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Considerable resemblance to the tale of the wonderful fruits is also found in *The Magic Bird-Heart* (Type 567).⁽⁹⁾ On the basis of his careful analysis, Aarne has reconstructed the probable form of the original tale:

Fate has brought into the possession of a poor man a magic bird which lays golden eggs. The man sells the precious eggs and becomes rich. Once he goes on a trip and leaves the bird with his wife to take care of. In his absence the man who has bought the eggs (sometimes another) comes to the wife and engages in a love affair with her and persuades her to prepare and serve the marvelous bird for his meal. The bird possesses a wonderful trait, that whoever shall eat its head will become ruler and whoever swallows its heart will find gold under his pillow when he has been sleeping. The bird is killed and prepared, but by chance falls into the hands of the two sons of the man wh [Sic - who ?] is absent on his journey. Knowing nothing of the wonderful characteristics of the bird, they eat the head and the heart. The lover does not yet give up his plan, for he knows that a roast which is prepared from the eaten of the bird will have the same effect as the bird itself, and he demands that the boys shall be killed, and finally persuades the mother to agree. The boys suspect the plot, and flee. The one who has eaten the head arrives in a kingdom where the old ruler has just died and the new one must be chosen. Through some type of marvelous manifestation the young man is chosen ruler. The other boy receives all the gold he wishes. In the course of his adventures he is betrayed by a girl and an old woman. He punishes the girl by using his magic power to turn her into an ass so that she will be severely beaten. But at last he restores her to her human form. In most versions the boys eventually punish their mother.

The story of the magic bird-heart has been cited in the older literature as an illustration of a tale which has travelled from India into Europe. Aarne's exhaustive study, however, while indicating an Asiatic origin, concludes that the most plausible home for the story is western Asia, perhaps Persia. It is well known in eastern Europe, especially in Russia and around the Baltic but it I'm to be found in western and southern Europe as well. It is frequently found m North Africa and is reported once from much farther south in that continent. The French have taken it to Canada, where they still tell it, and from them it has doubtless been learned by the Ojibwas of southern Ontario. Though it is found in the Persian *Tuti-Nameh* of around 1300

A.D., Aarne demonstrates clearly that its life has been primarily oral and practically uninfluenced by literary retellings.

In a considerable number of the stories about the ownership of magic objects the hero comes into possession of these objects by means of a trick which he plays upon certain devils or giants. He finds them quarreling over the possession of three magic objects (or it may be that three heirs to the property are quarreling), and he undertakes to settle the quarrel. He must hold the object, but as soon as he gets hold of it, he uses it to get possession of the other objects. He then goes on his adventures, which may consist of the performance of tasks assigned to the suitors of a princess, or the freeing of the princess from an enchantment. But this method of acquiring the magic objects is by no means confined to any particular folk story, and it is a real question whether one is justified in considering that we have here a real folktale. It is, perhaps, convenient for cataloguing purposes to list it with an appropriate number (Type 518), but it is essentially an introductory motif (D832) which may lead into almost any story in which magic objects can be for the performance of tasks, for effecting rescues, or for acquiring wealth.(10)

(9). See the extensive study by Aarne (*Vergleichende Märchenforschungen*, pp. 143-200). For the opening of this tale as an introduction to *The Two Brothers* (Type 303), see p. 28, above.

(10). Bolte-Polivka (II, 331) point out that this introduction appears in Types 302, 306, 313B, 400, 401, 507A, 552, and 569.