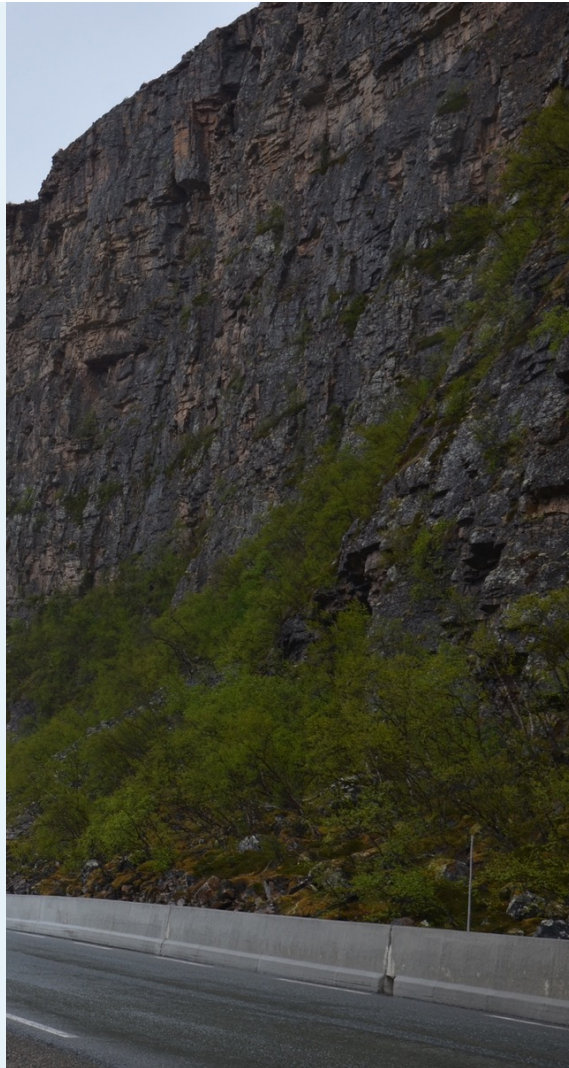


- 1 Duottarmiessin
- 2 Báddebahá
- 3 Oppasrievttat
- 4 Gearddočoarvi
- 5 Gearddočoarvviš
- 6 Dolvvásteame
- 7 Čazat
- 8 Duottarboazu
- 9 Vahtse
- 10 Tsievve
- 11 Bihceguolgan
- 12 Illun
- Senior auditors



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From national to international

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Čuđit cliff,
E75, Norway



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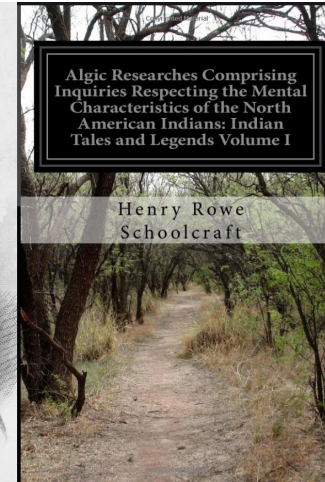
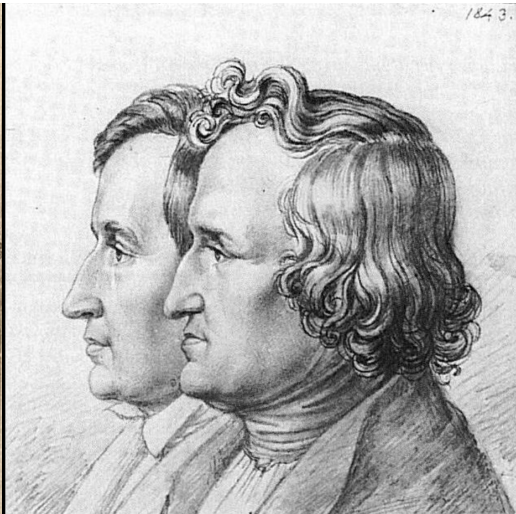


Uksáhká,
goddess of the door



Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

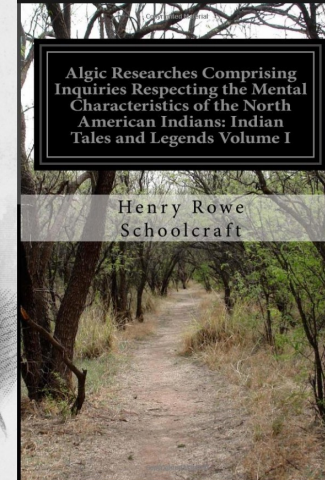
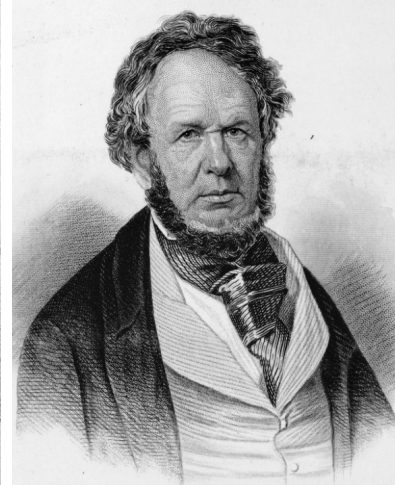
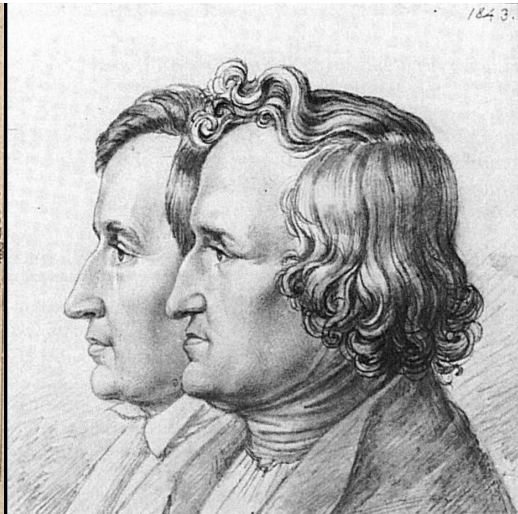
Folktales as a key to a nation's culture and ideals



Henry Rowe
Schoolcraft
Algonic Researches
1839

Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

Folktales as a key to a nation's psychology

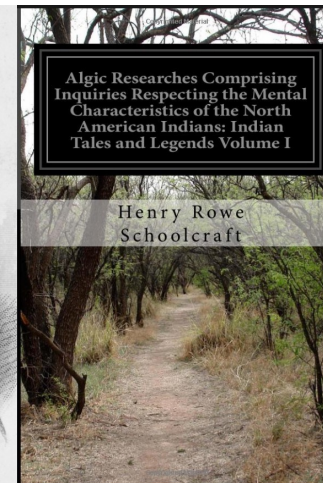
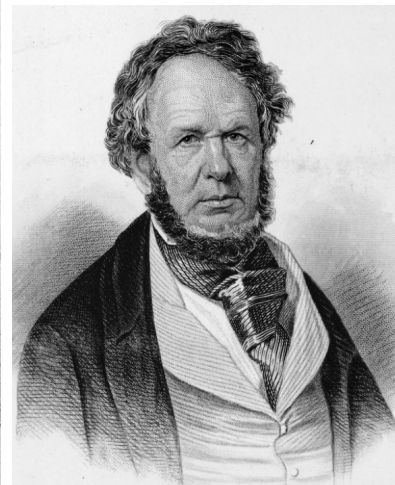
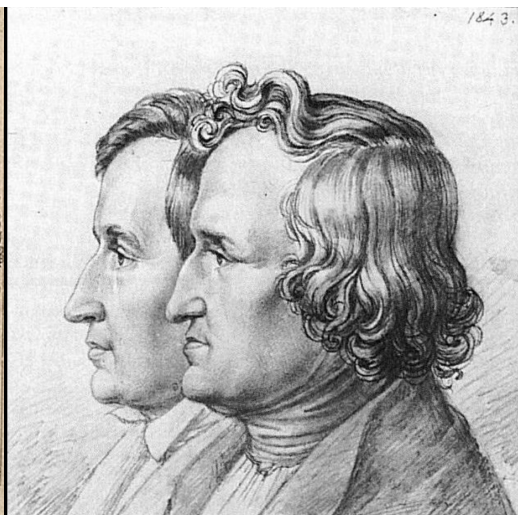


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Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812



Peter Asbjørnsen
and Jørgen Moe
*Norwegian Folk
Adventure*
1841



Henry Rowe
Schoolcraft
Alcic Researches
1839

Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

Just Qvigstad Lappish Adventure and Tales 1887



Peter Asbjørnsen
and Jørgen Moe
*Norwegian Folk
Adventure*
1841



1886 August Koskimies
Helsinki
Vaasa
Sundsvall
Trondheim
Vadsø
Näätämö
Aanaar/Inari

1917 publication of
*Inarinlappalaista
kansantietoutta*





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The **Aarne-Thompson-Uther Index** is a classification numeric system created to group similar folktales from different cultures, created by Finnish folklorist **Antti Aarne** (1867-1925) in 1910 and latter revised and expanded by American folklorist **Stith Thompson** (1885-1976) in 1928 and by German folklorist **Hans-Jörg Uther** in 2004.

1910, 1928, 2004

Folktales no longer as a key to a nation's culture and ideals or psychology but as an indicator of cultural flows and exchanges long before the notion of "globalization" arose...

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Aarne-Thompson-Uther Classification of Folk Tales

There are many different folk tales in the world, but many tales are variations on a limited number of themes. The classification system originally designed by Aarne, and later revised first by Thompson and later by Uther, is intended to bring out the similarities between tales by grouping variants of the same tale under the same ATU category.

Below is the full tree of the ATU classification. Click on a title to see all the stories within that class.

- **ANIMAL TALES** 1-299
 - Wild Animals** 1-99
 - The Clever Fox (Other Animal)** 1-69
 - Other Wild Animals** 70-99
 - Wild Animals and Domestic Animals** 100-149
 - Wild Animals and Humans** 150-199
 - Domestic Animals** 200-219
 - Other Animals and Objects** 220-299



• TALES OF MAGIC 300-749

Supernatural Adversaries 300-399

Supernatural or Enchanted Wife (Husband) or Other Relative 400-459

Wife 400-424

Husband 425-449

Brother or Sister 450-459

Supernatural Tasks 460-499

Supernatural Helpers 500-559

Magic Objects 560-649

Supernatural Power or Knowledge 650-699

Other Tales of the Supernatural 700-749

• RELIGIOUS TALES 750-849

God Rewards and Punishes 750-779

The Truth Comes to Light 780-799

Heaven 800-809

The Devil 810-826

Other Religious Tales 827-849



- **REALISTIC TALES 850-999**

- The Man Marries the Princess 850-869

- The Woman Marries the Prince 870-879

- Proofs of Fidelity and Innocence 880-899

- The Obstinate Wife Learns to Obey 900-909

- Good Precepts 910-919

- Clever Acts and Words 920-929

- Tales of Fate 930-949

- Robbers and Murderers 950-969

- Other Realistic Tales 970-999

- **TALES OF THE STUPID OGRE (GIANT, DEVIL) 1000-1199**

- Labor Contract 1000-1029

- Partnership between Man and Ogre 1030-1059

- Contest between Man and Ogre 1060-1114

- Man Kills (Injures) Ogre 1115-1144

- Ogre Frightened by Man 1145-1154

- Man Outwits the Devil 1155-1169

- Souls Saved from the Devil 1170-1199



- **ANECDOTES AND JOKES 1200-1999**

- Stories about a Fool 1200-1349

- Stories about Married Couples 1350-1439

- The Foolish Wife and Her Husband 1380-1404

- The Foolish Husband and His Wife 1405-1429

- The Foolish Couple 1430-1439

- Stories about a Woman 1440-1524

- Looking for a Wife 1450-1474

- Jokes about Old Maids 1475-1499

- Other Stories about Women 1500-1524

- Stories about a Man 1525-1724

- The Clever Man 1525-1639

- Lucky Accidents 1640-1674

- The Stupid Man 1675-1724

- Jokes about Clergymen and Religious Figures 1725-1849

- The Clergyman is Tricked 1725-1774

- Clergyman and Sexton 1775-1799

- Other Jokes about Religious Figures 1800-1849

- Anecdotes about Other Groups of People 1850-1874

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- FORMULA TALES 2000-2399
 - Cumulative Tales 2000-2100
 - Chains Based on Numbers, Objects, Animals, or Names 2000-2020
 - Chains Involving Death 2021-2024
 - Chains Involving Eating 2025-2028
 - Chains Involving Other Events 2029-2075
 - Catch Tales 2200-2299
 - Other Formula Tales 2300-2399



REIDAR TH. CHRISTIANSEN
THE MIGRATORY LEGENDS

ACADEMIA SCIENTIARUM FENNICA

Reidar Christiansen

The Migratory Legends

1958

*Includes legends that later scholars will call
“urban legends” (e.g. Jan Brunvand)*



ML 5085 Changeling



ML 8000 Leading the Enemy to Death



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Riihmagállis

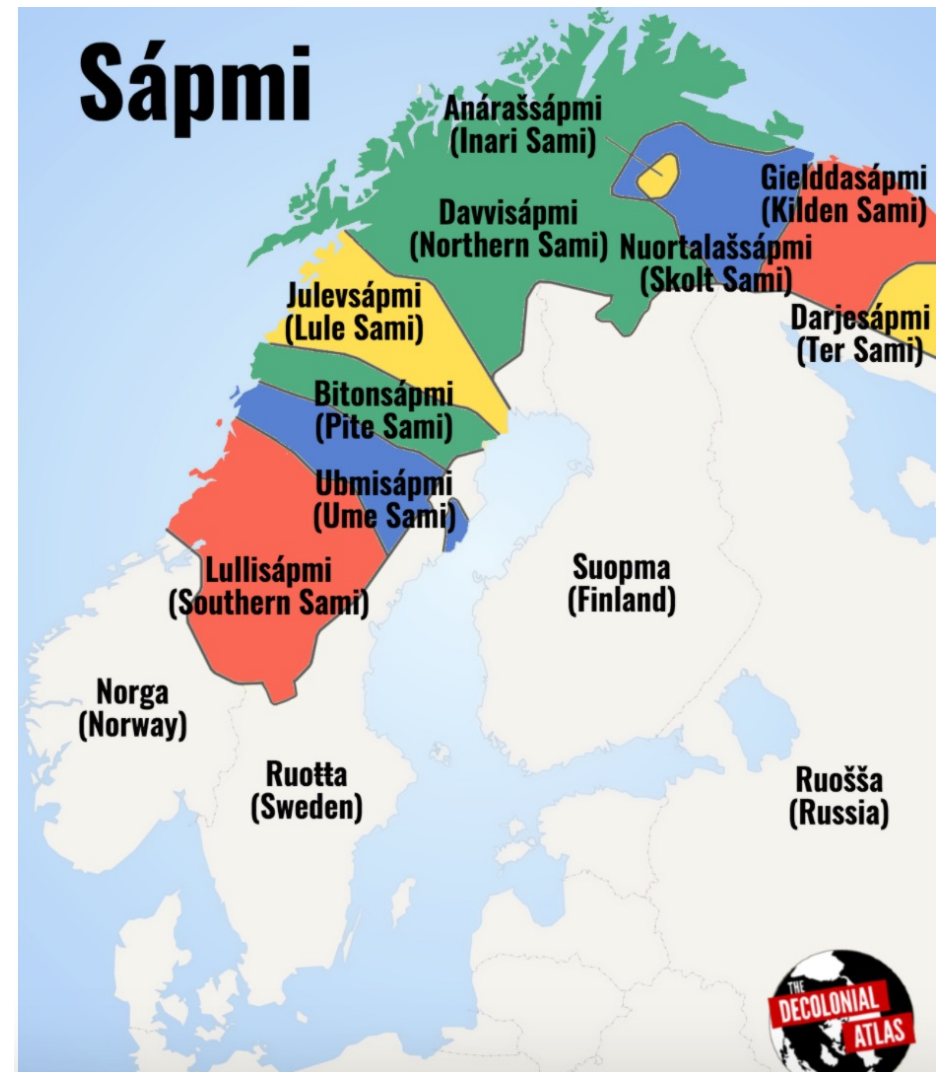
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Aanaar/Inari: Inari Sámi

Johkkamohkkis: Lule Sámi

Rávttasjávri: North Sámi



Uula Morottaja 1886. (Frandy p. 93) A man was once walking about when he noticed three *stálut* burning a campfire in the dark forest at night. He crept very close to them and listened to what they were saying. He heard that they were traveling to kill him. They figured that tomorrow at that time they would already be slaughtering the old man Riima. The man put his spear into the fire to warm, and when the *stálut* went to sleep, he pierced each one with a hot spear, and that's how he killed them all.

Johan Turi 1910. (p. 146) And this matter spread across the entire Sámi homeland: from north to south, they questioned where there was anyone who would dare to attack this Riihmagállis. And at Johkamohkki there were three such champions: Falli [the quick one], Gievra [the strong one], and Ruovdediehtti [iron *noaidi*]. And when they were building their fire in the evening, they said that they would measure the distance between Riihmagállis's two eyes. And Riihmagállis heard what they said. And when they had fallen asleep, he enchanted their dog and then came to the fireside himself and put an iron spear into the fire to heat up. And when it was burning hot, he thrust it through Falli and Ruovdediehtti. And he just broke Gievra's arm but let him survive... And he ordered Gievra: "Go home and bring some more men with you!"

Plans to kill Riihma
Overhearing plans
Heating the spear

Stálut or Men (with noaidi names)
Riihma an old man or a noaidi
Enchanting the dog

Johan Turi 1910. (p. 146) continued...

And so he went home and he returned as one of nine men. And Riihmagállis knew at once that they were coming, because he was a *noaidi*. And he went to wait beside the riverbank at the upper end of Rávttasjávri. And when they were wading across the river and had all entered the river, Riihmagállis shot through them all with his bow so that only one was left alive. And the arrow continued on to the other side of the river and whizzed into the ground. The ninth man went home. Riihmagállis had a rule that he would kill all but one person, whom he would send back with a message to bring more people next time....









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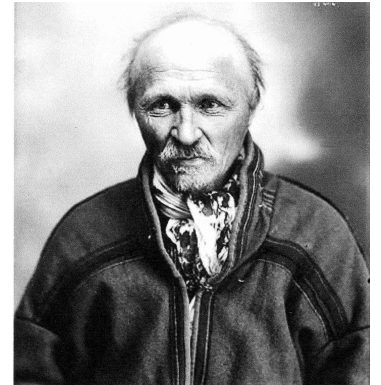
Changeling

Čuđit cliff,
E75, Norway

155 An *Ulda* can be dangerous also. It wants to take beautiful black-haired children and exchange them for their own aging parents, whom they don't want to feed anymore....

And for this reason, Sámi keep silver and other such things in a baby's *gietskka*...

And when the baby is switched in this way, the baby will have the same outer appearance as before, but it will not grow in the manner that children normally do, nor will it learn to speak, nor will it learn to walk....



Changeling lore ATU 504 ML 5085

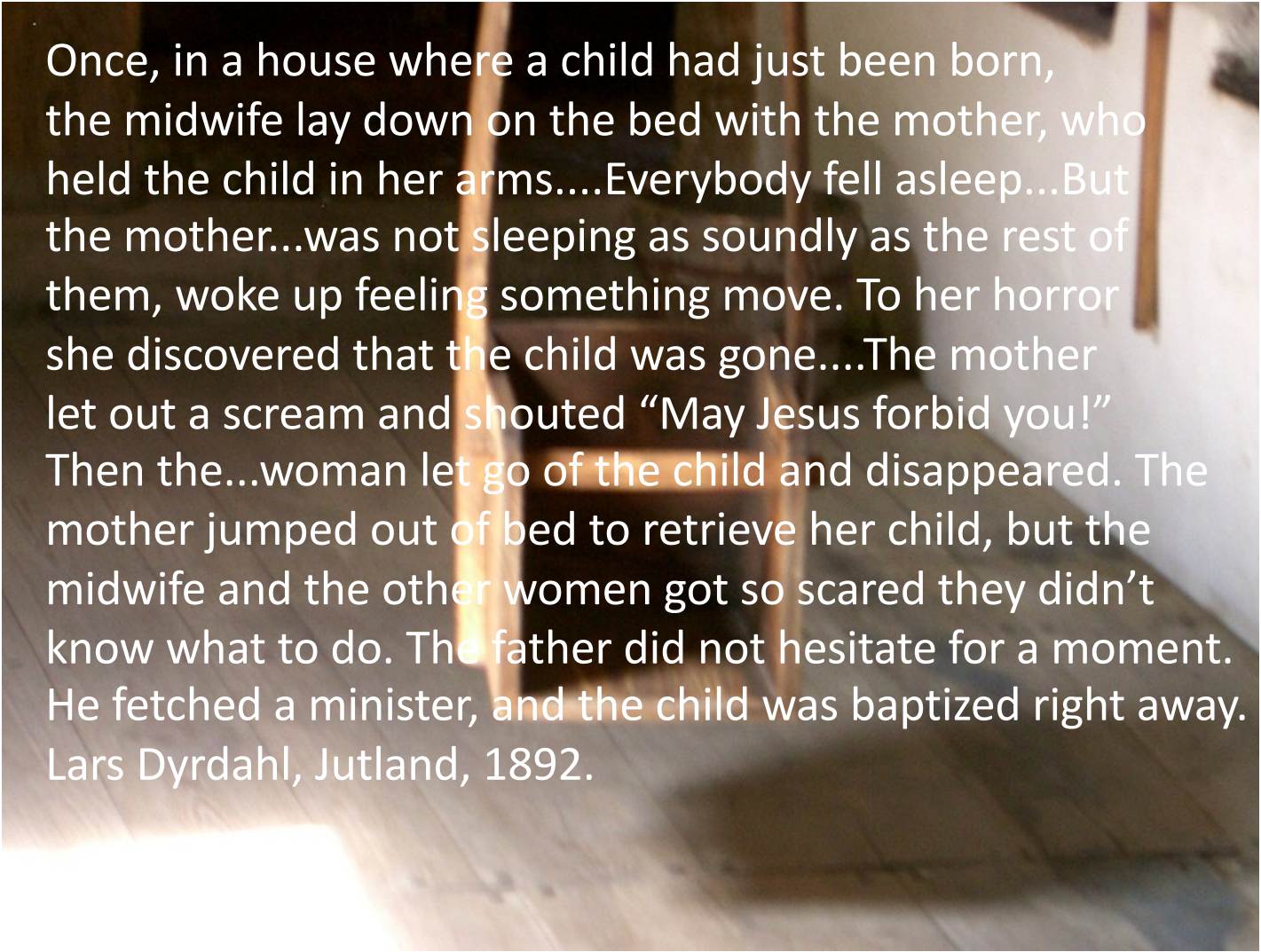
97 Mikko Aikio. 1886.

There was a person who had a child who was exchanged for another while in the cradleboard, and it was thought to be a *gufihtar* child. He was lulled for some time, until people noticed that it wasn't a real child after all, since the food kettle always emptied when the child was left alone in the cottage. When people noticed this, they started to be careful and stand guard. When they started to dine, they cut some meat and put it into a sack, tied the mouth of the sack, and then put the sack into the kettle. And when the kettle began to boil, they went out and watched from the window and the door. The changeling child rose up from the cradle and took the spit, stuck it into the meat sack, lifted it out, and started to wonder what sort of thing this was that he had never before seen, and said this:

"Seven churches I have already made, and I have never seen this kind of sausage before." So the people realized that they didn't have a real child. They took switches and started to whip the changeling. Then an invisible voice said:

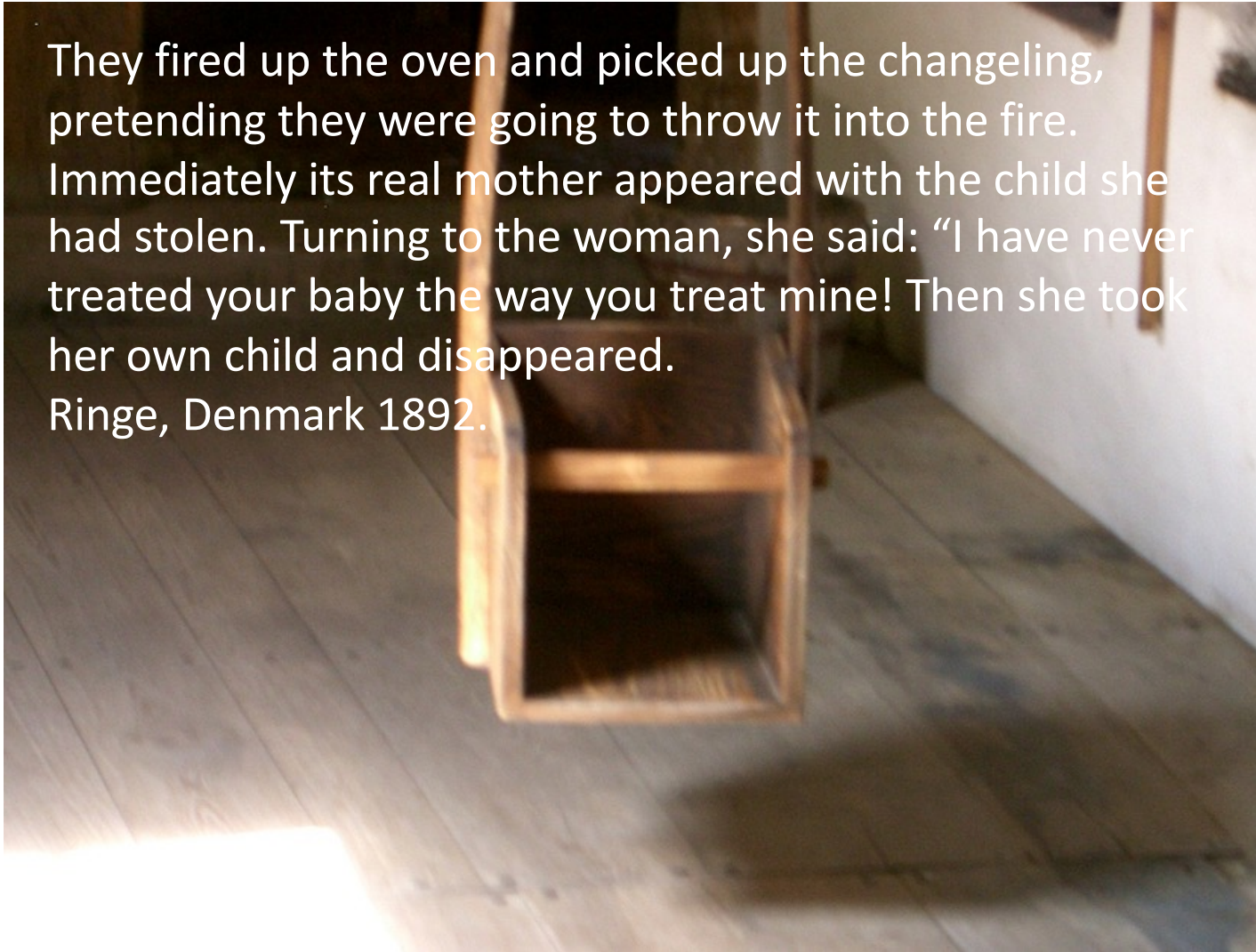
"Don't, my rag of a father, whip him. Here is your mud-child!"

And they gave the real child back and the *gufihtar* child was taken away. That's how those people got their real child back.

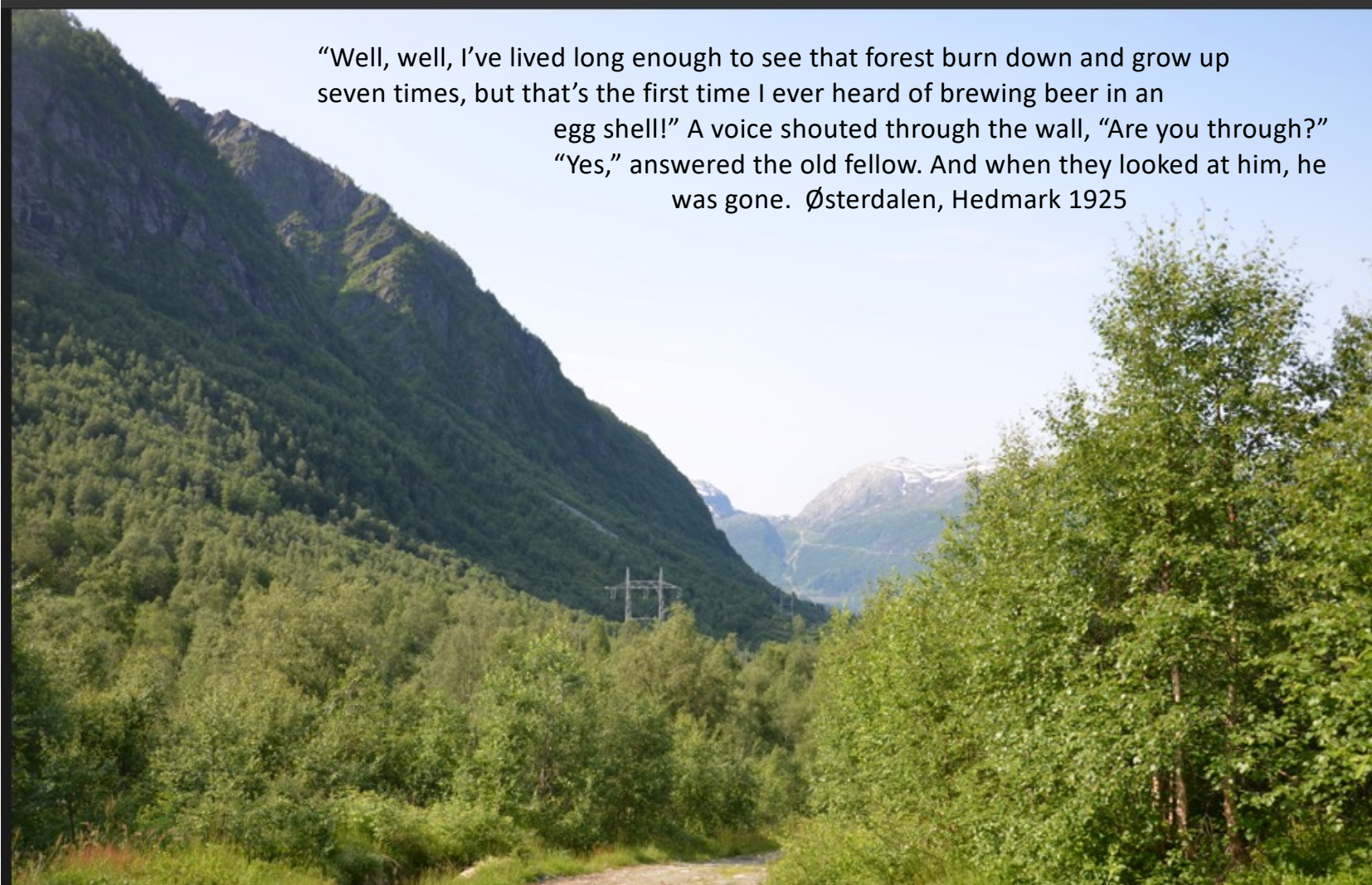


Once, in a house where a child had just been born, the midwife lay down on the bed with the mother, who held the child in her arms....Everybody fell asleep...But the mother...was not sleeping as soundly as the rest of them, woke up feeling something move. To her horror she discovered that the child was gone....The mother let out a scream and shouted “May Jesus forbid you!” Then the...woman let go of the child and disappeared. The mother jumped out of bed to retrieve her child, but the midwife and the other women got so scared they didn’t know what to do. The father did not hesitate for a moment. He fetched a minister, and the child was baptized right away. Lars Dyrdaahl, Jutland, 1892.

They fired up the oven and picked up the changeling,
pretending they were going to throw it into the fire.
Immediately its real mother appeared with the child she
had stolen. Turning to the woman, she said: "I have never
treated your baby the way you treat mine! Then she took
her own child and disappeared.
Ringe, Denmark 1892.



“Well, well, I’ve lived long enough to see that forest burn down and grow up seven times, but that’s the first time I ever heard of brewing beer in an egg shell!” A voice shouted through the wall, “Are you through?” “Yes,” answered the old fellow. And when they looked at him, he was gone. Østerdalen, Hedmark 1925





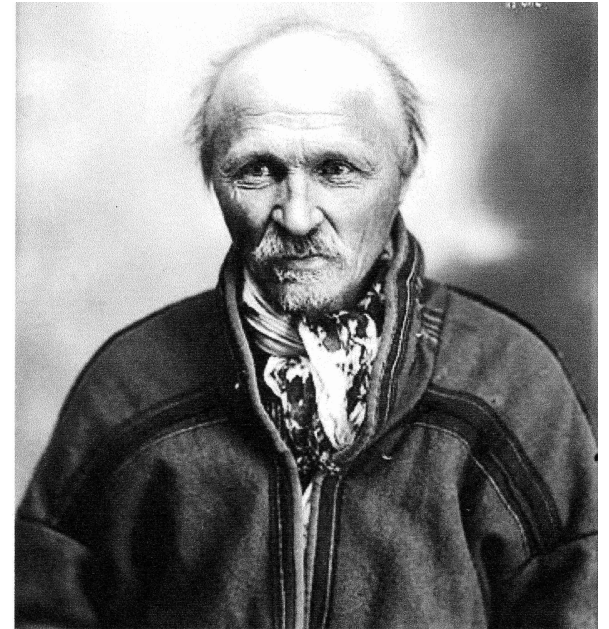




The gietkka is fashioned in this way....

Soft moss is placed in the gietkka, and then the linens and other coverings, a reindeer calf's skin and beneath the baby's head a feather pillow and a pelt from a hare of arctic fox....

Over the baby's head a three-stranded band is run as well, and on that are placed multicolored beads and silver buttons so that the baby can look at them and be entertained and so that the *ulddat* won't come and switch the baby for one of theirs. (25)





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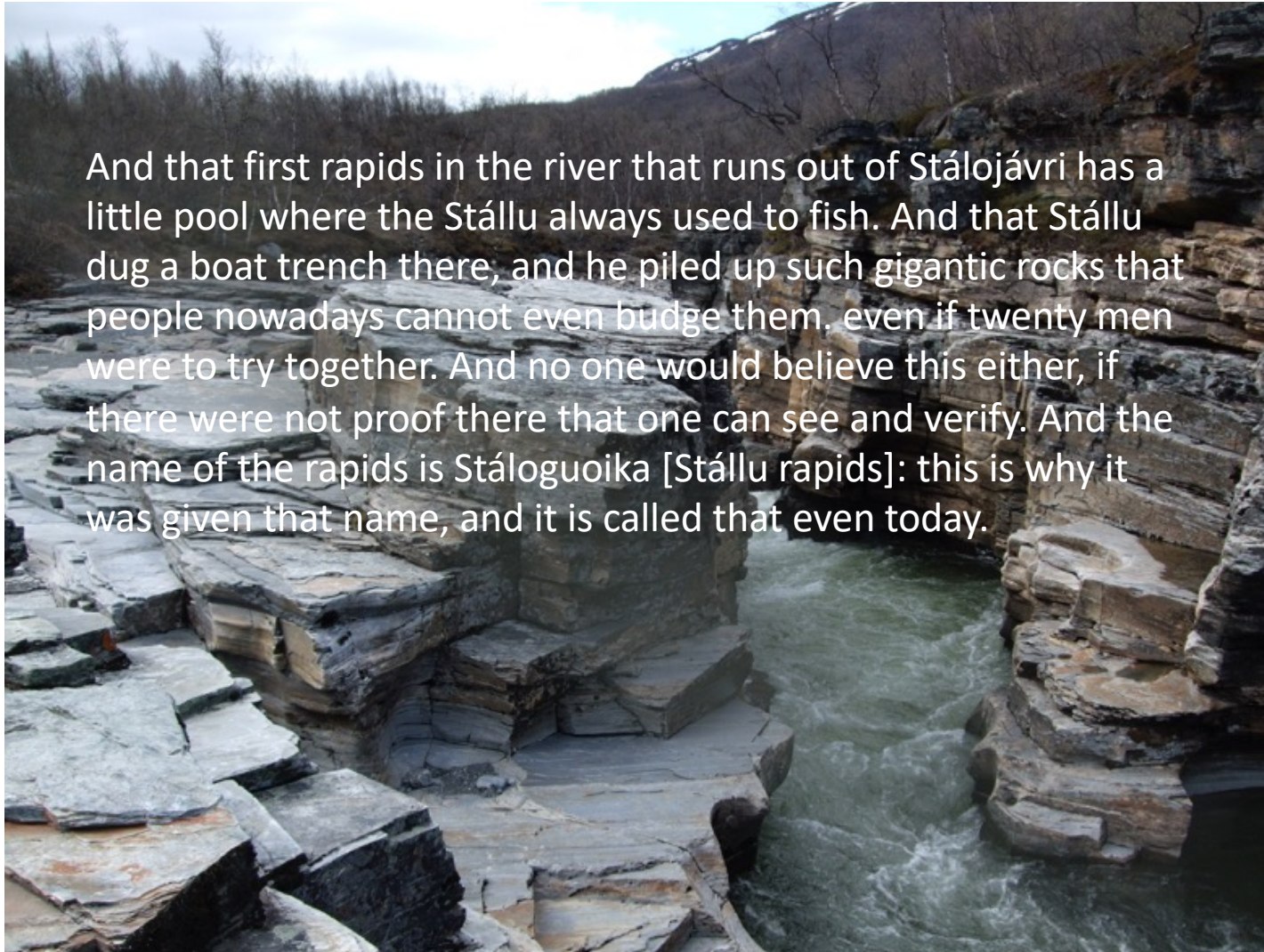
Stállu

Čuđit cliff,
E75, Norway



Stálonásti, “Stállu stars” motif based on medieval Three Kings pilgrim badges, Cologne, Milan

And that first rapids in the river that runs out of Stálojávri has a little pool where the Stállu always used to fish. And that Stállu dug a boat trench there, and he piled up such gigantic rocks that people nowadays cannot even budge them. even if twenty men were to try together. And no one would believe this either, if there were not proof there that one can see and verify. And the name of the rapids is Stáloguoika [Stállu rapids]: this is why it was given that name, and it is called that even today.



Koskimies's Stállu tales (pp. 88-92)

Stállu is made of turf by Russians and sent against a person by an enemy
Jewish Golem lore from 1200s- Prague, Barcelona...
being made of clay and animated with Hebrew alphabet

Seeks out victim against whom he has been sent

Wrestles, but not particularly good at it

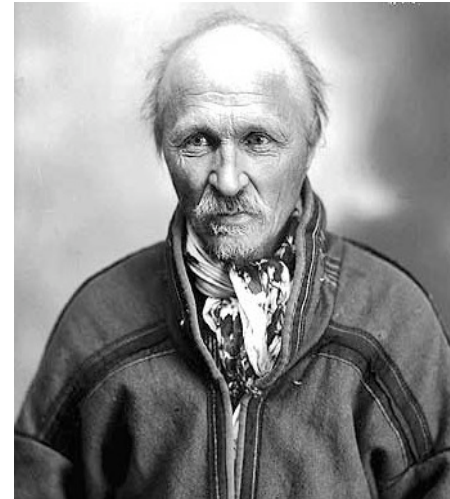
Whistles, (therefore whistling a tabu among Sámi in past)

Has a dog that must be tied up, drowned, or otherwise dispatched

Kill a Stállu with your own knife, not with his!

Stállu are prone to eat humans

Stállu as problematic neighbor and lover....



About a *Stállu*

Stállut were large, and when people came along, they grew ashamed that they were so large and that the people were so small and beautiful. And *stállut* were bad at reproducing, and they had very few wives. They lived mostly off wild reindeer and bears and other wild animals.

One *stállu* was a bachelor and he began to socialize at times with the Sámi. And he started to live in a Sámi *siida* which was very rich. And the Sámi man there had a daughter, and the *stállu* started to court this girl. And the girl also started to like that *stállu* boy.

143 There was once a Christian Sámi family-man who was making
a journey... forced marriage, advice from Ulda

144 And when he started lowering [the boiling pot], the bride
grabbed hold of the pot handle as if to help. And then she raised it so
high that the boiling fat poured out all over her bridegroom,
burning his stomach and testicles.

lured into hole

heating the pipe for the mother

147 One Stállu was a bachelor and he began to socialize at times with the Sámi. ...And the girl also started to like the stállu boy.

And the girl's father was very much against it, but he didn't know how he could get his daughter away from that *stállu*. And then he thought of a method. He waited until the *stállu* had set off to hunt wild reindeer, as was his custom. Then he prepared to travel away, and once they had left, he said to his son-in-law: "I'm moving. If you're gone for a long while, I'll leave my daughter and reindeer for the two of you to eat."

And when he was leaving, he tied up some reindeer for his son-in-law, and his daughter's clothes he put on a dry tree stump, and arranged it so carefully and placed branches under the snow. When the *stallu* walked by, he stepped on these branches and he thought that the tree stump was alive because it was jostled by the branches hidden in the snow. And when the *stallu* had gotten the meal ready, he called to his bride to come eat. But when she didn't come, he said:

"Come if you want; I'm eating anyway."

And as the *siida* was leaving, the man had cut many holes in the ice along the trail they had taken and covered them over, as was their custom before. And when the *stallu* was ready to sleep, he called to his bride again:

"Come sleep!"

They had already often slept together side by side. And when his bride did not come when he called, he jumped out and grabbed his bride and pulled her down beside him. And he started to feel around her chest and who knows where else he felt, and then he realized that it was nothing more than a dressed up tree stump.

And he became furious—for the *stálut* tended to be reckless—when they became angry, they didn't know what to do first. And that *stállu* also didn't know that he needed to get dressed first, but just headed off after the *siida*. But he was much the same as other *stálut* in that he set off down the trail stark naked. And since they had made many holes under the trail, he fell into one of the holes in the dark. And he climbed out and started running again and fell into another hole. And he climbed out of that one as well and started running even harder, and he fell in again. And now he was half dead, and he didn't manage to get out of it and so he froze to death.

And then they came to see what had happened. And the girl came to see as well. And when they found him, he was frozen solid, and his poor penis was frozen stiff and erect. And his bride did not like it when she saw that her bridegroom had frozen. And when she saw the penis that had frozen, she said:

"My oh my, his poor penis is frozen!"

And she nearly cried. She had started to like that *stállu* boy, and she would have married him if allowed, but her father separated his daughter from the *stállu* in the manner described above.

The *stálut* are now almost all gone, but some Sámi are still related to them. And that came about when *stálut* married with Sámi girls, and people were born who were half *stállu* and half human. And they are different from other people both in appearance and nature.



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Sámi tales have international counterparts, even when Sámi lived in remote, monolingual communities

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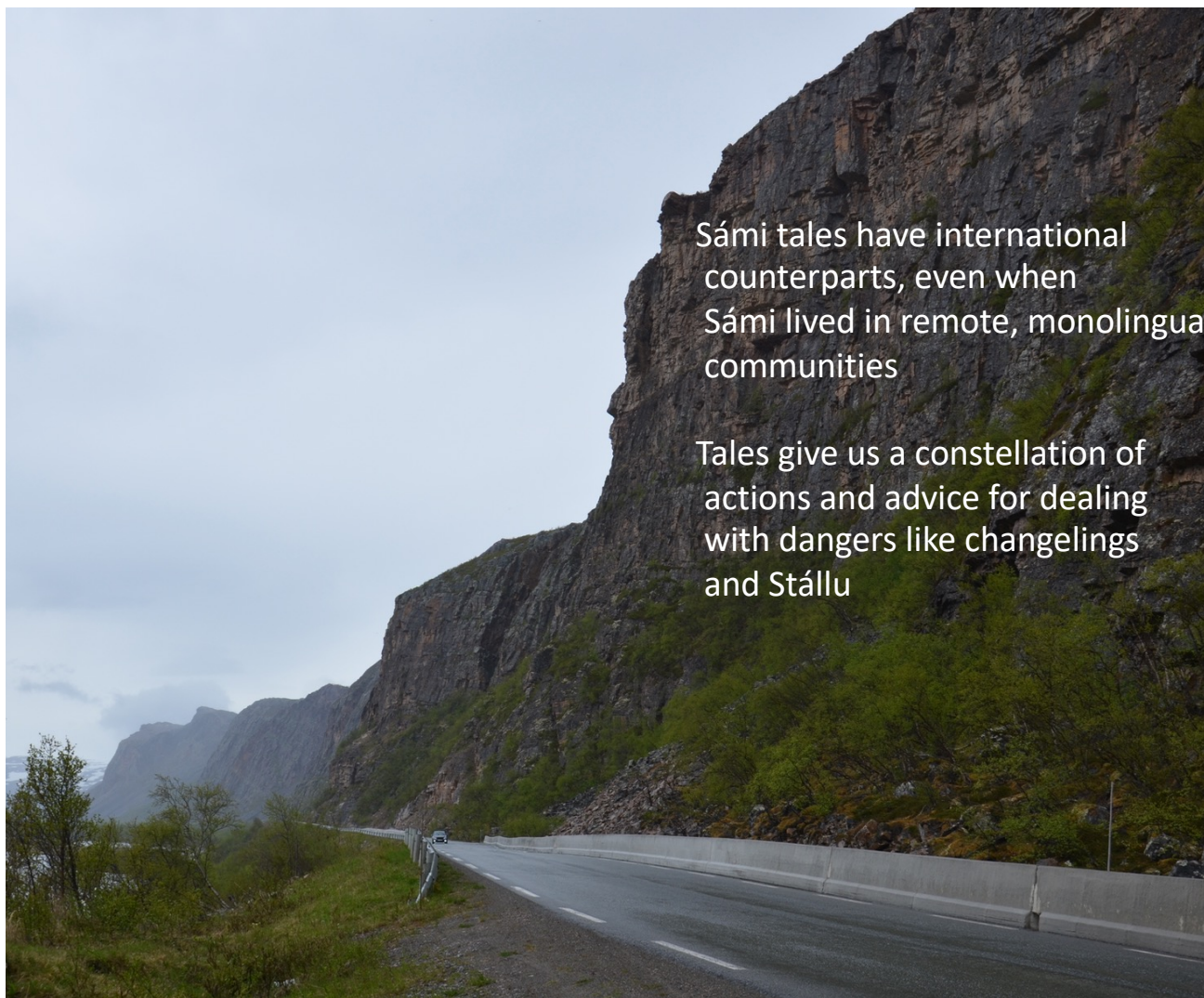
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Tales give us a constellation of actions and advice for dealing with dangers like changelings and Stállu

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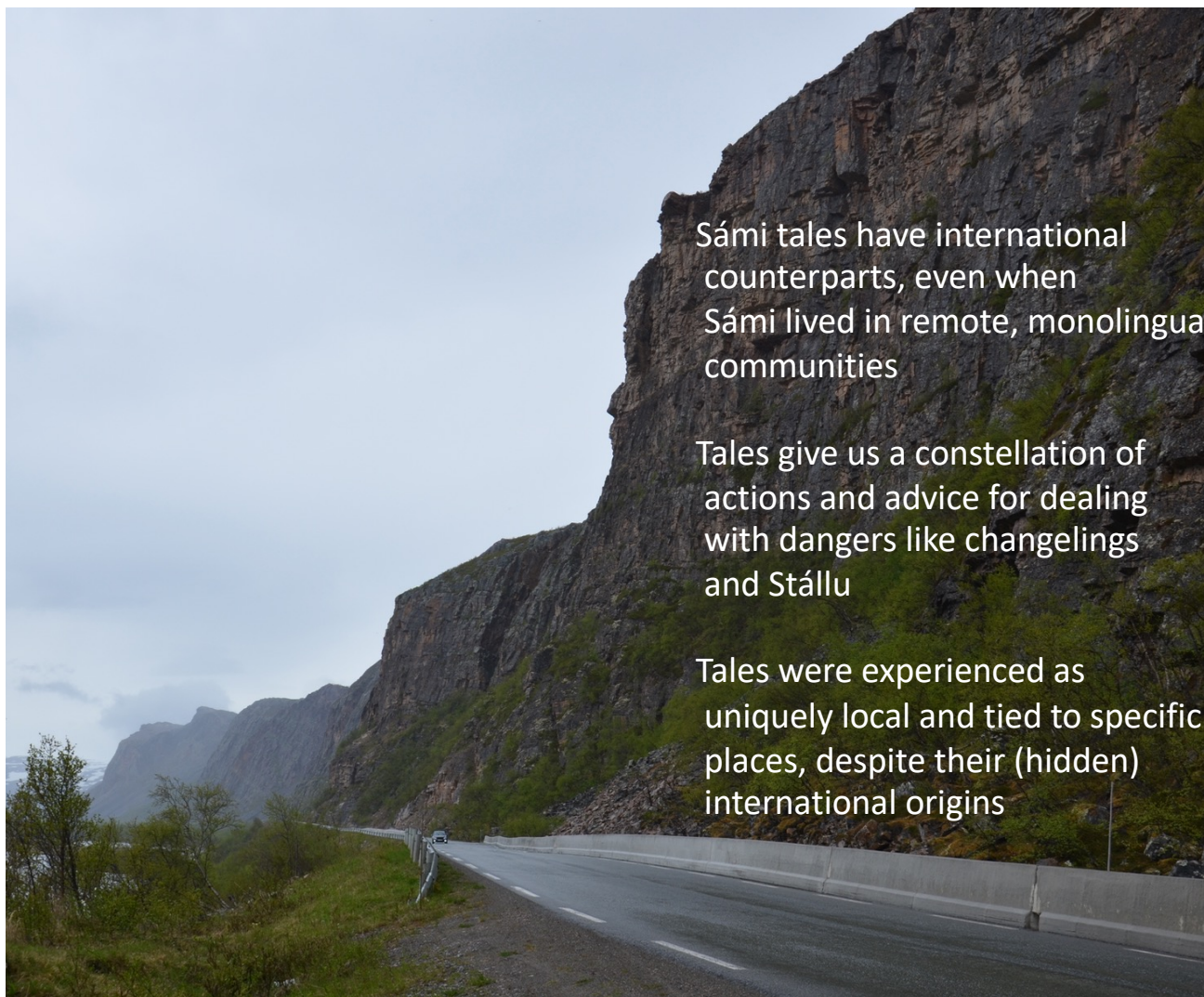
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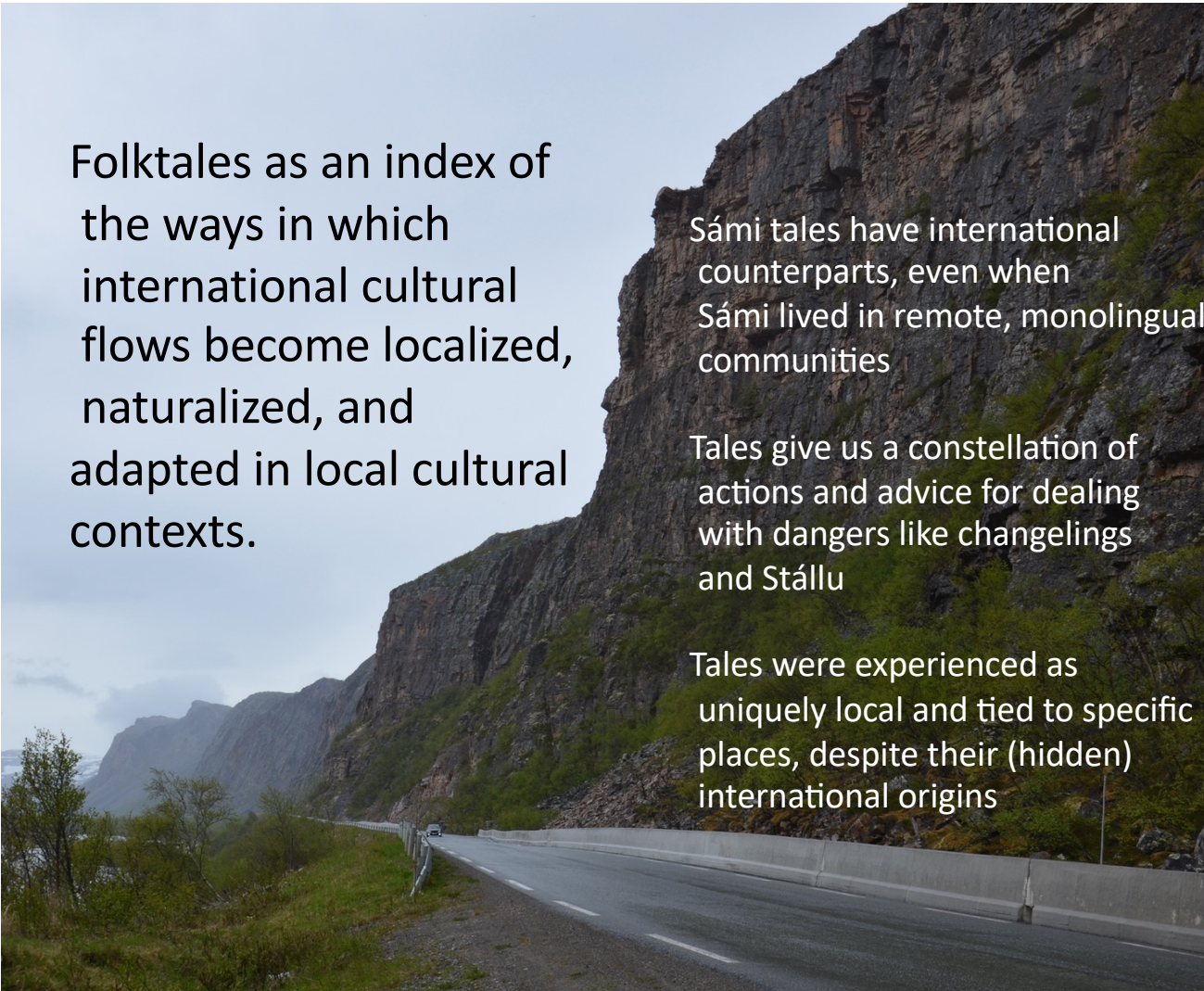
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Folktales as an index of the ways in which international cultural flows become localized, naturalized, and adapted in local cultural contexts.

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Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

Folktales as a key to a nation's culture and ideals



Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

Folktales as a key to a nation's culture and ideals,
*not in a naïve or disconnected way, but in a distinctive
local adaptation of broader global flows of narrative*