child. She is magically healed, the truth is discovered, and the heroine returns to her husband.

This type contaminates with AT 510 A, 510 B.

Col. Mat. 1898, № 24, part II, № 11; Djedjili, 1905, № 9, p. 11; Ancient Georgia, IV, № 29; Georg. Woman, II, № 12; Rasikashvili, Kartli, № 11, № 42, № 86; Kakheti, № 38; Virsaladze, II, № 14; Glonti, Kart., № 59; Dialectology, № 407; Martirosov, № 143.

### 706C

**Patient Agratia.** The stepmother persuades her husband to kill his daughter. She survives and becomes a wife of the Western king. The stepmother sends an old woman to kill her child. The woman puts the blooded knife in the pocket of the heroine. Accused in killing her child she magically restores him to life. The truth is discovered. The heroine rejoins with her husband.

Col. Mat. 1894, № 18, part III, № 4; Virsaladze, II, № 14.

### 707

**Wonderful Children.** The prince overhears the conversation of the three girls and marries the youngest sister who has promised to have children with golden hair. The children are born in the prince's absence. Their aunts throw them into the water and substitute the puppies. The wife is accused and punished. The children are rescued and brought up by a miller. The aunts (old woman) make another attempt to kill them, but fail since the children are watched over by a beautiful maiden who finally reveals the truth. The prince punishes the wicked aunts.

This type contaminates with AT 315, - 480 G\*.

Col. Mat. 1890, № 10, part II, № 1; part III, № 5, № 9; Nijaradze, p. 11; Rasikashvili, Kakheti, № 18; Umikashvili, III, № 4, № 27, № 35, № 48; Chikovani, II, № 110, № 111; III, № 197; Virsaladze, I, № 35; Glonti, Gur., № 27; Ajarian, p. 235; Dialectology, № 278; Lasian, p. 97.

709

**Magic Mirror (Ogre Devi).** The stepmother learns from the magic mirror (or her lover – ogre) that her stepdaughter is more beautiful than she. She feigns sickness and persuades her husband to kill the stepdaughter. The girl is released and lives in the woods with nine ogre brothers who adopt her as sister. The stepmother learns that the girl is safe and makes so that she becomes speechless. The girl is placed in the box and thrown into the water. The prince rescues her and they marry.

Rasikashvili, Kartli, № 88; Virsaladze, II, № 14.

715

**Demi-coq.** The magic half-hen sets up to the unjust king to reveal his evilness. On his way she swallows a fox, a wolf, a bear, and dries up the sea. In the palace yard she releases the swallowed animals and they eat the king's hens, geese, and sheep. The king eats the demi-coq and she starts jumping and singing in his stomach. He orders to kill her, but in vein. She releases the sea that submerges everything around (the king is cut off his buttock).

Rasikashvili, Kartli, № 52; Georg. Woman, II, № 16; Merkviladze, p. 27.

715A

**Magic Chicken.** The chicken finds some millet and sifts it. The king's horses destroy the meadow. The chicken kills the horses and swears at the king. The king orders to roast the chicken and eats it for dinner, but the chicken flies out again. He is locked in the stalls and lets in the wolf that eats the horses. Then he is thrown to the sea and drinks it up; to the burning oven – and puts it out. He is locked in the king's treasure and gives out all the treasure to a poor man.

Rasikashvili, Kartli, № 53.

-718\*

**Devil Bits.** The rich, but stingy merchant does not want to waste his money and is starving. He rescues the devil's child from the wolf. As a reward the devils set him free from his bits and make him the master of his wealth.

Ancient Georgia, IV, № 17; Rasikashvili, Kartli, № 40.





725

**Untold Dream.** The boy has a wonderful dream: the sun sits at his head, the moon – at his feet, and a morning dawn helps him wash. The stepmother and the king want to take his dream away, but he withstands and conquers them. The dream comes true.

Col. Mat. 1898, № 24, part II, № 10; Col. Akaki, 1898, № 6, p. 29; Georg. Woman, I, № 6; Rasikashvili, Phshavi, № 9; Virsaladze, I, № 72; Glonti, Kart., № 32; Dialectology, № 66; Ajarian, p. 119; Lasian, p. 97.

729

**Golden Axe.** The poor brother drops an axe into the stream. An old man (water spirit) exhibits a golden axe, but the honest man admits that it does not belong to him and is rewarded for his honesty. The envious rich brother deliberately throws his axe into the water, claims the golden one as his, and is punished.

Short Stories, p. 127.

745

**Abundance.** The man finds a wonderful puppy, and becomes rich with its help. The father wants to get possession of his son's abundance, and asks to give him the wonderful dog. The dog passes its power to the sheep. The father makes two other attempts to receive the wonderful wealth, but the abundance remains in the son's home.

Rasikashvili, Kartli, № 91.

## B. RELIGIOUS TALES

### 750 – 779. GOD REPAYS AND PUNISHES

-751 A\*

**The Wonderful Traveler.** The pious beggar (St. George) gives treasure to the poor brothers and a good wife to the youngest one. Years after he is driven away from the doors of the elder brothers. The youngest brother is dead. His widow hospitably accepts the beggar telling him nothing



about her grief. The beggar recovers the youngest brother (cures the child), and turns the elder brothers into poverty again.

Col. Mat. 1890, № 10, part II, № 2; 1892, № 13, part II, № 1; 1898. № 24, part II, № 1; Wisdom, II, p. 57.

**-751 H\***

**Two Brothers.** The poor brother buries his poverty and becomes rich. The wealthy brother being jealous unburies the poverty and it sticks up to him.

Wisdom, II, p. 437.

**-752 B\***

**The Clever Poor.** God awards him with money and the poor uses it in a reasonable way: buys the food, gives money to the beggar, lights the candle. He shows hospitality the beggar and is awarded.

Col. Mat. 1890, № 10, part III, № 11.

**753**

**Magic Rejuvenation.** The devil works as a smith's apprentice. He re-forges the other devils and makes them young again. The king wishes to return his youth, but fails.

Orbeliani, p. 90; Col. Mat. 1892, № 13, part II, № 2.

**763**

**Gold Is Evil.** Three men are shown the treasure. One of them puts poison in the others' meal, but the others kill him, eat the food, and die.

Virsaladze, II, № 75.

**-776\***

**Telling the Weather.** The old man asks the hunter about the weather. The hunter makes a wrong forecast and is transformed into the donkey.

Wisdom, II, p. 491.



-781\*

**Hidden Murder Is Revealed.** The peasant is murdered. In his agony he asks his murderer to baptize his children and give them the names: Oh, God and Oh, King. The king meets the grown-up children and finds out the truth by their names.

Col. Mat. 1894, № 19, part II, № 1.

-782

**Ass's Ears (Midas Ears).** The king has the ass's ears. The servant cuts the ears off and is ordered to keep the secret. He whispers the secret to the pit. The reed grows in the pit. The pipe made from the reed tells the secret out.

Popular Humour, p. 67.

785A

**The Goose with One Leg.** Accused of eating the goose's leg, the servant maintains that it had only one and enforces his point by showing the goose standing on one leg. When the goose is frightened, it runs away using the both legs. The servant explains that this one was in such a need that had to show another leg.

Popular Humour, p. 24.

-795 A\*

**God's Gratitude.** A wolf takes the only son of a peasant away. Learning about this the peasant does not stop his prayer. God helps him find his child.

Col. Mat. 1894, № 18, part I, № 3.

## 800 – 809. THE MAN IN HEAVEN

800

**The Peasant in God's Place.** The peasant gets into heaven and occupies God's throne. He throws thunders and lightning to the earth when mentioning unjustness and mischief. God exhorts the peasant.



-803\*

**Indissoluble Chain.** Christ binds his godfather in chains for his vanity. The dog licks the chain year round. But every year before the Easter comes, on the day of the Great Thursday the forges come and recover the chain.

Rasikashvili, Phshavi, p. 62; The Story of Amirani. Tb., 1961, p. 145 (in Georg.); Kvitsinadze, p. 9.

-808\*

**The Worker and the Rich Master.** When they die the poor worker frankly admits that he had no time to go to the church and light candles. The wealthy master is very positive when he lies about his devoted life. As a result the master gets into heaven and the worker is thrown to the hell.

Virsaladze, II, p. 58.

## 815 – 825. ABOUT DEVILS

821 B

**The Unfair Judge.** He makes a decision that chickens can be hatched out from the boiled eggs the same way as from the fresh ones.

Virsaladze, II, № 52.

824

**The Devil Lets the Man See His Wife's Unfaithfulness.** The wife agrees to kill her husband in return of a great treasure. In the last moment the devil awakens the husband.

Popular Humour, p. 83.

-834 A\*

**God Helps the Righteous Man.** The king wants to test a forge – makes him steal the ring and then throws it into the sea. The forge buys a fish in the market and takes out the ring.

Col. Mat. 1898, № 24, part II, № 13.





-841\*

**Gold in Bread.** The miser is told that his gold is meant for Lazar. The miser throws the treasure into the sea. Lazar finds the treasure, puts it into the loaf of bread, and gives to a beggar (the disguised miser). The miser not knowing the nature of the loaf gives it to a poor man who returns it to Lazar as a fee for his work.

Col. Mat. 1898, № 24, part II, № 7; Orbeliani, p. 13.

845

**The Old Man and Death.** Weary old man wishes for death. When Death appears at the summons he asks for help with the load.

Gogebashvili, p. 219.

846\*

**The Vengeful Saint.** Jesus Christ, Prophet Ilea, and St. George ask a shepherd which of them is the most respectful. The man names St. George and causes an anger of the other saints. Jesus Christ wishes to revenge, but St. George warns the shepherd in advance and helps save his crop.

Col. Mat. 1894, № 19, part II, № 6.

-849A\*

**The Icon of Gurjistan.** The brave hunter gets into the Eastern kingdom. Everything there is dead and destroyed since the country is under the punishment of an icon stolen after the invasion of Gurjistan. The Southern king makes an attempt to burn the icon in the oven, but in vain. The icon is returned to its home country.


Short Stories, p. 69.

## C. NOVELLE (ROMANTIC TALES)

850 – 869. THE PRINCESS'S HAND IS WON

850

**The Birthmarks of the Princess.** The shepherd has a wonderful pipe



that makes the piglets dance. In return for his dancing piglets the princess lets him see her naked. With this knowledge the shepherd wins the princess.

Rasikashvili, Phshavi, № 10; Ancient Georgia, IV, № 28; Glonti, Kart. , № 36.

#### 851

**“That is a Lie”.** Through telling the impossible tales the hero forces the princess to say, “That is a lie”, and so wins her hand.

Virsaladze, II, № 46.

#### 854

**The Golden Ram.** Wishing to see the beauty (*mzetunakhavi*) the youth and his tutor pretend that they do not know how to kill, skin, cook, and eat the ram. The beauty asks them to her chamber. The youth manages to win her heart.

Glonti, Gur., № 15; Virsaladze, II, № 35.

#### 860 B\*

**The Stolen Wife.** The merchant abducts the other man’s wife. The husband and the sons look for her. After lots of adventures the brothers rejoin with their father and mother. The merchant flees away leaving them his wealth.

Sikharulidze , Tale, p. 175.

### 870 – 879. THE HEROINE MARRIES THE PRINCE

#### 875

**The Clever Peasant Girl.** She proves her cleverness through answering the king’s riddles and performing difficult tasks. The king marries the girl. Later he banishes his wife allowing her to take her dearest possession. The girl takes the sleeping king with her.

Rasikashvili, Kartli, № 83; Dzidziguri, p. 37; Wisdom, II, p. 423; Khubua, p. 280.



-875\*\*

**How To Shorten the Way.** The father asks his son to find two fellow travelers to carry them on their way. The son brings the "sticks" from the forest. They shorten their way by telling stories.

Col. Mat. 1898, № 24, part II, № 5; Rasikashvili, Kartli, № 83; Virsaladze, II, № 43; Short Stories, p. 188.

-875\*\*\*

**"Build Homes in Every Country"**, the king advises to his son. The prince does what he is told. As it appears later, the king meant to find friends everywhere.

Rasikashvili, Kartli, № 48.

875 D

**The Clever Girl.** Attracted with her shrewdness the craftsman marries his son to a clever girl. When they get in trouble the girl guesses the meaning of her father-in-law's hint and saves both her husband and her father-in-law.

Col. Mat. 1898, № 24, part II, № 5; Rasikashvili, Kartli, № 82, № 83; Virsaladze, II, № 43.

875 E\*

**The Claim of a Colt.** The mare of a shepherd gives birth to a colt. Another shepherd ties the colt to the leg of his ox and claims it saying that the ox has given birth to the colt. The king makes an unjust decision, but the owner of a mare with the assistance of the king's clever wife convince the judge in the absurdity of the claim.

Wisdom, II, p. 387, p. 435.

880 - 899. FIDELITY AND INNOCENCE

882 A

**The Wager on the Wife's Chastity.** The hero makes a wager with the merchant on the chastity of his wife. Through treachery, the merchant secures a token of unfaithfulness (shirt). The desperate hero sends his wife a letter ordering her to leave home. Dressed in men's clothing she

unmasks the slanderer and everything is explained.  
Short Stories, p. 167.



883 A

**The Innocent Slandered Maiden.** In the absence of the father the stepmother tells the priest to seduce her stepdaughter. When the attempt fails, the girl is slandered. The father commands his son to kill the daughter, but she escapes and becomes a wife of a prince. The vizier makes an attempt to seduce her. She escapes in man's clothing and comes to her father and brother. The truth is revealed and everything ends happily.

Ancient Georgia, IV, № 31.

-887\*

**The Test of Faithfulness.** The father commands his son not to touch his wife until she puts her dress under his head. Knowing nothing about a deal, the wife is patient to her husband. Her parents take her back home and make her marry a boasting man. She escapes, comes across her sleeping husband, and puts her under his head as a pillow. The faithful wife is rewarded with happiness.

Virsaladze, II, № 88.

-887 A\*\*

**"Much Brains, No Food".** The clever youth is complaining about his poverty. The merchant gives his 200 tumans to check his business ability. The youth sails with the merchants to the foreign countries. He feeds the fish in the sea and is awarded with the pearls. He puts the pearls in the bowls of dung. He lands two sacks of dung to the merchants and takes a receipt. The merchants have to pay back with pearls, since the youth shows them his sack of pearls.

Djedjili, 1890, № 6.

889

**The Faithful Shepherd.** A lord makes a wager with the merchant on the faithfulness of his shepherd. The merchant commands the shepherd to kill the best ram. The shepherd does what he is told to, but then frankly tells about this to his lord. The shepherd is awarded for his



faithfulness.

Dzidziguri, p. 233.



893

**The Unreliable Friends.** The vizier hides the king's fallow deer, kills a goat, and gives it to his wife pretending that it was a king's fallow deer. The wife tells out his secret, his friends drive him away, and only one old friend remains with him in his feigned trouble.

Bebur, p. 76; Ancient Georgia, I, № 3.

#### 900 – 904. THE SHREWISH WIFE IS REFORMED

901

**Taming of the Shrew.** The man marries a shrew. In the first night he demonstrates his power, kills her cat, alarms the home, and makes his wife obedient.

Umikashvili, IV, № 27, p. 96.

-905 A\*\*

**The Wicked Wife Reformed by a Barber.** The wicked wife kills a favorite dog of her husband, cuts the tree, and disgraces her husband in front of his guests. The husband comes to a decision that she has too much blood in her. He invites a barber to let an extra blood out of her. The wife is reformed and becomes obedient.

Popular Humour, p. 82.

#### 910 – 915. THE GOOD PRECEPTS

910 B

**Three Good Counsels.** After he has worked for Solomon the Wise for three years, the poor man gets three good counsels as a reward. He follows them and becomes rich in foreign countries. When he returns home, he finds out that his family is no longer there. He remembers the last counsel, seeks for his family and finds his wife, daughter, and two

sons.

Col. Akaki, 1898, № 3; Rasikashvili, Kartli, № 80;  
Glonti, Kart. № 46; Chikovani, II, № 97; Kvitsinadze, p. 77;  
Wisdom, II, p. 508.



### 910 D

**The Treasure of the Hanging Man.** The dying rich man tells his son to hang himself if he ever loses his property. The son runs through with everything. When he is about to hang himself in the barn, the roof falls down with the sack of gold, which his father has hidden there.

Orbeliani, p. 72; Umikashvili, IV, № 29, №29a;  
Merkviladze, p. 17; Virsaladze, II, № 89; Short Stories, p. 229.

### 910 F

**The Power of Unity.** The king puts arrows together and cannot break them separately they can be easily broken. His sons appreciate the lesson.

Orbeliani, p. 66.

## 920 – 929. CLEVER ACTS AND WORDS

### -920\*\*\*\*\*

**Distance Between True and False.** The king says it is a palm long. The false is a matter of an ear, and the truth – of an eye.

Popular Humour, p. 171.

### -920\*\*\*\*\*

**The Son of King Solomon Gives Allegorical Advice.** He advises to the youth which of the women he should marry. King Solomon explains his words.

Virsaladze, II, № 86.

### 921

**The Clever Child.** He allegorically answers the adults' questions: my father is doing well and bad; my mother is compelling to borrow. At the end is brought to the king.



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საბავშვო ლიტერატურის  
საქართველოს

921 A

**What to Waste Your Money For?** The peasant allegorically answers the king's question. He says that the first part he pays debt (keeps his parents), second he puts out of interest (keeps his sons), the last he throws away out of the window (keeps his daughters). The king cannot answer the riddle. The witty peasant is awarded.

Tsanava, p. 43.

-921 E\*

**King Solomon and Peasant.** The peasant amazes the king with his allegorical answers. Solomon orders his nobles to find out the essence of their conversation. The peasant raises the price for his explanations.

Rasikashvili, Kartli, № 69.

-921 F\*\*

**You Are Not Eternal, Oh, King!** Before the persecution the gardener reminds the king that the serpent has eaten the young of the nightingale, that the gardener has split the serpent apart, and now the gardener himself is to be persecuted by the king. The king is not eternal as well and his time will come. The king spares the gardener.

Orbeliani, p. 158; Songulashvili, p. 149.

-921 G\*

**Doubting King.** As a punishment for not paying taxes the king drives the naked peasant away to the winter fire. The peasant survives with the imaginative fire. The king cannot believe this miracle. As a proof the prince burns four sets of fire round a saucepan, but dinner still fails to be cooked. The king spares the peasant.

Short Stories, p. 186.

922

**King's Riddles.** The wise king asks the peasant allegorical questions. The youth answers instead. The king tests the youth and makes him his vizier.

Short Stories, p. 176; Dzidziguri, p.119; Virsaladze, II,



922 A

**King and Swineherd.** The king plans to start the war with the eastern kingdom. He asks his viziers a question: how long is a way from West to East. The swineherd answers. The king follows his advice and gives up his plans regarding the war.

Khakhanov, p. 268; Kvitsinadze, p. 87.

-923 A\*

**The Poor Man Gives His Beautiful Daughters in Marriage.** One is to marry a noble man, another – a rich merchant, the youngest one – a poor shepherd. When the older sister ran through with their wealth, they wander to the youngest sister's place to find a shelter. Her husband drives them away.

Short Stories, p. 144.

926

**Judgment of Solomon.** Two women claim a child. Judge offers to cut him in two. The real mother refuses.

Brecht Bertolt. *The Caucasian chalk circle.* London. Methuen, 1973.

-928\*

**It Is No Profession Being a King** – the poor girl says to the king and refuses to marry him until he learns a profession. Through his new knowledge the king saves his life from the burglars.

Rasikashvili, Kartli, № 50; Virsaladze, II, № 49.

929 B\*

**Earned Money.** The lazy son pretends that he has earned his money. He laughs when the father throws the money into the fire. When he really earns some money, he rushes into the fireplace to save it. The father trusts him at last.

Umikashvili, IV, № 22; Glonti, Gur., № 26.





## 930 A

**The Prophecy.** The prince is foretold that that a women of a lower origin is to become his wife. To get rid of her he wounds her with a knife. She survives and is adopted by Town Head. The prince marries her.

Wisdom, II, p. 48.

## -934 B\*

**Seeking One's Fate.** The poor man is looking for his own fate. He is foretold that he is to find it on his way. He meets people who ask him to find out how they could make their lives better. He finds answers to all questions. His own fate appears to be a wolf that eats him.

Col. Mat. 1890, № 10, part III, № 10, № 11; 1894, № 18, part I, № 4; 1894, № 19, part II, № 8; Ancient Georgia, I, № 7; Nobati, 1885, № 1, p. 26; Khubua, p. 23, p. 287.

## -934 B\*\*

**Predestined Death.** The shepherd overhears the talk of fate angels. In twenty years a newborn is to be eaten by wolf at his wedding. The one who disturbs will be eaten instead. The shepherd saves his godson and perishes.

Wisdom, II, p. 439.

## -934 F\*\*

**Predestined Wife.** The youth meets a cripple girl. Being sure that she is his destiny he marries her. At the very first night the youth flees into the forest. He falls asleep and sees Fate in his dream – the angels are measuring those who are just married. He and the cripple girl make a balance on the scale. The youth returns to his wife.

Col. Mat. 1889, № 7, part. II, p. 93.

## 945

**Intelligence or Wealth.** Which is more powerful. The clever peasant gets to the gallows. His intelligence saves him.

Ajarian, p. 171; Sikharulidze, Child., № 51.



-945\*

**Luck and Fate.** They bet which can make a person rich. Luck makes three attempts – gives a poor man 100, 200, and 300 *tumans*, but in vain. Fate succeeds at the first attempt.

Kvitsinadze, p. 80.

## 950 – 969. ROOBERS AND MURDERERS

950

**Two Thieves.** The thief and his cousin (nephew) rob the king's treasure. The cousin is caught in a trap. The thief cuts his head off so that his identity may be concealed. He helps his cousin's wife to weep over and bury the head. The thief escapes despite all the attempts to identify him.

Col. Mat. 1898, № 24, part II, p. 53; Agniashvili, p. 53; Umikashvili, IV, № 34, № 35, № 37; Sikharulidze, Child., № 30; Virsaladze, II, № 55; Glonti, Kart., № 38; Short Stories, p. 155.

-950\*

**Contest of Thieves.** The former thief manages to fool the young ones who have stolen a piece of meat from him. When young thieves realize what has happened they ask an old one for a share.

Ajarian, p. 164.

960 A

**Hidden Murder.** The dying man requests his murderer not to kill him; otherwise the grass would bring all to light. Many years after the murderer, looking at the grass, laughs and reveals his secret to his wife. She tells everything out.

Songulashvili, p. 147; Wisdom, II, p. 435.

-968 A\*\*

**Unfaithful Wife and Horse Rider.** The husband asks God to revive his dead wife and offers her a half of his own life. The wife is seduced and taken away by a horse rider, who promises her well-being and luxury. The husband finds the wife, but she refuses to recognize him and is

punished.

Wisdom, II, p. 495.



970-999. OTHER ROMANTIC TALES

**980 A**

**Grandfather and Grandson.** The married son badly treats his elderly father. The child promises to treat his father the same way once he gets old and so reproves him.

Gogebashvili, p. 272.

**-981\*\***

**How to Get Thread Out Of Stone.** The man sends the other one a flat stone and asks to take a thread out of it. The stone is sent back with the request first to point an end of a thread of the preferable color.

Virsaladze, II, № 64.

**982**

**Will in Parcel.** The mullah is abandoned with his children. He calls on each of separately and tells that a parcel of gold will be left to the child after his death. Supposed wealth induces the children to care for their father. After his death they find a will in the parcel stating not to give the inheritance out in advance.

Umikashvili, IV, № 21, p. 89.

**-992\***

**Vizier's Daughter and Servant.** The lover of the vizier's daughter dies while being hidden in a chest. He is buried by the servant who then starts to blackmail the vizier's daughter and asks for money. At the end the servant persuades the woman to come to the hotel where he drinks in the company of his friends. She draws the drunkards to sleep and sets the hotel on fire.

Umikashvili, IV, № 8, p. 65.

D. TALES OF THE STUPID OGRE  
(1000 - 1199)



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ლიტერატურის  
ინსტიტუტი

1000 - 1029. LABOR CONTRACT (ANGER BARGAIN)

1000

**Bargain Not to Become Angry.** Strong man's labor contract: anger bargain. *The basis for several types.*

Col. Mat. 1890, № 10, part II, № 1; Umikashvili, IV, № 14; Virsaladze, II, № 77; Glonti, Gur., p. 189; Short Stories, p. 273; Khibua, p. 235, p. 263.

1003

**Plowing with Dog.** The man is told to plow in the field following the way of a dog. The dog rushes aimlessly. The exhausted worker kills the dog.

Khubua, p. 235, p. 263.

1007

**Other Means of Killing or Maiming Live Stock.** The worker kills a flock of sheep because they did not let him chew the resin; then he cuts the cattle's legs off to prevent them getting their legs wet while drinking; he gives bulls and horses out to the passers-by, etc.

Short Stories, p. 163.

1008

**"Warming the Hous".** The house is set on fire.

Umikashvili, IV, 35, p. 110; Glonti, Gur., № 14.

1009

**"Guarding Doors and Windows".** The fool lifts the doors and windows off and carries away.

Virsaladze, II, № 85; Short Stories, p. 163; Wisdom, II, p. 358.

1029

**The Woman as Cuckoo.** The master's wife climbs the tree and imitates



cuckoo to deceive a labor contract with the worker. The worker gets everything he wished and leaves.

Col. Mat. 1890, № 10, part II, № 1; Umikashvili, IV, № 14, p. 73; Virsaladze, II, № 77; Khubua, p. 263.

## 1030 - 1059. PARTNERSHIP OF THE MAN AND THE OGRE

### -1054\*

**Witty Man (*Natsarkekia*) Casts Ogre (*Devi*) out of His House.** The idle and lazy man (*Natsarkekia*) is driven away by his sister-in-law. He frightens the ogre (*devi*) with different tricks: blows an enormous dust, squeezes the water out of a piece cheese pretending it was a stone, pitches the ogre's head with a needle. The frightened ogre (*devi*) leaves his own house and flees away.

Col. Mat. 1892, № 13, part II, № 3; 1898, № 24, part II, № 12; Rasikashvili, Kartli, № 84; Bebur, p. 19; Georg. Woman, I, p. 7; Sikharulidze, Child., № 17.

## 1060 - 1114. CONTEST BETWEEN MAN AND OGRE

### 1060

**Squeezing the Stone.** The man squeezes the water out of a piece of cheese pretending it was a stone.

Rasikashvili, Kartli, № 84; Bebur, p. 19; Georg. Woman, I, p. 7; Sikharulidze, Child., № 17.

### 1071

**Wrestling Contest.** The man persuades his competitor to wrestle his uncle – a bear.

Rasikashvili, Kakheti, № 29.

### 1072

**Running Race.** The man challenged to the running race persuades his competitors to race with a rabbit.



1082 A

**Contest in Singing.** The one who sings is to be carried by his competitor. The first competitor sings a short song. The second one sings endlessly. His competitor is exhausted and falls down dead.

Popular Humour, p. 151.

1084

**Contest in Shouting.** The man binds the devil's eyes and hits him on the head instead of shouting.

Rasikashvili, Kakheti, № 29.

-1098\*\*

**Flight Caused by Sneezing.** The ogre (*devi*) sneezes and the man flies up.

Georg. Woman, I, № 1; Sikharulidze, Child., № 17.

## 1115 – 1129. ATTEMPTS TO MURDER THE HERO

1115

**Attempted Murder with Hatchet.** The hero puts a wineskin in his bed so that the murderer stabs the object.

Umikashvili, IV, № 35, p. 110; Glonti, Gur., № 14

1120

**Mistress Thrown into the Water** instead of a worker.

Umikashvili, IV, № 35, p. 110; Glonti, Kart., № 52.

1130

**Counting out Pay.** The devil buys a beauty for a hat of gold. The hat cannot be filled since it has a hole and is over a deep pit.

Rasikashvili, Kakheti, № 29.

1132

**Flight from the Worker.** The worker hides in the bag with food. His



masters take the bag with them.

Glonti, Kart., № 52; Umikashvili, IV, № 35, p. 110.

**-1134\***

**Dry Shaving.** The barber shaves the peasant without soap and with a blunt razor blade. He praises the patience of the peasants living in this village. The peasant says he lives at the very edge and so can be shaved with soap.

Orbeliani, p. 97; Popular Humour, p. 111.

**1137**

**The Ogre Blinded.** The youth gets to the ogre (*devi*). He tricks the ogre, blinds him, and escapes under the belly of a ram.

Wisdom, II, p. 465.

**1138**

**Such a One and Worse Than That.** The man named "Such a one" persuades the liar priest to drink. When the priest gets drunk he shaves a half of his beard and a half of his hair. The priest wanders about and asks everyone: "Have you seen such a one?" The people answer: "Could we have seen anything worse than that?"

Glonti, Gur., № 1.

**1170 - 1199. A MAN SELLS HIS SOUL TO THE DEVIL**

**1180**

**Catching Water in a Sieve.** The cunning priest gives the brothers the task. The youngest brother covers the sieve with the clay and accomplishes the task.

Orbeliani, p. 14; Umikashvili, IV, № 35, p. 110.

**1188**

**"Come Tomorrow".** The rich man does not want to lend money to the poor and keeps calling him daily. At the end he refuses to give him money pretending that angels do not approve. In a year's time the poor man refuses to help the rich man with the same excuse.

### III. JOKES AND ANECDOTES ( 1200 – 2400 )

#### 1200 – 1349. NUMSKUL STORIES

1200

**The Fools Are Sowing Salt.**

Popular Humour, p. 104.

-1200 B\*

**Sowing the Quarrel.** The fool ploughs the road to sow the quarrel.

Popular Humour, p. 135.

-1204A\*\*\*\*

**The Bee Yoked to the Plough.**

Popular Humour, p. 155.

1225

**The Priest Without a Head.** The wife remembers that in the morning the priest was tossing his beard like a goat. Still she cannot remember whether he had a head.

Popular Humour, p. 55.

1227

**The Dove Catch.** Four brothers go hunting without guns. One climbs the tree to catch the doves, other go to fetch the matches and salt to roast them. The doves fly away. The brother tries to catch them and falls down from the tree. Noticing that his face is covered with blood, the brothers beat him for eating the doves.

Popular Humour, p. 95.

1242 A

**Master Helps the Horse.** Riding on the horse he holds the wineskins



over his shoulder.

Popular Humour, p. 99.



1245

**Catching Sunlight.** The child wants to catch sunlight in the windowless house. At the end falls down exhausted.

Virsaladze, II, № 72.

1260

**Cooking Porridge in the Whirlpool.** Have to jump into the whirlpool to try the porridge.

Popular Humour, p. 114.

-1281\*

**Miser's Revenge.** The cat does not catch the mice that have gnawed all money of the miser. The miser pours kerosene over the cat and sets it on fire. The cat rushes around the house until it is burned down.

Popular Humour, p. 113.

-1283\*\*

**Fools Are Dreaming and Quarrelling.** One of them is dreaming about a big pasture to herd asses. Another one is dreaming about a flock of sheep. They cannot share the pasture and quarrel.

Umikashvili, IV, № 51, p. 138.

-1283\*\*

**Fool Looks For the Reason of His Worries.** He learns that the cow has given a birth to the tailless calf. Starts to worry about how the calf manages to get rid of flies.

Col. Akaki, 1898, № 9, part III, p. 42.

1288\*

**"These are not my legs – mine were in boots"** – says the drunken man who has been robbed while sleeping.

Tsanava, p. 32.

-1310\*\*\*

**Ass Mistaken as Rabbit.** The hunters catch a rabbit and let it go to give it time to become bigger. Later they see an ass. Being sure it was the grown up rabbit, catch it and roast.

Popular Humour, p. 116.

-1313 A\*

**The Fool who Thought Himself Dead.** In winter cold hands and legs of the fool get cold. He thought himself dead and lies down at the side of the road while wolves devour his ass. The fool thinks: "If only I were alive ..."

Popular Humour, p. 118.

1319

**Ass's Egg.** The fool buys a watermelon as an ass's egg. He sits on it wishing to hatch out an ass. Sees a rabbit running away and thinks it was an ass.

Popular Humour, p. 115.

### 1350 – 1379. STORIES ABOUT MARRIED COUPLES

1353

**Woman as Trouble Maker.** The devil cannot make the loving husband and wife quarrel. The woman beats him. She tells the wife that her husband might be unfaithful and advises to cut three hairs from his beard as a means of increasing his love. The wife believes. They quarrel and the husband hits her.

Umikashvili, IV, № 13, p. 71.

1358 C

**Discovered Adultery.** The worker cripples the paramour who came to the priest's wife. He also bites the woman's tongue off. Later he interprets what she tries to say and suggests that she would like to change a place of living for better. All the wealth is left to the worker.

Narrators, p. 132.

**-1360 A\***

**Female Guile.** The youth considers women not to be intelligent. The beggar warns him against female guile. The offended woman locks the youth in the chest and tells her husband that a person locked loves her. The youth feels sorry about his boasting.

Virsaladze, II, № 74.

**1360 C**

**Husband in a Sack and Wife Playing Sick.** The wife feigns sickness and sends her husband to get a remedy. Suspecting her with the husband asks a merchant he meets on his way to carry him back home in a sack. He finds his wife entertaining her lover. The wife makes rhymes wishing her husband's death. The merchant in his song appeals to the concealed husband calling for a punishment for the unfaithful wife. The husband asks the merchant to let him out of the sack and beats his wife.

Virsaladze, II, № 96.

**1365 A**

**Obstinate Wife.** The husband throws his wife into the stream and then searches for her body. He is advised to search upstream since his wife was too obstinate to go with the current.

Popular Humour, p. 88; Tsanava, p. 32.

**1365 B**

**Cutting or Shaving.** The wife suggests that her husband's hair is not shaved but cut. At the end of the argument the husband throws her into the water. With her fingers she makes a motion of shearing with scissors.

Popular Humour, p. 88.

**1365 J\***

**Obstinate Husband.** Tries to persuade his wife to confess that she has eaten pork. Threatens her that otherwise he would die. Plays dead and is to be buried. Still demands: "Have you found pork?"

Rasikashvili, Phshavi, № 5; Umikashvili, IV, № 32, p. 102.



**-1370\***

**Lazy Husband.** He has to cook and take care of the chickens. When the hawk carries the hen and the chickens away, hides in the basket. The wife in men's clothes pretends to look for a lazy man to use his liver as a remedy for the sick prince. The lazy husband improves.

Rasikashvili, Phshavi, № 5; Umikashvili, IV, № 1, p. 56, № 9, p. 67; Virsaladze, II, № 90; Glonti, Gur., № 10.

**1370 A\***

**“He Who Will not Work, Shall not Eat”.** An idle daughter-in-law learns to work.

Djedjili, 1908, № 1, p. 17; Umikashvili, IV, № 27, p. 96, № 28, p. 97; Virsaladze, II, № 47; Sikharulidze, Tale, p. 82; Mtiuleti, p. 397; Natadze, p. 119.

**-1370 C\*\***

**Lazy Wife.** Pretends that a worm is her aunt – she has shrunk so by means of a hard work.

Umikashvili, IV, № 28, p. 97.

**-1371 B\***

**Lazy Wife.** Reproves after having been whipped.

Glonti, Kart., № 12.

**-1378 B\*\***

**Lazy Wife's Success.** She gets an upperhand over her husband – does not care for household and sleeps. The meat for dinner is eaten by the dog. The husband getting furious tears the cat to pieces. The wife beats him on his head saying he should have done so before and now it is too late.

Wisdom, II, p. 486.



**1380**

**Faithless Wife.** She learns from her husband that there is honey for sale that makes blind. She buys the honey and gives it to her husband. The husband feigns blindness. The wife calls for her lover. The husband slays the lover.

Rasikashvili, Kartli, № 59.

**1381 D**

**Talkative Wife.** In order to test his wife the husband covers his hands and face with blood and tells her that he has killed a man and buried the body. The wife tells the secret to the neighbors. The man is arrested as a murderer. The king checks the evidences and sets him free.

Col. Akaki, 1898, № 12, part III, p. 17; Rasikashvili, Kartli, № 64; Phshavi, № 16; Glonti, Gur., № 13.

**1384**

**The Husband Hunts Persons More Stupid than His Wife** and succeeds.

Umikashvili, IV, № 25, p. 93.

## 1405 – 1429. THE FOOLISH MAN AND HIS WIFE

**1415**

**Foolish Bargains.** The man trades his cow for a pig with piglets; the pig for a goat with kids; the goat for a cock, etc. Wins a wager when his wife does not get angry.

Sikharulidze, Tale, p. 169; Sikharulidze, Child., № 27; Virsaladze, II, № 91; Glonti, Gur., № 29; Short Stories, p. 120, p. 172.

**-1423\***

**Do Not Believe Your Eyes!** The youth sells a calf at the market. Being convinced that it is a goose, he sells a calf at a goose's price. When he realizes his mistake, he beats the mockers with the calf tail.

Umikashvili, IV, № 17a, p. 82; Virsaladze, II, № 91;



-1429\*\*

**Quarrelsome Neighbors and Sensible Daughter-in-Law.** Two elderly women who live on the opposite sides of the river quarrel endlessly. The daughter-in-law of one of the neighbors decides to stop their quarreling. She stands at the edge of the water and does not reply to the rude words of the shrewd neighbor. The neighbor gets furious and comes to the water at an attempt to fight with her young opponent. She falls down to the river and is about to drown, but the girl saves her life.

Wisdom, II, p. 425.

#### 1430 - 1439. THE FOOLISH COUPLE

1430

**Ruined Air Castles.** The man (woman) finds a pot of butter. He makes great plans about future well being that may come true if he (she) sells the butter and then buys cocks, piglets, and calves. Overwhelmed with his dreams he breaks the pot and all the air castles crash.

Orbeliani, p. 146; Wisdom, II, p. 406.

#### 1440 - 1449. STORIES ABOUT A WOMAN (GIRL)

-1448\*\*

**Daughter-in-Law and Blind Mother-in-Law.** The daughter-in-law cooks chicken for her blind mother-in-law that all of sudden turns into a dead cat. The mother-in-law confesses that once she cooked a cat instead of a chicken for her own blind mother-in-law.

Wisdom, II, p. 442.

#### 1450 - 1474. LOOKING FOR A WIFE

1450

**Stupid Bride.** She worries about her unborn child – he might fall down

to the water or from the tree. She cries bitterly and so does her mother.  
The father gets angry and beats them.

Umikashvili, IV, № 53, p. 139.



## 1525 - 1639. STORIES ABOUT A MAN (BOY)

### THE CLEVER MAN

#### 1525A

**The Master Thief.** He makes a bet with the king that he would steal his carefully guarded white horse from the stable, black bulls from the field, and a wife. The thief easily robs the king.

Rasikashvili, Kakheti, № 29; Short Stories, p. 155.

#### -1525 B\*\*

**"Wonderful Rabbit".** The man pretends that his rabbit can go errands and bring a message to the hostess about upcoming guests. He sells the "wonderful" rabbit to the merchants. Being released the rabbit runs away to the forest.

Glonti, Gur., № 30.

#### -1525 C\*

**Crying over "Dead".** Pretending that a stolen cow was their dead friend, the thieves carry it through the city laid on a stretcher and covered with a white sheet.

Col. Mat. 1894, № 18, part III, № 7.

#### 1525 D

**Smart Thief Is Mocking the Passers-by.** He throws a pair of boots on the road so that the boots are separated with a short distance. When the passers-by go back to pick the first boot, he steals their bulls.

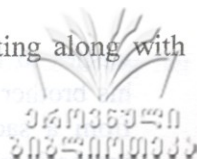
Rasikashvili, Kakheti, № 29; Umikashvili, IV, № 33,  
p. 103.

#### 1525 E

**The Thieves.** They steal from each other. After the last unsuccessful

attempt they come to a conclusion that it is worth getting along with each other.

Rasikashvili, Kartli, № 79.



-1527 \*\*\*

**Flight from Cowshed.** Escaping from the chase the youth hides in the cowshed. The village headman comes there with his mistress to have a party. The girl asks the headman to show how he collects money. The headman hits a pillar with his stick and severely orders to pay. The youth cries back that he has no money. The headman and the girl are terrified. They flee in fear leaving all food to the youth.

Popular Humour, p. 30.

1528

**Falcon under the Hat.** The merchant is chasing after the thief. The thief is standing by the side of the road pretending to guard a beautiful falcon kept under his hat. He agrees to pursue the theft on the merchant's horse if the latter will guard his hat under which is a beautiful bird. The merchant pays him money for his service. The thief escapes with the horse.

Short Stories, p. 148.

-1529 B\*\*

**"Wonderful Ass".** The peasant sells an ass to the merchants pretending that the ass produces gold. In a weeks time the old ass is found dead.

Umikashvili, IV, № 17, p. 80; Glonti, Gur., № 3.

1530

**Holding up the Rock.** The rascal puts his shoulder under a great rock and pretends to hold it up. He persuades a dupe to take his place and escapes with his horse.

Umikashvili, IV, № 14, p. 73.

1535

**Gold for Goat.** The poor man "sells" his goat to the rock. He throws a stone to the rock to get a payment and suddenly the box of gold falls out. His rich brother attempts the same but fails. He fails every time he



wishes to follow his brother's example. Getting furious tries to throw his brother from the rock (drown in the water). The poor man escapes from a sack through exchange with a shepherd and steals his rich brother's goods (sheep). The rich brother throws himself from the rock (drowns in the sea).

Rasikashvili, Kakheti, № 57; Umikashvili, IV, № 17, p. 80; Ajarian, p. 149; Short Stories, p. 177.

### 1536 B

**Man Buries Three Priests.** The wife of a priest hides her lovers in a big wine jug where they die. She employs a worker to throw one of the bodies to the ravine. He does so. Then she puts another one out and finally the third. The worker thinks they keep coming to life. Finally he sees the husband and throws him to the ravine.

Rasikashvili, Kartli, № 59; Virsaladze, II, № 84; Glonti, Gur., № 23.

### 1537

**The Corpse.** The peasant (dupe) carries a dead body. He places it at the door of a house (mill, church), seats it on the ass. Every time a new person is accused in murder. The peasant charges all of them.

Col. Akaki, 1898, № 12, p. 56; Rasikashvili, Kartli, № 59.

### 1538

**Poor Man Avenges Himself.** The merchant buys a cow from the poor man through trickery. The poor man gets a job at the merchant's. He beats the merchant with the tail cut off from his cow and makes him confess. Then disguised as a monk he beats the liar again and takes his horse.

Rasikashvili, Kakheti, № 58; Sikharulidze, Child., № 20; Virsaladze, II, № 91.

### -1538 B\*

**Bald Liar Dressed as a Woman.** A shrewd old woman does not like her patient daughter-in-law and quarrels with her. The liar dressed as a woman goes to live at her place. He assaults the old woman, pitches her

cars with a needle. Finally the old woman begs her son to bring her daughter-in-law back.

Umikashvili, IV, № 23, p. 90.



1539

**Cleverness and Gullibility.** The man is mocked by the priest. He wishes to avenge himself and sells pseudo-magic objects: a hat that “pays everything”, a knife that revives the dead. Finally he is discovered and is about to get drowned, but survives and drowns his enemy.

Glonti, Gur., № 5; Virsaladze, II, № 70.

1540

**Apparition from Paradise.** The woman is told by a passer-by that he comes from Paradise and has seen her dead husband there. She gives the rascal money (food, goods) to take to her husband. The brother-in-law chases after the rascal, but loses the horse.

Col. Akaki, 1898, № 10, p.70; Otskhaneli, № 3, p. 30; Rasikasvili, Kartli, № 12; Umikashvili, IV, № 25, p. 93; Virsaladze, II, № 78.

-1540\*\*

**Traveling to God for the Rain.** The peasant is given 100 *toumans* and sent to God to buy the rain. When he leaves the shower starts. Other peasants feel sorry for their expenses: they could have got enough rain for 10 *toumans*.

Tsanava, p. 37.

1543

**“Not One Penny Less”.** The poor man prays to God for a certain sum of money – 500 *marchili* – and not one penny less. The rich man is duped into giving suppliant money. He throws 490 *marchili* to the poor man, but never receives it back. Before the trial the poor man borrows a fur coat from the rich and then pretends that the dishonest rich man wishes to steal his belongings. The rich man is punished.

Orbeliani, p. 134.



-1546\*\*

**Trickster Pasha and Smart Woman.** The woman pretends to give Pasha her jewelry to store. At her presence Pasha wishes to show himself an honest man and pays the money back to the poor man. The woman takes her jewelry and leaves immediately. The woman and the poor man dance with joy while Pasha dances because someone managed to swindle him so skillfully.

Rasikashvili, Kartli, № 73; Wisdom, II, p. 497.

-1546 A\*\*

**Mean Goldsmith.** He swindles a poor man and buys a huge lump of gold for a half-price. The poor man discovers his trickery – he takes a receipt, money, and a lump of gold. The goldsmith complains, but the poor man easily reveals the truth.

Glonti, Gur., № 13.

1548

**The Soup-Horseshoe.** The miserly daughter-in-law refuses to feed her father-in-law, who is visiting his son. The father-in-law promises to cook a horseshoe soup. As an addition to the horseshoe he asks for some butter, vegetables, and eggs.

Wisdom, II, p. 434.

1561

**Good Worker.** He eats breakfast, dinner, and supper one after the other without working. Then he lies down to sleep.

Wisdom, II, p. 284.

-1562 B\*\*

**Miserly Hosts and Clever Beggar.** The man invites the “blind” beggar to spend a night at his home. The miserly wife hides a boiled cock and feeds the guest with plain bread. In the night the beggar steals the cock. When he is about to leave, the hosts ask him to stay until the second cockcrow. “My cock can crow on my way” – answers the beggar.

Tsanava, p. 51.

### 1562 C\*

**Miserly Priest.** He gives his wife's relatives nothing to eat and sleeps at the laid table. At night the younger brother-in-law eats the food. The hungry priest asks his wife to bake maze bread. The brother-in-law mixes maze with ashes. When the priest is about to eat anyway, the brother-in-law hits him with a stick to break him of his miserliness.

Short Stories, p. 298.

### -1562 H\*

**The Miser Reproved.** The rich merchant gives his family nothing to eat. Once he is invited for dinner to another family. It so happens that the former husband of a hostess was a miser as well. Before each dinner the wife gives a performance pretending to beat her first husband for his miserliness. The terrified merchant buys a lot of food and takes it home. His wife is surprised. He explains that he has just seen her with her second husband, beating him for his misering.

Tsanava, p. 52.

### 1563

**"She Does Not Obey!"** the deacon sent to fetch a chisel complains about the priest's daughter. The priest commands his daughter to do everything the deacon tells her. The deacon rapes the priest's daughter.

Glonti, Gur., № 14.

### -1568\*\*\*\*

**Miserly Wife Revealed with Her Knees.** The wife cooks a goose for the guest – the brother-in-law. She hides a goose, puts stones in the bowl instead, and starts heating *shampours* (kebab sticks) to mark the guest. The brother-in-law escapes while the husband is in the wine cellar. The husband follows the guest and finds out the truth. They came back. The husband pretends that his wife's knees told him about her mischief. The miserly wife confesses and punishes herself with red-hot *shampours*.

Virsaladze, II, № 53.



-1572 D\*\*

**Outstayed Guest.** In an attempt to get rid of an outstayed guest the host proposes to play leapfrog. The host and the guest jump over each other until the guest gets out the door. The host immediately closes the door.

Popular Humor, p. 66.

-1577\*\*

**"Blind" Liar.** The liar plays blind and asks for a shelter in a peasant's house. The peasant welcomes him, gives him to eat, cleans and dries his wet clothes, places him on the sheets of silk. The liar steals clothes and money and escapes. The peasant chases him. When he is caught in the neighbor village, the sham blind refuses everything, but is unmasked.

Sikharulidze, Tale, p.48; Short Stories, p. 136.

1579

**Carrying Wolf, Goat, and Hay across Stream.** The man is set to cross the stream in a boat that will hold himself and only one other object, a wolf, a goat, or hay. He must do this so that the wolf does not eat the goat, nor the goat the hay.

Orbeliani, p. 77.

-1579\*\*

**Across Stream.** Three men with their wives are set to cross the stream in a boat for two. They must do it so that no man can stay with other man's wife and seduce her.

Orbeliani, p. 79.

-1579 A

**Across Stream.** The blind and the lame cannot cross the stream. The passer-by suggests that the blind could lend the lame his legs in return of the eyes. The blind seats the lame onto his shoulders. The lame tells him where to go and they manage to cross the stream.

Gogebashvili, p. 233.

-1588\*\*

**Bald Liar Swindled.** The bald liar cannot swindle the youth who learns from the experience of his elder brothers. The youth tells an unreal story and wins a bet. Then he trades a "wonderful" camel and returns to his brother with the treasure.

Rasikashvili, Kakheti, № 13.

-1590 A\*

**Dress Welcomed rather than Person.** The peasant dressed in rags comes as a guest to his neighbors' house. The hosts seat him in the corner and give him nothing to eat. Next time he arrives dressed in fine clothes and is warmly welcomed. The peasant points out that a dress is welcomed rather than a person.

Ancient Georgia, II, part IV, p. 215.

1610

**To Divide Reward.** The peasant promises the manservant half of the king's reward if he helps him to get to the king. While talking to the king the peasant asks to smash him twice across the face. The manservant gets half of the smashes.

Col. Mat. 1894, № 18, part III, № 3; Virsaladze, II, № 54; Gogebashvili, p. 407.

-1618\*

**"We Sell Fools"** – says the merchant to the peasant when the latter asks what is sold in a store. "You must be the only one to be left" – says the peasant.

Popular Humour, p. 26.

-1619\*

**Someone You Know.** The lord sends a servant to find out about a horse rider passing by. Upon coming back the servant concludes that it must be a person the lord has met before, because of his immediate awareness that the lord is a fool.

Popular Humour, p. 17.

-1634 E\*\*

**Smart Lover.** The priest sees his wife's lover in the garden. The lover runs away. The priest chases him. The lover picks up some beans and cries out that the priest wants to kill him for such a little bit. Unable to reveal the truth the priest becomes furious even more.

Tsanava, p. 58.

-1636\*

**Step-by-Step Confession.** The thief confesses that he has stolen a stake. Then he has to confess that there was a rope tied up to the stake, and twenty camels tied up to the rope.

Umikashvili, IV, № 46, p. 137.

#### 1640 – 1674. LUCKY ACCIDENTS

1640

**Brave Sasia.** He kills 100 flies with just one stroke and announces himself the greatest warrior. The king asks for his help in the war. Sasia brings the king a cut off head of the enemy general and gets a reward.

Umikashvili, IV, № 10, p. 69; Glonti, Gur., № 6.

1641

**Sham-Prophecy.** He must find a diamond that has been stolen from the king. He suggests that the diamond may be kept in a box. Accidentally he detects the thieves who have actually stolen a precious stone. He teaches them to make a lame goose swallow the diamond and then finds the lost treasure.

Orbeliani, p. 65; Virsaladze, II, № 87; Sikharulidze, Child., № 19.

1642

**Good Bargain.** The foolish girl throws wool to the frogs so that they can knit a pair of socks for her. She finds a golden spindle and trades it for some dolls and a slipper. Her husband casts her away. Later she comes back with the camel loaded with precious stones and pearls,

and pretends that her husband has sent her the camel wishing to reconcile.

Orbeliani, p. 74; Umikashvili, IV, № 3, p. 58;  
Virsaladze, II, № 85; Glonti, Gur., № 23; Wisdom, II, p. 358.

### 1643

**Fool and Tree.** The fool sells cattle to the tree. He digs it out because it will not pay him. Underneath he finds a pot full of gold.

Short Stories, p. 163.

### 1651

**Fortune in Cat.** In the land where cats are unknown, the cat is sold for fortune.

Chikovani, II, № 130.

### -1651 B\*

**Fortune in Mirror.** The man sells a mirror for a fortune to the person who never saw a mirror before.

Chikovani, II, № 130.

### 1653 A, B, C

**The Brothers in the Tree.** The fool and his brother spend night in the tree. The fool lets the gate fall. The gate falls onto the robbers under the tree. The frightened robbers flee away and leave their treasure to the brothers.

Short Stories, p. 163.

### 1654

**Robbers in the Chapel.** The man comes to his debtor to demand a payment. The latter feigns death. The creditor keeps watch over the corpse. In the night the robbers come to the chapel to divide their money. The creditor and the sham dead frighten them so that they flee in fear and then divide the robbers' treasure.

Col. Mat., 1894, № 18, part, III, № 6; 1894, № 19, part, II, № 12; Umikashvili, IV, № 12, p. 70; Virsaladze, II, № 45; Dzidziguri, p. 72; Short Stories, p. 269.



1683\*

**Fool Counts Doves.** The fool counts doves. *Kinto* fines him by number of counted doves. The fool praises himself for cleverness – he told *kinto* less than he has actually counted.

Popular Humor, p. 108.

-1691\*

**Fool as Housewife.** The fool tries to manage the house and goes all wrong: soils cracks with butter, washes the donkey in the bowl, throws meat to the frogs so that they can cook dinner.

Wisdom, II, p. 324.

-1695\*

**The Lord as Smith.** The lord wishes to learn how to be a smith. Along with his manager he tries to make three wheels for a peasant. Burns iron and spoils the whole work. The peasant beats the lord. The manager, following the order he has got before, says: “Give him more!”

Short Stories, p. 204.

1696

**“What Should I Have Said?”** The fool uses the common phrases in most impossible circumstances. At the funeral he says: “Thousand more for this one!” and at the wedding: “Let this sorrow be the first and the last in your family!” He is punished and beaten.

Rasikashvili, Kartli, № 14, № 45; Nakaduli, 1907, № 14; Otskhaneli, № 6; Bebur, p. 47.

-1696\*

**The Fool at the Lord’s Funeral.** The fool is asked not to come to the funeral of an honorable person. He dresses a dog like a horse, takes a rabbit, and arrives anyway. The hosts give him food and try to get rid of him. When the fool is about to leave, he lets the rabbit run in front of the dog and so makes all the people at the funeral laugh.



1696 B\*

**Say Only Deep (Wise) Words.** The fool names only deep objects. The parents decline his proposition to their daughter.

Tsanava, p. 61.

1698

**Three Deaf Persons.** They fail to understand each other and the fact causes lots of inconveniences.

Orbeliani, p. 31; Umikashvili, IV, № 20, p. 88; Virsaladze, II, № 94; Tsanava, p. 53.

### 1725 – 1850. JOKES ABOUT PARSONS AND RELIGIOUS ORDERS

-1725\*

**Peasant In Love.** The man has a party with his mistress. Before his arrival the woman gives a shelter to a traveler. When the husband comes, the woman hides her lover in a large vessel. The traveler with the help of a magpie shows the husband where his wife has hidden delicious food she had with her lover. The lover is boiled in water.

Orbeliani, p. 117; Col. Akaki, 1898, № 12, p. 56.

1730

**Entrapped Suitors.** The priest, the sexton, and the churchwarden want to visit a beautiful woman. They give her money for dinner and arrive in turn. She hides them in three different wardrobes. The neighbor carries them to the chief manager and they are punished.

Rasikashvili, Kakheti, № 17.

-1730\*

**Priest In Love.** The priest tries to seduce the man's wife. The wife agrees with her husband and when the priest comes persuades him to grind corn (or the man makes the priest work and then beats him).

Short Stories, p. 259.



-1734\*\*\*

**Priest at His Own Wife's Wedding.** The youth makes a bet with his friends that he would manage to marry a beautiful wife of a priest. The priest is tricked. He marries the youth to his own wife without knowing who the woman is. After the wedding the priest gets drunk. The young people cut his hair short, dress him as a soldier, and lay him down on the road.

Glonti, Kart., № 53.

-1804 B\*

**"Payment" of Debt.** The neighbors are having a bet: to trick the mean priest and have a dinner at his home. One of the neighbors comes to the priest and gives him money pretending it was a debt of his father. The priest feels so happy that invites the man for dinner. After the dinner the man tells the priest that there is no debt and gets the money back. The priest gets furious; the man wins the bet.

Short Stories, p. 244.

-1807 A\*

**"Sometimes It Is Worth Following Devil"** The thief confesses that he has stolen the priest's watch being seduced by devil. He tells the priest that now devil insists on giving the watch back, and asks him what to do. The priest encourages the man to follow devil.

Popular Humour, p. 58.


1807 A\*\*

**Man Tricks the Priest.** The man gives the priest a cow and a calf and asks him to pray for his dead father's soul. In a year's time the priest assures the man that his father's soul is already in Heaven. The man gets the cow and the calf back explaining that now nobody will cast the soul away from Heaven.

Virsaladze, II, № 100.

-1829\*

**Living Person Acts as Image of Saint.** The priest hires the worker to act as a crucified Christ in the church. The church fills with believers



who sacrifice their money to live Christ. A poor woman asks sham Christ to give her 30 *toumans* for the dowry of her daughter. The worker answers that he himself earns only 3 *toumans* a day.

Umikashvili, IV, № 54, p. 140.

1831

**Stealer's Mass.** The priest persuades the deacon to steal a sheep. The deacon comes back during a mass. They start discussing what has happened in antiphony. The priest asks if the deacon managed to steal a sheep; the latter answers that no, he hardly managed to escape.

Popular Humour, p. 48.

-1837 A

**"God's Gift"** The priest hires a white-bearded old man, places him under the church ceiling, and pretends that God himself has visited his church. After a while the man asks the priest to pay him more salary. The priest refuses. The old man gives out the church money to the poor people. When the priest tries to get the money back, the beggar tells him that it was God's gift.

Virsaladze, II, № 113.

1848 D

**The Priest's Calendar.** The priest has forty beans to count the feast days. The priest's wife accidentally adds more beans to those forty. Discovering that the number of beans does not grow less, the priest announces to his congregation: "There is no Easter this year!"

Popular Humour, p. 52.

## 1875 – 1999. TALES OF LYING

-1889 P\*\*

**Repaired Animal.** The jackal eats the sides of a goose. The man repairs spoiled places with the sticks, loads the goose with the flour made of 60 grains of corn and carries it home. There he bakes bread, cooks the goose, and makes a wedding party.

Glonti, Gur. , № 25.





**-1909\***

**The Geese Harnessed.** Their withers are smeared with nuts to stop aching. The nut tree grows on the necks of the geese. The crow takes a seat in the tree. People throw a handful of soil to drive the crow away. Handful of soil turns into a large field where people can plough, sow, and reap.

Rasikashvili, Kakheti, № 12; Glonti, Gur., № 24;  
Short Stories, p. 269.

**-1911\*\*\*\***

**Man Counts Bees Every Day.**

Rasikashvili, Kakheti, № 13; Glonti, Gur., № 25.

**1920A**

**Liars.** One of the brothers suggests that he has shot a deer to the hoofs, but the bullet has come out of the head. The other brother confirms his words.

Virsaladze, II, № 93.

**-1920 A\***

**Unreal Stories.** Old men “remember” what they pretend of having seen in their youth: full streams carrying houses and big trees.

Songulashvili, p. 153

**1920 C**

**Reward for Lie (Unreal Story).** The man tells unreal stories to the king. He is offered a reward if the king admits that he has heard of this. The man says that the latest king owed his father 100 thousand golden coins. The king admits that he “heard” of the fact. The man wins the reward.

Rasikashvili, Kartli, № 34; Kakheti, № 12; Umikashvili, IV, № 16, p. 78; Short stories, p. 134; Wisdom, II, p. 505.

**1950**

**The Three Lazy Brothers.** Two brothers watch their house burning, but are too lazy to call for help. The third brother asks them to shout

on his behalf when they start.

Wisdom, II, p. 494.



1960 A

**The Great Ox** dies on the pasture.

Rasikashvili, Kartli, № 32.

-1960 B\*

**The Shoulder Blade of an Ox Gets into the Shepherd's Eye.** The birds of the king of birds fail to take it out; and so do the beasts of the king of beasts. It takes two weeks to the seas and rivers of the king of seas to do the job.

Rasikashvili, Kartli, № 32.

1960 E

**The Great City** is built on the shoulder blade of an ox. It is ruined when the fox starts eating the meat on the shoulder blade. Three days old baby kills the fox. Half of the fox skin is enough to dress the whole city.

Rasikashvili, Kartli, № 32.

1960 G

**Pumpkin.** The old man plants the pumpkin on the Caspian Sea shore. The stem grows up to the opposite shore. The old man harvests 40 carts of pumpkins and carries them home across the sea through the great stem.

Popular Humour, p. 154.

1960 J

**The Great Crow.** Carries the ox away, takes a seat on the kid's horn, and eats the meat.

Rasikashvili, Kartli, № 32.

#### IV. FORMULA TALES



2000 and further

-2019\*\*

**Mouse Gets Married.** The mouse wishes to marry a daughter of the most powerful creature. The sun sends him to the moon; the moon – to the cloud; the cloud – to the wind; the wind – to the oak tree.

Lasian, p. 66.

-2021 A\*

**Flea and Ant.** The ant falls into the river. The flea applies to the pig for bristle. The pig sends her to the oak tree for acorns; the oak tree – to the crow, etc.

Bebur, p. 25; Gogebashvili, p. 341; Ajarian, p. 25.

-2021 A\*\*

**Two Shepherds.** One of the shepherds gets under the rock. The tree grows on the rock and the hawk settles in the tree. The other shepherd asks the hawk to fly away and let the tree go so that the tree can let the rock go. The hawk sends the shepherd for a chicken; the hen sends him for corn; the barn – for a cat; the cat – for milk, etc.

Umikashvili, IV, № 4, p. 60.

2028

**Kuchia (Stomach).** He devours the master, the mistress, the guest, and the children. The priest tears him up and sets everyone free.

Umikashvili, IV, № 2, p. 58.

2034 A\*

**The Grass Does Not Rock the Mouse,** the kid does not eat the grass; the wolf does not eat the kid; the camel does not eat the wolf...

Virsaladze, I, № 14.

-2039 A\*

**Goat and Vineyard.** The goat eats the grape; the wolf eats the goat; the gun eats the wolf; the rust eats the gun; the ground eats the rust;

the mouse eats the ground ...  
Gogebashvili, p. 331.



2040

**“All is OK!”** The worker reports to the master that everything is fine. There is just a small exception: the master’s dog died after it has eaten the meat of the horse that has been tired out when the master’s daughter was dying, etc.

Orbeliani, p. 37; Ajarian, p. 168; Tsanava, p. 54.

-2132\*

**Three Wise Men and Peasant.** The peasant beats three wise men in making weather forecast. He makes the forecast watching how piglets and a dog act and three wise men – by the calendar.

Glonti, Kart., № 3.

-2400\*

**“Get as Much Land as You Can Run ”** – the master promises to the worker. The worker sets on the run until he is exhausted to death.

Wisdom, II, p. 443.





УКАЗАТЕЛЬ СКАЗОЧНЫХ СЮЖЕТОВ  
ГРУЗИНСКОЙ НАРОДНОЙ СКАЗКИ  
( на английском языке)

Составитель – доктор филолог.  
наук, проф.

Т.Д. КУРДОВАНИДЗЕ

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