

Stith Thompson - The Folktale - p 154

The closely related story, "All Stick Together" (Type 571), is much more popular. Though it is sometimes impossible to make a clear-cut distinction between the two stories, the center of interest in the latter is the sticking together of people and objects. The youngest of three brothers is the only one who divides food and drink with a hungry man, and, as a reward, he receives a golden goose with the power to make everything stick to it. Sometimes the goose is acquired, through a lucky bargain. He takes the goose to an inn where the innkeeper's daughter tries to steal one of the golden feathers. He compels her to stick fast to the goose and later those who try to help her - the parson, the sexton, and others. It is usually through this absurd parade of people stuck to the goose that the princess is brought to laughter. But sometimes, as in the last tale, it is occasioned by the sight of three small animals which the hero owns, and sometimes by the foolish actions of the hero. As in the other tale, he is not immediately given his reward but is assigned preliminary tasks: drinking a cellar full of wine, eating up a mountain of bread, or making a land and water ship. These he accomplishes, sometimes with the help of extraordinary companions.(4)

The tale has a way of adapting motifs from other stories, so that all kinds of contacts with material familiar elsewhere are noticeable as one moves from version to version.(5) The sticking together of the people as punishment for meddling appears in many other connections, particularly in a fifteenth century English poem, "The Tale of the Basyn."(6) As for the folktale, it is popular all over Europe, and several versions are known from the Near East. The French have brought it to Canada and from there it has passed on to at least four of the eastern American Indian tribes.

(4). Versions having this latter trait have suffered confusion with The Extraordinary Companions (Type 513).

(5). For a good discussion of these relationships, see Bolte-Polivka. II, 40f. The material on this tale is well summarized there, where, presumably, the results of Polivka's special study are given. Unfortunately, I have not been able to consult this work: G. Polivka, *Pohudkoslovné studie* (Praha, 1904), pp. 67-106.

(6). See Hazlitt, *Remains of Early Popular Poetry* (London, 1866), IV, 42. The poem has been frequently reprinted.