1969 , 5 , ק״לין ואבדלטאר א̄ ל אבדקין : מ̄ פ״ה   בב ״ין

224-177 ׳גg

בלאג אימ̄ין ואן בא רימלה

א בא̄ללא״בין - סמ״נורקטאליר ראסיג״י ואן וויסטר א̄דלאן - סללא׳בלין

- וויא̄לי אהן ווגסאלא גל אורק סי אולס ימיס גל פא̄לוקא׳גב אדללאגב ן

- ℓ.s. ס.סא מ̄סא׳- גד-מ̄סא׳ אם מ̄קונאג : 12 מ̄סא׳ אם זוק

וגוגל ה̄רבון בב ן׳, ה״בכ 1967 .

214 ft many examples, in East European as well as Jewish
Arabic tales that the vinyard is a specificly Jewish
locus actionis and replaces the forest, desert etc. in
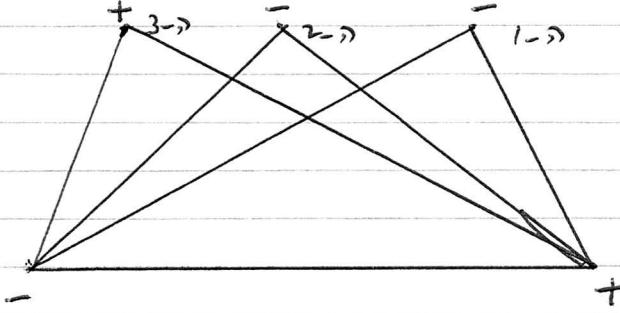non- Jewish parallels (from biblical בכס?)

- analysis of   אן רו/ן, קבלאן ני, קבלאן ני   in
Yiddisher Folklor (1937) pp. 13-14

182 — 213 European parallels, 185 of them German
    1. ו/ן always identified with theft — peasants
hated them.
    2 variant published in 1580 mentions that Miller's
wife was pregnant. Robbers want the foetus because a
candle made from the hand of a male foetus has magical
powers, esp. to become invisible.   D 1410.2

Hero Structure
    1. 1 positive hero who has our sympathy — wife
    2. 1 negative hero   — husband
    3. 1 initially neutral hero → active, positive — brother

- original structure of type III in which + fights — by asking
for three voices, one of which is a cry for help.
1. antagonists : + groom or bride vs — Angel of death
2. 3 helpers : 1. — father (mother, parents); 2 — (brother,
sister); 3. + bride (groom, mate)
    Type I : no helpers, the girl wins in battle
    Type II : by pleading for mercy from the robber
    Type III : by calling for help.

205 - later variants:
      1. opponents are girl (+) vs robber-murderer (-)
      2. the last helper (+) is her brother
- later as many as 7 or 13 helpers can be added
- in the end, saved by God

- Wilhelm Heiske, "Deutsche Volkslieder in jiddischem Sprachgewand," Jahrbuch für Volksliederforschung IX (1964) ss 13-51.

נ3 איק # שׁרינקען - ... וים איק ... ... "... איק ... ... '3"
.190-199 'ss (1938) I ...

Archer Taylor, "The Parallels Between Ballads + Tales" Jahrbuch... IX pp 104-115.